THE BIBLE

HOLY SCRIPTVRES

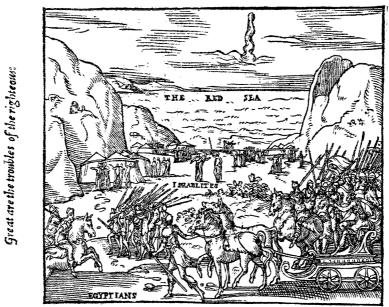
THE OLDE AND NEWE

Testament.

TRANSLATED ACCORding to the Ebrue and Greke, and conferred With the best translations in divers languages.

WITH MOSTE PROFITABLE ANNOTAtions upon all the Lord places, and other things of great importance as may appeare in the Epistle to the Reader.

FEARETE NOT. STAND STIL, AND BEHOLDE sta faluscien of the Lord, which he will serve to you thin day. Exed. 14,13.



(but the Lord delinereth them out of all, Pfal.34,19.

THE LORD SHAL FIGHT FOR TOU: THEREFORE lolds you your peace, Exed. 14, veri.14.

AT GENEVA.

TRINTED DE ROVLAND BALE

M. D. L X.

The Holy Bible – Geneva Edition 1st Printing, 1st Edition in 1560

Given back to the people so all may understand

The Geneva Bible was first printed in Geneva, Switzerland, by refugees from England, fleeing the persecution of Protestants by Roman Catholic Queen "Bloody" Mary. Many copies were smuggled back into England at great personal risk. In later years, when Protestant-friendly Queen Elizabeth took the throne, printing of the Geneva Bible moved back to England. The Geneva Bible was produced by John Calvin, John Knox, Myles Coverdale, John Foxe, and other Reformers. It is the version that William Shakespeare quotes from hundreds of times in his plays, and the first English Bible to offer plain roman-style type in some of its early printings.

The Geneva Bible was the first Bible taken to America, brought over on the Mayflower... it is the Bible upon which early America and its government was founded (certainly not the King's of England's Bible!) The Geneva Bible was also the first English Bible to break the chapters of scripture into numbered verses, and it was the first true "Study Bible" offering extensive commentary notes in the margins. It was so accurate and popular, that a half-century later, when the King James Bible came out... it retained more than 90% of the exact wording of the Geneva Bible.

PDF Created in 2004 for future generations to learn

TO THE MOSTE VER-3/1224

TVOVS AND NOBLE QUENE ELI-

sabet, Quene of England, France, ad Ireland, &c. Your hum ble subjects of the English Churche at Geneua, wish grace and peace from God the Father through Christ Iesus our Lord.

Ow hard a thing it is, and what great impedimentes let, to enterprise any worthie act, not only dailie experience sufficiently sheweth (mofte noble and vertuous Quene) but also that notable prouerbe doeth cofirme the same, which admonisheth vs, that all thigs are hard which arefaire and excellet. And what enterprise can there be of greater importance, and building of the Lords Temple, the house of God, the Church of Christ, where1. Tim. 3.14Ephef. 1.22. more acceptable vnto God, or more worthie of finguler commendation, then the

When Zerubbabel went about to builde the material Temple, according to the commandement of the Lord, what difficulties and stayes | daily arose to hinder his Ezra,4. worthy indeuours, & bookes of Ezra & Esdras playnely witnesse: how that not on ly he and the people of God were fore molested with foreyn aduersaries, (whereof 1. Efdr. 2.16. fome maliciously | warred against them, and corrupted the Kings officers: and o- Ezrag-7 thers craftely practised vnder | pretence of religion) but also at home with dome- Ezra 4.2 stical enemies, as | false Prophetes, | craftie worldlings, faint hearted soldiers, and Nehem 6.10 oppressors of their brethren, who aswel by false doarine and lyes, as by subtil Nehem. 6.18 counsel, cowardies, and extortion, discouraged the heartes almoste of all: so that Nebem. 5.1 the Lords worke was not only interrupted and left of for a long tyme, but scarcely 10h.2.20 at the length with great labour and danger after a fort broght to passe.

Which thing when we weigh aright, and confider earnestly how muche greater charge God hath laid vpon you in making you a builder of his spiritual Temple.wecan not but partely feare, | knowing the crafte and force of Satan our spi- 2. Cor. 2.13 ritual enemie, and the weakenes and vnabilitie of this our nature: and partely be feruent in our prayers toward God that he wolde bring to perfection this noble worke which he hath begon by you: and therefore we indeuour our felues by all meanes to ayde, & to bestowe our whole force vnder your graces stadard, whome God hath made as our Zerubbabel for the erecting of this moste excellent Temple, and to plant and maynteen his holy worde to the aduancement of his glorie, for your owne honour and saluatio of your soule, and for the singular comfort of 86r.13:20 that great flocke which Christ lesus the great shepherd hath boght with his pre- The enemi cious blood, and committed vnto your charge to be fed both in body and soule.

Considering therefore how many enemies there are, which by one meanes or o- to stay reli ther, as the aduersaries of Indah and Beniamin went about to stay the building of gion. that Temple, so labour to hinder the course of this building (whereof some are Pa- 2.Tim.4.10 pilies, who under pretence of fauoring Gods worde, traiteroully feke to erect ido- Amou 7-12 larrie and to destroy your maiestie: some are worldlings, who as Demas have for- 3.10nn 9 take Christ for the love of this worlde: others are ambicious prelats, who as Ama- The neceshah & | Diotrephes can abide none but them selues: and as | Demetrius many practi- fitieof gods it sedition to maynteyne their errors) we persuaded our selues that there was no y reforming way to expedient and necessarie for the preservation of the one, and destruction of of religion.

the other, as to present vnto your Maiestie the holy Scriptures faithfully and/1224

Ishna4-13

1. lohn 4.1 Zer.23.29

£67.4.12

The groun de of true religion. All impedi be taken away.

2. King. 23.16 3.cbrv.34.5 God. Deu. 23 .5 Leu. 20.6 deu.18.11 3. Chro.35.22 2. Chro.14.5. Ø 15.15. Wherein

kingdomes. 2.Chro.12.8 What wif-

dome is requifite for to obteyne

1. King.3.9 3. cbro.1.10 Exed.31.1 3. King. 7.14 Diligence and zeale are necesfarie to builde it spedely. 2. Chro.34.21 2.Chro.34.38 A folemne othe for y mayntenã ce of Gods

worde.

playnely translated according to the langages wherein thei were first written by the holy Gost. For the worde of God is an euident token of Gods loue and our asfurance of his defence, where soeuer it is obediently receyued: it is the trial of the | spirits: and as the Prophet saieth, | It is as a fyre and hammer to breake the stonie heartes of them that resist Gods mercies offred by the preaching of the same. Yea it is | sharper then any two edged sworde to examine the very thoghtes and to sudge the affections of the heart, and to discouer whatsoeuer lyeth hid vnder hypocrific and wolde be secret from the face of God and his Churche. So that this must be the first fundacion and groundworke, according whereunto the good stones of this building must be framed, and the euil tried out and reiected.

Now as he that goeth about to lay a fundacion furely, first taketh away suche mêtes must impedimentes, as might justely ether hurt, let or difforme the worke : so is it necessarie that your graces zeale appeare herein, that nether the craftie persuasion of man, nether worldly policie, or natural feare dissuade you to roote out, cut downe and destroy these wedes and impedimentes which do not only deface your building, but vtterly indeuour, yea & threaten the ruine thereof. For when the noble Iosias entreprised the like kinde of worke, among other notable and many things he destroyed, not only with otter confusion the idoles with their appertinances, and true o- but also burnt (in signe of detestatio) the idolatrous priests bones vpon their altars, bediece to and put to death the false prophetes and sorcerers, to performe the wordes of the Lawe of God: and therefore the Lord gaue him good successe & blessed him wonderfully, so long as he made | Gods worde his line and rule to followe, and enterprised nothing before he had inquired at the mouth of the Lord.

And if there zealous begynnings seme dangerous and to brede disquietnes in your dominions, yet by the storie of King Asait is manifest, that the quietnes and peace of kingdomes standeth in the vtter abolishing of idolatrie, and in aduanflandeth y cing of true religion: for in his dayes ludah lyued in rest and quietnes for the space quietnes of offere and thereio were til at length he began to be colde in the zeale of the Lord. of fyue and thirtie yere, til at length he began to be colde in the zeale of the Lord, feared the power of man, imprisoned the Prophet of God, and oppressed the peo-

ple: then the Lord fent him warres, & at length toke him away by death.

Wherefore great wisdome, not worldelie, but heavenly is here required, which you grace must earnestly craue of the Lord, as did Salomon, to whome God gathe establi- ue an vnderstanding heart to judge his people aright, and to discerne betwene good thing of re and bad. For if God for the furnishing of the olde temple gaue the Spirit of wisligion and dome & understanding to them that shulde be the workemen thereof, as to Bezathe meanes Ieel, Aholiab, and | Hiram : how muche more wil he indewe your grace and other godly princes and chefe gouernours with a principal Spirit, that you may procure and commande things necessarie for this moste holy Temple, forese and take hede of things that might hinder it, and abolish and destroy what soeuer might impere and ouerthrowe the same?

Moreouer the maruelous diligence and zeale of Iehoshaphat, Iosiah, and Hezekiah are by the finguler prouidence of God left as an example to all godly rulers to reforme their countreys and to establish the worde of God with all spede, lest the wrath of the Lord fall upon them for the negleding thereof. For these excellent Kings did not onely imbrace the worde promptely and joyfully, but also procured earnestly and commanded the same to be taught, preached and maynteyned through all their countreys and dominions, |bynding them and all their subjectes bothe great and smale with solemne protestations and couenantes before God to obey the worde, and to walke after the waies of the Lord. Yea and in the daies of

seruyng Afait was enacted that who seem wolde not leke the Lord God of Isra- Air 224 el, shulde be flayne, whether he were smale or great, man or woman. And for the gainst tack establishing hereof and performance of this solemne othe, as well Priests as Judges that obeiet were appointed and placed through all the cities of Iudah to instruct the people in worde. the true knollage and feare of God, and to minister instice according to the worde, a.chro.17.7. knowing that, except God by his wordedyd reigne in the heartes and soules, all What poli mans diligence and indeuors were of none effect: for without this worde we can cie must be not discerne betwene iustice, and iniurie, protection and oppression, wildome vsed for and foolishnes, knollage and ignorance, good and euil. Therefore the Lord, who is the plating the chefe gouernour of his Church, willeth that nothing be attempted before we Dest. 6.0.6 haue inquired thereof at his mouth. For feing he is our God, of duetie we must make giue him this preeminence, that of our selues we entreprise nothing, but that which de must go he hath appointed, who only knoweth all things, and gouerneth them as may best before, or serue to his glorie and our saluation. We oght not therefore to preuent him, or do els we buil any thing without his worde, but assone as he hath reueiled his wil, immediately de in vaine.
We must

to put it in execution.

Now as concerning the maner of this building, it is not according to man, nor with God. after the wisdome of the sleih, but of the Spirit, & according to the worde of God, 1/2.30.2

The mamer of builmer of builde the materiai Tabernacle after any other sorte then God had shewed him by a ding is as patern, nether to prescribe any other ceremonies & lawes then suche as the Lord Godhathe patern, nether to preictibe any other recremonies & lawes the control building prescribed had expressly commaded; how can it be lawful to procede in this spiritual building by his worany other waies, then Iesus Christ the Sonne of God, who is bothe the fundacion, de. head and chief corner itone thereof, hath commanded by his worde? And for af- 15-35.8 muche as he hath established and left an order in his Churche for the building vp of muche as he hath established and left an order in his Churche for the building vp of the building v his body, appointing some to be Apostles, some Prophetes, others Euangelistes, 607.8.5 iome pastors, and teachers, he signifieth that every one according as he is placed in this body which is the Church, oght to inquire of his ministres concerning the wil Of whome of the Lord, which is remeiled in his worde. For thei are, saieth | Ieremiah, as the we must in mouth of the Lord: yea he promiseth to be with their mouth, & that their lippes quire con that kepe knollage, & that the trueth & the law so libe in their mouth. For it is their wil of the office chefely to vinderstand the Scriptures & teachethem. For this cause the people Lord and of Israel in matters of difficultie vsed to aske the Lord ether by the Prophets, or by knollage of the meanes of the hie | Priest, who bare Vrim & Thummim, which were tokens of his worde. light & knollage, of holines & perfection which shulde be in the hie Priest. Therefore Emd.4.12 when Iehoshaphat toke this order in the Church of Israel, he appointed Amariah Mal 2.7. to be the chief concerning the worde of God, because he was most expert in the 201 law of the Lord, and colde gyue cousel and gouerne according vnto the same. Els 1-sam. 10.22 there is no degre or office which may have that autoritie and priviledge to decife 2.king 22.13 concerning Gods worde, except withall he hath the Spirit of God, and sufficient What is re knollage and judgement to define according thereunto. And as euery one is in-quitie in dued of God with greater giftes, so oght he to be herein chefely heard, or at least them that that without the expresse worde none be heard; for he that hathe not the worde, must give Is peaketh not by the mouthe of the Lord. Agayne, what danger it is to do any Gods wor. thing, seme it never so godly or necessarie, without consulting with Gods mouth, de. the examples of the Israelites, | deceived hereby through the Gibeonites: and of 107.23 16 Saul, whose intention semed good and necessarie: and of lossah also, who for E. Sam. 13.12 great considerations was moued for the defence of true religion & his people, to 2.chro.35.20 nght against Pharaoh Necho King of Egypt, may sufficiently admonss vs. The fetting

Last of all (moste gracious Quene) for the advancement of this building vp of the

building.

first cosuk

and rearing up of the worke, two things are necessarie, First, that we have a 19th 6/1224 & stedfast faith in Christ Ieius, who must dwel in our heartes, as the only means and assurance of our saluation: for he is the | ladder that reacheth from the earth to heauen: he lifteth vp his Churche and setteth it in the heauenly places: he maketh ws lyuely flones and buildeth vs vpon him selfe: he ioyneth vs to him selfe as the me bres and body to the head: yea he maketh him selfe and his Churche one Christ. The next is, that our faith bring forthe good fruites, so that our godly conversation may serue vs as a witnesto | confirme our election, and be an example to all others to | walke as apperteyneth to the vocation whereunto thei are called : left the worde of God be euil spoken of, and this building be stayed to growe vp to a iust height, which ca not be without the great prouocatio of Gods iuste vengeance and discouraging of many thousandes through all the worlde, if theishulde se that our life were not holy and agreable to our profession. For the eyes of all that feare God in all places beholde your countreyes as an | example to all that beleue, and the prayers of all the godly at all tymes are directed to God for the preservatio of your maiestie. For considering Gods wonderful mercies toward you at all seasons, who hath pulled you out of the mouthe of the lyons, and how that from your | youth you have bene broght vp in the holy Scriptures, the hope of all men is so increased, that thei ca not but looke that God shulde bring to passe some woderful worke by your grace to the vnsucrsal comfort of his Churche. Therefore euen aboue stregth, you must shewe your selfe strong and bolde in Gods matters: and thogh Satan lay all his power and craft together to hurt and hinder the Lordes building: yet be you. assured that God wil fight from heaven against this great dragon, the ancient serpent, which is called the deuil and Satan. til he haue accomplished the whole worke and made his Churche | glorious to him selfe, without spot or wrincle. For albeit all other kingdomes and monarchies, as the Babylonians, Persians, Grecians& Romains haue fallen & taken end: yet the Churche of Christ euen voder the Crosse hath from the begynning of the worlde bene victorious, and shalbe euerlastingly. Trueth it is, that sometyme it semeth to be shadowed with a cloude, or dimen With a flormie perfect; ion, yet suddenly the beames of Chist the sunne of iustice shine and bring it to light and libertie If for a tyme it he couered with aihes, yet it is quickely kindeled agayne by the wynde of God - Spirit: thogh it seme drowned in the sea, or parched and pyned in the wildernes, yet God gueth euer good succelle.for he punisheth the enemies, and deliuereth his, nourisheth them and stil preserueth the vnder his wyngs. This Lord of loides & King of kings who hatheuer defended his, strengthe, cofort and preserue your maiestie, that you may be able to builde wp the ruines of Gods house to his gloise, the discharge of your conscience, and to the comfort of all them that loue the comming of Christ Ieius our Lord.

Ephes.3.17 Gen.28.12

10hn .L.15

1. Pet. 2.5

2.Cor 12.12

2. Pet 1.10

Ephef.4.

Rom. 2.12

2.Theff.L.7

2.Tim.3.15

Rewel.12.9

€phef.4.27

From Geneua. 10. April. 1560.

THE FIRST BOKE OF

Mosés, called Genesis.

THE ARGUMENT. Noses in effect declareth the things, winch are here chiefly to be confidered: First, that the worlde exall things therein were created by God, & that man being placed in this great taber-

nacle of the worlde to belielde Gods wonderful workes, to praise his Name for the infinite graces, whe-

*This worde fignifich the beginning and generation of the creatures.

rewith he had endued him, fel willingly from Goathrough disobedience: who yet for his owne mercies Sake restored him to Ufe, & confirmed him in the same by his promes of Christ to come, by whome he shulde overcome Satan, death and hel. Secondely that the wicked, vinnindeful of Godsmoste excellent benefites, remained stil in their wickednes, & so filling moste horribly from sinne to sinne prouoked God (who by his preachers called them continually to repentance) at length to destroye the whole a Pirt of all, world. Thirdly he affareth as by the example of Abraham, Ixhak, I aakob & the rest of the Pa- i This senter-& before that triarkes, that his mercies neuer file them, whome he chiseth to be his Church, and to professe his peated to fight was, God ma Name in earth, but in all their afflictions and persecutions he ever affistette them, sendeth comforte, fiely God made heaven and Name in earth, but in all their afflictions and persecutions he ever affistette them, sendeth comforte, fiely God made heaven and earth of no- & delivereit them. And because the beginning, increase, preservacion and successe thereof might be attressed serve thing.

Pfal 33.6.& onely attributed to God, Moses she weth by the examples of Kain, I shmael, Eswand others, which were to his gioris,

Roll 33.6.& onely attributed to God, Moses she weth by the examples of Kain, I shmael, Eswand others, which were to the pro-136 seccles. nollern mans sudgement, that this Church dependeth not on the estimacion and nobility of the worlde: se to the pro-136 s eccies. motion must make make my buch have at all times worshiped him purely according to his worde, were actived, & 17,24. that is standeth not in the multitude, but in the poore and desprsed in the small flock; and little nom-yet to yeke, by Christiney sumpe. I with berjihat man in his wissome might be consounded, or the Name of God ever more praised. CHAP. I.

the waters co- 1 God created the heaven & the earth, 3 The light & the watered all. darkenes, & The firmamet. 9 He separateth the water from the earth 16 He createth the fume, the moone, & the starres 21 He createth the fill, berdes, beaftes. 26 He createth man and grueth him rule over all creatures, 29 And provideth nourrsture for man and beaft.

N THE * beginning * God created y hea-

uen a...

And the earth
without forme & voyde, and c darkenes was
vpon the depe, & the
-f God moued without forme &voy- 13

vpon the waters.

Then God faid, *Let there be light : and

there was e light.

And God sawe y light that it was good, and God separated the light from the ment of the heauento gue light vpo the planete Satur-

darkenes, he called Night. So the euenig and the morning were the first day.

Againe God said, *Let there be a" fir- 17 And God set them in the firmament of ue to mas viemament in the middes of the waters : and let it separate the waters from the waters. 18. And to "rule in the date, & in the night, P As sith and let it separate the waters from the waters. Then God made the firmament, & par-

ted the waters, which were f vader the firmament, from the waters which were 19 So the evening and the morning were of life.

*about the firmament, and it was for the fourth daie.

der the heaué be garhered into one place, & let the drye land appeare, and it was fo. mely power of to And God called the drye land, Earth, & Gods worde that maketh is he called in gathering together of the water that maketh is the called in gathering together of the water that the wate ters, Seas: & God fawe that it was good. turally 19-base 11 Then God faid. h Let the earth budde

And the earth broght for the the budde one and the of the herbe, that federh fede according to farres. his kinde, also the tre that yeldeth frute, w artificial day, hathe his federn it felfe according to his fro the funge kinde: & God ! fawe that it was good.

So the guesting and the group was more things.

So the cuening and the morning were apper enange to name and the third daie.

vpon the depe, & the 14 And God said, *Let there be k lightes dres and seain the firmament of the heaven, to 1 fepa-fons.

To wis, the rate the daie from the night, & let them be finne and the for m fignes, and for feafons, and for dates moone: & here

earth.and it was fo.

And God called the light, Day, and the 16 God then made two a great lightes : the fufficie light, greater light o to rule the daie, & the leffe as inftruments light to rule in night: he made also is starres. I same, to ier-

the heauen, to shine vpon the earth;

and to separate the light from the darke-fide swimme nes: and God fawe that it was good.

*aboue the firmament, and it was for the four the date.

*That is, the region of the ayre, and all y uea. I so the euening and the morning to show were the feconde day.

*The 1. day.

*Pfal. 33.77:

God faid againe., *Let the waters virtue for the firmament of nature gives to place to God faid.

*The firmament and it was for the four the date.

*The firmament and it was for the four the date.

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*The firmament and it was for the firmament and it was for the firmament and it was for the firmament.

*The firmament and it was for the firmament and it was for the firmament and it was for the firmament. bring forthe in abundace euerie P creping bothe one bething that hathe "life: & let the fonle flie ginning, wherein we se that vpon the earth in the "open sirmament of parties men

2x Then God created the great whales, & she as the one forte is made enerie thing living & moving, w the 9 wa- to fie about ters broght forthe in abundance, accordig in the ayre, & to their kinde, & euerie fethered foule ac- swamme be-cording to his kinde: & God sawe that it warer. was good.

ferue to their

or crepe.
"Ebr.the fouls.

ont ante creae Darkenes couered v de-pe waters: for as yet v light was not created.

d He mainter ned this cofuse ! heape by his feeret power. Ebr. 22, 3.

e The light 2/ was made be-fore-other funne or moone was created: therefore we muft not attra bute that to \$ creamres that are Gods in- 3 Aruments , w onely apperter: neth to God. Pfal.33.6.6 136,5.1ere.10, 12.6 51,15. 5 *Or, foreading

f As the fea & riuers, from those waters that are in the are vpholden by Gods pow-er, left they 7 Thulde overwhelme the worlde.

h So that we fe it is the o-

forthe the budde of the herbe, that fedeth #Ther.day. fede, the fruteful tre, w beareth frute ac- Pfal 130,76 cording to his kinde, which mate have his k By y lightes sede in it felf vpon the earth. & it was so.

The creation of man.

The creation of woman 1224 Genesis.

gaue power to

to ingendre.

colof.3,10. f God coman-ded the water and the earth, to brig forthe he faith, Let vs make:figni-fying y God taketh counsel with his wife dome&vertue, purpoling . to lent worke aboue all the reft of his cre-

t This image and licknes of God in man is expounded Ephef 4,24:whe re it is write, man was crea- 27 ted after God nes & true holines, meaning wordes all per fection, as wifdome , trueth, innocencie, power,&c. Wi(do.2,23.

eccles.17,1. Matt. 19,4. u The propa-gacton of man is the blefsing of God, Pial.

Chap.8.17.0 Inberalitie to man taketh away all excuse of his ingratirude. Chap.o.3.

Exed.3,17. eccle[.39,21. mar.7,37. mar.,,, The 6 day, That is, the innumerable abundance of creatures in heane & earth.

Exod-20,11. ₫ 31,17: ebr. 4.4. b For he had now findfred his creacion, but his proui-dence fil watcheth ouer his creatures, and gouerneth the. 3
c. Appointed
it to be kept
holy, that man
imight therein confider y excellencie of his workes & 4 Gods goodnes towards him. Or, the original to begin-

neng.

That is, by 22 Then God r blessed them, saying, 5 And euerie plant of the field, before it cor, tre, at the vertue of his worde he Bring forthe frute and multiplie, and fil was in the earth, and euerie herbe of the Chap 21, 15 the waters in the seas & let the foule multiplie in the earth.

The 3 day 123 So the evening & the morning were the

fifte day.

9,6.1.cor.11,7 24 Moreouer God said, Let the earth bring forthe the "liuing thing according 7 to his kinde, cattel, & that which crepeth, & the beaft of the earth, according to his kinde.and it was fo.

res: but of man 25 And God made y beast of the earth ac- 8 cording to his kinde, and the cattel according to his kinde, & euerie creping thing of vearth according to his kinde: & God 9 fawe that it was good.

make an excel 26 Furthermore God said, * Let vs make man in our timage according to our lickenes, and let them rule ouer the fish of the sea, and ouer the foule of the heaven, so And out of Eden went a river to water g Which was a signe of the and ouer the beaites, & ouer all the earth, and ouer enerse thing that crepeth & moueth on the earth.

> *Thus God created the man in his image: in the image of God created he him: he created them * male and female.

by these two 28 And God a blessed them, and God said re walso bdelium, and the onix stone. plie, and fil the earth, and subdue it, and rule ouer the fish of the sea and ouer the foule of the headen, & ouer euerie beast 14 The name also of § third river 18" Hid
floor, prectous
that moueth vpon the earth.

And Cod Cod Behalf There are the content of the content

And God fard, Beholde, I haue giuen vnto you reuerie herbe bearig sede, which 15. Then the Lord God toke the man, and 10, Ethiopia. is vpon all the earth, & euerie tre, wherein 1s the frute of a tre bearing fede: * that shalbe to you for meat.

Gods great 30 Likewise to euerie beast of the earth, and to euerie foule of the heauen, & to euerie thing that moueth vpon the earth, which 17 But as touching the tre of knowledge 1 so that mass hathe life in it selfe, euerie grene herbe shalbe for meat. and it was so.

31 * And God sawe all that he had made, & lo, it was very good. So the euening and 18 Alfo the Lord God faid, It is not good ce. Ebr. in she day the morning were the fixt day.

fetteth man in the garden. 22 He createth the womă. 29 Mariage is orderned.

Hus the heavens and the earth were finished, & all the a holte of them. 2 For in the seuenth day God ended his worke which he had made, * Sethe seventh 20 The man therefore gave names vnto all him. By mening daye he brested from all his worke, which carrel, and to the soule of the heaven, and them to comb a submit the he had made.

So God bleffed the seuenth day, & s sanctified it because that in it he had rested it from all his worke, which God had created and made.

These are the generacions of the heauens & of the earth, when thei were created, in the day that the Lord God made the earth and the heavens,

was in the earth, and euerie herbe of the Chap. 21,15. field, before it grewe: for the Lord God onely had not caused it to draine vpo the earth, openeth the nether was there a man to til the grounde, seasons and saureth the. 6 But a myst went vp from the earth, and he sendeth

watred all the earth. The Lord God also made the ma e of ding to his the dust of the grounde, and breathed in e He the weth his face breath of life, and the man was a whereof mans bodye was

liuing foule.

And the Lord God plated a garden East- intent that ma warde in f Eden, and there he put the man rie in the exwhome he had made.

(For out of the grounde made the Lord f This was the God to growe euerie tre pleasant to the ce, as fo fight, and good for meat: the stre of life thike, in Mesopotantia, moste
also in the middes of the garden, h and the pleasant & apleasant tre of knowledge of good and of euil.

the garden, and from thence it was deui- life receased ded, and became into foure heades.

II The name of one s * Pifhon: the same miserable excompasseth the whole land 1 of Haui-came by disobeying God.

12 And the golde of that land is good: the- 1 Which Ha.

to them, * Bring forthe frute and multi- 13 And the name of the secode river is Gi- Persia Eswarhon: the same compasseth the whole land de & enclineth towarde the of "Cush.

"Asshur: and the fourth river is "Perath) a tre.

put him into the garden of Eden, that he "or, Afgria. might k dreffe it and kepe it.

And the Lord God 1 commanded the not have man man, faying, Thou shalt cat frely of eue-yet there was rie tre of the garden,.

of good and euil, thou shalt not eat of it: might knowe for "when soeuer thou catest thereof, nere gnc Lord, to whome he thou shalt dyethe m death.

that the man shulde be him selfe alone. I m By this dewil make him an helpe " mete for him.

2 Godresteth the seuenth day, and santissieth it. 15 He 19 So the Lord God formed of the carth racion of man settleth mann the warden. 12 He racion of man eueric beaft of the field, and euerie foule of fro God, who the heaven, & broght them vnto the n ma chier felicities and also that to se how he wolde call the: for howsoeuer our disobedie the man named the liuing ereature, fo was the cause the name thereof.
"Ebr. before - the name thereof.

> to enerie beaft of the field : but for Adam felies to Afounde he not an kelpe mete for him.

Therefore the Lord God caused an heavie slepe to fall vpon the man . & whi- "Ele, highe. les he slept, he toke one of his rybbes and o signifying closed up the flesh in steade thereof.

closed up the slesh in steade thereof.

de was persir,
And the righbe which the Lord God had when y woma
was created, w taken from the man,"made he a.º woman, before was liand broght her to the man.

raine accorcreated to the

of Godi. Eccle. 24,35.

uiláh is a cou-

k God wolde

no nede to la-

owed obedie-

fit buylding.

Then

z Cor 11,8.

For, Manner, because she cometh of manifor m to, and I shah the woman.

Mat 19,50 mar 10,7. 2 cor 6, 16. ephis, 31 p So that ma-Plage requireth a greater duetic of vs towarde č ues, the otherwife we are bounde co fhewe to our pa-

23 Then the man said, * This now is bone of my bones, and flesh of my flesh. She shalbe called "woman, because she was ta- 25 And they were bothe naked, the man & ken out of man.

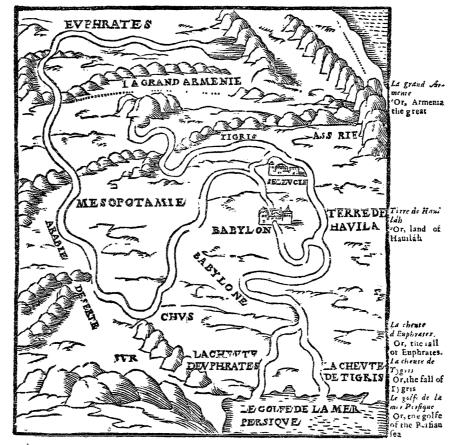
" 24 *Therefore shal man leaue P his father

and his mother, and shall cleave to his wife, and they shalbe one flesh.

his wife, and were not 9 ashamed.

q For before all things we-re honest and somely.

THE SITUACION OF THE GARDEN OF EDEN.



Because mencion u made in the tenth verse of this seconde chapter of the river that watered the garden, we must enote that cuphrates and Tygris called in brewe, Perath and Hiddekel, were called but one river where they soyned together, els they had foure heades: that is, two at their springs, or two where they fil into the Persian sea In this countrey and most e plentiful land Adam dwelt, and this was called Paradisecthat 25, a garden of pleasure, because of the frute fulnes and abundance thereof And whereas it is said that Pishon compasseth the land of Havilab at is meant of Tygris, which in some place, as it passed by divers places, was called by fondry names, as fime time Diglitte, in other places Passingers, & of some Phasin or Pishon. Likewise Euphrates towarde the countrey of Cush or Ethiopia or Arabia was called Gihon So that Tygres and Euphrates (which were but two rivers and some time when they to ned together, were called after one name) were according to divers places called by these foure names, so that they might seme to have bene foure diners rivers.

CHAP. III.

3 The woma seduced by the serpet, 6 Entiseth her houfbad to sinne. 14 They thre are punished 15 Christ is promised 19 Manis dust. 22 Manis cast out of paradife.

then anie beast of the field, which y Lord God had made: and he b faid to the woman, Yea, hathe God in dede said, Ye shal not eat of euerie tre of the garden? And the woman faid vnto the ferpet, We eat of the frute of the trees of the garden, 7 pent his inftru 3, But of the frute of the tre, which is in the middes of the garden, God harhe faid, Ye shal not eat of it, nether shal ye touche it, c lest ye dye.

Then*the serpent said to the woman, Ye ear of the frushal not d dye at all,

5 But God doeth knowe, that when ye shal if you shulde cat thereof, your eyes shalbe opened, & ye you shild be shalbe as gods, e knowing good and euil. his to him

Ow*the serpent was more a subtil 6 So the woman (seing that the tre was sit im 2,14.

good for meat, and that it was pleafant to f Not fo muthe eyes, & a tre to be desired to get know- his wife, as ledge) toke of the fiute thereof, and did moued by amher, and he f did eat.

Then the eyes of them bothe were ope-miserie, but ned, & they 8 knewe that they were naked, they foght not to God for reand they fewed figtre leaves together, and medie made them selves "breeches.

8 Afterwarde they heard the vovce of ulide their gransies.

d This is Safubrilite , to feare Gods threatenings e As thogh he iay, God doeth net te, faue that he knowerh that They began to fele their girde abeus

2 Cor 11,3.

Wildo 2,25 a As Satan ca change him I felfe into an Angelof light, fo did he ab-use the wildome of the ferpent to deceaue man b God suffe- 2 red Satan to make the ferment and to

speake in him.

of Gods thre-

amig she yel-

ded to Satan.

or, winde. h The finful e sciece fleeth Gods prefes-

i His hypecti fie appeareth cause of his 9 nakednes, vi was the tranfrelsion of Gods comma. 10

dement kHis wicked-nes & lacke of appeareth in this & he burdeneen God & his faute, bemë hi awife. In Read of 12 confessing her creafeth it by

acculing the ferpent m He afked reason of Ada tance, but he ferpet, because he wolde thewe him

mercie n As a vile & contemptible

o He chiefly meaneth Sata by whole morion & craft § power of finne and death

Satan Shall fling Christ & his members, Lut not ouercome them The Lord

comforteth Adam by the promes of the bleffed fede,& also punificth body for the finne, which foule shulde the spirit hasnight line by

1 Cor. 14,34. The transcomandement was the cause y bothe man-kinde and all

curle. t These are not y natural 22 feutes of the garth,but procede of & corruption of

u Or gaue the knowledge to make the fel- 2] ues Logtes

E By this de-

the coole of the day, and the man and his wife h hid them selues from the presence of the Lord God among the trees of the

But the Lord God called to the man, and , The generacion of mankende. & Kain killeth Habel thereof was faid vnto him, Where art thou?

Who faid, I heard thy voyce in the garden, and was afraied: because I was : na- 1 ked, therefore I hid my felf.

true repentace it And he said, Who tolde thee, that thou whereof I comanded thee that thou shuldest not eat in no case?

> Then the man faid, The woman which 3 thou k gauest to be with me, she gaue me of the tre, and I did eat.

13 And the Lord God faid to the woman, 4 Why hast thou done this? And the woma said, 1 The serpent beguyled me, and I and his wife, because he wide bring them to repen- 14

Then the Lord God said to the serpent beguyied me, and i them, and the Lord flut respectively the serifices to figurifice them to repen- 14

Then the Lord God said to the serpent beguyied me, and i them, and the Lord flut respectively the serifices to figurification them.

Solve the serifices to figurification them, and the Lord flut respectively the serifices to figurification them.

m Because thou hast done this, thou are go, and a dust shalt thou eat all the dayes of thy life.

and the woma, & betwene thy fede & her sede. He shal breake thine P head, & thou shalt 9 bruise his heele.

ferpent deceiued 9 woman
16 Vnto the woman he said, I wil greately 8

P that is, the increase thy r forowes. & thy conception increase thy forowes, & thy conceptios. In sorowe shalt thou bring forthechildre, and thy defire shal be subsect to thine houfband, and he shal * rule oues thee.

Also to Adam he said, Because thou hast obeied the voyce of thy wife, and hast faying, Thou shalt not eat of it) cursed ss the earth for thy lake : in sorowe shalt thou eat of it all the dayes of thy life.

foule shulde 18 t Thornes also, and thystles shal it bring nished for the forthe to thee, and thou shalt eat the herforthe to thee, and thou shalt ear the herbe of the field.

aing concer-ued hope of 19 In the sweat of thy face shalt thou eat bread, til thou returne to the earth: for out of it wast thou taken, because thou art dust, and to dust shalt thou returne.

gressio of Gods 20 (And the man called his wives name Heuah, because she was the mother of all 14

other creatures Vinto Adam also and to his wife did the res were subice to the Lord God u make coarses of clothed them.

And the Lord God said, * Beholde, 15 the man is become as one of vs, to knowe good and euil. And now lest he put forthe his hand, and y take also of the tre of life and cat and line for euer,

f. om the garden of Eden, to til the earth, whence he was taken. rition he re-prochethAdas miferie, whereinto he was fallen by ambition prined of life loft also the figns thereof.

the Lord God walking in the garden in 24 Thus he cast out man, and at the Eastsian the flate of ma de of the garden of Eden he set the Cheriage, & Gods rubims, and the blade of a sworde shaken, not to kepe the waye of the tre of life.

CHAP.

The generacion of mankinde. 8 Kain killeth Habel thereof was
23 Lameth a tyrant encourageth his feareful mues. changed
b 1 hat is, ac-26 True religion is restored.

Fterwarde the manknewe Heuah his Toras promes, A wife, which a coceiued & pare Kain, some read, ro And he said, Who tolde thee, that thou & said, I haue obteined a man by § Lord. the Lord, as wast naked. Hast thou eaten of the tre, 2 And againe she broght forthe his brother some. & sine Hábel, and Hábel was a keper of shepe, & me she wolde Káin was a tiller of the grounde.

And in processe of time it came to pas- teros her birth fe, that Kain broght an coblacion vnto c This decla-the Lord of the frute of the grounde. father infirmthe Lord of the frute of the grounde.

And Habel also him selfe bioght of the ded his chil-fielt sines of his shepe, and of the fat of ledge of God, them, and the Lord had respect vnto *Há- God gaue the

no d regarde: wherefore Kain was exce- they were decursed aboue all cattel, and aboue euerie ding wroth, & his countenance sel downe. facrament of the tre of life. Then the Lord said vnto Kain, Why art thou wroth and why is thy countenance d Because he

cast downer

beaft, ifa 65, 15 I wil allo o put enimitie betwene thee 7 If thou do wel, shalt thou not be caccep- fred onely for ted' and if thou doeft not wel, finne lieth fhew without at the f dore: also vnto thee his s desire finceritie shalbe subsect, and thou shalt rule ouer him. e Bothe thou

Then Kain spake to Habel his brother. and thy sacri-And * when they were in the field, Kain ceptable to rose vp against Habel his brother, and f sinne shat flewe him.

9 Then the Lord faid vnto Káin, Where g The dignitie is Habelthy brother: Who answered, I ca ne is given to nottel. h Am I my brothers keper?

eaten of the tres whereof I comaded thee, 10 Againe he said, What hast thou done the Wifa 10.3. voyce of thy brothers blood cryeth vn- mat.23.35. to me from the grounde.

11 Now therefore thou art cuised & fro the iud 11. earth, w hathe opened her mouth to recei- nature of the ue thy brothers blood from thine hand. reprobate whe

When thou shalt til the grounde, it ned of their shal not henceforthe yelde vnto thee her to negled God strength: a 1 vagabonde and a rennegate and him shalt thou be in the earth.

Then Kain said to the Lord, "My pu- geth y wrogs of his Saints. nishment is greater, then I can beare.

Beholde, thou hast cast me out this day plane: foi the from the earth, and from thy face shal I fe cryeth for behid, and shalbe a vagabonde and a ren- k The earth n-gate in the earth, & whosoeuer finderh fhalbe a wit-me. shall ave me. me, shal slaye me.

Then the Lord said vnto him, Douteles fully received who soeuer slayeth Kain, he shalbe a punt- thou mote eruelly shed. shed seuen folde. And y Lord set a o mar- 1 Thou shale ke vpon Kain, lest anie man finding him bener haue shulde kil him.

Therefore Lord God Int him forthe 16 Then Kain went out from the presence feare & care of the Lord and dwelt in the land of Nod m He burde-

y Adam de- because he did punish him so shareto Kain, but to suppresse of the can be pardoned. n Not so the love he bare to Kain, but to suppresse mitcher.

• A viable signe of Gods sudgement that others shallde searce.

abolished through finne. but the quali-

cording to the

offer to \$ Lord

was an hypo-

fil tormet thy conscience

1 wh 3,12.

h This is the

1 God reuenthogh none co

heart shalbe

Thinking thereby to be fure & to haue leffe occasion

Or, fluter and Pipes.

E His wines

feing that all and hated him

for his cruel-

tie.were giraied . therefore he braggeth y

were able to

rifift , althogh

he were alrea-

ferace in Kain,

eftig as thogh God wolde fuffre none to

punish him, &

ther others t In thefe dayes God be-

gan to moue y

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Or, rehearfal

a Read Chap 1,26

them bothe c

ne name, he

noteth the inseparable co-

cerning his

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by a continual

fucceision

corruption

I Chro.1.1. d lie proueth

and wife c Afwel con-

of the flocks

re religion, w 1

ued and bare Henoch: and he buylt a Pcitie and called the name of the citie by the 9 Alfo Enosh lived ninety yeres & bega- multiplicatio name of his sonne, Henoch.

rád begate Mehuiaél, and Mehuiaél begate Methushaél, and Methushaél be-

gate Lámech.

A The lawful 19 And Lámech toke to him A two windstructou of ues: the name of the one was Adáh, and the y two shulde name of the other Zilláh. be one fich, 20 And Adah bare Iabal, who was the farupt in y house ther of suche as dwel in the tentes, and of of Kám by Lámech fuche as haue cattel.

*Orfest saufter. 21 And his brothers name was Iubal, who 14 was the father of all that playe on the har-

pe and organes.

22 And Zilláh alfo bare Tubal-káin, who wroght cunningly euerie crafte of brasse and of yon: and the sister of Tubal-kain was Naamáh.

Then Lamech said vnto his wives Adah 17 and Zilláh, Heare my voyce, ye wiues of Lamech:hearken vnto my speche: r for I wolde slaye a man in my woude, & a yong 18 And I éred lived an hundreth sixty and man in mine huit.

there is none 24 If Kain shalbe auenged seuen folde, 19 Then Iered liued, after he begate Hetruely Lamech, seuentie times seuen folde.

dy wounded 25 And Adam knewe his wife againe, and first mocked at Gods inf. The bare a fonne, and she called his name Sheth: for God, said she, hathe appointed 21 me another sede for Habel, because Kain flewe him.

Jet gue him 26 And to the same Sheth also there was borne 2 sonne, and he called his name Eno sh. Then began men to call vpon the 23 So all the daies of Henoch were thre hu-Name of the Lord.

CHAP. V.

The genealogie, s Age and deathe of Adam, 6 Hu along time by y wicked had bene suppres-Succession unto Noah and his children.

Adám. In the day that God created Adam, in the a lickenes of God made he

Male and female created he the, & bles-By giuing 2 fed them, and called their name b Adám in the day that they were created.

¶Now Adam lived an hudreth and thirtie yeres and begate a childe in his owne name Sheth.

and he begate formes and daughters.

So all the dayes that Adam lived, were nine hundreth and thirtie yeres: and he dyed.

And & Sheth liued an hundreth, and fyue yeres, and begate Enosh.

And Sheth liued, after he begate Enosh, 31 So all the dayes of Lamech were seus earls prophetic be care God had 6 And 4 Sheth lived an hundreth, and fyue yeres, and begate Enosh.

eight hundreth and seuen yeres, and begate sonnes and daughters.

17 Káin also knewe his wife, which cócei- 8 So all the dayes of Sheth were e nine hu- e The chief dreth and twelue yeres: & he dyed.

te Kenán.

to feare Gods
iudgements a- 18 And to Henoch was borne Irád, and I- 10 And Enosh lived, after he begate Kenán, to Gods comeight hundreth and fiftene yeres, and be-mandement at the beginning gate sonnes and daughters.

n So all the dates of Enosh were nine hun- creased with dreth and fiue yeres: and he dyed.

ues: the name of the one was Adah, and the 12 Likewise Kenan lived seventie yeres, fally praise and begate Mahalaleél.

> 13 And Kenan liued, after he begate Mahalaleel, eight hundreth and fourty yeres, & begate sonnes and daughters.

So all the dayes of Kenán were nine hudreth and ten yeres: and he dyed.

15 ¶Mahalaleél alfo liued fixty & fiue yeres and begate Iéred.

16 Also Mahalaleél liued, after he begate Iéred, eight hundreth and thirty yeres, & begate sonnes and daughters.

So all the dayes of Mahalaleél were eight hundreth ninety and five yeres: and

he dyed.

two yeres, and begate Henoch.

noch, eight hundreth yeres, and begate ionnes and daughters.

So all the dayes of Iered were nine hundreth fixty and two yeres: & he dyed.

T* Also Henoch lived fixty and five ye- Ecel 44.13. res, and begate Methushélah.

22 And Henoch f walked with God, after f That is, he he begate Methushelah, thre hundreth ye- & godlie life. res, and begate sonnes and daughters.

dreth fixty and fiue yeres.

24 And Henoch walked with God, and he was no more fene: for & God toke him a- g To thewe \$

His is the boke of the generacions of 25 Methushelah also lived an hundreth pared, & 10 be eighty and seuen yeres, and begate Lá- the immortali mech.

> 26 And Methushélah liued, after he begate inquire where Lamech, seuen hundreth eighty and two he became, is yeres, and begate sonnes and daughters. ue.

So all the dayes of Methushélah were nine hundreth fixty and nine yeres: and he dyed.

clickenes after his image, and called his 28 Then Lamech lived an hudreth eighty and two yeres, and begate a sonne,

4 *And the dayes of Adam, after he had be-gotten Sheth, were eight hundreth yeres, This fame shal h comforte vs concerning promes, Chap. our worke and forowe of our hands, as 3,15, and defitouching the earth, which the Lord hathe delinerer, & fluide be fent, cursed.

30 And Lamech lived, after he begate No- a figure thea ah, five hundreth ninery and five water reof. he also

hundreth seuenty and seuen yeres: and he delivered the dycd.

life in the fifth of mankinds that according the worlde people, which night valuerhis Name.

preferued it by his obe-

there was a

better life pre

Adams genewhich came of 5 Sheth, to the-we which is \$ tiue Church. and also what ouer the fame from the beginning, in that 7 he continued

ą.iii.

The childre 1 The childre of the godlie, which begato degenerate.

Those that

came of wir- 2

ed parents as

Hauing mo-te respect to their beautie,

to worldely ;

then to their

maners , and godlines d Because m2

reby he stroue

to ouercome

no longer flay

Cheir fathers.

Chap. 8,21.

deftroy him.&

in that, as it were, did dif-

Berh finne, feing the puntof extedeth to. the brute bea-

fics.
i God #25
m.rciful vnto.
bim.

2425 bi Morie.

mat.15,19.

lined.

of Kain.

21 And Noah was fine hundreth yere of-Lápheth.

CHAP. VI.

3 God threateneth to bring the flood 5 Man is altogether corrupt. 18 Noah is preserved in the Arke, which he was commanded to make.

O when men began to be multiplied Ovpon the earth, and there were daugh-

ters borne vnto them, Then the a sonnes of God sawe the daughters b of menthat they were cfaire, and they toke them wives of all that they liked.

Therefore the Lord faid, My Spirit shal not alway d striue with man, because he is but flesh, & his dayes shal be an e hun-

wonce not be There were gyantes in the earth in tho-lenitie and log fe dayes: yea, and after the se dayes: yea, and after that the fonnes of God came vnto the daughters of me, and 17 And I, beholde, I wil bring a flood of wa- thre heightes, appeareth they had borne them children, these were mightie men, which in olde time were men his vengcace.
e Which terme God gaue 5 of f renoume.

ped autoritie made man in the earth, and he was sorie in · his heart. did degenerate from § fimpli- 7 citie, wherein

Therefore the Lord faid, I wil destroye from the earth the man, whome I have 20 created, from man h to beaft, to the creping thing, & to the foule of the heauen:

6 God doeth for I repent that I haue made them.

aeuer repent, 8 But Noah i founde grace in the eyes of
keth after our the Lord.

cause he did ? These are the "generacions of Noah. Noah was a juste and vpright man in his time, and walked with God.

anowe kim to to And Noah begate thre sonnes, Shem, Ham and Iapheth.

for the earth was filled with & crueftie. de . And Noah begate Shem, Ham and 12 Then God loked vpo the earth, and be- all were gues holde, it was corrupt: for all flesh had cor- of God and rupt his way vpon the earth.

And God faid vnto Noah, "An end of bours. all flesh is come before me: for the earth is firsy mantinde. filled with crueltie through them: and be- 'or, oppression holde, I wil destroye them with the earth.

Make thee an Arke of "pine trees: thou "Ebr Gopher. shalt make" cabines in the Arke, and shalt "Ebr wefterpytch it within and without with pytch.

15 And thus shalt thou make it: The legth 101,0fibirmedof the Arke shalbe thre hundreth cubites, fure. the breadth of it fiftie cubites, and the height of it thirtie cubites.

16 A windowe shalt thou make in the Arke, and in a cubite shalt thou finish it aboue, and the dore of the Arke shalt thou set in the fide thereof: thou shalt make it with the lowe, seconde and third roume.

ters vpon the earth to deflroye all flesh, in this figure. wherein is v breath of life vnder the heauen:all that is in the earth shal perish.

When the Lord sawe that the wicked- 18 But with thee wil I m establish my coue- m To the inter me God gaue man to repent man to repent he for the wolf and the imaginations of the thoghts of his wheat were onely euil continually, the imagination of the whole with the carth, and all the imaginations of the thoghts of his wheat were onely euil continually, the first work of the whole work with the carth and he was for in the carth and the

two of euerie forte shalt thou cause to co- thy faith faile me into the Arke, to kepethem aliue with not thee:they shalbe male and female.

Of the foules after their kinde, and of the cattel after their kinde, of euerie creping thing of the earth after his kinde, two of eucrie sorte shal come vnto thee, that thou maiest kepe them aliue.

And take thou with thee of all meat that is eat é: & thou shalt gather it to thee, that it may be meat for thee & for them.

* Noah therefore did according vnto Ebr.11.7. all, that God commanded him: euen 1 10 n That is, he

k Meaning 5 oppression of

I That is , of

in all points.



A. B. The length thre

breadth fif-

D. E. The height thir ty. The windowe acm-

bite long. F. The dore. thre heigh2. Pet.2,5.

a In respect of the rest of the

delire to ferue God and line

vprightly. b Which

fice, whereof

fix were for breed and the

ctifice.

luk 17.26.

£ pet. 3,20.

led them to

prefet the fel-

ues to Noah,

as they did be

when he gaue

enem names,

d Whien was

about the beginning of Maie, when

all things did

mofte florish. e Bothe y wa-

and also the

cioudes pow-

Chap. 2, 19,

CHAP. VII.

E Roah and his entre into the Arke. 20 The floud de-Stroyeth all the rest upon the earth.

Nd the Lord said vnto Noah, Entre thou and all thine house into the Arke: for thee haue I sene * a right cous before me in this age.

worlde, & be- 2 Of euerie b cleane beast thou snalt take to thee by seuens, the male and his female: and his female.

might be of-Of the foules also of the heaven by seuens, male and female, to kepe sede aliue vpon the whole earth.

seueth for sa- 4 For seuen dayes hence I wil cause it raine vpon the earth fourty dayes & fourty nights, and all the substance that I have 23 made, wil I destroye from of the earth.

*Nóah therefore did according vnto all Mat.24,37. 5 that the Lord commanded him.

> 6 And Nóah was fix hundreth yeres olde, when the flood of waters was vpon the earth.

> ¶So Nóah entred and his sonnes, & his wife, and his fonnes wives with him into the Arke, because of the waters of the flood.

> 8 Of the cleane beastes, and of the vncleane beaftes, and of the foules, & of all that crepeth vpon the earth,

There came two & two vnto Noah into c God compel 9 the Arke, male & female, as God had commanded Nóah.

And so after seuen dayes the waters of fore to Adam, 10 the flood were vponthe earth.

11 In the fix hundreth yere of Noahs life in the deconde moneth, the sevententh day of the moneth, in the same day were 3 And the waters returned from about the betheasurare all the fountaines of the great depe broken vp, and the windowes of heauen were opened,

ters in yearth and the raine was vpon the earth four- 4 And in the seventh moneth, in the seven- c Which contended the seventh moneth, in the seventh and the raine was vpon the earth four- 4 And in the seventh moneth, in the seventh seven ty dayes and fourty nights.

In the selfe same day entred Noah with red cowne. 13 Shem, & Ham and Iapheth, the sonnes of 5 And the waters were going & decreasing or, Rayed.

Noah, and Noahs wife, and the thre wi
vntilthed tenth moneth: in the tenth mo-d Which waters. ues of his sonnes with the into the Arke.

They and euerie beaft after his kinde, & all cattel after their kinde, & euerie thing 6 So"after fourty dayes, Noah opened y "Ebrat ibe end that crepeth and moueth vpon the earth windowe of the Arke, which he had after his kinde, & eueric foule after his kinde, euen euerie birde of euerie fether.

15 For they came to Noah into the Arke, two and two, f of all flesh wherein is the breath of life.

Do presented 16 And they entring in, came male & female of all slesh, as God nad comanded him: and the Lord & Shut him in.

g so y Gods iccret power 17 Then the flood was fourty dayes vpon the earth, and the waters were increased, & bare vp & A.ke, which was lifte vp aboue the earth.

18 The waters also wated firong, and were

increased excedingly upon the earth, and the Arke went vpon the waters.

The waters "prevailed fo excedingly "Ebr. waster vpon the earth, that all the high mountarnes, that are vnder the whole heauen, were

20 Fiftene cubites vpwarde did the waters preuaile, when the mountaines were coue-

but of vncleane beastes by couples, y male 21 *Then all flesh perished that moued vp. Wisd.10,40 on the earth, bothe foule and cattel and eccles. 39,26. beast, & euerie thing that crepeth & mouetn vpon the earth, and euerie man.

22 Euerie thing in whose nostrels the spirit of life did breathe, what foeuer they were in the drye land, they dyed.

So he destroyed everiething that was h That is, vpon the earth, from man to beaft, to the creping thing, and to the foule of the heauen: they were euen destroyed from the earth and Noah onely remained, & they - Learne what that were with him in the Arke.

24 And the waters prevailed vpon the earth to forfake the multirude, an hundreth and fiftie dayes.

E. Pet.3,20.

CHAP. VIII.

13 The flood ceaseth 16 Noah 15 commanded to come forthe of the Arke with his . 20 He Jacrificeth to the Lord. 22 God promiseth that all things shal continue in their first ordre.

Ow God a remembred Noah & b e- 2 Not that God forgetuerie beaft, & all the cattel that was teth his at my with him in the Arke: therefore God made time, but when he fendeth fire a winde to passe vpon the earth, and the cour, then he sheweth that waters ceased.

The fountaines also of the depe & the them. windowes of heauen were stopped & the meber euerie raine from heauen was reitrained,

earth, going and returning : and after the of his childre? end of the hundreth and fiftieth day the waters abated.

tenth day of the moneth, the Arke "re- september & sted vpon the mountaines of "Ararát.

neth, & in the first day of the moneth we- the moneth of re the toppes of the mountaines sene.

7 And fent forthe a rauen, which went out The rauen is going forthe and returning, vntil the wa- returneth. ters were dryed up upon the earth.

8 Againe he fent a doue from him, that he Hie fendeth might fe if the waters were diminished the doue. from of the earth.

9 But the doue founde no rest for the sole ett is like. \$ of her foote: therefore she returned vnto therauen did him into the Arke (for the waters were vp- ficto and fro, refing on the on the whole earth) & he c put forthe his Arke. but came hand, & toke her, and pulled her to him the done that into the Arke.

f Everie linig thig that God

into the Arke to Noan. detended him againft ine rage of y mign-

a.iiii.

een bil f Which was

a figne that y

waters were muche

dimmilhed: for the olives

taines.

growe not on

Called in Eedterning part of Marche &

parte of April.

elareth his o-

he wolde no

the Arke with-

out Gods expreffe comm

dement, as he

did not entre in without the

Chap 1,220

1 For facrifices, which we-

sife of their

faith whereby

benefices

Chap 6.5.

mat 15,19.

I The ordre

of nature de-

691.

And he abode yet other seuen dayes, and againe he sent forthe the doue out of 4 the Arke.

n And the doue came to him in the evenig, 5 & lo, in her' mouthe was an foliue leafe that she had pluct: whereby Noah knewe that y waters were abated from of y earth.

12 Notwithstanding he waited yet other feuen dayes, & sent forthe the doue, which 6 returned not againe vnto him any more.

And in the fix hundreth and one yere, in the first date of the shift moneth the 7 But bring ye forthe frute and multiplie: by the maga-waters were dived up from of the earth: & growe pletifully in the earth, and increase fines God Nóah remoued the couering of the Aike & loked, & beholde, the vpper parte of the 8 God spake also to Noah & to his son- hil another grounde was drye.

14 And in the seconde moneth, in the seuen 9 and twentieth day of the moneth was the

earth drye.

Then God spake to Noah, saying, h Noah de 16 h Go forthe of y Arke, thou & thy wife, & thy fonnes & thy fonnes wines withee. he wolde not a Bring forthe with thee cue ic beaft that is with thee, of all flesh, bothe foule and it *And my couenant wil I establish with floor cattel, & eueric thing that crepeth & moueth vpon the earth, that thei maie brede abundantly in the carth, * & bring forthe frute and increase vponthe earth.

his wife, and his sonnes wives with him.

r as an exci- 19 Euerie beaft, euerie creping thing, & euerie foule, all that moueth vpo the earth after their kindes went out of the Aike.

gue thankes to God for his 20 Then Noah buylt an altar to & Lord and toke of euerie cleane beaft, & of eue-

vpon the altar.

where to the altar.

where to the altar.

where to the altar and officed buint offrings at the altar.

where to the altar and the Lord finelled a fauour of reft, and this angre to the altar and the Lord finelled a fauour of reft, and the Lord finelled a fauour of reft. y Lord fard in his heart, I wil henceforthe 25 for the imaginacion of mans *heart is euil, euen fi o his youth: nether wil I smite anie more all things living, as I have done.

freezed by the freezester 1 sede time & hainest, & colde sed by Gods & heate, & sommer and winter, & date & & heate, & sommer and winter, & daie & night shal not cease, so long as the earth re maineth.

CHAP. IX.

The confirmacio of marrage 3 Permisio of meates 6 The power of the sworde. 14 The ramebowe is the signe of Gods promes 21 Noah is drunken & micked of his 18 Some, whome he curseth 29 The age & death of Noah.

Nd God a bleffed Nóah & his fones, 🕰 and faid to them, Bring forthe frute, 19 and multiplie, and replensifi the earth,

Also the b feare of you, and the dread of 20 you shalbe vpon euerie beast of the earth, and vpon euerie foule of the heauen, vp- 21 And he droke of y wine & wasodronke, p of whome thei deliuered.

Euerse thing that moueth & liueth, shalbe meat for you:as § * grene herbe, haue I 23 Then toke Shemand Lapheth a garmet, his father,

giuen you all things. given you an traing ...

* d But flesh with the life thereof, I meane, ung creatures
& the flesh of with the blood thereof, shal ye not eat.

For furely I wil require your blood, are firagled & wherein your liues are: at the hand of eue-hereby all cra ric beast wil I require it: and at the hand dese of man, euen at the hand of a mas brother mke vengeace

Who so * shedeth mans blood, f by man ror, nergbour shall his blood be shed: for in the common transfer of the shall his blood be shed: for in the common transfer of the shall his blood be shed: shall his blood be shed: for in the 8 image Mat 26, 52. of God hathe he made man.

nes with him, faying,

Beholde, I, euen I establish my h couen at deface Gods

with you, and with your i fede after you,

10 And with euerie liuing creature that is onely done to with you, with the foule, with the cattel, & man, but to with euerie beaft of the earth with you, h To affure from all that go out of the Aike, vnto e- werlde shalbe uerie beaft of the earth.

you, that from henceforthe all flesh shal which are not not be rooted out by the waters of the rooted out by the waters of the rooted out by the rooted out of the rooted out of

18 So Noah came fo the, and his sonnes, & 12 Then God said, This is the token of the 1sa 14.9. couenant which I make betwene me and you, & betwene euerie liuing thing, that is with you vnto perpetual generacions.

13 I have fet my bowe in the cloude, and it k Horeby we shalbe for a signe of the couenat between fe that signes or faces went me and the earth.

rie cleane foule, and offied buint offrings 14 And when *I shall couer the earth with a steparate from cloude, and the bowe shal be sene in the Eccles 43,12. clouds,

Then wil I remeber my couenat, which I When men is between me and you, & between euerie bowe in § hea liuing thing in all llesh, & there shalbe no know to that I more waters of a flood to destroy all flesh. have not for-

16 Therefore y bowe shalbe in the cloude, y uenant wie I may se it, & semember the cuerlasting them m God doeth couenant bet wene God, and eue; ie liuing repeat this the thing in all fleih that is vpon the carth.

God faid yet to Noah, " This is the fig - faith fo muche ne of the couenant, which I have establish nore declashed between me and all flesh that is voon reth what was the earth.

Now the sonnes of Noah going for-when he said, necessite and the of the Aike, were Shem & Ham & Iá-bring forthe, pheth. And Ham is the father of Canaan. Chap 1,28

These are the thre sonnes of Noah, and grane This is fet of them was the whole earth ouerspred. before "Nóah also began to be an house band mã eiest o shewe

and planted a vineyarde.

on all that moueth on the earth, & vpo all & was vncouered in y middes of his tent. came the Cambra the fifthes of the fea: into your hand are 22 And when Ham the father P of Canaan wicked nation sawe the nakednes of his father, I he tolde who were also curled of God his two brethren without.

Lets 17,14. d That 15, li-

reuel 13,10.

raifeth up one

image, and fo

no more de-

firme Noahs

ine vertue of Gods blefsing.

ble thing dre-

q In derifió &

bremer a God increafed them with Brute, & declared varo them has counsel as touching fre-plenishing of the earth b By the verrue of this co- I mandement beaftes rage not so muche against man as they wolde, 2 yea and many feme to his wie thereby By this permay with a ce vie y crea-sures of God for his neces- 3 Chap 3,29.

and

He pronouceth as a Pronot their parents:for Ham ritte were ac-

"Or, enlarge, or, cause to ve-

that the Gen tiles, which ca me of lapheth rated from the Church, shulthe perfusion of Gods Spirit and prea-ching of the r Goipel

a These gene- I ratios are here recited partely to declare the maruelous increase in to smale a time, and also to fet forthe their great for getfulnes of Gods graces toward their

fathers b Of Madai, & Tauán came the Medes and Grekes cThe lewes to 5 call all correis ware separa-ted fro the by:

fea, as Grecia, Italie, &c & were given to 6 Tapheth, of whome came 7 d Of Cush & Mizraim came the Ermopias & Egyptians

f His tyranuse came into a 9 puerbe as ha-God and man creeltie eue in Gods presece. citie in Egypt

Or the firetes of the citie.

the Lydians

Or, the Cappa-

and put it vpon bothe their shulders and wet backward, and couered the nakednes 16. And Iebuli, and Emori, and Girgalhi, of their father with their faces back- 17 And Hiui, and Aiki, and Sini, warde: so thei sawe not their fathers na- 18 And Aruadi, and Zemari, & Hamathi:&

gausk all the, 24 Then Noah awoke from his wine, and that honour knewe what his wonger from knewe what his yonger sonne had done 19 vnto him,

and his pole- 25 And faid, Curfed be Canaan:a feruant of servantes shal he be vnto his brethren.

That is a 26 He said moreouer, Blessed be the Lord

God of Shem, and let Canáan be his 20 fernant.

the declareth 27 God "t persuade Iapheth, that he may dwel in the tentes of Shem, and let Ca- 21 náan be his feruant.

& were sepa- 28 And Noah liued after y flood thre hudieth and fifty yeies.

de be soyned 29 So all the dayes of Noah were nine hudreth and fifty yeres: and he dyed.

CHAP. X.

The increase of mankinde by Noah and his sonnes to The beginning of cities, contress and nations.

Ow these are the generacions of § fonnes of Noah, Shem, Ham & Iapheth:vnto whome sonnes were borne after the flood.

Magóg, and b Madái, and Iauán, and Tubál and Méshech, and Tirás.

And the fonnes of Gómer, Ashkenáz, and Ripháth and Togarmáh.

Aifo y sonnes of Iauán, Elisháh and Tarshish, Kittim, and Dodanim.

Of these were the cyles of the Gentiles deuided in their landes, euerie man after their nacions.

Moreouer y sones of Ham were Cush, and Mizraim, and Put, and Canaan.

And the sonnes of Cush, Seba and Hauiláh, and Sabtáh, and Raamáh, and Sabtechá: also the sonnes of Raamáh were Shebá and Dedán.

e Maning, 2 8 And Cush begate Nimrod, who began 6 The building of Babel was the cause of the consustion of an hundreth for & tyrant to be e mighty in the earth.

2. In the year, and the building of Babel was the cause of the consustion of an hundreth tongues so The age and generacion of Shem unto A- and thirties a tongues so The age and generacion of Shem unto A- and thirties a tongues so The age and generacion of Shem unto A- and thirties a tongues so The age and generacion of Shem unto A- and thirties a tongues so The age and generacion of Shem unto A- and thirties a tongues so The age and generacion of Shem unto A- and thirties a tongues so The age and generacion of Shem unto A- and thirties a tongues so The age and generacion of Shem unto A- and thirties a tongues so The age and generacion of Shem unto A- and thirties a tongues so The age and generacion of Shem unto A- and thirties a tongues so The age and generacion of Shem unto A- and thirties a tongues so The age and generacion of Shem unto A- and thirties a tongues so The age and generacion of Shem unto A- and thirties a tongues so The age and generacion of Shem unto A- and thirties a tongues so The age and generacion of Shem unto A- and thirties a tongues so The age and generacion of Shem unto A- and thirties a tongues so The age and generacion of Shem unto A- and thirties a tongues so The age and generacion of Shem unto A- and thirties a tongues so The age and generacion of Shem unto A- and thirties a tongues so The age and the age and the tongues so The age and the tongues to be e mighty in the earth.

He was a mighty huter before the Loid. when fore it is faid, f As Nimród y mighty hunter before the Lord.

for he passed to And the beginning of his kingdome was Babél, and Erech, and Accad, and Calnéh, 2 in the land s of Shinar.

g For there in the land of our Affhur, & buylded Niniueh, and the citie Rehoboth, 3 and Cálah:

12 Résen also betwenc Niniuéh and Cálah: this is a great citie.

hoftud came 13 And Miziaim begateh Ludim, and Anamim, and Lehabim, and Naphtuhim.

> 14 Pathrusim also, and Cassuhim out of whome came the Philistims)and Caph-

> 15 Also Canáan begate Zidón his first

borne, and Heth,

afterwarde were the families of § Canaanites spred abroad.

Then the border of the Canaanites was from Zidón, as thou commest to Gerár vntil Azzáh, & as thou goest vnto Sodóm, and Gomoráh, and Admáh, & Zeboiím, euen vnto Lásha.

These are y sonnes of Ham according to their families, according to their tongues in their couti ies and in their nacios.

Vnto 1 Shem also the father of all the i In his stock fonnes k of Eber, and elder brother of Iá- was preserued pheth were children borne.

22*The sonnes of Shem were Elam and As-speaking of shui, and Arpachshad, and Lud, and Aram. Tapheth and Ham, and up-

23 And the sonnes of Alam, Vz & Hul, and treateth of Géther and Mash.

Also Arpachshad begate Shelah, and k of whome Shé lah begate Eber.

25 Vnto Eber also were borne two sonnes: Iewes the name of the one was Péleg: foi in his 1 Chro. 3,37. dayes was the earth! divided: & his bro- 1 This divise thers name was Toktán.

The sonnes of Iapheth were Gomer and 26 Then Ioktan begate Almodad and She-of languages, leph, & Hazarmáueth, and Iérah,

And Hadorám, & Vzál, and Dickláh,

28 And Obál, & Abimaél, and Shebá,

29 And Ophír, and Hauiláh, and Iobáb. all these were the sonnes of loktan.

30 And their dwelling was from Meshá, as thou goest vnto Sephar a mount of the

his tongue, and after their families in 31 These are y sonnes of Shem according to their families, according to their tongues, in their countries and nacions.

> 32 These are the families of the sonnes of Nóah, after their generacions amog their people: and out of these were the nacions or, of these ca divided in the earth after the flood.

> > CHAP. XI.

tongues to The age and generacion of Shem vnto A- and thirtie a bram 31 Abrams departure from Ur with bu father fter the flood. Terah, Sarai & Lot. 32 The age and death of Terah, rod and his

Hen the whole earth was of one *lan c That is, fro guage and one speache.

And as they went from the East, they flated. founde a plaine in the land of Shinar, & afterward eal fed Caldea. there they abode.

And they said one to an other, Come let mound wprive make brycke, and burne it in the fire. So tion, rkinking thei had brycke for stone, and syme had to preserve sheir own glo they in steade of morter.

4 Also they said, Go to, let vs buylde vs a honour.
citie and a tower, whose toppe may reach he declared vnto the heauen, that we may get vs a na- by effect that me, left we be fcarred vpon y whole earth. their wicked

But the Lord came downe, to se the citie Gods powers & tower, which is some of men buylded. is service

ses leaueth of came the E-

fion came by the diversitie as appeareth. chap.n.9.

Wifd.10.5. a .In the yere Armenia, whe

rie to Gods

fe oftheir foolifh perfuation & enterprife.

with his owner wildome and power: to wit, 8 with the Sone and holy Goft: fignifying the greatnes and certeintic of § 9 punishement.

i By this great
plague of the
confusion of reth Gods hor riblemdgemet pride and vaine glorie. "Or, con fa fen. a.Chro.1,17.

bed, which is Moles princi-

pal purpose.

g God sper-keth this in derisso becau-w one,& thei all haue one language,& this thei beginne to do, nether can thei now be 29 stopped from whatsoeuer thei haue imagined to do.

h He speared the s

perceiue not an others speache.

So the Lord scatted them from thence vpon all the earth, and they left of to buylde the citie.

Therfore the name of it was called "Babél, because the Lord did there confounde the language of all the earth: fró thence then did the Lord scater them vpon all the earth.

against mans 10 These are the generacions to Shem: Shem wwan hudreth yere olde, and begate Arpachshád two yere after the flood.

And She lived, after he begate Arpachshad, five hundreth yeres, and begate sonnes and daughters.

Abram by Gods commandement goeth to Canaan. 3. In appointing him no
certain plan
so certain plan
so declaration of his first among the wild. n And She liued, after he begate Arpachh And She hiled, after he begate Affachine heat to be gate Affachine heat of generalogie of Shem, to come to the hiltorie 12 Alfo Arpachshád lined sine and thirty of Abrám; veres, and begate Shélah.

yeres, and begate Shélah.

Church of 13 And Arpachshad liued, after he begate 1 Shélah, foure hundreth and thre yeres, and begate sonnes and daughters.

14 And Shélah liued thirty yeres, and be-

gate Eber.

35 So Shélah liued, after he begate Eber, foure hundreth and thre yeres, and begate fonnes and daughters.

16 Likewise Eber liued foure and thirty ye-

res, and begate Péleg

re hundreth and thirty yeres, and begate fonnes and daughters.

18 And Péleg liued thirty yeres, and begate

Mrs. 1,29. 19 * And Péleg liued, after he begate Reú, two hundreth and nine yeres, and begate fonnes and daughters.

20 Also Reú liued two and thirty yeres, &

begate Serúg.

21 So Reu liued after he begate Serug, two 6 hundreth and seuen yeres, and begate sonnes and daughters.

22 Moreouer Serug lived thirty yeres, and

begate Nahór.

33 And Serúg liued, after he begate Nahór, two hundreth yeres, and begate sonnes & daughters.

24 And Nahor lived nine & twenty yeres, 8

and begate Térah.

25 So Nahór liued, after he begate Térah, an hudreth and ninetene yeres, and begate fonnes and daughters.

1 He maketh 26 * So Térah liued seuentie yeres, & bega-

te Abrám, Nahór, and Harán.

Abram, not be te Abrám, Nahór, and Harán.
caule he was 27 ¶ Now these are y generaciós of Térah:
the sint boroe,
but for the hiTérah begate l'Abrám, Nahór, & Harán: Térah begate Abram, Nahor, & Haran: 10 and Harán begate Lot.

Then Harán dyed before Térah his fa-

ther in the land of his nativitie, in Vr of "Ebr. Cafdim. "the Caldees.

So Abram and Nahor toke them wives. can was Sarái. the name of Abrams wife was Sarái, and oracle of God the name of Nahors wife Milcan, the bram, yet the daughter of Haran, the father of Milcan, honour 15 giand the father of m Iscah.

30 But Sarái was barren, and had no childe. was § father.
31 Then Térah toke Abrám his fonne, & nehe.9,7. Lot the sonne of Haran, his sonnes sonne, sudi. 5,6. and Sarái his daughter in lawe, his sonne att.7.4. Abrams wife: and they departed together o Which was from Vr of the Caldees, to * go into the sopotamia. land of Canáan, and thei came to o Harán, and dwelt there.

32 So the dayes of Térah were two hun- Ad.7.3. dreth and fine yeres, and Térah dyed in flood to this

CHAP. XII.

se and declaration of his faith among the infidelles, so ce he proueth Because of the derthe he goeth into Egypt. 15 Pharaoh so much emo-re his faith & taketh hu wife, and a punished.

Orthe Lord had faid vnto Abram, shall recourt For the Lord mad and the countres, and by thy fede, we as Get thee out of thy countres, and by thy fede, we so Christ, the fro thy kindred, and fro thy fathers house bleisig w thes vnto b the land that I wil shewe thee.

2 And I wil make of thee a great nacion, wel servate as and wil bleffe thee, and make thy name e He wandred great, and thou shalt be a blessing.

great, and thou shalt be a blessing. to and tro in y lad before he I wil also blesse them that biesse thee, & colde sinde a curse them that curse thee, & in thee shal settling places all families of the earth be bleffed.

re hundreth and thirty veres, and begate

fooke unto him and I of weet and begate the faith of his
fooke unto him and I of weet and begate spake vnto him, and Lot went with him. "Or, obe grove. f which was (And Abram was seventy and sive yere a cruel and reolde, when he departed out of Harán)

5 Then Abram toke Sarai his wife, & Lot God kept his his brothers fonne, and all their substance in a cont that thei possessed, & the d soules that thei g It was not had gotten in Haran, and they departed, youngh for hi to go to the land of Canaan, and to the God in his heart, but it was land of Canaan they came.

So Abram passed through y land vnto outward pro-y place of Shechem, and vnto he plaine seison his of Moréh (and the Canaanite was then in the land) the land)

7 And the Lord appeared vnto Abrám, h Because of and faid, Vnto thy fedewil I give this the troubles that he had alad. And there buylded he ans altar vnto mog that wicthe Lord, which appeared vnto him.

Afterward remoung h thence vnto a ucd § trueGod

Afterward remoung h thence vnto a ucd § trueGod

Reposited all mountaine Eastward from Beth-él, he pit-idolatrie ched his tent having Beth-él on the West-k Thus 5 children of God side, & Haái on y East: and there he buylt may loke for an altar vnto the Lord, and called on the worlde, but name of the Lord.

p k Againe Abram wet forthe going & iour and quities.

1 This was a neing towarde the South.

Then there came a famine in the lad: Abrams faith: therfore Abram went downe into Egypt. wherby we fe to solourne there, for there was a great of one affiliais is \$ beginning famine of an other.

hundreth thre fcore and thre

obedience

d Meaning, af-

ercifeth

nust waite for

i. Chro. 1,26. forse, which properly ap-pertesuethyu- 28 famine in the land.

11 And when he drewe nere to entre into 8 Then faid Ab am vnto Lot, Let there be Egypt, he said to Saiái his wife, Beholde now, I knowe that thou art a faire woman to loke vpon:

the Egyptians se thee, they wil say, She is his wife: so wil thei kilme, but they

wil kepe thee aliue.

Say, I pray thee, v thou art my m fifter, my "life may be preserued by thee.

mor to put o-thers in dan- 14 Now, when Abram was come into Egypt, the Egyptians beheld the woman:

for the was very faire.

15 And the princes of Pharaoh sawe her, and commended her vnto Pharaoh: so the woman was a taken into Pharaohs house:

16 Who intreated Abram wel for her sake, and he had shepe, and beues, and he affes, and men servantes and maide servantes, and she asses, and camelles.

But the Lord oplagued Pharaoh and

18 Then Phataoh called Abram and faid, fore didest thou not tel me, that she was thy wife?

19 Why faidest thou, She is my sister, that I shulde take her to be my wife? Now therfore beholde thy wife, take her and go

thy way.

P To the enter 20 And Pharaoh gaue men P commandemet concerning him: and they conueied him forthe, and his wife, and all y he had.

CHAP. XIII.

1 Abram departeth out of Egypt.11 Lot departeth from him.13 The wickednes of the Sodomites .14 The promes made to Abram is renued. 18 Abram buyldeth an altar to the Lord.

Hen a Aorám went vp from Egypt, a His great I he, and his wife, and all that he had, & Lot with him towarde the South.

2 And Abram was very riche in cattel, in

filuer and in golde.

b He calleth y toward h Back (1 toward b Beth-él, to the place where his tent had bene at the beginning, betwene Berh-él and Haái,

4 Vnto y piace of the * altar, which he had made there at the first and there Abram called on the Name of the Lord.

5 Lot also, who wet with Abram, had shepe cattel and entes,

So that the land colde not cheare them, that they might ewel together: for their * substance was great, so that they colde not dweltogether.

Chap.36.7.

d Who has a sign their cotencia men of Abrams cattel, & the herdmen of Lots cattel. (and the d Canaamites & the

Perizzites dwelled at that time in § lad)

no estrife, I pray thee, betwene thee & me, the occasion of nether betwene mine herdmen and thine herdmen: for we be brethren.

Language of the content of the occasion of content of the occasion of content of the occasion occasion occasion occasion occasion occasion occasion occasion occasion occasion

12 Therfore it wil come to passe, that whe 9 Is not the whole lad before thee 2 departel pray thee frome: if thou wilt f take y fabram refigeneth his owne left hand, then I wil go to the ight: or if right to bie thou go to the right hand, then I wil take peace. the left.

that I may fare wel for thy fake, and that 10 So when Lot lifted vp his eies, he fawe v all the plaine of Iorden was watered euerie where: (for before the Lord destroyed Sodom and Gomorán, www.as thes gar- g Which was i den of the Lord, like the land of Egypt, as thou goest vnto Zóar)

> 11 The Lot chose vnto him all y plaine of Iordén and toke his journey fro the East: & they departed the hone from vother. h This was do-

> 12 Abram dwelled in the land of Canaan, dence, that one and Lot abode in the cities of the plaine, ly Abram and his fede might and pitched his tent even to Sodóm.

> 13 Now the men of Sodóm were wicked & lad of Canaan.

his house with great plagues, because of Sarái Abrams wife.

Then Phazaóh called Abrám and said, Why hast y done this vnto me Wherwhere y art, Northward, and Southward, hane taken thought for the and Eastward, and Westward:

15 For all* the land, which thou feeft, wil I Chap.12.7.6 giue vnto thee and to thy fede for 1 euer, 15,1. 6 26,4.

16 And I wil make thy sede, as the dust of § deu 34,4...
earth: so that if a man can nomber § dust 1 Meanig, a log time, and til § time, and til § of the earth, then shal thy sede be nobred. comming of christ, as Exc. 17 Arise, walke through the land, in the 21,6 den 15,17.

length thereof, and bredth thereof: for I ter 220 and fpiringally.

wil give it vnto thee.

18 Then Abram remoued his tent, and ca-to the true children of A-me and dwelled in the plaine of Mamré, bram, borne which is in Hebron, & buylded there an according to promes. & not altar vnto the Lord.

CHAP. XIIII.

12 In the overthrome of Sodom Lot is taken prisoner. 16. Canaan. Abram delivereth him.18 Melch-zedek commeth to mete him 23 Abra wolde not be enriched by the King of Sodom.

Nd in the daies of Amraphél King of 3Shinar, Arioch King of Ella (ar, Che. a That is, of Ba dor-laomer King of Elam, and Tidal here meaning the that were King of the b nacions:

2 These men made warre with Bera King of gouernors cries. Sodóm, & with Birshá King of Gomo- bosa people ráh, Shinab King of Admah, and Sheme- uers cournes. ber King of Zeboum, and the King of Belá which is Zóar.

3 All these croyned together in the vale of cambicion is Siddim, which is the d falte Sea.

Twelue yeres were they subject to Che-mong princes. dor-laomer, but in § thirtenthe yere they red fielder. rebelled.

And in the fourtenth yere came Chedor- lake Afphalti. laomer, & the Kings that were with him, te nere vinto Sa down and Go,

according to fieth, which are heires of the true land of:

the chief caud Called alfo dead Sea, or

& smote the Rephaims in Ashteroth kar-marih.

m By this we 13 not to vie va-Lautul meanes. ger to faue our felues read selues read verse twentie albeit it maie appeare y A-bra feared not fomuch death. as that, if he fhuld die with out issue, Gods promes shulde not haue take place: wherein appeared a weake faith. weake faith.

"Ebr. that my
fulle maie line.

In To be his

o The Lord toke y defence of this poore kranger again

a mightic Kig: and as he is e.

wer careful o-

ner his, fo did

he preserue

hurt him ether or goods.

place by that name, which was aner gine vnro it. chap. 28,19. Chap,12,7.

riches gotté in Egypthindred

han not to fol

lowe his voca-

tron.

& This incomo ditte came by brake friengeflup, and as it were, the bond of parpre.

their riches, & 6

Orsplaine

naim, and the Zuzims in Ham, and the Emims in' Shauéh Kiriathaim.

6 And the Horites in their mount Seir, vnto the plame of Parán, w is by wildernes.

Bineffrace.

" And thei returned and came to En-mishpat, which is Kadésh, and smote all & coutrie of the Amalekites, and also the Amorites that dwelled in Hazezon-tamár.

* Then went out the King of Sodom, & the King of Gomoráh, & § King of Admáh & v King of Zeboiim, & the King of Béla, w is Zoar: and thei loyned battel with them in the vale of Siddim:

To wit, with Cheder-laomer King of Elam, 1 and Tidal King of nacions, and Amraphel King of Shinar, and Arioh King of Ellafar: foure Kings against fine.

ward was over wwelmed with water and fo oras called the

f The godie are plagued manie times

with the Wie

cheir compame is dange-

and preferued bim fro their

idolatrie and

Superftitions.

"Ebr.Damefen.

Or.4rmed.

rous-

me pittes, and § Kings of Sodom and Gomoráh fled & fel there: and y residue sled to the mountaine.

fait Sea. 10 the industrial the fubstance of Sodom 3 and Gomoráh, and all their vitailes and went their waie.

sonne and his substance (for he dwelt at Sodom) and departed.

Then came one that had escaped, and ked: therfore 13 tolde Abram the Ebrewe, which dwelt in § plaine of Mamré the Amorite, brother of Eshcól, and brother of Aner, which were s confederat with Abram.

g God moned them to loyne 14 with Abram. taken,"he broght forthe of them that were borne and broght vp in his house, thre hu- 7 dreth& eightene,& pursued the vnto Dan.

15 The he, & his seruantes diuided them selues against the by night, & smore them and 8 pursued them vnto Hobáh, which is on the. left fide of " Damascus,

16 And he recouered all the substance, and also broght againe his brother Lot, and his goods, & the women also and y people.

17 After that he returned fro the llaughter of Chedor-laomer and of the Kings that were with him, came the King of Sodom forthe to mete him in the valley of Shaueh, which is the *Kings dale.

And * Melchi-zédek King of Shalem h broght forthe bread and wine; & he was 12 And when the funne went downe, there ces, but after thei shulde be a Priest of the moste high God.

Therfore he bleffed him, saying, Bleffed art thou, Abram, of God moste high pos- in Then he said to Abram, *Knowe this of affaired but delinered sessor of heaven and earth,

20 And blessed be the moste high God, w hathe deliuered thine ennemies into thine hand. And Abrám gaue him tithe of all.

21 Then the King of Sodóm said to Abrám, 14 Giue me the "personnes, and take y goods to thy felfe.

22 And Abram said to the King of Sodom, 15 But y shalt go vinto thy fathers in pea- to be affiliated "I haue lift vp mine hand vnto the Lord the moste high God possessor of heaven 16 And in the fourthe generació thei shal correspondentes

and earth,

23 "That I wil not take of all that is thine, "Est. If I says fo muche as a threde or shoulachet, lest y frittee a threde shuldest saie, I haue made Abram riche,

muident iaie, a haue made Abram riche, 14, 44.

24 * Saue onely that, which the yong men haue wolde haue eaten, and the partes of the men w raline shold wer with me, Aner, Ethcol, and Mamre: let be liver fall vo them take their partes.

CHAP, XV.

2 The Lord's Abrams defence and rewarde. 6 He is sustified by fasth.13 The serustude and deliverance our of Egypt w declared 18 The land of Canaan n promised the fourth time.

Fter these things, y worde of y Lord "Or, sine Lord A came vinto Abram in a *vilio, laying, bake to Abram Feare not, Abram, I am thy buckler , and Norm. 12.6. thine exceading *great rewarde.

a And after 10 Now the vale of Siddim was ful of fly- : And Abram faid, O Lord God, what a His teare wilt thou give me, seing I go childeles, iet be shilde and the stuarde of mine house sthis Elie-not haue children, but les

zer of Damascus? the promes of Againe Abramsaid, Beholde, to me thou fede shulde halt gruen no sede :wherfore lo,a seruant plished in him of mine house shalbe mine heire,

Thei toke Lot also Abrams brothers 4 Then beholde, the worde of y Lord came vnto him, faying, He shal not be thine heire, but one that shal come out of thine owne bowelles, he shalbe thine heire.

5 Moreouer he broght him forthe and faid, *Loke vp now vnto heauen, & tel the star- Rom. 4.18. res, if thou be able to nombre them; and Rom.4,3. he said vnto him, So shal thy sede be.

confederat with Abram.

Mhen Abram heard that his brother was 6 And Abram beleued the Lord, and he Chap.11,28. counted that to him for righteousnes.

Againe he said vnto him, I am the Lord, that broght thee out of * Vr of the Cal- Spirit, which is not lawful decs, to give thee this land to inherit it.

And he said, O Lord God, b whereby

o Then he faid vnto him, Take me an heyfer of thre yeres olde, and a she goate of ona to Givethre yeres olde and a she goate of ona to Givethre yeres olde, and a ramme of thre yeres and c. This was § olde, a turtel doue also and a pigion.

10 So hetoke all these vnto him, & divided in making co them in the middes, and lated enerie pece Henius, Ierem. 34, 18: to the one against an other: but the birdes diui-which God ded he not.

II Then foules fel on the carkales, and Abrám droue them awaie.

fel an heavie slepe vpon Abram: & lo," a coupled roge-therialfo that verie feareful darcknes fel vpon him.

a furctie, that thy side shal be a stranger in "Els, a fared a land, that is not theirs, d four chundreth great darchine."

AB. 7, 6. a land, that is not theirs, " jour their shall decounting from the birthe of 12hák to

Notwithstanding the nacion, whome their departuthei shalferue, will judge; and afterward which declashal thercome out with great substance.

ce, and shalt be buryed in a good age.

b This 15 a particular mofor all to folfignes; but

olde cuftome added thefe condictors. Abrams poste as torne inpeit shulde be

reth that God

come handreth yeree.

2.5am.18,18. Ebr.7,3. h For Abram ors refection & not to offer 19 I In that Melchi-zedek fed Abram, he declared hun felfe to repre-fent a King: & in y he blef-fed him, the

40r, I base

high Prieft.

Ebr. 7.2.

Bbr.fonles .

freene.

e Thogh God fuffre the wie kedfor a time, yet his vegean ce falleth vpo shem, whe this their wickedmes is this

15 26,4.deut.

4.4. 1.King.4.21. schro 9,26.

come hether againe; for the wickednes of the Amorites is not yet ful.

Also when the sunne went downe, there was adarckenes: & beholde, a fmoking fur is And he shal be a wilde man; his hand ronfeare and nace, and a firebrade, which went betwene those peces.

Cha 12,7 13, 18 * In that same day the Lord made a couenant with Abram, saying, Vnto thy sede 13 haue I giuen this land, * from the riuer of Egypt vnto the great river, the river" Euphiates.

the Rephaims,

The Amorites also, & the Canaanites & the Girgashites, and the Iebusites.

CHAP. XVI.

z Sarái being barren, giueth Hagár to Abrám.4 Which cocerneth & despiseth her dame:6 And being il hande led fleeth 7 The Angel comforteth her 11,12 The name and maners of her some 13 She calleth upon the Lord, whome she findeth true.

YOwa Sarái Abiams wife bare him 1 no children, and the had a maide an

Egyptian, Hagái by name.

And Sarái said vnto Abrám, Beholde now, the Lord hatheb restrayned me from childe bearing. I pray thee go in vnto my 2 maide:it may be § I shal "receiue a childe by her. And Abram obeied the voice of

Then Sarái Abrams wife toke Hagár her maide the Egyptian, after Abram had dwelled ten yere in the land of Canáan, and gaue her to her housband Abram for 5 his wife.

¶And he wet in vnto Hagár, & she conceiued, and when she sawe y she had conceiued, her dame was despised in her eies.

Then Sarái faid to Abrám," Thou doest me wrog. I haue given my maide into thy bosome, and she seeth that she hathe cocei 7 ued, and I am despised in her cies: § Lord judge betwene me and thee.

Then Abram faid to Sarái, Beholde, thy maide sin thine hand: do with her as it pleaseth thee. The Sarát delt roughly with 8 her:wherfore the fled from her.

But the dAngel of the Lord founde her beside a fountayne of water in the wilderness by the fountaine in the way to Shur, And he said Harry Saraia may do when the said of Canáan, for an euerlatic scalled the couenast the said of Canáan, for an euerlatic scalled the couenast the said of Canáan, for an euerlatic scalled the scalled the said of Canáan, for an euerlatic scalled the s 8 And he said, Hagár Sarais maide, whence comest thou and whether wilt thou go? And the faid, I flee from my dame Sarái.

The the Angel of & Lord faid to her, Re turne to thy dame, and humble thy felfe

that it shal not be nobred for multitude.

n Also the Angel of the Lord said vnto 12 her, Se, thou art with childe, and shalt bea-

re a sonne, and shalt call his name Ishmaél: for the Lord hathe heard thy tribula-

shalbe against euerie man, and euerie mas wilde affe. had against him. *and f he shal dwel in the Chap.25,17. presence of all his brethien.

Then she called the name of the Lord, shallbe a pecuthat spake vnto her, Thou God lokest on them selues & me: for the faid, s Haue I not also here lo-not a portion of an other ked after him that feeth me?

The Kenites, & the Kenizites, & y Kad- 14 *Wherfore the well was called, Beer-la keth her owne nonites, hái-roi lo, 11 18 betwene Kadésh & Béied. dulnes and ac-And the Hittites, and the Perizzites, 15 And Hagár bare Abrám a sonne, and A-Gods graces.

bi am called his sonnes name, which Ha- who was pregár barc, Ishmaél.

16 And Abram w w foure score and sixe ye- Chap. 24, 62 re olde, when Hagar bare him Ishmael.

CHAP. XVII.

s Abrams name a changed to confirme him in the promes.8 The land of Canaan & the fift time promised. 12 Circuisson u instituted. 13 Sarai u named Sarah. 18 Abraha prayeth for Ishmael 19 Iz hak u promised.

Hen Abram was ninety yere older and nine de and nine, the Lord appeared to Abiam, and faid vnto him, I am God "all sufficient. * walke before me, and be Chap 1,22 thou vpright,

And I wil make my couenant betwene bypocrific. me and thee, and I wil multiply thee exceadingly.

Then Abram fel on his face, and God talked with him, saying,

Beholde, I make my couenant with thee, & thou shalt be a afather of manie naciós, a Nor only ac

Nether shal thy name anie more be cal- cording to § led Abram, but thy name shalbe b Abra- farre greater ham: * for a father of manie nacions haue multitude by faith, ro. 4,17. I made thee.

AlfoI wil make thee exceading fruteful, ging of his na and wil make nacions of thee: yea, Kings to confirme Gods promes shal procede of thee.

Moreouer I wilestablish my couenant Rem. 4.37. betwene me and thee, and thy sede after thee in their generacions, for an * euerla- Chap 13,11. sting couenant, to be God vnto thee and to thy sede after thee.

And I wil give thee and thy fede after thee the land, wherin thou art a stranger,

also shalt kepe my couenant, thou, and hathe the pro thy lede after thee in their generacions.

10 - This is my couenant, which ye shalke- which phrase pe betwene me and you, and thy fede after to all facrathee, * Let enerie man childe among you ments

the couenant betwene me and you.

And euerie ma childe of eight daies of and must be de among you, shalbe circucifed ih your Romania

Ishmaelites

cuery where.

the lining and ferng me.

Or, Almighere

b The chan-

mes of grace

& Tt femeth that the had respect to Gods promes, not be accomolifhed without iffue b She failerh binding Gods power ordre of natu. re, as thogh God colde not gue her 3 children in her olde age. "Ebr be buyl. sted by her

e Inspuniskmet declareth what thei gai- 5 ne that attept any thing a-gaist the wor-de of God F'Ebr mine inte ties upon thee

ct, power

d Which was 7 Chieft, as appeareth verfe to & chap 18,

God reier 9 Arth none cstare of people

racteur mileries, but sendeth them coto Againe the Angel of the Lord said vnto her, I wil so greatly encrease thy sede,
to her, I wil so greatly encrease thy sede,
of your slesh, and it shal be a * signe of charall that is

Genesis.

e Albeit wo-

me were not

yet were they

partakers of Gods promes:

mankinde all

was confecra-

red & here is declared, that

whosoeuer co

zeneth y figue, despreth also

the promes

coded of i fo-

den 10ye, and

not of infideli

and,21,2.

g The eneria-ting concuant is made with the childre of

the Spiritiand with the chil-dre of the fle-

flie is made y

semporal pro-

m s, as was promited to librari

"Er greatly

Chap 21,2.

h Thei were wel infructed

which obe ed

cifed wirhout

of God.

greatly

princeffe

der the

generaciós, aswel he that is borne in thine house, as he that is boght with money of any stranger, which is not of thy sede.

13 He that is borne in thine house, and he that is boght with thy money, must nedes be circumcifed: fo my couenant shal be in your flesh for an everlasting covenant. 2

But the vncircumcised man childe, in whose flesh the foreskinne is not circumcised, euen that personne shal be cut of fro his people, because he hathe broke my 3

¶ Afterward God said vnto Abrahám, Saiái thy wife shalt thou not call Saiái, 4 but 'Sa: áh shalbe her name.

16 And I wil blesse her, & wil also giue thee a sonne of her, yea, I wil blesse her & she 3 shalbe the mother of nations: Kings also of people shal come of her.

The Abraham fel vpo his face, & flauf Which pro- 17 ghed, & faid in his heart, Shal a childe be boine vnto him, that is an hundreth yeie 6 oldes and shal Saráh that is ninety yeie

Chap 18,10. 18 And Abrahám faid vnto God,*Oh,that Ishmael might live in thy fight.

19 The God said, Sarah thy wife shal beare thee a sonne in dede,& thou shalt call his name Izlak: & I wil establish my coue- 8 na with him for an seuerlasting couenat, and with his fewe afte him.

20 And as cocerning Ishmael, I haue heard tnee: lo I name bleffed him, and wil ma- 9 ke him f:uteful.and wil multiplie him"ex ceadingly: twelve princes shal he beget, and I wii make a great nacion of him.

21 But my couenant wil I establish with Izirák.which Sarán shal beare vnto thee, y nexi* vere at this fiafon.

An! he left of talking with him, and God went vp from Abraham.

23 Then Abi aham toke Ishmael his sonne and all that were borne in his house, & ail that was boght with his money, that 12 1850 uerre m an childe among the men of Abiahamshouse and he circumcifed the day, as God had commanded him.

24 Ab au am also him selse was ninety yer olde & nine, when the foreikinne of his 14 (Shalanie thig be" hard to the Lordeat "or bid. fleth was cheumeif d.

og it to be as preachers to 25 And Ishmaéi his sonne was thirtene ye-their smilits, re olde, when the foreskinne of his siesh re olde, when the foreskinne of his flesh was circun ised.

hichto ylo- was circuit itea.
west energ may 26 The felfe same day was Abraham circumcifed, and Ishmael his sonne:

27 And all the men of his house, hother bor- 16 ne in his house, and boght with money of the strager, were circumcised with him.

CHAP. XVIII.

2 Abraham receiueth thre Angels into his house. 10 Izh k u promised againe. 12 Saroh laug eth. A Christ a promised to all nations. 19 Abraham

taught his familie to knowe God. 21 The destruction of Sodem u declared unto Abraham. 23 Abraham prayeth for them.

Gaine the Lord*appeared vnto him Ebr 13,2. In the plaine of Mamie, as he fate in 101,000 ground his tent dore about the heate of the day.

And he lift vp his eies, and loked: and lo, thre amen stode by him, and when he fa- a That is, three we them, he ran to mete them from the tent mans shape. dore, & bowed him felfe to the grounde.

And he said, b Lord, if I have now found b speaking to fauour inthy fight, go not, I praie thee, one of them, in whome apfrom thy feruant.

Let a litle water, I pray you, be broght, for he thight and wash your fete, and rest your selues the hau bene vnder the tre.

And I wilbring a morfel of bread, that the great heat you may cofort your heartes, afterwarde to go bare fo ye shal go your wases: for the fore are ye parties d come to your servant. And they said, Do God, that I euen as thou hast said.

Then Abiaham made haste into the tet vnto Saiáh, and faid, Make ready at once thie"measures of fine meale: knede it, and 'Ebr Seim make cakes vpon the herthe.

And Abraham ran to y beaftes, & toke a tender and good calfe, and gaue it to the feruant, who haited to make it ready.

And he toke butter & milke, and the calfe, which he had prepared, and fet before them, and stode him selfe by them vnder the tre, and e thei did eat.

Thé thei faid to him, Where is Saráh gaue them bo thy wife: And he answered, Beholde, The is me, so gaue he

10 And he faid, * I wil certeinly come agai walke, to eat ne vnto thee according to y time f of li- & fuche like. fe:and lo, Saráh thy wife shal haue a son- Chap 17, 19ne and Saráh heard in the tét dore, which and 21,2 ro was behinde him.

(Now Abraham and Saráh were olde & the thalbe dethyken in age and it ceased to be with Sa-whethe childeshal come rán afre: the manci of women)

Therfore Sa. an s laughed within her fel fe, faying After I am waxed olde, * & my lord aifo, shal I have lust?

fore di l Sarah thus laugh, faying, Shal I God certeinly heare a children have fo eikinne of their slesh in that self same 13 And y Lord said vnto Abraham. Whercerteinly bear a childe, which am olde?

y tune appointed wil I retuine vnto rhee, even according to the time of life, and Saráh shal haue a sonne.)

15 But Sa áit denied, faving, I laughed not: for the was af: aied. And inc faid, It is not so:for thou laughedit.

Afterward y me did rife vp f o thece de, which we call Lord, the & loked towald Sodom: and Abraham weth that this wet with them to bring them on v waie.

17 And the Loru faid, Shal I hide from enis worde is Abrahám that thing which I do,

18 Seig y Ab aham shalbe in dedc a great and a mightie nacion, & all the nacios of Chap 12,13.

peared to be most masestic:

c For men vthulde do my ductic to you

e For as God the y laculti-

That is, whe For the rag For the rafpe & to the or dre of nature.

h Ichouáh the onely applied to God.

the and 22,17.

relitinc : w thing coclarers sheir houses that from the

Genesis.

the earth shal be blessed in him?

i He fheweth oght bothe to knowe Gods judgements & to declare them to their children

keth after the

that is , I wil

entre into iud-

gement with

erie for venge-

ance thogh no

Bbr do indge-

m God declareth that his

torasmuche as allwere fo cor

rupt, that not

but ten righte-

was men colde

not be founde there:and also

that the wic-

tor the righte-

docth our mi-

serable eftate

appeare, and the more are

we humbled.

ous fake n Hereby we learne, that y nerer we ap-

audgements

ment?

ne accuse vs

19 For Iknowehim . The wil commande his sonnes and his housholde after him, that thei kepe the waie of the Loid, to do 2 And he faid, Se my Lords, I praie you righteousnes and sudgement, that the Lord maie bring vpon Abraham that he hathe spoken vnto him.

30 Then the Lord said, Because the crie of Sodóm and Gomoráh is great, and because their sinne is exceading grieuous,

k God spea- 21 I wil k go downe now, and se whether ther have done altogether according to y 1 crie, which is coine vnto me: and if not, that I maie knowe.

good aduis. 1 For our fins 22 And ymen turned thence & went toward Sodóm: but Abrahám stode yet before the Lord.

> The Abraham drewenere, & said, Wilt y also destroie y righteous with y wicked; 5 Who cryig vnto Lot said to him, Where dwel where

24 If there be fiftierighteous within the citie, wilt thou destroie & not spare the place for § fiftie righteous that are therein?

25 Be it farre fro thee fro doing this thing, to flay the righteous with the wicked: & wicked, be it farre from thee. shal not the iudge of all the worlde" do right?

26 And the Lord answered, If I shal finde in Sodóm m fifty righteous within y citie, the wil I spare all the place for their sakes.

were done it 27 Then Abraham answered and said, Beholde now, I have begonne to speake vnto my Lord, and I am " but dust and asshes. 9

onely fitte, 28 If there shal lacke fine of fiftie righteous, wilt y destroie all the citie for fiue 2 And he faid, If I finde there five and fourty, I wil not destrose it.

ked are spared 29 And he yet spake to him againe, and Then he answered, I wil not do it for four ties lake.

God, the more 30 angiy y I speake, What if thirtie be foude there? Then he said, I wil not do it, if I finde thirtie there.

> begone to speake vnto my Lord, What if twentie be founde there? And he aswered, I wil not destroie it for twenties sake.

Then he said, Let not my Lord be now angrie, & I wil speak but this once, What 13 For we s wil destroie this place, because s This proif ten be founde there? And he answered. I wil not dest, ore it for tens sake.

left communing with Abraham, & Abrahám returned vnto his place.

CHAP. XIX

93 Lot receiveth two Angels into his house, 4 The filthy lustes of the Sodomites 16 Let u delivered 24 Sodo u destroied 26. Lots wife u made a piller of falt 33. Lots daughters lye with their father, of whome come Moab and Ammon.

Nd:n § euening their came two a Anand Abraham A gels to Sodom; and Lot fate at the gate of Sodom, & Lot sawe them, & role vp to metethem, and he bowed him felfe with his face to the grownd:

tuine in now into your servants house,& tarie all night, and * wash your fete, and Chap. 18. 4. ye shal rise vp early and go your wates. Who said, Naie, but we wil abide in the strete all night.

3 Then b he preased upon them earnestly, & That is, he and their turned into him, and came to his praied them house, and he made them a feast, and did e wot for y bake vnleauened bread, and theie did eat. fire, but be-

4 But before thei went to bed, the men of cause y time the citie seuen the men of Sodom compass come that thes fed the house round about from the yong wolde reueile them selues to the olde, dall the people from all quar-d Nothing is

are y men, which came to thee this night? for it corrupbring them out vnto vs that we maie tethall. knowe them.

6 Then Lot went out at § dore vnto them, and shut the dose after him,

that the righteous shulde be euen as the 7 And said, I praie you, my brethren, do not so wickedly.

8 Beholde now, I haue two e daughters, w e He deferhaue not knowen man: the wil I bring out ueth praise in defending his now vnto you, and do to them as semeth gueftes, but he you good: onely vnto these men do no- is to be bla-med in seking thing. for therfore are the come vnder vnlauful meathe shadowe of my rofe.

Then thei said, Awaie hence. and thei preserue them faid, He is come alone as a stranger, & shal ne. he judge and rule?we wil now deale worfe with thee then with them. So thei preased fore vpon Lorthim felfe, & came to breake 2 Pet.2.7.

y doie. said, What if there shalbe founde fourtie? 10 But the men put for the their hand & pulled Lot into the house to them and shut to the dose.

Againe hesaid, Let not my Lord now be 11 * Then thei smote the men that were at Wifdo. 19,16. the dore of vhouse with blindenes bothe smale and great, so that ther were wearie in "feking the dore.

31 Moreouer he said, Beholde, now I haue 12 Then the men said vnto Lot, Whome hast thou yet here? ether sonne in lawe or thy fonnes, o1 thy daughters, or what soeuer thou hast in the citie, bring it out of this place.

> the * cite of them is great before y Loid, Angels are mi and the Loid hathe fent vs to destroie it.

And & Lord went his waie when he had eft communing with Abraham, & Abrateis, & said, Aisse, get you out of this place: Chap.18,20. for the Lord wil destroie the citie: but he femed to his fonnes in lawe as thogh he had mocked.

> 15 ¶And when § morning at ofe, the Angels hasted Lot, saying, Airse, take thy wife and thy two daughters "which are here, left " are founds. be destroied in the punishmet of the citie.

> > b. iiii.

33 Ebr.finding.

• If God re-fuled not the praiet for the 32 wicked Sodomites, euen to fuxt request, how muche more, wil he grante the praisers of the god lie for Safficted Church?

a Wherein we se Gods pronident care in preseruing his: albeit he reneilerh nor him felfeto all a like . for Lot had but two Angels

h The mercie of God Armeth es opercome mans flownes following Gods calling. Wifd.10,6.

i He willed hi to flee from Gods indgements, and not to be forie to depart from § ne pleafures.

k Thogh it be litle, yet it is fendeth in cho fing another place then the Angel had appointed him .

Ebr.thy face.

Because Gods commandemét was to deftroic the citte and to faue Lot. m Which befo re was called Beláh, cha.14, 24 Deu.29,23. i[ai 13,19. ez ech.16,49. 6% g.11,\$. amo.4,11. luk .17,29. the hodic one ly:& this was a notable mo numet of Gods vengeance so paffed that way.

e Hauing befo mercie, he durft not pro-uoke him agai ne by continuhad now defroied onercome w wine, he wol-de neuer haue

16 And as he prolonged the time, * the men caught bothe him & his wife, and his two daughters by the handes (§ Lord being merciful vnto him.) & they broght 34 And on the morow the elder faid to the him forthe, & set him without the citie.

17 ¶And when they had broght the out, the Angel faid: escape for thy life: loke not behinde thee nether tarie thou in all the plaine : escape into the mountaine, lest 35 So thei made their father drinke wine y " thou be destroied.

riche countrei and ful of vai- 18 And Lot said vnto them, Not so, I praie

thee, my Lord.

grace in thy fight, and thou hast magnified thy mercie, which thou hast shewed 37 vntome in fauing my life; and I can not escape in the mountaine, lest some euil take me, and I die.

20 Se now this citie hereby to flee vnto, which is a litle one: Oh let me escape thi ther: is it not a k litle one, & my foule shal

great ynough liue?
to saue my lite swhers ke of 21 Then he said vnto him, Beholde, I haue received "thy request also cocerning this thing, that I wil not overthrowe this citie, for the which thou hast spoken.

22 Haste thee, saue thee there : for I ca do I nothig til thou be come thether. Therfore y name of y citie was called "Zóar.

Lot entred into Zóar.

Then the Lord*rained vpon Sodóm and voon Gomoráh brimstone, and fire 3 from the Lord out of heaven,

ierem 10,40. 25 And ouerthrewe those cities and all the plaine, & all the inhabitats of the cities, and that that grewe vpon the earth.

26 Now his wife behide him loked backe,

and was turned in to an piller of salt.

thou slaie euen d the righteous nacion confessed that inde 7.

As touching 27 And Abraham rising vp early in y mor

Said not he vnto me, She is my sister yea, punish but for nig went to § place, where he had stand beforethe Lord, and loking toward Sodóm and Gomoráh and toward all the land of the plaine:

28 Beholde, he sawe the smoke of the land mounting vp as the smoke of a fornace.

29 But yet when God deftroied the cities of the plaine, God thoght vpon Abraha, of the plaine, God thoght vpon Abraha, and fent Lot out from the middes of the destructio, whe he oues threwe the cities, ne: for he is a h Prophet, & he is full praye reteinent the destructio, whe he ouerthrewe the cities, wherein Lot dwelled.

Then Lot went vp fro Zoar, and dwelt in the mountaine with his two daughters: for he o feared to taile in Zoar, but dwelt & Then Abimelech rising vp early in the hThat is one,

wicked 3 And the elder faid vnto y yonger, Our fa ther is olde, and there is not a many which y Lord had now de had now d P earth to come in vnto vs after the maner 9 Afterward Abimélech called Abraham, er of y godlie of all the earth.

he had bene wine, and lye with him, that we maie prewine, and lye with him, that we maie preserue sede of our father.

done y abomi 33 So thei made their father drinke wine y

night, and the elderwent and laic with her father:but he perceived not, nether when shelaie downe, nether when she rose vp.

yonger, Beholde, yester night laie I with my father: let vs make him drinke wine this night also, and go thou and lye with him, y we maie "preserue sede of o father. "Ebr. hepe ali,

night also, and the yonger at ofe, and late permitted him, with him, but he perceived not, when she is fall most horribly in y laie downe, nether when she rose vp.

19 Beholde now, thy servant hathe founde 36 Thus were r bothethe daughters of Lot taynes, whome with childe by their father.

> And the elder bare a sonne, & she called de not ouerhis name Moab: the same is the father of y swho as they Moabites vnto this daie.

> And the yonger bare a sonne also, and incest, so were the called his name Ben-ammi: the fame they and their pofferitie vile is § father of § Ammonites vnto this daie. and wicked t That is, sone

CHAP.XX.

1 Abraham dwelleth as a stranger in the land of Gerar fignifying, that their rather re-2 Abimélech taketh awaie his wife 3 God reproueth joyced I their the King, 9 And the King, Abraha. 11 Sarahu resto since, then rered with great giftes 17 Abraham praieth, and the pented for the jame. King and his are healed.

Fterwai de Abrahám departed thence 1 toward the South countrie and dwelled betwene Cadesh & 2 Shur, and soiour- a Which was toward Egypt.

ned in Gerar.

23 The sunne did rise vpon the earth, whe 2 And Abraham said of Sarah his wife, b She is my fifter. The Abimelech King of b Gerár sent and toke Saráh.

But God came to Abimélech in a dreame faute: suche is by night and faid to him, Beholde, ethou and frailtie so greatly art but dead, because of the woma, which the breache of thou halt taken : for she is a mans wife.

4 (Notwithstanding Abimélech had not yet come nere her) And he faid, Lord, wilt dThe infideles

Said not he vnto me, she is my litter yea, punin our ror and she het selfe said, He is my brother: w into occasion: the het refere when an vpright minde, and sinnocet hads hat some source he panisheth, y occasion: ue I done this.

6 And God said vnto him by a dreame, I e As one sailing by igno-knowey thou didest this euen with an vpright minde, & Is kept thee also that thou doing euil of shuldest not sinne against me: therfore suf- i Not thinkig fred I thee not to touche her.

for thee y thou mayest live: but if thou de- that offend by liuer her not againe, be suie y thou shalt thei fall not die the death, thou, & all that thou hast.

morning called all his feruates, and tolde God reuelleth all thefe things "vnto them, and the men liarly." were fore afraide.

and faid vnto him, What hast thou done towards God. vnto vs? and what haue I offended thee, earer that thou hast broght on me and on my k The wickedkking dome this great finne? thou hast done bringeth Golds things vnto me that oght not to be done. wrath vpon y whole realme. 10 So

folitarie mouthe wickednes of Sodom col-

were borne moste horrible

Abrahám had now twife falle into this

to do any man

i For y pray

lHe sheweth

that no honofile can be ho-

ped for, where the feare of

meaneth his

nece for io

vie theie wor

(bap 12,18.

" Or, ie at thy commanue mes

n Such an bead, as with whome thou

maift be pre-ferued from

all dangers o God caufed

this heathen

King to re-proue her, because the

diffembled,fin

ce God had

ginen her a houtband, as

her vaile and

the gift of con

Chap 17.19.

\$ 18,10

Att.7.8.

gal 4,23.

ebr 11,11. a Therefore muacle was

Chap 17, 12.

She accu-

of ingratutude

not beleue the

Angel

greater

defense

God 18, not m By fifter, be

10 So Abimélech said vnto Abrahám, What sawest y that y hast done this thig?

11 Then Abraham answered, Because I 11 thoght thus, Surely § I feare of God unot in this place, and they wil flay me for my 12 But God faid vnto Abraham, Let it not wines fake.

12 Yet in very dede she is my m sister: for she is the daughter of my father, but not the daughter of my mother, & she is my wife.

out of my fathers house, I said the to her, This is thy kindenes that y shalt shewevn 14 So Abraham arose vp early in the mor- Rom 9.7 ebr to me in all places where we come, * Say thou of me, He is my brother.

14 Then toke Abimelech shepe & beues,& men seruantes, and women seruantes, and gaue them vnto Abial am, and restored him Sarah his wife.

And Abimélech faid, Behold, my land is before thee: dwel where it pleaseth thee. 16 Then she went and sate her ouer against

16 Likewise to Saráh he said, Beholde, I haue gruen thy brother a thousand peces of filuer:beholde, he is § n vaile of thine eies to all that are with thee, and to all others: and she was o thus reproued.

¶ Then Abraham praied vnto God, & God healed Abimélech, and his wife, and his maid feruants: and they bare children. 18 For y Lord P had shutvp euerie wobe of y house of Abimélech, because of Saráh Abrahams wife.

CHAP. XXI.

p Had taken a Izhak is borne. 9 Ishael mcketh Izhak 14 Hagar is away fro the 2 Izhak is borne. 9 Ishael mchat Izhak 14 Hagar is cast out with her some .17 The Angel comforteth Ha gár. 22 The couenat betwene Abimelech & Abraha.

> TOw y Lord visited Saráh, as he had as he had promised.

2 For * Saráh conceiued, & bare Abrahám

And Abraham called his sonnes name that was borne vnto him, which Saráh ba- 22 re him, Izhák.

Then Abraham circumcised Izhak his sonne, when he was eight daies olde, * as God had commanded him.

5 So Abrahám was an hundreth yere olde, whē his sonne Izhák was borne vnto him.

6 The Saráh said, God hathe made me to resoyce:all that heare wil resoyce w me-

Againe she said, b Who wolde haue said feth her felfe 7 to Abiaham, that Saiah shulde haue giuen 24 Then Abiaham said, I wilk sweare. children sucke ? for I haue borne him a 25 And Abraham rebuked Abimélech for a rake an orite. fonne in his olde age.

8 Then the childe grewe & was weaned:& Abraham made a great feast the same day 26 And Abimelech said I knowe not who affure others that Izhák was weaned.

And Saráh sawe y sonne of Hagar the Egyptia (which she had boine vnto Abra 27 hám) e mocking.

nponie calleta perfecu. 10 Wherefore the faid vnto Abraham, Cast sio. Gal 4,29. Out this bond woman and

the some of this bond woman shal not be heire with my fonne Izhák.

And this thing was very grieuous in Abrahams fight, because of his sonne.

be grieuous in thy fight for the childe, and for thy bond woma: in all that Saráh shal saie vnto thee, heare her voice: for in Izhák shal thy sede be d called.

w by daugh-ser, Abra hams 13 Now when God caused me to wandre 13 As for y sonne of y bond woma, I wil ma be conted fro ke hi e a nació alfo, because he is thy sede. Izhak and not

ning, and toke bread, and a bottel of wa-e The Ishmaeli ter, and gaue it vnto Hagai, putting it on tes shal come of him her shulder and the childe also, and f sent f True faithre her away: who departing wandied in the moceth all nawildernes of Beer-shéba.

15 And when the water of the bottel was spet, she cast y childe under a certeine tre.

him a farre of about a bowe shote: for she laid, I wil not se the death of the childe. and the fate downe over against him, and lift vp her voyce and wept.

Then God sheard the voyce of the chil g For his prode, and the Angel of God called to Ha- mes sake ma. gár from heauen, and faid vnto her, What ham, and not aileth thee, Hagar feare not, for God de had diferehathe heard y voyce of the childe where tion and ind-

18 Arise, take vp v childe, and holde him in thine hand: for I wil make of him a great

people. 19 And Godh opened her cies, & she sawe h Except God a well of water fo she went and filled the we can nother bottel with water, & gaue y boye drinke. fe, nor vie the laid, and did vnto her *according 20 So God was with the childe & he gre- are before vs. we and dwelt in the wildernes, and was an i As touching

a sonne in his a olde age, at the same season 21 And he dwelt in the wildernes of Parán, sper that God tolde him.

and his mother toke him a wise out of the some and was land of Egypt.

And at that same time Abimelech and Phichol his chief captaine spake vnto Abrahám, saying, God is with thee in all y thou doest.

23 Now therefore sweare vnto me here by "Ebr de ale falf God, that thou wilt not" huit me, nor my by nuts me, children, not my childrens children: thou or lye. shalt deale with me, and with y countrie, where thou hast bene a strager, according vnto the kidenes that I have shewed thee.

well of water, w Abim lechs feruants had matters of im

violently taken away. hathe done this thing : also thou toldest of our facerme not, nether heard I of u but this dase. The wicked Ter-

Then Abraham toke shepe, and beues, uants do many and gaue them vnto Abimélech: and they to their matwo made a couenant.

out this bond woman and her sonne : for 28 And Abraham set seuen lambes of the

d The promi-

comandemet

thigs God can fed him to p.

an hunter.

to milifie the

e He derided 9 Gods promes made to Iz

flocke by them selues.

What meane these scuen lambes, which thou hast fet by them relues?

30 And he answered, Because thou shalt receiue of mine hand these seuen lambes, y it may be a witnes vnto me, that I have dig and this wall ged this well.

Wherefore the place is called Beer-she Migwell of the 31 ba, because there thei bothe sware.

Thus made they am couenant at Beerm Thus we le 32 shéba: afterward Abimélech & Phichol his chief captaine 10se vp,&turned againe

not the true 33 sheba, and a called there on the Name of the Lord, the euerlasting God.

worshiped God in all 34 And Abrahám was a stranger in the Phi listíms land a long season.

CHAP. XXII.

3.2 The faith of Abraham & proved in offring his some Izhak. 8 Izhak u a figure of Christ. 20 The generaeson of Nahor Abrahams brother, of whome cometh Rebekáh.

Ebr. 17,17.

erbe,er, of fene,

meaning labes

that & godlie, as touchig out

may make pea ce with y wie hid y knowe

n That is , he

points of true religion

DEST Lo,I.

a Which figni of God, m the which place he was honosed:and Salo- 3 buylt the tem

ple b Herem fto--biefeft de & chiefeft point of his te tation, lengthe was commanded to ogicab him in whome God had pro-mifed to bief-fe all the na- 5 tions of the

worlde.
c He douted not, but God 6 plish his pro-mes thogh he shulde facrifice hrs fonne.

d The onely way to ouercome all tentations is to 9 prouidence.
e For it is like yhis father
had declared whereunto he shewed him I4m.2,21.

🖊 Abrahám,& faid vnto hí, Abrahám. Who answered,"Here am I.

2 And he said, Take now thine onely sonne 19 Then turned Abraham againe vnto his gal. 3.8. Izhák whome thou louest, & get thee vnto the lande of a Moriáh, and b offre him there for a buint offring vpon one of the mountaines, which I wil shewe thee.

Then Abraham rose vp early in the mor ning, and fadled his affe, and toke two of his setuants with him, and Izhák his son- 2x To wit, Vz his eldest sonne, & Buz his bro ne, and cloue wood for the burnt offring, God had tolde him.

Then y third day Abraham lift vp his 23 eies, and sawe the place a farre of,

And faid vnto his feruants, Abideyou heder & worship, & come againe vnto you. Then Abraham toke the wood of v burnt offring, & laied it vpon Izhák his sonne, & he toke the fire in his hand, & the knife: and they went bothe together:

Then spake Izhák vnto Abrahám his fa- 1 ther, & faid, My father. And he answered, Here am I,my fonne. And he faid, Beholde the fire & the wood, but where is the 2 lambe for the burnt offi ing?

8 The Abraham answered, My sonne, God wild prouide him a lambe for a burnt offring: so they went bothe together.

Whethey came to y place wGod had she wed hi, Abraham buylded an altar there. & couched wood, & boud Izhák his fő ne*& laied him on y altar vpon y wood.

to him Gods to And Abraham firetching forthe his 5 hand, toke the knife to kilhis sonne.

felf obedient ir But y Angel of the Lord called vnto him 6 from heaue, saying, Abraham, Abraham.

And he answered, Here am I.

29 Then Abimelech said vnto Abraham, 12 Then he said, Lay not thine hand vpon the childe, nether do anie thing vnto him: for now I knowe that thou featest God, f That is , by feing for-my sake thou haft not spared thy true thine onely sonne.

& beholde, there was a ram behinde him for, and bast caught by v hornes in a bushe, then Abra think outlie ham wet & toke the ram & offred him vp fom frem me. for a buint offring in v stede of his sonne.

14 And Abraham called the name of that place, Iehouah-ineh. as it is faid this day, wit le, or prini-

vnto the land of the Philistims.

In the mount wil the Lord's be iene.

And Abraham planted a groue in Beer
A braham from bequenthe seconde time,

Shawe y God Abraham from heauen the seconde time,

> 16 And faid, By h my selfe haue I swoine & prouide se-(saith & Lord) because thou hast done this cresty for histhig, & hast not spared thine onely sonne, dently is sene and felt in Therefore wil I surely blesse thee, and time counsies

wil greatly multiplie thy fede, as y ftarres h Signifiang, of the heaven, and as y sande which is vp- no greater the on the feashore, and thy sede shal posses- he se the gate of his ennemies.

Nd after these thigs God did*proue 18 *And in thy sede shal all y nacios of the Chap 12,3,6 earth be bleffed, because thou halt obeied

my voyce.

feruants, and they rose vp and went together to Beer-shéba: and Abrahám dwelt at Beer-shéba.

20 And after these thigs one tolde Abrahám, sayig, Beholde Milcáh, she hathe also borne children vnto thy brother Nahor:

ther, & Kemuél the father of "Aram,

and sole vp and went to the place, which 22 And Chesed and Hazo, & Pildash, & Iid 424. láph, and Bethuél.

> And Bethuél begate Rebekáh: these eight did Milcah beare to Nahor Abrahams brother.

re w the affe: for I & the childe wil go y o- 24 And his cocubine called Reumah, file 1 Concubine bare also Tébah, & Gáhan & Tháhash & taken in the Maacháh. CHAP. XXIII.

2. Abraham lamenteth the death of Sarah 4 He bieth which were a field , to bury her, of the Hittites. 13 The equitie of wines.

Abraham.15 Sarah u burned in Marhaelih

Hen Saráh was an húdreth twenty and seuen yere olde (" so long "Flor the yeree liued she)

Then Sarah dyed in Kiriath-arba: the a That is whe fame is Hebron in the land of Canaan. & ned: fo y god-Abraham came to mourne for Saráh and lie may mour to wepe for her.

to wepe for her.

Then Abraham rose vp si o v sight of and y natural affection is co his corps, & talked w the "Hittites, faying, mendable "Ebr. feares of

4 I am a stranger, & a foriner among you, Hethi giue me a possession of buryal with you, he That is god-that I may bury my dead out of my sight. for for Ebrewa Then the Hittites answered Abraham, of all things

faying vnto him,

Heare vs.my Lord: thou art a prince bof all excellencia God among vs:in the chiefest of our sepul comerts God.

dience thou

"Or. The Lord

dotte both fe

*Or boldes eccle [.44.25. att.3,25.

Or, of the Sit

good partetor

of the life of Sz

chres

chres bury thy dead: none of vs shal forbid thee his sepulchre, but thou maiest > bury thy dead therein.

7 Then Abraham stode vp, & bowed him felfe before the people of the land of the

"Or. double can me, because one 9
was within an other in ful fil

@ Meaning,all

rence

e The comme thekel is a-

kels mount to

8 pence, after 5 inill fterl.

the once.

Bronigent.

* Ebr in year

foule

8 And he communed with them, faying, If it be" your minde, y I shal bury my dead out of my fight, heate me, and intreat for me to Ephion the sonne of Zohar,

láh, which he hathe in the end of his field: ney as it is worthe, for a possession to bury in among you.

c He wolde
not y his forne tzhak.

And the servant said to him, What if the
ne thilde mawoman will not come it. ry in among you.

10 (For Ephrón dwelt among y Hittites) Then Ephronthe Hittite answered Abra hám in the audience of all the Hittites y went in at the gates of his citie, faying,

the citizens & 11 No, my lord, heare me: the field giue I thee, and the caue, that therein is, I give it thee:euen in the presence of the sonnes of my people giue I it thee, to bury thy dead. Then Abraham d bowed him self befo-

d To sewe y 12 he had them re the people of the land, in good eftinia

and rene- 13 And spake vnto Ephrón in the audience of the people of the courrey, faying, Seing v wilt give it, I praye thee, heare me,I wil giue y price of the field: receive it of me, and I wil bury my dead there.

14 Ephrón then answered Abrahám, saying 9

vnto him,

15 My Lord, heark evntome: § land s worthe four hudreth shekels of filuer: what wy be 10 twene me & thee? bury therefore thy dead.

bout 20 pece, fo the 400 she 16 So Abraham hearkened vnto Ephron, & Abiaham weyed to Ephron the filuer, which he had named, in the audience of kels of currant money among marchates.

17 So y field of Ephron which was in Mach peláh, & oucragainít Mamré, euen y field were in the field, which were in all the borders roundabout, was made fure

18 Vnto Abraham for a possession, in the fight of the Hittites, even of all that went in at the gates of his citie.

19 And after this, Abraham buryed Sarah láh ouer against Mamré: the same is Hebrón in the land of Canáan.

20 Thus bothe the field and the caue, v is therein, was made fure vnto Abraham for a possession of buryal f by the Hittites.

f That is, all the people co

C H A P. XXIIII.

Abraham causeth hu servant tos weare to take a wife for Iz hak in hu owne kinred. 12 The servant prayeth to God. 34 Hu fidelitie towarde hu master. so The friends of Rebekah commit the matter to God S They aske her consent and she agreeth, 67 And umaryed to Izbák.

Ow Abrahám was olde, and "striken in yeres, and the Lordhad bleffed dayes.

Abrahám in all things.

Therefore Abraham said vnto his eldest feruant of his house, which had the rule ouer all that he had, * a Put now thine hand Chap 47.23. vnder my thigh,

And I wil make thee b sweare by the Lord red & teruants
God of § heauen, & God of § earth, that wards his ma thou shalt not take a wife vnto my sonne fter, and y ma of the daughters of the Canaanites amog uer thesergat. whome I dwel.

That he wolde give me y caue of Machpe 4 But thou shalt go vnto my countrie, & othe may be to my kinred, & take a wife vnto my fon required in a

> woman wil not come w me to this land? ry out of the special family find the special family forme againevnto the lad lie: for the infrom whence thou camelt?

> To whome Abraham answered, Beware rying withthe v y bring not my sonne d thether againe. Vogodlie are

7 The Lord God of heauen, who toke me fondrie places from my fathers house, & from y lad whe res re I was boine, and that spake vnto me, de lose the sent & that sware vnto me, saying, *Vnto thy heritance pro-fede wil I gine this land, he shal fend his Cha 12.7. & Angel before thee, and thou shalt take a 13,15. 6 15, wife vnto my fonne from thence.

8 Neuertheles if the womā wil not followe thee, then shalt thou be"discharged of this "Ebs innocens. mine othe: onely bring not my fonne thether againe.

Then the feruant put his hand under the thigh of Abraham his master, & sware to. him for this matter.

So the feruant toke ten camels of the camels of his master, and departed: for he had all his masters goods in his had, & fo had all his maucio govas ha Naharaim, vn "Or, carispona-he arose, and wentto Aiam Naharaim, vn mia, or, Spita of the two scooline

the Hittites, even four e hudieth filuer she- 11 And he made his camels to" lie downe and Euphraise. without the citie by a well of water, at c- Chiran uen about the time that women come out "Ebr to bowe to drawe water.

& the caue y was therein, and all the trees 12 And he faid, Of Lord God of my ma-f He groudet ster Abraham, I beseche thee, send me go- Bods promes od spede this day, and shewe mercie vnto made to his my master Abrahám.

13 Lo, Istand by the well of water, whiles metr. the mes daughters of this citie come out to drawe water.

his wife in the caue of the field of Machpe 14 8 Grant that y maide, to whome I saie, g The server láh ouer against Mamré: the same is He
Bowe downe thy pitcher, I pray thee, that Gods Spirit de I may drinke: if the fay, Drinke, and I wil fired to be af-give thy camels drinke also: may be she y gue, whether thou half ordeined for thy servant Izhak: God prospe-tour ordeined for thy servant Izhak: God prospe-red his low-& thereby shal Iknowe v thou hast shew- ney or no. ed mercie on my mafter.

> 15 ¶ Now yer he had left speaking, beholde, h Rebekah came out, the daughter of Be- h God green thuel, sonne of Milcan the wife of Nahor to all things Abrahams brother, and her pitcher vpon fare vnderher shuldre.

> 16 (And the maide was very faire to loke cording to his vpon, a virgine and vnknowen of man) & words.

a Which cere

18,6 26,4-

Or, caufe me en

"Ebr come into I

Here is declared y God euer heareth the praiers of his, and gran-tern their requeftes

Ebr. haue

disting

Bor earing

ged manie elrings both in

& God permit-

forbid: fpecial

ly when thes

apperteme not

cacion I The golden

she i went downe to the well, and filled her pitcher, and came vp.

said, Let me drincke, I praye thee a little water of thy pitcher.

#Ebr my lord & let downe her pitcher vpon her hand &

gaue him drinke.

19 And when she had given him drinke, she faid, I wil drawe water for thy camels alfo vntil thei"haue dronken ynough.

d of 20 And the poured out her pitcher into the the normal so draws water and the draws for all woman wil not follows me?

**Meaning as the mong his kife folkes, as ver. well to drawe water, and the drewe for all his camels.

21 So the man wondred at her, and helde his peace, to wit, whether the Lord had made his sourney prosperous or not.

And when the camels had left drinking, the man toke a golden "k abillement of I halfe a shekel weight, & two bracelettes for her hads, of te shekels weight of golde: apparel and other things 23 And he faid, Whose daughter art thous tel me, I praie thee, Is there roume in thy fathers soule for vs to lodge in?

Then she said to him, I am v daughter to our mortifi 24

she bare vnto Nahór.

seent and not that of filter. 25 Morcouer she said vnto him, We have lytter also and prouander ynough, and roume to lodge in.

26 And the man bowed him selfe and wor-

shipped the Lord,

27 And faid, Bleffed be the Lord God of drawen his mercie mand his trueth from my master: for whe I was in v wase, v Lord broght me to my masters brethies house.

bue acknolla- 28 And the maide ran & tolde them of her mothers house according to these wordes.

bán, & Labán ran vnto y mã to the well.

10 For when he had sene the earings & the bracelettes in his fifters hands, & when he heard the wordes of Rebekah his lifter, 47 faying, Thus faid the man vnto me, then he went to the man, & lonhe stode by the camels at the well.

And he said, Come i y blessed of y Lord: wherfore standest y without, seing I haue prepared the house, & roume for § camels?

Then y man came into y house, and he vnsadeled the P camels and broght lytter & prouander for the camels, and water to washe his fete, & the mens fete that were with him.

Afterward the meat was set before him: but he faid, Iq wil not eat, vntil I haue faid my message : And he said, Speake on.

Then he faid, I am Abrahams servant, 50 encrease with 15 And the Lord hathe blessed my master service declar wonderfully, that he is become great : for words. he hathe given him shepe, and beues, & sil-

uer, and golde, and men, seruantes, & maide feruantes, and camels, and affes.

Then the servant ran to mete her, and 36 And Saráh my masters wife hathe borne a sonne to my maiter, whe she was olde, & vnro him hathe he giue all that he hathe.

18 And she said, Drinke "syr; and she hasted, 37 Now my master made me sweare, saying, Thou shalt not take a wife to my sonne of the daughters of the Canaanites, in IThe Canaawhose land I dwel:

But thou shalt go vnto my t fathers hou- fore the godfe and to my kinred, and take a wife vnto some with the my fonne.

woman wil not followe me?

Who answered me, The Lord, before whome I walke, wil fend his Angel with thee, and prosper thy sourney, and thou shalt take a wife for my sonne of my kidred and my fathers house.

4r Then shalt y be discharged of u mine u Which by othe when thou commest to my kinred: mine autoritie and if thei give thee not one, thou shalt be to make.

fre from mine othe.

42 So I came this daie to the well, and faid, O Lord, the God of my master Abraham, if y now prosper my " sourney which I go,

of Bethuel the sonne of Milcan whome 43 Beholde, * I stand by the well of water: Porfe 13. when a vargine commeth forthe to drawe water, & I saie to her, Giue me, I praie thee, a litle water of thy pitcher to drinke,

44 And she fase to me, Drinke y, and I wil also drawe for thy camels, let her be the wife, which the Lord hathe "prepared for "Ord cond.

my masters sonne.

my master Abraham, w hathe not with- 45 And before I had made an end of speaking in mine x heatt, beholde, Rebekáh came x Signifiyng \$ forthe, and her pitcher on her shuldre, & was not spoke fhe went downe vnto the well, and drewe by the mouth, but onely mea water. The Isaid unto her, Giue me drike, diraic in his I praie thee.

Now Rebekáh had a brother called La 46 And she made haste, and toke downe her pitcher from her shulder, and said, Drinke, & I wil giue thy camels drinke also. So I dianke, & she gaue the camels drinke also.

Then I asked her, & said, Whose daughter art y And the answered, The daughter of Bethuel Nahors sonne, whome Milcáh bare vnto him. Then I put the abillement vpon her face, and the bracelettes

Lord, and blessed the Lord God of my duette, when master Abraham, which had broght me y we saue receives master waite to take my masters brothers nessee of the

49 Now therefore, if ye wil deale merciful- of truth ly and truely with my master, tel me : and z Yf you we fait h if not, tel me that I mase turne me to the fully gracyour daughterso my masters sonne.

Then answered Laban and Bethuel, & a That 15,4 faid, This thing is proceded of the Lord: els when we can not therefore fair vnto thee, nether their percente cuil nor good.

cuefed & thet-

vpon her handes: 48 y And I bowed downe & worshipped y y He sheweth daughter vnto his sonne.

Lord.
"Ebr.in thewaie

thatitis Gods 5 Be- velde.

m. He beafteth not his good fortune (as do the wicked) geth that God cifully with kepig promes.

n For he waited on Gods had now heard his praier oTo wit, Laba 31 p The gentle of frangers vfed among the 32 godliefathers q The fidelitie that feruants owe to their mafters , caufeth them to preferre their mafters bufines to their owne necessitie. fignifieth here

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d That is, let

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Chap 16, 14.

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Gods promif.

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plishmer thercof.

f The custome

was, that the spoule was

broght to her hou (band, her

head beig co-nered, in toxe

nes & chafti-

for, had left

mourning for

and 25,20.

at be victori

& go, that the maie be thy mafters fonnes wife, euen as the Lord hathe 'said.

52 And when Abiahams seiuant heard their wordes, he bowed him selfe towarde the earth vnto the Lord.

53 Then the seruat toke forthe iewels of siluer,& iewels of golde, & raiment,& gaue to Rebekáh: also vnto her brother and to 5 And Abraham gaue" all his goods to "Ebr. 44 that her mother he gaue giftes.

tarted all night, and when they rofe vp in Ter. 56,659. the morning, he faid, *Let me departe vnto my maiter.

35 Then her brother and her mother an- 7 fwered, Let the maide abide with vs, at the least "ten dayes: then shal she go.

56 But he said vnto the, Hidre you me not, 8 ieig v Lord hathe prospered my iourney: fend me away, y I may go to my master.

Then they faid, We wil call the maide, 9 and aske cher "consent. eth that pa-

rents have not 58 And they called Rebekáh, and said vnto mary their childre with-out confent of her, Wilt thou go with this man? And she answered, I wil go.

the parties 59 So they let Rebekah their fifter go, and her nourse, with Abrahams servant and

> 60 And thei blessed Rebekáh, and said vnto her, Thou art our fister, growe into thousand thousandes, and thy sede posses- 12 Now these are the generacions of Ishfe the d gate of his ennemies.

ous ouer his 61 Then Rebekáh arose, and her maides, & rode vpon the camels, and followed

62 Now Izhák came from the way of * Beér-lahái-10í, (for he dwelt in the South countrey)

e This was \$ 63 And Izhák went out to e pray in the field exercise of \$ toward the evening: who lift vp his eies toward the euening: who lift vp his eies_14 And Mishma, & Dumah, & Massa, and loked, and beholde, the camels came.

64 Also Rebekáh lift vp het eies, and when she sawe Izhák, she lighted downe from 16 These are the sonnes of Ishmaél, and the-

65 (For she had said to the servant, Who is yonder man, that commeth in the field to mete vs? And the seruat had said, It is my 17 master) So she toke f a vaile and couered her.

66 And the servant tolde Izhák all things, that he had done.

of thamefast. 67 Afterward Izhák broght her into the tet of Saráh his mother, & he toke Rebekáh, & she was his wife, & he loued her: so Izhák was "coforted after his mothers death. 19

> CHAP. XXV. s Abraham taketh Keturáh to wife, and getteth many children. 6 Abraham gsueth all hu goods to Iz hak. 12 The genealogse of Ishmael 25 The birth of Iaakob and fau. 30 E fau felleth hu birth right for a meffe of potage.

TÖw Abrahám had taken a him ano-ther wife called Keturáh,

'Or,41 thy com 51 Beholde, Rebekáh 18 "before thee. take her 2 Which bare him Zimián, & Iokshán, & Medán, & Mideán, & Ishbák, and Shúah.

3 And Iokshán begate Sheba & Dedán: * And the sonnes of Dedán were Asshu- 1 Chro.1.384 rím, & Letushím, and Leummím.

Also the sonnes of Midean were Ephah, & Ephér, & Hanoch, & Abidá, and Eldáah.all these were the sonnes of Keturah,

Afterwa: de they did eat & drinke, boil e 6 But vnto the b sonnes of the concubines, b For by the he. and the men that were with him, and which Abraham had, Abraham d gaue gif worde he had tes, and fent them away from Izhák his not onely Izsonne (while he yet lived) Eastward to the te many mo East countrey.

And this is the age of Abrahams life, d ro anoyde which he lived, an hundreth feventy and that els might

The Abraham yelded the spirit, & dyed heritage. in a good age, an olde man, and of great yeres, and was egathered to his people.

And his fonnes, Izhák and Ishmaél Anciens signiburyed him in the caue of Machpelah in by death perified not the field of Ephron fonne of Zohai the wholy:but as the foules of the founder of the f Hittite, before Mamré.

10 Which field Abraham boght of the ned after in Hittites, where Abraham was buryed w pretual 10ye. Saráhhis wife.

n And after the death of Abraham God in perpetual blessed Izhák his sonne, *and Izhák dwelt Chap. 16.24. by Beér-lahái-roí.

mael Abrahams sonne, whome Hagar the Egyptian Saiahs handmaide bare vnto Abrahám.

mã & ý seiuát toke Rebekáh, & departed. 13 * And these are ý names of the sonnes of 1. Chro.1 29. Ishmael, name by name, according to their kinteds: the "eldest sonne of Ishmael "Ebr first barwas Nebasoth, then Kedár, & Adbeel, & ".. Mibsam,

15 Hadár, & Teiná, Ietúr, Naphísh, & Ké-

le are their names, by their townes and by their castels: to wet, twelue princes of their

(And these are v y eres of the life of Ishmael, an hundreth thirty and seuen yere, and he yelded the spir-it, and dyed, & was gathered vnto his fpe ople)

18 And they dwelt fro l'Iauilan vnto Shur, among the Arabians, and that is towardes Egypt, as thou goeft to were separat Asshui: Ishmael dwelt "s in the presence of from the blesall his brethren.

Tzhák Abrahams sonne. Abrahám begate fito dwel a-mong his bre-

Izhák,
thren, as the
And Izhák was fourty y ere olde, when Angel promifed chap 16. he toke Rebekáh to wife, t he daughter of 12 Bethuel the Aramite of Pa dán Aram, and Or, syrian & sister to Labánthe Atamite.

21 And Izhák prayed vnto the Lord for his

haue come be-cause of the

e Hereby the

and 24,62

fWhich dwell

a Whiles Sa- I fáh was yet

c. iii.

wife, because she was baren; and the Lord was intreated of him, and Rebekáh his wife conceined,

That is , w ftroye anosher. 1 For that is the onely re-fuge in all our

mileries Rom 9,10.

Or, bur sit an 22 But the children strouetogether within her:therefore she said, Seig # is so, why am hI thus? wherefore the wet to alke y Lord. 6 childe, seing one shal de- 23 And the Lord fard to her, two nations 7 are in thy wombe, and two maner of people shalbe devided out of thy bowels, and the one people shalbe mightier then the other, and the * elder shal serue y yonger.

24 Therefore when her time of deliuerace was fulfilled, beholde, twinnes were in 8 her wombe.

25 So he that came out first was red, and he was all oues as a rough garment, and they called his name Blau. 43 114 . .

E2.8:12.34 Matilate

she field oOr, fimple and

26 * And afterwarde came his brother out, and his hand held Esau by the hele: therefore his name was called Iaakób. Now Izhák was thre score yere olde when Rebekahbare them.

27 And the boyes grewe, & E (au was a cunning hunter, & " lived in § fields: but Iaa-"Ebrid man of kób was a "plaine man, and dwelt in tetes.

his meat, but Rebekáh loued Iaakób.

29 Now Iaakób sodde pottage, & Esau came from the field and was wearie;

"Or fede me quickely

bat efteme not Gods benefits

except they fele them pre-

featly,& ther-

fore they pre-

pleafures

Ebr 12,16.

I Thus y wic-ked preferre their worlde-

lie comodities

to Gods fpiri-

mal graces: but y childre of God do the

contrary.

nEbr yeni fon in

bis moushe.

30 Then Esau said to Iaakob, Let me eat, I pray thee, of y pottage so red, for I am weapray thee, or y potrage to red, for ram wear by chimacion and by the went ry. Therefore was his name called Edom. 13 And the man waxed mightie, and "fill forthe going for And Iaakob faid, Selme euen now thy birthright.

& The repro- 32 And Efaufaid, Lo, I am almost dead, what sthen this k birthright to me?

And he sware to him, *&! solde his birthright vnto Iaakób.

ferre present 34 Then Iaakób gaue Esan bread and pottage of lentiles: and he did eat and drinke 16 and rose vp,& went his way: So Esau cotemned be birthright.

CHAP. XXVI.

I God provideth for Izhak in the famine 3 He venueth his promes 9 The king blamet's him for denying his wife. 14 The Philistims hate him for his riches, 15 Stoppe bu welles . 16 And drive kim away . 24 God comfurteth him 31 He maketh alliance with Abimelech.

Nd there was a famine in the a land a In the land I of Canaan. 1 besides the first famine that was in the dayes of Abrahám . wherefore Izhák went to Abimelech King of the Phili-

stims vnto Gei ár.

2 For the Lord appeared vnto him, & said, 6 Go not downe into Egypt, but abide in 20 But the herd men of Gerar did striue w b Gods proui dece alwaies watcheth to the land which I shal shewe vnto thee.

direct y wates ; Dwel in this land, & I wil be with thee, and wil bleffe thee: for to thee, and to thy sede I wil g sue all these *countreis: and I 21 Afterward thei digged another well, and #rife wil perform e the othe which I fware vnto Abraham thy father.

4 Alfo I wil cause thy sede to multiplie as 22 the starres of heaven, and wil give vnto

thy sede all these countreis: & in thy sede shal all thenaciós of the earth be bleffed, Chap. 12. 37.

5 Because that Abraham cobeied my voy- and 15,18. ce and kept mine" or dinance, my com- 14. mandemétes, my statutes, and my Lawes. c He commen

So Izhák dwelt in Gerár.

And the men of the place asked him of cause Izhak his wife, & he said, She is my sister for the more readic to d feared to fay, She is my wife, left, faid he, follow & like: the men of the place shulde kil me, be- de this pries cause of Rebekah: for she was beautiful of his fre merto the eie.

So after he had bene there long time, A- thereof prode bimélech King of the Philistims loked sounraine. out at a windowe, and lo, he fawe Izhak ping d whereby fporting with Rebekah his wife.

Then Abimelech called Izhák, and said, and distrust is Lo, she is of a suretie thy wife, & why sai- found in the faithful dest y, She is my fister. To whome Izhak e or shewing answered, Because I thoght this, It maie be figue of Ioue, whereby it that I shaldie for her.

Then Abimélech said, Why hast thou wen that she done this vnto vs? one of the people had almost lien by thy wife, so shuldest thou haue broght finne vpon vs.

28 And Izhak loued Efau, for "venison was 11 The Abimélech charged all his people, funded y Gods his many has Dahaled Loud Told of the Abimélech charged all his people, wender that faying, He that toucheth this man, or his we we will be break break we do ke brea wife, shal die the death.

12 Afterward Izhák fowed in that land, and founde in the same yere an hudreth folde "or, an budeeth by estimacion: and so y Lord blessed him.

increased, til he was exceading great, 14 For he had flockes of shepe, and herdes of cattel, and a mightie housholde: therefore the Philistims had s enuie at him,

Iaakób then faid, Sweare to me eue now. 15 In so muche that y Philistims stopped & ous enuie alfilled vp with earth all the wells which his ces of God in fathers servants digged in his father Abra. others. hams time.

Then Abimélech said vnto Izhák, Get thee from vs, for thou art mightier the we a great deale.

17 Therefore Izhák departed théce & pit ched his tent in the h valler of Gerar, and hThe Ebrewe dwelt there.

18 And Izhak returning, digged the wel- valler, where les of water, which thei had digged in the ume rumerth. dayes of Abraham his father: for the Philistims had stopped them after the death of Abraham, & he gaue the the same names, which his father gaue them.

19 Izhaks sesuants then digged in the vallei,& found there a well of liuing water. . or, pringing.

Izhaksherd mé fayig, The water is ours: therefore called he the name of the well Esck, because thei were at strief whim. "00, Con rension,

stroue for that also, and he called the name of it "Sitnáh.

Then he remoued thence, & digged an other well, for the w thei stroue not theie-

deth Abrahas

was his wife.

f In all agos

increafing.

worde fignifi-eth a flood, or

Or,batted.

Chap. 13. 15. O 15,28. .

Genesis.

*Or, Largemes

God affareth

Inhák againft

all teare .by reherting the promes

to Aprabám

ferne none other God of his father Abra-

hám.

made

fore called he the name of it "Rehoboth, & faid, Because & Lord hathe now made 4 vs roume, we shal encrease vpon v earth. 23 So he went vp thence to Beer-sheba.

24 And the Lord appeared vnto him the 5 (Now Rebekah heard, when Izhak spake he bare to his same night, and said, I am the God of Abraham thy father: feare not, for I am with thee, and wil blesse thee and multiplie thy 6 Then Rebekah spake viro Iaak ob her spake to his wife. Chap. 12. sede for my seruant Abrahams sake.

k To fignific 25 The he buylt an k altar there, and called that he wolde 25 vpon the name of the Lord, & there fored 7 Bring me venifon, and make me fauouhis tent: where also Izhaks seruants diggëd a well.

26 Then came Abimélech to him fro Ge 8 Now therefore, my sonne, heare my voyrár, and Ahuzzáth one of his friends, and Phichol the captaine of his armie.

7 To whome Izhak faid, Wherefore come ye to me, seing ye hate me and haue

, put me awaie from you?

the Lord was with thee, and we thought thus, Let there be now an othe betwene vs, a couenant with thee.

I The Ebrews in tweating begin commonly with the not touched thee, and as we have done vn to thee nothing but good, and fent the awaie in peace: thou now, the bleffed of the Lord, do this.

breakern the 30 Then he made them a feast, & thei did 13 But his mother faid vnto him, Vpo me 'or, t wil take eat and drinke.

that ther are ar airaicd left y 31 And thei rose vp betimes in the morning, and sware one to an other: then Iz- 14 hák let them go, and thei departed from him in peace.

> 32 And that same daye Izhaks seruants came & tolde him of a well, which thei had digged,& said vnto him, We have found

Dr.othe. *Or, the well of

" Hbr. to, I .

reft y is that God ihal pu-nishe him that

wicked thewe

come to them w thei wolde

do to other.

33 So he called it" Shibáh: therefore the name of the citie is called 'Beer-sheba vnto this daye.

34 Now when Esau was fourtie yere olde, he toke to wife Iudith, the daughter of ter of Elón an Hittite also.

hák and to Rebekáh. and rebellious.

Chap.27. 46. 35 And thei * were " a grief of minde to Iz-

CHAP. XXVII.

8 lankob getteth the blessing from Esau by his mothers counsel 38 Esau by weping moueth his father to pitie him.41 Esau hateth Iaakob and threateneth his 20 death.43 Rebekah sendeth Laakob awaie.

Na when Izhak was olde, & his eies A were dimme(so that he colde not se) he called Efau his eldest sonne, and said vnto him, My sonne. And he answered him, "I am here.

2 Then he faid, Beholde, I am now olde and knowe not the date of my death:

3 Wherefore now, I praie thee take thine instruments, thy quiver and thy bowe, & get thee to the field, that thou maielt "take me fome venison.

Then make me sauourie meat, such as I love, and bring it methat I maie eat, and y my a soule mare blessether, before I dye. a The carnal

to Esau his sonne) and Esau went into the sonne, made field to hunt for venison, and to bring it. which God

sonne, saying, Beholde, I have heard thy 2. father talking w Efau thy brother, faying,

rie meat, that I maie eat and bleffe thee before the Lord, afore my death.

ce in that which I commande thee.

9 6 Get thee now to the flocke, & bring me & This fubril. thence two good kyds of the goates, that the is blame worme both in the make pleasant meat of them for cause he shulde haue had have thy father, such as he loueth.

28 Who answered, We sawe certeinly that to Then thou shall bring it to thy father, had performed the Lord was much change and he shall not to the many the last to the many that the promes. and he shal eat, to the intent, that he maie blefle thee before his death.

euen betwene vs and thee, and let vs make 11 But Iaak ob faid to Rebekah his mother, Beholde, Esau my brother urough, and I am Imothe.

not touched thee, and as we have done vn 12 My father maie possibly feleme, and I fhal seme" to him to be a mocker: so shal "Ebr. before his I bring a curle vpon me, and not a blef- 100, as though I

> be thy curse, my sonne : onely heare my the danger on voyce, and go and bring me them.

So he went and fet them, and broght them decre made to his mother: and his mother made plea- her bolde. fant meat, such as his father loued,

15 And Rebekahtoke faire clothes ofher elder sonne Esau, which were in her houfe, and clothed Iaakob her yonger sonne:

16 And she couered his hands and the smothe of his necke with the skinnes of the kyds of the goates.

17 Afterwarde she put the pleasant meat and bread, which she had prepared, in the hand of her sonne Iaakób.

Beeri an Hittite, & Bashemath & daugh- 18 And whe he came to his father, he said, My father. Who answered, I am here: who art thou, my fonne?

19 And Iaakob faid to his father, d I am E-d Althogh Iaa fauthy first borne, I have done as y badest red of this me, arise, I praie thee: sit vp and eat of my faith: pet he venison, that thy soule maie blesse me.

Then Izhak faid vnto his fonne, How feken by lies and the more haft thou founde it so quickly my sonne: because he abusenh Gods Who said, Because the Lord thy God Name therms broght it to mine hand.

21 Againe said Izhak vnto Iaakob, Come nere now, that I maie fele thee, my fonne, whether thou be that my some Esau or This declar

not.

Then Iaakob came nere to Izhákhis suspectediome father, and he felt him and said, The wolde not e voyce " Iaakobs voyce, but the hads are alred. the handes of Elau.

" Ebr.bazz.

thulde have

c The affuran-

orFie. I am.

23 (For he knewe him not, because his handes:wherefore he bleffed him)

24 Again he faid, Art thou that my fonne

Efau-Who answered,"Yea.

- wil cat of my sonnes veniso, that my soule may bleffe thee. And he broght it to hi and he ate: also he broght him wine, and
- 26 Afterwarde his father Izhák said vnto him, Come nere now, and kisse me, my fonne.
- 27 And he came nere and kissed him. Then he smelled the sauour of his garments, & bleffed him, and faid, Beholde, the smel of my sonne u as the smel of a field, which y Lord hathe blessed.

Swr. 11,20.

- 28 * God grue thee therefore of the dewe of heaven, and the fatnes of the earth, and plentie of wheat and wine.
- 29 Let people be thy feruants, and nacions bowe vnto thee:be lord ouer thy brethre, and let thy mothers childre honour thee. cursed be he that curseth thee, and blessed be he that blefleth thee.
- 30 ¶And when Izhák had made an end of blessing Iaakób, and Iaakób was scace gone out from the presence of Izhák his father, then came Elau his brother from his hunting,

31 And he also prepared sauourie meat and broght it to his father, and faid vnto his father, Let my father arise, and eat of his fonnes venison, that thy foule may bleffe me.

32 But his father Izhák faid vnto him, Who art thou? And he answered, I am thy sone, euen thy first borne Esau.

Then Izhák was f stricken with a meruef In perceiving 33 has errour, by lous great feare, & faid, Who and where " he that hunted venison, and broght it me, and I have eat "of all before thou camelta

and I have bleffed him, therefore he shall

34 When Elau heard the wordes of his father, he cryed out saling great crye and bitter, out of measure, and said vnto his 1 father, Bleise me, euen me also, my father.

35 Who answered, Thy brother came with fubtiltie, and hathe taken away thy blef-

Then he faid, Was he not instely called scalled because g Iaakób? for he hathe deceived me these two times: he toke my birthright, and lo, now hathe he taken my blessing. Also he 3 said, Hast thou not reserved a blessing for me

sau, Beholde, I haue made him h thy lord, and all his brethren haue I made his feruantes: also with wheat and wine haue I furnished him, and vnto thee now what

fhal I do, my fonne?

des were rough as his brother Esaus han- 38 The Esau said vnto his father, Hast thou but one blessing my father blesse me, euen "or, I am alfe me also, my father: and Esau listed vp his (thy senae) voyce, and * wept.

23 Then said he, Bring it me hether, and I 39 Then Izhák his father answered, and said vnto him, Beholde, the fatnes of the earth shalbe thy dwelling place, and thou shalt. have of the dewe of heaven from aboue.

40 And by thy fworde shalt thou live, and 1 Because than shalt be thy brothers k seruant. But it shall habe rounde come to passe, whe thou shalt get the ma- k which was strie, that thou shalt breake his yoke from suissiled in his

41 Therefore Efau hated Iaakob, because were tributaof & blessing, wherewith his father blessed to Israel, and him. And Elau thoght in his minde,* The libertie. dayes of mourning for my father wil co- Abd.1,10. me shortely, then I wil slay my brother Stepperstes Iaakób.

42 And it was tolde to Rebekáh of y wordes of men. of Esau her elder sonne, and she sent & and called Iaakób her yonger sonne, and said vnto him, Beholde, thy brother Efau m 18 m He hathe comforted against thee meaning to kil recover his birthright by

13 Now therefore my fone, heare my voyce:arise, and flee thou to Harán to my brother Labán,

44 And tary with him a while vntil thy brothers fearcenes be swaged,

45. And til thy brothers wrath turne away from thee, and he forget the things, which thou hast done to him: then wil I send and take thee from thence: why shulde I be • depriued of you bothe in one days

46 Alfo Rebekáh faid to Izhák, *I am weary kilthe godlie: of my life, for the o daughters of Heth. If Iaakóbtake a wife of the daughters of ward light on Heth like these of the daughters of the Chap.26.35. land, what availeth it me to live?

CHAP. XXVIII.

1 12 hák forbiddeth laakób to take a wife of the Canaa- hák to agre to mtes. 6 Jauraketh a wife of the daughters of Ishmael laakobs depar against hu fathers wil.12 Iaakob in the way to Haran ting. feeth a ladder reaching to heaven. 14 Christ is promifed. 20. Iaakob asketh of God onely meat and clothing.

Hen Izhák cailed Iaakób and a blef-blefsing was fed him, and charged him, and faid kobsfaith, left

vnto him, Take not a wife of the daughters of Canaan.

Arise, *get thee to * Padán Aram to the
house of Bethuelthy mothers father, and
026.123.12. thence take thee a wife of the daughters of Chap. 24, 10. Labán thy mothers brother.

And God all sufficiet blesse thee, & ma- b The godlie ke thee to encrease, & multiplie thee, that put in minde continually, § thou maiest be a multitude of people,

Then Izhak answered and said vnto E- 4. And give thee the blessing of Abra- fragers i this ham, even to thee & to thy fede with thee, worldetto this that thou maiest inherit the lad (wherein life vp their ethou art a b strager) which God gaue vnto yes to sheare's where they shulde have a Abrahám.

Ebr.12,16.

killing thee.

n For & wieo Which were p Hereby the

a This fecode

fure dwelling.

fe hehelde his brother by y he wolde o uerthrowe hi: & therfore he as here called anouerthrow- 37 er, or decey-

appointing his heyre against

Gods fentence

pronouced be-

Dr. sufficiently.

h For Izbák did this as he was the mini-fter and Prophet of God.

Thus

- went to Padán Arám vnto Labán fonne of Bethuel the Aramite, brother to Rebekáh, Iaakobs and Esaus mother.
- 6 TWhé Esau sawe that Izhak had blessed Iaakób, and sent him to Padán Arám, to fet him a wife thence, and giuen him a charge when he blefied him, faying, Thou shalt not take a wise of the daughters of

7 And that I aak ob had obeied his father & his mother, & was gone to Padán Arám:

8 Also Esauseing y the daughters of Canáan displeased Izhák his father,

eor, beside bu 9 Then went Efau to Ishmael, & toke vnto v wives, which he had, Mahalath the daughter of Ishmael Abrahams sonne, the sister of Nabaioth, to be his wife.

felfe to his fa- ro Now Iaakob departed fro Beer-she- 3 ba, and went to Harán,

he taketh not : And he came vnto a certeine place, & taried there all night, because v sonne was downe, and toke of the stones of the place and lated vnder his head and slept in 4 the same place.

Then he dreamed, and beholde, there stode a d ladder upon the earth and the 5 top of it reached vp to heauen: and lo, the Angels of God went vp and downe by it. 13 *And beholde, the Lord stode aboue it, and said, I am the Lord God of Abrahám

thy father, & the God of Izhák: the land, vpon the which thou slepest, e wil I give thee and thy fede.

Chap 35.1. 14 And thy fede shal be as the dust of the earth, and thou shalt spieade abrode*to ÿ West, and to the East, and to the North, 8 and to the South, and in thee and in thy fede shal all the *families of the earth be bleffed.

> 15 Andlo, I am with thee, & wilkepe thee 9 whitherfoeuer thou goest, and wil bring forsake thee vntil I have performed that, that I have promised thee.

16 Then Iaakob awoke out of his slepe, and faid, Surely the Lord is in this place, and I was not aware.

ful is this place! this is none other but the

18 Then Iaakob rose vp early in the morvnder his head, and s fet it vp as a piller, and powred oyle vpon the top of it.

And he called the name of that place Beth-él: notwichstäding the name of the citie was at the first calle I Luz.

Then Iaakób vowed a vowe, saying, If h God wil be with me, an wil kepe me in this fourney which I go, and wil give me 15 bread to eat, and clothes to put on:

5 Thus Izhák fent forthe Iaakób, and he 21 So that I come againe vnto my fathers house in safety, then shalthe Lord be my God.

> 22 And this stone, w I have set vp as a piller,shalbeGods house: & of all that y shalt give me, wil I give the tenth vnto thee.

CHAP. XXIX.

13 Iaakob commeth to Laban and serveth seven yere for Rahel 23 Leah broght to his bed in Stede of Rahel. 22 He serueth seuen yere more for Rahel. 32 Leáb conceiueth and beareth foure sonnes.

Hen Iaakób a lift vp his fete and ca- a That is, he me into the "East countrei.

2 And as he loked about, beholde there was "Ebi-raibe l'il a well in the field, b and lothie flockes of of the children fhepe lay thereby (for at that well were \$\frac{5}{2}\$ blushe was directed by \$\frac{5}{2}\$ flockes watered) and there was a great fto-onely proude ce of God who ne vpon the welles mouthe.

And thither were all y flockes gathered, to Labis hozand they rolled the stone from the welles mouthe, and watered the shepe, and put the stone againe vpon the welles mouthe

in his place.

And Iaakob faid vnto them, My bre- e It semeth thren, whence be ye 3 And they answered, for those dates We are of Haián. Then he faid vinto them, Knowe ye La-

gers brethrem.

wet forthe on

knowe him. 6 Againe he said vnto them, d Is he i good dor, is he in helth? And they answered, He is in good w worde the helth, and beholde, his daughter Rahel fie all prospe-

bán the sonne of Nahór? Who said, We

commeth with the shepe.

7 The he faid, Lo, itu yet hie day, nether is "time y the cattel shulde be gathered together: watter ye the shepe & go fede the.

But they faid, We may not vntil all the flockes be broght together, & til that men rolle the stone fro the welles mouth, that we may watter the shepe.

While he talked with them, Rahél also came w her fathers shepe, for she kept the.

thee againe into this land : for I wil not to And assone as Izakob sawe Rahel the daughter of Labán his mothers brother, and the shepe of Labán his mothers biother, the cui... 1kób nere, and rolled the stone from the welles mouth, and watered the flocke of Labánhis mothers brother.

And he was fafiaid and faid, How fear- 11 And Iaakób kissed Rahél, and list vp his

voyce and wept.

house of God, and this is the gate of hea- 12 (For Iaakób tolde Rahél, that he was her fathers "brother, & that he was Rebekahs "or,nephen, sonne) then she ran and tolde her father.

ning, and toke the stone that he had lated 13 And whe Laban heat deel of Iaakob his fifters fonne, he ran to mete him, and embrased him and kissed him, & broght him to his house: and he tolde Laban e all the- e That is, the se things.

To whome Laban said, Wel, thou art his fathers house, & what my f bone and my flesh and he abode with he sawe in F him the space of a moneth.

f That is, of

Tor Laban faid vnto Iaakob, Thogh my blood and kinred. thou be my brother, shuldest thou there-

cause why he departed from

d Christ is the ladder whereby God and ma are 103 ned together, and by whome the Angels minifire vnto vs: all graces by him are giuen vnto vs. & we by him afcen-de into heaue

e Thinkig he-reby to haue reconciled hi

14 vaine. for

aware the feet the feet.

and 48,3. e He felt the force of this promes onely by faith - for all his life time he was but a stranger in

Deut 12. 20. and 19,14. Chap 12, 35. and 18,18. &

22,18.and 26,

f He was tou- 17 ched with a godlie feare & Feuerence.

g To be a renely of § visió shewed vnto o Or, house of

h He bindeth notGod vnder 20 bur acknolla-geth his infirmitte, and promiseth to be thankeful

g Meaning, af-ter that the

yeres were ac

why Iaakob was decenued

vas , that in olde time the

red with a va-

ile, when she

her houlband

m figne of chaft

more the pro-fit that he had

of Izabobs fer

uice the ether

the maner of

3 Achr opened

her nombe k This decla-

are despised of men, are fa-uored of God

in her afflic-

m For children are a great cau

loue betwene

man and wife.

faftnes.

complified.

fore serve me for noghtetel me, what shal be thý wages?

16 Now Labán had two daughters, the elder called Leáh, & y yonger called Rahél. In And Lean was render eyed, but Rahel

was beautiful and faire.

18 And Iaakób loued Rahél, and faid, I wil seine thee senen yeies for Rahél thy yongei daughter.

19 Then Laban answered, It is better that I 1 giue hei thee, then that I shulde giue her

to another man: abide with me.

And Iaakób serued seuen yei és for Rahél, and they semed vnto him but a s fewe 2 daies, because he loued her.

Then Iaakób said to Labán, Giue me my wife that I maie go in to her : for my

"terme is ended. "Hebr my dai-so are ful

Wherefore Labán gathered together all the men of the place, and made a feast. But hwhé the euening was come he toke h The cause 23 Leáh his daughter and broght her to him,

and he went in vnto her.

And Labán gaue his maide Zilpáh to wife was cone 24 his daughter Leáh, to be her seruant.

But when the morning was come, beholwas broght to 25 de, it was Leah. Then faid he to Laban, Wherefore hast thou done thus to me?did not I serue thec for Rahélywheiefore then 7 hast thou beguiled me?

i He estemed 26 And Laban answered, It is not the ma- 8 ner of this place, to give the yonger before the elder.

his promes or 27 Fulfil seuen yeres for her, and we wil also give thee this for the service, which 9 thou shalt serue me yet seuen yeres more. thogh he alled ged custome

ged custome for his excuse 28 The Iaakob did so, & fulfilled her seuen ter to be his wife.

29 Labán also gaue to Rahél his daughter 11 Bilhah his maide to be her seruant.

30 So entred he in to Rahél also, and loued 12 also Rahél more then Leah, and serued him yet seuen yeres mo.

31 When y Lord sawe that Leáh was despised, he"made her k fruteful:but Rahel

was baren.

reth, that oft 32 times thei, w And Leáh conceiued and bare a fonne, and she called his name Reubén: for she faid, Because the Lord hathe loked vpon uored of God I Hereby ap-peareth, that the had re-cours to God 33 my tribulacion, now therefore mine houfband wil m loue me.

And she conceiled againe and bare a fonne, and faid, Because the Loid heard that I was hated, he hathe therefore given me this some also, and she called his name Simeón.

And the conceived againe and base a sonne, and said, Now at this time wil my houlbad kepe me companie, because I haue borne him thre fonnes: therefore was his name called Leuí.

te a sonne, saying, Now wil I' praise the concentesse. Loid: * therefore she called his name Iu- Mat.1,2. dáh, and "left bearing.

"Ebr ft:de fram

CHAP. XXX.

4 9. Rahel and Leah being bothe baren gine their maides unto their housband, and they beare him children. Is Leah grueth madrakes to Rahel that Iaakob might lie with her 27 Laban u enriched for Iaakobs sake :43 Laakéb u made very riche.

Nd when Rahel sawe that she bare A Iaakób no children, Rahél enuted hei fister, and said vnto Iaakob, Giue me children, or els I dye.

The Iaakobs angre was kindeled against Rahél, and he faid, Am I in a Gods stede, a te is onely which hathe withholden fro thee the frute God that maof the wombe?

3 And she said, Beholde my maide Bilhah, not in faute. go in to her, and she shall beare vpon my b knees,&"I shal haue childre also by her. b I wil recei-

Then she gaue him Bilhah her maide to on my lappe, wife, and Iaakób went in to her.

5 So Bilháh conceiued and bare Iaakób a owne fonne.

So Bilháh conceiued and bare Iaakób a owne baylded.

6 The faid Rahel, God hathe given sentece on my fide, & hathe also heard my voyce, and hathe giuenime a sonne : therefore called the his name, Dan.

And Bilhah Rahels maide conceived againe, and base Iaakob the seconde sonne.

Then Rahélsaid, With"cexcellet wiest- "Eir westinge lings have I wrestled with my lister and of God Thearres. have gotten the vpper hand : and she cal- cie of mas na led his name, Naphtali.

And when Leah sawe that she had left timueth bearing, the toke Zilpan her maide, and nath recemed gaue her Iaakób to wife.

yeres, so he gaue him Rahél his daugh- 10 And Zilpáh Leahs maide bare Iaakob a children fonne.

Then faid Leah, A companie cometh: d That is, God and the called his name, Gad.

Againe Zilpáh Leahsmaide bare Iaakób another fonne.

13 Then said Leah, Ah, blessed am I, for the name Gad, daughters wil bleffe me. and the called chap 49.9 his name, Asher.

14 Now Reubén went in the dayes of the wheat haruest and found e mandrakes in e which is a the field & broght them vnto his mother kinde of herbe Leáh. Then said Rahél to Leáh, Giueme, hatha certei-I pray thee, of thy sonnes mandrakes.

But she answered her, Is it a smale matter for thee to take mine housbad, except thou take my fonnes madrak es also? The faid Rahel, Therefore he shal slepe with thee this night for thy fonnes mandrakes.

16 And Iaakob came from the field in the cuening, and Leáh went out to mete him, & faid, Come in to me, for I have "boght "Eli bying & and payed for thee with my sonnes man- have bog be drakes: and he flept with hei that night.

17 And God heard Leáh and she cóceiued, and bare vnto Iaakób the fift sonne.

as thogh they ₩ ere

m that the cofifter,after the

me w a multi-nide of chil-dren for fo Jaakob doerb

ne likenes of figure of a

Moreover she conceived againe and ba-

18 Then

Genesis.

f In Rede of acknolledgig her faute, the God had 1e- 19 warded her therefore.

vor, made her frut: ful

fing, who faid,

rics was

curis .

rewarde, because I gaue my maide to my housband, & she called his name Issachár.

Iaakob the fixt fonne.

The Leah faid, God hathe endued me w a good dow.ie: now wil mine housbad dwel with me, because I haue boine him 38 fix fones: & she called his name Zebulún.

21 After that, she base a daughter, and she

called her name Dináh.

22 ¶And God remembred Rahél, and God heardher, and opened her wombe.

23 So she conceived and base a sonne, and said, God hathe taken away my grebuke.

g Because fru-tefulnes came of Gods blei-24 And she called his name Ioseph. saying, Increase and multiplie: ba-

¶And assone as Rahél had borne Iosépl., Liakób said to Labán, Séd me away that I may go vnto my place and to my countrey.

26 Giuc me my wines and my children, for whome I haue serued thee, and let me go: 41 for thou knowell what seruice I have done thee.

To whome Labán answered, If I haue now founde fauour in thy light, tari: I haue perceived that the Lord hatheblessed me for thy lake.

28 Also he said, Appoint vnto me thy wa- 43

ges, and I wil give it thee.

29 But he said vnto hi, Thou knowest, what feruice I have done thee, and in what taking thy cattel hathe bene vndei me.

30 For the litle, that thou haddest before I came, is increased into a multitude: and the Lord hathe bleffed thee "by my comming: but now whe shal h I ri auel for mine owne house also?

Then he faid, What shal I give thee And de for his ow-Iaakób answered, Thou shalt giue me nothing at all: if thou wilt do this thing for me, I wil returne, fede, and kepe thy shepe. 2

32 I wil passe th ough all thy stockes this day, and" feparat from them all the shepe with litle sportes and great sportes, & all 3 And the Lord had faid vinto Iaakob, Tur mainter often blacke lambes among the shape, and the great spotted, and litle spotted amog the goates:1 and it shalbe my wages.

inal nerearter be thus spot- 33 So shall my k righteousnes answere for me hereafter, when it shal come for my 5 The said he vnto them, I se your fathers newarde before thy face, ceucine one that hathe not litle or great spottes among the goates, and blacke among the shepe, the same shalbe" theft with me.

> 34. Then Labán said, Go to, wolde God it might be according to thy faying.

Therefore he toke out the same day the he goates that were party coloured and with great spottes, and all the she goates 8 If he thus said, The spotted shalhe thy wa with little and great spottes, and all y had white in the, and all the blacke among § shepe, & put the in v keping of his sonnes.

18 The said Leah, God hathe given memy 36 And he set thre dares iourney betwene him selfe and Iaakób. & Iaakób kept the test of Labans shepe.

After, Leáh conceiued againe, and baie 37 Then Iaak ób toke roddes of grene 13aak ob here. popular, and of hasel, and of the chesnut in vied no detre, and pilled white strakes in them, and Gods commãmade the white appeare in the roddes.

Then he put y roddes, which he had pil- next chapter. led, in the gutters and watering troghes, when the shepe came to drinke, before y shepe:(for the were in heate, when thei came to danke)

party colour, and with smale & great

39 And the shepe were in heate before the concentrated. 10ddes,& afterward broght forthe yong of

spottes.

The Lord wil give me yet another forne. 40 And Izakob parted these lambes, and turned the faces of the flocke towards these lambes party coloured and all maner of blacke, among the shepe of Labán: so he put his owne flockes by them selues, & put them not with Labans flocke.

> And in everie ramming tyme of the m stronger shepe, Iaakob lased the roddes m As they w before the cies of the shepe in the gutters toke y ram a-bourseptebre, y thei might conceine before the roddes. & broght tor-

> But when the shepe were feble, he put the about mar them not in: and so y febler were Labans, bler in mar-

and the stronger Iaakobs.

So the man encreased excedingly, and had manie flockes, and maide fe:uats, and men seruants, and camels and affes.

CHAP. XXXI.

1 Labans children murmure against Iaakób 3 God commandeth him to returne to his countrey 14 The care of God for laakeb . 19 Rabel Stealeth her fathers idoles. 23 Laban felloweth Iaak ob. 44 The covenant betwens Latan ana Iaakób.

TOw he heard the wordes of Labas a The childre fonnes, saying, Iaakob hathe také a- des that w the father diffem-way all that was our fathers, and of out fa- bled in heart. ther goods hathehe gotte all this honour. for y couetous Also Iaakob behelde the countenance former the ca of Laban," that it was not towards him as plus fro the national times past:

ne againe into the land of thy fathers, and yesserday. to thy kinred, and I wil be with thee.

4 Therefore Iaakob sent and called Rahél and Leah to the field vnto his flocke.

countenance, that it is not towarde me as it was wonte, and the b God of my father b The God hathe bene with me.

And ye knowe that I have ferued your pedfather with all my might.

But your father hathe deceived me, and changed my wages "ten times: but God cor, many times suffred him not to hurt me.

ges, the all the thepe bare sported: & if he faid thus, The partie coloured shalbethy reward, the bare all & shepe particoloured. declareth in \$

che,& lambde

in times past:

whome my fa ther worthip-

for tried byex-

persence.

Or, with me.

* Ebr at my foh The ordre of mature requireth that eue-

ne familie

o or , feparat

*Orgred.

I That which shal hereafter ted k God fhal tefifte for my righteous dea-ling by rewarding my labours Or counted stefs.

for Laban.

POr , sed . or: bigmes.

e This decla- 9 before, was by Gods comandement. & not through dee Gracattel

appeared to lankob in Be-

thel:& bereby

appeareth he had taught his

wines y feare
of God: for
he talkethas

thogh they knewe this

e For they we re given to laskob in re-

weth that the thers substance, and given it me.
thing, which
rankob did to For in ramming time I lifted vp mine eies and sawe in a dreame, and beholde, the he goates leaped vpo the she goates, that were partie coloured with litle and great 28 But thou hast not suffered me to kisse spottes spotted.

21 And the Angel of God said to me in a dreame, Iaakob. And I answered, Lo, I am 29 I am "able to do you euil: but the & God "Els power to

22 And he said, lift vp now thine eies, and se all the he goates leaping vpon the she goates that are partie coloured, sported with litle & great spottes: foi I haue sene all that Laban doeth vnto thee.

d This Angel 13 d I am the God of Beth-él, where thou was Christ w * anointedst y piller, where thou vowedst a vowe vnto me. Now arise, get thecout of this countrei & returne vnto the land where thou wast boine.

14 Then answered Rahél and Leáh, and faid vnto him, Haue we anie more porcion and enheritance in our fathers house?

Chap 28,18. 15 Doeth not he count vs as strangers : for he hathe e solde vs, and hathe eaten vp & confumed our monie.

compence of 16 Therefore all yriches, which God hathe taken from our father, is ours and our was a kinde of childrés:now then what soeuer God hathe faid vnto thee do it.

17 The Iaakob rose vp, and set his sonnes

and his wives vpon camels.

18 And he caried aware all his flockes, and all his substance which he had gotten, to 35 wit, his riches, which he had gotten in Padán Arám, for to go to Izliak his rather vnto the land of Canáan.

pe, then Rahel stale her fathers f idoles.

For so the pe, then Kanel Hale ner tathers' idoles.
worde here si- 20 Thus Iaakób "stale awaie the heart of Labán the Aramite: for he tolde him not

vert 30.

**Or, went a way 21 So fled he with all that he had, & he rose

princly from vp, and passed the "times and for had." toward mount Gilead.

22 The third day after was it tolde Labán, that Iaakob fled.

o friendr.

followed after him seuen dayes 10urney, and ouertokehim at mount Gilcad.

24 And God came to Labán the Aramite in a dreame by night, and faid vnto him, Take hede that thou speake not to Iaakób

"oght saue good. "Ebr. from good

¶Then Labán ouertoke Iaakób, & Iaa+ kób had pitched his tent in the mount: & Labán also with his brethren pitched vpon mount Gilead.

26 Then Labán said to Iaakób, What hast thou done 'thou hast euen stollen away mine heart & caried away my daughters as thogh they had bene taken captines w the fworde.

This hathe e God taken awaie your fa- 27 Wherefore diddeft thou flee so secretly & steale away from me, & diddest not tel me, that I might have fent thee forthe with mirth & with fongs, with timbrel & with harpe?

my fonnes and my daughters: now thou

hast done foolishly in doing for

of your father spake vnto me yester night, g He was an saying, Take hede that thou speake not to therfore wold Iaakób oght saue good.

30 Now thou wenter thy way, be- gethe God is thou or but cause thou greatly longed a first to fastish for but cause thou greatly longed it after thy fa- God thers house: yet wherefore hast thou stolle

my gods?

The Iaakob answered, & said to Labán, Because I was afraid, & thoght that thou woldest haue taken thy daughters from

32 But with whome thou findest thy gods, 'let him not live . Serche thou before our "or, he kim ho brethren what I have of thine, and take it to thee (but Iaakob wist not that Rahel had stollen them)

33 Then came Laban into Isakobs tent, & into Leahs tent, and into the two maides tentes, but founde them not. so he wet out of Leahs tent, & entred into Rahels tent.

34 (Now Ranel had také the idoles & put them in the camels litter & fate downe to, move, on vpon them) & Labán ferched all the tent; faddle. but founde them not.

Then said she to her father,"My lord, be "Els ter to not angry that I can not rise vp before dings to in the not angry that I can not rise vp before perof my lord. thee: for the custome of wome svpon me: so he serched, but found not the idoles.

19 When Labán was gone to shere his she- 36 Thé Iaakob was wroth, & chode with Labán: Iaakób also answered and said to Labán, What haue I trespaced?what haue I offended, that thou hast pursued after

> 37 Seing thou hast serched all my stuffe, what hast y founde of all thine housholde stuffe put it here before my brethren and thy brethren, that they may judge betwenevs bothe.

23 Then he toke his brethren with him, & 38 This twety yere I have bene with thee: thine ewes and thy goates have not " cast 10", bene baren, their yong, & the rams of thy flocke haue I not eaten.

> 39"What soeuer was torne of beaftes, I broght "Ebr the sornes it not vnto thee, but made it good my fel- " cate by pray. fe: *of mine hade diddest thou require it, Exod. 22,128. were it italien by day or stollen by night.

40 I was in the day confumed with heat, and with frost in the night, and my "slepe on st stept my, departed from mine eies.

Thus have I bene twenty yere in thine house, and served thee fourteth yeres for thy two daughters, and fix yeres for thy shepe, and thou hast changed my wages ten times.

42 Except

gnifieth,becau

Or Emphyates.

Or kinffolker

#Or, ioysed with

ce enil.

Or, commeighed

h That is, the God whome Izhák did fea re & reneréce

Iaakób.

42 Except the God of my father, the God of Abraham, & the h feare of Izhak had bene 3 with me, furely thou haddest sent me away now empty:but God behelde my tribulacion, & the labour of mine handes, & 4 rebuked thee yester night.

43 Then Labán answered, & said vnto Iaakób, These daughters are my daughters, and these sonnes are my sonnes, and these shepe are my shepe, and all that thou seest, 5 is mine, and what can I do this day vnto these my daughters, or to their sonnes which they have borne?

i His confciebehaniotr toward Ian-

so leke peace

of wiener k The one na-

se in the Sy-

rian tongue, & the other in the Ebrewe

To punishe

the trespacer

m Nature copellerh him to

codemne than

wice, whereante

ecd laakob. 💈

Bongue

a nu confeiece reproued 44 Now therefore come and let vs make a 6
him of his mil couenant. I and the make a nes betwene me and thee.

kob and there 45 Then toke Iaakób a stone, and set it vp as a piller:

46 And Iaakób faid vnto his brethren, Gather stones: who broght stones, and made an heape, and they did eat there vpon the

10, The bear 47 And Laban called it Iegar-sahadutha, and Iaakób called it k Galeéd.

meth the pla- 48 For Laban said, This heape is witnes betwene me & thee this day: therefore he called the name of it Galeed. Also he cal-

Or, wasok sow- 49 Mizpah, because he said, The Lord 10parted one from another,

> so If y shalt uexe my daugthers, or shalt take m wives beside my daughters : there is noman with vs, beholde, God u witnes betwene me and thee.

through coue- 51 Moreouer Labán said to Iaakób, Beholde this heape, & beholde, the piller, which I haue set betwene me and thee,

shalbe witnes, y I wil not come ouer this he ape to thee, and that y shalt not passe ouer this heape & this piller vnto me for euil.

53 The God of Abraham, & the God of "Nahor, & y God of their father be judge betwene vs but Laakob sware by the 14 Two hudreth she goates and twenty he stance but ve o feare of his father Izhák.

Then Izakób did offre a sacrifice vpon the mount, and called his biethren to eat bread.and they did eat bread,& taried all night in the mount.

And early in the morning Labán rose vp and kissed his sonnes & his daughters, & P bleffed them, and Laban departing, went vnto his place againe.

CHAP. XXXII.

e God coforteth Iaakób by his Angels.9.10 He prateth un to God confessing hu Unworthines. 13 He sendeth presemes unto Esau. 14 28 He wrestled with the Angel who nameth him Israel.

the preserva-tion of his sen 2 And when Iaakob sawe them, he said, deth hoftes of a This is Gods hoft, & called the name of the same place "Mahanaim.

Then Iaakob sent messengers before him to Esau his brother, vnto the land of Seir into the countrey of Edóm:

To whome he gaue commandemet, saying, Thus shalye speake to my b lord E- b He reuerens fau: Thy feruant Iaak ob faiththus, I haue ther in worlds, bene a stranger with Labán & taried vn-to this time.

o this time.

I haue beues also & asses, shepe, & men to s spiritual seruantes, and women seruantes, and haue promes. fent to shewe my lord, that I may finde grace in thy fight.

¶So the messengers came againe to Iaakób, faying, We came vnto thy brother Esau, and he also commeth against thee and foure hundleth men with him.

y Then Iaakob was greatly afraid, and c Albeit he was fore troubled, & deuided the people by the Angels, that was with him, and the shepe, and the yethe mirming the of § seshe beues, and the camels into two copanies. doethappeare.

8 For he said, if Esau come to the one companie and smite it, the other companie shal escape.

Moreouer Iaakób said, O God of my father Abraham, and God of my father Izhák: Lord, which saidest vnto me, Returne vnto thy countrei & to thy kinred, and I wil do thee good,

ke betwene me & thee, when we shalbe de- 10 I am not "worthie of the least of all the "Ebr I am ter mercies & all the trueth, which thou hast mercies. fliewed vnto thy feruant: For w my & staf- d That is, poofe came I ouer this Iorden, and now ha- all prouision. ue I gotten two bandes.

n I pray thee, Deliuer me from the hand of my brother, from the hand of Elau: for I feare him, lest he wil come and smite me, the mother vpon the children.

This heape shalbe witnes, and the piller 12 For y saidest, I wil surely do thee good, wil put all to deathithis pro and make thy fede as the fand of the fea, werbe con which can not be nobred for multitude. which kille

And he taried these the same night, & the burde toge ther with her toke of that which came to hand, a f pre- your ones fente for Esau his brother:

goates, two hundreth ewes and twentie anes as God had gruć him. rammes:

15 Thirty milche camels with their coltes, fourtie kine, & ten bullockes, twetie she asfes and ten foles.

16 So he deliuered them into the hand of his seruates, euerie droue by them selues, & faid vnto his seruants, Passe before me, and put a space betwene droue & droue.

17 And he commanded the formest faying, If Esau my brother mete thee, and aske thee, saying, Whose servant art thou? & whither goest thou? and whose are these before thee?

Ow Iaakob wet forthe on his iour-ney & the Angels of God met him. Iaakobs: it is a present sent vnto my lord Esau: and beholde, he him selfe also is behinde vs.

Beholde , how the idola ters mingle with their fay o Meaning, by whome Izhak worlkipped. Or medi.

p We fe that there is cuer fome fede of y knollage of God in y he-artes of the wicked.

a He acknolla geth Gods bemefits: who for Angels.

diii.

39 So likewise commanded he the seconde 4 & the third, & all that followed the droues, saying, After this maner, ye shal speake vnto Elau, when ye finde him.

And ye shal say moreouer, Beholde, thy seruant Iaakob commeth after vs (for he thoght, I s wil appeale his wrath with the present that goeth before me, and afterward I wil sehis face: it may be that he 6 wil" accept me)

catio wherato 21 So went the present before him : but he 7 taried that night with the companie.

> 22 And he rose vp the same night, and toke his two wives, and his two maides, and 8 his eleue children, & went ouer the forde Iabbók.

23 And he toke them, & fent them ouer the river, & fent over that he had.

24 Whé Iaakób was left him felfe alone, breaking of the day.

i for God af 25 And he sawe that he colde not i preuaile against him : therefore he touched & holow of his thigh, & the holow of laakobs thigh was losed, as he wrestled with him.

ted me.

fo loanings,
fo loanings,
cottany to his
expectation, be

appeareth. Who answered, *I wil not let thee go except thou bleile me.

27 Then faid he vnto him, What is thy name And he faid, Iaakob.

Chap.31. 10. 28 Then faid he, *Thy name shal be called Iaakób no more, but Isrzél: because thou 13 hast had k power with God, thou shalt

also preuaile with men. power to ouer come & alfo y 29 Then Iaakob demaded, saying, Tel me, I pray thee, thy name. And he faid, Whehe bleffed him there.

> 30 And Iaakób called the name of the place, Peniél: for, said he, I haue sene God face to face, and my life is preserued.

Peniél, and he l halted vpon his thigh.

Therefore the children of Israel eat not of the finew that shranke in the holow of ched the finew that shranke in the holow of Iaakobs thigh.

CHAP. XXXIII.

4. Efau and Iaakob mete and are agreed. 11. Efau receiveth hu gifts. 19 laakeb byeth a possession, 20. And buyldeth an altar.

Ndas Isakob lift vp his eies, and A loked, beholde, Eláu came, and with him foure hundreth men : and he a deurded the children to Leah, and to Rahel, and to the two maides.

2. And he put the maides, & their children formost, and Leáh and her children after, and Rahel, and Tofeph hindermoft.

. So he went before the and b bowed him Celfe to the grounde feuen times, vntil he came nere to his brother.

Then Essu ran to mete him and embraced him, and fel on his necke and kissed him, and thei wept.

5 And he lift vp his eies, and sawe the women, and the children, and faid, Who are these with thee? And he answered, The: are y childre whome God of his grace hathe giuen thy feruant.

Then came y maides nere, thei, and their children, and bowed them selues.

Leáh a fo with her children came nere the inage of and made obeifance. and after Ioseph & § Church va-Rahél drewe nere and did reuerence.

Then he faid, What meanest thou by all for leare this droue, which I met? Who answered, section. I have feat it; that I maie finde fauour in y fight of my lord.

9 And Efau faid, I have ynough, my brothei: kepe that thou half to thy felfe.

there wrestied ah man with him vinto the 10 But Iaakob answered, Nay, I pray thee: if I have founde grace now in thy light, then receive my present at mine hand: for d I have sene thy face, as thogh I had sene d In that shat the face of God, because thou hast accep- his brother imbraced him

> broght thee : for God hathe had mercie accepted it as on me, &therefore I have all things: fo he of Goas pree compelled him, and he toke it.

12 And he faid, Let vs take our journey & e By carness go, and I wil go before thee.

Then he answered him, My lord knoweth, that the children are tendre, and the ewes & kine with yong vnder mine had: & if thei shulde overdrive them one day, all the flocke wolde dye.

refore now doest thou aske my name? And 14 Let now my lord go before his seruat, and I wil drive foftly, according to the passe of the cattel, which is before me, and as the children be able to endure, vntil f I come to my lord vnto Seir.

And the funne rose to him as he passed 15 Then Esau said, I wil leave the some of methylis minmy folke with thee. And he answered, de was not to What nedeth this? let me finde grace in the fight of my loid.

the thigh, vnto this day: because he tou- 16 \ So Esau retuined, and went his way that same day vnto Seil.

And Iaakób went forwarde towarde Succoth,& buylt him an house, and made boothes for his cattel: therefore he called the name of the place Succoth.

18 Afterwarde, Laakob came fafe to Shechém a citie, which is in the land of Canaan, when he came from Padan Aram, or, Messones an I pitched before the citie.

19 And there he bognt a parcel of groude, where he pitched his tent, at the hand of the fonnes of Hamor Sh chems failier, on, lamber, or, for an hundretu" pieces of money.

And he fet wp there an altar, and called & He ralleth s it, The mightie God of Israél.

CHAP. XXXIIII

2 Dinah u raufhed. 3 Hamor afketh her in mariage delineredbin

c Iaakób and der the yoke

f He promifed

money fo mar-

thing, which

the one hand, & vpholdeth them with the other

hThat is, God

in forme of

Me thoght it no losse to de-parte w these

goods, to the

follow the vo-

Gud called

»Ebr receine

my face.

him

02 6.12,4.

k God gaue Izakob bothe praise of the victorie.

60+, foule.

1 The faithful fo ouercome their tetatios, 32 shat ther fele the imare thereotate the inter that ther fhulde not glo

ric, but i their bumiline

a That if the one part were ther might efcape

b By this gedid reuerence sohis brother, 3 & partely praised to God to mitigate Elaus

a This example teacheth

to be given to

" Eur Lumbled

Bbr fate to

the heart of the

6 This pueth

mariage, feing the very infi-deles did also

obserue it as a

thing metalla. 6

youthe

mas de

her

the request of Lankabs somes, and the persuasion of Hamor 25 The whoredome ureuenged. 28 Iaakob reproueth his formes.

Hen Dináh the daughter of Leáh, which she bare vnto Iaakób, wet out to le the daughters of that countrey.

Lbertie is not 2 Whome when Shechem the fonne of Ha mói the Hiuite lord of that coutrie fawe, he toke her, and lay w her, & " defiled her. 21 3 So his heart claue vnto Dináh y daughter of Iaakob: and he loued the maide, & " spake kindely vnto the maide.

> The faid Shechem to his father Hamor, faying, b Get me this maide to wife.

that the con-fent of parets is requifite in (Now Iaakob heard that he had defiled 22 Dináh his daughter, and his sonnes were with his cattel in y field:therefore Iaakób helde his peace, vitil they were come)

> went out vnto Iaakób to commune with bim.

7 And when the sonnes of Iaakób were coued the men, & they were very angrie, because he had wroght vilennie in Israel, in that he had lie with Iaakobs daughter: "which thing oght not to be done.

frail we be fo do 8 And Hamor comuned with them, saying, 25 And on the third day (when their were The foule of my fonne Shechem longeth for your daughter : give her him to wife, I pray you.

sonmariages. 9 So make affinitie w vs: giue your daugh-

10 And ye shal dwel with vs, and the land shal be before you: dwel, and do your bu-

11 Shechém also said vnto her father and your eies, and I wil give whatfocuer ye shal appoint me.

"Pebr multiply 12 "Aske of me abundantly bothe dowrie 29 Also they caried away captive and spoiand giftes, & I wil give as ye appoint me, so that ye give me the maide to wife.

> By The the sonnes of Iaakob answered She chém and Hamór his father, talking among them selues deceitfully, because he had defiled Dinah their sister,

And they said vnto them, We can not do this thing, to give our fifter to an vncircumcifed man: for that were ad repro-

d As it is abo. 15 But in this wil we consent vnto you, if ye wil be as we are, that cue ie ma childe 31 And they answered, Shulde he abuse our among you be ecircumcifed: .

16 Then wil we give our daughters to you, and we wil take your daughters to vs, and wil dwel with you, and be one people.

make religion 17 But if ye wil not heatken vntovs to be cir cumcifed, then wil we take our daughter & departe.

for bis sonne. 22 The Shechemetes are circumcised at 18 Now their wordes pleased Hamor, and Shechém Hamors sonne.

> 19 And the yong mandeferde not to do the thig because he loued Iaakobs daughter: he was also the moste set by of all his fatheis house.

20 Then Hamór and Shechém his sonne . went vnto the gate of then citie, & com- f For the peomuned with the men of their citie, faying, femble there,

These men are s peaceable with vs: & and inflice was also mini y they may dwel in the land, and do their fred affaires therein (for beholde, the land greefed to spea hathe roume ynough for them) let vs take ke sor a publitheir daughters to wines, and give them they only speake for their

Onely herein wil y men consent vnto vs game and com for to dwel with vs, and to be one people, modifie. if all the men children among vs be circucised as they are circumcised.

Then Hamot the father of Shechem 23 Shal not btheir flockes and their substa- h. Thus they ce and all their cattel be out sonely fet vs dackene kinde confent herein vnto the, and they wil dwel which prefer-

me out of the field and heard it, it grie- 24 And vnto Hamór, & Shechém his son- fore the com ne hearkened all that went out of the gate of his citie: and all the men children were circumcifed, even all that went out of the gate of his citie.

> fore) two of the sonnes of Iaakób, Si- i For they we meon and Leui, Dinahs brethren toke e- re the chief of the copause. thei of them his sworde & went into the citie boldely, and * slewe k euerie male.

ters vnto vs, and take our daughters vnto you,
And ye shall dwel with vs, and the land
toke Dinah out of Shechems house, and the land
toke Dinah out of Shechems house, and the land
the land toke Dinah out of Shechems house, and the land went their way.

fines in it, and have your possessions the 27 Againe the other sonnes of Iaakob came vpon the dead, and spoiled the citie, because they had defiled their fifter.

vnto her biethren, Let me finde fauour in 28 Thei toke their shepe, and their beues, and their affes, and what soeuer was in the citie, and in the fields.

> led all their goods, and all their children and their wines, and all that was in the

30 Then Iaakób faid to Simeón and Leuí, Ye haue troubled me, & made me "stinke among the inhabitants of the land, afwel the Canaanites, as the Perizzites, and I being fewe in nombre, they shal gather them selves together against me, and slay me, and so shal I, and my house be destroied.

fifter as a whore?

CHAP. XXXV.

1 laakob at Gods commadement goeth up to Beth-a. 2 He reformath his housholde & Deboráh dyeth.12 The land of Cana an w promused inm. 18 Rabel dyeth in labour 22 Reuben Lieth with his fathers cocubine. so The death of Ezbák. d.iiii.

the fworde.

Or, folie.

™ Ebr. and is

10r, grant my request.

greatly the dowry.

the holy ordi-nance of God a meane to co pale their wicked puipo

mination for them that are baptized to iome with infidels. C Their faute

is the greater, in that they theer craft.

Genesis.

a God is ener at hand to fuc cour his in their troubles.

Chap.28,13.

B That by this they thuld the we their insance.

c For therein was fome figne of superfittion as in tablets & Agans dess.

d Thus, not vith flanding ce y came be-fore, God deli

\$incommenter nered laakeb.

our, one of la-

Chap. 33,28.

sur, almighele.

As God is 13 faid to defcend, when he fheweth some 14 figne of his presence: sohe cede, when y

ded.

f The Ebrewe worde fignifieth as muche grounde as one may go fro bayte to bay-te, w is take 17 for halfe 2 days sourcey.

vp to Beth-él & dwelthere, & make there an altar vnto God, that appeared vn to thee, * whé thou fleddest from Esauthy brother.

2 Then faid Iaakób vnto his housholde & strage gods that are among you,&bclense your felues, and change your garments:

I wil make an altar there vnto God, which heard me in the day of my tribulacion, & 22 Now, when Israel dwelt in that land, not generally was with me in the way which I went.

And they gaue vnto Iaakób all the strange gods, which were in their hands, and all their cearings which were in their eares, 23 The sonnes of Leah: Reuben Iaakobs el and Iaakób hid them vnder an oke, which was by Shechem.

the deare of God was vpon the cities, that not followe after the fonnes of Iaakob.

land of Canáan: (the same is Beth-él) he and all the people that was with him.

Chap. 28.19. 7 And he buy It there an altar, & had called the place, The God of Beth-él, becau- 27 Ie that God appeared vnto him there, whe he fled from his brother.

3 Then Deboráh Rebekahs nourse dyed, oke:and he called the name of it Allon

9 Againe God appeared vnto Iaakób,af ter he came out of Padán Arám, and bleffed him.

10 Moreouer God said vnto him, Thy name is Iaakób:thy nameſhal be no more called Iaakób, but Isiael shalbe thy name: and he called his name Ifrael.

II Againe God said vnto him, I am God "all sufficiét. growe, & multiplie: a nation 2 & a multitude of natios shal sprig of thee, and Kings shal come out of thy loynes.

12 Also I wil giue y land, which I gaue to A braham and Izhak, vnto thee: & vnto thy 3 sede after thee wil I give that land.

ce where he had talked with him.

ce where he talked with him, a piller of ito ne, and powred drinke offring thereon:alfo he powied oyle thereon.

ce, where God spake with him, Beth-él.

16 Then they departed from Beth-el, & whe there was fabout halfe a daies iourney of grounde to come to Ephrath, Rahel trauailed, and in trausiling she was in

And when she was in peines of her labour, the midwife said vnto her, Feare mot: for thou shalt have this sonne also.

Hen 2 God said to Iaakób, Arise, go 18 Then as she was about to yelde up the goste (for she dyed) she called his name Ben-oni, but his father called him Benia-

19 Thus dyed Rahel, & was buryed in the way to Ephráth, which is Beth-léhem.

to all that were with him, Put away the 20 And Iaakob fet as piller vpon her gra- g The ancient ue: This is the piller of Rahels graue vnto this ceremothis day.

For we wil rise and go vp to Beth-él, and 21 The Israel went forwarde, & pitched the refurrehis tent beyonde Migdal-éder.

Reuben went, and h laye with Bilhah his h This teafathers concubine, and it came to Israels cheth that the eare.And Iaakób had twelue fonnes.

dest sonne, and Simeon, & Leui, & Iudah, onely mercies, & Issachár, & Zebulún.

Then they went on their iourney, and 24 The sonnes of Rahel: Ioseph and Ben- tes was iamín.

were round about them: so that thei did 25 And § sonnes of Bilhah Rahels maide: Dan and Naphtali.

So came Iaakób to Luz, which is in the 26 And the sonnes of Zilpáh Leahs maide: Gad and Asher. these are the sonnes of Iaakób, which were borne him in Padán Arám.

> Then Iaak ób came vnto Izhák his fa ther to Mamré a citie of Arbáh: this is Hebrón, where Abrahám and Izhák were strangers.

and was buryed beneth Beth-él vnder an 28 And the dayes of Izhák were an hundreth and foure score yeres.

29 And Izhák gaue vp the goste and dyed, and was * gathered vnto his people, heing Chap.as.A. olde and ful of dates: & his sonnes Esau and Iaakób buryed him.

CHAP. XXXVI.

The wives of Efau. 7 Igakob and Efau are riche. 9 The genealogse of Esau. 34 The finding of mules. TOw these are the generations of Esau, which is Edom.

Efau toke his wines of the b daughters of fau was blef-Canáan: Adáh the daughter of Elón an ly, & that his Hittite, and Aholibamahthe daughter of fathers blef-Anáh, the daughter of Zibeón an Hiuite, ce in worldlie

And toke Basemath Ishmaels daughter, b Besides thofifter of Nebaioth.

So God ascended from him in the pla- 4 And * Adah bare vnto Esau, Eliphaz: & chap 26,14. Basemath bare Reuel.

And Iaakób set vp a piller in the pla- 5 Also Aholibamáh bare Ieúsh, & Iaalám, and Kórah: these are the sonnes of Esau which were borne to him in the land of Canáan.

And Iaakób called the name of the pla- 6 So Esau toke his wines and his sonnes, & his daughters, & all the foules of his house, and his flockes, and all his cattel, and all his substance, which he had gotten in . Herein ap-the land of Canaan, & went into an other peareth Gods countrei from his brother Iaakób.

For their riches were so great that they the wicked to colde not dwel together, & the land, wherein they were strangers, colde not receienioye Canas ue them because of their flockes.

There-

tneir hope of aton to come, which was fathers were not chefen for their merites, but by Gods whose election by their fau-Chap .48.7.

a This genea-logic decla-tern that E-2. Chro. 3, 25

according to Gods promes

perish as quickely . but the

mer plal 10%

Iofh.24,4.

- 8 *Therefore dwelt Efau in mout Seir: this 27 The fonnes of Ezer are these: Bilhan, & Esau is Edóm.
- 9 So these are the generaciós of Esau fa- 28 The sonnes of Dishán are these: Vz, and For the Edomithei of "Edóm in mount Seir.

3. Chro 1,35.

- 10 These are the names of Esaus sonnes: 29 *Elipház, the sonne of Adáh, the wife of Esau, & Reuel the sonne of Bashemath, the wife of Esau.
- ir And the fonnes of Elipház were Temán, Omár, Zephó, and Gatám, and Kenáz.
- 22 And Timná was concubine to Elipház 31 Esaus sonne, & bare vnto Elipház, Amalék: these be the sonnes of Adáh Esaus wife.

Cornephower. 13 And these are y sonnes of Reuel: Náhath, and Zérah, Shammáh, and Mizzáh: these were the sonnes of Bashemath Elaus 33

Or, nece.

d Ir Gods pro

towardes the,

which are nor

of his houshol

performe the

Ornephenes.

14 ¶And these were y sonnes of Aholiba-34 man the daughter of Anah, "daughter of Zibeón Esaus wise: for she bare vnto E- 35 And after the death of Hushám, Hadád ſáu, Ieúsh, and Iaalám, and Kósah.

These were" d Dukes of the sonnes of 10r, chief men 15 Esau: the sonnes of Elipház, the first borne of Esau: duke Temán, duke Omár, 36 When Hadád was dead, then Samláh of duke Zephó, duke Kenáz,

de, how muche 16 more wil he Duke Kórah, duke Gatám, duke Ama- 37 When Samláh was dead, Shaúl of h Re- h Which cirte lék:these are y dukes that came of Elipház in the land of Edóm: these were the fon- 38 When Shaul dyed, Baal-hanan the sonnes of Adáh.

17 And these are the sonnes of Reuél E- 39 And after the death of Baal-hanán the faus sonne: duke Náhath, duke Zérah, duke Shammah, duke Mizzah: these are the dukes that came of Reuél in the land of Edóm:these are the sonnes of Bashemáth Esaus wife.

Dr. nephenes.

e Before that

Efau did there

anhabit.

- 18 Likewise these were the sonnes of Aholibamáh Efaus wife: Duke Ieúsh, duke Iaalam, duke Korah: these dukes came of
- 19 These are the children of Esau, & these 42 Duke Kenáz, duke Temán, duke Mibare the dukes of the: This Esáu is Edóm.

2 Chros. 32. 20 9*These are the sonnes of Seir the Ho- 43 Duke Magdiel, duke Iram: these be the rite, which e inhabited the land before, Lotán, and Shobál, and Zibeón, and Anáh.

21 And Dishon, and Ezer, and Dishan: thefe are the dukes of the Horites, the fonnes of Seir in the land of Edóm.

- 22 And the sonnes of Lotan were, Horí & Hemám, and Lotans sister was Timná.
- 23 And the sonnes of Shobál were these: 1 Aluán, and Manáhath, and Ebal, Shephó, And Onám.
- 24 And these are the sonnes of Zibeón: 2 These are the a generacions of Iaakób, a That is, the bothe Aiáh, & Anáh: this was Anáh that founde f mules in the wildernes, as he fed his father Zibeons asses.
- And the children of Anah were these: Dishon & Aholibamáh, the daughter of
- 26 Also these are the sonnes of Dishan: 3 Hemdan, & Eshban, & Ithran, & Cheran.

Zaauán, and Akán.

- These are the dukes of the Horites:duke Lotán, duke Shobál, duke Zibeón, duke Anáh,
- 30 Duke Dishón, duke Ezer, duke Dishán: these be the dukes of the Horites, after their dukedomes in the land of Seir.

And these are y & Kings that reigned g The wicked in the lad of Edom, before there reigned to honour, and any King ouer the children of Isiael.

The Bela the sonne of Be or reigned in the inheritance of Edom, and the name of his citic was Din-the childre of God community hábah.

And when Béla dyed, Iobáb the sonne of 28. Zérah of Bozrá reigned in his stede.

When Iobáb alfo was dead, Hushám of the lad of Temani reigned in his stede.

the sonne of Bedad, which slewe Midian in the field of Moab, reigned in his stede, and the name of his citie was Auith.

Masrekáh reigned in his stede.

hoboth by the river, reigned in his stede. is by the river

ne of Achbor reigned in his stede.

sonne of Achbor, Hadadreigned in his stede, and the name of his citie was Pau: & his wives name Mehetabél the daughter of Matred, the daughter of Mezahab. "Or, nece

Then these are the names of the dukes of Esau according to their families, their places and by their names: duke Timná, duke Aluáh, duke Iethéth,

Aholibamáh, the daughter of Anáh Efaus 41 Duke Aholibamáh, duke Eláh, duke Pinón,

dukes of Edóm, according to their habitacions, in the land of their inheritance. This Elau is the father of Edóm.

1 Of Edon came the let means.

CHAP. XXXVII.

2 Ioseph accuseth his brethren. 5 He dreameth and is hated of hu brethren. 28 They fel him to the Ishmaslites. 34 Iaakób bewaileth Ioseph.

Aakob now dwelt in the land, wherein Lhis father was a stranger, in the lad of

when Ioseph was seuenrenth yere olde: he thigs as came kept shepe with his brethre, & the childe to him and his familie, as was with the sonnes of Bilhah, and with chap be the sonnes of Zilpah, his fathers wives. And Ioseph broght vnto their fathet b He coplained of the enil

Now Is ael loued Ioseph more then all wordes & inhis fonnes, because he begate him in his thei spake & did againshis.

Who not co . tented with beaftes, which 25 generacion of mules betwene the affe and the mars.

Godhad crea-ted, found out the mostruou

c.i.

Ioséph.

Orpicces.

ny colours,

4 So when his brethren sawe that their fathei loued him more then all his brethre, then thei hated him, and colde not speake peaceably unto him.

e God reneiled 5 to kim by a dreame, what fhulde come to palls.

d The more y God fnewerh him felfe fa-

the malice of

wicked rage against them.

e Not despi-ing the vision,

but feking to appeale his

or kept dili-

that God was

wnderstode not the meaning

brethren

¶ And Ioféph c dreamed a dreame, and tolde his brethren, who hated him so muche the more.

this dreame which I have dreamed.

7 Beholde now, we were binding theues in v middes of the field: & lo, my shefe arose 24 and also stode vpright, & beholde, your sheues compassed rounde about, and did 25

reucrence to my shefe.

8 Then his brethren faid to him, What, shalt thou reigne ouer vs, and rule vs? or shalt thou have altogether dominio over vs? And thei d hated him so muche the more, for his dreames, & for his wordes. 26 The Iudah said vnto his brethre, What worable to his, 9 Againe he dreamed an other dicame, & tolde it his brethren, & said, Beholde, I haue had one dreame more, and beholde, 27 Come and let vs fel him to the Ishmeethe funne and the moone and eleuen itarres did reverence to me.

> 10 Then he tolde it vnto his father & to his faidvnto him, What is this dreame, which thou hast dreamed? shal I,& thy mother, and thy brethren come in dede and fall on the grounde before thee?

u And his brethren enuied him, but his fa- 29

ther" fnoted the faying.

gently f Hc knewe 12 Then his brethren went to kepe their fathers shepe in Shechém.

dreame, but he 13 And Israel said vnto Ioseph, Do not thy brethren kepe in Shechem? come & I wil 31 And thei toke I ofephs coate, and killed appeareth verf 36 and fend thee to them.

a kid of the goates, and depped the coate chappy to the blood in the blood.

14 And he answered him, I am here. Then he said vnto him, Go now, se whether it be 32 So thei sent that particoloured coate, dianites, but he said vnto him, Go now, se whether it be 32 So thei sent that particoloured coate, dianites, but he said vnto him, Go now, se whether it be 32 So thei sent that particoloured coate, dianites, but wel with thy brethren, and how the flockes prosper, and bring me worde againe. so he sent him from the vale of Hebion, and he came to Shechém.

15 Then a man found chim: for loshe was wandring in the field, and the man asked him, faying, What fekest thous

16 Andhe answered, I seke my brethren: tel me, I pray thee, where they kepe sheps.

hence: for I heard them fay, Let vs go vnto Dothan. Then went Ioséph after his brethren, and found them in Dothán.

18 And when thei saw him a far of, euen against him for to slaie him.

For thei said one to an other, Beholde,

this dreamer commeth.

20 Come now therefore, & let vs slaichim, and calt him into some pit, & we will fay, A wicked beaft hathe deuoured him: the we shalfe, what wil come of his dreames.

olde age, and he made him a coate of ma- 21 *But whe Reuben heard that, he deliue- Chap. 42.22. red him out of their hands, & faid, "Let "Ebr let "riner vs not kil him.

22 Also Reuben said vnto them, Shed not blood, but cast him into this pit that is in the wildernes, & lay no hand vpon him. Thus he faid, that he might deliuer him out of their hand, and restore him to his father againe.

6 For he said vnto the, Heare, I pray you, 23 Now when Ioséph was come vnto his brethre, thei stript Ioseph out of his coat, his particoloured coate y was vpon him.

And thei toke him, &calt h hi into a pit, h Their hypocrific appear & the pit was empty, without water in it. reth in this y

Then thei fat them downe to cat bread: thei feared ma more the and thei lift vp their eies and loked, and Godia thoght beholde, there came a company of Ishme-it was not must ther, if their elites from Gilead, and their camels lade thed not his with spicerie, and rosen, and myrrhe, and had an excuse were going to carie it downe into Egype. to couer their

auaileth it, if we slaie our brother thogh

we kepe his blood fecret?

lites, and let not our hands be vpon him: for he is our brother & our flesh: and his brethren obeied.

brethren, and his father e rebuked him, & 28 The the * Midianites marchat men paf- Wifa.io,13. sed by, and thei drewe forthe, and lift Io- pfal 205,17. féph out of the pit, and solde Ioséph vnto the i Ishmeelites for twentie pieces of fil- i Moses writing uer: who broght Ioféph into Egypt.

er: who broght Ioseph into Egypt. to the opinion of the, which Afterward Reuben returned to ypit, toke the Miand beholde, Tofeph was not in the pit: the dianites and Ishmeelites to

he rent his clothes,

30 Andreturned to his brethre, & faid, The doeth here co founde their childe is not yoder, & I, whether shal I go? names: as also

in the blood.

k and thei broght it vnto their father, & tihmeelites faid, This haue we foude: se now, whether k 10 wit, the messengers w it be thy fonnes coate, or no.

33 Then he knew it and faid, It is my fonnes coat: a wicked beast hathe* deuoured Chap 44,28. him: Ioféph is fur ely torne in pieces.

34 And Iaakób réthis clothes, & put sackcloth about his loynes, & forowed for his sonne a long scason.

17 And the man said, Thei are departed 35 Then all his sonnes & all his daughters rose vp to coforte him, but he wolde not be comforted, but faid, "Surely I wil go on wit min. downe into y graue vnto my sone mour- ne fer him je log

ning: so his father wept for him. before he came at them, their conspired 36 And the Midianites solde him into Egypt vnto Potiphar Ian Eunuche of Pha- 1 which raohs, and his " chief stuarde.

CHAP. XXXVIII.

2 The mariage of Iudah 29 The trespasse of Er and is I some high Onan, and the vengcance of God that came thereupo. dignicis Or, ceptaine 18 Iudah lyeth with his daughter in lawe Tamar. of the garde. 29.30 The birth of Pharez and Zarah.

ting accordig offred to y Mi

gaific him, y is geided, but also him that

The holy Goff couereth not mens fautes, as do vai- 19 ne writers w make vice ver-Or, matter of

a Moles deferi I beth y genea-logic of Iudah because the Melsias shuld

1. Chro.2.3. b Which affinitie notwithflanding was ; condemned of God

e This ordre was for y pre feruation of y Hocke, that y 9 childe begor-ten by the fe-conde brother thulde haue 3 name and in heritance of ftament aboli

d For the colde not mary in any other faas Iudah wol de reteine her

*Ebr, was comforted.

or, in the dore of the fonternes: BHO WAILE.

e God had wonderfully blinded him y he colde not knowe her by her talke

 $oldsymbol{\Pi}$ ne from his brethren , and turned in to a man called Hiráh an Adullamite.

come of him. 2 And Iudah fawe there the daughter of a man called * Shuáh a b Canaanite: and he toke her to wife, and went in vnto her.

called his name Er.

Nom 26,9. 4 * And the concerned againe, and bare 2 fonne, and she called his name Onán.

> she called Shelah: and Iudah was at Chezib when she bare him.

6 The Iudah toke a wife to Er his first bor- 23 ne sonne whose name was Tamár.

Nom. 26,19. 7 * Now Er y first borne of Iudah was wic-Lord flewe him.

8 Then Iudáh said to Onán, Go in vnto thy biothers wife, and do the office of a kinsman vnto her, & 121se c vp sede vnto thy brother.

be his: therefore ween he wet in vnto his brothers wife, he spilled it on the groude, lest he shulde give sede vnto his brother.

first which is to And it was wicked in the cies of & Lord, which he did: wher fore he flewe hi alfo.

n Then faid Iudah to Tamar his daughter in lawe, d Remaine a widowe in thy fathers house, til Shelan my sonne growe vp (for he thoght three, Left he die aswel 27 Now whe the time was come that she k For y hor rour of y sinne as his biethren) So Tamár went & dwelt shulde be deliuered, beholde, there were sodened him. in her fathers house.

ter of Sauáh Iudahs wife dyed. Then Iudáh, when he "had left mourning, went vp to his shepe sheiers to Timnah, he, and his neighbour Hiráh the Adullamite.

33 And it was tolde Tamár, saying, Beholde, thy farher in lawe goeth vp to Timnáh, to shere his shepe.

Then she put her widowes garmen- 30 And afterwarde came out his brother y paration between thee &t tes of from her, & couered her with a vaile, and wrapped her selfe, & fate downe in "Petháh-enaim, w 1s by the way to Timnáh, because she sawe y Sheláh wasgrowen,& she was not giue vnto him to wife.

15 When Iuah fawe her, he iudged her an whore: for the had couered her face.

26 And he turned to the way, towards her, & faid, Come, I pray thee, let me lye with thee. (for he e knewe not that the was his daughter in lawe) And the answered, What wilt thou give me for to lie w me?

Then faid he, I wil send thee akid of v goates from the flocke. & she faid, wel, if thou wilt giue me a pledge; til y send it.

18 Then he faid, What is the pledge that I shal give thee? And she answered, Thy figner, & thy cloke, and thy staffe that is in thine hand. So he gaue it her, and lay by her, and she was with childe by him.

Nd at that time a Iudah went dow- 19 Then she rose, and went & put her vaile frő her & put on her widowes raymét.

20 Afterward Iudáh sent a kid of the goates by the had of his f neighbour y Adul- f That his wie lamite, for to receive his pledge from the kednes might womans hand:but he founde her not.

So she conceiued and bare a sonne, & he 21 Then asked he the me of that place, saying, Where is y whore, that fate in Enaim by v way side? And they answered, There was no whore here.

5 Moreouer she bare yet a sonne, whome 22 He came therefore to Iudáh againe, & said, I ca not finde her, & also the me of & place faid, There was no whose there.

> Then Iudah said, Let her take 12 to her, left we be"s fhamed : beholde, I fent this "Ebr in contife. kid, and thou hast not founde her.

g He fearer ked in the fight of the Lord therefore the 24 Now after thre moneths, one tolde Iu- God. dáh, saying, Tamár thy daughter in lawe hathe played the whore, and lo, with playing the whore, she is great with childe. Then Indáh faid, Bring ye hei forthe and let her be h burnt.

And Onán knewe y the sede shulde not 25 When she was broght for the, she sent to y lawe, which was written her father in law, faying, By the man, vnto in mans i sare, whome the sethigs perteine, am I with chil taught them that who redode: & said also, Loke. I praye thee, whose me shulde be the se are, the seate, & y cloke, and y staffe. death: albeit

Then Iudah knewe them, and faid, She is no law easyet more righteous the I: for the hath done it i that is the because I gaue her norto Shelah my son- oght rather to ne. So he laye with her kno more.

twinnes in her wombe.

12 And in processe of time also the daugh 28 And when she was in trauel, the one put out his hand: & the midwife toke and bounde a red threde about his hand, faying, This is come out first.

> 29 But when he plucked his had backe agai- 1 Their hais ne, lo, his brother came out, & the midweff figured by faid, How hast m thou broken the breache this monthing. vpő thee?& his name was called *Phárez. m Or the fe-

had the red threde about his hand, and his thy brother. name was called Zárah.

ous birth 2 (hro.2,4.

mat.1,3,

CHAP. XXXIX.

1 Ioseph u solde to Potiphar. 2 God prospereth him 7 Poti phars wife tempteth him 13, 20 He u accused & cast in prison 21 God sheweth him fauour.

Ow Ioséph was broght downe in-to Egypt: & Potiphara an Eunuche a Read shap. of Pharaohs (and hu chief stuard an Egy- 37-36. ptian) boght him at the hand of the Ish. meelites, which had broght him thether.

2 And the Lord b was with Iofeph, and he b The fauour was a man that prospered and was in the founteine of house of his master the Egyptian.

3 And his mafter fawe that the Lord was with him, and that the Lord made all that he did to prosper in his hand.

So Ioséph founde fauour in his sight, & prospered his ferued him and he made him ruler of his de religion to house, and put all that he had in his hand. ferue his pro-

allproiperate.

5 And fro that time that he had made him

42/1224

d The wicked are bleffed by companie of the godlie.

e For he was assured y all things shulde prosper wel: and dranke & toke no care

f In this word he declareth g fomme whe reunto all her flatteries did

g The feare of -God prefer- 10 ued him againft her contimual tétatios.

Or, to do vs vi-

lennie and sha-

re incontinen-

cieis, thereunto is ioyned

extreme

craft

maner.

ruler ouer his house & ouer all that he fe for Iosephs sake: & the blessing of the Lord was vpon all that he had in § house, and in the field.

6 Therefore he left all y he had in Iosephs had, e & toke accompte of nothig, that was w him, faue onely of the bread, which he did eat. And Ioséph was a faire personne, and wel fauoured.

7. Now therefore after these thigs, his ma sters wife cast her eyes vpon Ioseph, and faid, f Lye with me.

But he refused & said to his masters wife, Beholde, my master knoweth not what he hathe in the house with me, but hathe co 3 mitted all that he hathe to mine hand.

There is no man greater in this house then I:nether hathe he kept any thing fro me, but only thee, because thou art his wife:how then can I do this great wickednes & 6 finne against & God?

And albeit she spake to Ioseph day by day, yet he hearkened not vnto her, to lye with her, or to be in her companie.

II Then on a certeine day Isfeph entred into the house, to do his busines: & there was no man of the housholde in the house:

n Therefore she caught him by his garment, sayig, Slepe w me: but he left his gar ment inher hand and fled, & got him out.

13 Now when she sawe that he had left his ga:ment in her hand, and was fled out,

24 She called vnto the men of her house, and tolde them, saying, Beholde, he hathe broght i an Ebrewe vnto vs to mocke vs: who came into me for to have llept with me:but Ih cryed with a loude voyce.

h This declareth that whe- 15 And when he heard y I lift vp my voyce and cryed, he left his garment with me,& fled away, and got him out.

pudencie and 16 So she layed up his garment by her, until her lord came home.

Then she tolde him according to the-"Or, after thu 17 se wordes, saying, The Ebrewe seruant, w thou half brogt vnto vs, came into me to mocke me.

> 18 But assone as I lift vp my voyce and 12 Then Ioseph said unto him, This is the d He was assu cryed, he left his garmet w me, & fled out.

79 Then when his master heard the wordes of his wife, which she tolde him, saying, 13 After this maner did thy seruat to me, his angre was kindled.

20 And Iosephs master toke him and put him in" prison, in the place where the Kingsprisoners lay bounde: and there he was in prilon

¶But v Lord was with Ioféph,&"shewed him mercie, and got him fauour in the fight of the" master of the prison.

And the keper of the prison committed 15 to Iosephs had all the prisoners that were

in the pisson, and k what soeuer they did k That is, nothere, that did he.

had, the Lord d bleffed the Egyptias hou- 23 And the keper of the prison loked vnto comandemet. nothing that was vnder his hand, feing that the Lord was with him: for what soeuer he did, the Lord made it to prosper.

CHAP. XL.

8 The interpretation of dreames is of God. 12. 19. Ioseph expoundeth the dreames of the two prisoners. 23 The ingratitude of the butler.

Ndafter these thigs, the butler of y A King of Egypt and his baker offended their lord the king of Egypt.

2 And Pharaóh was angry against his two officers, against the chief butler, and a- "Or, enauches. gainst the chief baker.

Therefore he put them in warde in his wereth high echief stuardes house, in the prison and pla- that were gelce where a Ioféph was bounde.

And the chief stuarde gaue Ioseph char- many wonder ge ouer them, & he ferued them; and they ful meanes to deliner his. continued a season in warde:

5 ¶ And they bothe dreamed a dreame, ether of the his dreame in one night, beche one b That is, eneaccording to § interpretation of his drea his interpreta me, bothe y butler & the baker of the King tion, as the thing after-ward decka-

And when Ioseph came in vnto them in red. the morning, and loked vpon them, béholde, they were fad.

And he asked Pharaohs officers, that were with him in his masters warde, saying, Whe efore "loke ye so sadly to day? "Ehr why are

8 Who answered him, We have dreamed, your faces enil? eche one a dreame, & there is none to interpret the same. Then Ioseph said vnto the, Are not interpretations of God?tel them e Can not God

9 So the chief butler tolde his dreame to pret suche things? Iofeph, and faid vnto him, In my dreame, beholde, a vine wu before me,

10 And in the vine were thre branches, and as it budded, her floure came forthe: & the clusters of grapes waxed ripe.

And I had Pharaohs cup in mine hand,& I toke the grapes, and wrong them into Pharaohs cup, and I gaue the cup into Pharaohs hand.

interpretation of it: The thre branches a-redby the Spirit of God y re thre dayes.

Within thre dayes shal Pharaoh lift vp tion was true. thine head, & restore thee vnto thine "of-"Ebr place. fice, and thou shalt give Pharaohs cup into his hand after the olde maner, when y wait his butler.

14 But haue me in remembrace with thee, when thou art in good case, & shewe metcie, I pray thee, vnto me, and e make mé- e He refused cion of me to Pharaoh, that thou maiest not the meanes to be dele bring me out of this house.

For I was stollen away by theft out of y he thoght God land of the Ebrewes, & here also have I

a Godworked

fieth them that

raise vp suche as shal inter-

fon house
i His cuil intreatement in the prison may be gathered of the pial to 18.

**Ebr. inclined mercie unto

ear, lord,

Bebr in the pri

Bria the pie.

done nothing, wherefore they shulde put me "in the dungeon.

16 And when the chief baker sawe that the interpretació was good, he faid vnto Ioséph, Also me thoght in my dreame that I 11 The we dreamed a dreame in one night, had thre f white balkets on mine head.

f That is, makets ful of ho

de of white twigges, or, as 17 And in the vppermost basket there was some read, bas of all maner base meates for Phasa oh: & of all maner baké meates for Pharaóh: & the birdes did eat them out of the basket 12 And there was with vs a yong man, an vpon mine head.

that the minif oght not to cã

h Which was

an occasion to

appoint his officers and fo

to examine the

that were in Priion

g He sheweth 18 Then Ioseph answered, & said & This is the interpretacion thereof: The thre bafkets are thre dayes:

ceile that, w Godreueileth 19 Within thre daies shal Pharaoh take this 13 And as he declared vnto vs, so it came ne head from thee, & shall hang thee on a tre, and the birdes shal eat thy flesh from of thee.

> 20 And so the third day, which was Pharaohs h birthday, he made a feast vnto all his servantes: and he lifted up the head of the chief butler, and the head of the chief 15 baker among his feruantes.

21 And he restored the chief butler vnto his butlership, who gaue the cup in to Pharaohs hand,

22 But he hanged the chief baker, as Ioséph 16 had interpreted vnto them.

23 Yet the chief butler did not remembre Ioféph, but forgat him.

CHAP. XLI.

26 Pharaohs dreames are expounded by Isfeph. 40 He is made ruler over all Egypt 51 He hathe two sonnes: Manasseh and Ephraim. 54 The famine beginneth throughout the worlde.

DEb at the end I of two yeres of a This dreame was not so mu raoh, as to be a meane to de-liuer Ioséph, and to prouide for his Church 3 · Or,flaggy pla-

Nd"two yeres after, Pharaoh also 19 A dieamed, and beholde, he stode by a riuer,

the for Pha- 2 And lo, there came out of the river seven goodlie kine and fatfleshed, and thei fed 20 in a medow:

> them out of the river, euilfauoured and leane sleshed, and stode by the other kine vpon the brinke of the river.

And the euilfauoured and Icane fleshed kine did eat vp the seuen welfauoured & 22 Moreouer I sawe in my dreame, and befat kine: so Pharaoh awoke.

b All these 5 Agains he slept, and dreamed the b seconde time: and beholde, seuen eares of corne grewe vpon one stalke, ranke and goodlie.

And lo, seue thinne eares, & blasted with 24 And the thinne eares deuoured the sethe East winde, sprang vp after them:

And the thinne eares deuoured the feue ranke and ful eares. then Pharaoh awaked, and lo, it was a dreame.

d The wife of the worlde vn te was troubled them. te was ctroubled: therefore he sent and called all the sothesaiers of Egypt, & ail the wise menthereof, and Pharaoh tolde them his dreames:but d none colde interpret them to Pharaoh.

Then spake the chief butler vnto Pharaoh, saying, I e call to minde my sautes this day.

10 Pharaoh being angry with his seruantes, put me in was de in the chief stuardes house, bothe me and the chief baker.

bothe I, and he:we dreamed eche man according to the interpretacion of his dre-

Ebrewe, seruant vnto the chief stuarde, whome when we tolde, he declared our dreames to "vs, to euerie one he declared " Read Chap. according to his dreame.

to passe: for he restored me to mine office, and hanged him.

*Then fent Pharaoh, and f called Io- Tfal.105.100. feph, and they broght him hastely out of f The wicked feke to y Propiison, and he shaued him, and changed phers of God his raiment, and came to Pharaóh.

in their neces-

Then Pharaoh said to Ioséph, I haue their esperi-dreamed a dreame, and no man can inter- horre. piet it, and I have heard fay of thee, that when thou hearest a dreame, thou canst interpret it.

And Ioseph answered Pharaoh, saying, g Without me God shal " answer for g As though he the welth of Pharaoh.

I interpret thy 17 And Pharaoh faid vnto Iofeph, In my dreame, it co

dreame, beholde, I stode by the banke of meth of God

18 And lo, there came vp out of § river seue fatileshed, and welfauoured kine, and thei fed in the medow.

Also lo, seuen other kine came vp after them, poore and very "euilfauoured, and "Ebr. nanghes leanefleshed: I neuer sawe the like in all the land of Egypt, for euilfauoured.

And the leane and euilfauoured kine did eat vp the first seuen fat kine.

And lo, seuen other kine came vp after 21 And when they "had caten them vp, it "Ebr were gone them out of the river of the river out of the river of the river out of the river colde not be knowen that they had eaten warde panes. them., but they were stil as euilfauoured, as they were at the beginning: so did I awake.

holde, seuen eares sprang out of one stalke, ful and faire.

23 And lo, seuen eares, withered, thinne, and blasted with the East winde, sprang vp after them.

uen good eares. Now I have tolde the fothesaiers, and none can declare it vnto

Then Iosephanswered Pharaoh, Bothe Pharaohs dreames are one. h God hathe dreames tend shewed Pharaoh, what he is about to do. 100 one end.

The seuen good kine are seuen yeres,& the seuen good eares are seuen yeres: this is one dreame.

27 Likewise the seuen thinne and euil fauoured kine, that came out after them, are feuen yeres: and the seuen emptie cares

c This feare was ynough 7 to teache him. that this visi on was fent of

his feruant, &

to bring him

and autoritie

derstand nor Gods fecrets. but to his feruants his wil is reueiled. e He coleffeth his faure against y King, 9 before he spea ke of Ioseph.

blasted with the East winde are seuen yeres of famine.

28 This is the thing, which I have faid vnto Pharaoh, that God hathe shewed vnto Pharaoh, what he is aboute to do.

29 Beholde, there come seuen yeres of great" plentie in all the land of Egypt.

001, abundance and faturisie.

30 Againe, there shal arise after them seshalbe forgotten in the land of Egypt, and the famine shal consume the land:

more the plerie.

alfo the reme-

& None shuld

ne not gifts of God mete for

P[al 105,22

1.mac 2.53.

Lor monthe.

1 Some read,

The people

mouthe: that is, shal obey

akings Or, bie fignes

"Ebr . feconde

m In figne of

worde fome expound, ten-

King, or knele

onour: which

abaret.

#St.7,10.

the lame

son, they fast 31 Nether shal the plentie "be knowe in the land, by reason of this famine that shalcome after: for it shalbe exceading great.

22 And therefore the dreame was doubled vnto Pharaoh the second time, becaule the thing is established by God, & God halteth to performe it.

i The office of 33 Now therefore let Pharaoh prouide for a man of vnderstanding and wisdome, & a true Prophet as not onely to fet him ouer the land of Egypt. shewey cails to come but

34 Let Pharaoh make and appoint officers 51 ouer the lad, and take vp the fifte parte of v lad of Egypt in v seuen plenteous yeres.

35 Alfo let them gather all the fode of thefe good yeres that come, and lay vp cor- 52 Alfo he called the name of the fecon- his fathers ne vnder the hand of Pharaoh for fode, in the cities, and let them kepe it.

36 So the fode shalbe for the provision of 53 the land, against the seuen yeres of famine, which shalbe in the land of Egypt, that

*The began the seuen yeres or ramine longerst

one, which shalbe in the land of Egypt, that

*The began the seuen yeres or ramine longerst

one, which shalbe in the land of Egypt, that

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one, which shalbe in the land of Egypt, that

one, which shall be shall b the land perish not by famine.

And y saying pleased Pharaoh and all his feruantes.

Then said Pharaoh vnto his seruantes, 55 Can we finde fuche a man as this, in whome is the & Spiit of God?

be preferred to honoury ha 39 The Phat aoh faid to Ioséph, For as muche as God hathe shewed thee all this, there is

like vnto thee. 40*Thou shalt be over mine house, & at thy " worde shal all my people be armed, only in § Kings throne wil I be about thee. 57

41 Moreouei Pharaoh faid to Iofeph, Beholde, I have fet thee over all the land of

thee m all 42 And Pharaoh toke of his ring from his hand, and put it vpon Iosephs hand, and araied him in gaiments of fine linen and put a golden cheine about his necke.

43 So ne fet him vpon the" best charet that 1 he had, saue one: & they cryed before him, MAbréch, and placed him ouer all the land of Egypt.

der father, or 44 Againe Pharach faid vnto Ioséph, I am Pharaoh, & without thee shal no man lift vp his hand or his fore in all the land of Egypt.

der of fecress.

Drapneft.

downe

our, the capit 45 And Pharaoh called Iosephs name Zaph nath-paaneah: and he gaue him to wife Asenath y daughter of Pott-phérah prince of On then went Ioséph abroad in the

land of Egypt.

46 And Ioseph was thirty yere olde whe m His age is he stude before Pharaoh King of Egypt: both to shewe he stode before Pharaon King of Egypt: note to mewe and Ioseph departing from the presence rate came of of Pharaoh, went through out all the land God, and also that he suffered of Egypt.

47 And in the feuen plenteous yeres the & exile twelearth" broght for the store.

uen yeres of famine, so that all the plentie 48 And he gathered vp all the fode of the gatherings. scuen plenteous yeres, which were in the land of Egypt, and layed vp fode in the cities: the fode of the field, that was roud about enery citie, layed he vp in the same.

49 So Ioséph gathered wheat, like vnto the sand of § sea in multitude out of measure, vntil he left nombring: for it was without nombre.

50 Now vnto Iofeph were borne two fon Chap. 46,20. nes (before the yeles of famine came) w & 48.5. Asenath the daughter of Poti-phérah price of On bare vnto him.

And Ioséph called the name of the first borne Manasseh: for God, aid he, hathe mademe foiget all my labour & all my ofathers housholde.

de Ephraim: for God fand he, hathe made the four was the me fruteful in the land of mine afflictio, of God, yer from the fenen yeres of the plemie that the wicked &

to come, according as Loféph had faid: & Pfat 105,16. the famine was in all landes, but in all the land of Egypt was bread.

Ar the length all the land of Egypt was affamished and the people cryed to Pharaóh for bread. And Pharaóh faid vnto all the Egyptians, Go to Ioseph:what he saith to you, do ye.

no man of vnderstanding, or of wisdome 56 When the samine was vpon all the lad, Ioséphopened all places, wherein the slore was and folde vnto the Egyptians: for the famine waxed forein the land of Egypt.

And all counties came to Egypt to bye 'Gr, came to B corne of Ioseph, because the famine was spr in Tosipho fore in all landes.

CHAP. XEIL.

3 To sephs brethren come into Egypt to byo corne. 7 Ho knoweth them, and tryeth them. 24, 25 Simeon u put in pri fon 26 The other returne to their father to fes Beniamin.

Hen = Iaakob fawe that there was fo- the west platde in Egypt, & Iaakób said vnto his nely that alk fonnes, Why b gaze ye one vpo another? uerned by 2 And he faid, Beholde, I have heard that Gods proutthere is fode in Egypt, * Get you downe profite of his thether &bye vs fode thence, that we may b As men deliue, and not die.

So went Los phsten brethie downe to Ad.7.12. bye corne of the Egyptians.

4 But Béiamín Iosephs brother wolde not But Beiamin 101tpns proteste. for he said, "Ebr falle" hefall him.

Not with-

Or,fode.

fitute of con

5 And

e This dissem bling is not to be followed,

5 And the sonnes of Israel came to bye fode amog them that came: for there was famine in the land of Canáan.

6 Now Ioséph was gouerner of the land who solde to all the people of the lad: the 25 Losephs brethien came, and bowed their face to the grounde before him.

7 And whe Iofeph sawe his brethie, he knewe them, and emade him selfe strange toward them, and spake to them roughly, & faid vnto them, Whece come ye? Who answered, Out of the land of Canáan, to 27 And as one of them opened his sacke for bye vitaile.

nor any particular facts of
fathers not
approued by
Gods worde (Now Ioséph knewe his brethren, but they knewe not him.

Chap. 37.5. 9 And Ioseph remembred the *dreames, 28 Then he said vnto his brethren, My mowhich he dreamed of them) and he faid vnto them, Ye are spies, and are come to Bbv.nabednes, fe the "weakenes of the land.

10 But they faid vnto him, Nay,my lord, but to bye vitaile thy seruates are come.

m We are all one mans sonnes: we meane 29 truely, and thy feruantes are no spies.

But he faid vnto them, Nay, but ye are come to le the weakenes of the land.

13 And they faid, We thy servantes are twelue brethren, the sonnes of one man in the land of Canáan: and beholde, the yo- 31 And we said vnto him, We are true me, geit sthis day with our father, and one is not.

Or, is dead.

ters, vied to

forbiddeth to Iweare by any

but him:yet lo

er, filibines.

14 Againe Ioséph said vnto thế, This is it that I spake vnto you, sayig, Ye are spies.

d The Egyp-15 Hereby ye shalbe proued: d by the life of tians, which were idola. Phanaoh, ye shal not go hece, except your Pharaóh, ye shal not go héce, except your

yongest brother come hether.

their kings li- 16 Sed one of you which may fet your brother, and ye shal be kept in prison, that your wordes may be proued, whether the- 34 And bring your yongest brother vnto re be trueth in you : or els by the life of Pharaóh ye are but spies.

feph dwelling among y wic-ked imelieth of their cor- 17 So he put them in warde thre dayes.

Then Ioséph said vnto them the third 35 e And therefoday, This do, and live: for I . feare God.

ream true and 19 If ye betiue men, let one of your bretruen be bounde in your prison house, & gove, caue fode for the famine of your houses:

Chap 43.5. 20 * But bring your yonger brother vnto me, that your wordes may be tried, and y ye die not:and they did fo.

f Afiliais maketh men to
acknowledge
sheir fautes w

We forestle amount for four brother, in y

we forestle amount for four brother, in y we sawe the anguish of his foule, when he befoght vs, and we wolde not heare im: the reione is this trouble come vpon vs.

Chap. 37 21. the reiote is this trouble come vponvs.
g God wil ta- 22 And Rouben answered them, saying,
ke vengeance. Warned I nor you saying, * Sinne not a-Warned I nor you, saying, * Sinne not against the childe, and ye wolde not heare? and lo, his s blood is now required.

peter betwene 23 (And they were not awa: e that Ioféph vndeistode them: for he "spake vnto them by an interpreter)

felie rigorous, by an interpreter)
yet his bro- 24 Then he turned from them, and h wept,

and turned to them againe, and communed with them, and toke Simeón from amog them, and bounde him before their

So Ioséph commanded that thei shulde fille their fackes with wheat, and put euerie mans money againe in his facke, & giue them vitaile for the iourney: and thus did he vnto them.

26 And they laied their vitaile vpon their

asses, and departed thence.

to give his afte provandre in the ynne, he espied his money: for lo, it was in his fackes mouthe.

ney is restored: for lo, it is even in my facke. And their heart "failed them, & they "Ele west out. were 1 aftonnished, and said one to an o- Because their ther, What is this, that God hathe done conference ac-cufed them of their finne.

¶And they came vnto Iaakob their fa
they thoughe
ther vnto the land of Canaan, and tolde
have brought
the to trouble
the to trouble him all that had befallen them, faying,

The man, who w lord of the land, spake "ey. roughly to vs, and put vs in prison as spics of the countrei.

and are no spies.

We be twelue brethren, sonnes of our father: one is "not, and the yongest sthis cor, can mile day with our father in the lad of Canaan. founder.

Then the lord of the countrei faid vnto vs, Hereby shal I knowe if ye be true më: Leaue one of your brethren with me, and take fode for the famine of your houses &

me, that I may knowe that ye are no spies, but true mé: so wil I deliuer you your brother, and ye shal occupie in the land.

And as they empted their fackes, beholde, euerie mans bundel of money was in his facke: and when they and their father sawe the budels of their money, they were afraied.

36 Then Iaakób their father faid to them, Ye haue robbed me of my childré: Ioféph is not, and Simeon is not, and ye wil take Bciamin: all these thigs "are against k me. "or, light vorn

Then Reuben answered his father, fay- "For they feing, Slay my two sones, if I brig him not med ner to be to thee againe: deliuer him to mine hand, touched any touch to warde and I wilbring him to thee againe.

38 But be faid, My fone shal not go downe his forower & w you: for his brother is dead, & he is left partely as ap-peareth he fu-alone: if cath come vnto him by way, ipeaed them which ye go, then ye shal bring my graie for Ioseph. head with forowe vnto the graue.

CHAP. XLIII.

13 Inakob suffreth Beniamm to departe with his childre. 23 Simeon u delivered out of prison. 30 loseph goeth aside and wepeth .32 They feast together.

their brechre

wolde diffemfure vs w our

Ownemeasure "Ebr an 1 terh Thogh he

remained.

a This was a r great tentatio to Iaakob to fuffre fo great lad, where God had promifed so bleffe him

Chap.42, 30.

Chap.42,20.

Ow great a famine was in the land.
2 And when they had eaten up the vitaile, which they had broght from Egypt, their father faid vnto them, Turne againe, and bye vs a litle fode.

And Iudah answered him, saying, The man charged vs by an othe, faying,* Ne- 19 uer se my face, except your brother be with you.

4 If thou wilt fend out brother with vs, we 20 And faid, Oh fyr, *we came i dede dow- Chap 42.3. wil go downe, and by thee fode:

5 But if thou wilt not fend him, we wil not 21 go downe: for the man faid vnto vs,*Loke me not in the face, except your brother be with you.

6 AndIsrael said, Wherefore delt ye so euil with me, as to tel the man, whether ye had 22

yet a brother or no?

And they answered, The man asked straitly of " our selues and of our kinred, 23 And he said, "Peace bevnto you, scare not: 101, you are well. Or, of our estate fayig, Is your father yet aliue?haue ye any brother? And we tolde him "according to >Fh to the moushe of these wor desithat usthat thing which he asked ys. these wordes: colde we knowe certeinly v he wolde fay, Bring your brother downe?

Sed the boye with me, that we may rise & go, and that we may live and not dye, bothe we, and thou, and our children.

9 I wil be suretie for him: of mine hand shalt thou require him . * If I bring him let me beare the blame for euer.

so For except we had made this tarying, doutles by this we had returned the secon-

21 Then their father Israel said vnto them, If it must nedes be so nowe, do thus: take of the best frutes of the land in your vessels, and bring the man a present, a litle 28 Who answered, Thy seruat our father is rosen, and a litle home, "spices and myrre,nuttes,and almondes:

And take b double money in your hand, and the money, that was broght againe in your sackes mouthes: carie it againe in your hand, lest it were some ouer sight.

Take also your brother and arise, and go againe to the man.

And God almightie giue you mercie in the fight of the man, that he maie deliuer you your other brother, and Beniaas I haue bene.

not so much of 15 Thus y men toke this present, and toke twife so muche money in their hand with 32 And they h prepared for him by him h To figuific Beniamín, and rose vp, and went downe to Egypt and stode before Ioseph.

And when Ioféph sawe Beniamín wthe, he said to his stuard, Bung these men home and kil meat and make readie: for the men shal eat with me at noone.

And y man did as Ioféph bad, & broght 33 the men vnto Iosephs house.

Now when the me were broght into Io-

sephs house, thei were afraied, and said, e so the indge Because of the money, that came in our ment of God their fackes mouthes at the first time, are we conscience broght, that he maie "pike a quarel agaist "Ebr role bim vs, and "laie some thing to our charge, "Elir cast him and bring vs in bondage and our affes. felfe vpou vs.

Therefore came thei to Iosephs stuard, and communed with him at the dore of the house.

ne hether at the first time to bye fode,

And as we came to an ynne and opened our sackes, behold, euerie mans money was in his fackes mouth, euen our money in ful weight, but we have broght it againe in our hands.

Also other money have we broght in o handes to bye fode, but we ca not tel, who put our money in our fackes.

f your God and the God of your father f Norw uthfrahathe given you that treasure in your fac- ruptions of Ekes, I had your money: and he broght for- ich taught the Simeon to them. the Simeon to them.

8 Then said Iudah to Ffrael his father, 24 So the man led the in to Iosephs house, and gaue them water to wash their fete, and gaue their affes prouander.

25 And thei made redy their preset against Ioseph came at none, (for thei heard faie, that thei shulde eat bread there)

not to thee, & set him before thee, "then 26 When Ioseph came home, thei broght the present into the house to him, which was in their hands, and bowed downe to the grounde before him.

And he asked them of their" prosperitie, "Ebr. peast. and said, Is your father the olde man, of whome ye tolde me, in good health? is he yet aliue?

in good helth, he is yet aliue : and they bowed downe, and made obeisance.

And he lifting vp his eies, behelde his brother Beniamín his & mothers sonne, & gForthey two faid, Is this your yonger brother, of who- onely borne of Rame ye tolde me And he faid, God be mer- hel. ciful vnto thee, my sonne.

30 And Ioseph made haste (for his" affe . "Ebr.bowels. ction was inflamed toward his brother, and foght where to wepe) and entred into his chambre, and wept there.

min: but I shalbe a robbed of my childe, 31 Afterward he washed his face, and came out, and refrained him felfe, and faid, Set on"meat.

> selfe, and for them by them selues, and for § Egyptians, which did eat with him, by them selues, because the Egyptians might not eat bread with y Ebrewes: for that was an abominacion vnto the E- i. The nature

cording vnto his youthe. and the men

feare God.

Ebr bread.

marueiled

sor, factt fact

Chap.44.32.

"Eb. I wil fin-

& Whe we are 12 in necefsitie or dangerGod forbiddethnot to vie all homeft meanes to better o eftate 13 and condition.

e Our chief 14. be in God and not in worldelie meanes. dHe speaketh their wordes despaire, as to make his founes more caretheur brother.

Or, to the ruler of hu house.

gyptians.

So they fate before him: the eldest acdemne all other in respect to ording vnto his age, and the yong est according vnto his average and the yong est according vnto his words. gyptians.

k Sometime this worde fi-gnifierh to be dronken, but

here it is met, that thei had

by this exam-

ple vie any vn-lawful practi-ies, leing God les fe any vo-

hathe commaded is to wal-

ke m fimpli-

Ebr the mor-

& Because the people thoght

ne, he attribu-

ledge:or els ne faineth trat

for it: which

reproued

fimulation is

usug shone

best wine

marueiled among them selues.

34 And thei toke meases fro before him, & fent to the: but Beniamins mease was fiue times so muche as anie of theirs: & thei di onke & had of the best drinke w him.

CHAP. XLIIII.

ynough, and as Isfeph accuseth bis brother of theft . 33 Ludáb offreth bim selfe to be seruant for Beniamin.

Fterwarde he comanded his stuard, A saying, Filthe mens sackes with 18 The Iudah drewenere vnto him, and fode, as muche as thei can cary, and put eueric mans money in his fackes mouthe.

And a put my cup, I meane the filuer cup, a.We may not 3 in the fackes mouthe of the yongest, and his corne money. And he did according 19 My lord asked his seruats, saying, *Haue next water the to the commandement that Ioséph gaue h:m.

3 And in the" morning the men were fent away, thei, and their affes.

And when thei went out of the citie not faire of, Ioséph said to his stuard, Vp, followe after the men: & whe thou doest 21 Now y faidest vnto thy servants, Bring ouestake them, say vnto them, Wherefore haue ye rewaided euil for good?

keth >b and in the which he doeth deuine and prophecie by haue done euil in 16

teth to him 6 felfe y know. And whe he ouertoke the he faid those wordes vn: othem.

And thei answered him, Wherefore fai- 24 So when we came vinto thy servant our he confulred 7 eth my lord suche wordes > God forbid that thy feruants shulde do suche a thing. worthy to be 8 Beholde, the money which we found in 25 our fackes mouthes, we broght agains to shulde we steale out of thy lordes house filuer, or golde?

9 With whomesoeuer of thy seruants it be founde, let him dye, and we also wil be my lords bondmen.

10 And he said, Now then let it be according vnto your wordes: he with whome be" blameles.

11 Then at once euerie mã toke downe his ned his facke.

12 And he fearched, and began at the eldest founde in Benjamins facke.

how greatly 13 Then their crent their clothes, and laded the thing difeuerie man his affe, and went againe into

ther were for 14 So Iudah & his brethren came to Iofephs house (fo. he was yet there) and thei fel before him on the grounde.

15 The Ioseph said vnio the What acte is 32 Doutles thy servant became surerie for this, which ye have done Knowe ye not that suche à man as I, can deuine & piophecie?

to my lord? what shal we speake? & how

can we iustifie our selues? d God hathe a 16 we se as founde out the wickednes of thy fernan- endent cause of our affiliation tes : beholde we are seruants to my loid, on let vs loke bothe we, and he, with whome the cup is coused of God,

founde.

who punish.

But he answered, God forbid, y I shulde for our sienes. do so, but the man, with whome the cup is founde, he shalbe my seruant, & go ye in peace vnto your father.

faid, Oh my lord, let thy seruant now speake a worde in my lords eares, and let not thy wrath be kindled against thy seruant:for thou art euen e as Pharaóh.

ye a father, or a brother?

20 And we answered my lord, We have a father that is olde, and a yong" childe, "Ebr childe of which he begate in his age : and his brother is dead, & he alone is left of his mother, and his father loueth him.

him vnto me, that I may fet mine eie vp- 10r, that I may on him.

Is that not the cap, wherein my lord drin- 22 And we answered my lord, The childe can not departe from his father: for if he leaue his father, his father wolde dye.

23 Then faideit thou vnto thy seruats, *Ex- Chap. 43.43 cept your yonger brother come downe with you, loke in my face no more.

father, and shewed him what my lord had

And our father faid vnto vs, Go againe, by e vs a little fode,

thee out of the land of Canaan: how then 26 The we answered We can not go downe: but if our yongest brother"go with vs, "Electe with then wil we go downe: for we may not se " the mas face, except our yongest brother be withvs.

27 Then thy scruant my father said vnto vs, Ye knowe that my wife bate me two f Rabel bare

it is founde, shalbe my sernant, & ye shal 28 And the one went out from me, and I iamin. faid, Of a furety he is toine in pieces, and I sawe him not since.

facke to the grounde, and euerse one ope- 29 Now ye take this also away from me: if death take him, then see shall bring my get shaleas-gray head in sorowe to the graue. for sorowe

and left at the yongest: and the cup was 30 Now therefore, whe I come to thy seauant my father, and the childe be not with vs (feing that his" life dependeth on the "Ebr his fonte childes life)

31 Then when he shal se that the childe is not come, he wil dye: so shal thy seruants bring the gray head of thy seruant our father with forowe to the graue.

the childe to my father, and faid, * If I Chap. 43,8 bring him not vnto thee agains, the I wil beate the blame vnio my father for euer. 16 Then faid Iudah, What shal we say vn- 33 Now therefore, I pray thee, let me thy ser

uant bide for the childe, as a secuant to

e Equal in any Chap. 42,13.

féph and Ber-

u bonde is us fouls.

pleased them, and how fory

""Dr Ennocene

my lord, and let the childe go vp with his brethren.

had rather semaine there prifoner, then to returne and the his father heauines.

a Not that he

was aihamed of his kinred,

but that he wolde couer

Act.7.33.

seacheth, the we must by all

the, which are

their fianes.

Chap. 50,30.

e Albeit God

detelt finne, yet he turneth

mans wicked-

acr.

faute.

the childe be not with me, onles I wolde fe the euil that shal come on my father?

CHAP. XIV.

2 Ioseph maketh him selfe knowen to his brethren. 2 He 17 Sheweth that all was done by Gods prouidece.18 Pharach commandeth him to fend for his father .24 Isleph exborteth his brethren to cocorde.27 Laakob reioyceth.

Hen Ioséph colde not refraine him felfe before all that stode by him, but he cryed, Haue forthe euerie mã fró me. And there taried not one with him, while Ioféph vttered him felfe vnto his

2 And he wept & cryed, so that the Egyptias heard: y house of Pharaoh heard also. 3 Then Ioséph said to his brethren, I am

Ioséph: doeth my father yet liue? But his brethren colde not answer him, for thei were astonished at his presence.

4 Againe Ioséph said to his brethren, Come nere, I pray you, to me. And thei came nere. And he faid, " I am Ioseph your brother, whome ye folde into Egypt.

b This exaple 5 Now therefore be not b fat, nether gricued with your selues, that ye solde me hether: *for God did send me before you for your preservation.

erucly hibled & wouded for 6 For now two yeres of famine have bene through the land, and fine yeres are behinde, wherein nether shal be earing nor haruest.

Wherefore God sent me before you to preserue your posteritie in this land, and to saue you aline by a great delinerance.

8 Now then you fent not me hether, but c God, who hathe made me a father vnto Pharaoh, and lord of all his house, and ruler through out all the land of Egypt.

his glorie. 9 Haste you and go vp to my father, and tel him, Thus saieth thy sonne Ioseph, God hathe made me lord of all Egypt: come downe to me, tary not.

so And thou shalt dwel in the land of Gofhen, and shalt be nere me, thou and thy children, & thy childrens childre, & thy shepe, & thy beastes, & all that thou hast.

n Alfo Iwil nourish thee there (for yet remaine fiue yeres of famine) lest thouperish through pouertie, thou & thy housholde, and all that thou hast.

22 And beholde, your eies do se, & the eies of my brother Beniamin, y a my mouth r A That is, that I speake in your owne laspeaketh to you.

gage, and haue 13 Therefore tel my father of all mine honour in Egypt, & of all that ye haue sene, & make haste, & bring my father hether.

necke, and wept, & Beniamín wept on his

wept vpon them: and afterwarde his brethren talked with him.

h Meining, he 34 For h how can I go vp to my father, if 16 (And the"tydings came vnto Pharaohs "Hir. roles house, so that thei said, Iosephs brethren are come: and it pleased Pharaoh wel, & his feruants.

Then Pharaoh faid vnto Iofeph, Say to thy brethren, This do ye, lade your beastes & departe, go to y lad of Canaan,

18 And take your father, and your houfholdes, and come to me, and I wil give you the e best of the land of Egypt, and e The money estate of the fat of the land. ye shaleat of the f fat of the land.

And I commande thee, Thus do ye, f The chiefest frures & comtake you charets out of the land of E- modities. gypt for your children, and for your wiues, and bring your father and come.

20 Also " regard not your stuffe : for the "Eler.ler son best of all the land of Egypt is yours.

21 And the children of Israel did so : and Ioféph gaue them charets according to the commadement of Pharaoh: he gaue them vitaile also for the journey.

22 He gaue the all, none except, change of raiment:but vnto Beniamin he gaue thre hundreth pieces of filuer, & fiue futes of

rayment.

23 And vnto his father likewise he sent ten cor, be fort ap he affes laden with the best things of E- mech es wir file gypt, and ten she asses ladé with wheat,& & ten asses. bread,& meat for his father by the way.

So sent he his brethren away, and thei departed: and he faid vnto them, & Fall & Seing he had remitted the not out by the way.

not out by the way.

25 Then thei wet vp from Egypt, & came he wolde no vnto the land of Canaan vnto Iaakob y thei thulde their father,

26 And tolde him, saying, Ioséph is yet aliue, and he also is gouerner ouer all the lad of Egypt , and Iaakobs heart h failed: h As one befor he beleued them not.

27 And thei tolde him all the wordes of Ioseph, which he had said vnto them: but when he fawe the charets, which Iofeph had fent to cary him, then the spirit of Iaakób their father reuiued.

28 And Ifrael faid, I have ynough: Io Eph my fonne is yet aliue: I wil go and fe him yer I dye.

nombre of his familie when he went into Egypt. 29 lo-Seph meteth bis father. 34 He teacheth his brethren what to answer to Pharach.

Hen Israel toke his journey with all that he had, & came to Beer-sheba, a Whereby he and a offred facrifice vnsothe God of his both fignified, father Izhak.

2 And God spake vnto Israel in 2 vision by God, and also night, saying, Iaakob, Iaakob . Who an- in his heare \$ Iwe red, I am here.

Then he faid, I am God, the God of thy whece pretent father, fearenot to go downe into Egypt: necessitie dre-

yeur eje fare your vessele.

faute

CHAP. XLVI. God assureth laakob of his iourney into Egypt.27 The

> that he wor-fhipped y true possession of

14 Then he fel on his brother Beniamins necke.

Moreouer he killed all his brethren, and

for I wil there make of thee a great na- 33

thee by my power. In thy pothou dieft w appertuned to him that was moste dearest or chief of the kured.

Loft. 24.4.

£ 2.58,40

Psal.205,23.

h Conducing 4 I wilb go downe with thee into Egypt, and I wil also bring thee vp againe, and 25 These are the sonnes of Bilhah, & La-Ioseph shal d put his had vpo thine eies.

dShal shurthi- 5 Then Isakob rose vp from Beer-sheba: and the sonnes of Israel carred Iaakób 🕉 their father, and their children, and their wives in the charets, which Pharaoh had fent to cary him.

6 And the toke their cattel & their goods, 27 Also the sonnes of Ioseph, which were which they had gotten in the land of Canáan, and came into Egypt, boile * Iaakób and all his fede with him,

His sonnes and his sonnes sonnes with 28 Then he sent Iudah before him vnto him, his daughters and his sonnes daughters, and all his fede broght he with him into Egypt.

8 And these are the names of the children of Ifraél, which came into Egypt, euen Iaakób & his sonnes: * Reubén, Iaakobs first borne.

6,14. 70m.26.5. 1.chro.s,1.

Exod.1,2,and

9 And the sonnes of Reuben Hanoch, and 30 And Israel said vnto Ioseph, Now let Phallú, and Hezrón and Carmí.

Exod 6,15. 1.chro.4,24. 13 ¶And the sones of * Simeon: Iemuél, & & Shaul y sonne of a Canaanitish womā.

1.Chro.6,1. 11 Also fonnes of Leui: Gershon, Koháth and Merarí.

€ 4,21. chap.38.3.

2. Chro. 2.3. 12 Also the sonnes of *Iudáh: Er, and O-(but Er, and Onán dyed in § land of Canáan) And the sonnes of Phárez were Hezrón and Hamúl.

*Chro.7.1. 13 Also the sonnes of *Islachár: Tolá,& Phuuáh, and Iob, and Shimron.

4 ¶Also the sonnes of Zebulún: Séred,& Elón, and Iahleél.

15 These be the sonnes of Leáh, which she bare vnto Iaakób in Padán Arám, with his daughter Dınáh. All the "foules of his Tones & his daughters were thirty & thre.

16 Also the sonnes of Gad: Ziphion, and 7 Isakob commeth before Pharach, and telleth him his Haggi, Shuni, and Ezbon, Eri, and Arodí, and Arelí.

Orsperfines.

1 Chro.7.30. 17 Also the sonnes of Asher: Iimnah, & Ishuáh, and Isuí, and Beriáh, and Sérah their sister. And the sonnes of Beriah: Héber, and Malchiél.

18 These are y childre of Zilpáh, whome Labán gaue to Leáh his daughter: & these she bare vnto Iaakób, eue sixtene soules. 2

79 The sonnes of Rahél Iaakobs wife were Ioseph, and Beniamin.

20 And vnto Ioseph in the lad of Egypt were borne Manasséh, & Ephráim, which * Asenath the daughter of Poti-phérah prince of On bare vnto him.

Chap. 41,50.

E. Chro. 7,6. 21 and But.

Also y sonnes of *Benjamin: Bélah,& Bécher, & Ashbél, Gerá. and Naamán, Ehi, & Rosh, Muppim, & Huppim, & Ard.

22 These are the sonnes of Rahel, w were borne vnto Iaakób, fourtene foules in all. Also the sonnes of Dan: Hushim. Also the sones of Nephtali: Iahzeel,

and Guni, and Iézer, and Shillém.

bán gaue vnto Rahél his daughter, & she bare these to Iaakób, in all, seu é soules.

All the * foules, that came with Iaakob Dess 10,200 into Egypt, which came out of his "loy- "Bir slighters" nes (beside Iaakobs sonnes wiues) were in the whole, thre score and sixe soules.

borne him i Egypt, were two foules: fithat all the soules of y house of Izakob, which came into Egypt, are seuenre.

Ioléph, to direct his way vnto Goshen, for, soprojes and they came into the land of Goshen.

29 Then Ioséph"made ready his charet & "Mor. benude 140 went vp to Goshen to mete Israel his father, and presented him selfe vnto him, & fel on his necke, and wept vpon his necke a"good while.

me dye, fince I have sene thy face, and that thou art yet aliue.

Iamin, and Ohad, and Iachin, & Zohar, 31 Then Ioséph said to his brethren, and to his fathers house, I wilgo vp and shewe Pharaoh, and tel him, My brethren and my fathers house, which were in the land of Canáan, are come vnto me,

nán, and Sheláh, and Phárez, and Zérah: 32 And the men are e shepherdes, & becau- e He was nor fe they are shepherdes, they have broght his father and their shepe &their cattel, &all y thei hate. kmred, thogh

33 And if Pharaoh call you, and aske you, basse codition. What is your trade?

34 The ye shal say, Thy servants are men occupied about cattel, fro our childhode euen vnto this time, bothe we and our fa- f God fuffreib thers: that ye may dwel in the lad of Go-the worlde to hate his, that fhen: for euerie shepekeper is an f abo- they may forminacion vnto the Egyptians.

age. 11 The land of Goshen u given him. 22 The idolatrom priests have living of the King. 28 Inakobs age. when he dyeth. 30 loseph weareth to bury him with he fathers.

CHAP. XLVII.

Hen came Ioséph and tolde Pharaóh, and faid, My father, & my brethre, & their shepe, & their cattel, and all y they haue, are come out of the land of Canáan, & beholde, they are in § land of Gosshen.

And Ioseph toke parte of his brethre, ent * fiue men, & presented the vnto Pharaoh. * That § xise 3 The Pharaoh faid vnto his brethre, What red they were

is your trade? And thei answered Pharaoh, come, and se Thy feruants are shepherdes, bothe we people they were. and our fathers.

4 Thei faid moreouer vnto Pharaoh, For to soiourne in y land are we come: for thy seruats haue no pasture for their shepe, so fore is the famine in the land of Canaan. Now therefore, we pray thee, let thy feruants dwel in the land of Goshen.

"Zb.get,er 🎉

Then spake Pharaoh to Ioseph, saying, Thy father and thy brethre are come vnto thee.

Totephs great modeftie appeareth in y terprife no-thing without the Kings co-

™Ebr bleffed.

dans are th yeres of thy li-

Ebr. 11,9.

»Ebr bleffed

· Which was a citie in the

d Some read, that he fed the as litle babes, because they 13 colde not profelues against zhat famme.

e Wherein be bothe declareth his fideline toward the 15 King , and his minde fre fro concrousises.

The bland of Egypt is before thee: in § best place of the land make thy father and 20 So Ioseph boght all the lad of Egypt for thy brethrendwel: let them dwel in the land of Goshen: and if thou knowest that there be men of actiuntie among them, make them rulers ouer my cattel.

7 Ioféph alfo broght Iaakób his father, & set him before Pharaóh. And Iaakób "saluted Pharaóh.

"Ebr have many 8 Then Pharaoh faid vnto Iaakob," How olde art thou?

9 And Iaakób faid vnto Pharaóh, The whole time of my*pilgrimage s an húdreth & thirty yeres: fewe and euil haue the dayes 23 of my life bene, & I have not attended vnto the yeres of the life of my fathers, in § dayes of their pilgrimages.

& departed from § piesence of Pharaóh.

II FAnd Ioséph placed his father, and his brethren, and gaue them possession in the land of Egypt, in the best of the land, euen in the land of Ramelés, as Pharaoh 25 Then they answered, Thou halt saued had commanded.

the Exod 1,11 12 And Ioseph nourished his father, and his brethren, and all his fathers housholde with bread, euen d to the yong chil-

> Now there was no bread in all the lad: for the famine we exceeding fore: so that 27 the land of Egypt & the land of Canaan were famished by the reason of § famine.

14 And Ioséph gathered all the money, that land of Canáan, for the corne which they boght, & · Ioséph laied vp the money in Pharaohs houle.

So when money failed in the land of Egypt, and in the land of Canaan, then all the Egyptias came vnto Ioseph, and said, Giue vs bread: for why shulde we dye before thee 'for our money is spent.

16 Then said Ioseph, Bring your cattel, & I wil giue you for your cattel, if your money be spent.

17 So they broght their cattel vnto Ioseph, & Ioséph gaue them bread for the horses, and for the flockes of shepe, and for the herdes of cattel, and for the affes: so he fed them with bread for all their cattel that

18 But when the yere was ended, they came vnto him the next yere, & faid vnto him, We wil not hide from my lord, that fince our money is fpent, & my lord hathe the herdes of the cattel; there is nothing left 1 in the fight of my lord, but our bodies & our grounde.

bread, and we and our land wil be bonde to Pharaoh: therefore giue vs sede, y we may liue and not dye, and that the land go not to waste.

Pharaoh: foi y Egyptians solde euerie mã his grounde because the famine was fore vpon them: fo the land became Pharaohs.

21 And he s removed the people vnto the g By this chacities," from one fide of Egypt euen to ging they & the other.

22 Onely the land of the Priestes boght received all of he not : for the Priestes had an ordinarie the Kings libe of Pharaoh, and they did cat their oi di- "Eb ende of the naise, which Pharaoh gaue the wherefore they folde not their grounde.

Then Ioséph said viro the people, Beholde. I have boght you this day and your land for Pharaoh: lo, here is sede for you:

fowe therefore the grounde.

10 And Iaakob "toke leaue of Pharaoh, 24 And of the encrease ye shal giue the sife parte vnto Pharaóh, and foure partes fhat be yours for the fede of the field, and for your meat, and for them of your housholdes, and for your children to eat.

our liues: let vs finde grace in the fight of my lord, & we wil be Pharaohs seiuats.

Then loséph made it a lawe ouer the land of Egypt vnto this day, that Pharaoh shulde have the fift parte, hexcept the land h Pharaith in of the Priestes onely, was not Pharaohs. Prouding for idolatious pri-

And Isiael dwelt in the lad of Egypt, ens, shalbe a condemnation in the countrey of Goshen: and they had to all them w their possessions therein, and grewe and negled y true multiplied exceadingly.

was foude in the lad of Egypt, and in the 28 Moreouer, Iaakob lived in the land of Egypt seuentene yeres, so that the whole age of Iaakób was an hundreth fourtse & seuen yere.

29 Now when the time diewe nere y Isiaci must dye, he called his sonne Ioseph, and faid vnto him, If I have now foude grace in thy fight, put thine had now under my thereby he thigh, and deale mercifully and truely w died in y faith

But when I shal ! slepe with my fathers, childre to hothou shalt cary me out of Egypt, and bu- pe for the prory me in their burial. And he answered, I k He retoyced wil do as thou hait laid.

Then he faid, Sweare vnto me. And he & fetting him felfe vp vpon fware vnto him. And Isiael k worshipped his pillowe of toward the beds head. toward the beds head.

CHAP. XIVIII. I Ioseph with his two somes visiteth his sicke futher. 3. Iaakob rehearseth Gods promes. 5 He recetueth Iosephs, sonnes as hu. 19 He preserreth the yonger. 21 He

prophecieth their returne to Canaan. Gaine after this, one faid to Ioséph, bereceined in-A Lo, thy father is licke: then he toke w to Iaakobs familie was hí his a two fonnes. Manasséh & Ephraim. church of tilled & towe.

19 Why shal we perish in thy sight, bothe
2 Also one tolde Iaakób, & said, Beholde, God, then to
2 m perisheth & 19 we, and our fland? bye vs and our lad for thy sonne Ioseph is come to thee, and Is3 towers we, and our fland? bye vs and our lad for thy sonne Ioseph is come to thee, and Is3 towers we, and our fland? bye vs and our lad for thy sonne Ioseph is come to thee, and Is3 towers we.

theirowne, but

romifed him, 29 10

a Toseph more

For except the groude be tilled & lowe,

raél toke his stiength vnto him and sate vpon the bed.

Cirap 28,23

Chap. 41, 50.

b Whigh is

the coming of

Christ, and in

ackno lidge all benefits to

come of Gods

fre mercies

for euer.

50/h.13,7.

or all sufficies. 3 Then Iaakob said unto Ioséph, God'al-18 mightie appeared vnto me ai *Luz in the land of Canaan, and bleffed me.

4 And he faid vnto me, Beholde, I wil ma- 19 ke thee fruttful, and wil multiplie thee, & wil make a great * nombre of people of. thee, and wil give this land vnto thy fede after thee for an b enerlasting possession.

nal Ifrael vnto 5 And now thy two sonnes, Manasseh & 20 Ephiaim, which are borne vnto thee in § land of Egypt, before I came to thee into Egypt, shalbe mine, as Reuben and Simeón are mine.

> 6 But thy lignage, which thou hast begotten after them, shalbe thine: they shalbe called after the names of their biethre in 22 Moreouer, I haue ginen vnto thee one interprete their enheistance.

Chap 35,19. 7 Now whe I came fro Padán, Rahél*dyed vpon mine had in the land of Canáan, by the way when there was but halfe a daies iourney of grounde to come to Ephráth: and I buryed her there in the way to Ephiáth: the same "Beth-lehem.

Then Isiael behelde Iosephs sonnes and 1 faid, Whose are these?

9 And Ioféph said vnto his father, Thei are my fones, which c God hathe giuć me hec The faithful re.then he faid, 1 pray thee, bring them to 2 me, that I may bleffe them:

10 (For the eies of Israél were dim for age, fo that he colde not welfe) Then he caused 3 them to come to him, and he kissed them and embraced them.

u And Isiael said vnto Ioseph, I had not thought to have sene thy face: yet lo, God 4 hathe showed me also thy sede.

12 And Ioseph toke the away fio his knees, and did reuerence"downe to the ground.

in his right hand toward Israels left had, and Manasséh in his left hand toward If- 6 Into their secret let not my soule co- d or tongue: 12els right had, so he broght the vnto hi.

14 But Isiael stretched out his right hand, and laid it on dEphraims head, which was the yonger, and his left hand vpon Mapose) for Manasséh was the elder.

15 PAlso he bleffed Ioseph and said, The God, before whome my fathers Abrahám 8 and Izhak did walke, the God, which hathe fed me all my life long vnto this day, bleffe thee.

e This Angel 16 The Angel, which hathe deliuered me 9 Iudah, walions whelpe shalt thou come gas was veri fiom all euil, bleffe the children, and let my f name be named vpon them, and the name of my fathers Abraham and Izhak,

g toleph fai-leth in bindig 17 But whe Ioseph sawe that his father laid his right had vpo the head of Ephraim, it be gathered vnto him.

hand to remoue it from Ephraims head to Manassehs head.

And Ioséph said vnto his father, Not so my father, forthis is y eldest. put thy right hand vpon his head.

But his father refused, and said, I knowe wel, my fonne, I knowe wel: he shalbe also a people, & he shalbe great likewise : but

his yonger brother shalbe greater the he, and his fede shalbe ful of nations.

So he blessed them that day, and said, In thee Israel shal blesse, and say, God make thee as h Ephraim and as Manasseh. & he h in whome set Ephráim before Manasséh.

Then Israel said vitto I oseph, Beholde, felly appeare. I dye, and God shalbe with you, & bring you againe vinto the land of your fathers. 1 Which they had by faith

porcion aboue thy brethi e, which k I gate k By my children, whome out of the hand of the Amorite by my God spared for my lake fworde & by my bowe.

Gods graces shulde man:-

CHAP. XLIX.

i laakob blesseth all his somes by name, and she weth them what " to come 29 He wil be buryed with his fathers. 33 He dycib

Hen Iaakób called his fonnes,& faid, Gather your selves together, that I may tel you what shal come to you in the a lait dares.

a When God

Gather your selves together, & heare, ve you out of E. onnes of Iaakóh. & hearless and a When God that bring you out of E. sonnes of Iaakób, & hearken vnto Israél your father.

Reubén mine eldest sonne, thou at t my b might, & the beginning of my me included of dignitie, & the excellence of dignitie, & the excellence of log not log.

Thou wast light as water: thou shalt not right by this be excellent, because thou wentest up to ne offence. thy fathers bed: then didest thou defile my bed, thy dignitie is gone.

13 Then toke Ioseph them bothe, Ephraim 5 Simeon and Leui, biethre in euil, the in- or, their form. Arumets of crue lie are in their habitacios. des were infine

me: my d glouie, be northou toyned with meaning that he nether contheir affemblie: for in their wiath they fented to the flewe a e man, and in their selfewil they in worde nor digged downe a wall.

nassehs head (directing his hands of pur- 7 Cursed be their wrath, for it was fearce, 3426 & their rage, for it was cruel: I wil f diui- f For Leuí had

de them in Iaakób, & scater thể in Israél. no parte, & si Thou Iudáh, thy brethren shal piaise der sudáh sof thee:thine had halbein y necke of thine gaue them the ennemies: thy fathers formes shals bowe place of the downey prother. downe vnto thee.

vp from the spoile, my sonne. He shal lie and Christ downe & couche as a lion, & as a lionesse. he shal so h Who shal ster him vp?

that they may growe as fish into a multi- to The sceptic shal not departe from Iu- or Kinglinge, tude in the middes of the earth.

dah, nor a law gruer from between his se- Christ she med to write she will ship of the proposed for the second states and the possible flat states and the possible flat states are the second flat states and the possible flat states are the second flat states are the s te, vntil Shiloh come, and the people shal of all prospers the who shall reachered vnto him.

a displeased him: and he stayed his fathers in He shal binde his asse fole vnto the riles to sales.

e The Sheche

feare him.

d Gods indgement is oft tinies contrary to mans, & he preferreelt y, which man despiteth £67.11,21.

Debr bes face

so tire gron ide

Råd of Chrift, as chap 31,13 & 32,1.
f Let them be taken as my

Gods grace to nature

f.iii.

& A courrey mofte abunnes and paftu-Ba bin.

* vine, & his affes colte vnto the bestvine. he shal wash his gaiment in wine, and his cloke in the blood of grapes.

12 His eies shalbe red with wine, and his tethe white with milke.

13 ¶Zebulún shal dwel by the sea side. & he 32 shalbe an hauen for shippes: his border shal be vnto Zidon.

His force want courage so refift his en

PEtr An affe of 14 Islachar shalbe" la strong asse, couching downe betwene two bui dens:

shalbe great, 15 And he shal se that rest is good, and that but he shall shall and to plantage and he shall have he the land is pleasant, and he shal bowe his shulder to beare, and shalbe subject vnto 12 Tankob is burged 19 Tofeph forgiveth his brethren. 23 tribute.

m Shal have 16 \Dan m shal judge his people as one of 1 \fraction honour of a the tribes of I fract. the tribes of Israel.

a that is, fult 7 Dan shalbe a "serpet by the way, an ad- 2 And Ioseph commanded his scruantes of ubiclus. der by the north by the horse balance the applicance to enhance his father & der by the path, byting the horse heles, so that his ryder shal fall backwarde. • Sching 5 mi- 18 • O Lord, I haue waited for thy falua- 3 feries that his

brafteth out

"Eby a founcef

ghren . Peti-

fihat is, God

posternic stud de fall into he 19 Gad, an host of me shal ouercome him, but he shal ouercome at the last.

on praier to God to reme 20 Cocerning Asher, his P bread shalle fat, p He shal abu a de m corne & picasat frutes and he shal give pleasures for a King.

Naphralishalbe a hinde let go, gluing

more by faire 22 Closeph shalle "a fruteful bough, euen a fruteful hough by the shall be the sha fruteful bough by the well side: the" smale 5 boughes shalrunne vpon the wall.

sacriale Doughes maintaine proceed him, and shot

against him, and hated him.

phár , and o- 34 But his bowe abode strong, and the hades of his armes were strengthened, by the hads of the mightie God of Iaakob, of whome was the feeder appointed by the flo 7 ne of Israél,

25 Euen by the God of thy father, who shall helpe thee, & by the almightie, who shal blesse thee with heavenlie blessings fro abouc, with blessings of y depe, that lieth beneath, with blessings of the brests, & of the wombe.

as he was more nere to vac complishment mes, & it had bene more often cofirmed u Ether in dignitie, or whe he was folder 27 from his bre-

Chap 47,30.

thren.

ger the the blessings of mine elders: vnto the end of the hilles of the worlde they shalbe on the head of Ioseph, and on the 10 And they came to Goren Atad, which or, the corne toppe of the head of him that was " sepa-1at from his brethren.

Beniamin shal raume as a wolfe:in the morning he shal denoure the prate, and in And whe the Canaanites the inhabitats at night he shal diusde the spoile.

28 All these are the twelue tribes of Israel, and thus their father spake vnto the, and bleffed them: euerie one of them bleffed he with a feueral blessing.

29 And he charged them & faid vnto the,I am ready to be gathered vnto my people: is in the field of Ephron the Hittite,

30 In the caue that is in the field of Machpeláh besides Mamré in the land of Canáan: which ease Abraham boght w the

field of Ephronthe Hittite for 2 possesfion to bury in.

31 There thei buryed Abraham and Sarah his wife: there thei buryed Izhák & Rebekáh his wife:and there I buryed Leáh.

The purchase of the field & the eaue y is therein, was boght of y childre of Heth.

Thus Iaakob made an end of giuing charge to his fonnes, and x plucked vp his x Whereby is fete into the bed and gaue vp the goft, & fignified how quictly he was gathered to his people.

the y enbau-med the dead

16

52/1224

CHAP. L.

He feeth hu childrens children.25 He dyeth.

Hen Ioséph fei vpon his fathers face and wept vpon him, and kiffed him.

the a philicions, to enbaume his father, & a He meaneik the phisicions enbaumed Israél. So fourty daies were accoplished (for so & buryea the.

long did the dates of them that were enbaumed last) and the Egyptias bewailed him b feuenty daies. b They were

And when the daies of his mourning more excession weie past, Ioseph spake to the house of the Ffaithful. Pharaoh, saying, If I have now founde fauour in your eres, speak, I pray you, in y eates of Pharaoh, and fay,

My father made me * sweare, saying, Lo, Chap 47,2% I dye, bury me in my graue, which I haue made me in the lad of Canaan:now the-1efore let me go,I praie thee,& bury my father and I wil come againe.

6 Thế Phai aoh faid, Go vp and bury thy father, ashe made thee to sweare.

So Ioséph went vp to bury his father, have and with him went all the servantes of perfermed. Pharaoh, bothe the elders of his house and all the elders of the land of Egypt.

Likewise all the house of Ioseph, and his brethien, and his fathers house: onely their children, and their shepe, and their cattel left they in the land of Goshen.

the as muche 26 The blessings of thy father shalbet stro 9 And there went vp with him bothe charets and horsemen: and they were an exceading gieat companie.

is beyonde Iorden, and there they made fore of A. A. a great and exceading fore lamentacion: and he mourned for his father seue daies.

of the land fawe the mourning in Goren Atád, they faid, This is a great mourning vnto the Egyptians: whereforethe name thereof was called "Abel Mizráim, which son the Lames is beyonde Iordén.

22 So his fonnes did vnto him according as he had commanded them:

*bury me with my fathers in the caue that 13 *For his sonnes caried him into the land Ad. 746. of Canaan, & buryed him in the caue of the field of Machpeláh, w caue * Abraham Chap.23,16. boght with & field, to be a place to bury or, a poffettion in of Ephron y Hittite besides Mamié.

14 Then

cThe very in

fideles wolde

sation of the La

14 Then Ioseph returned into Egypt, he and his brethren, & all that went vp with him to bury his father, after that he had buryed his father.

25 And whé Iosephs brethré sawe that their father was dead, they faid, d It may be y Ioféph wil hate vs, and wil paye vs againe all the euil, which we did vnto him.

Therefore they fent vnto Iofeph, fayig, Thy father commanded before his death, 23 And Ioséph sawe Ephraims children, Egypt about faying,

Thus shal ye say vnto Ioséph, Forgiue now, Ipray thee, y trespace of thy brethre, and their finne: for they rewarded thee euil. And now, we pray thee, for give y trefpace of the servants of thy fathers God. And Ioléph wept, when they spake vnto him.

18 downe before his face, & faid, Beholde, we be thy feruantes.

good successe 19 To whome Ioseph said, Feare not: for am 26 not I vnder f God?

When ye thoght euil against me, God

disposed it to good, that he might bring to passe, as it is this day, and saue muche people aliuc.

21 Feare not now therefore, I wil nourish you, and your children: and he comforted them, and spake"kindely vnto them.

22 So Ioseph dwelt in Egypt, he, and his beare. fathers house: and Ioseph lived an s hun- g Who, nor with Radig be dreth and ten yere.

euen vnto the third generacion; also the yeres, yet we fonnes of Machir the fonne of Mariasseh loyned with g were broght vp on Iosephs knees.

24 And Ioseph said vnto his brethre, *I am Ebraina. ready to dye, & God wil furely viset you, and bring you out of this land vnto the land, which he sware vnto Abrahám, vnto Izhák, and vnto Iaakób.

Also his brethre came vnto him, and fel 25 And Ioseph toke an othe of the childre het seateth of Israel, saying, h God wil surely viset this by the you, and ye shal cary my bones hence.

you, and ye ital cary my bones hence.

So Iofeph dyed, when he was an hun-thren, to have dreph and an arranged. dreth and ten yere olde: and they enbau- Gods prome med him & put him in a cheft in Egypt. for their deli-

"EBr fs their

bare rule in God in faith and religion.

SECONDE BOKE HE

of Mosés, called Exodus.

THE ARGUMENT.

FIER that I aahob by Gods commandemet Gon. 46,3. had broght his familie into Egypt, where Atley remained for the space of source hundreth yeres, and of seventy persones grewe to an infinite numbre, so that the King and the countrey grudged and endeuored bothe by tyrannic and cruel slavery so suppresse them: the Lord according to his promes Gen. 15,14 had compassion of his Church & delivered them, but plagued their ennemies in most strage and sondry sortes. And the more that the tyranie of the micked enraged against his Church, the more did his heavy judgements increase against them, til Pharaol of his armie were drowned in the same Sea, which gave an entrie and passage to the childre of God. But as the ingratitude of man is great so did they immediatly forget Gods woderful benefites: or albeit he had given them the Passioner to be a signe & memorial of the same, yet they felto distrust, & tempted God with fondry marmurings and gradgings against him and his ministers: sometime moved with ambitio, sometime for lacks of drincke or meate to cotent their lustes, sometime by idolutrie, or suche like. Wherfore God v steed them with sharpe roddes and plagues that by his corrections they might seke to him for remedy against his scourges & earnestly repent them for their rebellios & wickednes. And because God loueth the to the end, whome he hathe once begone to love, he punished the not according to their defertes, but dealt with them in great mercies, and ever with newe benefites labored to overcome their malice: for he stil governed them and gave the his worde & Law, bothe cocerning the maner of serving him, 👉 also the forme of indgements and civil policie: to the intent that thei shulde not serve God after their some inventions, but according to that ordre, which his heavenlie wisdome had appointed.

CHAP. I. a The childre of laakob that came into Egypt & The newe Pharaoh oppresseth them. 12 The providence of God gowarde them is The Kings comandemet to the midwives .22 The sommes of the Ebrewes are commanded to be cast into the river.

Ow a these are y names of y childre of Israel, w came î to Egypt (euerie man and his housholde came thither w Iaakób) Reubén, Simeón, Leuí, 8

and Iudáh, Islachár, Zebulún, and Benjamín, Dan, & Naphthalí, Gad, & Ashér.

So all y foules, that came out of y loy- 'or, perputer. nes of Iaakób, were feuetie foules: Iofeph Gen. 46, 28. was in Egypt already.

Now Ioseph dyed and all his brethre, & that whole generacion.

And the *children of Israel broght Ad.7317. forthe frute and encreased in abundance, b He meaner he courrey of & were multiplied, and were exceading Gothen mightie, so that the blad was ful of them. c He confidered not how

Then there rose vp a newe King in E- God had pregypt, who cknewe not Ioféph.

9 And he said vnto his people, Beholde, the sake. f.iiii.

ferued Egypt for lofephs

a Mofer deferi I beth the won that God obferuern in per forming his p ham, Gen 15.

An euil con

e Meaning, they which have one God,

thulde be ioy ned in moste

Or, the meffen-

f Who by the

ged by me.

mer fully

whome the

ter and mightier then we.

to Come, let vs worke wisely with the, lest they multiplie, and it come to passe, that if there be warre, they soyne them selues also vnto our ennemies, & fight against vs, 4 and d get them out of the land.

d Into Cmacommoditie

pressifica

uei them, to kepe them vndei with buidens: and they buy lt the cities Pithóm & Raamsés for the treasures of Pharaoh. Or . corne and

12 But the more they vexed them, the mote they multiplied and grewe: therefore 7 *they were more grieued against the chil-The more dren of Isiael.

that God blef ieth his, the more docth y 13 Wherefore the Egyptians by crueltie wicked muie caused the children of Israel to serue. rhem.

14 Thus they made them weary of their liues by fore labour in claye and in bricke, and in all worke in the field, with all ma- & And Pharaohs daughter faid to her, Go. ner of bondage," which they laied vpon them moste cruelly.

ded the midwines of the Ebrewe women,

(of which the ones name was f Shiphiah,

midwife to the women of the Ebrewes &

se them on their stolles, if it be a sonne,

tuë ye shalkil him:but if it bea daughter,

and the name of the other Puah)

"Ele a berwich thes ferned the felius of them 15 Moreouer the King of Egypt coman- 9

f Thefelens to have bene the chief of y

Or fectes & ber upin shiy fate an trinel

then let her liuc. God, & did not as the King of Egypt comanded them, but preserved alive the me

18 Then the King of Egypt called for the done thus, and have preserved alive the men children?

Because the Ebrewe s wome are not as the women of Egypt: for they are liuelie, and are deliuered yer y midwife come at the.

and the people multiplied & were very

21 And because the midwines scared God, therefore heh made them houses.

Then Pharaoh changed all his people, faying, Eucrie man childe that is borne, cast ye into the riuer, but reseiue euelie maidchilde aliue.

CHAP. II.

2 Moses is borne and cast suto the flagges. 3 He u taken up of Pharaohs daughter & kept 12 He killeth the Egyptian. 15 He fleeth and marieth a wife 23 The Israelites crye unto the Lord.

Hen there went a man of the house of Leui, & toke to wife a daughter of Leui,

And the woman conceived & bare a fonne: & whe she sawe that he was faire, * she hid him thre moneths.

people of the children of Isiael are grea- 3 But when she colde no longer hide him, the toke for him an arke made of rede, and daubed it w firme & with pitch, & b laid b Committing the childe therein, & put it among y bul- hi to y proutrushes by the nuer brinke.

Now his fifter stode a far of, to wit what pe from the ra ge of y triate

wolde come of him.

an, and to we that lose our it Therefore did they set taskemasters o- 5 Then the daughter of Pharaoh came downe to wash her in the river, and her maidens walked by the rivers side: & whe she Tawe the aske among the bulrushes, she sent her maid to fet it.

> Then she opened it, and sawe it was a childe: and beholde, the babe wept: so she had compassion on it, and said, This is one

of the Ebrewes children.

7 The faid his fifter vnto Pharaohs daughter, Shal I go & call vnto thee a nurce of the Ebrewe wome to nurce thee y childe?

So the maid went and called the childes e Mans coulet

To whome Pharaohs daughter said, Ta- God nathede ke this childe away, and nurce it for me, come to passe & I wil rewarde thee. The the woman toke the childe and nurced him

16 And faid, When ye do the office of a 10 Now the childe grewe, and the broght him vnto Pharaohs daughter, & he was as her fonne, and the called his name Mosés, because, said she, I drewe him out of the water.

17 Notwithstanding the midwiues feared n And in those dayes, when Mosés was d growe, he went forthe vnto his brethre, d That is, was and loked on their burdens: also he sawe olde, Ad 7025 an Egyptia smiting an Ebiewe one of his breth:en.

midwiues, & faid vnto the, Why haue ye 12 And he loked "rounde about, & whe he made there of sawe no man hee slew the Egyptian, and thus had him in the fand.

19 And the midwines answered Pharaoh, 13 Againche came forthe the seconde day, appointed him and beholde, two Ebrewes stroue: and he Itrachites. fard vnto him that did rhe wrog, Where- Ad 7,25 for e limitest thou thy felowe?

fembling euil. 20 God therefore prospeted the midwiues, 14 And he answered, Who made thee a ma of autoritie & a judge ouer vs > Thinkest thou to kil me, as thou killedft the Egyptian' Then Moses feared and laid, Cer-f Thogh br tenly this thing is knowen.

15 Now Pharaoh heard this matter, and frantic yet soght to flav Mosés: thereso e Mosés fled it Ebe 11,27 from Pharaoh, & dwelt in the lad of Midián, and he sate downe by a well.

16 And V Priest of Midia had feue daugh- 10 miles ters, which came and drewe water, and filled the troghes, for to watter their fathers shepe.

Then the shepherdes came and droue them away but Moses 10se vp & "defen-" Hebr faued the. ded them, an wattered their shepe.

18 And when they came to Reuel their "fa- "or, grande fathei, he faid, How are ye come fo fone to thee.

19 Aud they faid, A man of Egypt deliue-

că not hindre

e Big affored th t God nad

his feare no

was lawful,

Their difo-bediece herein but their dif

h That is, God families of § ffraelites by their meanes 1 When tyrats can not preuar le by crart, thei braft forthe into open rage

a This Leuite I was called Amrám, who paried Iochabéd,cha 6,20.

AZ.7,20. bebruss23.

Chap 18,5.

h God hum-bleth his by

afflictios, that

trute of his

i He indged their canferer,

acknowledged

promes

red vs from the hand of the shepherdes, & also drewe vs water yough, and wat- 9 tered the shepe.

20 Then he laid vnto his daughters, And where is he why have ye fo left the man? g call him that he may eat bread.

g Wherein be declared a And Moses agreed to dwel with the da. w wolde mã: who gaue vnto Mosés Zipporáh his recompence \$ benufite done nto his

called Gershóm: for he said, I hauc bene a

stranger in a strange land.

23 Then in processe of time, the King of Egypt dyed, & the childre of Isiael sigh- 12 And he answered, m Certeinly I wil be m Normer siaed for the bondage and h cived: & their crye for the bondage came vp vnto God.

cije vnto hi, Then God heard their mone, and God 1emembred his couenant with Abraham,

Izhák, and Iaakób.

25 So God loked vpon the children of Ifraéland God had respect vnto them.

CHAP. III.

Moses kepeth shepe, and God appeareth unto him in a bushe to He sendeth him to deliner the children of Ifvail. 14 The name of God 16 God teacheth him what 14 And God answered Moses, I = AM a The God &

W Hen Mofés kept the shepe of Ie-thró his father in lawe,Priest of fide of the defert, and came to the Mountaine of God, b Horéb,

Then the Angel of the Lord appeared vnto him in a flame of fyre, out of the middes of a c bushe: & he loked, & beholde, the bushe busned with fyre, and the bushe was not consumed.

Therefore Moses said, I wil turne alide now, & fe this great fight, why the bushe

burneth not.

d Whome he 4 And when the d Lord faw that he turned alide to le, God called vnto him out of the middes of the bushe, and said, Mosés, 17 Moles. And he answered, I am here.

Then he faid, Come not hither, e put thy shooes of thy fete: for the place whereon thou standest is f holy grounde.

Becanse of Moreouer he said, * I am the God of thy father, the God of Abraham, the God of 18 Izhák,& the God of Iaak ób. Then Mosés hid his face: foi he wass afiaied to lokè vpon God.

Then the Lord faid. I have furely sene the trouble of my people, which are in Egypt, & haue heard their ciye, because of their h taskemasteis: for I knowe their 19 forowes.

Therefore I am come downe to deliuer 20 Therefore wil I stretch out mine had place where them out of the hand of the Fgyptians, and smite Egypt with all my wonders, we they shulde them out of the hand of the Fgyptians, and to bring them out of that land into a good lad & a large, into a lad that ! floweth with milke & hony, even into the pla- 21 And I wil make this people to be fauoce of the Canaanites, and the Hitrines,& the Amorites, and the Perizz tes, and the

Hiuites, and the Iebulites.

k And now lo, the cive of the children k He heard of Israel is come vnto me, and I have also now he wolde fenc the oppression, wherewith the Egyp- renenge k tians oppresse them.

10 Come now therefore, and I wil fend thee vnto Pharaoh, that thou maiest brig my people the children of Isiael out of

Egypt.

22 And she bare a sonne, * whose name he 11 Sbut Moses said vnto God, Who am ! I, I the duch not that I shulde go vnto Pharaoh, and that God, but ac-I shulde bring the children of Israel out knowledgeth of Egypt?

with thee: & this shalbe a toke vnto thee, weakenes, ner that I have set thee, After that thou haste Pharaons 17. broght the people out of Egypt, ye shal serue God vpon this Mountaine.

Then Moses said vnto God, Beholde, when I shal come vnto the children of Is-

raél, and shal say vnto them, The God of your fathers hathe sent me vnto you: if thei say vnto me, What is his Name what

answere shal I give them?

THAT I AM. Also he said, Thus have ener befhalt thou say vnto the children of Isaael, be: y God al.

I A M hathe sent me vnto you.

be: y God al.

whome all

Midian, & droue the flocke to the backe 15 And God spake further vnto Moses, things have Thus shalt thou say vnto the children of & God of mee Israel, The Lord God of your fathers, cie mindetil the God of Abraham, the God of Izhak, Reuel 1,4. and the God of Iaakob hathe fent me vnto you: this is my Name for euer, & this is my memorial vnto all ages.

16 Go and gather the Elders of Israel together, & thou shalt say vnto them, The Lord God of your fathers, & God of Abiahám, Izhak, & Iaakób appeared vnto me,& faid," I haue fur ely remebred you, "Ei, in vifuing & that which is done to you in Fgypt.

Therefore I did say, I wil bring you out of the affliction of Egypt vnto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, & the Hiuites, and the Iebusires, vnto a land that floweth with milke and hony.

Then shal ther obeie thy voyce, & thou and the Elders of Isiael shal go vnto the King of Egypt, and saie vnto him, The Lord God of the Ebrewes hathe" met w 101, 1101 and vs: we pray thee now therefo: e, let vs go vare vs thie dayes iouiney in the wildeines, that we may o sacrifice vnto y Lord our God. o Becan'e E

But I knowe, that the King of Egypt gypt was till of reolatine, vil not let you go, but by strong hand. God wolder as wil not let you go, but by ft1 ong hand.

I wil do in the middes thereof: and after ferie him pitthat shal he let you go.

ted of the Egyptians: fo that when ye go. ye shal not go emptie.

for, for with in she defert a It was to called after § lanc was gué b Called aifo 2

c This figurfieth that the Church is not ficr of athictions, b cause 3 God is in the middes therot

called the Angcl, verf 2

e Refigne shy 5 Ruth 4,7 10f Mat 22,32. att 7,32.

g For finne caufeth man to teare Gods mflice

h Whole cru elete was in-

a Mofte pleas Lings

may not be fol lowed gene-rally schogh at Gods coman-demet ther did it mally, receiuing fome re compense of their labours.

P This exaple 22 P For euerie woman shal aske of her neighbour, and of her" that forourneth in her house, iewels of siluer and sewels of 14 golde & raiment, & ye shal put them on your fonnes, and on your daughters, and shal spoile the Egyptians.

CHAP. IIII.

Tor, i., whefe bonfe flee forcus- 3 Moses rod is turned into a serpet. 6 His hand is lepross. 9 The water of the river u turned into blood. 14 Aaronu gruen to helpe Mofes. 21 God hardeneth Pharash.25 Hu wife circucifeth her fonne.29 Aaron meteth with Moses, and thei come to the Israelites and

a God beareth 1 Mofes doutig,becau fe he was not al together without faith.

This power 5 to worke mi-

racles was to

confirme his

doctrine, & to

affure him of

his vocation.

Oran hite at

O traite worder

the first figne.

e Because the-

fe thre figues shulde be fuf-

fierent wirnef. fes to proue y

deliner Gods

"Ebr. from ye-

Berdar, to yer

people

yetterday

farme.

L lo, thei wil not beleue me, nor hearken vnto my voyce: for thei willfay, The Lord hathe not appeared vnto thee.

2 And the Lord faid vnto him, What is, y in thine had? And he answered, A rod. 18 Therefore Moses went and returned Then said he, Cast it on the grounde. So he cast it on the grounde, and it was turned into a serpent: and Moses sled from it.

4 Againe the Lord said vnto Mosés, Put forthe thine had, and take it by the taile. Then he put forthe his hand and caught 19 (For the Lord had said vnto Mosés in it, and it was turned into a rod in his hand.

Do this that thei may beleue, that the Lord God of their fathers, the God of 20 Then Mosés toke his wife, and his son-Abrehám, the God of Izhák, & the God of Iaakób hathe appeared vnto thee.

¶And the Lord said furthermore vnto him, Thrust now thine hand into thy bo- 21 And the Lord said vnto Mosés, When he wroght the miracles. fome. And he thrust his hand into his bofome, and when he toke it out againe, bcholde, his hand was leprous as inowe.

7 Moreouer he said, Put thine hand into thy bosome againe. So he put his had into his bosome againe, & pluckt it out of his 22 Then thou shalt say to Pharaoh, Thus willo Satan to bosome, and beholde, it was turned againe as his other flesh.

8 So shal it be, if thei wil not beleue thee, 23 nether obey "the voyce of the first signe, yet shal thei beleue for the voyce of the seconde signe.

fignes, nether obey vnto thy voyce, then shalt thou take of the c water of the riuer, and powie it vponthe drye land: fo 25 Then Zipporantoke a sharpe knife, and ting his Sacrathe water which thou shalt take out of the river, shalbe turned to blood vpon the drye land.

10 But Mosés said vnto the Lord, Oh 26 my Lord, I am not eloquent," nether at any time haue bene, nor yet fince thou haste spoken vnto thy seruant : but I am 27 Then the Lord said vnto Aarón, Go "flow of speache and flow of tongue.

11 Then the Lord faid vnto him, Who hathe given the mouth to man? or who hathe made the dome, or the deafe, or himy feeth, or the blinde have not I the Lord?

Mat.10,19. 12 Therefore go now, and * I wil be with thy mouth, & wil teache thee what thou 29 So went Moses and Aarón, & gathered

But he faid, Oh my Lord, lend, I pray 30 And Aaron tolde all the wordes, which

thee, by the hand of him, whome y 4 shul- or, miniferte dest send.

Then the Lord was every angry with or some other that is more Moses, and said, Do not I knowe Aaron mete then I thy brother the Leuite, that he him felfe though we final speaker for lo, he cometh also for the mely to an to mete thee, and when he feeth thee, he gre, yet he will he all he reach wilbe glad in his heart.

Therefore thou shalt speake vnto him, & f put these wordes in his mouth, and I f Thou shale wilbe with thy mouth, and w his mouth, what to fay. and wil teache you what ye oght to do.

Hen Moses answered, and said, a But 16 And he shalbe thy spokesman vnto the people: he shalbe, even he shalbe as thy mouth, & thou shalt be to him as & God. g Meaning as

Moreovery shalt take this rod in thine lor and ful of hand, wherewith thou shalt do miracles. Gods Spirit.

to Iethró his father in lawe, & faid vnto him, I pray thee, let me go, and returne to my "brethien, which are in Egypt, and "Ot, tinffiles. fe whether thei be yet aliue. Then Iethio & liguage said to Moses, Go in peace.

Midian, Go, returne to Egypt: for thei are all dead which went about to kil thee)

nes, and" put them on an affc, and retur- "Ebr canfed ned towarde the land of Egypt, & Moses them to ride. toke the h rod of God in his hand.

thou art entred and come into Egypt againe, se that thou do all the wonders before Pharaoh, which I have purchased the is by receiving my form and he is by receiving my form and delivering him fore Pharaoh, which I haue put in thine

faith the Lord, Ifrael is my fonne, ene my increase his * first borne.

Wherefore I say to thee, Let my some moste dere vago, that he may ferue me: if thou refuse to to him. let him go, beholde, I wil flay thy fonne, euen thy first borne.

9 But if thei wil not yet beleue these two 24 And as he was by the way in the ynne, the Lord met him, and I wolde haue kil- I God pusifisled him.

m cut away the fore skinne of her sonne, in This ace and east it at his fete, and said, Thou art in was extraor-dinarie: for dede a bloodie housband vnto me.

So"he departed fro him. Then she said, God enen the O bloodie housband (because of the cir-required it. cumcition)

mete Mosés in the wildernes. And he wet and met him in the "Mount of God, and "or, Horit. killed him.

28 Then Moses tolde Aaión all the wordes of the Lord, who had fent him, and all the signes wherewith he had charged him.

all the Elders of the children of Ifrael.

Mofés was fe-

"Ebr heanir of

₫ 12,13.

the Lord had spoken vnto Moses, and he did the miracles in the fight of the peo-

n So that Mo- 3t fes had now experience of Gods promes haue good fuc

And the people beleued, and when they heard that the Lord had visited y children 15 of Israel, and had loked vpon their tribu lació, they bowed downe, & worshipped.

CHAP. V.

3 Moses and Aaron do their message to Pharaoh, who letteth not the people of Israel departe but oppresseth them more and more 20 They trye out upon Moses & Aarón therefore, and Moses complaineth to God.

2 Faith ouer-& faid to a Pharaoh, Thus faith the commeth fea-Lord God of Israel, Let my people go, re-and maketh men bolde in their vocatio. b And offre fa in the wildernes. grifice.

2 And Pharaoh faid, Who is the Lord, y I shulde heare his voyce, & let Israél go? I knowe not the Lord, nether wil I let If-

raél go.

Or, God hashe

"Ebr left beme-

te vs with pe-

Bilence.

3 And they faid, We worthip the God of § dates tournet in the defett and to facrifice vnto the Lord our God, lest " he bring vpon vs the pestilence or sworde.

The faid the King of Egypt vnto them, Mosés and Aaron, why cause ye the peo. ple to cease from their workes? get you to

your burdens.

5 Pharaoh faid furthermore, Beholde, mu- 22 e As thogh yo che people 13 now in the land, & ye emake them leave their burdens.

> 6 Therefore Pharaoh gaue commademét the same day vnto the taskemasters of the 23 For since I came to Pharaoh to speake their due people, and to their dofficers, saying,

d Which were of the Ifrae lites and had charge to fe them do their worke.

Ye shal giue the people no moie strawe, to make bricke (as in time past) but let them go and gather them straw them sel-

8 Notwithstanding lay vpon them the no bre of bricke, which they made in time past, diminish nothing thereof: for they be idle, therefore thei ciye, saying, Let vs go to offre factifice vnto our God.

e The more 9 Lay more worke vpon the men, and caufe them to do it, and let them not regarde f vaine wordes.

helpe for Moses & to Then went the taskemasters of y people, saying, Thus saith Pharaoh, I wil giue you no more straw.

11 Go your selues, get you straw where ye can finde it, yet shal nothing of your labour be diminished.

throughout all the land of Egypt, for to gather stubble in stede of straw.

3 And the talkemasters hasted the, saying, Finish your daves worke "euerie dayes ; So I haue also heard the groning of the is conftant & nil personne talke, as ye did when ye had straw.

And the officers of the children of Israél, which Pharaohs taskemasters had set

ouer them, were beaten, and demanded, Wherfore haue ye not fulfilled your taske in making bricke yesterday and to day, as in times past?

The the officers of the childre of Israél came, & cryed vnto Pharaoh, fayig, Wherefore dealest thou thus with thy fer

16 There is no straw given to thy servants, and they say vnto vs, Make bricke: and lo, thy servants are beaten, and thy people is 101, 121 people

Hen afterward Moses & Aaron went 17 But he said, "Ye are to muche idle: the- "Els idle, ye refore ye say, Let vs go to offre facrifice to are idle the Lord.

that they maie b celebrate a feast vnto me 18 Go therefore now & worke : for there shal no straw be given you, yet shal ye deliuer the whole tale of bricke.

> 19 Then the officers of the children of If-1ael fawe the felues in an euil cafe, because 'or, lotel fad it was faid, Ye shal diminish nothing of faid. your bricke, nor of euclie dates talke,

Ebiewes: we pray thee, fuffre vs to go thre 20 And they met Moles & Aaion, which stode in their way as they came out from

Pharaoh,

21 To whome they faid, The Lord loke vpon you and judge: for ye haue made our fauour to * Hincke betore maraon & before his feruants, in that ye haues put a 34.30.
g It is agricforeda in their hand to flay vs. sauour to * stincke before Pharaoh & be- Read. Gen.

Wherefore Mosés returned to § Lord, of God to be and said, Lord, why hast thou afflicted accused of each this people? wherefore hast thou thus sent of their bre-

in thy Name, he hathe vexed this people, and yet thou half not deliueted thy peo-

CHAP. VI.

3 God renueth his promes of the deliverance of the Israe lites 9 Moses speaketh to the Israelites, but they beleue him not . 10 Mofes and Aaron are fent againe to Pharash 14 The genealogie of Reuben, Simeon, and Leui, of whome came Moses and Aaron.

⊣Hế the Lord faid vnto Mofés , Now I shalt thou se, what I wil do vnto Pha raóh:foi by a sti ong hand shal he let them go, and euen "be constreined to drive the "the in a fine out of his land.

ple & their officers out, and tolde the peo 2 Moreouer God spake vnto Moses, and faid vnto him, I am the Lord,

3 And I appeared vnto Abrahám, to Izhák, and to Iaakob by the Name of Almightie for, all fuff-God:but by my Name a Iehouah was I a Wherby he not knowen vnto them.

Then were the people scatted abrode 4 Furthermore as I made my couenat with me in dede y, them to give them the land of Canaan, which he prothe lad of their pilgremage, wherein they fathers: for were strangers:

children of Israel, whome the Egyptians his promes kepe in bondage, & haue remembred my couchant.

fignificth that declareth y he

"Ebr the worke of a dig to his day

cruelly that tyrats rage, y merer is Gods

Aaron

sor,plagues.

neth, as tou-

ward vocation for election to

life euerlaftig is immutable "Ebr. lift vy

c So bard a thing it is to fhewe true o-

bedience yn-

der the croffe.

& Or.barba-

in ipeache & by this worde (vneircumcifed) is fignified the who-

le corruption

of mans natu.

re.
This genealogic sheweth

of whome Mo

fee and Aaron

f for he was

when he ca-

den, Lepit 18,

flied, Nomb.

Prince of In-

dab,Nom 25.

Mcd 94.

game.

mine hand

Exodus.

Wherefore say thou vnto the childre of Israel, I am the Lord, and I wil bring you out from the burdens of the Egyptians, 24 and wil deliver you out of their bondage, and wil redeme you in a stretched out arme, and in great judgementes,

Also I wil brake you for my people, and b He mea- 7 wil be your God : then ye shal knowe y I the Lord your God bring you out from y

burdens of the Egyptians.

I" sware that I wolde give to Abraham, to Izhák andto Iaakób, and I wil giue it vnro you for a possession: I am the Lord.

thus:but thei hearkened e not vnto Moses, for anguish of spirit & for ciuel bodage. 10

11 Go speake to Pharaoh King of Egypt, 29 When the Lord, I say, spake vnto Mosés, that he let the children of Israel go out of

12 But Moses spake before y Lord, saying, Beholde, the children of Israel hearken 30 Then Moses said before the Lord, Be- y people she not vnto me, how then shal Pharaoh heare holde. I am of vncircumcised lippes, and deliuerance me, which am of a vncircumcifed lippes?

rous and rude 13 Then the Lord spake vntoMoses and vn to Aaron, & charged them to go to the chil dren of Israél and to Pharaoh King of Egypt, to bring the children of Israel out

of the land of Egypt.

These be the cheades of their fathers houses: the sonnes of Reuben the sirst borne of Israel are Hanoch and Pallu, Hez- 2 Thou shalt speake all that I commanded speake in my rón and Carmí: these are the families of

Also the sonnes of Simeon: Iemuel & Shaul the sonne of a Canaanitish woma: these are the families of Simeon.

of Leui intheir generacions: Gershon & Koháth and Merari (and the yeres of the life of Leui were an hundreth f thirty and 43 yere olde, feuen yere)

The sonnes of Gershon were Libni & 5 me ito Egypt, 17 Shimi by their families.

> 18 And the sonnes of Kohath, Amram and Izhár, & Hebrón and Vzziél. (& Koháth lived an hundreth thirty and thre yere)

19 Also the sonnes of Meraii were Mahali and Mushi: these are the families of Leui

g Which kin- 20 And Amram toke Iochébed his s fathers de of mariage was after in s lawe forbid-and Moses and Amram lived and I was fifter to his wife, and the bare him Aaron dreth thirty and seuen yere)

h Moses and 21 he were bro-thres childre, ¶Also the sonnes of Izhar: h Kórah, &

Népheg, and Zichrí.

whose rebel- 22 And the somes of Vzziel: Mishael, and

Elzaphán, and Sithií.

Nho was a 23 And Aa on toke Elishéba daughter of Amminadáb, sister of Nahashón to his

wife, which bare him Nadab, and Abiha, Eleazár and Ithamár.

Also the somes of Kórah: Asír, & Elkanáh, & Abiasaph: these are the families of the Korhites.

And Eleazar Aarons sonne toke him one of the daughters of Putiel to his wife, which bare him * Phinehas : these are the Nemarre. principal fathers of the Leuites through out their families.

And I wil bring you into the land which 26 These are Aa on and Moses to whome the Lord said, Bring the childre of Israel out of the land of Egypt, according to their karmies.

ynto you for a polleision: I am the Lord.

9 So Mosés tolde the children of Israel
27 These are y Mosés & Aaron, w spake to great, y they
thus: but thei hearkened anot vnto Mosés,
Pharaoh King of Egypt, that they might be compared to see bring the childre of Israel out of Egypt. mics.

Then the Lord spake vnto Moses, as Andat that time when the Lord spake vnto Mosés in the land of Egypt,

> faying, I am the Lord, speake thou vnto Pharaoh the King of Egypt all that I say 1 The disobevnto thee,

how shal Pharaoh heare me?

cie.

CHAP. VII.

3 God hardeneth Pharaohs heart. 10 Meses and Aaren do the miracles of the serpent, and the blood: and Pha vaobs forcerers do the like.

He the Lord faid to Moses, Beholde, I have made thee Pharaohs a God, & a I have give thee: and Aaion thy brother shal speake execute my vnto Pharaoh, that he suffre the children iudgemets +pof Israel to go out of his land.

Iamín, & Ohad, and Iachin, & Zoar, and 3 But I wil harden Pharaohs heart, and Pharaohs multiplie my miracles and my wondres in

the land of Egypt.

16 These also are the names of the sonnes 4 And Pharaon shal not hearke vnto you, that I may lay mine hand vpon Egypt,& bring out mine armies, eue my people, the childre of Israel out of the lad of Egypt, by great b judgements.

Then the Egyptians shalknow that I am God promi-V Lord, when I stretch forthe mine hand seth agains to vpon Egypt, and bring out the children tharpely the of Israel from among them.

6 So Mofés and Aaron did as the Lord commanded them, even fo did they.

(Now Moses was c foure scoreycre olde, e Moses lined & Agron foure score and thre, when thei in afficience bannificment fpake vnto Pharaoh)

spake vnto Pharaoh)

And the Lord had spoken vnto Moses re he enjoyed

And the Lord had spoken vnto Moses his office to and Aarón, saying,

If Pharaoh speake vnto you, saying, Shewe a miracle for you, then y shalt say vnto Aarón, Take thy rod & cast it before Pharaoh, and it shal be turned ito a serpet. cor, dragme

Then went Molés and Aarón vnto Pharaoh, and did euen as the Lord had commanded: and Aaion caste forthe his

k For their fa

Gods fre mer-

b Toftrengthe Moles faith oppression of his Church.

Gads people.

rod before Pharaoh and before his seruants, and it was turned into a serpent.

11 Then Pha aon called also for the wife men and d sorcerers: and those charmers also of Egypt did in like maner with their enchantements.

eurethe wie- 12 For they cast downe euerie man hisrod, and thei were turned into serpents:but A2rons 10d deuoured their rods.

13 So Pharaohs heart was hardened, & he 2 hearkned not to the, as the Lord had faid.

14 The Lord then faid vnto Mosés, Pha-The Lord then said vnto Mosés, Phages:

taohs heart is obstinat, he refuseth to let 3 And the river shall for all ful of stogges, ca not cause to
ouercome the

the people go.

e faun the rinir Nilus.

A te femeth

re fannes an i

Lambres, read

hee maliciou-

My refift the

gruesh of Goda

cor, heavy and

15 Go vnto Pharaoh in the morning, (lo, he wil come vnto the water) & thou shalt stand & mete him by e the nuers brinke, and the rod, which was turned into a ferpent, shalt thou take in thine hand.

16 And thou shalt say vnto him, The Lord God of § Ebrews hath sent me vnto thee, faying, Let my people go, that they may serue me in the wildernes: & beholde, hi- 5 Also the Lord said vnto Moses, Say therto thou woldest not heare.

17 Thus faith the Lord, In this thou shalt knowe that I am the Lord: beholde, I wil Smite with the rod that is in mine had vpon y water that is in the river, & it shalbe 6 turned to blood.

48 And the fish that is in the river shal dye, and the river shalstinke, & it shal greve y 7 Egyptias to drinke of y water of y riuer.

19 The Lord then spake to Moses, Say vn to Aarón, Take thy rod, & stretch out thi- 8 Then Pharaoh called for Moses & Aane hand ouer the waters of Egypt, ouer their st. eames, over their rivers, and over their pondes, and ouer all pooles of their waters, and they shalbe | blood, and there shalbe blood through out all y land of E-

20 So Mosés and Aarón did eue as the Lord commanded: * and he lift vp the rod, and Imote the water that was in the river in $\tilde{\mathbf{y}}$ fight of Pharaoh, and in the light of his seruants: and all the water that was in the

river, was turned into blood.

f To fignife 21 And the fifth that was in the river dyed, and the river stanke: so that the Egyptias colde not drinke of the water of the river: and there was blood through out all the n So the frogges shal departe fro thee, & land of Egypt.

referration of 22 And the enchanters of Egypt did s like hife wise wheir so ceries: & the heart of Pha wise w their soi ceries: & the heart of Pha 146h was hardened; fo y he did not hear- 12 Then Moses and Aarón went out from ken vnto them, as the Lord had faid.

Then Pharaoh retuined, & wet againe into his house," nether did this yet entre into his heart.

24 Ally Egyptias the digged round about y timer for waters to drinke. for they colde not drinke of the water of the river.

as Andthiscotinued fully seue daies after the Lord had smitten the truer.

CHAP. VIII.

6 Progget are fent. 13 Moses praieth and they dys. 14 Lyce are let, whereby the forcerers acknowledge Gode power 24 t gypt u plagued with nogforn flies. 30 Moses praisth againe: 32 But Pharashs hears u hardsned.

Frerwarde the Lord said vnto Mo-A fés, Go vnto Pharaóh, and tel him, Thus faith the Lord, Let my people go, v they may ferue me:

And if thou wilt not let them go, beholde, I wil smite all thy courrey with a frog- a There if no-

which shal go vp and come into thine greatest power house: and into thy chambie, where thou slepest, and vpon thy bed, & into the houfe of thy feruants, and vpon thy people, and into thine ouens, and "into thy knea- "Or, you the ding troghes.

degh or, tits

Yea, the frogges shal climbe vp vpon thee, and on thy people, and vpon all thy

thou vnto Aaron, Stretch thine hand with thy rod vpon the streames, vpon the riuers, and vpon the podes, and cause frogges to come vp vpon the land of Egypt.

Then Aarón stretched his had vpon the waters of Egypt, and the frogges came IThe feconde plague. b BurGoshen. vp, and couered the land of b Egypt.

And y forcerers did likewise with their where Gods forceries, and broght frogges vp vp6 the was excepted.

land of Egypt.

rón, & faid, Pray ye vnto the Lord that enot lone, but he may take away the frogges from me, the very infi-and from my people, & I wil let the peodles to feke ple go, that they may do facrifice vnto

gypt, bothe in ressels of wood, & ofstone. 9 And Moses said vnto Pharach," As con- "Els Haue this cerning me, euen commande when I shal bon our oues me. praye for thee, and for thy feruants, and for thy people, to destroye the frogges fro thee and from thine houses, that they may remaine in the river onely.

10 Thé he said, To morowe. And he answered, Be it "as y hast said, that thou maiest "Fbr. according knowe, that there is none like vnto the to thy worde.

Lord our God.

from thine houses, and from thy servants, and from thy people: onely they shal remayne in the riuer.

Pharaoh: and Moses cived vnto the Lord cocerning the frogges, which he had fent "on laid mus. vnto Pharaóh.

n And the Lord did according to the faying of Moses; so the frogges & dyed in & In things the houses, in the townes, & in the fields. God of times

And they gathered them togither by heareth the heapes, and the land stanke of them. heapes, and the land stanke of them. heapes, an I the land stanke of them.

15 But whe Pharaoh sawe that he had rest godly.

The fift pla

For shey Palbe

meary, and to house to dringe.

Chap.17.5.

that it was 4 tine miracle, and that God plagued them in that, which was mofte ne-

g In outward appearance. & sirer that the 7, dates were ended.

"Hbr heefet not bu h me at all theremale,

g. iii.

hearkened not vnto them, as the Lord

76 Againe the Lord said vnto Mosés, Say vnto Aarón, Stretche out thy rod,& fmite the dust of the earth, that it may be turned to lyce throughout all the land of

17 And they did so: for Aaron stretched dust of the earth: and lyce came vpo man & vpon beaft: all the dust of the earth was lyce throughout all the land of Egypt.

18 Now y enchaters affaied likewise with 32 Yet Pharaoh k hardened his heart euen k Where God their enchantments to bring forthe lyce, but they colde not. fo the lyce were vpo

man and vpon beast.

Aitie in a thing 10 Then said y enchanters vnto Pharaoh, This is the finger of God. But Pharaohs heart remained obstinat, and he hearckened not vnto them, as the Lord had faid.

> Moreouer the Lord faid to Moses, Rife vp early in § morning, and stand before Pharaoh (lo, he wil come forthe vnto the water) & say vnto him, Thus faith

oor, amultitude beafts, as ferpenss, coc.

I The third plague.

e God confou-

ded their wif-

come & auto-

f They ac-

this was done by Gods pow-er and not by

forcerse

moste vile

21 Els, if y wilt not let my people go, be- 3 holde, I wil fend 'swarmes of slies bothe vpon thee, & vpon thy feruants, and vpon thy people, & into thine houses: and the houses of the Egyptias shalbe ful of swar-

22 But the land of Goshen, where my peobethere, y thou maiest knowe that I am the Lord in the middes of the earth.

Or, Land of E. Sype

Mr,I wil fept-

ple from thy people: to morowe shal this miracle be.

IThe fourthe plague.

- 24 And the Lord did so: for there came 7 great swarmes of flies into the house of Pharaoh, and into his servants houses, so that through all the land of Egypt the earth was corrupt by the swaimes of flies. 8
- 25 Then Pharaoh called for Moses and Aarón,& said, Go, do sacrifice vnto your God in this land.
- 26 But Mosés answered, It is not mete to do fo: for then we shulde offre vnto the 9 g For the E-Lord our God that, which is an 3 abominacion vnto the Egyptians. Lo, can we facrifice the abominacion of the Egyptians before their eies, and they not stone vs?

Let vs go thre dates tourney in the defeit, & facrifice vnto the Lord oui God, as he hathe commanded vs.

h So ywicked 28 And Pharaoh faid, I willet yougo, y ye may facrifice vnto the Lord your God 11 in the wildernes: but h go not farre away, pray for me.

gruen him, he hardened his heart, and 29 And Moses said, Beholde, I wil go out from thee, and pray vnto the Loid, that v swarmes of flies may departe fro Pharaoh, from his seruants, and from his people tomorowe:but let Pharaoh fi o henceforthe deceme no more, in not suffring y Hecolde not madge his people to sacrifice vnto the Lord.

30 So Mosés went out from Phaiaoh and he charged hi

prayed vnto the Lord.

out his hand with his rod, and smote the 31 And the Lord did according to § saying of Mosés, and the swarmes of flies departed from Pharaoh, from his seruants, and frő his people, & theie remained not one.

then also, & did not let the people go.

heart, but yet famedly

giueth not faith, no mira cles can prenaile.

CHAP. IX.

1 The moraine of beastes 10 The plague of botches & sores 23 The horrible haile, thundre, and the lightening. 26 The land of Goshen ever 15 excepted 27 Pharaobio fesseth bus wickednes 33 Moses prasetts for bim, 35 Tet u he obstinat.

Hen the Lord faid vnto Mofés, Go to Pharaoh, and tel him, Thus faith § Lord God of the Ebrewes, Let my people go, that they may serue me.

y Lord, Let my people go, that they may 2 But 1f thou refuse to let them go, & wilt

yet holde them stil,

Beholde, the hand of the Lord is vpo thy flocke which is in the field: for vpon y horfes, vpon the afles, vpon the camels, vpon the cattel, & vpo the shepe shalle a migh- | The sit plan ty great moraine.

mes of flies, and the grounde also whereon they are.

But the land of Góshen, where my people are, wil I cause to be wonderful in that day, so that no swarmes of flies shall shall be after the beastes of Israél, and the beastes clare his heading mile midgement of Egypt: so that there shall nothing dye against his entire that day, so that no swarmes of flies shall shall be after the beastes of Israél, and the beastes of I

Tomorowe the Lord shal finish this thing

21 And I wil make a deliuerace of my peo- 6 So the Lord did it on the morowe, & all the cattel of Egypt dyed:but of the cattel of the children of Israel dyed not one.

Then Pharaoh b fent, and beholde, there b In to the lad was not one of the cattel of the Ifraelites of Goffie, whe dead:and the heart of Pharaoh was obsti- tes dwelled nat, and he did not let the people go.

¶ And the Lord said to Mosés & to A2rón, Take your handful of asshes of the 101, imbers. fornace, and Moses shal sprinkle them towarde the heauen in the fight of Pha-1aóh,

And they shalbe turned to dust in all the land of Egypt: & 1t shalbe as a scab breaking out into blifters vpon man and vpon beast throughout all the land of Egypt.

ro Then they toke asshes of the fornace, and stode before Pharaoh: and Moses sprinkled them towarde the heauen, and there came a scab breaking out into bli- The fixt plasters vpon man, and vpon beaft.

And the forcerers colde not it ad before Moses, because of § scab: for the scab was vpon the enchanters, & vpon all the E-

gyptians wor-thipped divers beafts, as the oxe, the shepe & fuche like, lites offred un 27 facrifice

prescribe voto Gods messengers how far re they fall

gyp-

gyptians.

12 And the Lord hardened the heart of Pharaoh, and he hearkened not vnto the, *as the Lord had faid vnto Moses.

13 Also the Lord said vnto Moses, Rise vp earely in the moining, and stand before Pharaoh, and tel him, Thus faith the Lord God of y Ebrewes, Let my people 29 Then Mofés said vnto him, Assone as I

go, that they may serue me.

14 For I wil at this time fend all my plac So that this gues vpon thine heart, and vpon thy ferne oune conuants,& vpon thy people, that thou maicodemne thee est know that there is none like me in all or ingratitude & malice

> 15 For now I wil stretche out mine hand, that I may simite thee & thy people with 31 (And the flaxe, and the barly were smit- whether have the pestilence: & thou shalt perish from the earth.

Rom 9.17. Or, to Stene d That is, y all the world may power in ouer coming thee

Chat 4,21.

16 And in dede, *for this cause haue "Iap- 32 But the wheat & the rye were not smitpointed thee, to "shewe my power in thee, & to declare my & Name throughout all 33

magnifie my 17 Yetthou exaltest thy selfe against my people, and lettest them not go.

18 Beholde, tomorowe this time I wil cause to raine a mightie great haile, suche as was not in Egypt fince the fundatio thereof was laid vnto this time.

e Here we se, 19 Send therefore now, and e gather thy cattel, and all that thou hast in the field: wrath be kindeled, yer thefor vpon all the men, & the beaftes, which re is a certein are foundern the field, and not broght ed cuen to his home, the haile shal fall vpon them and they shal dye.

20 Suchethen as feared the worde of the Lord among the servantes of Pharaoh, made his seruants & his cattel slee into the houses:

bears to f The worde of the minister

mercie fliew

ennemics

"Ebr fei net his 21 But suche as "regarded not the f worde of the Lord, left his scruants, and his cattel in the field.

worde of God 22 And the Lord faid to Mosés, Stretche forthe thine had toward heaven, that the- 2 And that thou maiest declare in the sea- a The miracles re may be haile in all the land of Egypt, vpon man and vpon beaft, and vpon all v herbes of the field in the land of Egypt.

23 Then Moses stretched out his rod toward heaven, and the Lord sent thundre & haile, and "lightening vpon the groun- ; Then Mosés and Aarón came vnto Phade:and the Lord caused haile to raine vpon the land of Egypt.

24 So there was haile, & fire mingled with the haile, so gireuous, as there was none throughout all the land of Egypt, fince it was a nation.

er, fince se was enbabused

The feuenth

piague

- 25 And the haile smote throughout all the lấd of Egypt all that was in § field, bothe man and bealt: also the haile smote all § 5 herbes of the field, and brake to pieces all the trees of the field.
- 26 Onely in the land of Goshen (where the children of Isiael were) was no haile. 27 Then Pharaoh sent and called for Mo-

ses and Aaron, and said vnto them, Is ha- some such their une now sinned: the Lord is righteous, but sinnes to their I and my people are wicked.

28 Pray ye vnto y Lord (for it is ynough) not beleue to that there be no more"mightie thunders from & haile, and I willet you go, and ye shal "tor. God. tary no longer.

am out of § citie, I wil spreade mine handes vnto the Lord, and the thunder shal cease, nether shal there be any more harle, that thou maiest know that the earth is the Lords.

30 Now I knowe that thou, and thy feruates feare the Lord God, h before I play . h Meaning, \$

ten: for the barly was eared, and the flaxe their request, was bolled.

Or late foreste

ten, for they were "hid in the grounde)

Then Moses went out of the citte from Pharaoh & spied his hands to the Lord, and the thundre and the haile ceased, nether rained it vpon the earth.

34 And when Pharaoh saw that the raine and the haile and the thundre were ceafed, he sinned againe, and hardened his heart bothe he, and his seruants.

35 So the heart of Pharaoh was hardened: nether wolde he let the children of Isiael go, as the Lord had faid "by Mofés.

"El by the had of Mofes.

CHAP. X.

⁷ Pharaohs scruants counsel him to let the Israelites departe 13 Greshoppers destroye the court ey.16 Pharach confesset his sinne 22 Darckenes is sent 28 Pharach forbiddeth Moses to come any more in his presence.

Gain the Lord said vnto Mosés, Go A to Pharaóh : fór * I haue hardened *Chap.4,24,* his heart, & the heart of his seruants, that I might worke these my muacles "in the 101, in hu premiddes of his realme.

ies of thy fonne, and of thy fonnes fonne, faulde be to what things I have done in Egypt, & my sheld be spoke

miracles, which I have done among of for euer where allowe them: that ye may know that I am the fe & ouette of

1aóh , and faid vnto him , Thus faith the Lord God of the Fbrewes, How log wilt thou refuse b to humble thy selfe before b. The end of me Let my people go, that they may ferue me.

afficions is,
to humble our
felnes & time

But if thou refuse to let my people go, der the hand beholde, tomorowe wil I bring "greshop-"

On Journal of God

On Journal of God

On Journal of God pers into thy coastes.

And they shal couer the face of the earth, that a man can not fe the earth: and they fhal eat the refidue which icmaineth vnto you, and hathe escaped from the haile: & they shal cat all your trees that bud in the field.

paiets toward

Or fuare Meaning, the

occation of all

thefe cuils : fo are the godlie

wolde y Lord were no more

toward you,

go e Punishemet

is prepared for

read, Ye entend

I The eight plague.

che so remaine

affectioned

seruants houses, and the houses of all the Egyptians, as nether thy fathe s, not thy fathers fathers haue sene, fince the time they were vpon the earth vnto this day. hopper in all the coast of Egypt. or grauel is redistanced. So he returned, and went our from Pha- 20 But the Lord hardened Pharaohs he call it y Sea of they were vpon the earth vnto this day.

Then Pharaohs seruants said vnto him, How log shal he be an offence vnto vs? 21 let the men go, that they may ferue the Lord their God: wilt thou first knowe y Egypt is destroyed?

euer charged. Egypt is delitoyeds as Elias was 8 So Moses and Aaron were broght agai- 22 ne vnto Pharaoh, & he faid to them, Go, fine the Lord your God, but who are

they that shal go? 9 And Moses answered, We wil go with 5 23 No man saw an other, nether rose vp fro yong and with our olde, with our fonnes and with our daughters, with our shepe and with our cattel wil we go: for we must celebrate a feast vnto the Lord.

And he faid vnto them, Let d the Loid d That is, I 10 so be with you, as I wil let you go and your children: beholde, for e euil 1s befoie your face.

ded to let you it It shal not be so: now go ye that are me, and serue the Lord: for that was your delire. Then they were thrust out from Pharaohs pielence.

somemischief. 12 After, V Loid faid vnto Moses, Stretch out thine hand vpon the land of Egypt for the grefnoppers, that they may come vpon the land of Egypt, and eat all the herbes of the land, even all that the haile hathe left.

3 Then Mosés stretched forthe his rod vpon the land of Egypt: and the Lord broght an East winde vpon the land all that day, and all that night: and in the morning y East winde broght the | grefhoppers.

14 So the greshoppers went vp vpo all the land of Egypt, and "remained in all quarcor, be caused ters of Egypt : fo grieuous greshoppers, like to these were neuer before, nether after them shalbe suche.

15 For they couered all the face of y earth, 1 so that the land was darcke: and they did eat all the herbes of the land, and all the fiutes of the trees, which y haile had left, for there was no grene thing left vpon the trees, nor among y herbes of the field throughout all the land of Egypt.

Therefore Pharaoh called for f Mosés and Aaron in haste, and said, I have sinned against the Lord your God, and against you.

17 And nowe forgiue me my finne onely this once, and pray vnto the Lord your God, that he may take away from me this death onely.

18 Mesesthen went out from Pharach, and 4 praied vnto the Lord.

6 And they shal fil thine houses, & all thy 19 And the Lord turned a mightie stiong West winde, and toke away the gresnoppers, and violently cast the into the sied g The water Sca, fo that there remained not one gref- cause the sand

art, and he did not let the children of Is- bulrusines.

Againe the Lord said vnto Moses, Stretch out thine hand toward heauen. y there may be vpon v lad of Egypt daick-

nes, euen darcknes that may be i felt. Then Moses stretched forthe his hand toward heaven, and there was a | blacke | The ninthe * darcknes in all the land of Egypt thre Wifd 17,22.

the place where he was for thre dayes: but Wife is, all the children of Isiael had light where they dwclt.

Then Pharaoh called for Moses and faid, Go, serue the Lord: onely your shepe and your cattel shal abide, and your children shal go with you.

25 And Moses said, Thou must give vs also facrifices, and buint offlings that we may do sairifice vnto the Lord our God.

26 Therefore our cattel also shal go w vs: there shal not an hoose be left, for the- iThe ministers reof must we take to serve the Lord our not to yeade God: nether do we knowe k how we shal one sote to the serue the Lord, vntil we come thither. ching their

27 (But y Lord hardened Pharaohs heart, k That is, with and he wolde not let them go)

28 And Pharaoh faid vnto him, Get thee or how many. fró me:loke thou se my face no more:for whenfoeuer thou commelt in my light, thou shalt I dve.

29 Then Moses said, Thou hast said wel: Moses instryce from henceforthe wil I fe thy face no- gain his owner more

CHAP: XI.

God promiseth their departure a He willeth them to borrow their neighbours sewels. 3 Moses was estemed of all faue Pharach.s He signifieth the death of the first borne.

TOw(the Lord had faid vnto Mo-V ses, Yer wil I bring one plague more vpon Phataoh, and vpon Egypt: after that he wil let you go hence : when he letteth you go, he shal a at once chase you a Without and

2 Speake thou now to the people, that eue- violence rie man" require of his neighbour, and e- ron, benrowe. uerie woman of her neighbour *iewels Chap. 3,222 of filues and sewels of golde.

And the Lord gaue the people fauour in the fight of the Egyptians : also * Moses &a.4,& was verie great in the land of Egypt, in the fight of Pharaohs feruants, and in the fight of the people

Also Mosés said, Thus saith y Lord, About midnight wil I go out into § mid-

h Because It-

what beaftes

I Thogh befor to pur himte

The worked 16 rie feke to Godsministers for helpe, albest they hate A description

& From the

hieft to the

C That is, vn-

ner el y power

and gouerne-

d God harde-

neth the hear-

glorie thereby might be the

fortne,rom 9.

more fer

ment

lowest

des of Egypt.

5 And all the first borne in the land of Egypt shaldye, fio the firstborne of Pharaoh that sitteth on his thione, vnto the 10 And ye shal reserve nothing of it vnto firstborne of the maid servant, that is at b the mille, & all the first borne of beastes.

6 Then there shalbe a great crye throughout all the land of Egypt, suche as was 11

neuer none like, nor shalbe.

7 But against none of the children of Israel shal a dog moue his tongue, nether against man noi beast, that ye may knowe 12 For I wil passe through the land of E- passeouer, but that the Lord putteth a difference betwene the Egyptians and Israel.

8 And all these thy sequences shal come downe vnto me, and fall before me, faying, Get thee out, and all the people that 13 And the blood shalbe a token for you not proceed to c are at thy fete, & after this wil I depart. So he wet out from Pharaoh very angry.

9 And the Lord faid vnto Moses, Phaiach shal not heare you, d that my wonders may be multiplied in the land of Egypt.

bat, that his to So Moses and Aai on did all these wonders before Pharaoh: but the Lord hardened Pharaohs heart, and he suffred not the children of Israel to go out of his land.

CHAP. XII.

s The Lordinstituteth the Passeoner. 26 The fathers must teache their children the mysterie thereof 29 The first borne are slaine 31 The Israelites are driven out of the land. 31 The Egyptians respoiled 37 The nombre that departeth out of Egypt. 40 Howlong thet were in Egypt

Hen the Lord spake to Moses and to Aaton in the land of Egypt, saying, This a moneth shal be vnto you the beginning of moneths: it shalbe to you the

first b moneth of the yere.

Speake ye vnto all the Congregacion of Israel, saying, In the tenth of this moneth let euerre man take vnto him a lambe according to the house of the fathers, a labe for an house.

If the housholde be to litle for the lambe, he shal take his neighbour, which is next vnto his house, according to the nobre of the persones: euerie one of you, according to his d eating shal make your compt for the lambe.

cat the lambe, 5 Your lambe shalbe without blemish, a male of a yere olde: ye shal take it of the lambes, or of the kiddes.

6 And ye shal kepe it vntil the fourtenth day of this moneth . then e all the multikilıt" at euen.

the two two the 7 After thei shal take of the blood & strike it on the two postes, and on the vpper eat it.

> 8 And thei shal eat the flesh y same night, roste with fyre, & vileauened bread with Lower berbes thei shal eat it.

9 Eat not thereof rawe, boiled nor fodde in water, but roste with fyre, both his shead, s Thatis, all his fete, and his purtenance.

the morning: but that, which remaineth of it vnto the morowe, shal ye burne with

And thus shal ye eat it, Your loynes gn ded, your shoes on your fete, & your Raues in your hands, and ye shal eat it in haste; for 8 it is the Lords Passeouer.

gypt the same night, and wil smite all the signified it as first boine in the land of Egypt, bothe man or the thing and beast, and I wil execute sudgement their do represent the gods of Egypt. I am the Lord. sent, but significant the same than the same their same sa

vpon the houses where ye are: so when I idoles fe the blood, I wil passe ouer you, and the plague shal not be vpon you to destruction, when I smite the land of Egypt.

14 And this day shalbe vnto you a reme- h of the bebrance: and ye shalkepe it an holy feast for your delivnio the Lord, the oughout your general ucrance. cions: ye shal kepe it holy by an ordinance for euer.

Seué daies shal ye eat vnleauened bread, Christs commingifor them & in any case ye shal put away leauen the ceremonies trit day out of your houses: for whose- had an end. uer eateth leauened bread from the first day vntil the seuenth day, that persone shal be cut of from Israél.

16 And in the fiist day shalbe an holy affem- oor, eatling to. blie: also in the seventh day shal be an ho-gether of ly affemblie vnto you : no worke shalbe god to frie done in them, faue about that which euerie man must eat: that onely may ye do.

17 Ye shalkepe also the feast of vnleauened bread: for that fame day I wilbring your armies out of the land of Egypt: therefore ye shal observe this day, throughout your posteritie, by an ordinance for euer.

In the first moneth and the fourtenth day of the moneth at k euen, ye shal eat k For molde vnleauened bread vnto the one and twentieth day of the moneth at euen.

19 Seuen dayes shal no leauen be founde in next day at your houses: for whosoeuer eateth leaue- fame time ned bread, that persone shalbe cut of fro the Congregacion of Israél: whether he be a stranger, or borne in the land.

20 Ye shal eat no leauened bread: but in all your habitacions shal ye eat unleauened bread.

tude of the Congregacion of Isiael shal 21 The Moses called all the Elders of Israel, and faid vnto them, Chose out and take you for euerie of your housholdes a lambe, and kil the Passeouer.

doore post of the houses where thei shal 22 And take a * bunche of hyssope, and Ebr. 11.28. dip it in the blood that is in the bassen,& ftrike the lintel, and the "doic chekes with "Or, iranfout, the blood that is in the bassen, & let none poste of you go out at the done of his house, vn-post

that may be

g The lambe was not the

That 15, vatil

a Called Ni- 2 fan, conteinig parte of Mar-che &parte of April b As touching 3 the observaas for other policies, their Septembre

c As § fathers of § houshol-de had great or fmale tamilies.

d He shal take fo many as are futficient to

e Euerie one in his house.

"Ebr betwene

til the morning.

23 For the Lord wil passe by to smite the Egyptians : and when he feeth the blood 39 And thei baked the dowe which thei vpon the lintel & on the two dore chekes, the Lord wil passe ouer the dore, & wil not suffre the 1 destroyer to come into your houses to plague you.

In The Angel fent of God to kil the first berne

Therefore shal ye observe this thing nes for euer.

Or ceremonie. 10/2.4.1.

m The ladd of 25 And when ye shal come into the m land, which the Lord wil giue you, as he hathe 41 And when the foure hundreth & thirty gala 3477. promised, then ye shalkepe this seruice.

26 *And whe your children alke you, What feruice is this ye kepe?

Then ye shal say, It is the sacrifice of the Lords Passeouer, which passed ouer the houses of the children of Israel in Egypt, when he smote the Egyptians, and

n Thei gaue a bowed them selves, and worshipped.

So the children of Israel went, and did benefits.

as the Lord had comments. Aa: ón: so did thei.

gue.

W'ifd 18.5.

Chap 11,4. 29 Now at * midnight, the Lord | smote all the fustborne in the lad of Egypt, fro the firstborne of Pharaoh that sate on his 45 A stranger or an hyred servant shal not throne, vnto the first borne of the captine that was in prison, and all the firstborne 46 *In one house shal it be eate: thou shalt Nombr 9,12. of bealtes.

> 30 And Pharaoh rose vp in the night, he, and all his servants & all the Egyptians: 47 All the Cogregacion of Israel shal oband there was a great crye in Egypt: for there was o no house where there was not 48 But if a stranger dwel with thee, & wil one dead.

Of these houses, wheria

any firstborne was ether of 31 And he called to Moses and to Aaion by night,& faid, Rife vp, get you out fio among my people, bothe ye, and the children of Israel, and go serue the Lord as ye haue faid.

Pray for me

because thei wolde send them out of the land in haste: for thei said, We dye all.

before it was leauened, euen their dowc bounde in clothes vpon their shulders.

And the children of Israel did according to the saying of Moses, and thei asked of the Egyptians * iewels of filuer & iewels of golde, and raiment.

Ø 11,2. 36 And the Lord gaue the people fauour in iosh.24.6. the fight of the Egyptians: and thei "gia-Or leat them ted their request: so thei spoiled the E- 1 gyptians.

beside children.

t Which were the Andr a great multitude of fundry for- 3 Then Moles said vnto the people, *Re- Exod 23.13. tes of people went out with them, and

shepe, and beues, & cattelin great abun-

broght out of Egypt, & made vnleauened cakes: for it was not leauened, because their were thrust out of Egypt, nether colde they tary, nor yet prepare them selues vitailes.

as an ordinance both for thee and thy fon- 40 So the dwelling of the childre of Israél, while thei dwelled in Egypt, was fou- gen 15,16. te hundreth and thirty yeres.

And when the toure numerous yeres were expired, euen the selfe fame departing sio day departed all the hostes of the Lord vino § departing of § children to § departing of § children to § departing of § children to § tour transfer transfe

42 It is a night to be kept hely to the Lord, from Egypt. because he broght them out of the land are 430 yeres of Egypt: this is that night of the Lord, which all the childre of Israel musti kepe throughout their generacions.

Also the Lord said vnto Moses and A2rón, This is the lawe of the Passeouer: no stranger shal eat thereof.

He derie feruat that is boght for mohe circucifed & onely proney, when thou hast circucifed him, then fesse your reshal he ear thereof.

eat thereof.

cary none of the flesh out of the house, *nether shalye breake a bone thereof. lohn.19,36.

obseiue the Passeouer of & Lord, let him circumcise all the males, that belong vnto him, and then let him come and obsciue it, and he shalbe as one that is borne in the land: for none vncircumcifed persone shal eat thereof.

Take also your shepe and your cattel as 49 One u law shalbe to him that is borne u Thei that ye have said, and departe, and P blesse me in the land, & to the stranger that dwel-holde of God, leth among you.

33 And the Egyptias did force the people, so Then all the children of Israel did as faith and relithe Lord commanded Moses and Aarón: gion. so did thei.

Therefore the people toke their dowe 51 And the selfe same day did the Lord bring the children of Israel out of the land of Egypt by their armies.

CHAP. XIII.

I The firstborne are offred to God. 3 The memorial of their deliverance. 8.14 An exhortacion to teache their children to remembre the deliverance. 17 Why the are led by the weldernes. 19 The bones of Ioseph. 21 The piller of the cloude and of the fire.

Nd the Lord spake vnto Mosés, A faying,

Then the * children of Israel toke their 2 *Sanctifie vnto me all the firstborne: that Chap. 22,29. is, euerie one that first openeth the wombe & 34,19 among the children of Ifrael, as wel of leu 27,26. man as of beaft: for it is mine.

membre this day in the which ye came

att 7.6.

t Except he

nom 3,13 & 8,16 luk 2,23.

Nomb 33.3. 37

Chap 3,32.

q Which was a citie in Go. then, Gen 47,

not borne of the Braclices. iourney from 9 Ramefés to Succoth about fix hundreth thousand men of fote,

West State

"Ebr house of feruants.
a Where their were in mofte b Io fignifie nor leature to 4 leauin their bread

c Containing 5 parte of Mai-the & parte of April, when corne begā to ripe in that countrey

d Bothe the fewenth & the first day were holy, as chap. 7 22,16.

e When thou 8 doest celebrat the feast of an-Icanened

haue continual thereof, as y thing that is in thine hand or before this ac cies.

₫ 34,19. ezech.44,30.

vaderstand of the horfe and other beaftes, which were not offred in Sacrifice h By offring a 12,6 *Or, here after.

Wr,fignes of re-

membrance.

out of Egypt, out of the "house of a bondage: for by a mightie hand the Lord broght you out from thence: therefore no leauened bread shalbe beaten.

This day come ye out in the moneth of

- Now whe the Lord hathe broght thee into the land of the Canaanites, and Hit- 19 (And Moses toke the bones of Ioseph princly, but o. tites, and Amorites, and Hiuites, and Iebusites (which he sware vnto thy fathers, that he wolde give thee, a land flowing with milke and hony)the thou shalt kepe this seruice in this moneth.
- Seuen daies shalt thou eat vnleauened bread,& the deeenth day shalbe the feast of the Lord.
- Vnleauened bread shalbe eaten seuen daies, & there shal no leauened bread be sene with thee, nor yet leaue be sene with thee in all thy quarters.

And thou shalt shewe thy sonne e in 22 *He toke not away the piller of the clou- hear of the funne y day, saying, This is done, because of that which the Lord did vnto me, whe I came out of Egypt.

f Thou thair 9 And it shal be a figne vnto thee f vpon thine hand, & for a remébrance betwene thine eics, that the Lawe of the Lord may be in thy mouth: for by a strong hand the Lord broght thee out of Egypt.

10 Kepe therefore this ordinance in his season appointed from yere to yere.

M And when the Lord shal bring thee into the land of the Canaanites, as he Iwate vnto thee and to thy fathers, & shall giue it thee,

Chap 22,29. 12 *Then y shalt set a parte vnto the Lord 3 all that first openeth the wombe:also euerie thing that first doeth ope the wombe, & commeth forthe of thy beast: the males 4 shalbe the Lords.

g This is also 13 But euer ie first fole of an sasse, y shalt redeme with a lambe: and if thou redeme him not, then thou shalt breake his necke: likewise all the first borne of man 3 among thy fonnes shalt thou h by e out.

cleane beaft in 14 And when tny joint factifice, Leui comorowe, faying, What is this? thou shalt then say vnto him, With a mightie hand the Lord broght vs out of Egypt, out of the house of bondage.

> 15 For when Pharaoh was hard hearted against our departing, the Lord the slewe all the firstborne in the lad of Egypt: fro the firstborne of maneue to the firstborne of beast: therefore I sacrifice vnto § Lord 8 all the males that first open the wobe, but all the hiltborne of my fonnes I redeme.

> 16 And it shalbe as a token vpon thine hand, & as "froutelets betwene thine eies, 9 that the Lord broght vs out of Egypt by a mightie hand.

17 Now whe Pharaoh had let the people go, God caried the not by the way of the Philistims countrey, thogh it were never: 101, because (for God said, Lest y people repent whe thei le i warre, & turne againe to Egypt) i Which the

18 But God made the people to go about Philiftims wolde haue by v way of the wildernes of the red Sea: made against them by stopand the children of Israel went vp k armed out of the land of Egypt.

med out of the land of egypt. med out of the land of Egypt.

with him: for he had made the childre of penly, and as If acl fweare, faying, *God wil furely vi- doeth fignifie, fet in ordre by fite you, and ye shaltake my bones away fine and fine hence with you)

20 So thei toke their iourney from Suc- 10/h,24,32. cóth, and camped in Ethám in the edge of the wildernes.

21 *And the Lord went before the by day Nom.14,14. in a piller of a cloude to leade them the deut 1,13. way, & by night in a piller of fyre to give plat 78,14. them light, that thei might go bothe by 1.cor.10,1 day and by night.

de by day, nor the piller of fyre by night Nebe, 9.19.

from before the people.

CHAP. XIIII.

4.8 Pharaohs heart is hardened, and pursueth the Israelites 11 The Ifraelites Striken with feare murmure against Moses. 21 He deuideth the Sea. 23.27 The Egyptians followe and are drowned.

Hen the Lord spake vnto Mosés, faying,

2 Speake to the children of Israel, that thei a returne & campe before b Pi-hahiroth, a Fro cowarde betwene Migdol and y Sea, ouer against the countrey of the Phili-*Baal-zephon: about it shal ye campe by ftims. b Sorhe Sea

For Pharaoh wil say of the children of the mouteines Israel, Thei are tangled in the land: the and the enge wildernes hathe shut them in.

And I wil harden Pharaohs heart that obejed God he shal follow after you: so I wil e get me liucred honour voon Pharaoh, and voon all his c By punishig hoste: the Egyptians also shal knowe that bellion. I am the Lord: and thei did fo.

Then it was tolde the King of Egypt, that the people fled: & the heart of Pharaoh & of his servants was turned against the people, and they said, Why haue we this done, & haue let Ifrael go out of our feruice?

6 And he made ready his charets, & toke his people with him,

7 And toke fix hundreth chosen charets,& d all the charets of Egypt, and captaines d roseph wellouer euerie one of them.

(For the Lord had hardened the heart of rets there we-Pharaoh King of Egypt, and he followed horiemen, and after the children of Israel : but the chil- 200000 foredren of Ifrael went out with an e hye had) e with great

*And the Egyptians purfued after the, & ioye & boldeall the horses and charets of Pharaoh, & 10sh.24,6. his horsemen & his hoste ouertoke them 1.mas.4,30 camping by the Sea, beside Pi-hahiroth, before Baal-zephón,

k That is not

them from the

mie at their

teth v befi-

to And when Pharaoh drewe nie, the children of Israel lift up their cies, and beholde, the Egyptians marched afther the, and they were fore f afraied: wherefor f Thei, which re the children of Israel cryed vnto the a little before

> iect in this worlde to the Cross & to be afflisted after one fort or other . The second , that the ministers of God following their vocation shalbe enil spoken of. and murmured against, even of them that pretend the same sause and religion that thei do. The third, that God delivereth not bis Church inconsinently ous of dangers, but to exercise their faith and pacience continueth their troubles, yea and often tymes augmeteth them as the Ifraclites were now in lesse hope of their lives then when thei were in Egypt. The fourth point u, that when the dangers are moste great, then Gods belpe is mosteready to succour : for the Israelites had on ether side the.

ced heing now In this figure foure chief points in danger are tre to be considered . first that mure. the Church of God is ever Sub-



huge rockes & mountaines , before them the Sea, behinde them most e cruel ennemies, so that there was no way left to escape to mans sudgement.

n And thei faid vnto Moses, Hast thou broght vs to dye in the wildernes, because there were no graues in Egypt?wherefore hast thou serued vs thus, to cary vs out of 20 And came betwene the campe of the E-Egypt?

12 Did not we tel thee this thing in Egypt, faying, Let 8 vs be in rest, that we may ferue the Egyptians; for it had bene bet-

13 Then Mosés said to the people, Feare ye not, stand stil, and beholde" the saluacion of the Lord which he wil shewe to you haue sene this day, ye shal neuer se them

againe.
The Lord shal fight for you: therefore h holde you your peace.

h onely put h holde you your peace.

Four trust in God without 5 And the Lord said vnto Mosés, Whe- 23 refore i cryest thou vnto me? spe ake vnto the children of Israel that thei go for-

fighteth againt the Beth, and 16 And lift thou vp thy rod, & stretch out thing band vp and be a stretch out thine hand vpon the Sea & deuide it, and let the childre of Ifraél go on drye groude through the middes of the Sea.

> 17 And I, beholde I wil harden the heart of the Egyptians that their may followe the, 25 For he toke of their charet wheles, and and I wil get me honour vpon Pharaoh, & vpon all his hoste, vpon his charets, & vpon his horsemen.

> Then the Egyptians shal knowe that I am the Lord, when I haue gotten me ho- 26 Then the Lord faid to Moses, Stretch

behinde them: also the piller of the cloude went from before them, and stode behinde them,

gyptians and the campe of Israel: it was bothe a cloude and darckenes, yet gaue it k light by night, fo that all the night log k The cloude fleweth light the one came not at the other)

ter for vs to serue the Egyptians, the that at And Moses stretched for the his had vp- tes, but to the Egyptians it we shulde dye in the wildernes.

And Moses stretched for the his had vp- tes, but to the Egyptians it on the Sea, and the Lord caused the Sea was dareknes. to runne backe by a strong East winde all fo that their the night, and made the Sea drye land: colde not ioyfor the waters were * deuided.

this day. For the Egyptians, whome ye 22 The the children of Israel wet through pfel 1143. the middes of the Sea vpon the drye Pfal.78.13. grounde, and the waters were a wall vnto 1 cor.10.1. them on the right hand, and on their left ofr. 11,24.

> And the Egyptians purfued and went after them to the middes of the Sea, even all Pharaohs horses, his charets, and his hoi semen.

24 Now in the morning I watche, whe the I which was Lord loked vnto the hoste of the Egyp- about the thre last houres of tians, out of the firy and cloudy piller, he the night. stroke the hoste of the Egyptians with

thei draue them with muche a do: fo that cor, beauty, the Egyptias enerie one said, I wil flee fro the face of Israel: for the Lord fighteth for them against the Egyptians.

thine hand vpon the Sea, that the waters may retuine vpon the Egyptians, vpon their charets and wpon their horsemen.

fore the hoste of Israel, 1emoued & went 27 Then Moses stretched forthe his hand

to the Ifracli-10sh 4,230:

nour vpon Pharaoh, vpon his charets, & vpon his horsemen 19 (And the Angel of God, which went be-

inwarde gionings to the Lord.

g Suche is the impaciencie of the fielh, that

it can not abide Gods appointed time

Or, delinerace.

gradging or douting i Thus in ten-

as So the Lord by the water fauca his, and by the water drowned his concerne.

vpon the Sea, and the Sea returned to his 12 Thou stretchedst out thy right had, the force early in the morning, & the Egyptians fled against it: but the Lord mouer- 13 threwe the Egyptias in the middes of the

28 So the water returned & couered y charets and the horsemen, even all the hoste of 14 Pharaoh that came into the Sea after the: there remained not one of them.

But the children of Isiael walked vpon 15 Then the dukes of Edóm shalbe amased, drye land through the middes of the Sea, and the waters were a wall vnto them on their right hand, & on their left.

70 Thus y Lord saued Israel the same day 16 *Feare & diead shal fall vpon them . be- Deut. 2, 25 out of the hand of the Egyptians & Israél sawe y Egyptias dead vpő y Sea backe.

31 And Isiael sawe v mighty"power, which the Lord shewed vpon the Egyptians: so the people feared the Lord and beleued § 17 Thou shalt bring them in, and plant Lord, and his n feruant Mofés.

& l'hat is , the softrine w he saught them of the Lord

Vittor band

CHAP. X V.

1 20 Moses with the men and women sing praises unto God for their deliuerance. 23 The people murmune 25 At the praier of Moses the bitter waters are 18 swete 26 God teacheth the people obedience.

He a sang *Mosés & the childré of Isa Praifing I raél this song vnto the Loid, and said of his ennein this maner, I wil fing vnto the Lord: mies and their deliuerance for he hathe triuphed glorioufly: § horse Wifd.10, 24. throwen in the Sea.

cor, the occasion 2 The Lord is my strength and praise, and he is become my faluació He is my God,

e In b mel 3 The Lord is a c man of warre, his d Name 15 Ichouáh.

d Euer constat 4 Pharaohs charets & his hoste hath he cast 22 into the Sea:his chosen captaines also were diowned in the red Sea.

The depths have covered the, they sancke to the bothome as a stone.

Di,power.

e Those, that

are ennemies

to Gods pcople, are his en

nemies

of my fong of prufe. b To worthip

him therein

he ouercom.

in his promes.

mech euer

6 Thy right had, Lord, is glorious in power:thy right hand, Lord, bathe brussed the

And in thy great glorie thou hast ouer- 24 throwe them that role against e thee: thou them as the stubble.

8 And by § blast of thy nostrels the waters were gathered, the floods stode stil as an heape, the depths congeled together in the "heart of the Sea.

The ennemie said, I wil pursue I wil oucitake-them, I wil deuide the spoile, my lust shalbe satisfied vpo them, I wil drawe my fworde, mine hand shal destroy them.

Thou blewelt with thy winde, the Sea couered them, they fancke as lead in the mightie waters.

g Which ogh II Who is like vnto thee, ô Lord, among 27 fed with all feare & reue- lines, g fearful in praises. the wing woders! lines, s fearful in praises, shewing woders!

earth swalowed them.

Thou wilt by thy mercie carye this peo ple, which thou deliueredit: thou wil bring them in thy strength vnto thine holy habi h That is line

naan . or into

The people shal heare & be afraied: fo- mount Zion. rowe shal come vpon the inhabitants of Paleitina.

and trembling shal come vpon the great men of Moab: all the inhabitants of Canáan shal waxe faint hearted.

cause of the greatnes of thine ai me, they iosh 2,9. shalbe stil as a stone, til thy people passe, ô "Or, for thy great Lord: til this people passe, which thou hast purchased.

them in the mountaine of thine inheri- Which was tace, which is the place that thou hast prepamount Zionwhere afred, ô Lord, for to dwel in, ene the fanctua- terward the rie, ôLord, which thine hads shal establish. buylt

The Lord shalt eigne for euer and euer. 19 For Pharaohs horses went with his charets and horsmen into the Sea, and the Lord broght the waters of the Sea vpon them: but the children of Israel went on drye land in the middes of the Sea.

and him that rode vpo him hathe he ouer- 20 And Miriam the prophetesse sister of Aarón toke a timbrel in her hand, and all the women came out after her w timbrels and k daunces.

and I wil b prepare him a tabernacle. he is 21 And Miriam answered the men, Sing ye in their great my fathers God, and I wil exalt him. vnto the Lord: for he hathe triuphed gloriously: the horse and his rider hathe he o- in certein sole uerthiowen in the Sea.

Then Moses broght Isiael from the red it oght not to be a cloke Sea, and they went out into the wildernes to couer our of Shur: and they went thre dayes in the is wanten dates wildernes & foundenowaters. wildernes,& founde no waters.

23 And whe they came to Maráh, they colde not drinke of the waters of Maráh, for they were bitter: thei efore y name of the place was called Maráh.

The the people murmured against Mo les, faying, What shal we drinke?

fentest forthe thy wrath, which consumed 25 And he cived vnto the Lord, & y Lord shewed him a * tre, which when he had cast Eccle.38,50 into y waters, the waters were swete: there he made them an ordinance & a lawe, and there hem proued them,

26 And faid, If thou wilt diligently hearke, God, or, Moses o Israel, vnto the voyce of the Lord thy God, and wilt do that, which is " right in " Which is, to his fight, and wilt give eare vnto his com that God com mandements, and kepe all his ordinances, mandeth. then wil I put none of these diseases vpo thee, which I broght vpon the Egyptians: for I am the Lord that healeth thee.'

T*And they came to Elim, where were Nom.33.9. twelue founteines of water & seuetie pal- vor, date trees. me trees, & they caped there by § waters. h.iii.

Signifing 34 & 21,21: bug thakes giuig

"Or, Bitternet.

oor, in the depth of the Sea.

f For lo,often times y Scrip ture calleth the mightie men of the worlde

a This is the

eight place

wherein they had camped:

there is an Other place cal led Zin, which

was the 33 pla ce, wheri they camped: and 15

alto called Ka

b So hard a thing it is to

to murinuie a-

when the bel

e To fignifie,

patiently de-ped vpo Gods prouidece iro day to day

ly is pinched

gainft God,

CHAP. XVI.

I The Israelites come to the desert of Sin, and murmure against Moses and Aaron 13 The Lord Sendoth quailes and Mana 27 The seueth day Manna colde not be foude.32 It is kept for a remembrance to the posteritie

Fterward all the Cogregacion of § A children of Israel departed from Elim, and came to the wildernes of a Sin, (which, is betwene Elim and Sinái) the fifteenth day of the seconde moneth after 16 This is the thing which y Lord hathe ter 10,3. their departing out of the land of Egypt. And the whole Cogregacio of the children of Israel muimuicd against Moses and against Aaron in the wildernes. defh Nom 330 3

For the children of Israel said to them, Oh y we had dyed by the hand of y Loid 17 in the land of Egypt, when we fate by § flesh pottes, when we ate bread our bel- 18 And when they did measure it with an lies ful: for ye have broght vs out into this wildernes, to kil this whole companie with famine.

Then faid the Lord vnto Moses, Beholde, I wil cause bread to rame sio hea- 19 Mosés then said vnto them, Let no man uttel copia: uen to you, and the people shal go out, & gather that y is sufficient for everies day, that I may proue them, whether they wil walke in my Lawe or no.

But the fixt day they shal prepare that, which they shal bring home, and it shalbe 21 twife as muche as they gather daiely.

6 Then Moses and Aaron said vnto all the children of Israel, At euen ye shal knowe, 22 And the fixt day they gathered k twife k which porthat the Lord broght you out of the land of Egypt:

7 And in the morning ye shal se the glorie gings against the Lord: and what are we y. ye haue murmuied against vs?

8 Againe Mosés said, At eue shal the Lord giue you slesh to eat, and in the morning your fil of bread: for y Lord hathe heard your murmurings, which ye murmure a- 24 gaîit him: for what are we? your murmurings are not against vs, but against the e Lord.

And Moses said to Aarón, Say vnto all the Cogregacion of the childre of Israel, Drawe nere befoie y Loid: for he ha- 26 Six dayes shal ye gathet it, but in y se- 66 from their the heard your murmurings.

to Now as Aarón spake vnto the whole Co gregacion of the children of Israel, they 27 loked toward the wildernes, and beholde,

12 * I have heard & murmurings of the chil dren of Israel: tel them therefore, & say, At 29 Beholde, how the Lord hathe giue you euen ye shal eat flesh, and in the morning ye shalbe filled with bread, and ye shal knowe that I am the Lord your God)

Namara, 31. 13 And so at eue the quailes came & couered the campe: & in the moining § dewe laye rounde about the holte.

14 * 1.nd when the dewe that was falle was Womb 11.5. ascended, beholde, a smale 10unde thing Pfal 78,24. was vpon the face of the wildernes, smale mid 16,30. as the hore frost on the earth.

15 And when the children of Israel sawe it, they faid one to another, It is MAN, for feth a parte. they wist not what it was. And Moses said portio, or gitte vice them, * This is the bread which the pared Lord hathe given you to eat

commanded:gather of it euclie man according to his eating s an Omer for"a ma s which conaccording to the nombre of your persones: a pottie of our cuerie man shal take for the which are in measure his tent.

And the children of Ifrael did so, & gathered, some more, some lesse.

Omer, the that had gathered muche, had a Cor for nothing ouei, & he that had gathered litle, had no h lacke: so euer re man gathered h God 15 a riaccording to his eating.

rese: ue thereof til morning.

20 Notwithstäding thei obeid not Mosés: but some of them reserved of it til morning, and it was ful of wormes, & 1 stanke: 1 No creature therefore Mosés was angry with them.

And they gathered it euerie moining, it tuineth to euelie mã accordig to his eating: foi whé the heat of the fune came, it was meited.

fo muche bread, two Omers for one man: 116 fhuilde fer then all the rulers of the Congregacion bath and the came and tolde Mosés.

of y Lord . d for he hathe heard your grud 23 And he answered the, This is that, which y Lord hathe faid, To morowe is the rest of the holy Sabbath vnto the Lord: bake that to daie which ye wil bake, and fethe by which ye wil fethe, and all that remaineth, lay 1t vp to be kept til y mornig for you.

And they laied it vp til the morning, as Mosés bade, and it stanke not, nether was there any worme therein.

Then Moses said, Eat that to day: for to day is the Sabbath vnto the Lord: to day ye shal not 1 finde it in the field.

ueth day so the Sabbath:in it theie shalbe labour, to f

Notwithstanding, there m went out bath kept. fome of the people in the feuenth day for m Their infi-

ri (For the Loid had spoken vnto Moses, faying,

12 *I haue heard & murmurings of the chil

the Sabbath: therefore he grueth you the fixt day bread for two dayes: taiy therefore eucrie man in his place: let no man go out of his place the seventh day.

So the people rested the seventh day. 31 And the house of Israel called the name

all.& none ca

being abused.

azy before.

gnific how he ly he wolde

promes fake

a He gaue the not Manna be-

cause they

enurmured .

a He that con zemneth Gods ministers con- 9 zemneth God him felf.

Chap 13,21.

Eccle 45.4.

20r in the trite 1201.

n in forme & in colour Nom 11.7

of it, M A N. and it was like * to coriandie sede, but white: and the taste of it was like 8 vnto wafers made with hony.

Lord hathe commanded, Fil an Omer of it, to kepe it for your posteritie: that they may se v bread wherewith I have fed of the land of Egypt.

e Of this veffel read, Ebr 33 3 4

P That is the

neherg, 35.

pstrels

sudith , 15.

de Info.5,12.

Moses also said to Aaron, Take a opot and put an Omer ful of MAN therein, & II And when Moses held vp his hand, Is- also called se let it before the Lord to be kept for your posteritie.

ron laied it vp before the PT estimonie to be kept.

Arke of \$ co-uenantito wit, after that the And the children of Israel did eat MAN 35 Arke was ma-* fourty yeres, vntil they came vnto a lad inhabited: they did eat MAN vntil they came to the borders of the land of Canaan.

9 Which mea 16 fure conteined about ten The Omer s the tenth part of the IEpliáh.

CHAP. XVII.

I The Israelites come into Rephidim and grudge for water 6 Water is given them out of the rocke 11 Mo ses holdeth up his hands thei ouercome the Amale-

A dren of Isael departed from the wil Ndall the Congregació of the chil deines of Sin, by their iouineis at the "co mandemet of the Lord, & camped in a Re phidim, where was no water for the people to drinke.

2 * Wherefore the people contended with Moses, and said, Giue vs water that we may drinke. And Mosés said vnto them, Why contend ye with me? wherefore do ye b tempt the Lord?

So the peoplethirsted there for water, & the people murmured against Moses, and faid, Wherefore hast thou thus broght vs our cattel with thirst?

And Moses cryed to the Lord, saying, What shal I do to this people? for they be 3

And her two lonnes, (whereof y one was her backe to almost ready too stone me.

And be two lonnes, (whereof y one was her backe to alled Gershóm: for he said, I have bene her sacher for her impacted called Gershóm: for he said:

And her two lonnes, (whereof y one was her backe to her said and in a strange land:

And her two lonnes, (whereof y one was her backe to her said and in a strange land:

And the name of the other was Eliezer: to his vocation to have so to can grow as mindred the repeated the repeated the repeated the repeated the repeated the said that the said the said to her two lonnes, (whereof y one was her backe to her said the part backe to her sa thou * fmotest the river, take in thine had, and go:

*Beholde, I wil stad there before thee vp- 5 on the rocke in Horeb, & thou shalt smite on the rocke & water shall come out of it, that the people may drinke. And Mofes did so in the fight of the Elders of 6 And he faid to Moses, I thy father in called worth Isiaél.

7 And he called the name of the place,"Mas sah and "Mei ibah, because of the contention of the children of Isiael, and because they had tempted the Lord, saying, Is the

d Lord among vs, or no?

Then came Amalek and foght with thinke God Israel in Rephidim.

33 And Moses said, This is that which the 9 And Moses said to Ioshuía, Chuse vs out promes & ma men, and go fight w Amalek: tomorowe Deut. 25,170 I wil stand on the top of the f hil with wifd Jis, the rod of God in mine hand.

you in wildernes, when I bioght you out 10 So Ioshúa did as Moses bade hi,& foght some of with Amalek: & Moses, Aaron, and Hur, fau, Gen 36,12 went vp to the top of the hil.

12él preuailed: but when he let his hand

8 downe, Amalék preuailed.

34 As the Lord commanded Moses: so Aa- 12 Now Moses hads were heavy: therefore ichow dagethey toke a stone and put it vnder him, & isto fainte it he sate vpon it: and Aaron & Hur stated Prayer. vp his hands, the one on the one fide, and the other on the other side: so his hands were steady vntil the going downe of the funne.

13 And Ioshúa discomfited Amalék and his people with the edge of the fworde.

14 And Lord said to Moses, Write this hin the bo-for a remembrance in the boke, and "re "Ebr pur it in hearse it to Ioshúa: for * I wil veterly put the eares of loout the 1emembrance of Amalek from Nom 24, 200 vnder heauen.

vnder neauen.

15 (And Mosés buylte an altar and called 1 That is, the Lord is my ba

the name of it, 1 tenouau-in...,

Also he said," The Lord hathe sworne, ding vp his that he wil haue was te with Amalek si om hands.

"Ebr The band of the former of the f

CHAP. XVIII.

I lethré commeth to se Moses his sonne in lawe & Moses telleth him of the wonders of Egypt o lethró resoyceth and effreth sacrifice to God.24 Moses obeseth hus counsel in appointing officers

7 Hen Iethró the * Priest of Mi- Chap. 2,16dián Mofés father in lawe heard all that God had done for Moses, and for Isiael his people, whow the Lord had broght Israel out of Egypt,

out of Egypt to kil vs and our children & 2 Then lethró the father in lawe of Moses toke Zipporáh Mosés wife, (after he had

a fent he! away)
And her two fonnes, (whereof y one was her backe to

ne helpe, and deliuered me from the chap 4.25 (worde of Pharaoh)

And Iethró Moses father in lawe came with his two sonnes, & his wife vnto Mosés mo the wildernes, where he camped by the b mount of God.

lawe Iethió am come to thee, & thy wife fe Godinroghe and her two fonnes with her.

And Moses wet out to mete his father e that is, he in lawe, and did obeisance and kissed gent of him, and eche asked other of his welfare. The second page 1 h.iiii.

d When in ad to be abient, we negled his

e Who came of Elipház,

1. jam 15,3. of the Lord vpe she shrane.

Horeb 14 many miracles

Ebr at the mouche a Mofés here noreth not cue rie place, whe re they cam-ped, as Nom 33 but onely those places there some notable thing was done

Nom 20,4. b Why dif-truft you God? 3 why loke you not for fucwichout murmuring against

e How readie the people aowne matters prophets, and how flow ther are to revenge Gods canfe against his enemies and false pro-

Chap.7,20. Nomb 20. 9. wifd.11,4. pfal 78.15. C 101,41 I cor 10,4 Or Consacion Oi, Strife

the true God, and therefore

Mofés refused

ot to mary his daughter.

Chap.1.10 .al

fo ver 16,22.

children of \$

Liraelites, peri

thed them fel ues by water.

place, whe

ce was offred: for parte was burnt and the

reft eaten.

chap.s.7.

and they came into the tent.

Then Moses tolde his father in law all to the Egyptians for Israels sake, and all the trauaile that had come vnto them by the way, and how the Lord deliuered the.

9 And lethró reioyced at all the goodnes, which the Lord had shewed to Israel, and because he had deliuered them out of the 25

hand of the Egyptians.

Therefore Iethró said, d Blessed be the d Wherby it is 10 enident that he worshiped Lord who hathe deliuered you out of the had of y Egyptians, and out of y hand of ple from under the hand of the Egyptias. 11 Now I knowe that the Lord is greater

then all the gods: * for as they have dealt proudely with them, so are they e recom- 27

pensed.

chap.14,18.
e For they, y
drowned the
burnt offringes and facrifices to offre vnto burnt offringes and facrifices to offre vnto God. And Aarón and all the Elders of Ifraél came to eat bread with Mosés father ın law f before God.

Now on the morowe, when Mosés sate to judge the people, the people stode aboute Mosés from morning vnto eucn.

- 14 And when Moses father in lawe sawe all that he did to the people, he faid, What is test thou thy selfe alone, and all the people stand about thee from morning vnto
- Because the people come vnto me to seke

That is, to knowe Gods wil, and to hame inflice exemited.

Whe they have a matter, they come vnto me, and I judge betwene one and an other, and declare the ordinances of God, and his lawes.

37 But Mosés father in law said vnto him, 5 The thing, which thou doest, is not wel.

-DEbr. then wille 18 fasue and fall.

Thou bothe" wearsest thy selfe greatly, & this people that is w thee: for the thing is to heavie for thee: thou art not able to do it thy felfe alone.

Deu.1,9. aOr, cou fel.

ry *Heare now my voyce, (I wil giue thee counsel, and God shalbe with thee) be thou for the people to h Godwarde, & 7 h Judge thou reporte thou the causes vnto God, And admonish them of the ordinances,

in harde caufes, which can
not be decided
but by conful
sig with God. and of the lawes, & shewe them the way, wherein they must walke, & the worke v

> they must do. 21 Moreouer prouide thou among all the people men of courage, fearing God, men dealing truely, hating couetousnes: 9 And § Lord said vnto Mosés, Lo, I come and appoint suche over them to be rulers ouer thousandes, rulers ouer hundreths, rulers ouer fifties, and rulers ouer tens.

22 And let them sudge the people at all seafons:but eueric great matter let the bring

fes: so shal it be easier for thee, when they shal beare the burden with thee.

that the Lord had done vnto Pharaoh, & 23 If thou do this thing, (and God so commade thee) bothe thou shalt be able to endure, & all this people shal also go quietly to their place.

So Moses obeied y voyce of his father k Godlie conin lawe, and did all that he had faid:

And Moses chose men of courage out of thogh it come all Israél, and made them heades ouer the ors for to supeople, rulers ouer thousandes, rulers ouer che God ofte hundreths, rulers ouer fifties, and rulers wisdome to ouer tens.

humble them that are exal-

Pharaoh: who hathe also deliuered the peo 26 And they judged the people at all sea-10d. fons, but they broght the hard causes vnto Moses: for they judged all smale matters them felues.

> Afterward Moses let his father in lawe I Read the oc departe, and he went into his contrey.

cation, Numb.

CHAP. XIX.

1 The Israelites come to Sinás. 5 Israel is chosen from among all other nations. 8 The people promes to obey God. 12 He that toucheth the hil dyeth. 16 God appeareth unto Moses upon the mount in thunder and ligh-

N the a third moneth, after the childre a which was I of Israél were gone out of the land of in y beginning of the monthe Egypt, the same b day came they into the Siuan, contesming parte of May and parte wildernes of Sinái.

this that thou doest to the people? why sit2 For they departed from Rephidim, and of sune.
b That they
test thou thy selfe alone, and all the peocame to y desert of Sinái, & caped in the departed from wildernes: euen there Israel camped befo- Rephidim. re the mount.

15 And Mosés said vnto his father in lawe, 3 *Bur Mosés wet vp vnto God, for § Lord Alt.7.38, had called out of the mount vnto him, faying, Thus shalt thou fay to the house of · Iaakob, and tel the children of Israél,

*Ye haue sene what I did vnto the Egyp- therefore the tians, and how I caryed you vpon degles house of laa-

wings, and haue broght you vnto me.

Now therefore if ye wil hearemy voyce only Gods in dede, & kepe my couenat, the ye shalbe people. my chief treasure aboue all people, thogh d For the e. all the earth be mine.

Ye shalbe vnto me also a kingdome of danger, and in * Priestes, and an holy nation. These are carying her birdes rather the wordes which thou shalt speake vnto onher wings the in her tathe children of Israél.

Mosés then came & called for the El- reth her loug. ders of the people, and proposed vnto the Den. 5,2. all these things, which the Lord commanded him.

8 And the people answered altogether, & reu. 1,6. faid,*All that the Lord hathe commaded, Chap.24,3. we wil do. And Mosés reported the wor- deu. 5,27. des of the people vnto the Lord.

vnto thee in a thicke cloude, that the people may heare, whiles I talke with thee, & that they may also beleue thee for euer. (for Moles had tolde the wordes of the people vnto the Lord)

unto thee, & let them judge all smale cau- 10 Moreover the Lord said vnto Mosés,

c God called Iaakób Ifraéla

gle by flying lants Deu.10,14.

1. Pet.2,9.

and .26.17. \$0sh.24,16.

i What maner of men oght to beare offi-

Ge

· Teache the to be pure in heart, as they thewe the ielnes outwaid. ly cleane by II walhing

\$\$7.12.20.

Dr. trumbet

Or, towarde.

Go to the people, and a fanctific them to date and to morowe, and let them wash then clothes.

And let the be ready on the third daic: for the third daie the Loid wil come downe in the fight of all the people vpon mount Sinái:

12 And thou shalt set markes vnto the peo- 2 ple rounde about, saying, Take hede to your sclues that ye go not vp to the mout, not touche the bordte of it: who soeuer 3 toucheth the * mount, sharfurely dye.

3 No hand shaltouchest, but he shalbe 4 itoned to death, or stricken through with dartes: whether it be beaft or man, he shal not liue: when the houne bloweth long, thei shal come vp "into the mountaine.

14 Then Moses went downe from the 5 Thou shalt not bowe downe to them, Pfal 97.7. mount vnto the people, & sanctified the people, and thei washed their clothes.

15 And he said unto the people, Be ready on the third daie, and come not at your

EBut gine your ly vpon the Lord 1,Cor.

felius to prayer and abitinece, that you
may at this
time arted ontime arted onthe trumpet exceding loude, so that all 7 the people, that was in the campe, was afraid.

17 Then Mosés broght the people out of in the nether part of the mount.

g God vied thefe fearful

Lawe faul I be had in greater

renerence, and

his maiedie §

iore feared

to title to Mo-

fes by plame wordes, that y

people might vaderstand hi

Parsulers

=pon them

"Or. breake out

Deu.4.11. 18 * And mount Sinái was att on finoke, be- 9 cause the Lord came downe vpon it in fire, and the smoke thereof ascended, as 10 the smoke of a fornace, and all the mount s trembled excedingly.

theie fearful 19 And when the found of the trupet blewe long, and waxed louder and louder, Moses spake, and God answered him by

h voyce. h He gaue au- 20 (For the Lord came downe vpon mout Sinai on the top of the mount) and whe the Lord called Moses vp into the top of the mount, Mosés went vp.

Then the Lord said vnto Mosés, Go 12 downe, charge y people, that thei bieake not then boundes, to go up to the Lord to gaze, lest manie of them perish.

And let the "Priests also which come to the Loid be anctified, left the Loid" destroyethem.

23 And Moses said vnto the Lord, The people can not come vp into the mount 17 Sinái:forthou halt charged vs, saying, Set markes on the mountaine, & sanctifie it.

24 And the Lord faid vnto him, Go, get thee downe, and come vp, thou, & Aaron with thee : but let not the Priestes & the 18 And all the people sawe the thunders, sorthead people breake their boudes to come vp vnto the Lord, lest he destroye them.

So Mosés went downe ento the people; and tolde them.

CHAP. XX.

. The commandements of the first table 12 The commadements of the seconde is The people afraid are coforted by Moses .23 Gods of silver and golde are agains forbiden 24 Of what fort the altar oght to be

Hen God a spake all these wordes, a Whe Moses laying,

*I am the Lord thy God, which have or had paffed the bounders brognt thee out of the land of Egypt, out of the Puopic God ipake of the house of bondage.

Thou shalt have none other gods be- mount Horeb,

*Thou shalt make thee no graue image, Deu., 6. nether anie similitude of things that are pfal st.11. in heaven about, nether that are in the b To whose earth beneth, nor that are in the waters are open vndei the earth.

nether serue them: for I am the Lord thy warde gesture God, a d iclouse God, visiting the iniqui- all kinde of ferune & wor. tie of the fathers vpon the children. vpon thip to idoles the third generation and vpon the fourth is forbidden the third generation and vpon the fourth d And wil be of them that hate me:

And shewing mercie vnto ethousandes mine honour to them that loue me and kepe my com- e so ready is

*Thou shalt not take the Name of the nish Lord thy God inf vaine: for the Loid wil Leu 19,12. not holde him giltles that taketh his Na- deu 5,12. me in vaine.

the tents to mete with God, & thei stode 8 Remembre the Sabbath daie, & to kepe swearing tal-

it holy.

* Six daies shalt thou labour, and do all fely or rathly or contenting g Which is by hy worke,
But the seuenth daie withe Sabbath of \$\tilde{y}\$ bearing the Gods worde, thy worke,

Lord thy God: nut thou shalt not do anie and resting ire worke, thou, nor thy fone, northy daugh-worldelie trater, thy man servant, nor thy maid, no: Chap 23,12. thy beait, nor thy stranger that is within exek, 20,12. thy gates.

" *Foi in fix daies the Lord made the hea- Deu s,is. uen and the earth, the sea, and all that in mat 15,4. them is, & rested the seventh daie: there- ephe 6,2 fore the Lord blessed the Sabbath daie, is met all that and hallowed it.

THOnom thy h father and thy mother. Mas 1,16. that thy dates mate be prolonged vpon y i But loue and land, w the Lord thy God gueth thee.

*Thou shalt not 1kil.

Thou shalt not k commit adulterie.

Thou shalt not ! steale.

Thou shalt not beare falle m witnes a- m But further gainst thy neighbout.

*Thou shalt not " couet thy neighbours tracen house, nether shalt thou court thy neigh - Rom 7.7. bours wife, no: h s man fruant, nor his not fo muche maid, nor his oxe, nor his afie, nether any as wishe his thing that is the neighbours.

and the " light nings, and the found of "Etr fire brade. the trumpet and the mountaine smoking. and when the people fawe it thei fled and stode afarte of

were gone vo thus out of le teard

contemners of

shewe mercie

mat 5,28.

haue autoritie

preserne the brothers life k But be pure in beart, word and dede.

I But ftudie to faue his goods his good na-me, and ipeake

î Nother dig-nitie nor multitude haue au toritie to paffe y boudes, that Gods worde prescribeth

i.i.

\$18,16 cbro 13,18.

o Whether

you wil obey his precepts

as von prom

ied shap 19.8

Deut 1,24. 19 And faid vnto Mofes,* Talke thou with vo, and we willies e: but let not God tal- 9 But if he hathe betrothed her vnto his ke with vs, lest we dye.

> 20 Then Moses said vnto the people, Feaand that his rease may be before you, that ye finne not.

21 So the people stode a far of, but Moses 11 And if he do not these & thre vnto her, & Nether madiewe nere vnto the darcknes where God

22 And the Lord said vnto Mosés, Thus thou shalt say vnto the children of Isia- 13 And if a man hathe not laied waite, but his sonne él, Ye haue sene that I haue talked with you from heauen.

23 Ye shal not make therefore with me gods of filuer nor gods of golde: you shal ma- 14 But if a man come presumpteously vp- 15 Gods pro-

ke you none.

Ø 38.7 · Leui. 3,4

Chap 27 8. 24 *An altar of earth y shalt make vnto me, & thereon shalt offre thy burnt offrings, & thy * peace offrings, thy shepe, & thine is Also he that smiteth his father or his of the must oxen: in all places, where I shal put the 1emembrance of my Name, I wil come vn- 16 to thee, and bleffe thee.

Dout.27.5. 25 * But if thou wilt make me an altar of 10 ft. 8,51.

stone, thou shalt not buylde it of hewen 17 stones: for if thou lift vp thy tole vpon them, thou hast polluted "them. e Ebr it that in. the Stone

26 Nether shalt thou go vp by steppes vnp Which to mine altar, that thy P filthines be not discouered thereon.

CHAP. XXI.

his Rouping. or flyig abroches.

Leui 25.39.

deut 15,12.

libertie.

serem 34,14.

a Paying no money for his 3

b Not having wife nor chil-

Temporal and civile ordinances, appointed by God, touehing serustude, murthers, and wrong es: the observation whereof doeth not sustifie a man, but are given to bridel our corrupt nature, which els wolde breake out suto all mischief and crueltie.

Ow these are the lawes, which thou shalt set before them:

2 *If thou by e an Ebiewe seruant, he shal serve fix yeres, and in the seventh he shall go out fie, a for nothing.

If he came bhim selfe alone, he shal go out him selfe alone:if he were maried, the his wife shal go out with him.

4 If his master hathe gruen him a wife, & she hathe borne him sonnes or daughters, the wife and her children shalbe her ma- 23 But if death followe, the thou shalt paye sters, but he shal go out him self alone.

master, my wife and my children, I wil

not go out fre,

6 Then his mafter shal bring him vnto the "Iudges, and fet him to the dore, or 26 to the poste, and his master shal bore his eare through with a nawle, & he shal ferue him for euer.

TLikewise if a man f sell his daughter to be a seruant, she shal not go out as the me seruants do.

If she please not her master, who hathe betrothed her to him selfe, then shal s he cause to by e her: he shall have no power to fel her to a strange people, seing he despi- 29 If the one wonte to push in times that the mur-

fonne, he shal deale with her haccording the That is, he that gue her to the custome of the daughters.

dowrie

ie not : for God is come to o pioue you, so Ifhe take him an other wife, he shall not i For his sone. diminish her foile, her rayment, and recompence of her virginitie.

the shal she go out fre, paying no money. ry ner nim selfe, nor give

12 T He that smiteth a man, and he dye, an other money to bye shal dye the death.

1 God hathe officd him into his had, "then Leu 24,27. I wil appoite thee a place whither he shal I Thogh a ma

on his neighbour to flate him with guile, shulae so be thou shalt take him from mine maltar, Deut 19,2: that he may dye.

mother, shal dye the death.

And he that stealeth a man, & selleth him, if it be founde with him, shal dye the death.

T * And he that curfeth his father or his mother, shal dye the death.

18 ¶When men also striue together,& one fmite another with a " ftone, or with the " Ether far of fift,& he dye not, but lieth in bed,

19 If he rise againe and walke without vpon his staffe, then shal he that smote him go o quite, saue onely he shal beare his o By the ciul. charges for his resting, and shalp ay for le inflice his healing.

20 ¶ And if a man smite his seruant, or his may d with a rod, & he dye vnder his hand, he shal be surely punished.

But if he continue a day, or two daies, he shal not P be punished: for he is his P By the courle Magistrare,
but before

22 ¶ Alfo if men striue and hurt a woman God he is a with childe, so that her childe departe fro her, & 9 death followe not, he shal be surely punished according as the womans ther, or childe, housband shal appoint him, or he shal pay as the Iudges determine.

life for life,

was expired, iters, but he shall go out him self alone. life for life,
which might be the seventh be the seventh be the seventh sevent hand, fore for fore,

Burning for burning, wonde for wode, matt 5.33. stripe for stripe.

An if a man smite his servant in the onely beloged eie, or his maid in the eie, and hathe pe- frat, mat 533 rished it, he shallet him go fie for his eic.

Also if he smite out his servants tothe, so God reve or his maydes to the, he shallet him go geth crueltie in mode least out fie for his tothe.

¶If an oxegore a man or a woman, that he dye, the * oxe flialbe t stoned to death, Gen p.s. and his fi. fh shal not be eaten, but the ow- tit the beaft be punished, ner of the oxe shal go quite.

Orarbiteus.

deut. 19,20.

r The executio of this lawe

things

muche more

e Til her time of feruntude yere or the Aftieth

"Ebr gods d Where the undges fate e That is, to y yere of Iubi-le, which was euerie fiftieth

yere f Conftremed 7 ether by po-uertie, or els, y matter shuld g By gining 8 ney to bye her

of him our defloured

past

Or, echified to

past, & it hathe bene "tolde his master, & he hathe not kept him, and after he killeth 9 In all maner of trespalle, whether it be a man or a woman, the oxe shal be stoned and his owner shall die also.

to flayne

a By the next 30 If there be set to him a " summe of mo-of him that is ney then he shalp ay the tason of his life, whatfoeuer shalbe lated vpon hun.

> 31 Whether he hathe gored a sonne, or gored a daughter, he shal be sudged after the so If a man deliuer vnto his neighbour

32 If the oxe gore a scruant or a mayd, he shal give vnto their master thirty x she-E Read Gen. 23,15

33 ¶And when a man shal open a well, or when he shal dig a pit and coues it not, & an oxe or an affe fall therein,

= This lawe 34 forbiddeth not marr, but to bes hurt

The owner of the pit shal y make it icof, but the dead beast shalbe his.

wate left any 35 And if a mans oxehurt his neighbours 13 oxe that he dye, then the that fel the live oxe, & deuide the money thereof, & the dead oxe also thei shal deuide.

36 Or if it be knowen that the oxe hathe vsed to push in times past, and his master hathe not kept him, he shal pay oxe for oxe, but the dead shalbe his owne.

CHAP. XXII.

1 Of theft. 5 Dommage. 7 Lending 14 Borrowing. Of thest. 5 Dommage. 7 Lending 14 Borrowing. 8 came for his hile.

16 Intisting of maides. 18 Witchcraft. 20 Idolatrie. 16 And if a maentise a may d that is not red it shalks
21 Support of Strangers widows, and fatherles 21 V. herrorbed & live with her he shall and over the by paying 21 Support of Strangers, widows, and fatherles 25 U-Surie. 28 Reverence to Magistrates.

a Ether great I beaft of the herd, or a smale beast of the flocke

2 Sam 11,6 b Breaking an 2 house to entre in,or vadermining

"Ebr when the fuine rifeth
rpon bim
c He shalbe put to death

"Ebr in bie band

TF a man steale an a oxe or a shepe, 17 Land kil it or felrt, he shal restore fiue oxen for the oxe, * & foure shepe for the

be smitten that he dye, no blood shalbe shed for him.

3 But if it be"in the day light, blood shalbe fred for him: for he shulde make ful resti- 21 tutio:if he had not where with, then shulde he be solde for his theft.

4 If the theft be founde" with him, aliue, 22 T Ye shal not trouble any widowe, nor Zach 7,100 (whether it be oxe, affe, or shepe) he shal restore the double.

5 ¶ If a man do hurt field, or vineyarde, and put in his beaft to fede in another mas field, he shal recompence of the best 24 Then shal my wrath be kindeled, and I of his owne field, & of the best of his owne vineyarde.

6 If fyre breake out, and catche in the standing coine, or the field be cosumed, he that kindeled the fire shal make ful restitution.

7 If a man deliuer his neighbour mo- 26 ney or stuffe to kepe, and it be stollen out of his house, if the thefe be found he fhal paye the double.

8 If the thefe be not founde, then the mafter of the house shal be broght vnto the " Iudges to freare, whether he hathed put

his had vnto his neighbours good, oi no. for oxen, for alle, for shepe, for rayment, or for any maner of lost thing, which an other chalengeth to be his, the cause of bothe purnes shal come before the Judges, & whome the Iudges condemne, he shall pay the double vnto his neighbour.

to kepe alie, or oxe, or shepe, or any beast, and it dye, or be "huit, or taken away by "Ebr.broken

ennemies, o no man se it,

kles of filuer, and the oxe shalbe stoned. It e An othe of the Lord shalbe between e Theis shalde fweare by the And when a man shal open a well, or them twaine, that he hathe not put his Name of the hand vnto his neighbours good, and the Lord owner of it shal take the othe, & he shal not make it good:

good, and give money to the owners the- 12 * But if it be stollen from him, he shal gen 31.39. make reltitutio vnto the owner thereof.

> If it be torne in pieces, he shalbring frecorde, ofhal not make that good, which f He that is denoured.

arte of the

14 ¶And if a ma borowe oght of his neigh- beath bour, and it be hurt, or els dye, the owner thereof not being by, he shal surely make

15 If the owner thereof be by, he shal not make it good: for if it be an hired thing, it g came for his hire.

betrothed, & lye with her, he shal endowe the him her, and take her to his wife.

Deut 22,2\$4

If her father refuse to give her to him, he shal pay money, according to the dowrie of virgines.

18 Thou shalt not suffre a witche to liue. If a thefe be founde b breaking vp, & 19 Whosoeuer lieth with a beast, shal dye the death.

20 THE that offreth vnto any gods, saue Deut.13,13. vnto the Lord onely, shalbe slaine. 1.mac.2,246

*Moreouer thou shalt not do miurie Levi. 19.33. to a lti anger, nether oppresse him: for ye were strangers in the land of Egypt.

fatherles childe.

23 If thou vexe or trouble suche, and so he call and cive vnto me, I wil furely heare his crye.

wil kil you with the fworde, & your h wi- h The inh ues shal be widowes, and your children plague of God fatherles.

thornes, and the stackes of corne, or the 25 T*If thou lend money to my people, Leui 25,37. that u, to the poore with thee, thou shalt deut 23.19 not be as an vsurer vnto him: ye shal not psal. 15.5. oppresse him with vsurie.

> If thou take thy neighbours rayment to pledge, thou shalt restore it vnto him before the funne go downe:

27 For that is his covering onely, & this is his gaiment for his skin: wherein shal he flepe?therefore when he cryeth vnto me, 1 For colde & necelsuio I wil heare him: for I am merciful.

o Ebr gods d That is whether he hathe

A# 33. 28 9 Thou shalt not raile vpó the Iudges,

dance of thy corne oyle & Chap 13.2.

€ 34,19.

kThine about 29 Thine k abundance & thy licour shalt 15 thou not kepe backe .* The firstborne of thy fonnes shalt thou give me.

> 30 Likewise shalt thou do with thine oxen and with thy shepe: seuen dayes it shalbe with his damme, o the eight day thou

shalt giue it me.

his cause.

with it.

wicked man.

of the righteous.

ne oliue trees.

him to him againe.

of thy poore in his fute.

Lesis.22,8, ezek.44,31. I And fo haue nothing to do

31 Ye shalbe an holy people vnto me, *nether shal ye eat any flesh that is torne of beastes in the field: ye shal cast it 1 to the

CHAP. XXIII.

2 Not to followe the multitude 13 Not to make menti- 17 on of the strange gods. 14 The thre solemne feastes. 20 23 The Angel u promised to leade the people. 25 What God promiseth, if the obey him 20 God wil east out the Canaamtes by little and liste, and why.

the wicked, to be a false wines.

Hou shalt not "receiue a false tale,

1 nether shalt thou put thine had with

do euil, nether "agre in a controuerlie a to

decline after many & ouerthrow the trueth.

If thou se thine enemies casse lying

vnder his burden, wilt thou cease to hel-

pe him thou shalt helpehim vp agame

Thou shalt not ouerthrowe the right

Thou shalt kepe thee farre from a false

matter, and shalt not slay the dinnocent

and the righteous: for I wil not initifie a

blindeth the"wise, & peruerteth y wordes

Thou shalt not oppresse a stranger: for

ye were strangers in the land of Egypt.

and lye stil, that the poore of thy people

may eat, and what thei leaue, the beaftes

shalt do with thy viney as de, & with thi-

12 *Six daies thou shalt do thy worke, and

fulfi tale

for,cruel.

2 Thou shalt not followe a multitude to *Ebr aufaer 4 Do that w 15 godlie thogh few do fauour

4 If thou mete thine enemies oxe, or b If we be bode to do good to our enemies beaft, muche 5 more to our enemie bun felte, Mat 5,

44. made to helpe vp ourenemies affe vnder his burden, wil he fuffre vs to 7 caftdowne our brethren with heanie burdens? 4 Whether 9 be magistrate: 8

er art comma-ded by the magiftrate Deut 16,19. eccl.20,32.

e For in that y he is a ftrager, his heart 10 *Moreouer, fix yeres thou shalt sowethy is soriful y- land and carbon land. nough Loui 28.3 6 11 But the seueth yere thou shalt let it rest 26

26,43.deut. 25,2.

Chap. 20,8. dest.5,12.

5,3.

in the seueth day thou shalt rest, that thine oxe, and thine alle may rest, & the sonne of thy maid and the stranger may be refreshed.

f Nether by swearing by the nor specification.

And ye shal take hede to all things that I have said vnto you: and ye shal make fino mencion of the name of other gods, f no mencion of the name of other gods,

nether shal it be heard out of thy mouth. nether speake euil of the ruler of thy 14 Thre times thou shalt kepe a feast vnto me in the yeie.

> Thou shalt kepe the feast s of vnleaue- g That 19, Eaned blead : thou shalt eat vnleauened her, in remembrace that the bread seuen dates, as I comanded thee, in Augel passes the season of the moneth of Abib: for in our & spared the season of the moneth of Abib: it thou camest out of Egypt: & none shal when he sewe appeare before me emptre:

The h feast also of the haruest of the tians h Which is, first frutes of thy labours, which thou hast without de, in fowen in the field : and the | feast of ga- token that the Law was gine thering frates in the end of the yere, when so daies after thou haft gathered in thy labours out of from Egypt.

1. This is, the

Exodus.

the field.

These thre times in the yere shal all thy nacles, signifimen children appeare before the Lord welled 40.

yere water the

18 Thou shalt not office the blood of my sacrifice with & leauened bread : nether in wildernes shalthe fat of my sacrifice remaine vntil k No leavened shalbe the morning.

19 The first of the first frutes of thy land thou shalt bring into y house of the Lord thy God: yet shalt thou not seeth a kid in

his mothers milke.

Beholde, I fend an Angel before thee, no frutes shulde be take be-Thou stialt not esteme a pooie man in 20 to kepe thee in the way, and to bring thee fore suft rimes to the place which I have prepared.

his affe going a straye, thou shalt bring as Beware of him, and heare his voyce, & cruel & wante puoke him notifor he wil not spare your missedes, because my m Name is in him. m I wil gine

But if thou hearken vnto his voyce, and him nine audo all that I speake, then I wil be an enc- that governe mie vnto thine enemics, and wil afflick Name them that afflict thee.

Formine Angel * shal go before thee; Chap. 33.2. and bring thee vnto the Amorites, & the deut.7,21. Hittites, and the Perizzites, and the Ca- 10/h 24.11. naanites, the Hiuites, and the Iebulites, and I wil destroye them.

Thou shalttake no gift: for the gift 24 Thou shalt not bowe downe to their gods, nether ferue them, nor do after the workes of the: but " vtterly ouerthrowe n God comma them, and breake in pieces their images.

ye knowe the cheart of a stranger, seing 25 Foi ye shal serue the Lord your God, & worthing idohe shal blesse thy obread and thy water, & frove them I wil take all sickenes away fro the midthings necessarie for this

There shal none cast their frute nor present life. be barren in thy land: the nombre of thy dayes wil I fulfil.

of the field shal eat. In like maner thou 27 I wil fend my P feare before thee, & wil p I wil make destroy all the people amog whome thou thy comming. shaltgo: and I wil make all thine enemies turne their backes vnto thee:

28 And I wil fend horners before thee; which shal disue out the Hiustes, the Canaanites, and the Hittites from thy face.

29 I wil not cast them out from thy face in one yere, lest the land growe to a wildernes: and the beaftes of the field multiplie against thee.

the firftborne of the Egype

tabernacles hen in shine houfe.

I Meanig that & hereby are brideled all

so By

re 31,33 ezek

30 By litle and litle I wil drive them out 12 And the Lord faid vnto Moses, Come h The second from thy face vntil thou encrease, and inherite the land.

31 And I wil make thy coastes fro the red q Called the lea of Syria r Of Alabia Sea vnto the sea 9 of the Philistims, and from the defert vnto the River: for I wil 13 called deferta deliuer the inhabitants of the land into To wit.Euyour hand, and thou shalt drive their out from thy face.

deu.7,2.

"For effince, or £ 5380

ted him up to the moutaine

to give him y lawes, begin-ning at the 20

recemen their

Chap 20,24.

"Or, at the fore of spemilicane.

Sinái "Eb: sudge

ments Chap,19.8

ming at the

phiates

Chap 34,11. 3! *Thou shalt make no couenant with the, nor with their gods:

> 33 Nether shal they dwel in thy land, lest they make thee sinne against me: for if " ferue then gods, furely it shal be thy"destruction.

CHAP. XXIIII.

5 The people promis to obey God. 4 Moses writeth the ei uile lawes 9,13 Moses returneth into the mountaine. 14 Aaron and Hur have the charge of the people. 17 18 Moses was 40 dates & 40 nights in the mountaine.

TOw he had a faid vnto Moses, Coa When he cal I me vp to the Lord, thou, and Aaión, Nacáb, & Abihú, and seuenty of the Elders of Israél, & ye shal worship a far of. chap hither- 2 And Mosés hi selfe alone shal come nere to the Lord, but they shalnot come nere, nether shal the people go vp with him.

b Whe he had 3 The Afterward Moses came and tolde the people all the wordes of the Lord and all the "lawes : and all the people answered with one voyce, and faid,*All the things which the Lord hathe faid, wil we do.

4 And Moses wrote all the wordes of the tar 'vnder the mountaine, and twelue pillers according to the twelue tribes of Is-

e For as yet 5 she pricithode was not given so Leur

And he fent youg men of the children of Isiael, which offered burnt offrings of beues, & facrificed peace offrings vnto the
Lord.

And blewe filke, and purple, and skarlet,

beues, & facrificed peace offrings vnto the
Lord.

The Moss toke halfe of the blood, and

And ramme skins coulored red, and the

nacie

And ramme skins coulored red, and the

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The Moss toke halfe of the blood, and the

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The Moss toke halfe

put it in basens, and halfe of the blood he sprinkled on the altar.

After he toke the boke of the couenant, and read it in the audience of the people: 7 who said, All that the Lord hathe said, we wil do, and be obedient.

Then Moses toke the blood, and sprinkled it on the people, & faid, Beholde, the d blood of the couenant, which the Lord hathe made with you concerning all the-

dáb.and Abihú, and seuenty of the Elders

10 And they e sawe the God of Israel, and a Saphir stone, & as the verie heanen whé it is cleare.

afraid, ir And vpon the nobles of the children of God, and s did eat & drinke.

vp to me into the mountaine, & be there, time and I wil give thee tables of stone, and y signifing \$ Lawe & the commandement, which I ha- hardenes of our hearts, ex ue written, for to teache k them.

Then Moses rose vp & his minister Io- wes thermby shua, & Moses went vp into the mountai- his Spirit Ic-

ne of God,

ne of God, range cora, range cora, a cora, range cora, de, Aaron, and Hur ase w you: who soeuer people hathe anie matters, let him come to them.

15 Then Mosés went vp to the mount, and the cloude couered the mountaine,

16 And the glorie of the Lord abode vpon mount Sinái, & the cloude couered "it fix "0, bear dates: and the feuenth day he called vnto Moses out of the middes of the cloude.

And the fight of the glotte of the Lord was like 1 confuming fire on the top of the appeared like mountaine, in the cies of the children of denouring fire Ifraél.

18 And Moses entied into the middes of the cloude, & went vp to the mountaine: his Spirit, he & Moses was in the * mount fourty dayes fant Saphir and fourty nightes.

them that he draweth with Chap 34,28. deu. 9, 9.

CHAP. XXV.

2 The voluntarie gifts for the making of the Taberna-cle. 10 The forme of the Arke 17 The Mercifeat. 23 The Table 31 The Cadelftick 40 All must be done according to the patern.

Hen the Lord spake vnto Mosés,

laying,

Lord, and rose vp early, and set vp an *al- 2 Speake vnto the children of Israel, that a After the they receive an offring for me:of * euerie dicial la we he mā, whose heart grueth it frely, ye shaltake grueth them the offing for me.

And this is y offring which ye shal b take thing shuld be of them, golde, and filuer, and brasle,

fkins of badgers, and the wood Shittim, or yeles

Which is
Oyle for the light, spices for a anomiting thought to be
a kinde of cooyle,& for the perfume of swcte sauour,

Onix stones, and stones to be set in the not rot *Ephod, and in the * breft plate.

Also they shal make me a & Sanctuarie, y Chap 28,4. I may dwel among them.

According to all that I showe thee, even the to offre st fo shal ye make the forme of the Taberna-custice and encle, and the faction of all the instruments

Then went vp Moses and Aaion, Na- 10 They shal make also an Aike of Shit- Chap 37.56 tim wood, two cubites and an halfe long, & a cubite and an halfe broad, & a cubite and an halfe hie.

vnder his fete was as it were a "worke of in And thou shalt ouer laie it with pure golde: within & without shalt thou overlaie it, and flialt make vpo it a "crowne of gol- 'or, a circle to de 10unde about.

Israel heflaid not his hand:also they sawe 12 And thou shalt cast fourerings of golde for it, and put them in the foure" corners wifee.

lawe, that n ucntion

a Ordemed for § Priests Chap 26,1, .

Mi. fil ushe 7 er ike Line

Pet 1,2. ebr 5,20.

Winch blood figni-Reth that the coverent proken can not be fatisfied vith 9 out blood the ding e As perfectly as their mfirmittes coide beholde his maieftie Bbi bricke

f He made the nor punished g lhat is re-

f The Rone ta

bles, the rod of Aaron and

monie of Gods presece.

· Or concring:

appeared mer

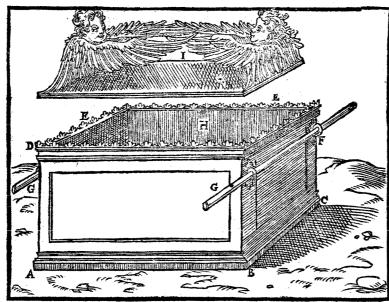
cifully vato was a figure of Christ. thereof: that is, two rings shalle on vone de thereof.

3 And thou shalt make barres of Shittim

wood, and couer them with golde.

fide of it, and two rings on the other si- 14 Then thou shalt put the barres in the rings by the fides of the Arke, to beare § Arke with them.

THE ARKE OF THE TESTIMONIE.



B The length, two cubites and an halfe. 3 C. The breadth a cubire and an halfe. The height a cu

bite and an halfe . E The golde crowne aboue the Arke. The foure rings of gol de in the foure corners.
The barres couered d golde to putthrough the rings to cary the

Arke The inner parte of the Arke where the Te H stimonie was put.

The Mercie feate, & was the couering of the Arke : where were thetwo Cherubims, & whence y oracle came.

15 The barres shal be in the rings of the Arke: they shal not be taken away from it.

So thou shalt put in the Arke the f Testimonie which I shal give thee.

Manna, which were a tefti- 17 Also thou shalt make a" 8 Merciseat of pure golde, two cubites and an halfe log, and a cubite and an halfe broad.

erspropitization: 18 And thou shalt make two Cherubims of golde: of worke beaten out with the ham-

> 19 And the one Cherúb shalt thou make at the one end, & the other Cherúb at vother end: of the matter of the Mercife at shal ye make the Cherubims, on the two endes

thereof.

20 And the Cherubims shal stretch their wings on hie, couering the Mercifeat with their wings, & their faces one to an other: to the Merciseat ward shal the faces of y Cherubíms be.

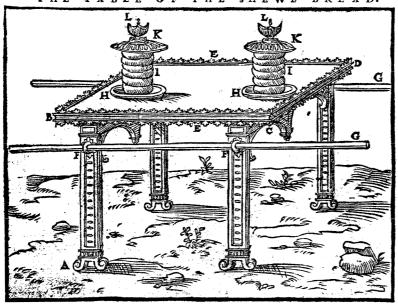
21 And thou shalt put the Merciseat aboue vpon the Arke, and in the Arke thou shalt put y Testimonie, which I wil giue thee,

mer shalt thou make them at § two endes of the Merciseat.

And there I wil declare my selfe vnto on with thee. thee, and from about the Merciseat * be-with thee.

And the one Cherúb shalt thou make at twent the two Cherubsms, which are vpo the Arke of the Testimonie, I wil tel thee all things which I wil giue thee in comandement vnto the children of Israel.

THE TABLE OF THE SHEWE BREAD



The height a cubite and an halfe.

C The length two cubites.

The breadth a cubite.
A crowne of golde

E aboue & beneth parated the one fro he other by a border of an hand breadth thicke, w declareth that the table was an hand breadth thicke. The foure rings.

The barres to cary the table, which were put through 🕏

Difhes wherein § shewe bread was

put. The twelve cakes or loanes called the thewe bread .

The goblets of conerings. The incense cuppes.

Chap 37.16. 23 9 * Thou shalt also make a table of Shit- 27 Ouer against the border shal the rings tim wood, of two cubites long, & one cubite broad, and a cubite and an half hie:

and make thereto a crowne of golde ro-

unde about.

35 Thoushalt also make vnto it a border i, 42 3 and shalt make a golden crowne tounde about the border thereof.

26 After, thou shalt make for it foure rings of golde, & shalt put the rings in § foure coincis that are in the foure fete thereof:

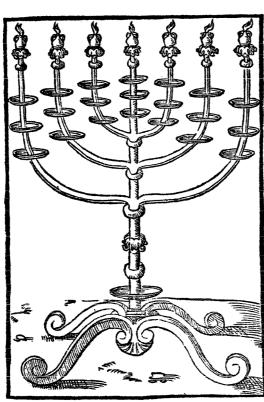
be for places for baires, to beare the Table.

24 And thou shalt couer it w pure golde, 28 And thou shalt make the barres of Shittim wood, and shalt overlay them with golde, that y Table may be borne with them.

of "foure fingers rounde about: and thou 29 Thou shalt make also h dishes for it, and h To see the incens cups for it and couerings for it, and goblets, wherewith it shalbe couered, ene of fine golde shalt thou make them.

30 And thou shalt set vpo the Table shewbread before me continually.

THE CANDELSTICKE.



Because the facion of the candelflick is so plaine & emdet, it nedeth not to describe the particular partes thereof according to the ordre of lettres Onely where as it is said in the 34 verse, that there shalbe foure bowles or cuppes in the cadelsticke it must be understad of the shaft or shake: for there are bub thre for everie one of the other branches . Also the knoppes of the cadelstick are these which are under the braches as thei iffue out of the shaft on ether side.

i It ihal not be molton but beaten out of the lumpe of golde with §

of pure golde: of worke beaten out withe hamer shal the Cadestticke be made, his shaft, & his braches, his bolles, his knops: and his floures shal be of the same.

32 Six branches also shal come out of the sides of it:thre branches of the Candel- 36 Their knops and their branches shalbe sticke out of the one side of it, and thre branches of the Cancelsticke out of the other side of it.

Thre bolles like vnto almondes, one knop and one floure in one branche; and thre bolles like almondes in the other bra- 38 Aifo the snoffers & sioffedishes thereof che, one knop and one floure : fo through out the fix b. anches that come out of the 39 Ofka talet of fine golde shalt thou make k This was y Candelsticke.

34 And in the shaft of y Can lelsticke stalle 40 sourc bolles like vnto almodes, his knops & his floures.

Chap. 37.17. 31 9 * Alfo thou shaet make a Can celfticke 35 And thereshalbe a knop vnder two branches made thereof: & a knop vnder two bia ches made thereof: and a knop vnder two braches made thereof according to the fix branches comming out of the Candel

thereof. all this thalbe one beate worke of

pure golde.

37 And y shalt make the seven lapes thereof,& y lapes thereof shalt y put theron, to give light toward that that is before it.

fh the of pure golde.

it with all these inst uments.

*I oke therefore that thou make them & wated to after their facion, that was shewed thee pounde bores. in the mountaine.

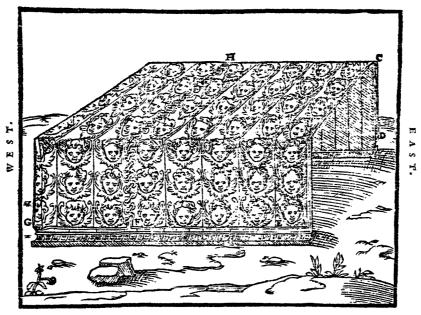
et .7.44;

i. iiii.

That is, of

ming or fine worke.

THE FIRST COVERING OF THE TABERNACLE.



- tie cubites long of Cherubin worke

 E The breadth of a curtaine was foure cubites, and so
- the ten were fourtie cubites broad

CHAP. XXVI.

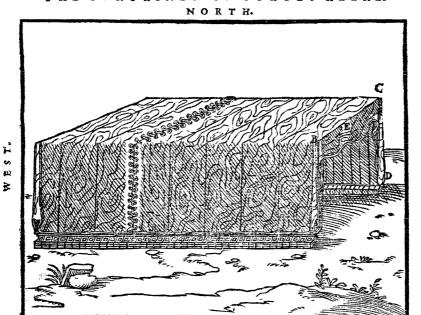
- 2. The forme of the Tabernacle and the appertinances, 33 The place of the Arke of the Mercifeat of the Ta 4 ble, and of the Candelsticke.
- Fterward thou shalt make the Taber nacle with ten curtaines of fine twined linen, and blewe filke, and pusple, & skarlet: & in the thou shalt make Cherubims of a broidred worke.
- The length of one curtaine shalbe eight and twentie cubites, & the breadth of one curtaine, foure cubites: euerie one of § curtaines shal haue one measure.
- Fine curtaines shalbe coupled one to another: and the other five curtains shalbe

- B C D The ten curtaines, which were eight and twen- F G Two curtaines & an halfe: fo that \$ whole laid together declareth that the tabernacle was thirtie cubites long and twelve broad
 - F H Taches or hokes to tie the curtaines together.

coupled one to an other.

- And thou shalt make strings of blewe silke vpo the edge of the one curtaine, which is in the seluedgeb of the coupling: & like- b on the fide wise shalt y make in y edge of y other cur that the curtaines might taine in y seluedge, in y secode couplig. be tied tog-5 Fiftie strings shalt thou make in one cur ther
- taine, and fiftie strings shalt thou make in the edge of the curtaine, which is in the fe c In tying to, conde coupling: § strings shalbe one right the sides against an other.
- 6 Thou shalt make also fiftie taches of gol- "or, begin de, and couple v curtaines one to another w the taches, & it shalbe one" tabernacle. "Orspatibled

THE CVRTAINES OF GOATES HEERE.



SOVTHE.

These eleven curtaines of godtes beere were put aboue the other ten and the eleventh banged before the entrie of the Tabernacle, lake & Thefe alfo were 30 cubites long and the other but eight and twenty, and therefore on the Southe fide thei were a cubite longer then the other like A. and alfo another on the North fide that the boardes might be couered.

d Teft raine and wether flielde matre

o That is, fine

on your fide. & five on the other, and the fixt fivide

bemacle

- heere, to be a d couering vponthe Tabeinacle: thou shalt make them to the number of eleven curtaines.
- cubites, & the breadth of a curtaine foure cubites: the eleuen curtaines shalbe of one measure.
- 9 And thou shalt couple fine curtaines by them felues, and the fix curtaines by them schoes: but thou shalt double the . fixt curtaine vpon the fore fronte of the coueting.
- hang out the to And thou shalt make fifty strings in the 14 Moreoucr for that counting thou shalt dore of y far edge of one curtains in the Clark edge of one curtaine in the feluedge of the coupling, and fifty strings in the edge of the other custaine in the seconde cou- 15 pling.

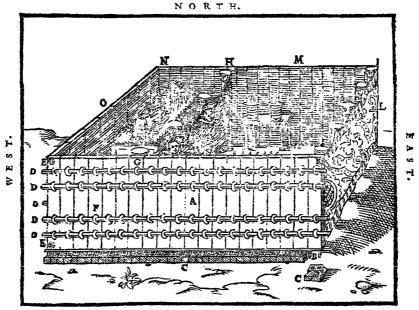
- Also y shalt make curtaines of goates in Likewise thou shalt make fifty taches of one to braffe, and fatten them on the ftrings, & shait couple the couering together, that it may be one.
- The length of a curtaine for the thirtie 12 And the fifenant that testeth in the cut- f for these taines of the couering, enen the halfe cur- retwo cubites taine that resteth, shalbe left at the backe longer the the fide of the Tabernacle,
 - That the cubite on the one fide, and the that their wire cubite on the other fide of that which is bite on bothe left in the length of the curtaines of the fides. couering, may remaine ou other fide of the Tabernacle to couer it.
 - make a s coucing of rams tkins diedied, g To be put & a conering hof badgers skins about.
 - Alfo thou shalt make boar des for the made of goa. Tabeinacle of Shittim wood to stand vp. tes necre

cuitaines of

thirde conci

Tabernacle

THE TABERNACLE.



SOVIHE.

- M Twentie boardes on the Southe fide and twentie on E the North fide
- K file le grh of euerie one ten cubites, & the breadth a cubite and an halfe
- 16 Ten cubites shall e the length of a boarde, and a cubite and an halfe cubite the breadth of one boarde.
- 17 Two tenons shalve in one boarde set in ordre as the fete of a ladder, one against boardes of the Tabernacle.
- 18 And thou shalt make boardes for the Southe side, even ful Southe.
- filuer vnder the twentie boardes, two foc-

- K & N I Declare that all the boardes ioyued to gether made thirtic cubites, which was the length of the Tabernacle Iosephus writeth that euerie boarde was an handful thicke
 - & two fockers vnder an other boarde for his two tenons.
- 20 In like maner on the other fide of the Tabernacle towarde the North fide shalbe twentie boardes,
- an other; thus shalt thou make for all the 21 And their fourtie sockets of silver, two fockets vnder one boat de, and two fockets vnder a nother boarde.
- Tabernacle, tuen twentie boardes on the 22 And on the fide of the Tabernacle, tow- 1 The Ebrewe ard the West stalt thou make six boardes. worde significant the winnes ?
 - And thou shalt make fourtie sockets of 23 Also two boardes shalt thou make in the declaring that coine s of the Tabeinacle in y two fides. fo perfue and
- kets vnder one boarde for his two tenos, 24 Also thei shalbei ioyned beneth, & like- wel ioyned as were possible.

er , saffe pie- 19 casah iin we for the senent.

Chap 25.9.

6 40.

cbr 8,5.

ect.7,44.

k Some read,

heades of the

rEbr ynder the

bokes: meaning that it finide

hang downe-

pillers

beter.

Exodus.

wisethei shalbe loyned aboue to a ring: thus shal it be for them two: thei shalbe for the two corners.

25 So thei shalbe eight boardes having soc- 34 kets of filuer, eue sixtene sockets, that is, two fockets under one boarde, & two fockets vnder an other boarde.

26 Then thou shalt make five barres of Shittim wood for the boardes of one side of the Tabernacle,

27 And five barres for the boardes of the barres for the boardes of the fide of the Tabernacle towarde the Westside.

28 And the midle barre shal go through the middes of the boardes, from end to end. 37

29 And thou shalt couer the boardes with golde, and make their rings of golde, for places for the barres, and thou shalt couer the barres with golde.

* according to the facion thereof, which was shewed thee in the mount.

31 Moreouer thou shalt make a vaile of blewe filke, and purple, and skarlet, and fine twined linen: thou shalt make it of broydred worke with Cherubims.

of Shittim wood couered with golde, (whose k hokes shalbe of golde) standing vpon foure sockets of siluer.

33 Afterward thou shalt hang the vaile " on the hokes, that thou maiest bring in thither, that is (within § vaile) the Arke of the Testimonie: and the vaile shal make you a separacion betwene the Holy place and the moite Holy place.

Also thou shalt put the Merciseat vpon the hie Priest the Arke of the Testimonie in the moste once a yere Holy place.

35 And thou shalt set the Table m without m Meaning in the vaile, & the Candelsticke ouer against & holy place the Table on § Southfide of the Tabernacle, and thou shalt set the Table on the Northside.

other side of the Tabernacle: also siue 36 Also thou shalt make an n hanging for n This hanging the dore of the Tabennacle of blewe fil- between the ke, and purple, and skarlet, and fine twined holy place & there where y linen wroght with nedle.

And thou shalt make for the hanging fiue pillers of Shittim, and couer the with golde: their heades shalbe of golde, & thou Thalt cast five sockets of brasse for them.

CHAP XXVII. 30 So thou shalt rere vp the Tabernacle 1 The altar of the burnt offring. 2 The courte of the Tabernacle. 10 The lampes continually burning.

Oreouer thou shalt make y altar a For burne Mof Shittim wood, fine cubites long and fine cubites broade (the altar shalbe foure square) and the height thereof thre cubires.

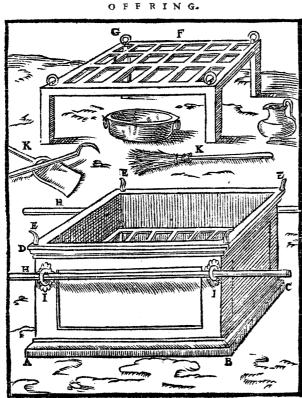
32 And thou shalt hang it vpo foure pillers 2 And thou shalt make it hornes in the foure corners thereof; the hornes shalbe of it b felfe, and thou shalt couer it with brasse. b of the same

Also thou shalt make his ashpannes for wood & mathis asshes and his besoms, and his basens, ned vnto it and his sleshokes, & his censers: thou shalt 101, for paner. make all the instrumets thereof of brasse.

1 Whereunte

people were.

THE ALTAR OF BVRNT



- The length containing flue cubites.
- The height thre cubites
- The breadth afmuche
- The foure hornes or foure corners.
- The grate, which was put within the altar, and whereupon the facrifice was burnt.
- Foure rings to lift up the grate by, when thei anoided the affhes
- H The barres to cary the altar.
- The rings through the which the barres were put
- Afhpans, beloms, fleshokes, basens & suche infruments apparteining to the altar.

Bbr net.

- 4 And thou shalt make vnto it a grate like networke of braffe:alfo vpon that "grate shalt thou make foure brasen rings vpon the foure corners thereof.
- 5 And thou shalt put it vnder the copasse of the altar beneth, that the grate may be in the middes of the alrar.
- 6 Alfo thou shalt make barres for the al- 1 The Lord calleth Maron & hu sommes to the Priesthotar, barres, I fay, of Shittim wood, & shalt couer them with braffe.
- 7 And the barres thereof shalbe put in the rings, the which barres shalbe po the two sides of the altar to beare it.
- 8 Thou shalt make y altar holowe between the boardes: as God shewed thee in the mount, so shal they make it.

E This was \$ 9 to the I iber-nacle, where § propie abode

- Also thou shalt make the courte of y Tabernacle in the Southfide, euen ful Southe: the courte shal have custaines of fine twined linen, of an hundieth cubites 3 long, for one lide,
- 10 And it shal have twentie pillers, with their twentie sockets of brasse: the heades of the pillers, & their d filets shalbe silver.

Likewise on the Northside in length there so ilbe hangings of an hundreth cubites long, & the twetie pillers thereof w their twentie sockets of brasse: the heades of y pillers and the filets shalle siluer.

12 And the breadth of the courte on the Westlide shal have curtaines of siftie cubites, with their ten pillers & their ten foc-

13 And the breadth of the courte, Eastward ful East shal have office cubites.

Also hangings of fiftene cubites shalbe on the one flide with their thre pillers and their thre lockets.

15 Likewise on the other side shalle hangings of fiftene cubites, with their thre pillers, an I their thre fockets.

16 And in the gate of the courte shalbe a vaile of twentie cubites, of blewe filke, & purple, and skarlet, and fine twined linen wroght with nedle, with the foure pillers thereof and their foure fockers.

17 All the pillers of the courte shal have silets of filuer rounde about, with their heades of siluer, and their sockets of brasse.

18 The length of the court shalbe an hundreth cubites, and the breadth fiftie "at ether end, and the height fine cubites, and the hangings of fine twined linen, & their sockets of brasse.

All the vessels of the Tabernacle for all maner seruice thereof, & all the spins thereof, & all the pins of the courte shalbe brasse.

20 And thou shalt commande the childre of Is ael, that they bring vnto thee pure oyle oliue h beaten for the light, that the lampes may alwaye burne.

21 In the Tabernacle of the Congregació

without the vaile, which is before the Testimonie, shal Aai on and his sonnes dresfe them from evening to morning before the Lord, for a statute for euer vnto their generacions to be observed by the children of Isiael.

CHAP. XXVIII.

de 4 Their garmers 12 29 Aaron entreth in to the Sa-Etuarie in the name of the children of Israel 30 Vrim and Thummim 38 Aaron beareth the iniquitie of the I fraelites off rings.

No cause thou thy brother Aaron I to come vnto thee and his fonnes w him, from among the children of Is ael, that he may serue me in the Priests office: I meane Aaión, Nadáb, and Abihú, Eleazáijand Ithamár Aaions fonnes.

Also y shalt make holy garments for Aaron thy brother, 2 glorious & beautiful. a

Therefore thou shalt speake vnto all "co his office be knoning me, whome I have filled with the fpi wento beglorite of wishome, that they make Aarons lent garments to be consecrate him, that he may be rest wife to be which is, to be which is, to be which is, to

THE GARMENTS OF THE HIGH from the red.

PRIEST.

the Ephod, or vpmost coate, which was like cloth of golde and was girded vnto him, wherein was the breff plate with the twelue stones, which was tied aboue with two cheines to two only stones and beneth with two laces.

The robe w was next under the Ephod, whereunto were c A flort and the chein of the control of the con

The robe w was next vuder the Ephod, w hereunto were friend this pomegranates and belles of golde.

The tunicle or broydred coate, which was vuder frobe without flee- and longer then it, and was also with out fleues ues put vpmot you have longer the final be from garmets, we then that garments to

make, a brest plate, & a Ephod, & a robe, & kepeshe close

d They were certein hopes or circles for II robeauriae y piller.

e Mear ing cur taines of hity cubires f Oi the dore of the courte

"Eir fifty in

g Or ftakes, curtaineswere fastened to the grounde

h suche as co meth from foliue, when ic is firft preffed Or, afcede vp

Exodus.

a broydred coat, a mitre, & a girdle. so the le holy garmers shal they make for Aaron 23 thy brother, & for his fonnes, that he may serue me in the Priests office.

filke, and purple, and skarlet, & fine linen,

6 And they shal make the Ephod of golde, blewe silke, and purple, skarlet, & fine twi- 25 And the other two endes of the two wrened linen of broydred worke.

7 The two shulder's thereof shalbe ioyned together by their two edges: so shal it be

d Which wet 8 out his vpmest coat.

e As they we-

graven in or-

And y dembroydred garde of the same Ephod, which shalbe vpo him, shalbe of \$ selfe same worke and stuffe, even of golde, blewe silke, and purple, and skarlet, and si- 27 And two other rings of golde thou shalt ne twined linen.

9 And thou shalt take two onix stones, and grave vpon them the names of the children of Ifraél:

10 Six names of the vpon the one stone, & 28 Thus they shall binde the brest plate by the fix names that remaine, vpo the lecode stone, according to e their generaciós.

re in age, fo hulde ther be re Thou shalt cause to graue y two stones according to the names of y childre of If rael by a grauer of signers, y worketh and 29 graueth in stone, and shalt make them to be set and embossed in golde.

That Asron might teinem-bre the Israeli tes to God warde.

12 And thou shalf put the two stones vpon the shulders of the Ephod, as stones of re mébrance of § children of Israél: for Aarón shal beare their names before y Lord vpo his two shulders for a remebrance. 13 So thou shalt make bosses of golde,

g Of the bof- 14 And two chaines of fine golde 8 at the ende, of wrethed worke shalt y make them, & shalt fasten the wrethed cheines 31 vponthe boiles.

15 Also thou shalt make the brest plate of h judgemet with broydred worke: like the worke of the Ephod shalt thou make it: of golde, blewe silke, and purple, and skarlet.& fine twined linen shalt y make it.

16 Foure square it shalbe and double, an hand bred long and an hand bred broad.

the 17 Then thou halt set it ful of places for stones, even foure rowes of stones: y ordre fhalbe tus, a "ruby, a topaze, and a "carbū-34 cle in the first rowe.

18 And in the seconde rowe thou shalt set an "emeraude,a faphir,and a" diamond.

19 And in y third rowe a turkers, an achate, and an hematite.

"Ebr. sassifi. 20 And in the fourte rowe a"chrysolite, an onix, and a iasper: and they shalbe set in

> 21 And the stones shalbe according to the names of the childre of Israel, twelue, according to their names, grauen as fignets, 37 euerie one after his name, & they shalbe

Plate two cheines at the endes of wrethen

worke of pure golde.

Thou shalt make also vpo the brest plate two rings of golde, and put the two rings on k the two endes of the brest plate.

Therefore they shal take golde, & blewe 24 And thou shalt put the two wrethe chei- ward the shuines of golde in the two rings in the endes der-

of the brest plate.

then chemes, thou shalt fasten in the two emboslements, and shalt put them vpo the shulders of the Ephod on y foreside of it.

Also thou shalt make two rings of golde, which thou shalt put in the I two o- 1 which are ther endes of the brest place, vpon the bor-beneth. der thereof, toward y infide of y Ephod.

make, & put them on the two fides of the Ephod, beneth in the fore parte of it ouer against the coupling of it vpon the broydred garde of the Ephod.

his rings vnto the rings of the Ephod, w a lace of blewe filke, that it may be fast vpon the broydred garde of the Ephod, & § the brest plate be not losed fro y Ephod.

So Aaron shal m beare the names of the m Aaron shall childre of Israel in the brest plate of iud- not entre into gement vpon his heart, when he goeth into the holy place, for a remembrance conthe name of
the name of
the chiltinually before the Lord.

30 Also thou shalt put in the brest plate of iudgement the "Vrim & the Thumim, " vrim figniw shalbe vpo Aarons heart, whe he goeth fieth light, and in before the Lord: and Aaron shal beare Thumim perthe judgemet of the children of Israel vp- ring that the thones of the on his heart before the Lord continually. breft plate

And thou shalt make the robe of the E- were more cleare, and of phod altogether of blewe silke.

And the hole for his heade shalbe in the tierby Vrim at fo is met kno middes of it, hauig an edge of woue wor- lage, and Thu mim holynes, ke rounde about y coller of it: fo it shalbe shewing what as y coller of an habergeó that it rét not. vertues are re quired in the And beneth vpon the skirtes thereof y Priests.

shalt make pomgranates of blewe silke, & purple, & skarlet, round about the skirtes thereof and belles of golde betwene them round about:

Thatis, * a golden bel and a pomgranate, Ecclec. 45.10. a golden bel and a pomgranate rounde about vpon the skirtes of the robe.

So it shalbe vpon Aarón, when he ministreth, and his found shalbe heard, when he goeth into the holy place before the Lord, and when he commeth out, and he shal not dye.

fhai not dye.

36 ¶ Alfo thou shalt make a plate of pure ly, and nothig golde, & graue thero, as fignets are graue, appeare before him. OHOLINES TO THE LORD,

And y shalt put it on a blewe silke lace, colde not ba and it shalbe vpon the mitre: euen vpon y fo perfect, but fome faute fore fronte of the mitre shal it be.

So it shalbe vpon Aarons forehead, that rein: & finne the hie Price Aaron may P beare the iniquitie of v of- bare and pace frings

k Which are

dren of Ifrael.

o Holines appartemeth to

101.carbunc<mark>le.</mark> *O, , safper.

Or fardoine. Or, emerande.

h It was fo cal

led, because § hie Priest col-

de notgue fen tence : 13 age

mest without bre, "

. ... deferi p breft plate.

golde in their emboslements.

for the twelue tribes. ⇒ ¶ Then thou shalt make vpon the brest 38 frings, which the childre of Isiael shalof- 10 After, thou shalt present the calf before fre in all their holy offrigs: & it shalbe alwaies vpon his forehead, to make them acceptable before the Lord.

linen coat, and thou shalt make a mitte of fine linen, but thou shalt make a gir-

del of nedle worke.

40 Also thou shalt make for Aarons sonnes coates, & thou shalt make the girdels, & bonets shalt thou make them for glorie and comelines.

41 And thou shalt put them vpon Aarón thy brother, & on his sonnes with him, & shalt anount them, and a fil their hands, and fanctifie them, y they may ministre vnto me in the Priests office.

admit them to 42 Thou shalt also make them linen bieches to couer their prinities: fro the loynes vnto the thighs shal they reache.

> And they shalbe for Aaron and his sonnes when they come into the Tabernacle of the Cogregacion, or when they come 16 vnto the altai to minister in y holy place, that they reomit not iniquitie, & so dye. This shalbe a lawe for ever vnto him and to 17 And thou shalt cut the ram in pieces, and his sede after him.

> > CHAP. XXIX.

I The maner of consecrating the Priests 38 The continual sacrefice. 45 The Lord promiseth to dwel among 18 the children of Israél.

THis thing also shalt thou do vnto the when thou colecratest them to be my Priestes,* Take a yong calf, and two rams without blemish,

2 And vnleauened bread & cakes vnleauened tempered with oyle, & wafers vnleauened anointed with oyle: (of fine wheat flower shalt thou make them)

a To offre the 3 en increfice.

4 That is, con-fecrat the, by

giuing them

fie, and therby

Wrof Wiener

2 In not hading their na-

Eeu 9,2.

their office

The y shalt put the in one basket, & a pre fent them in the basket with the calf and the two rams,

4 And shalt bring Aarón and his sonnes vnto the dore of the Tabeinacle of § Cő gregacion, and wash them with water.

5 Also thou shalt take the garments, & put vpon Aaron the tunicle, and the robe of the bEphod, and the Ephod, and the biest plate, and shalt close th m to him with the broydied garde of the Ephod.

6 Then thou shalt put the mitre vpon his head, and shait put the holy *crowne vpon the mitre.

Chap. 30,23. 7

Chap.28,36.

b Which was

Ephod

nex: vader the

And thou shalt take the anointing*oyle, and shalt powre vpon his head, and

8 And thou shalt bring his sonnes, and put coates vpon them,

And shalt girde them with girdels, bothe Aarón & his fonnes: and fhalt put the bonets on them, and the Priestes office shalbe theirs for a perpetual lawe: thou * Malt also fil the hands of Aaron, and the hads of his fonnes.

the Tabeinacle of the Cogregacion, *and Louit ras-Aaron and his sonnes shal put their hads c signifing vpon the head of the calf.

19 Likewise thou shalt embroydre the fine it So thou shalt kil the calf before y Lord, fred for them. at the dore of the Tabernacle of the Con and that they did approach;

gregacion.

Then thou shalt take of § blood of the calf, and put it vpon the hornes of the altar with thy finger, and shalt powre all the rest of the blood at the fore of the altar.

13 *Alfo thou shalt take all the fat that co- Leuis 1.3 uereth the inwardes, and the kall, that is on the liuer, and the two kidneis, and the fat that is vpon the, and shalt burne them vpon the altar.

14 But the flesh of the calf, and his skin, and his doug shalt thou burne with fire with "Els fance. out the hoste:it is a "finne offring.

Thou shalt also take one ram, and Aaron and his sonnes shal put their hands vpon the head of the 1 am.

Then thou shalt kil the ram, and take his blood, and sprinkle it round about vpon the altar,

wash v inwardes of him and his legges, & shalt put them vpo the pieces thereof, and vpon his head.

So thou shalt burne the whole ram vpon the altar. for it is a burnt offring vnto the Lord d for a swete sauour : it is an offring d or a sauour made by fire vnto the Lord.

of reft, which cauteth the And thou shalt take the other ram, and wrath of God Aaron and his fonnes shal put their hands to cease

vpon the head of the ram. Then shalt thou kil the ram, and take of his blood & put it evpon the lap of Aaros e Meaning the eare, and vpon the lap of the right eare of fott & nother his sonnes, and upon the thumbe of their care. right hand, & vpon the great toe of their right fore, and shalt sprinkle the blood vpon the altar round about.

21 And thou shalt take of the blood that is fypon the altar, and of the anointing oyle, f Wheten the and shalt sprinkle it vpon Aaron, and vpo the alter must his garments, and vpon his fonnes, and vpon the garments of his sonnes with him: so he shalbe halowed, and his clothes, and his fonnes, and the garments of his fonnes with him.

Also thou shalt take of the rams y fat & the rompe, even the fat that covereth the inwardes, and the kall of the liver, and the two kidneis, and the fat that is vpon them, and the right shulder, (for it is the s 1 am g Which is of fred for the confectation)

And one loaf of bread, and one cake of hie Prieft. bread tempered with oyle,&one wafer,out of v basket of the vnleauened bread that is before the Lord.

24 And thou shalt put all this in the hads of Agron, and in the hads of his fonnes, and k.iii.

2 (0) 5,10

Chap 28, 41.

*Orses fect es

h This facrifi-

ce the Prieft

did moue to-

West, North

iso called,

becaule it was

not onely sha-ke to and fro,

but also litted

k Which were

benefites.

and South.

VP.

25 Againe, thou shalt receive them of their hands, and burne them vpon the altar befides the buint offring for a swete sauour before the Lord: for this is an offring ma- 41 And the other lambe y shalt present at de by fire vnto the Lord.

26 Likewise thou shalt take the brest of the ram of the confectacion, which is for Aarón, and shalt shake it to h and fro before the Lord, and it shalbe thy parte.

ward the East, 27 And thou shalt sanctifie the brest of the shaken offring, & the shulder of the heaue offring, which was shaken to and fro, & which was heaved vp of the ram of the consecracion, which was for Aarón, and which was for his fonnes.

28 And Aaron and his sonnes shal haue it by a statute for euer, of the children of Israél: for it is an heave offring, and it shalbe an heave offring of the children of Israel, of their kpeace offings, euen their he- 45

ne to Aarón, shalbe his sonnes after him, to be anointed therein, and to be colectat therein.

30 That sonne that shalbe Priest in his stede, shal put them on seuen dayes, when he cometh into the Tabernacle of the Congregacion to minister in the holy place.

31 So thou shalt take the ram of y cosecia cion, and fethe his flesh in the holy place. I

Leu 1,31, & 32 *And Aaron and his fonnes shal eat the flesh of the ram, and the bread that is in § 20 ,9 mat 12.

Congregacion.

1 That is , by 33 So they shal ear these things, 1 whereby their atonemet was made, to cofecrat the, and to sanctifie the: but a stranger shal not 3 eate thereof, because they are holy things.

34 Now if oght of y flesh of the cofec ació, or of y bread remaine vnto the morning, then thou shalt burne the rest with fire: it shal not be eate, because it is an holy thig.

35 Therefore shalt thou do thus vnto Aa-16n and vnto his fonnes, according to all things, which I have commanded thee: feuen daies shalt thou" consecrat them,

36 And shalt offer euerie day a calf or a sinne offring, for mreconciliation: and thou shalt clense y altar, when thou halt offred vpon it for reconciliation, & shalt anoint

it, to sanctifie it. 37 Seuen daies shalt thou clense the altar, and sanctifie it, so the altar shalbe moste holy: and what soeuer toucheth the altar,

shalbe holy. Num 28,3. 38 9* Now this is y which thou shalt present vpon the altar: euen two labes of one yere olde, day by day continually.

39 The one lambe thou shalt present in the morning, and the other lambe thou shalt present at euen.

shalt shake them to and fro before y Lord. 40 And with y one labe, antenth parte of fin That is, an ne floure mingledw the fourte parte of an Omer read chap 16,16. oHin of beaten oile, and the fourte parte of Which is about a pinte. of an Hin of wine, for a drinke offring.

euen: thou shalt do thereto according to the offring of the morning, & according to the drinke offring thereof, to be a burnt offring for a swete sauoure vnto the Lord.

42 This shal be a continual burnt offring in your generatios at the dore of the Tabernacle of the Cogregacion before y Lord, where I wil make appointment with you, felfe to you.

to speake there vnto thee.

43 There I wil appoint with the children of Israel, and the place shalbe sanctified by myp glorie.

And I wil fanctifie the Tabernacle of § my glorious of gregacion & the altar: I wil fanctifie Cogregacion & the altar: I wil fanctifie also Aarón & his sonnes to be my Priests,

And I wil *dwel among the children of Lou 26,12

offrigs of thaaue offring to the Lord.

Is a life their God, that broght them out of y land of Egypt, that I might dwel among them: I am the Lord their God.

g It is I the Lord, that and their God

снар. ххх.

The Altar of incense 13 The summe that the Israelites shulde pay to the Tabernacle. 16 The brasen La uer. 23 The anointing Oyle. 34 The making of the perfume.

Vrthermore thou shalt make an altar
afor swete persume, of Shittim wood a vpoor the &

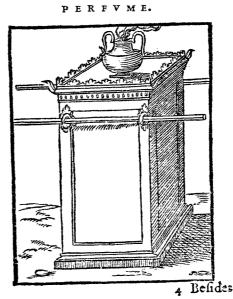
thou shalt make it.

basket, at the dore of the Tabernacle of y : The length therof a cubite & y breadth burnt vers 34 thereof a cubite (it shalbe foure square) and the height thereof two cubites: the hornes the eof shalbe b of the same,

And y shalt ouerlaie it with fine golde, ter bothe y top thereof & y fides thereof roud about, and his hornes: also thou shalt make vnto it "a crowne of gold roude about. or, a circle &

b Of the fame

THE ALTAR OF SWETE



This altar was one cubite long, and one cubite broad, and in height was emo cubites! the rest may be understäd by the former figures.

DEbr fil their Bundes

m To appeale Gods wrath y finne may be pardonned

Sauctuarie, and

not in the Ho

Meaning whe he trim-

made thể this,

which is de-

feribed f But it must

barne pertume

lieft of all.

cyle

4 Besides this thou shalt make vnder this crowne two golden rings on ether side: 11 euen on euerie fide shalt thou make them, that thei may be as places for the barres 12 *When thou takest the summe of y chil- 2000 1.5. 16 to beare it with all.

5 The w barres thou shalt make of Shittim wood, and shalt couer them w golde. e That is in § 6 After thou shalt set it before the vaile, that is nere the Arke of Testimonie, before the Mercifeat that is vpon the Te- 13 stimonie, where I wil appoint with thee.

7 And Aarón shal burne thereon swete incense eucrie morning: when he d dresseth the lampes thereof, shal he burne it.

vp the lapes thereof, he shal burne incese: this perfume shalbe perpetually before the 15 Lord, throughout your generations.

e Otherwise 9 Ye shal offre no e strange incense thereon, nor burnt sacrifice, not offring, nether powie anie drinke offring f thereon.

onely serie to 10 And Aai on shal make recociliation vpo y hornes of it once in a year w the blood of the sinne offi ing in the day of recociliation: once in the yere shal he make reconciliation vpon it throughout your genera tions: this is moste holy vnto the Lord. Afterward the Lord spake vnto Mofés, saying,

dien of Israel after their nobre, then they shal give everie mans a redemption of his g wherby he life vnto the Lord, whe thou tellest them, demed his life that there be no plague among them whe which he had forfait, as is thou countest them.

This shal euerie mã giue, that goeth into Danid, 2 Sam. the nombre, half a shekel, after the h she h This shekel kel of the Sanctuarie: (* 2 shekel is twenty valued two co geráhs) the halfe shekel shalbe an offring & y geráh vato the Lord.

retresheth the 8 Likewise at euen, when Aaron setteth 14 All that are nobred sio twenty yere olde shill fierl, the and aboue, shal give an offring to y Lord. Leu.27,25.

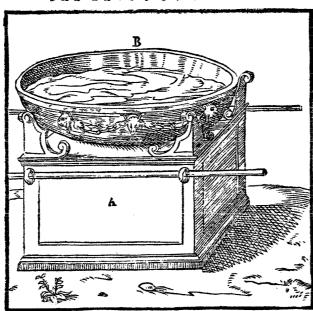
The riche shal not passe, and the poore mm 3,47. shal not diminish from halfe a shekel, exchasus whé ye shal giue an offring vnto y Lord, i for the redemption of your liues.

16 So thou shalt take the money of y redep shuld be mertion of the children of Israel, and shalt put it vnto the vse of the Tabernacle of y Cógregacion, that it may be a memorial vnto the children of Israel before y Lord for the redemption of your liues.

declared by

That God ciful vato yea.

THE LAVER OF BRASSE,



The fundation or fore of the Lauer

The Lauer. Because Moles describer not the maner of this Lauer, this figure is made after the facion of Salomons, w semeth to be most agreable to this, I King 7,38 saue in stede of wheles are put barres to beare it, as in the other si gures also appeareth.

17 Alfo v Lord spake vnto Mosés, saying, 18 Thou shalt also make a lauer of braile, & his fore of b affe to wash, and shalt put 23 Also y Lord spake vnto Mosés, saying, it betwene § Tabe: nacle of § Congregació & the altar, & shalt put water therein. k signifing y 19 For Aaron and his sonnes shal k wash he that comments to God, their hands and their fete thereat.

When they go into the Tabernacle of n calamus, two hundreth, and fiftie: n It is a kinde the Congregacion, or when they go vnto 24 Alfo of cafsia fine hundreth, after the of reede of a very sweet fa-20 When they go into the Tabernacle of the altar to minister & 10 make y perfume of the buint offling to the Loid, they shal wash the selues with water, lest they dye.

21 So they shal wash their hads & their fete y they dye not: & this shalbe to the an ordi nance for euer, bothe vnto him and to his 1 so long as §

3 Take thou also vnto thee, principal spices of y moste pure myrrhe fine hudierh m shekels, of swete cinamo halfe so muche, m Waying io that is, two hundreth & fiftie, and of swete muche n calamus, two hundreth, and fiftie:

shekel of the Sanctuarie, and of oile olive wour within, & an*Hin.

25 So thou shalt make of it the oile of holy Chap. 29.49. ointement, euen a moste precious ointement after the arte of the apotecarie: this

dres & odones.

must be wafoud from all finne and corsuprion.

k.iiii

Exodus.

shalbe the oile of holy ointement.

which apparteine to tac la bernacle

All things 26 And thou shalt anoint yo Tabernacle of the Congregacion the ewith, & the Arke of the Testimonie:

> 27 Also the Table, and all the instruments therof, and the Candelsticke, with all vinstruments thereof, & the altar of incense:

28 Also the altar of buint offring with all 8 his instruments, and the lauer & his fote.

39 So thou shalt sanctifie them, and they shalbe moste holy: all y shal touche them, 9 shalbe holy.

Thou shalt also anoint Aaron and his may ministre vnto me in the Priests office.

31 Moreouer thou shalt speake vnto y children of Israel, saying, This shal be an holy ointing oyle vnto me, throughout your 11

generacions.

Nether at 32 their burialls nor other wi-

q Ether aftrager, or an li-

r In Ebrewe, Sheheleth : w

is a fw ete kin-

de of gumme and fhinceh

as the naile

the

onely Priefts

None shal anoint P mas flesh therewith, nether shal ye make any composition like 12 vnto it:for it is holy, and shalbe holy vnto

Wholoeuer shal make y like ointemet, or who soeuer shalput any of it vpon la ltrager, eu é he shalbe cut of from his people. 34 And the Lord faid vnto Moses, Takevn gume and galbanum, these odoures with pure frankincense, of eche like weight:

Then thou shalt make of them perfume composed after the arte of the apotecary,

mingled together, pure & holy.

36 And thou shalt beate it to pouder, and shalt put of it before the Arke of y Testimonie in the Tabernacle of the Congregacion, where I wil make appointement with thee: it shalbe vnto you moste holy.

37 And ye shal not make vnto you any coposition like this persume, which thou Shalt make: it shalbe vnto thee holy for 17

the Lord.

f Onely de dieat to the vie 38 macle

Whosoeuer shal make like vnto that to fmel thereto, eue he shal be cut of from his people.

CHAP. XXXI.

3 God maketh Bez aleel & Aboliab mete for his worke. 13 The Sabbath day is the signe of our sanstification. 18The tables written by the finger of G.d.

Nd y Lord spakevnto Mosés, sayig, A Beholde, I a haue called by name, a Thaue cho- 2 Bezalcél, the sonne of Vri, the sonne of Hur of the tribe of Iudáh,

Whome I have filled with the Spirit of God, in wisdome, & in vndeistanding & 1 in knowledge & in all b workemanship:

To finde out curious workes to worke in golde, & in siluer, and in brasse,

Also in the art to set stones, and to carue in timber, and to worke in all maner of workemanship.

6 And beholde, I haue joyned with hi Aholiáb the sonne of Ahisamah of the tribe of 2

Dan, & in the heartes of all that are wife e thaueinhearted, haue I put wisdome to make ally flugard them, I have commanded thee:

7 Thatis, y Tabernacle of y Congregació, and the Arke of the Testimonie, and the Mercifeat that shalbe thereupon, with all instruments of the Tabernacle:

Allo the Table and the instruments thereof, and the d pure Candelsticke with all d so casted, his instruments, and the Altar of perfume:

became of the conning and are Likewise the Altar of burnt officing with the street therein, all his instruments, and the Laue, with his whole was

fonnes, and shalt confecrat them, that they to Aiso the garmentes of the ministration, and the holy garmets for Aaron & Priest, and the garmers of his fonnes, to minister in the Priests office,

> And the anointing oyle, and fwere per- which onely tume for the Sanctuarie: according to all the Pricks & & that I have commaded thee, shal they do. infruments of the Taberna-

Afterward the Lord spake vnto Moses, cle, and not to saying,

3 Speake thou also vnto the children of Israel, & say, f Notwithitading kepe ye my f Thogh I co-Sabbaths: for it is a figne betwene me and mande thefe workes to be you in your generations, that ye may kno- done, ot wil 1 we that I the Lord do fanctifie you.

to thee these spices, pure my1rhe & r cleare 14 *Ye shaltherefore kepe & 8 Sabbath: for Sibbath daies. it is holy vnto you: he that defileth it, shal Chap 20,8. dye y death: therfore who so euer worketh g God repedye y death: theriore wnosocues workers g ood sepe-therein, the same persone shalbe euen cut test this point because the

of from among his people.

15 Six dayes shal men worke, but in the se- of the Lawe uenth day is the Sabbath of the holy rest true vie of the to the Lord: who foeuer doeth any worke sabbath, it is in the Sabbath day, shal dye the death.

Wherefore the childre of Israel shalke- wil of God pe the Sabbath, that they may obserue the "rest through out their generations for an sousabbath.

euer lasting couenant.

It is a signe between me and the children of Isiael for euer: *for in six dayes y Genzist. Lord made the heaven and the earth, and @ 2.2. in the feuenth day h he ceased, and rested. h From creas

18 Thus (when the Lord had made an end ting his creaof comuning with Moses vpon mount Si-fro govering nai) *he gaue him two Tables iof the Te-them stimonic, cuen tables of stone, written with Deut p.19. the finger of God.

CHAP. XXXII.

4 The Israelites impute their deliverance to the calf. 1 : Gid is appaifed by Mofes prayer 19 Mofes breaketh the Tables 27 Hest yeth the idolaters. 32 Meses zeale for the people.

By twhen the people sawe, that Moses a The rote of taried log or he came downe from y whe me thinke moutaine, the people gathered the selues hand, except together against Aaron, & said vnto him, they se him vp, a make vs gods to go before vs: for of y they wolde this Moses when they head to the world y they wolde this Moses (the man that broght vs out of y they wolde the land of Egypt) we knowe not what is idolatrie, the become of him.

beaten out of one piece

not that you breake my

whole keping to obey tha

i Whereby he declared his wil tohis peo-

their mofte

And Aaron faid vnto them, b Plucke of precious kew-

this ineweth that hady crafts are the gifts of Gods
Spirit, & therefore ogat to 5 Se eftemed.

& This shew-

fen and made

encte Chap 35.

the

the golden earings, which are in the eares of your wines, of your fonnes, and of your 16 daughters, and bring them vnto me.

Then all the people pluckte from the felues the golden earings, which were in 17 their eares, and they broght them vnto Aa-

e Suche is the rage of idola-

ters, that they

Pfal 106,19.

d Thei fincl-led of their

leue of Egypt,

1.King. 12,28.

I Cor.10,7.

where ther

defires

facioned it with the grauing tole, & made of it a d molten calf: then they faid, * These be thy gods, ô Isiael, w broght thee out of the land of Egypt.

fane calues, oxe,& serpets worshipped When Aaron sawe that, he made an altar before it: and Aarón proclaimed, saying, To morowe shalbe the holy day of the

6 So they rose vp the next day in the mor- 20 ning, and offred buint offrings, & bioght peace offings: also *the people sate them downe to eat and drinke, and 10se vp to playe.

get the downe: for the people which thou hast brognt out of the lad of Egypt, hathe

corrupted their wases.

Ther e are sone turned out of the way, which I commanded them for theiliaue made them a molt e calf, & naue worship - 23 And ther faid vnto me, Make vs gods to ped it, & haue offred the eto, fayig, *These be thy gods,ô Is ael, which have broght thee out of the land of Egypt.

Againe the Lord said vnto Moses, * I 24. The I said to them, Ye that have golde, haue sene this people, and beholde, it is a

stifnecked people.

f God meweth to Nowe f therefore let me alone, that my wrath may waxe hote against them, to: I wil confume them: but I wil make of thee a mightie people.

Psal 100,23. 11 *But Moses praied vnto y Lord his God, and said, O Lord, why doein hy wrath 26 And Moses stode in the gate of the cap, speake enil of waxe hose against thy people, which thou hast broght out of the lad of Egypt, with great power and with a mightie hand?

Nomb 14,13 12 *Wherefore shall the Egyptians speake, 27 and fay, He hathe brognt them out malicioully for to flay them in the moutaines, and to confume them from the earth, turne from thy fearce wiath, and "change thy minde from this euil toward thy people.

minde from this euil toward thy people. companion, & euerie man his neighbour. the curie of Remembre 8 Abraham, Izhak, & Ifrael 28 So the children of Leuí did as Moses Ieuíro a blesthy feruants, to whome thou swarest by thine owne selfe, and saidest vito them,*I wil multiplie your sede, as the starres of 29 the heaven, and all this land, that I have spoken of, wil I giue vnto your sede, and thei shal inheit it for euer.

14 Then the Lord changed his minde from

So Moses returned and went downe from the mountaine with the two Tables of the Testimonie in his had: the Tables 31 Mosés therefore went againe vnto the were writte on bothe their sides, euen on y

one tide & on the other were thei written. And these Tables were the worke of God, and h this writing was the writing h All thefe re

of God grauen in the Tables.

And whe Ioshúa heard the noise of the a thigthei de-people, as thei showted, he said vnto Mo-selues of by fés, There is a noise of warre in the hoste.

to satisfie
their wicked 4 * Who received them at their hands, and 18 Who answered, It is not the noise of the les, There is a noise of warre in the hoste. their idolatrie

that have the victorie, nor the noise of the that are overcome: but I do heare the nor-

fe of finging.

19 Nowe, assone as he came nere vnto the hoste, he sawe the calf and the dancing: so Moses wrath waxed hote, and he cast the Tables out of his hands, and brake them in pieces beneth the mountaine.

*After, he toke the caif, which they had Deut. o. 22. made, & buined it in the fire, and ground it vnto powder, and strowed ir vpon the water, & made the childre of Ifrael din- 1 Partely to

ke of it.

7 Then the Lord said vnto Moses, * Go, 21 Also Moses said vnto Aaron, What did the & partely this people vnto thee, y thou hast broght have none ocfo great a finne vponthem?

> 22 The Aaron answered, Let not the wrath warde. of my loid waxe fearce:thou knoweft this people, that thei are even fet on mischief.

go before vs: for we knowe not what is become of this Moses (the many broght vs out of the land of Egypt.)

plucke it of: and thei broght it me, and I edid cast it into the fire, and thereof came

this calf.

25 Mosés therefore sawe that the people were k naked (for Aai on had made them k Bothe dellinaked vnio their shame among their ene- failour, & an oc

and faid, Who perterneth to the Lord let their God him come to me. And all the sonnes of Leui gathered them felues vnro him.

Then he faid vnto them, Thus faith the Lord God of Isiael, Put euerie man his sworde by his side: go to and fro, fro gate to gate, through the hoste, and I slay eue- 1 This fact did rie man his brother, and euerie man his fo please God,

had commanded: and there fel of the peo- fing. Deut 33.9 ple the same day about thre thousand me.

(For Mosés had said, Consecrat your hands vnto the Lord this day, even everie man vpon his m fonne, and vpon his bro-min renegung ther, that there may be given you a blef Gods glori fing this day)

the euil, which he threatened to do vnto 30 And whe the morning came, Moses said persone, but, put of all his people.

vnto the people, Ye haue comitted a grie-carnal affective. uous crime: but now I wil go vp to the ction Lord, if I may pacifie him for your finne.

Lord, and faid, Oh, this people haue fin-

dispute them

cation to their ene mies

fitte we haue to pray ear-neftly to God, to kepe vs in dience and to fend vs good guides # King 12,28 Chap 33 3 deut 9,13

e Whereby we 8 fe what neces-

y the praiers of the godly flay his pu-nishment

sor, blaffbeme.

Orgrepent.

g That is, thy 13 promes made to Abraham Gen 12,7 6 25.7.0 48,16

a So muche he

estemed glo-

que to his ow-

ne faluacion.

o I wil make

at knowe that

predeftinate in

mine eternal cousel to life

dolatric is,feing that at Mo

fes praierGod wolde not ful-

ly remitte it.

a The land of

Canaun was

lailes: fo theis that entred into it, must

paile up by

Gen 12,7.

exod 23,27.

\$0 ft. 24,11.

Den.7,21.

Chap 32.9.

& That ether

mereic, if thou

repent, or els punish thy rebellion,

c That is. the

Tabernacle of

deut.g.13.

sucrlasting.

ned a great sinne and haue made the gods of golde.

Therefore now if thou pardone their finne, thy mercie shal appeare: but if thou wilt not, I pray thee, rafe me nout of thy boke, which thou hast written.

Then the Lord faid to Moses, Whosoehe preferred it 33 uer hathe sinned against me, I wil put him out of my o boke.

Go now therefore, bring the people vnhe was never 34 to the place which I commanded thee:beholde, mine Angelshal go before thee, 12 Then Mosés said vnto the Lord, Se, but yet in the day of my visitacion I wil

P This deela- P viset their sinne vpon them.
reth how grie 35 So the Lord plagued the people, because wous a sinne ithei caused Aaión to make the calf which he made.

CHAP. XXXIII.

2 The Lord promifeth to fend an Angel before hu people. 4 Ther are sad because the Lord demeth to go up with them 9 Moses talketh familiarely with God 13 He praceth for the people, 18 And defireth to fe the glorse of the Lord.

Fterwarde the Lord faid vnto Mo-Ta sés, Departe, a go vp fró hence, thou, 15 and the people (which thou halt broght vp out of the land of Egypt) vnto the lad 16 And wherein now shal it be knowe, that ther people, vers 16. w I sware vnto Abiaham, to Izhak and to Iaakób, fayīg, *Vnto thy fede wil Igiue it. 2 And * I wil fend an Angel before thee & wil cast out the Canaanites, y Amorites, and the Hittites, and the Perizzites, the Hiurtes, and the Iebusites:

To a lad, I fay, that floweth with milke & hony : for I wil not go vp with thee, *because thou art a stifnecked people, lest I confume thee in the way.

4 And when the people heard this euiltidings, they followed, & no man put on his 19 best rayment.

5 (For the Lord had faid to Mofés, Say vnto the children of Isiael, Ye are a stifnecked people, I wil come fodenly vpon thee, costly rayment fro thee, that I may knowe to what to do vnto thee)

So the childre of Israel laied their good

on whome I wil have compassion.

Rom. 9, 15.

k For finding no man

my face, for there shal no man se me, and that ca deserne mercia ha

So the childré of Israél lased their good

Then Mosés toke hus tabernacle, & pitched it without the hoste fai of from the 22 And while my glorie passethby, I wil put mans weakehoste, and called it . Ohel-moed. And when anie did seke to the Loid, he wet out vnto the Tabeinacle of the Congrega- 23 After I wil take away mine hand, & thou cion, which was without the hoste.

And when Mosés went out vnto the Tabernacle, all the people rose vp, and stode euerie man at his tent dore, and loked after Mosés, vntil he was gone into the Tabeinacle.

9 And assone as Mosés was entred into the Tabeinacle, the cloudy piller descended 1 and stode at the dore of the Tabernacle,

and the Lord talked with Mofés.

10 Now when all the people fawe the cloudy piller stand at the Tabernacle dore, all the people rose vp, & worshipped euerie man in his tent dore.

11 And the Lord spake vnto Moses, dface to d Mose plaiface, as a man speaketh vnto his friend. liarely of all After betuined againe into the hofte, but others, Nomb. his servant Ioshua the sonne of Nun a yong man, departed not out of the Tabernacle.

y faiest vnto me, Lead this people fourth, & thou hast not showed me whome thou wilt send with me : thou hast said moreouer, I knowe thee by e name, & thou hast thee and with also founde grace in my sight.

13 Now therefore, I pray thee, if I have fo- vocation unde fauour in thy light, shewe me now thy way, that I may knowe thee, and that I may finde grace in thy fight: confider also that this nacion is thy people.

14 And he answered, My"f presence shal go"Ebr face. with thee, and I wil give thee ieft.

Then he faid vnto him, If thy prefence through Gods to not with ps, cary vs not hence. go not with vs, cary vs not hence.

I and thy people haue founde fauour in thy fight I shal it not be when thou goest with vs > fo I, & thy people shal haue preeminence before all the people that are vpon the easth.

And the Lord fard vnto Mofés, I wil do this also that thou hast said: for thou hast founde grace in my fight, and I knowe thee by name.

18 Againe he faid, I beseche thee, shewe me thy s glorie.

thy s glotte.

And he answered, I wil make all my thy substance, and thy mateh good go before thee, and I wil proclai- Rie me the Name of the Lord before thee: h My mercie, * for I wil shewe k mercie to whome I re wil shewe mercre, & wil have compassion 34, vers 6,7

rayment from them, after Moses came downe 21 Also the Lord said, Beholde, there is a his from the mount Horeb.

Also the Lord said, Beholde, there is a his from the mount Horeb.

place by m me, and thou shalt stade vpon save not his place by m me, and thou shalt stade vpon save mount his first me. the rocke:

thee in a cleft of the tocke, and wil courr re thee with mine hand whiles I passe by.

shalt se my " backepartes: but my face " so muche of shal not be sene.

CHAP. XXXIIII.

I The Tables are renued 6 The description of God. 12 All felowship with idolaters u forbidden 18 The thre feafts 28 Moses is 40 daics in the mount 30 His face shineth, and he couereth it with a vaile.

Nd § Loid faid vnto Moses,*Hewe Deut.10,2 I thee two Tables of stone, like vnto ў

f Signifiyng \$ the liraelites

seffie, but as

my glorie as in this mortal life thou art able to fe.

the Cogregabecause the people reforthether, 8 when they shulde be in-firucted of the Lords wil.

wordes that were in y first Tables, which thou brakest in pieces.

2 And be ready in the morning, that thou maiest come vp early vnto the mout of Si 17 nái, and "waite there for me in the top of

3 But let no man come vp with thee, nether let anie man be fene throughout all the mount, nether let the shepe nor cattel fede before this mount.

10r polified.

a Thisoght to

be referred to the Lord ¬ to Moles pro-

PEST not ma-

Wig innocens. Deut 5,9.

tere 32 18.

& Seing y peo ple are tous of

nature, y tulers

haue nede to

call vpo God,

alwais be pre

Spirit Den.5.3.

"Bbr fland to

ne like vnto the first, and rose vp early in y morning, and went vp vnto the mount of Sinái, as the Lord had comanded him, & toke in his hand two Tables of stone.

5 And the Lord descended in the cloude, and stode with him there, and proclaimed the Name of the Lord.

So the Lord passed before his face, and a cryed, The Lord, & Lord, strong, merciful, and gracious, flow to angre, & abun- 21 Six dayes thou shalt worke, and in the fring some dant in goodnes and trueth,

claiming as chap 33 veri 7 Referuing mercie for thousands, forgiuing iniquitie, & transgression and fin- 22 ne, and not "making the wuked innocent, *viliting the iniquitie of the fathers vpon the children, and vpon childrens childre, vnto the third and fourth generation.

Then Moses made halte and bowed him felf to the earth, and worshipped,

founde grace in thy fight, that the Lord wolde now go w vs(b for it is a stifnecked people) and pardone our iniquitie & our finne, and take vs for thine enheritance.

that ac wolde 10 And he answered, Beholde, * I wil make 25 Thou shalt not offer the blood of my sa-ment. a couenant before all thy people, and wil do meruels, suche as haue not bene donc in all the world, nether in all nations: and all the people amog whome thou art, shal 26 se the worke of & Lord: for it is a terrible thing that I wil do with thee.

M Kepe diligently that which I commanbefore thee the Amorites, and the Canaanites, and the Hittites, & the Perizzites, and the Hiustes, and the Iebusites.

Deu.7,12.

a If thou fol-

*Take hede to thy felf, that thou make 28 So he was there with the Lord & fourtie k This mirano compact with the inhabitants of the land whither y goest, lest thei be the cause of cruine among you:

bednes, and rolling thy breake their images in pieces, and cut dobreake their images in pieces; and cut do- 29 wne their deroues,

far places thes 14 (For thou shalt bowe downe to none other god, because the Lord, whose Name is*Ielous, is a ielous God)

> 15 Lest thou make a * compact with the inhabitants of the land, and when they go a whoring after their gods, and do facrifice vnto their gods some man call thee, and thou * eat of his facrifice:

first, and I wil write vpon the Tables the 16 And lest thou take of their * daughters 1. King 11 a. vnto thy sonnes, and their daughters go a whoring after their gods, and make thy fonnes go a whoring after their gods.

Thou shalt make thee no gods of eme-

As golde. filuenbraffe,o 18 The feast of vnleauened bread shalt y is molten.

kepe: seue dayes shalt thou eat vnleauened bread, as I commanded thee, in the time of the * moneth of Abib: for in the mo- Chap.13,4. neth of Abib thou camest out of Egypt.

4 The Moses "hewed two Tables of sto- 19 *Euerie male, that first openeth y wombe Chap.13 3. shalbe mine: also all the first borne of thy 6 22,29. Hocke shalbe reconed mine, bothe of beues ezek. 44.30. and shepe.

> 20 But the first of the affe thou shalt bye out with a lambe: and if thou redeme him not, then thou shalt breake his necke: all the first borne of thy sonnes shalt thou redeme, and none shal appeare before me fempty.

> leueth day thou shalt rest:bothe in earing time, and in the haruest thou shalt iest.

Thou shalt also observe the feast of Chap.23.16. wekes in the time of & hift fintes of wheat haruelt, and the feast of gathering frutes in & the end of the yere.

23 Thrise in a yere shal all your me chil- in September, when y tundre appeare before y Lord Iehouah God ne declined, of Israél.

9 And faid, o Lord, I praye thee, if I haue 24 For I wil cast out the nacions before tical things thee, and enlarge thy coastes, so that no ende of yyere. man shal h desire thy land, whe thou shalt h God promicome vp to appeare before the Lord thy feth to Jerend them & them & thems. God thrife in the yere.

> crifice with leaven, nether shal oght of the sacrifice of the feast of Passeouer be left vnto the morning.

The first ripe frutes of thy land thou shalt bring vnto the house of the Lord thy God: yet shalt thou not 1 sethe a kid , Read chap. in his mothers milke.

de thee this day beholde, I wil cast out 27 And the Lord said vnto Mosés, Write thou these wordes: for after the tenoure of * these wordes I have made a covenant Chap 24,18. with thee and with Israel.

> daies and fourtie nights, and did nether cle was to co eat bread nor drinke water: and he wrote ritie of the La in the Tables *the wordes of \$\foatin \text{couenant}, \frac{we, and ogne to be even the ten 'commandements.

So when Molés came downe fro mout cles Sinái, the two Tables of the Testimonie Den 4.13. were in Mosés hand, as he descended from the mount: (now Moses wist not that v skin of his face shone bright, after that God had talked with him)

30 And Aa: ón and all the childre of Israél loked vpon Moses, and beholde, the skin of his face shone bright, and they were 1 afraide to come nere him.

With out of-

which in the which obey his commands

23,19. deu. 140

deu 9.9.

followed then other nura-

I Read 2 Cos-

idolatrie d Which plea choicd for their idoles. Chap. 20,5. Chap 23,32. deu,7,2.

2. Cor. 2.10.

l.ii.

Exodus.

31 But Mofés called them: and Aarón and all the chief of the Congregacion returned vnto him : and Moses talked with 15 *Likewise the Altar of persume and his Chap 10,1.

12 And afterward all the childre of Ifrael came nere, and he charged them with all that the Lord had faid vnto him in mout 16

33 So Mosés made an end of communing with them, * and had put a couering vpon 17

m Which was 34 in the Taberna cle of the Cogregacion.

2.Cor.3.13.

But, when Mosés came m before y Lord to speake with him, he toke of the coue- 18 ring vntil he came out: then he came out, and spake vnto the children of Israel that 19 The aministring garments to ministre d Suche 21 ap which he was commanded.

35 And the children of Isiael sawe the face of Mosés, how the skin of Mosés face shone bright: therefore Moses put the coueting vpo his face, vntil he went to spea- 20

ke with God.

CHAP. XXXV.

* The Sabbath s The fre gifts are required. 21 The readines of the people to offer 30 Bez aleel & Aholiab

are praised of Moses.

Hen Mosés assembled all the Congre gacion of the children of Ifrael, and faid vnto the, These are the wordes which the Lord hathe commaded, that ye shulde 22 Bothe men & women, as many as were do them:

a Wherem ye all bodelie worke.

Chap 20.2. 2 *Six dayes thou shalt worke, but the seueth day shal be vnto you the holy a Sabbath of rest vnto § Lord : whosoeuer doeth anie worke therein, shal dye.

Ye shal kindle no fire throughout all your habitations upon the Sabbath day.

4 ¶Againe, Mosés spake vnto all the Con-This is the thing which the Loid commandeth, saying,

Chap.25.2.

5 Take from among you an offring vnto art, let him bring this offring to the Lord, namely golde, and filuer, and braffe:

6 Also blewe filke, and purple, and skarlet, and fine linen, and goates heere,

And rams skins died red, and badgers skins with Shittim wood:

8 Also oyle for light, & spices for the ano- 27 inting oyle, and for the fwete incenfe,

9 And onix stones, and stones to be set in the Ephod, and in the b est plate.

b Read Chap. 10 And all the wife b hearted among you, shal come & make all that the Lord hathe

Chap. 26.31. 11 That 15, the * Tabernacle, the pauillion thereof,& his couering,& his taches & his bo ardes, his barres, his pillers & his fockets,

12 The Arke, and the barres thereof: the e which han- Merciseat, & the vaile that couereth it, ged before the Mercifeat that 13 The Table, and the barres of it, and all the instrumets thereof, & the shewe bread: Alfo the Cadelsticke of light and his in-

struments and his lampes with the oyle for the light:

barres, and the anointing oyle, and the fwete incense, and the vaile of the dore at the entring in of the Tabernacle,

The * Altar of burnt offing with his Chap.27.8 brasen grare, his barres and all his institu-

ments, the Lauer and his fote, The hagings of the courte, his pillers & his fockets, and the vaile of y gate of the

courte,

The pins of the Tabernacle, and y pins of the courte with their cordes,

in the holy place, and the holy garments feruice of the for Aaron the Priest, and the garments Tabernacleof his fonnes, that they may ministre in the Priestes office.

Then all the Congregacion of y children of Israel departed from the presen-

ce of Mosés.

21 And euer 1e one, whose hearts" encoura-"Ebr.liftedbie ged him, & euerie one, whose spirit made "?" him willing, came and broght an offring to y Lord, for the worke of the Tabeinacle of the Congregacion, and for all his vies, and for the holy garments.

fre hearted, came and broght "taches and 'or, leger. earings, and rings, and bracelets, all were sewels of golde: and euerie one that offied an offring of golde vnto the Lord:

23 Euerie man also, which had blewe silke, and purple, & skarlet, and fine linen, and goats heere, and rams skins died red, and badgers skins, broght them.

gregacion of y children of Israel, saying, 24 All that offred an oblatio of silver & of biasle, broght y offring vnto the Lord:& euerie one, y "had Shittim wood for anie "Eli With who maner worke of y ministració, broght it. me was founde.

the Lord: who soeuer is of a * willing he- 25 And all the wome that were e wise hear- e Which were ted, did spin with their hades, and broght witty and exthe spun worke, eue i the blewe silke, and the purple, the skarlet, and the fine linen.

26 Likewise all the women, whose heartes f That is, w were moued with knowledge, spun goa- spinners.

tes heere And the rulers broght onix stones, and fton is to be fet in the Ephod, and in the

the *anointing oyle, and for the swete per- Chap. 30.23. fume.

29 Euerie man and woman of the childre of Isiael, whose hearts moued the willing iy to bring for all the worke which the Loid had commaded the to make & by the had & ving Mos

of Mosés, broght a fie offing to y Lord. fer thereof.

Then Mosés said vnto the childre of Ifraél. Beholde, * § Lord hathe called by Chap 31.2. name Bezaleél the sonne of Vri, the sonne of Hur of the tribe of Iudan,

gr And

biest plate: 28 Acto space, and oyle for light, and for

commanded:

for, with the 31 Spirst of God.

spirit of wisdome, of vnderstanding, and of knowledge, and in all maner worke,

32 To finde out currous workes, to worke in golde, and in filuer, and in braile,

33 And in grauing stones to set the, and in karuing of wood, euen to make anie maner of fine worke.

34 And he hathe put in his heart that he may teache other: bothe he, and Aholiáb ý sonne of Ahisamach of the tribe of Dan:

Them hathe he filled with wisdome of broydred, & nedleworke: in blewe filke, and in purple, in skarlet, and in fine linen & weating, even to do all maner of woi- 14 Also he made curtaines of goates heere ke and fubtile inuentions.

CHAP. XXXVI.

3 The great readines of the people, insomuche that he comanded the to cease. 8 The curtaines made 19 The 15 couerings. 20 The boardes. 31 The barres, 35 And the vaile.

"Ebr. wife ta Brust

h Perteining to grauing, or karning, or

ficne like.

Chap . 26.1.

a By the San-Suarre he mea neen here all y labernacie. 2

b Meaning y

c A rare exa-

ple & notable

to fe the peo-

their goods

icrueGod with

'Hen wroght Bezaleél , and Aholiáb, and all "conning men, to whome the 16 And he coupled fiue custaines by them Lord gaue wisdome, and vnderstanding, for the service of the a Sanctuarie, according to all that the Lord had comanded.

For Mosés had called Bezaleél, & Aholiáb, and all the wife hearted men, in whose hearts the Lord had giue wisdome, euen 18 as manie as their heartes encouraged to come vnto that worke to worke it.

3 And they received of Moses all v offring which the children of Israel had broght rie, to make it: also b they broght stil vnto him fre gifts euerie morning.

4 So all the wife men, that wroght all the holy worke, came euerie man fro his wor ke which they wroght,

5 And spake to Mosés, saying, The people bring to emuche, and more then ynough for the vse of the worke, which the Lord hathe commanded to be made.

6 Then Moses gaue a commandemet, and they caused it to be proclaimed throughout the hoste. faying, Let nether man nor woman prepare anie more worke for the oblacion of the Sanctuarie. So the people were stayed from offring.

all the worke to make it, and to muche.

Chap 26.4. 8 *All the conning mentherefore among the workemen, made for the Taberna- 26 cle ten custaines of fine twined linen, and of blewe fiske, and purple, and skarlet: d Cherubims of broydred worke made 27 Likewise towardes the Westside of the gorrowarde they rpon them.

and eight cubites, and the breadth of one curtaine foure cubitis: and the curtaines 29 were all of one cife.

And hathe filled him with an excellent 10 And he coupled fine curtaines together, and other five coupled he together.

n And he made strings of blewe silke by § edge of one curtaine, in the seluedge of v coupling: likewise he made on the side of the other curtaine in the seluedge in the feconde coupling.

12 *Fiftie strings made he in the one curtai- Chap. 26, 10: ne, and fiftie strings made he in the edge of the other curtaine, which was in the feconde coupling: the strings were set one against an other.

heart to worke all maner h of conning * & 13 After, he made fiftie "taches of golde, & ror, beter. coupled the curtaines one to an other w the taches: so was it one Tabernacle.

> for the "couesing upon the Tabernacle: 101, panilistic he made them to the nomber of eleven cur-

The length of one curtaine had thirty cubites, and the breadth of one curtaine foure cubites: the eleuen curtaines were of one cife.

selues, and six custaines by them selues:

to knowe how to worke all maner worke 17 Also he made fiftie strings vpon the edge of one curtaine in y scluedge in the cou pling, and fiftie strings made he vpon the edge of the other curtains in the seconde coupling.

> He made also fiftie taches of brasse to couple the couering that it might be one.

19 And he made a couering vpon the pa e Thefe two uillion of rams ikins died red, & a coue-covering of ring of badgers skins aboue.

for the worke of the ferurce of the Sanctua 20 ¶Likewrse he made the boardes for the Tabernacle of Shittím f wood to stad vp. f And to bea.

The length of a boarde was ten cubites, re vp the cut-& the breadth of one boaide was a cubi- Tabernacle. te, and an halfe.

22 One boarde had two tenons, set in ordre as the fete of a ladder, one against an other: thus made he for all the boardes of § Tabernacle.

23 So he made twetie boardes for § Southfide of the Tabernacle, even ful South.

24 And fourtie sockets of siluer made he vn der the twette boardes, two fockets vnder one boarde for his two tenos, & two fockets vnder another boarde for his two te-

7 For the stuffe they had, was sufficient for 25 Also for the other side of the Tabernacle towarde the North, he made twentte boardes,

And their fourtie sockets of silver, two sockets under one boarde, & two sockets vnder another boarde.

Tabernacle he made six boardes.

The length of one cu taine was twenty 28 And two boardes made he in the corners mediterranging of the Tabernacle, for ether side,

> And they were * 10 yned beneth, and likewise were made sure aboue with a ring: Chap 26,24.

d Which were hile pictures with wingges

the fea called Terufalein

of children.

1.1.1.

Exodus.

thus he did to bothe in bothe corners.

So there were eight boardes and their 9 And y Cherubims spred out their wings fixtene sockets of filuer, vnder euerie boarde two fockets.

€ 30,4.

- Chap.25,27. 31 After, he made *barres of Shittim wood, five for the boardes in the one fide of the Tabernacle,
 - 32 And fine barres for the boardes in the other side of the Tabernacle, and five barres for the boardes of the Tabernacle on the side towarde the West.

33 And he made the middelt barre to shote through the boardes, from the one end to the other.

34 He ouerlaied also the boardes with golde, and made their rings of golde for plawith golde.

h Which was betwene § Sa. 35 Holieft of all.

Moreouer he made a h vaile of blewe ne twined linen: with Cherubims of broy dred worke made he it:

And made thereunto foure pillers of Shittim, and ouerlaied them with golde: for them foure sockets of filuer.

Which was ourt and the Sanctuarie.

FOr, granen bor

ersbendes.

- wnich was 37 And he made an hanging for the Taber nacle dore, of blewe silke, and purple, and skarlet, and fine twined linen, and nedle 17 worke,
 - 38 And the fine pillers of it with their hokes, and overlaied their chapiters & their "filets with golde, but their fine lockets mere of braffe.

CHAP. XXXVII.

I The Arke. 6 The Mercifeat. 10 The Table.17 The Candelsticke. 25 The Altar of incense.

Chap.25,10 1

Feer this, Bezalcél made the * Arke of 🔼 Shittim wood, two cubites and an 19. In one branche thre bolles made like alhaife long, and a cubite and an halfe broade, and a cubite and an halfe hie:

a Like battelments.

- 2 And ouerlaied it with fine golde within and without, and made a a crowne of golde to it round about,
- 3 And cast for it four erings of golde for \$ 20 And vpon the Candelsticke were four foure corners of it: that is two rings for y one fide of it, and two rings for the other fide thereof.
- 4 Also he made barres of Shittim wood,& couered them with golde,
- 3 And put the barres in the rings by the sides of the Arke, to beare the Arke.

- Chap.21.17. 6 And he made the * Mercifeat of pure 22 golde: two cubites and an halfe was the length thereof, and one cubite and an halfe the breadth thereof.
 - 7 And he made two Cherubims of golde, vpon the two ends of the Merciseat: euen 24 Of a talent of pure golde made he it Read chap. of worke beaten with the hammer made
 - 8 One Cherúb on y one end, and an other Cherúb on the other end: b of the Merciseat made he the Cherubims, at the two

ends thereof.

- on hie, and couered the Merciseat w their wings, and their faces were one towardes an other: toward the Merciseat were the faces of the Cherubims.
- Also he made the Table of Shittim wood: two cubites was the legth thereof, and a cubite the breadth thereof, and a cubite and an halfe the height of it.

11 And he ouerlaied it with fine golde, and made thereto a crowne of golde round a-

12 Also he made thereto a border of an had 101, foure fine breadth round about, and made vpon gen. y border a crowne of golde round about.

ces for the barres, and couered the barres 13. And he cast for it foure rings of golde, and put the rings in the foure corners that were in the foure fete thereof.

silke, and purple, and of skarlet, and of si- 14 Against the border were the rings, as places for the barres to beare the Table.

15 And he made the barres of Shittim wood, and couered them with golde to beare the Table.

whose hokes were also of golde, and he cast 16 * Also he made the instruments for the chap.25, 25. Table of pure golde: dishes for it, & inces cups for it, and goblets for it, & couerings for it, wherewith it shulde be couered.

¶ Likewise he made the Candelsticke of pure golde: of worke beaten out with the hammer made he the Candelsticke: and his shaft, & his branche, his bolles, his knops, and his floures were of one piece.

18. And fix branches came out of the fides thereof: thre branches of the Cadelsticke out of the one side of it, and thre branches of the Candelsticke out of the other side of it.

mondes, a knop and a floure: and in an other branche thre bolles made like almodes, a knop & a floure: and fo throughout the fix branches that proceded out of the Candelsticke.

bolles after the facion of almondes, the knops thereof and the floures thereof:

That is, vnder euerie two branches a knop made thereof, and a knop vnder the fecode branche thereof, and a knop vnder the third branche thereof, according to the fix branches comming out of it.

Their knops and their branches were of the same: it was all one * beaten worke of Chap 25,32 pure golde.

23. And he made for it seuen lampes with y snuffers, & snufdishes thereof of pure gold.

with all the instruments thereof.

Furthermore he made the * perfume Chap. 30,340 altar of Shittim wood: the length of it was a cubite, and the breadth of it a cubite (it was square) and two cubites hie, and the

S Of the felf she Mercileat

hornes thereof was of the same.

the the top and the sides thereof round about, and the hornes of it, and made vnto it a crowne of golde tound about.

vnder the crowne thereof in the two corners of the two sides thereof, to put barres 17 But the sockets of the pillers were of

in for to beare it therewith. 28 Also he made the barres of Shittim wo-

od, and ouer laied them with golde.

Chap. 10.35. 29 And he made the holy * anointing oyle, & the swete pure incense after the apote- 18 He made also the hanging of the gate of caries arte.

CHAP. XXXVIII.

5 The Altar of burnt offrings & The brasen Lauer. The Courte 24 The Summe of that the people offred.

A Lio he made the altar of the buint A offring * of Shittim wood: five cu- 19 And their pillers were foure with their bites was the length thereof, and fiue cubi tes the breadth thereof: it was square and

thre cubites hie. 2 And he made vnto it hornes in the foure 20 But all the * pins of the Tabernacle and Chap 27,19. corners thereof: the hornes thereof were of the same, & he ouerlaied it with brasse. 21 These are the partes of the Taberna-3 Also he made all the instruments of the

Altar: v * ashpans,& the besomes, and the basins, y sleshokes, & the "censers: all the instruments thereof made he of brasse.

4 Moreouer he made a brase grate wroght like a net to the Altai, vnder the compas 22 So Bezaleel the sonne of Vii the sonne therof, and mi of it beneth in the a middes of it,

And cast four e rings of brasse for y foupronor gente 5 re ends of the grate to put barres in.

And he made the baires of Shittim wood, and couered them with brasse.

The which barres he put into the rings on the sides of the altar to beate it with-

8 Also he made the Lauer of brasse, and the fote of it of brasse of the b glasses of y women that did affemble and came together at the dote of the Tabernacle of the Congregacion.

side ful Southe: the hangings of the courte were of fine twined linen, hauing an hundreth cubites.

Their pillers were twentie, & their bra sen sockets ewentie: the hokes of the pil- 26 A portion for a man, that is, halfe a she- or, halfe a shelers, and their filets were of filuer.

II And on the Northside the hangings were an hundreth cubites : their pillers twentie, & their sockets of brasse twetie, v hokes of v pillers & their filets of filuer.

On the Westfide also were hangings of 27 fiftie cubites, their ten pillers with their ten sockets: y hokes of the pillers and their filets of filuer.

13 And toward the Eastlide, ful East, were hangings of fiftie cubites.

14 The hangings of the one side were fiftene cubites, their thre pillers, and their

thre fockets:

26 And he courred it with pure golde, bo- 15 *And of the other fide of the courte ga- Chap 37.14. te on bothe sides were hangings of fiftene cubites, with their thre pillers and their thre fockets.

27 And he made two rings of golde for it, 16 All the hangings of the courte round 2bout were of fine twined linen:

> brasse: the hokes of the pillers and their filets of filuer, and the couering of their chapiters of filuer: and all the pillers of the courte were hooped about with filuer.

the courte of nedle worke, blewe silke, and purple, and skarlet, and fine twined linen euen twentie cubites long, and fiue cubites in height & breadth, "like the hagings gaint.

foure sockets of brasse: their hokes of siluer, and the couering of their chapiters, and their filets of filuer.

of the courte round about were of braffe.

cle, I meane, of the Tabernacle of the Testimonie, which was appointed by the com mandement of Mosés for the office of § Leuites by the hand of Ithamar sonne c That the Le to Aarón the Priest.

of Hur of the tribe of Iudah, made all y fame, as did Ethe Lord commanded Moses.

23 And with him Aholiab sonne of Ahisa- 3.4 mách of the tribe of Dan, a d cuning wor- or carpenter, keman and an embroy derer and a worker chap 16.4. of nedle worke in blewe filke, and in purple, and in skarlet, and in fine linen.

all, and made it holowe within y boardes. 24 All the golde that was occupied in all y worke wroght for the holy place (which was the golde of the offring) was nine & twentie talents, and seuen hund eth and thirtie shekels, according to the shekel of the Sanctuarie.

Finally he made y courte on the South- 25 But the silver of them that were nombred in the Cogregacion, was an hudreth talets, and a thousand seuen hundreth seuentie and fiue shekels, after the shekel of the Sanctuarie.

kel after the shekel of the Sanctuarie, for all them that were nombred from twentie yere olde and aboue, among fix hundreth thousand, and thre thousand, & fiue hundieth and fiftie men.

Moreouei there were an hundreth talents of filuer, to cast the sockets of the Sanctuarie, and the fockets of the vaile: an hundreth fockets of an hundreth talents, a talent for a socket.

28 But he made the hokes for the pillers of a thousand seuen hundreth and seuetie & fine shekels, and overlaied their chapiters,

ue the charge

& R. Kimhi faith, that the women broght their loking glaffes, which fe or fine met-tal and offied 9 them frely vn-to the vie of che Tabernaele: w was a bright thing & of great maie. 10

Chap 27,1.

Chap 27.3.

a So y the grid

hie as valtar, & ftode with-

Exodus.

and made filets about them.

29 Also the braile of the offring was seuentie etalents, and two thousand, and soure 14 So the stones were according to the na-Read the weight of a salent, Chaphundreth shekels. 25139.

- 30 Whereof he made y fockets to the dore of the Tabernacle of the Congregacion and the brasen Altar, & the brasen grate which was for it, with all the instruments 15 of the Altar,
- 31 And the fockets of the courte roud about, and the sockets for the courte gate, & all 16 They made also two bosses of golde,& Chap. 27,19. the* pins of the Tabernacle, and all the pins of the courte round about.

CHAP. XXXIX.

3 The apparel of Aarón and hu sonnes 32 All that the Lord commanded, was made, and finished 43 Moses blesseth the people.

a As conerings for the Arke, & Cadelfticke, the Altars & fuche like Chap 31, 10. **⊕** 35,19•

Oreouer they made a garments of Ministration to ministie in the San ctuatie of blewe filke, and purple, & skarlet: the1 * made also the holy garments for 19 Aarón, as the Lord had commanded Mo-

- 2 So he made the Ephod of golde, blewe
- And they did beate the golde into thin plates, and cut it into wiers, to worke it in the blewe filke & in the purple, and in the
- 4 For the which thei made shulders to cou ple together: for it was closed by the two edges thereof.
- 5 And the broydred garde of his Ephód that was vpon him, was of the same stuffe, and of like worke: enen of golde, of blewe 22 filke, and purple, and skatlet, and fine twined linen, as the Lord had commanded

Ebap.28.9.

b That 15. of very fine and curious workmanihip

meth of the

6 And they wroght *two onix stones closed in ouches of golde, and graued, as b fignets are grauen, with the names of the children of Israel,

Chap. 28, 12.

- 7 And put the on the shulders of § Ephod, as stones for a * remembrance of the children of Israel, as the Lord had comman- 25 ded Mosés.
- 8 Also he made the brest plate of broydred worke like the worke of the Ephod: ikarlet, and fine twined linen.
- They made the brest plate double, and it was square, an hand breadth long, and an hand breadth broad: it was also double.
- and they filled it with four iowes of stones. The ordre w is thus, a ruby, a topa- 28 And the mitre of fine linen, and goodlie ze, and a carbuncle in the first rowe.

cor a ligure, 11 And in the seconde rowe, an emeraude, a saphin, and a diamond: autors wilte

- that it com- 12 Aiso in the third rowe, a tuikeis, an achate, and an hematite:
- beaft called 13 Likewise in the fourte rowe, a chrysolite,

an onix, and a iasper: closed and set in ouches of golde.

mes of the children of Israel, euen twelue d after their names, grauen like fignets e- d That is, each uei ie one after his name according to the his name will twelue tribes.

After, they made vpon the brest plate cheines at the endes, of wiethen worke & pure golde.

two golde rings, and put the two rings in the two corners of the brest plate.

17 And they put the two wrethen cheines of golde in the two rings, in the coiners of the brest plate.

18 Also the two other endes of the two wrethen cheines they fastened in the two bosses, and put them on the shulders of the Ephod vpon the fore fronte of it.

Likew: se the made two rings of golde, and put them in the two other corners of the brest plate vpon the edge of it, which was on the infide of the Ephod.

filke, and purple, and skarlet, and fine twi- 20 They made also two other golden rings, and put them on the two sides of the Ephód, beneth on the foreside of it and ouer against his coupling about the broydred garde of the Ephód.

skarlet, & in the fine linen, with broydred 21 Then they fastened the brest plate by his rings vnto the rings of the Ephod, with a lace of blewe silke, that it might be fast vponthe broydred garde of the Ephód, and that the brest plate shulde not be lofed from the Ephod, as the Lord had comandea Moses.

> Moleouer he made the robe of the · Ephod of wouen worke, altogether of e which was blewe silke. 23 And f the hole of the role was in the f where he

middes of it, as y coller of an habergeon, through his with an edge about the coller, that it shul- head. de not rent. 24 And they made vpon the skirtes of the robe pomegranates, of olewe fiske, & pur-

ple, and skarlet, and fine linen twined. They made also *belies of pule golde, Chap. 28,33 & put the belles betwene the pomegianates vpon the skiites of the 10be rounde about betwene the pomegranates.

to wit, of golde, blewe filke, and purple, & 26 A bel & a pomegranate, a bel & a pomegranate 10und about the skittes of the 10be to minister in, as the Lord had comanded Mosés.

> After, they made coates of fine line, of woue worke for Aaron & for his fonnes.

bonnets of fine linen, and linen * breches Chap: 28.42. of fine rwined linen,

And the girdel of fine twined linen, & of blewe filke, & purple, & skarlet, euen of nedle worke, as the Lord had commanded Moses.

30 Final-

holy crowne of fine golde, and wrote vpon it a superscription like to the grauing of alignet, *HOLINES TO THE LORD.

Chap. 28,36.

31 And thei tied vnto it a lace of blewe filke to fasten it on hye vpon the mitre, as the Lord had commanded Mosés.

32 Thus was all the worke of the Taber- 6 Chap 27,21. nacle, even of the Tabernacle of the Cogregacion finished: & the children of Israel did according to all that the Lord had commanded Mosés: so did thes.

> 33 Afterwarde thei broght the Tabernacle vnto Moses, the Tabernacle & all his instruments, his taches, his boardes, his 8 barres, and his pillers, and his fockets,

34 And the couering of rames skins died red, & the couerings of badgers skinnes, 9 and the s couering vaile.

g So called, be cause it haged before y merred it fro fight shap.35,12.

h Or, which

and refreshed

with ovic e-

nerie mornig. chap.30,7.

The Arke of the Testimonie, and the barres thereof, and the Merciseat,

The Table, with all the inflruments so And thou shalt amoint the Altar of the thereof, and the shewe bread,

37 The pure Candelsticke, the lampes thereof, enen the lampes h set in ordre, and all

38 Allo the golden Altar & the anointing 12 oyle, and the fwete incens, and the haging of the Tabernacle dore,

39 The brasen Altar with his grate of bras-Lauer and his fote.

40 The curtaines of the court with his pillers, and his fockets, & the hanging to the courte gate, & his cordes, and his pinnes, 14 and all the instruments of the service of the Tabernacle, cilled the Tabernacle 15 And shalt anoint them as thou diddest of the Congregacion.

41 Finally, the ministring garments to serue in the Sanctuarie, of the holy garmets for Aaron the Priest, and his sonnes garments to minister in the Priests oface.

42 According to euerie point that the Lord 16 So Moses did according to all that the shulde ende, had 1 commanded Mosés, so the children of Israél made all the worke.

And Moses behelde all the worke, and beholde, thei had done it as the Lord had commanded: so had thei done: and Mosés 18 bleffed them.

CHAP. XL.

The Tabernacle with the appertmances is reared up. 34 The glorse of the Lord appeareth in the cloude couering the Tabernacle.

Hen the Lord spake vnto Mosés, sayl ing,

In the a first day of the first moneth in the 20 very first of the same moneth shalt thouset vp the Tabernacle, called the Tabernacle of the Congregacion:

the Testimonie, and couer the Arke with the vaile.

30 I Finally their made the plate for the 4 Alfo thou shalt bring in the Table, and Road chap. set it in ordre as it doeth require: thou 26,35. shalt also bring in the Candeliticke, and light his lampes,

5 And thou shalt fet the incense Altar b of b That is, the golde before the Arke of the Testimonie, me, or to burand put the changing at the dore of the ne incense on.

Tabernacle.

Moreouer thou shalt set the burnt offrig sandnarie and Altar before the dore of the Tabernacle, the courte. called the Tabernacle of the Congrega-

And thou shalt set the Lauer betwene the Tabernacle of the Congregacion & the Altar, and put water therein.

Then thou shalt appoint the courte roud about, and hang vp the hanging at the

courte gate.

After, thou shalt take the anointing oyle, and anoint the Tabernacle, and all that is therein, and halowe it with all the instruments thereof, that it may be holye.

burnt offring, and all his instruments, and shalt sanctifie the Altar, that it may be an altar moste holy.

the infriments thereof, and the oyle for in Alfo thou shalt anoint the Lauer and his fote, and shalt sanctifie it.

> Then thou shalt bring Aarón and his ionnes vnto the dore of the Tabernacle of the Congregacion, & wash them with

se, his barres and all his instruments, the 13 And thou shalt put vpon Aarón the holy garments, and shalt anoint him, & sanctifie him that he may minister vnto me in the Priests office.

Thou shalt also bring his sonnes, and clothe them with garments,

anoint their father, that their may minifter vnto me in the Priests office: for their anointing shalbe a figne, that y priesthode d shalbe euerlasting vnto the throughout d Til bothe & their generacions.

Lord had commanded him: so did he.

Thus was the Tabernacle reared vp Nomb.7,1. the first day of the first moneth in e the se- e Aster their came out of conde yere. Egypt, Nomb.

Then Mosés reared vp the Tabernacle 7.1 and fastened his fockets, and set vp the boardes thereof, and put in the barres of it, and reared vp his pillers.

And he spred the couering ouer the Tabernacle, and put the couering of that couering on hie aboue it, as the Lord had commanded Mosés.

And he toke and put the f Testimonie f That is, the in the Arke, and put the barres in the rings tables of the of the Arke, and set the Merciseat on hie 31,18. & 34,79. vpon the Arke.

And thou shalt put therein the Arke of 21 He broght also the Arke into the Tabernacle, and hanged up the *couering vaile, Chap. 35.12.

i Signifiyng § ters man may nether adde. nor dimenish. k Pratted God for y peoples praied for the.

a After y Mo-sés had bene 40. dates and 4 mount, that is, fro the begin ning of August I Sept. he came downe, & cau- 2 fed this wor-ke to be done: which being finished, was fer vp inAbib, Which moneth coteineth hal- 3 fe Marche and halfe April.

and covered the Arke of the Testimonie, as the Lord had commanded Moses,

22 Furthermore he put the Table in the Tabernacle of the Congregacion in the Northfide of the Tabernacle, without the vaile,

23 And set the bread in ordre before the Lord, as the Lord had commanded Mo-

Tabernacle of the Congregacion ouer against the Table towarde the Southside of the Tabernacle.

s gr,fer vp.

- Lord, as the Lord had commanded Mo-
- the Tabernacle of the Congregacion before the vaile,

27 And burnt swete incese thereon, as the Lord had commanded Moles.

che courte.

8 Between the 28 Also he haged up the vaile at the 8 dore of the Tabernacle.

> out the dore of the Tabernacle, called the fred the burnt offring and the facrifice thereon, as the Lord had comaded Moses. Likewise he set the Lauer betwene

the Tabernacle of the Congregacion & the Altar, and powred water therein to wash with.

- 31 So Moses, and Aarón, and his sonnes, washed their hands & their fete thereat.
- 32 When thei went into the Tabernacle of the Congregacion, and when ther approched to the Altar, thei washed, as the Lord had commanded Mosés.
- Also he put the Candelsticke in the 33 Finally he reared up the courte round about the Tabernacle and the Altar, and hanged vp the vaile at the courte gate: so Mosés finished the worke.

25 And he lighted the lampes before the 34 Then the cloude couered the Taber- Nomb. 9,15. nacle of the Congregacion, and the glo- 1.king.8,10. rie of the Lord filled the Tabernacle.

26 Moreouer he set the golden Altar in 35 So Moses colde not entre into the Tabernacle of the Congregacion, because the cloude abode thereon, and the glorie of the Lord filled the Tabernacle.

36 Now when the cloude asceded vp from the Tabernacle, the children of Israél went forwarde in all their iourneis.

29 After, he set the burnt offring Altar with- 37 But if the cloude ascended nor, then thei iourneied not til the day that it ascended.

Tabernacle of the Congregacion, & of- 38 For h the cloude of the Lord was vpon h Thus the the Tabernacle by day, and fire was in it God preserved by night, in the fight of all the house of & guided the Israel, throughout all their iorneies.

til thei came promised.

THE THIRD BOKE OF

Mosés, called * Leuiticus.

Because in this boke is rea of & Lethings perter-

THE ARGUMENT. S God daily by moste singular benefites declared him selfe to be mindeful of his Church so he wolde not that thei shulde have anie occasion to trust ether in them selves, or to depend reponothers for lacke of temporal things, or oght that belonged to his distine service and religion. Therefore he orderned diners kindes of oblations and sacrifices, to assure them of forginenes of their offenses. (if their offred them intrue fuith and obedience). Also he appointed their Priests and Leuites, their apparel, offices, conversation and portion: he shewed what feastes thei shulde observe, and in what times. Moreouer he declared by these sacrifices & ceremonies that the reward of sinne u death, and that without the blood of Christ the innocent Lambe there can be no forginenes of sinnes. And because thei shulde gue no place to their owne inventions (which thing God moste detesteth as appeareth by the terrible example of Nadáb and Abihú) he prescribed euen to the least things, what thei shulde do, as what beastesther shuldeoffre and eat: what diseases were contagrous and to be auoyded: what ordre their Shulde take for all maner of filthines and pollution : whose companie thei shulde stee: what mariages were lauful: and what politike lawes were profitable. Which things declared , he promifed fauour and blessing to them that kept his Lawes, and threatened his curse to them that transgressed them.

2 Of burnt offrings for particular persons. 3.10.6-14 The maner to offre burnt offrings as wel of bulloks, as of Shepe and bordes.

a Hereby Mo- I fes declareth that he raught nothing to the people but y, canad of God

Speake vnto the chil-

Ow the a Lord called him out of the Tabernacle of the Cogregacion, faying,

dre of Israel, & thou shalt say vnto the, If anie of you offer a facrifice vnto the Lord, ye shal offer your sacrifice of b cattel, as of b So ther colbeues and of the shepe.

Moses, and spake vnto ; *If his sacrifice be a burnt offring of the bur of those which were him out of the Taber- herde, he shall offer a male without ble-commanded. mish, presenting him of his owne volun. Exod. 29,10. tary wil at the dore of the c Tabernacle within 5 court of the Congregacion before the Lord.

ne other fort,

4 And he shal put his hand vponthe head 2 And shal bring it vnto Aarons sonnes the of the burnt offing and it shalbe accepted "to the Lord, to be his atonement.

"Flores him. d The Prick 5 or Leune.

e Of the burnt offring, Exod 37.5

t 15.

And he shalkil the bullocke before the Lord, and the Pitestes Aarons sonnes shal offer the blood, and shal sprinkle it round about vpon the e altar, that is by the dore of the Tabernacle of the Congregacion.

Then shalhe fley the burnt offring and cut it in pieces.

7 So the sonnes of Aaron the Priest shal put fire vpon the altar, and lay the wood

in ordre vpon the fire.

8 Then the Priestes Aarons sonnes shal lay *9, the body of the partes in ordie, the head and the 'kall 5 she we sit or the vpon the wood that is in the fire which is vpon the altar.

thereof he shal wash in water, and the Priest shal burne all on the altar: for it is a 7 buint offring, an oblatió made by fite, for a swete sauour f vnto the Lord.

f Or a fauour ot reft, which of the Lord

h Before the altar of the

pacifich the 10 And if his facrifice for y burnt offrig be 8 of the flockes (as of the shepe, or of y goates) he shal offer a male without blemish,

g Read veris 11 g And he shalkilit on the Northside of Aarons fonnes shal sprinkle the blood thereof round about vpon the Altar.

pieces VOr.fat.

i i he Ebrew e

of with the

"Or, Avained , cr

k On the fide

de with alhes,

Exod 27-3.

nayle

preffed.

worde figni-

"Ebr into bis 12 And he shal cut it in "pieces, separating his head and his "kall, and the Priest shal lay them mordre vpothe wood that lieth 10 But y which is left of the meat offring, in the fire which is on the altai:

But he shal wash the inwardes, and the legs with water, and the Priest shall offer the whole & burne it vpon the altar: for it All the meat offrings which ye shal offer is a burnt offring, an oblatio made by fire for a swete sauoure vnto the Lord.

14 And if his facrifice be a burnt offring to the Lord of the foules, the he shal offer 12 ¶ In the oblation of the first frutes ye his sacrifice of the turtle doues, or of the

yong pigeons.

15 And the Priest shal bring it vnto the aland buine it on the altar: and the blood thereof shalbe shed vpon the side of the altar.

And he shal plucke out his mawe w his fethers, and cast them beside the altar on the k Eastparte in the place of the ashes.

And he shal cleave it with his wings, gate in y pa- 17 nes, which fto but not deuide it a sundre : and the Pricit shal burne it vpon the altar vpon the wood that is in § fire: for it is a burnt offing, an oblation made by fire for a swete sauour 13 After, thou shalt put oyle vpon it, and figuisets a fravnto the Lord.

CHAP. II.

I The meat offring is after thre fortes: of fine floure unbaken, 4 Of bread baken, 14 And of corne in the eare. Nd whe anie wil offer a a meat offrig 🖊 vnto the Lord, his offring shalbe of fine floure, and he shal poure oyle vpo it, and put incense thereon,

Priests, and b he shal take thence his hand- b The Priest ful of the floure, and of the oyle with all the incense, and the Priest shal burne it for a ememorial vpon the altar: for it is an end food re-offring made by fire for a swete sauour mebreth him vnto the Loid.

3 *But the remnant of the meat offring shal Eccle 7.34. be Aaros and his sonnes: for it is amoste ho a Therefore ly of the Loids offrings made by fire.

If thou bring also a meat offring ba- the Priests ken in the oue, it shalbe an vnleauened cake of fine floure mingled with oyle, or an vnleauened wafer anointed with oyle.

But if thy emeat offing be an oblatio e Which is a of the firing pan, it shallo of fine floure God to pactvnleauened, mingled with oyle.

But the inwardes thereof and the legs 6 And thou shalt paste it in pieces, and powre oyle thereon: for it is a meat offring.

And if thy meat offring be an oblation made in the caudron, it shalbe made of fine floure with oyle.

After, thou shalt bring the meat offing (y is made of these things) vinto y Lord, & shalt present it vnto the Priest, and he shal bring it to the altai,

the altar before the Lord, & the Priestes 9 And the Priest shal take from the meat offring a * memorial of it, and shal burne Verf 2. it vponthe altar: for it is an oblation * ma- Exod 29.18. de by fire for a swete sauour vnto the

> shalbe Aarons and his sonnes: for it is moste holy of the offrings of the Lord made by

vnto y Loid, shalbe made without leaue: for ye shal nether burne leauen nor hony in any offring of the Lord made by fire.

shal offer f them vnto the Lord, but they f That is, frushal not be burnt s vpo the altar for a swe- tes, which are sweet as hony, te sauour.

tar, and wring the necke of it a funder, 13 (All the meat offrings also shalt thou for y Priests. feason with * salt , nether shalt thou suffre Mar 9,49. the falt of the h couenant of thy God to h which thei be lacking from thy meat offing, but vp- werebound(as by a couenar) on all thine oblations thou shalt offer to vie in all a

> 14 If then thou offer a meat offing of thy 43.24: or it meaneth a sufirst frutes vnto the Lord, thou shalt offer re and pure for thy meat offing of thy first frutes*ea- couenant res of corne dried by the fire, and wheat Chap. 23,14. beaten out of "the grene eares.

late incense thereon: for it is a meat of- reful field.

16 And the Priest shal burne the memorial of 15, even of that that is beaten and of the oyle of it with all the incense thereof: for it is an offring vitto the Lord made by

crifices. Nob.

a Because the T burnt offring colde not be without the meat offring.

m.iL

CHAP. 7 1 1.

? The maner of peace offrings, and beasts for the same. 17 The Israelites may nother eat fat nor blood.

A A facrifice of 1 thankelguing offred for peace & prosperirally or particularly

Or , the which

ve the flanks

Lso if his oblation be a 2 peace of-The fring, if he wil offer of y droue (whether it be male or female) he shal offer suche as is without blemish, before & Lord, 2 And shal put has hand upon the head of his offing, and kil it at the dore of the Tabernacle of the Congregacion: & Aarons sonnes the Priests shal sprinckle the blood vpon the altar round about.

So he shal offer parte of the peace offrigs b One parte 3 was burnt, an as a facrifice made by fire vnto the Lord, 2 other was to the Priests, & even the * fat that couereth the inwardes, the third to bi and all the fat that is upon the inwardes. that offred Exed 29, 29. 4 He shal also take away the two kidness,

and the fat that is on them, and vpon "the flanks, and the kall on the liver with the 3 kidneis.

5 And Aarons sonnes shal burne it on the altar with the buint offring, which is vpo the wood, that is on the fire:thisis a facrifice made by fire for a swete sauour vnto 4 And he shal bring the bullocke vnto the hie Priest the Lord.

6 Also if his oblation be a peace offring vnto the Lord out of the flocke, whether it be emale or female, he shal offer it without blemish.

If he offer a lambe for his oblation, then he shalb ing it before the Lord,

And lay his hand upon the head of his 6 offing, and shalkilit before the Tabernacle of the Congregacion, and Aaions sonnes shal sprinkle & blood thereof roud about vpon the altar.

After, of the peace offrings he shal offer d an offring made by fire vnto § Lord:he shal take away the fat thereof, & the rumpe altogether, hard by the backe bone, & the fat that coue eth the inwardes, and all the fat that is voon the inwardes.

Also he shaltake away the two kidneis, with the fat that is vpon them, and vpon & the * flanks, & the kall vpon the liver with the kidness.

The the Priest shal burne it vpon the altar, as the meat of an offing made by file vnto the Lord.

12 Also if his offring be a goat, then shal he offer it before the Lord,

13 And shalputhis hand upon the head of 10 it, and kil it before the Tabeinacle of the Cogregacion, & the sonnes of Aarón shal sprinkle the blood thereof vpo the al- 11 tar tound about.

14 The he shal offer thereof his offring, ene an offring made by fire vnto the Lord, the 12 fat that couereth the inwardes, and all the fat that is vpon the inwardes.

15 Also he shal take away the two kidneis, & the fat that is vpon them, and vpon the flanks & the kall vpon the liner with the 13 ¶ And if the fwhole Congregacion of a kidneis.

16 So the Priest shal burne them vpon the altar, as y meat of an offring made by fire for a swete sauour: * all y fat is the Lords. Chap 7,25.

This shalbe a perpetual ordinace for your f By eating generacions, through out all your dwel- fat, was ment lings, so that ye shal eat nether fat nor and by blood *blood.

CHAP. IIII.

The offring for finnes done of ignorace, 3 For the Prieft, wat 2,4. 13The Congregation, 22 The ruler, 27 And the private

O couer the Lord spake vnto Mo-**IV**I€s,fayıng,

Speake vnto the child en of Israel, saying, If"anie shal sinne through aignorace, "Ebr a scule. in anie of the commandements of y Lord gligece or ig-(which oght not to be done) but shal do norance, specially of the contrarie to anie of them,

If the b Priest that is anointed do sinne wesfor other-(according to the finne of the people) the farments for shal he offer, for his sinne which he hathe pointed accor finned, a yong bullocke without blemish ding to the transgression. vnto the Lord for a sinne offring,

dore of the Tabernacle of the Cogregacion before the Lord, & shal put his had vpon the bullocks head, and kil the bul- c Hereby co-

locke before the Lord.

5 And the Priest that is anointed shal take same punishof the bullocks blood, and bring it into & beak suffred. Tabernacle of the Congregacion.

Then the Priest shal dip his singer in the blood, and sprinkle of the bloog seuen times before the Lord, before the vaile of the & Sanctuarre.

The Priest also shal put some of the blood Holient of all before the Lord, vpo the hornes of y altar " Sackaarie. of swete inces, which is in v . Tabe macle e which was of the Congregacion, then shal he powie meanig by the * all therest of the blood of the bullocke at labernacie y the fore of y altar of buint offing, which in the .na of is at the dete of the Tabernacle of the time verient is Congregacion.

And he shal take away all the fat of the Chap.s.s. bullocke for the finne offring: 10 wit, & fat that couereth the inwardes, and all the fat that is about the inwardes.

He shaltake away aifo the two kidneis, and the fat that is vpon them, and vpon the flanks, & the kall vpon the liver with the kidne is,

As it was taken away from the bullocke of the peace offrings, and the Priest shall burne the vpon the altar of burnt offring.

* But the ikin of the bullocke, and all his Exed 29,19 ilefh, with his head, and his legs, & his in- nomb. 19.5. wardes, and his doung shal he beare out.

So he shal cary the whole bullocke out of the *holte vnto a cleane place, where y Ebr 13.12. athes are powred, & shalburne him on § wood in the fire: where the ashes are cast out, shal he be buint.

Ifrael

enified cruck

felsing that he deferued the

d Which was

taken for the

f The multire nor the fram:

e In the peace offring it was offre ether ma 7 le or female. bur in & burnt onely 8 offring onely the male io here can be, offred no birdes, but in the burnt offring thei might: all ghere was con fumed with fi- g re, and in the peace offring but a parte d lie burnt offring was med, and of offring made by fire onely the inwardes 10 &c , were burnt: § fluil-der & breaft, with the two chawes and mawe were \$ II. reft his that

e Meaning at the Northfide of the altar, chap 1,1.

Verf.4.

Chap s.2.

the thing be * hid from the eies of the multitude, and haue done against anie of y comandements of the Lord which shulde not be done, and haue offended:

When the sinne which they have comitted shalbe knowen, then the Congregació shal offrea yong bullocke for the sinne, 30 and bring him before the Tabernacle of

the Congregacion,

people colde not lay on their hands: was lufficient ciens of the people did it b that the Anin v name of all the Cogregacion 17

Or,make a per

194,the male gou of the fol-

h That is, the

Prick hal kil

st: for it was not lawful for

brat.

fance with it.

g For all the 15 And the & Elders of the Congregacion shal put their hands upon the head of the bullocke before the Loid, and "he shal kil 31 And shal take away all his fat, as the fat the bullocke before the Lord,

Then the Priest that is anointed, shal bring of the bullocks blood into the Tabernacle of the Congregacion,

And the Priest shall dip his finger in the blood, and sprinkle it seuen times before 32 the Lord, even before the vaile.

18 Also he shalput some of the blood vpon 33 the hornes of the altar, which is before the Lord, y is in the Tabernacle of the Congregacion: then shal he powre all the rest of blood at forc of the altar of burnt 34 offring, which is at the dore of the Taber nacle of the Congregacion,

And he shal take all his fat from him, &

burne it vpon the altar.

as he did with the bullocke for his finne: fo shal he do w this: so the Priest shal make an atonement for them, and it shalbe forguen them.

21 For he shal carie the bullocke without y hoste, and burne him as he burned the first bullocke: for it is an offring for the finne

of the Congregacion.

When a rule: shal sinne, & do through ignorance against anie of the commadements of the Lord his Goe, which shulde not be done and shal offende,

23 If one shewe vnto him his sinne which he hathe comitted, then shall he bring for his offring an "he goat without blemish,

And shal lay his hand upon the head of the he goat, & kil it in h the place where 2 he shulde kil the buint offring before the

Lord: for it is a finne offring.

anie cut, of y office to kil y 25 Then the Priest shal take of the blood of the finne offing with his fing"; & put it upon the hornes of the burnt ofhing al- 3 tar, and shall powre the rest of his blood at the fore of the burnt offring altar,

26 And shai buinc all his fat vpo the altar, as the fat of the peace offring : so y Priest shaimake an atonement for him, concer 4 ning his sinne, and it shal be for grue him.

land shal time through ignorance in doshal offend,

Israel shal sinne through ignorance, and 28 If one shewe him his sinne which he ha the comitted, then he shalbring for his offring a she goat without blemish for his of the goates.

sinne which he hathe committed,

29 kAnd he shal lay his hand vpon the head k Read vers 24 of the sinne offring, and slay the sinne offring in the place of burnt offring.

Then the Priest shal take of the blood thereof with his finger, and put it vpo the hornes of the burnt offring altar, & powre all the rest of the blood thereof at the fore

of the altar,

of the peace offrings is taken away, and the Priest shal burne it vpo the altar for a *swete sauour vnto the Lord, & the Priest & cod 29.18. shalmake an atonement for him, and it shalbe forguen him.

And if he bring a lambe for his sinne offrīg, he shal brīg a female without blemish,

And shallay his I hand vpon the head of the sinne offring, and he shal slay it for a spunishmet of sinne offring in the place where he shulde his same shall de be laid vp kil the burnt offring.

Then the Priest shal take of the blood or, that he had of the finne offring with his finger, and put things of God, it vpon the hornes of the burnt offering al- and offred this tar, & shal powre all the rest of the blood willingly.

thereof at the fote of the altar.

20 And the Priest shal do with this bullocke, 35. And he shal take away all y fat thereof, as the fat of the lambe of peace offrings is taken away: then the Priest shal burne it wpon the aitar m with the oblatios of the mor, besides \$ Lord made by fire, 8 the Priest shal make burnt offrings, an atonement for him coceining his fin daily office to ne that he hathe committed, and it shalbe the Lord. forguen him.

CHAP. V.

Of him that testifieth not the trueth, if he heare another sweare falsely. 4 Of him that wo weth rashely. is Of him that by ignorance withdraweth anie thing dedicate to the Lord.

Lio if "anie haue finned, that is, if "he "Ebr a finle have heard y voyce of an othe, & he baile sake an can be a witnes, whether he hathe sene or other of aute a knowen of it, if he do not vtter it, he shal a Whereby it

beare his iniquitie:

Ether if one touche ante vncleane thing, to the truth and disclose y whether it be a carto of an vncleane beast, iniquire of y or a carion of vncleane cattel, or a carion vngodly. of vncleane creping things, & is not ware of it yet he is vncleane, & hathe offended: Ether if he touche anne vnclennes of mã (what focuer vnclennes it be, that he is defiled with) and is not ware of it, and after commeth to the knowledge of it, he hathe finned:

Ether if anie b sweare, and pronounce w bor voweishis lippes to do euil, or to do good (what- mit ex minafocue: it be that a man shal pronouce wan tio or the circultaces, & not othe & it be hid tro him, & after knoweth knowing what is the best of the fame.

When he hathe finned in anie of thefe c Which have things, then he shal cofesse that he hathe before minus m.iii.

¿ Wherem he for, prinate per 27 Likewise if anie of the people of the

ing against anie of the commandements of the Lo: d, which shulde not be done, & 5

represented le

finned therein.

6 Therefore shal he bring his trespasse offring vnto the Lord for his sinne which he hathe comitted, euen a female from § tlocke, beit a lambe or a she goat for a sinne offring, and the Priest shal make an atonement for him, concerning his finne.

elor. if his 7 southe, meaning for his pour-

he shal bring for his trespasse which he hathecommitted, two turtle doues, or two yog pigeos vnto the Lord, one for a finne 6 The offring for finnes which are done willingly. 9 The offring, and the other for a burnt offring.

8 So he shal bring them vnto the Priest, who shal offer the sinne offring first, and *wring v necke of it a fundre, but not plucke it cleane of.

9 After he shal sprinkle of the blood of the sinne offring vpon the side of the altar, & the rest of the blood shal "be shed at the fote of the altar: for it is a sinne offring.

10 Also he shal offer the secode for a burnt offring as the maner is: so shalthe Priest 3 d make an atonement for him (for his finne which he hathe committed) and it shalbe forgiuen him.

¶ But if he* be not able to bring two 4 turtle doues, or two yong pigeos, then he y hathe sinned, shal bring for his offring, the téth parte of an c Epháh of fine floure for a finne offring, he shal put none f oyle thereto, nether put anie incese thereon: for it is a sinne offring.

12 Then shal he bring it to the Priest and y Priest shal take his hadeful of it for the *remebrance thereof, and burne it vpon the altar * with the offrings of the Lord made by fire: for it is a finne offring.

So the Priest shal make an atonemet for 6 him, as touching his sinne that he hathe co mitted in one of these points, and it shal be forgiuen him: and the remnant shalbe the Priests, as the meat offring.

14 And the Lord spake vnto Mosés, saying

If anie persone transgresse and sinne through ignoraces by taking awaie things 8 consecrated vnto the Lord, he shal then 9 brig for his trespasse offring vnto y Lord a ram without blemish out of the flocke, worthe two shekels of siluer hby thy estima tion after the shekel of the Sactuarie, for a trespasse offring.

16 So he shal restore y wherein he hathe offended, in taking awaie of the holy thing, and shal put the fift parte more thereto,& giue it vnto the Priest : so the Priest shal make an atonement for him with the ram of the trespasse offring, and it shalbe for- it After he shal put of his garments, & put ted for that giuen him.

Also if anie sinne & * do against anie of the commandements of the Lord, which 12 But y fire vpon y altar shal burne thereo oght not to be done, & knowe not & i finne and beare his iniquitie,

18 Then shal he bring a ram without blemish out of the slocke, in thy estimation worth two shekels for a trespasse offring vnto Exed. 30,13, Priest: and the Priest shal make an atoncmet for him concerning his * ignorance k Els if his wherein he erred, and was not ware: so it God come of shal be forgiuen him.

But"if he be not able to bring a shepe, 19 This is the trespasse offring for the trespasse committed against the Lord.

CHAP. VI.

lawe of the burnt offrings. 13 The fire must abide euermore upon the altar. 14 The lawe of the meat offring. 20 The offrings of Aarin, and his sonnes.

Nd & Lord spake vnto Moses, sayig, 2. If anie sinne and commit a trespatte against the Lord, & denie vnto his neighbour that, which was taken him to kepe, or y which was put to him of trust, or doeth & occupie for by brobberie, or by violence oppresse his the vie of him neighbour,

Or hathe found that which was loft, and le or volauful denieth it, and sweareth falsely, * for anic neanes. Nomb. s.s. of these things that a man doeth, wherein c wherein he he sinnerh:

Whe, I say, he thus sinneth & trespasseth, a ma accustohe shal then restore the robbery that he by periurie or robbed, or the thing taken by violence w fuch like thing. he toke by force, or the thing which was deliuered him to kepe, or the lost thing which he founde,

Orfor whatfoeuer he hathe sworne falfely, he shal bothe restore it in the whole * summe, & shal adde the fift parte more Nomb.s.F. thereto, and give it vnto him to whome it perteineth, the same day that he offreth for his trespalle.

Also he shall bring for his trespasse vnto the Lord, a ram without blemish out of the * flocke in thy estimation worthe two the Chap. 1, 15. kels for a trespasse offring vnto the Priest.

And the Priest shal make an atonement for him before the Lord, & it shal be forgiuen him, what foeuer thing he hathe done, and trespassed therein.

Then & Lord spake vnto Mosés, sayig, Comade Aaron and his fonnes, saying, This is the dlawe of the burnt offring, (it d Thar is, the is the burnt offring because it burneth vpo oght to be obthe altar all the night vnto the morning, ferned therin. and the fire burneth on the altar)

10 And the Priest shal put on his linne garment, and shal put on his linnen breches vpon chis flesh, and take away the ashes e vpon his sewhen the firehathe confumed the burnt eret partes, Exod. 18, 43. offring vpo the altar, and he shal put them beside the faltar.

on other raiment, & cary the ashes for the viewithout the hoste vnto a cleane place.

and neuer be put out: wherefore the Priest thal burne wood on it euerie mornig,& lay

dic, Nob. 15,200

that gaue it.

can not but fin

f In the affic-

ear.powed.

Chap. 1.15.

Or declare him to be par ged of that fin Vers.7.

e Which is a-

bout a pottel. f As in the

meatoffring,

Chap.2,1.

sor, according

so the lawe.

Chap.2,2.

Chap. 4.35.

g As touching or tithes, due

and Leuites.

h By the efti-Prieft,chap. 27,13.

Chap. 4,2. i That is , af-terward reme- 17 breth that he hathe finned when his con feience doeth accuse him.

burne thereon the fat of y peace offrings.

and neuer go out.

Chap 2,1. momb.15.4.

Chap. 2,9.

Exod.29,37.

Emod.16,36.

h so oft as the bic Priest shall be elected and

anointed.

Or, fried

cede him

14 C*Also this is the lawe of v meat offring, which Aaros sonnes shal offer in the prefence of the Loid, before the altar.

15 He shal euen take thence his handful of fine floure of the meat offring and of the oyle, and all the incens which is vpon the meat offring & shal buine it vpo the altar meat offring & shalburne it vpo the altar for a swete sauour, as a * memorial there- in the place b where they kil the burnt are constructed by ignorance of shalburne strength of shalburne shalbur

16 But the rest thereof shal Aai on and his sonnes eat:it shal be eaten without leauen in § holy place: in § courte of the Tabeinacle of the Congregacio they shal eat it.

g Oi kned & 17 It shal nor be s bake with leauen: I have feaueand after given it for their norms. made by fire: for it is as the sinne offiring and as the trespasse offling.

18 All the males among the children of Aa ron shal eat of it: It shalbe a statute for euer in your generacions concerning the 6 All the males among the Priests shal eat offrings of the Lord, made by fire: * whatfocuer toucheth them shalbe holy.

faying,

the day whe he is anointed: the teth parte of an * Epháh of fine floure, for a meat offring h perpetual: halfe of it in the mor
ning and halfe the seof at night

he over and that is dieffed in h pan. 8 in left and not ning, and halfe thereof at night.

21 In the frigng pan it shalbe made withoythe baken pieces of the meat offring for

a swete sauour vnto the Loid.

i His sonne 22 that shal sucstede, among his sonnes shal offer it:it wy altogether.

23 For euerie meat offring of y Priest shal be burnt altogether, it shal not be eaten.

24 Furthermore the Lord spakevntoMo

sés, saying,

25 Speake vnto Aarón, and vnto his fonnes, and fay, This is the lawe of the fin offring, In the placewhere the burnt offring is killed, shal the sin offring be killed before the Lord, for it is moste holy.

26 The Priest that offreth this sin offring, shal eat it: in the holy place shal it be eaten, in the courte of the Tabernacle of the

Congregacion.

Whatsoeuer shal touche & fiesh thereof shalbe holy: & when there droppeth of § blood thereof vpo akgarmet, y malt wash y whereon it droppeth in the holy place.

28 Also the earthe pot that it is sodden in, sen pot, it shal bothe be scoured & washed

with water.

burnt offing in ordre vpon it, & he shal 29 All the males among the Priests shaleat thereof, for it is moste holy.

The fire shal euer burne vpon the altar, 30 *But no sin offrig, whose blood is broght Chap. 4.5. in to the Tabernacle of & Cogregacion to ebr.13.11. make recociliacion in the holy place, shal be eaten, but shal be burnt in the mfire.

in Out of the campe.

CHAP. VII.

I The lawe of the trespasse offring, II Also of the peace offrings 23 The fat & the blood may not be eaten.

Ikwisethis is the lawe of the acrespas- awhich is for ∡ie offring,it is moste holy.

& the blood thereof shal he sprinkle roud to gate. about vponthe altar.

All the fat thereof also shale he offer, the c The Prick 1upe & the fat that couereth the inwards.

4 After he shal take away y two kidneis, w the fat that is on the & vpon the slaks, and the kall on the liver with thekidneis.

5 Then the Priest shal burne them vpo the altar, for an offring made by fire vnto the Lord: this is a trespasse offing.

thereof, it shalbe eaten in the holy place, for it is moste holy.

Againe the Lord spake vnto Moses, 7 As the sin offing is, so is y trespasse offrig, one dlawe ferueth for both, wherewith d The fame co nes, which they shal offer vnto the Lord in 8 Also the Priest shat offreth anie mans that this words burnt offring, shal have the skin of the fieth lesse then

burnt offring which he hathe offred. the ouen and that is dieffed in y pan, & in burnt. y friyng pan, shalbe y Priests y offreth it.

le:thou shalt bring it fried, and shalt offer 10 And euerie meat offring mingled with oyle, and that is f drie, shal petreine vnto f Becauseit all the sonnes of Aaron, to all alike.

had no oyle nor licour.

And the Priest that is anointed in his n Furthermore this is y lawe of the peace offrigs, which he shal offer vnto the Lord.

Lords ordinance for euer, it shal be burnt 12 If he offer it to giue thakes, the he shal greace offrigs offer for his thankes offring, vnleauened fession and cakes mingled with oyle, and vnleauened thanks giving for a benefite wafers anointed with oyle, and fine floure received, and fried with the cakes mingled with oyle.

13 He shal offre also his offring with cakes receive a beof leauened bread, for his peace offrings,

to give thankes.

And of all the facrifice he shal offre one cake for an heave offring vnto the Lord, & it shalbe the Priests that sprinkleth y blood of the peace offrings.

15 Also the flesh of his peace offrings, for thankes giving, shalbe eaten the same day that it is offred: he shal leave nothing thereof vntil the morning.

16 But if the facrifice of his offring be a h vowe, or a fre offring, it shalbe eaten & h If he make fame day that he offieth his facrifice: & so a vowe to of-free for els the in § morning § residuethereof shalbe eaté. Hesh of the pe

shalbe broken, but if it be sodde in a bra- 17 But asmuch of y offred slesh as remaineth acc offrings must be eaten vnto the third day, shalbe burnt with fire. the same day.

18 For if anie of y flesh of his peace offrings m.iiii.

k Meaning the garment of F Priest

i Which was in the lauer, Exod.30,16

cepted that offreth it, nether shal it be reckoned vnto him, but shalbe an abominanacion: therefore the persone that eateth of it shal beare his iniquitie.

offred shal re- 19 ne k thing, shal not be eate, but burnt with fire:but 1 of this fleshall that be cleane

shaleat thereof.

f The finne,

After it be

facrificed. I Of the peace offring, that is cleane.

Chap. 15,3.

Chip.3,17.

Gen. 9,4

chap.17,14.

20 But if anie eas of the flesh of the peace 37 offrings that percemeth to y Lord, having his vnclennes vpon him, even the same persone shal be cut of from his people.

21 Moreouer when anic toucheth anie vn- 38 cleane thing, as the vnclennes of man, or of an vncleane beaft, or of anie filthie abominacion, and eat of the flesh of the peace offrings, which perteineth vnto the Lord, eue that persone shal be cut of from 12 The anointing of Aaron, and his somnes, with the sahas people.

Againe the Lord spake vnto Mosés, saying, Speake vnto the children of Israél, and say, *Ye shal eat no fat of beues, > 2

nor of shepe, nor of goates:

24 Yet the fat of the dead beait, and the fat of that, which is torne with beastes, shalbe occupied to anie vse, but ye shal not eat 3 And assemble all the companie at the do-

25 For whosoeuer eateth the fat of y beast, of the which he shal offer an offring made by fire to the Lord, even the persone that eateth, shal be cut of from his people.

26 Nether*shal ye eat anie blood ether of 5 foule, or of beaft in all your dwellings.

27 Euerie persone that eateth anie blood, his people.

28 And y Lord talked w Moses, saying,

29 Speake vnto the children of Israel, and fay, He that offreth his peace offrings vnto the Lord, shal bring his gift vnto the Lord of his peace offrings:

m And shulde 30 not fend it by another.

Exod,29,24.

the Lord made by fire : even the fat with the breast shal he bring, that the breast Lord.

31 Then the Priest shal burne the fat vpon

32 And the right shulder shal ye give vnto the Priest for an heave offring, of your

33 The same that offreth the blood of the peace offrings, and the fat, among the fonnes of Aaron, shal haue the right shul-

shulder lifted vp, haue I také of the childre of Israel, euen of their peace offrings, and haue giuë them vnto Aarón y Priest and vnto his sonnes by a statute for euer from among the children of Israel.

be eaten in § third day, he shal not be ac- 35 This is the nanointing of Aaron, and n That is, his the anointing of his fonnes, concerning warde and pos the offrings of the Lord made by fire, in "". the day when he presented them to serue in the Priests office vnto the Lord.

The flesh also that toucheth anie vnclea 36 The which portions the Lord commaded to give them in the day that he anointed them from among the children of Israel, by a statute for euer in their generacions.

This is also the lawe of y burnt ofiring, of the meat offring, and of § sinne offring, & of the trespasse offring, and of the ocofectations, and of the peace offrings,
Which the Lord commanded Moses in

were contecrated. Exod.

the mount Sinái, when he comanded the crated, Exode children of Total to Sinái. children of Israel to offer their gifts vnto the Lord in the wildernes of Sinái.

CHAP. VIII.

crifice concerning the same.

Fterwarde the Lord spake vnto Mo-

1 fés, faying,

*Take Aaron and his sonnes with him, & Exod. 28.4. the garments and the * anointing oyle, Exod. 31,24. and a bullocke for the fin offring, and two rams, and a basket of vnleauened bread,

re of the Tabernacle of the Congregació.

4 So Mosés did as the Lord had commanded him, and the companie was affembled at the dore of the Tabernacle of the Co-

Then Moses said vnto the companie, *This is the thing which the Lord hathe Exed. 29.50

commanded to do.

eue the same persone shalbe cut of from 6 And Moses broght Aaró n and his sonnes, and washed them with water,

7 And put vpő him ý coat, & girded him with a girdel, and clothed him with the robe, and put the Ephod on him, which he girded with the broydred garde of the Ephód, & bonde it vnto him therewith.

His m hands shal bring the offrings of 8 After he put the brest plate thereon, and put in the brest plate*the Vrim and the Exed.28,30.

Thummím.

may be * shaken to and fro before the 9 Also he put the mitre vpon his head, and put vpon the mitre on the fore fronte the golden plate, and the aholy crowne, as the Lord had commanded Molés.

10 (Now Moses had taken the anointing holines to the oyle, & anointed the b Tabernacle, and all Lord, was grathat was therein, and sanctified them,

And sprinkled thereof vpon the altar the Sananarie feuentimes, & anointed the altar and all and the courthis instruments, and the lauer, and his fote, to fanctifie them)

*And he powred of the anointing oyle Eulef. 45:12. vpon Aarons head, and anointed him, to Plali333. fanctifie him.

3 After, Mosés broght Aarons sonnes, and put coates vpon them, and girded them with girdels, and put boness upon their heades, as the Lord had comanded Moles.

2 So called

14 Then

the altar, and the breast shal be Aarons & his sonnes.

peace offrings.

der for his parte.

34 For the breast shaken to and fro, and the

fin offring, & Aarón & his fonnes put their hands vpon the head of the bullocke for

the finne offing.

c Of the burnt ohiing

d To offre for

the filmes of

which he put vpon the homes of the Altar round about with his finger, and purified the Altar, and powied the rest of the blood at the fote of the Aliar: to he fanctified d it, to make reconciliation vpon it.

16 Then he toke all the fat that was vpon the inwardes, and the kall of the liver and 31 the two kidness, with their fat, which Mo-

fés burned vpon the Altar.

e in other burnt offrings, wnich are not or confectacion, or offing for him felfe, y Prieft hatne the fkinge, Chap 7,8.

But the bullocke and his chide, and his flesh, and his doung, he burnt with fire without the hoste as the Lord had commanded Mosés.

offring, and Aaión & his sonnes put their hands vpon the head of the ram.

So Mosés killed it, and sprinkled the blood vpon the Altar round about,

20 And Mosés cut y ram in pieces, & burnt

the head with the pieces, and the fat, faid the Lord, shall he "consecrate you, "Ebr fil your 21 And washed the inwardes and the legs 34 As he hathe done this day: so the Lord tor, at I have in water : so Mosés burnt the ram euerie whit vpon the Altar: for it was a burnt offring for a swete sauour, which was made 35 Therefore shal ye abide at the dore of by fire vnto the Loid, as the Lordhad comanded Mosés.

Exod.29.31. 22 T*After, he broght y other ram, the ram of confectacions, and Aarón and his fon-

f Moles did 23 this because y Priefts were not yet efta-blished i their

Which Moses f slewe, and toke of the blood of it, and put it vpon the lap of Aarons 11ght eare, and vpon the thombe of his right hand, and upon the great toe of his right fote.

24 Then Mosés broght Aarons sonnes, & 1 put of the blood on the lap of their right eares, & vpon the thumbes of their right fete, and Mosés sprinkled the rest of the blood vpon the Altariound about.

25 And he toke the fat and the rumpe, and with their far, and the right shulder.

26 Also he toke of the basket of the vnleauened bread that was before the Lo. d, one vnleauened cake and a cake of oyled bread, and one wafer, and put them on the fat, and vpon the right shulder.

Exod 29.24. 27 So he put * all in Aarons hands, and in his sonnes hands, and shoke it to and fro 5 Then thei broght that which Moses before the Lord.

> 28 After, Mosés toke the out of their hads, and burnt the vpon the Altar for a burnt offring: for these were consecrations for a 6 fwete fauour which were made by fire vnto the Lord.

Exod 29.1. 14 *Then he broght the bullocke for the 29 Likewise Moses toke the breast of the ram of consecracions and shoke it to and fro before the Lord: for it was Moses por- Exed 29.26. tion, as the Loid had commanded Mosés.

15 And Mofés slewe him, & toke the blood, 30 Also Mosés toke of the anointing oyle, and of the blood which was vpon the Altar, and sprinkled it vpon Aarón, vpon his ga:ments, and vpon his fonnes, and on his fonnes garmets with him: so he sanctified Aai on, his garments, and his fonnes, and his fonnes garments with him.

> Afterward Mosés said vnto Aaron & his formes, Sethe the flesh at the dore of the & Tabernacle of the Congregacion, & At the dore of the courte and there * eat it with the bread that is in Exid 29,32. the basket of cosecracions, as I comman- chap 28,9. ded, faying, Aaron and his sonnes shal

18 Also he broght the ram for the burnt 32 But that which remaineth of the flesh & of the bread, shal ye burne with fire-

33 And ye shal not departe from the dore of the Tabernacle of the Congregacion seuen daies, vntil the daies of your confectacions be at an end: for seven daies, Exod 29.31.

hathe commanded to do, to make an ato- done. nement for you.

the Tabernacle of the Cogregacion day and night, seuen daies, and shal kepe the

watch of the Lord, that ye dye not: for fo I am commanded.

nes laied their hads upon the head of the 36 So Aaron and his fonnes did all things which the Lord had commanded by the h hand of Moses.

h By comissio giuć to Moles.

CHAP. IX.

8 The first offrings of Aarón 22 Aarón blesseth the people. 23 I he glorse of the Lord u shewed. 24 The fire commeth from the Lord.

Nd in the a eight day Moses called a After their A Aarón and his fonnes, and the El-the foundates before, the ders of Israél:

hads, & vpon the great toes of their right 2 *Then he said vnto Aaión, Take thee a consecrate yong calf for a b sinne ofring, & a ram Exod. 29.1. for a burnt offring, bothe without blemish, into the posses and bring them before the Lord.

all the fat that was vpon the inwardes, & 3 And vnto the childre of Israel thou shalt the foure pri-the kall of the liner, and the two kidness speake, saying, Take ye an he goate for a ces, the burne finne offing, and a calf, & a lambe bothe offing, the fin offa yere olde, without blemish for a buint ce offings, & offring:

4 Alfo a bullocke, and a ram for peace offings, to offer before the Lord, & a meat offring mingled with oyle: for to day the Lord wil appeare vnto you.

commaded before the Tabernacle of the Congregacion, & all the affemblie drewe nere and stode before the c Lord.

rere and stode before the Lord.

(For Moses had said, This is the thing, altar, where his glorie apwhich the Lord commanded that ye shul- peared. de do, and the glorie of the Lord shal ap-

es before, the Priefts were

y meat offrig.

d Read for the understanding3 of this place, Ebr 5.3.& 7.

lated them in

thei were burnt whe the

were burnt at-

ter, yer [.24.

Exod.29,38.

ne fire.

peare vnto you) Then Moses said vnto Aaron, Drawe nere to the Altar, & offer thy fin offring, 24 *And there came a fire out fro the Lord Gen 4,4. and thy burnt offring, and make an atonement for a thee and for the people : offer allo the offring of the people, and make an atonemet for them, as the Lord hathe commanded.

8 Aaron therefore went vnto the Altar, & killed the calf of the fin offring, which was for him felf.

And the fornes of Aaron broght the blood vnto him, and he dipt his finger in the blood, and put it vpon the hornes of the Altar, & powred the rest of the blood at the fote of the Altar.

so But the fat and the kidneis and the kall of the liver of the fin offring, he burnt e That is, he vpon the Altar, as the Lord had commanordre, and fo. ded Moles.

Lord fer dow- 11 The fielh allo and the hyde he burnt with fire without the hofte.

12 After, he slewe the burnt offring, & Aarons sonnes broght vnto him the blood, which he iprinkled round about vpon the

13 Alfothei broght the burnt offring vnto him with the pieces thereof, and the head, and he burnt them vpon the Altar.

14 Likewise he did wash the inwardes and f All this muft the legs, and f burnt them vpon the burnt be vuderstand offring on the Altar. of the prepara

Then he offred the peoples offring, crifices which 15 & toke a goat, which was the fin offring for the people, and slewe it, and offred it for finne, as the first:

16 So he offred the burnt offring, & prepared it, according to the maner.

17 He presented also the meat offring, and 7 filled his hand thereof, and * belide the burnt sacrifice of the morning he burnt the vpon the Altar.

18 Hellewe also the bullocke, and the ram for the peace offrigs, that was for the peo- 8 ple, and Aarons sonnes broght vnto nim 9 the blood which he sprinkled vpo the Altar round about,

19 With the fat of the bullocke, and of the ram, the rumpe, and that which couereth of the liver.

20 So thei laied the fat vpon the breasts, and he burnt the fat vpon the Altar.

g of the bul- 2x But the s breafts and the right shulder Aaron shoke to and fro before the Lord, as the Lord had commanded Moies.

So Aaron lift vp his hand towarde the people, and bleffed them, & h came downe from offring of the sinne offring, and the burnt offring, and the peace offrings.

After, Moses and Aaron went into the came out, and blefled the people, * & the

glorie of the Lord appeared to all the people.

and confumed upon the Altar the burnt 1.kmg.18.38. offring and the fat: w when all the people 2 chro.7.1. fawe, thei gaue thakes, & fel on their faces. 2.mac.2.11. Shoute for it e.

CHAP. X. 2 Nadáb & Abihu are burnt . 6 Ifrael murneth for the, but the Priests might not . 9 The Priests are forbidden wine.

Vt*Nadáb and Abihu, the sonnes of Nomb. 3,4. D'Aaron toke ether of them his ce for, 6 26.62. and put fire therein, and put incens there- 1.chro.24,2. upon, and offred a strange fire before the a Not taken Lord, which he had not commaded them. of the altar, was fent from

Therefore a fire wet out from the Lord, heeuen, & en-& deuoured them: fo thei dyed before the captunitie of

Then Moses said vnto Aaron, This is it that the Lord spake, saying, I wil be b fan- b I wil punish Ctified in them that come nere me, & be- me otherwise fore all the people I wil be glorified; but the lauc comaced nor tha Aarón helde his peace.

And Moses called Mishael and Elzaphán that y people may reare and the lonnes of Vzziel, the vncle of Aaron, praise my maand faid vnto them, Comenere, cary your gements. brethren from before the Sanctuarie out or, cefines.

of the hoffe.

5 Then thei went, & caryed them in their coates out of the hoste, as Moses had comanded.

After, Mosés said vnto Aarón and vnto Eleazar and Ithamar his fonnes, c Vn-c As thogh ve couer not your heades, nether rent your tnem, preferclothes, left ye dye, and left wrath co-ring your car-me vpon all the people: but lety our bre-Gous aut mathren, all the house of Israel bewaile the gement, Deut.

burning which the Lord hathe d kindled. d in deftroying And go not ye out from the dore of the bind y chief.

Tabernacle of the Congregacion, left ye and menacing dyes for the apounting oyle of the Lord is the rest except dye: for the anointing oyle of the Lord is their repent. vpon you: and thei did according to Moses commandement.

¶And § Lord spake vnto Aaron, saying, Thou shalt not drinke wine nor " strong "Or, drinke : baz

drinke, thou, nor thy fonnes with thee, whe ye come into the Tabernacle of the Cogregacion, lest ye dye: thuu an ordinance for ever throughout your generacions,

the inwardes and the kidneis, and the kall to That ye may put difference betwene the holy and the vnholy, and between the cleane and the vncleane,

> n And that ye may teache the children of Ifrael all the statutes which the Lord hathe comanded the by the hand of Moles. 'Or, commission.

12 Then Moses said vnto Aaron & vnto Eleazár and to Ithamár his sonnes that were left, Take the meat offring that remaineth of the offrings of the Lord, made by fire, & eat it without leauen beside the altar:for it is moffe holy:

Tabernacle of the Congregacion and 13 Andye shal eat it in the holy place, because it is thy ductie & thy sonnes ductie

ring the chief,

h Because the 22 altar was nere the Sanctuarie which was y waper end, the frid to come i Or prated for & people. 2.Nac.2,11.

rem.

of the offrings of the Lord made by fire: for fo I am commanded.

Or, where is no Pucl & LI e For y breaft and flulders of the peace of frings might frings be prognt to fo v their daughters might ear of them, as alio of the of frings of first frutes, the fi ft borne, and the Easter lambe, read chap 22, 12 Ur,right,or

2 Mac 2,11.

f And not con funcu as Na-

dab,& Abiliú

Chap 6,26.

g That is,Na-dab,& Aoihú

h Moiés bare with his innrmitte confi-derights great an example to y maliciously tranigreffe the of God .

Gene 7,2. deu 14,4. att 10,14. a Or, whereof ye may cat. 3
b He noteth
foure fortes of beaftes fome me haue onely the fote cleft: others nether cnewe the cud nor haue the hoofe cleft: y chewe the cud 5 and have the hoofe denided which may be

2 Mac 6 18. 7 c God wolde that herby tor time thei shulde be difcerned as his 8 people from y Gentiles.

Exod 29,24 14 Aiso* the shaken breast and the heave shuidei shal ye eat in a cleane place: thou, and thy fonnes, and thy edaughters with thy fonnes duetie, of the peace offengs of the children of Israél.

The heave shulder, and the shake breast . shal they bring with the offings made fore the Lord, and it shalbe thine and thy sonnes with thee by a lawe for euer, as the Lord hathe commanded.

16 F*And Moses soght y goar that was offied for finne, and lo, it was buint : theremár the sonnes of Aarón, which weref left aline, saying,

Wherefore haue ye not eaten the fin holy and God hathe given it you, to beare the iniquitie of the Cogregacio, to make an atonement for them before the Lord.

18 Beholde, the blood of it was not broght within the holy place: ye shulde have eaten it in the holy place, * as I commaded.

19 And Aaron fard vnto Moses, Beholde, fring and their buint offing before the Lord, and suche things as thou knowest are come vnto me: if I had eaten the fin ofin the light of the Lord?

forow, but ao- 20 So when Moses heard 11, he was hoontet.

CHAP. XI.

Of beastes, fishes and birdes, which be cleane, and Which be uncleane

Fter, the Lord spake vnto Moses & 🔼 to Aarón,faying vnto them,

2 Speake vnto the children of Ifrael, and fay, *These are the beastes which ye a shall eat, among all the beaftes that are on the

Whatsoeuer parteth the bhoose, and is the beaftes, that shal ye eat:

onely, and io- 4 But of them that chewe the cud, or deuide the hoofe onely, of them ye shal not 25 cat: as the camel, because he cheweth the cud, and deutdeth not the hoofe, he shalbe vncleane vnto you.

> Likewise the conie, because he cheweth the cud & deutdeth not y hoofe, he shalbe vncleane to you.

6 Also the hare, because he cheweth the 27 cud, & deurdeth not the hoofe, he shalbe vncleane to you.

* And the swine, because he parteth the hoofe and is clouen foted, but cheweth not the cud, he shalbe vneleane to you.

Of their flesh shalve not eat, and their carkers shall ye not touche: for theis shalbe

vncleane to you.

9 These shal ye eat, of all that are in the waters: what soeuer hathe finnes & skales in the waters, in the seas, or in the rivers, them shal ye eat.

thee: for thei are given as thy duetie and 10 But all that have not fins nor skales in the feas, or in y rivers, of all that d moueth d As litle fifth in the waters & of all eliuing things that ingendred of are in the waters, thei shalbe an abomi- c As thei w nacion vnto you.

neration

*Or, gryphia, as

by fire of the fat, to shake it to and fro be- re Thei, I say, shalbe an abominacion to you:ye shal not eat of their flesh, but shal abhoire their caikeis.

12 What soeuer hathe not fins not skales in the waters, that shalbe abominacion

fore he was angry with Eleazar and Itha- 13 These shall ye haue also in abominació amog the foules, thei shal not be eaten: for ther are an abomination, the egle, and the goshauke, and the ospicy:

offing in the holy place, seing it is moste 14 Also the vultur, and the kite after his kınde,

15 And all rauens afte: their kinde:

16 The offische alfo, and the night crowe, and the feameawe, and the hauke after his 10,000,000. kınde:

17 The litle owle alfo, and the cormorant, and the great owle.

this day 8 haue they offred their fin of- 18 Alfo the redshake and the pelicane, and rongophine the fwanne:

> The storke also, the heron after his kinde, and the lapwing, and the backe:

fring to day, shulde it have bene accepted 20 Also encine soule that crepeth and goeth vpon all foure, suche shalbe an abominacion vnto you.

> 21 Yet these shal ye eat: of euerse foule that crepeth, and goeth vpon all foure which "haue their fete and leggs all of one to le- or, home no beape withall vpon the earth,

22 Of them ye shal eat these, the grashoper after his kinde, and the f folcan after his f These were kinde, the hargolafter his kinde, and the des of grafhohagab after his kinde.

23 But all other foules y crepe & haue fou- propiely knore fete, thei shalbe abominacion vnto you.

clouen foted, and chaweth the cud among 24 For by suche ye shalbe polluted . whofoeuer toucheth their carkers, shalbe vncleane vnto the euening.

Whosoeuer also s beareth of their car- g Out of the keis, shal wash his clothes, and be vncleane vntil euen.

26 Euerie beaft that hathe clawes deuided, and is "not clouen fored, nor cheweth the "Or, hathe nat cud, suche shalbe vncleane vnto you: eue- bu fore clouen rie one y toucheth the, shalbe vncleane.

And whatfoeuer goeth vpon his pawes among all maner beaftes that goeth on all foure, suche shalbe vncleane vnto you: whoso doeth touche their carkers shalbe vncleane vntil the euen.

28 And he that beateth their carkets, shal wash his clothes, and be vncleane vntil the euen: for suche shalbe vncleane vnto you.

are not now

n.ii.

29 Also these shalbe vncleane to you amog the things that crepe and mone vpon the earth, the weafel, and the mouse, and the h' frog, after his kinde:

h The grene : frog that fit-tetu on the 30 ballh:s "Or, erscodite

1 As a bottel er bag

(bap 6,28.

Also the rat, and the lizard, and the chameleon, and the stellio, and the molle.

3t These shalbe vncleane to you amog all y crepe: who seeuer doeth touche the when thei be dead, shalbe vncleane vntil the euc.

32 Also whatsoeuer anie of the dead carkeises of them docth fall vpon, shalbe vncleane, whether it be vellel of wood, or rai ment or 1 fkin, or facke: what soeuer veitel 1 it be that is occupied, it shalbe put in the water as vncleane vntil the euch, and so 2 Speake vnto the children of Israel, and be purified.

33 But euerie earthé vessel, whereinto anie of them falleth, what soeuer is with in it shal be vncleane, and *ye shal breake it.

34 All meat also that shalbe eaten, if anie 3 fuclie water come vpon it, shalbe vncleane: and all drinke that shalbe dronke in all su- 4 And she shal continue in the blood of Chap 15.19 che vessels shalbe vncleane.

35 And euerie thing that their carkers fall vpon, shalbe vncleane: the fornais or the pot shalbe broken: for thei are vncleane, and shalbe vncleane vnto you.

36 Yet the fountaines & welles where there is plentie of water shal be cleane: but k Somuche of that which k toucheth their carkeises shall be vncleane.

37 And if there fall of their dead carkeis 6 Now when the daies of her purifiyng vpon anie sede, which vseth to be sowen, it shal be cleane.

layed to flepe before it be fowen.

the water as

toucheth it

1 He speaketh 38 But if anic 1 water be powred vpon the sede, and there fall of their dead carkeis thereon, it shalbe vncleane vnto you.

39 If also anie bealt, whereof ye may eat, dye, he that toucheth the carkers thereof 7 shalbe vncleane vntil the euen.

40 And he that eateth of the carkeis of it, shal wash his clothes and be vncleane vntil the euen : he alfo that beaieth the car- 8 But if she "be not able to bring a labe, she "Est if ber b za kers of it, sha! wash his clothes, and be vncleane until the euen.

41 Euerie creping thing therefore that crepeth vpon the earth shalbe an abominacion, and not be eaten.

42 Whatsoeuer goeth voon the breast, and what soeuer goeth vpon all foure, or that hathe manie fete amog all creping things that crepe vpon the earth, ye shal not eat of them, for thei shalbe abominacion.

43 Ye shal not pollute your selues with anie thing v crepeth, nether make your selues 2 vncleans withem, nether defile your selues thereby ye shal not, I say, be defiled by the,

44 For I am the Lord your God: be fancti fied therefore, and be m holy, for I am holy, and defile not your felues with anie cre ping thing, that crepeth vpon the earth.

45 For I am the Lord that broght you out of the land of Egypt, to be your God, and

that you shulde be holy, for I am holy.

This is the lawe of beaftes, & of foules, and of euerie liuing thing that moueth in the waters, and of cucrie thing that crepeth vpon the earth:

That there may be a difference betwene the vncleane and cleane, and betwene the beast that may be eaten, & the beast that oght not to be eaten.

CHAP. XII.

A lawe hope women shulde be purged after their delinerame

Nd the Lord spake vnto Mosés, say-

fay, When a woman hathe broght forthe fede, andboine a manchilde, she shal be vncleane a seué dates, like as she is vnclea- a son at her ne whe she is put a parte for her *disease. that time col (* And an the eight day the foreskin of de nor re ore: the childes flesh shalbe cu cumcifed)

her purifiyng thre b and thuty daies : she Luk 2,21. fhai touche no chalowed thing, nor come b Buildes the in to the 4 Sanctuarie, vntil the time of her fire fenea purifying be out.

put thyng be out.

C As factifice

But if the beare a maide childe, then the or fuche like

Challes and language as when the shalbe vncleane two e wekes, as when she the courte gahathe her disease : and she shal continue te, til after fourte daics. in the blood of her purifying thre score e Twife to log and fix dates.

are out, (whether it be for a sonne or for a daughter) she shallbring to the Pricita lambe of one yere olde for a burnt offring, and a yong pigeon or a turtle douc for a fin offring, vnto y dore of the Ta- f where the bernacle of the Congregacion,

Who shal offer it before the Lord, and be offred. make an atonement for her: so she shalbe purged of the islue of her blood this is y la we for her y hathe borne a male or female.

shal bring two * tuitles, or two yong pi- fide net the geons: the one for a burnt offring, and be the other for a fin offring: and the Piieft Luk 2,34 shal make an atonement for her: so she shalbe cleane.

CHAP. XIII.

What considerations the Priest oght to observe in iudging the leprofie, 29 The blacke spot or skab. 47 and the leprie of the garment.

Oreouer the Lord spake vnto Mo-Isés, and to Aarón, saying,

The man that shal have in the skin of his flesh a swelling or a skab, or a white spot, fo that in the skin of his flesh a it be like y a That it may plague of leprosie, then he shalbe broght to be the levnto Aarón the Priest, or vnto one of his prie fonnes the Priests,

And the Priest shalloke on the fore in the skin of his flesh: if the heere in the sore be turned into white, and the fore fe-

as if the bare a man childe.

burnt cffrings

why God did chuic them to be his people, I Per i'is

m He sheweth

b That is, shronke in, & be lower then the rest of the ikin. "Esr. it al polluce him,

e As hauing \$

together, or

sorbe fored abroade.

d as touching

his bodely dit

eate for his

not imputed

to aim for fin before God,

thogh it were the punished

10r.bud.

brackifh. Ebr feat clen.

fe bim.

me to be b lower the the skin of his flesh, it is a plague of leprofie: therefore the 20 And whe the Priest seeth it, if it appeare Priest shal loke on him, and "pronounce him vncleane.

4 But if the white spot be in y skin of his flesh, and seme not to be lower then the skin, nor the heere thereof be turned vn- 21 But if the Priest loke on it and there be professed him to white, then the Priest shal shut vp him no white heeres therein, & if it be not lo- was put out to white, then the Priest shal shut vp him that hathe the plague, seuen daies.

5 After, the Priest shal loke vpon him the "Me sahireier feuenth day: & if the plague seme" to him 22 to abide stil, and the plague growe not in the skin, the Priest shal shut him vp yet sc-

uen daies more.

6 Then the Priest shal loke on him againe the seuenth day, and if the plague cbe darcke, and the fore growe not in the ikin, 24 If there be anie flesh, in whose ikin then the Priest shal" pronouce him cleane, for it is a skab: therefore he shal wash his clothes, and be cleane.

purged, he shalbe sene of the Priest yet

Then the Priest shal consider, and if the skab " growe in the skin, then the Priest shal pronounce him d vncleane : for it is 26 But if the Priest loke on it, and there be leprosic.

When the plague of leprofie is in a man, he shalbe broght vnto the Priest,

And the Priest shal se him: & if the swel 27 ling be white in the skin, & haue made § heere white, & there be rawe flesh in the fwelling,

It is an olde leprose in the skin of his 28 And if the spot abide in his place, not flesh: and the Priest shal pronounce him vncleane, and shal not shut him vp, for he

is vncleane.

12 Also if the leprosie breake out in the skin, and the leprose couer all the skin of 29 the plague, from his head even to his fete, wherefoeuer the Priest loketh,

Then the Priest shal consider: and if the leprosie couer all his siesh, he shal pronou ce y plague to be cleane, because it is all turned into whitenes: so he shalbe cleane.

kinde of ikir. 14 But if there be rawe slesh on him when he is fene he shalbe vncleane.

rawe as the 15 For the Priest shalle the rawe fiesh, and declare him to be vncleane : for the rawe flesh is f vncleane, therefore it is the leprosie.

founde, but is 16 Or if the rawe flesh change and be tur- 32 ned into white, then he shall come to the

> 17 And the Priest shal beholde him: and if the fore be changed into white, then the Priest shal pronouce the plague cleane, for 33 it is cleane.

*Orsimpestame. 18 The slesh also in whose skin there is a bile and is healed,

19 And in the place of the bile there be a 34 white swelling, or a white spot some what

reddish, it shalbe sene of the Priest.

lower then the skin, and the heere thereof be changed into white, the Priest the shal pronounce him & vncleane: for it is a pla- g Nome were gue of leprosie, broken out in the bile.

wer then the ikin, but be darcker, then the from among \$ Priest shal shut him vp seuen daies.

And if it spread abroade in the slesh, the the pro-Priest shal pronounce him vncleane, for it 12,14, and by King Ozias.2. is a fore.

23 But 1f the spot continue in his place, & growe not, it is a burning bile : therefore the Priest shal declare him to be cleane.

there is an hote burning, and the quicke flesh of the burning haue a h white spot, h if he haue somewhat reddish or pale,

7 But if the skab growe more in the skin, 25 Then the Priest shalloke vpon it: and if where the bur after that he is sene of the Priest, for to be the heere in that spot be chaged into whit was after hea te, and it appeare lower then the ikin, it is led.

a leprosie broke out in the burning: therefore the Priest shal pronouce him vncleane: for it is the plague of leprofie.

no white heere in the spot, and be no lower the the other skin, but be darcker, then the Priest shal shut him vp seuen daies. After, the Priest shal loke on him the se-

uenth day: if it be growen abroade in the skinne, then the Priest shal pronouce him vncleane: for it is the plague of leprofie.

growing in the skin, but is darcke, it is a"ri " Or, freeling. fing of the burning: the Priest shaltherefore declare him cleane, for it is the drying vp of the burning.

If also a man or woman hathe a sore

on the head or in the beard,

30 Then the Priest shal se the sore: and if it appeare lower then the skin, and there be in it a smale yelowe heere, then the Priest i Which was shal pronounce him vncleane: for it is a not wont tobe blacke spot, and leprosie of the head or smaler then in of the beard.

And if the Pricst loke on the fore of the body. blacke spot, and if it seme not lower then y skin nor haue anie blacke heere in it, the the Priest shal shut op him, that hathe the sore of the blacke spot, seuen daies.

After, in the seuenth day the Priest shal loke on the fore: and if y blacke spot growe not, & there be in it no yelowe heere, and the blacke spot seme not lower then

Then he shalbe shauen, but the place of § blacke spot shal he not shaue : but y Priest shal shut vp lum, that hathe the blacke spot, feuen dates more.

And the seuenth day the Priest shal loke on the blacke spot : and if the blacke spot

exempted, but if the Prieft Chro. 26.20

in that place,

any other parte of the

e For it is not chat cotagious ceprie that infecteth , but a fe, which hathe noty flesh leprofie.

f That is, declareth that \$ flefh is not in danger to be leprous.

n.iii.

k Heshai not

care whether the yelowe

By ficke-

nes, or anie other inconue-

m In figne of

lamentacion.

ken of mour-

Nomb.s.2

2.km. 15.5.

nience.

growe not in the skin, nor seme lower the & he shal wash his clothes, and be cleane.

35 But if the blacke spot growe abroade in

the fielh after his clenting,

36 Then the Priest shal loke on it: and if the blacke spot growe in the skin y Priest shal not k seke for the yelowe heere: for he 53 If the Priestyetse that the plague Pgro- P But abide is vncleane.

But if the blacke spot seme to him to aheere be the 37 bide, and that blacke heere growe therein, 54 the blacke spot is healed, he is cleane, and the Priest shal declare him to be cleane.

> 38 Furthermore if there be manie white 55 Againe the Priest shalloke on the plaspots in v skin of v slesh of man or womã,

- Then the Priest shal cossider and if the spots in the skin of their flesh be somewhat darcke and white withall, it is but a white spot broken out in the skin : therefore he is cleane.
- 40 And the man whose heere is fallen of 56 And if the Priest se that the plague be fore of hunde. his head and is balde, is cleane.

41 And if his head close the 1 heere on the fore parte, & be balde before, he is cleane.

- But if there be in the balde head, or in 57 the balde fore heade a white reddish fore, it is a leprofie springig in his balde head, or in his balde forehead.
- 43 Therefore the Pricit shalloke vpon it, and if the riling of the fore be white red- 58 If thou hast washed the garment or the dish in his balde head, or in his balde fore head, appearing like leprofie in the skin of the flesh,

44 He is a leper and vncleane: therefore the Priest shal pronounce him altogether vn- 59 cleane: for the forem in his head.

The leper also in whome the plague 15, shal have his clothes m rent, and his head bare, and shal put a covering vp6 his " lip. pes, and shal crye, I am vncleane, I am vncleane.

ning of ference are of infe- 46 As iong as the disease shall be revocleane: he he shalbe polluted, for he is vncleane: he shal dwel alone, * without the campe shal 2 *This is the a lawe of the leper in the day Mat.s.1. his habitacion be.

> Also the garmet that the plague of leprofie is in, whether it be a wollen garment or a linen garment,

> Whether it be in the warpe or in the woofe of linen or of wollen, ether in a fkin or in anie thing made of fkin,

49 And if the fore be grene or somewhat reddish in the garment or in the skin, or in the warpe, or in the woofe, or in anie thig that is made of ofkin, it is a plague of leprosie & shalbe shewed vnto the Priest.

Then the Priest shal se the plague, and shut vp it that hathe the plague, seue daies,

51 And shal loke on the plague the seuenth day: If the plague growe in the garment or in the warpe, or in the woofe, or in the ikin or in anie thing that is made of ikin, 7 that plague is a freating leprofie and vncleane.

the other ikin, then y Priest shal clesc him, 52 And he shal burne the garment, or the warpe, or the woofe, whether it be wollen or linen, or anie thing that is made of fk:n,wherein the plague is:for it is a freating leprosie, therefore it shalbe burnt in

> we not in the garment, or in the woofe, ce, as verigo. or in what soeuer thing of skin it be,

Then the Priest shal commade them to wash the thing wherein the plague is, & he shal shut it vp seuen dayes more.

gue, after it is washed : and if the plague have not changed his a colour, thogh the a But remain plague spred no further, it is vncleane: before. thou shalt burne it in fire, for it is a freat inwarde, whether the for be in the bare ror whether place of the whole, or in parte thereof.

darcker, after that it is washed, he shal cut it out of the garment, or out of the ikin, or out of the warpe, or out of the woofe.

And if it appeare stil in the garment or in the warpe, or in the woofe, or in anie thing made of skin, it is a spreading leprie: thou shalt burne the thing wherein the plague is, in the fire.

warpe, or y woofe, or wharfoeuer thing of skin it be, if the plague be departed therefrom, then shall it be washed the seconde of To the mife time, and be cleane.

This is the lawe of the plague of lepro-liprofie was fie in a garment of wollen or linen, or in that all occathe warpe, or in the woofe, or in anie thing fion of infeof ikin, to make it cleane or vncleane.

he might be fure that the

CHAP. XIIII.

3 The clenfing of the leper, 34 And of the house that he

Nd the Lord spake vnto Moses, 🕰 fayıng,

of his clenfing: that is, he shalbe broght mar. 1,40. luk-5,12. vnto the Priest

3 And the Priest shal go out of the campe, mone which and the Priest shal consider him: and if the shalbe vied in his purgaplague of leprosie be healed in the leper, tion.

Then shal the Priest commande to take for him that is clenfed, two "sparowes ali- "01, liels bir. ue and b cleane, and ceder wood and a b of birdes skarlet lace, and hystope.

And the Priest shal commande to kil be eaten. one of the birdes ouer pure water in an c Running water, or of carthen vessel.

After, he shal take the live sparowe with the cedar wood, and the skarlet lace, and the hystope, and shal dip them and the liuing sparowe in the blood of the sparowe llaine, ouer the pure water,

And he shal sprinkle vpon him, that must be clenfed of his leprofie, seuen times, and

which were

o Whether it be garment, veffel, or in-Arument.

d Signifing y he that was made cleane, was fet at liherrie, and recompanie of

e Which hat't no imperfe-

£ This meafu-

member

clense him, and shal det go the live sparowe into the broade field.

Then he that shalbe clensed, shal wash 21 his clothes, and shaue of all his heere, and wash him selfe in water, so he shalbe cleane:after that shal he come into the hoste, but shal tarie without his tent leue dayes.

9 So in the seuenth day he shal shaue of all his heeie, bothe his head, and his beard, & his eie biowes : euen all his heere shal he shaue, & shal wash his clothes & shal wash his flesh in water. so he shalbe cleane.

10 Then in the eight day he shal take two he lambes without e blemish, and an ewe lambe of an yere olde without blemish, and thre tenth deales of fine floure for a 24 Then the Priest shal take the lambe of meat offring, mingled with oyle, t and a

re i Ebrewe is pinte of oyle. called, log, and conteneth fix it And the Prieft that maketh him cleane shal bring the man which is to be made 25 eggs in mealucleane, and those things, before the Lord, at the dore of the Tabernacle of the Co-

gregacion. Then the Priest shal take one lambe, & offer him for a tiespasse offing, and the pinte of oy e, and * shake them to and fro 26 Aiso the Priest shal powre of the oyle

before the Lord. 13 And he shal kil the lambe in the place 27 where the linne offling and the burnt offring are flaine, even in the holy place: for trespasse offring: for it is moste holy.

14 So the Priest shaltake of the blood of the trespasse offring, and put it vpon the lap of the right eare of him that shalbe clenfed, and vpon the thumbe of nis right hand, and vpon the great toe of his right fote.

15 The Piiest shal also take of the pinte of oyle, and powre it into the palme of his

· Ebr ile finger 16 And the Priest shal dip his "right finger 30 in the oyle that is in his left had, & spiinkle of the oyle with his finger seuen times before the Lord.

17 And of the rest of the oyle that is in his hand, shal the Priest put vpon the lap of the right eare of him that is to be clenfed, & vpon the thumbe of his right hand, and vpon the great toe of his right fote, 32 This is the klawe of him which hathe & k This ordre " where the blood of the trespas offing blood of the tref

the Pricites hand, he shal powre vpon the head of him that is to be clenfed: so the 34 When ye be come vnto the land of Ca-Priest shal make an atonemet for him before the Lord.

19 And the Priest shal offer the sin offring and make an atonement for him that is to be clenfed of his vnclennes: the after shal he kil the burnt offring.

so So the Priest shal offer the burnt offring

Priest shal make an atonement for him: so he shalbe cleane.

But if he be poore, & " not able, then he "Ebr his band shall bring one labe for a trespas offring to can wor take it. be shake, for his recociliation, & a stenth g Which is an deale of fine floure mingled with oyle, for Exod 16,16 a meat offring, with a pinte of oyle.

22 Also two turtle doues, or two yong pigeons, as he is able, whereof the one shalbe a fin offring, and the other a burnt of-

23 And he shal bring them the eight day for his clenfing vnto the Piiest at the dore of the Tabernacle of the Congregacion before the Loid.

the trespas offring, and the pinte of oyle, and the Priest shal h shake them to and h or shal orfro before the Lord.

And he shalkil the lambe of the trespas shaken to and offing,& the Priest shal take of § blood of the tiespas offling, and put it vpon the lap of his right eare that is to be clenfed, and vpon the thumbe of his right hand,& vpon the great toe of his right fote.

into the palme of his owne"left hand.

So the Priest shal with his right finger Paint of Priests lafe sprinkle of the oyle that is in his lest baid hand, seuen times before the Lord.

as the *in offring is the Pricits, so is the 28 Then the Pricit shal put of the oyle that is in his hand, vpon the lap of the right ease of him that is to be clenfed, and vpon the thumbe of his light hand, and vpon the great toe of his right fore: vpon the place of the blood of the trespas of- oor, where the

> But v rest of the oyle that is in v Priests pue, as ves 17 had, he shal put vpon the head of him that is to be clenfed, to make an atonement for him before the Loid.

Also he shal present one of the turtle doues, or of the yong pigeons, 1 as he is 1 Whether of them he can

3r Suche, I say, as he is able, the one for a sin offring, and the other for a burnt offring "with the meat offing: so the Priest shall make an atonement for him that is to be clenfed before the Loid.

plague of lepiosie, who is not able in his for the poore clenting to offre the whole.

18 But the remnant of the oyle that is in 33 The Lord also spake vnto Moses and to Aaron, saying,

> náan which I giue you in possession, if I 1 fend the plague of leprofie in an house 1 This decla-

or the land of your pollelsion,

Then he that oweth the house, shal comet to man me and tel the Priest, saying, Me thin-without gods he there is like and the property of the ke there is like a plague of le profie in the his fending. house.

& the meat offing vpon the altar and the 36 Then the Prich shal commande the to

fre them asay offring that is

"Ebr in to the

blood of the tref pas offring war

get

Or.belides the

Chap 7,1.

t has right

"Ear open the

pas offring

Exod 29,24.

Or,blacknes.

40r,pollute d.

m Where ca-

film that the

people might

That 15, he

shal commande it to be pul led downe, as

or,duft.

des.

or bollow Str4-

Leuiticus.

empty the house before the Priest go inthe house be not made vncleane, and then shal the Priest go in to se the house,

37 And he shal marke the plague: and if the that there be depe spots, grenish or red-

38 Then the Priest shal go out of the houfe to the dore of the house, and shal cause 56. And of the swelling, and of the skab, & 'Or, rife & to shut vp the house seuen daies.

39 So y Priest shal come againe the seueth 57 day: and if he se that the plague be increased in the walles of the house,

40 Then the Priest shal commande them to take away & stones wherein the plague 2.19 The maner of purging the Uncleane issues bothe of is, and they shal cast them into a foule place without the citie.

41 Also he shal cause to scrape the house 1 within round about, and powre the dust, ın m an vncleane place.

rions were caff, and other 42 And they shal take other stones, and put the in v places of those stones, & shal take other mortar, to plaister the house with. 3

with inferred.

But if the plague come againe and breake out in the house, after that he hathe taken away the stones, and after y he hathe scraped and plaistred the house,

44 Then the Priest shal come and see: and if the plague growe in the house, it is a

vncleane.

45 And he shal " breake downe the house, with the stones of it, and the timber the- 6 reof, and all the mortar of the house, and he shal carre them out of the citie vnto an vncleane place.

46 Moreouer he that goeth into the house 7 all y while that it is shut vp, he shalbe vncleane vntil the euen.

47 He also that slepeth in the house shal wash his clothes: he likewise that eateth 8 in the house, shal wash his clothes.

48 But if the Priest shal come and se, that the plague hathe fpred no further in the Priest shal pronounce that house cleane, for the plague is healed.

49 Then shalhe take to purifie the house, two sparowes, and cedar wood, o & skar-

let lace, and hyslope.

And he shalkil one sparowe ouer pure water in an earthen vessel,

hystope, and the skarlet lace with the line sparowe, and dip them in the blood of the staine sparowe, and in the pure water, and fprinkle the house seuen times:

of the sparowe and with the pure water, and with the liue sparowe, & with the cedar wood, and with the hystope, and with the skarlet lace.

to it to se the plague, that all that is in 53 Asserwarde he shallet go y liue sparowe out of the "towne into y "broade fieldes: "Ebr.cirie. fo shal he make atonement for the house, "Ebr. on the fall. and it shalbe cleane.

plague be in the walles of the house, and 54 This is the lawe for euerie plague of leprosie and *blacke spot,

dish, which seme to be lower the the wall, 55 And of the leprosie of the garment, and

of the house,

of the white spot.

This is the lawe of y leprose to teache "when a thing is vncleane, and when it is "Ebr. 10 the day of the yacles."

ne. and sa the day of the clea

CHAP. XV.

me and women. 31 The children of I frael must be separate from all unclemes.

Oreouer the Lord spake vnto Mo-IVI s,and to Aarón, saying,

that they have pared of, without the citie 2 Speake vnto the children of Israél, and fay vnto them, Who soeuer hathe an issue from his a flesh, is vncleane, because of his a Whose securin site

And this shalbe his vnclenes in his issue: weakenes of nature issueth when his flesh auoideth his issue, or if his at his secret flesh be stopped from his issue, this is his parte. b vnclennes.

4 Euerie bed whereon he lieth that hathe y shalbe vuclea. issue, shalbe vncleane, & euerie thing when no reon he sitteth, shalbe vncleane.

freating leptofie in the house: it is therefore 5 Whosoeuer also toucheth his bed, shall wash his clothes, and wash him selfe in water, and shalbe vncleane vntil the euen.

And he v sitteth on anie thing, whereon he fate that hathe the issue, shal wash his clothes, & wash him selfe in water, & shall be vncleane vntil the euen.

Also he that toucheth the flesh of him that hathe the iffue, shal wash his clothes, & wash him selfe in water, and shalbe vncleane vntil the euen.

If he also, y hathe the issue, spit vpo him that is cleane, he shal wash his clothes, & the vocleane wash him selfe in water, & shal be vnclea- man spat. ne vntil the euen.

house, after the house be plaistered, the 9 And what faddle soeuer he rideth vpon, de The worde that hathe the issue, shalbe vncleane,

10 And whosever toucheth anie thing that on a man tree was vnder him, shalbe vncleane vnto the euen: and he that beareth those things, shal wash his clothes, and wash him selfe in water, and shal be vncleane vntil the

And shal take the cedar wood, and the 11 Likewise whomesoeuer he toucheth y hathe the issue (and hathe not washed his hands in water) shal wash his clothes & wash him selse in water, & shalbe vncleane vntil the euen.

52 So shal he clense the house w the blood 12 *And the vessel of earth that he toucheth, Chap.6,28. which hathe the issue, shalbe broken: and cuerie vessel of wood shalbe rinsed in wa-

b Or y thing

rie thing wher

o It semeth y ce or firing to binde § hysso 50 pe to § wood, & so was made a fprinkle: 51 the Apostle es calleth it Skarlet wolle, Ebr.9,19.

13 But

restored to his olde state, and be healed thereof

Orsfecres par-

floures , whe-

reby the is fe-

the tabernacle

noly thing.

a If ame of her vacleanes

did onely tou-

che him in the bed:for els the

man that com-

fuche a woma

shulde dye, Chap 20,18 "Ebr pparacië fed of his issue, then shal he count him feuen dates for his clenfing, and wash his clothes, and wash his flesh in pure water: 29 fo shal he be cleane.

14 Then the eight day he shal take vnto him two turtle doues or two yong pigeos, the Tabernacle of the Congregacion, & that give them vnto the Pijelt.

35 And the Priest shal make of the one of them a finne offring, and of the other a buint offring: so the Priest shal make an 31 atonement for him before the Lord, for his issue.

16 Also if anie mans issue of sede departe from him, he shal wash all his f slicth in 32. This is the lawe of him that hathe an ifs Meaning all has bodie water, and be vncleane vntil the euen.

- 17 And euerie garment, and euerie skin whereupo shalbe issue of sede, shalbe euen 33 Also of her that is sicke of her floures, washed with water, & be vncleane vnto
- 18 If he that hathe an issue of sede, do lie with a woman, thei shal bothe wash them felues with water, and be vincleane viril

19 Also when a woman shal have an issue, and her issue in her " slesh shalbe blood, she shalbe put aparte seuen daies: & whofoeuer toucheth hei, shalbe vncleane vnto 1 the euen.

g That 15, who 20 And what focuer she lieth vpon in sher separacion, shalbe vncleane, and euerie thing y she sitteth vpon, shalbe vncleane. 2 And the Loid said vnto Moses, Speake parat fró her houfbad, from 21

Whosoeuer also toucheth her bed, shal wash his clothes, and wash him selfe with water, & shalbe vncleane vnto the euen.

- and from tou-22 And who so euer toucheth anie thig that she sate vpo, shal wash his clothes, & wash him selfe in water, and shalbe vncleane vnto the euen:
 - 23 So that whether he touche her bed, or aniething whereon she hathe sit, he shalbe vncleane vnto the euen.
 - And if a man lie with her, and the floures 4 of her separacion h touche him, he shal be vncleane seuen daies, & all the whole bed whereon he lieth, shalbe vncleane.

25 Also when a womans issue of blood runneth long time besides the time of her "floures, or when the hathe an issue, löger then her floures, all the daies of the issue 5 of her vnclennes she shalbe vncleane, as in the time of her floures.

26 Eueric bed whereon she lieth (as long as her issue lasteth) shalbe to her as her bed of her separacion: and whatsoeuer she sitteth vpon, shalbe vncleane, as her vnclennes when she is put aparte.

And who focuer toucheth these things, shalbe vncleane,& shal wash his clothes, and wash him selfe in water, & shalbe vneleane vnto the euen.

e That is, be to But if he that hathe an issue, be celen- 28 But if she be clensed of her issue, then she shal k counte her seuen daies, & after, k Afterthe the fhe shalbe cleane.

recouered

Icius Chrift

And in the eight day she shal take vnto her two turtles or two yong pigeons, and bring them vnto the Priest at the dore of the Tabernacle of the Congregacion.

and come before the Lord at the dore of 30 And the Priest shal make of the one a finne offring, and of the other a buint offing, & the Priest shal make an atonemet for her before the Loid, for the issue of her vnclennes.

> Thus shal ye 1 separate the children of 1 seing ; God Israel from their vnclennes, that thei dye requireth of his, pursue & not in their vnclennes, if thei desile my clennes; we ca Tabeinacle that is among them.

> fue, & of him from whome goeth an iffue the blood of of sede whereby he his defiled:

& of him that hathe a running iffue, whethei it be man oi woman, and of him that lieth with her which is vncleane.

CHAP. XVI.

2 The Priest might not at all times come into the moste holy place 8 The scape goat 14 The purging of the Sanctuarie 17 The clenfing of the Tabernacle 21 The Priest confesseth the sinnes of the people. 29 The feast of clenfing finnes.

Vrthermore the Lord spake vnto Moles, * after the death of the two Chap 10,1. sonnes of Aarón, when the came to offer before the Lord, and dyed:

vnto Aaron thy brother ,* that he come Exod 30,18. not at a all times in to the Holy place ebr. 9.7. within the vaile, before the Merciseat, 2 The hie which is vpon the Arke, that he dye not: into the Hofor I wil appeare in the cloude vpon the life of all but once a yere.
Mercifeat.

After this fort shal Aaron come into the ber Holy place: euen with a yong bullocke for a finne offring, and a ram for a burnt offring.

He shal put on the holy linen coat, and shal have linen breches vpon his "slesh, vor, primiter. and shalbe girded with a linen girdel, and shal couer his head with a linen mitre: these are the holy garments: therefore shal he wash his slesh in water, when he doeth put them on.

And he shal take of the Congregacion of the children of Israel, two he goates for a sinne offring, and a ram for a burnt offring.

Then Aaron shal offer the bullocke for his finne offring, * & make an atonement Ebr 9.7. for him felfe, and for his house.

7 And he shal take the two he goates, and present them before the Lord at the dore of the Tabernacle of the Congrega-

8 Then Aaron shal cast lots oues the two

i Shalbe vncleane as the bed whereon the lay when flie had her na zural disease. 27

0.1.

he gomes: one lot for the Lord, and the other for the b Scape goat.

tazél, which 9 fome fay 15 a And Aaión shal offer the goat, vpon which the Lords lot shal fall, and make

him a finne offring.

this goat was 10 But the goat, on which the lot shal fall to be the Scape goat, shalbe presented aliue before the Lord to make reconciliagoat) into the wildernes.

Thus Aaion shal offer the bullocke for his sinne offing, & make a reconciliacion for him seise, and for his house, and shal 24 He shal wash also his flesh with water in kilthe bullocke for his sinne offring.

12 And he shal take a censer ful of burning coles from of the Altar before the Lord, & his hadful of swete incens beate small, and bring it within the vaile;

e The Holich ot all. Or, the fmoke.

b In Ebrewe

montaine ucre

Sinai whether

it is called the icape goat be-

not offred, but fent into the

it is called A-

forethe Lord, that the "cloude of the inon the Testimonie: so he shal not dye.

Or. Arke

Chap 4, 6.
d That 15, on
the fide wnich

was toward v

Sactuarie fto-

de Westward.

10,4.

Ebr 1.13. 6 14 And he shal * take of the blood of the bullocke, and fpinkle it with his finger vpon the Mercifeat d'Eastward: and befoic the Mercileat shalhe sprinkle of the blood with his finger leuen times.

people for the head of the is Then shal he kil the goat that is the peoples sinne offring, & bring his blood within the vaile, and do with that blood, as he did with the blood of the bullocke, & sprinkle it vpon the Merciseat, and be- 28 And he that burneth them shal wash his

fore the Merciseat.

16 So he shal purge the Holy place from the vnclennes of the children of Israel, & 29 So this shalbe an ordinance for euer from their trespasses of all their sinnes: so shall e do also for the Tabernacle of the Congregacion oplaced with them, in the middes of their vnclennes.

ePlaced amog tuem which a-

Luk.1,10,17. 17 *And there shal be no man in the Tabernacle of the Congregacion, when he goeth in to make an atonemet in the Holy place, vntil he come out, & haue made an atonement for him selfe, & for his houf holde, and for all the Congregacion of Israél.

y swete ince-ie & perfume was offred.

that is before the Lord, & make a reconciliacion vpon 1t,& shaltake of the blood of the bullocke, and of the blood of the goat, and put it vpon the hornes of the Altar round about:

with his finger feuen times, and clenfeit, and halowe it from the vnclennes of the children of Israel.

Whehe hathe made an ed of purging the Holy place, & the Tabernacle of the Congregacion, and the altar, then he shal bring the line goat:

21 And Aaton shal putbothe his hands vpo the head of the live goat, and confesse over him all the iniquities of the childre

of Israel, & all their trespasses, in all their sinnes, putting the s vpo the head of the g Herein this goat, and shal send him away (by the hand squares a true of a man appointed) into the wildernes. Christ, who beareth the state of the soar shall beare upon him all their squares of the

iniquities into" the land that is not inha- People, 11 3 4. bited, and he shallet the goat go into the of fefturation. wildernes.

cion by him, so to let him go (as a Scape 23 After, Aaron shal come into the Tabe:nacle of the Congregacion, and put of the linen clothes, which he put on whé he went into § Holy place,& leaue the there.

> h the Holy place, and put on his owne rai- h in the court ment, and come out, and make his burnt Where was y offing, and the burnt offring of the peo- 30,18. ple, and make an atonement for him felf,

and for the people. 13 And shal put the incensypon the fire be- 25 Also the fat of the sinne offing shal he burne vpon the Altar.

cens may couer the Merciseat that 18 vp- 26 And he that caived forthe the goat, called the Scape goat, shal wash has clothes, and wash his flesh in water, and after that shal come into the hoste.

27 Also the bullocke for the sinne offing, and the goat for the sinne offing (whose blood was broght to make a recóciliació in y Holy place) shai one * cary out with - Chap.6.30. out the hostero be buint in the fire, with ebr 13,11. their skins, and with their flesh, and with then doung.

clothes, and washhis slesh in water, and afte: warde come into the hofte.

vnto you : the tenth day of the feuenth which was moneth, ye shalk humble your soules, and fwereth to do no worke at all, whether it be one of y parte of Septeber & parte fame countiey or a flianger that foloui- of Odober k Meaning by neth among you:

30 For y day shal the Priest make an atone- fasting met for you to clese you ye shal be cleane Chap 23,7. from all your finnes before the Lord.

31 This shalbe a Sabbath of rest vnto you, 1 or a rest & and ye shal humble your soules, by an or- we shal kepe dinânce for euer.

f Wherevpon 18 After, he shalgo out vnto the f Altar 32 And the Priest m whome he shal anoint, m Whome the and whome he shal cosecrate (to minister noint by Gods in his fathers stede) shal make the atone-commandemer to succede in ment, and shal put on the linen clothes & his fathers holy yestments;

33 And shal purge theholy Sanctuarie and 19 So shal he sprinkle of the blood vpon it the Tabernacle of the Congregacion, & shal clense the Altar, & make an atonemet for the Priests and for all the people of the Congregacion.

34 And this shalbe an everlasting ordinace vnto you, to make an atonement for the childre of Israel for all their sonnes once Exod so.co. a yeic; and as the Lord comanded Moles, ebr. s.r. he did.

CHAP. XVII. 4 All sacrifices muste be broght to the dore of the Tabernacla

abftimence and

bernacle 7 To deuils may they not offer 10 They may not eat blood.

No the Lord spake vnto Moses, say-🔼 ing,

2 Speake vnto Aaión, and to his sonnes, & to all the children of Israel, and say vnto them, This is the thing which the Lord

hathe commanded, faying,

Left they

finished profities that alotation, we they had learned

among the E-

gyptians b To make a

facilities or of-

c 1 do afmuch abhorre it as

toogh he had killed a man,

& Wherefoe-

uer they were tolith deno-

tio to offre it

Exod 29,18

shap 4,31.

not the time

God,1 Cor 10

is ipiritual wkorcome:be

cause faith to-

g 1 wil decla-

re my wrath
by taking ven
geace on uim,
as Chap 20,;

brozen

ward God is

Meaning whatfocuer is

as Ila 66,3

fring thereof

3 Whosoeuer he le of the house of Israél thatb killeth a bullocke, or labe, or goat in y hoste, or that killeth it out of the hoste, And bringeth it not vnto the dore of the 16 But if he wash them not, nor wash his 14 Tabe: nacle of the Congregacion to offer an offing vnto the Lo.d before the Tabeinacle of the Loid, blood shalbe imputed vnto that man: he hathe shed blood, wherefore that man shalbe cut of from among his people.

Therefore the children of Israel shal bring their offrings, which they wolde of- 2 Speake vnto the children of Isiael, and fer dabioad in the field, and prefent them vnio the Lorn at y dore of the Taberna- ; After the doings of the land of Egypt, a Ye shal pre cle of the Congregation by the Priest, wherein ye dwelt, shal ye not do : & after nes from these offer the for peace offrings vnto y Lord.

6 Then the Priest shal sprinkle the blood vpon the alia. of the Loid before the docion, and buine the fai for a *fwete fauour vnto the Lord.

7 And thet shal no more offer their offisgs 5 Ye shal kepe therefore my statutes, and vnto e deuils, after whome they have gone a whoring: this shalbe an ordinance for eucr vnto them in their generacions. 20 (Par 95.5 8

Also thou shalt say vnto them, Whosoeuer he be of the house of Isiael, or of, the strangers which sorouine among them, 7 that offreth a buint offring or facrifice,

And bringethit not vnto the dore of the Tabernacle of the Congregacion to ofcut of from his people.

To Likewise whosoeuer he be of the hou- 9 Thou shalt not discouer the shame of they stepanose of Israel or of the stragers that solourne among them, that eateth anie blood, I wil euen fet s my face against that persone that eateth blood, & wil cut him of from among his people:

II For the life of the slesh is in the blood,& I have given it vnto you to offer vpon the altai, to make an atonement for your foules: for this blood shall make an atonement in The shame of thy fathers wives daugh- fe shame thou for the foule.

12 Therefore I said vnto the childre of Israel, None of you shaleat blood:nether 12 * Thou shalt not vncouer the shame of Chap. 20,14. the stranger that soloumeth among you, shal eat blood.

13 Mo eouer whosoeuer he be of the chil- 13 Thou shalt not discouer the shame of dren of Israel, or of the strangers that forourne among them, which by hunting taketh anie beast or foule that mare be heate, he shal powre out y blood thereof, and cover it with dust:

ioyned with his life : therefore I said vnto the children of Israel, * Ye shal eat the Gen. s.s. blood of no flesh : for the life of all flesh dine. is the blood thereof: who focuer eateth it, shal be cut of.

15 And euerie persone that eateth it which dyeth alone, or that which is toine with beastes, whether it be one of the same coutrey or a stranger, he shal bothe wash his clothes, & washe him selfe in water, & be vncleane vnto y euen:afier he shalbe "cleane. "Or, coursed clea

"flesh, then he shal beare his iniquitie.

XVIII. CHAP.

3 The Ifraelites oght not to follow the maners of the Egyptians and Canaanites o The mariages that are vnlawful

Ndthe Loid spake vnto Moses, say $oldsymbol{\Pi}$ ing,

fay vnto them, I am the Lord vous God.

the maner of the land of Canaan, whither abominations toilowing, I wil bring you, shal ye not do nether wal-the Egyptians and Canagatke in their ordinances,

1e of the Tabernacle of the Congrega- 4 B# do after my judgements, & kepe mine ordinances, to walke therein: I am the Lord your God.

> my judgements,* which if a mando, he Ezek.20,11. shalthen live in them: b I am the Lord. rom 10.5.

6. None shal come nere to anie of & kin-gala 3,12. red of his sleshto evacouer her shame: I fore ye ogue am the Loid.

Thou shalt not encouer the shame of people thy father, nor the shame of thy mother: lie with her, for the 1s thy mother, thou shalt not disco-thou ha be va uer hei shame.

fer it unto the Lord, eue that man shalbe 8 *The shame of thy fathers dwife shalt Chap 20,21. y not discouer: for it is thy fathers shame. d which is,

thy e fister the daughter of thy father, or e Ether by fe the daughter of thy mother, whether the ther, borne in be borne at home, or borne without: thou mariage or the therwise shalt not discouer their shame.

10 The shame of thy sonnes daughter, or of thy daughters daughter, thou shalt not, I say, vncouer their shame: for it is thy f shame.

ter, begotten of thy father (for the is thy haft red fifter y Thalt not, I fry, discouer her shame.

thy fathers fifter: Fr the is thy fathers kin-

thy mothers lifter: for the is thy mothers kinsewoman.

14 *Thou stalt not vacouer the shame of gwatchthine doeth thy & farhers brother: that is, thou shalt discoder nut go into his wife, for the is thine" ante. there briters

and conserts with doit:

14 For the life of all sless his blood, it is 15 * Thou shalt not discount the shame Chap 20,22.

Orshim felfe Or,ibs pu ifh. mesof us s fiance

tes vie

That is , to

f They are her

Chap 20,30.

h Which the lawe permitten,because it u cleane.

Chap 20,27.

shulde dwel,

incests, God chargeth his

i By leig thene affection more

bent to ber fi-

for the to her.

Chap. 20,18. k Or whiles

fhe hathe her

Chap 20,3.

2 kin.23,10. "Ebrofthy fe-

an icole of y Ammonites,

they burned

their childre,

2 King 23,10

Chap 20, 15.

Orges fufion.

m I wil puni-fhe the land where fuch in

ges & pollu+

reth the wicked co cuil hu

mariages, va-

lations, idola-

trie or spiri-

che like abo-

p Ether by y civile (worde, or by fome

plague that God wil fend

vpon fuche.

minacions.

fred. n He compa-

floures.

the fame

of thy daughter in lawe: for the is thy fonnes wife: therefore shalt thou not vncouer her shame.

16 *Thou shal not discouer & shame of thy h Because the hbrothers wife: for it is thy brothers shame. idolaters, a-mong whom: 17 Gods people had dwelt & Thou shalt not discouer the shame of § wife & of her daughter, nether shalt v take her sonnes daughter, nor her daughtets 6 *It shalbe eaten the day ye offer it, or on ne accorde were given to these horrible -daughter, to vncouen her shame sfor they are thy kinffolkes, & it were wickednes.

to beware of 18 Also thou shalt not take a wife with hei 7 For if it be eaten the third day, it shalbe filter, during her life, to vexe her, in vncouering her shame vpon her.

> *Thou shalt not also go vnto a woman to vncouer her shame, as long as she us put k aparte for hendisense.

20 Moreouer, thou shalt not give thy selfe to 9 thy neighbours wife by carnal copulatio, to be defiled with her,

*Also thou shalt not give thy "children to "offer them vnto 1 Molech, nether shalt so thou defile the Name of thy God: for I am One make the Lord.

74% Which was 22 Thou shalt not lie with the male as one lieth with a woman: for it is abominacion. vnto whome 23 to be defiled therewith, nether shal anie woman statid before a beast, to lie downe 12 thereto: for it is abominacion.

Ye shal not defile your selues in anie of 25 And the land is defiled : therefore I wil m visit the wickednes thereof vpon it, and

the land shal vomet out her inhabitants. 14 Ye shal kepe therefore mine ordinances, cesturousmaria 26 and my judgements, and commit none of these abominacions, aswel he that is of the same countrey, as the strager that solour- 15 Ye shal not do vniustely in judgement. neth among you.

nours and für feeting, which 27 (For all these abominations haue the corrupt y sto-marke and op men of the land done, which were before

mariages, vn-natural copu- 29 For who soeuer shal commit anie of thefc abominacions, the persones that do so, 17 Thou shalt not hate thy brother in thi- ath, or conspishalp be cut of from among their people.

me with Mo- 30 lech, and fu- 30 Therefore shal ye kepe mine ordinances that ye do not anie of the abominable 18 customes, which have bene done before you, and that ye defile not your selues therein: for I am the Lord your God.

> CHAP. XIX. -1 A repeticion of sindree lawes and ordinances. Nd the Lord spake vnto Moses, say-

Speake vnto all the Congregacion of the children of Israel, and say vnto them, *Ye shalbe 2 holy, for I the Lord your God am 20 holy.

3 Ye shal feare euerie man his mother &

his father, and shal kepe my Sabbaths: for I am the Lord your God.

Ye inal not turne vnto idoles, nor make you molten gods: I am the Lord your

5 And when ye shal offer a peace offring vnro the Lord, ye shal offer it b frely.

the morowe: & that which remaineth vntil the third day, shal be burnt in the fire.

vncleane, it shal not be caccepted.

8 Therefore he that eateth it, shal beare his iniquitie, because he liathe defiled the halowed thing of the Lord, and that perfone shal be cut of from his people.

T*When ye reape y haruest of your land, Chap. 23,22. ye shal not reape euerie corner of your field, nether shalt thou gather the glai- so ng wherings nings of thy haiuest.

Thou shalt not gather the grapes of thy vineyarde cleane, nether gather euery grape of thy vineyarde, but thou shalt leaue them for the poore and for the stranger: I am the Lord your God.

* Thou shalt not also lie with anic beast it TYe shal not steale, nether deale falsely, d In that & is nether lie one to another.

T*Also ye shal not sweare by my Name Exed. 20.7. falsely, nether shalt thou defile the Name deut.s.i. of thy God: I am the Loid.

these things: sor in all these the nacions a- 13 Thou shalt not do thy neighbour te desiled, which I wil cast out before you: "wrog, nether robbe him. *The worckemas or, opposed. hire shal not abide with thee vntil the bimby villete. Deu. 24/172.

> Thou shalt not curse the deafe, *ne- Deut. 27.18. ther put a stumbling blocke before the blinde, but shalt feare thy God: I am the Lord.

> * Thou shalt not fauour the persone of Exed 23.3. the poore, nor honour the persone of the deut. 1.17. mighty, but y shalt iudge thy neighbour & 16,16.

presse and op presse and op presse analyze and the same and therefore and therefore their wicked you, and the land is defiled:

you, and the land is defiled:

iuftly.

Thou shalt not walke about with ta-e As a sandactout by womet or guarelputer their wicked ye defile it, as it of pued out the people ye less among thy people. Thou shalt not rer, backbiter or quarelputer were before you.)

f stad against the blood of thy neighbour: ker f By consen-I am the Lord.

> ne heart, but thou shalt plainely rebuke thy wicked neighbour, "and suffre him not to sinne." "Ebr faffe not neighbour, "and suffrehim not to sinne." Ebr fifte no.
> Thou shalt not aucnge, nor be minde-

ful of wrong against the childre of thy people, but shalt love thy neighbour as thy Mat.s.4s. felfe: I am the Lord.

Tye shalkepe mine ordinances. Thou gal 5,14. shalt not let thy cattel gendre with 80- 14m.2.8.
thers of divers kides. Thou shalt not sowe to leape an as thy field with mingled fede, nether shal a feor a mule a garment of divers things, as of linen and wollen come vpon thee.

Whosoeuer also lieth and medleth with a woman that is a bonde maid, affranced to a houl band, and not redemed,

Chap.7.15.

b Of your ow

To wit, of

committed to vour credit

tob 4,15.

& 20,7.1 pet. 1,16.

Chap. 11,44. I

a That is voi-de of all pol-lution, idola-trie, and fuper fixton bothe of foule and

Stalbe, Some re ad they fluibe bearen.

h it shalbe

vocieane, as y

not circumci-

10r, that God

teay multiplie

t To measure luckie or vn-luckie daies.

Chap.21,5. k As did the

Gentiles in fi-

Deut.14,1.

" Ebr. fonte, or

your bodie or burning

markes theri.

m As did the

Cyprians, and Locrenies.

E.Sam.28.8.

Erd.

nor fredome given her," she shalbe scourged, but they shal not dye, because she is 2 They that give of their sede to Molech, must dye. not made fre.

21 And he shall bring for his trespas offring vnto the Lord, at the dore of the Tabernacle of the Congregacion, a ram for a trespas offring.

22 Then the Priest shal make an atonemét for him with the ram of the trespas of- 2 fring before the Lord, cocerning his finne which he hath done, and pardon shalbe given him for his sinne which he hathe committed.

23 ¶Also when ye shal come into the land, and have planted everie tre for meat, ye 3 h shal counte the frute thereof as vncircucifed: thre yere shal it be vncircumcised vnto you, it shal not be eaten:

But in the fourth yere all the frute thereof shal be holy to the praise of the 4

25 And in the fift yere shal ye eat of the frute of it that it may yelde to you the encrease thereof: I am the Lord your God. 5

26 Ye shal not eat the flesh with the blood, ye shal not vse witch craft, nor obserue

27 *Ye shal not k cut round the corners of tuftes of thy beard.

gne of mour-tuftes of thy beard. "Ov, cut, or seare 28 *Ye shall not cut your flesh for the" dead, nor make anie printe of a 1 marke vpon you: I am the Lord.

perfore.
I By whipping 29
vour bodies Thou shalt not make thy daughter 7 commen, to cause her to be a m whore, lest land be ful of wickednes.

> 30 ¶Ye shalkepe my Sabbaths and reuerence my Sanctuarie: I am the Lord.

31 Ye shal not regarde them that worke w spirits, *nether sothesaiers: ye shal not feke to them to be defiled by them: I am the Lord your God.

renerence.

n In token of 32 Thou shalt n rise vp before the horehed, and honour the persone of the olde man, and dread thy God: I am the Lord.

> 33 And if a stranger forourne with thee in your land, ye shal not vexe him.

for, do him wrong.

e As in mean

16,11.6 20,10

p By these two measures

Epháh, read

& of Hin Ex-

Exod 16.26.

04.29,40.

Exod. 22,21. 34 * But the strager that dwelleth with you, shalbe as one of your selues, & thou shalt loue him as thy felfe: for ye were itrangers God.

35 Ye shal not do vniustly in judgement, in o line, in weight, or in measure.

unde. 36 *You shal haue iuste balances, true we-1ghtes, a true P Epháh, and a true Hin. I am y Lord your God, which have broght you out of the land of Egypt. he meanerh all other of 37

Therefore shal ye obserue all mine or- 14. Likewise he that taketh a wife and her dinances, and all my judgements, and do

them: I am the Lord.

CHAP. XX.

6 They that have recours to forcerers. 10 The man that committeth adulterie. 11 Incest, or fornicacion with the kinred or affiretie. 24 Israel a peculiar people to the Lord.

Nd the Lord spake vnto Mosés, A faying,

Thou shalt say also to the children of Israel, *Wholoeuer he be of the children of Chap. 18,21. Israel, or of the stragers that dwel in Israel, that grueth his children vnto a Mó-a by Mólech lech, he shal dye the death, the people of ne meaneth a idole , Chap. 18

the land shal stone him to death. And I b wil fet my face against that man b Read Chap. and cut him of from among his people, be-18,21. cause he hathe gruen his childre vnto Mó lech, for to defile my Sanctuarie, and to

pollute mine holy Name.

And if the "people of the land hide their congresses of the eyes, and winke at that man when he gi- gligent to do ueth his children vnto Molech, and kil here deene & him not,

him not, right, yet he wil not suffre Then wil I set my face against that man, wickednes to and against his familie, & wil cut him of, go vipunished and all that go a whoring after him to commit whoredome with Molech, from

among their people.

your heades, nether shalt thou "marre the 6 - If anie turne after suche as worke with spirits, & after sothesaiers, to go a dwino- d To eteme forcerers or co ring after them, then wil I set my face a- mers is spirigainst that persone, and wil cut him of me, or idelafrom among his people.

Sanctifie your selues therefore, *and be Chap.11.44. 1.pet.1,16. holy, for I am the Lord your God.

the land also fall to whoredome and the & Kepe ye therefore mine ordinances, and do them. I am the Lord which doeth sanctifie you.

9 If there be anie that curfeth his father or Exed. 21.17. his mother, he shal dye the death: feing he pro. 20,20. hathe cursed his father & his mother, his e He is worblood halbe vpon him.

10 TAnd the man that committeth adul- Deu.22,22. terie with another mans wife, because he wha,4 hathe committed adulterie with his neighbours wife, the adulterer and the adul-

teres shal dye the death. n And the man that lieth with his fathers wife, because he hathe vncouered his fa- Chap.18.8. thers*shame, thei shal bothe dye: their blood shalbe vpon them.

in the land of Egypt: I am the Lord your 12 Also the man that lieth with his daughter in lawe, they bothe shal dye the death, they have wroght "abominacion, their "Or, confusion.

blood shal be vpon them.

13 *The ma also that lieth with the male, as Chap.18,22. one lieth with a woman, they have bothe committed abominacion: they shal dye the death, their blood shalbe vpon them.

mother, f committeth wickednes: thei f it is an exeshal burne him and them with fire, that crable and dethere be no wickednes among you.

thy to dye.

o.iii.

Vnlauful conjunctions. Leuiticus.

Chap.18,9. 15 *Alfo the man that lieth with a beaft, shal . Aaron, and say vnto them, Let none be

and the beaft: they shall due the death.

adenied by the dead among his people, a By touching the dead, lame lie therewith, then thou shall kil the woma and the beaft: they shall due the death.

by his some or by his farher, or at their burial.

their blood shalbe upon them.

17. Alfo the ma that taketh his sister, his fa- 3 thers daughter, or his mothers daughter, and feeth her shame & she feeth his shame, it is vilennie a therefore they shalbe 4. He shal not lament for the c prince a "Ebs. be may be cut of in the fight "of their people, because he hathe vncouered his sisters shame, 5 Thei shal not make * balde partes vp- Priest was per he shal beare his iniquitie.

Chap.18,19.

"Ebr.ia the eics

of the children of their people.

18 *The man also that lieth with a woman haung her disease, & mcouereth her shame, o openeth her fountaine, and she ope 6 the fountaine of her blood, thei shalbe cue bothe cut of from among their people.

19 Moreouer thou shalt not yncouers shame of thy mothers lifter, * nor of thy fathers lifter, because he hathe vncouered his 7 "kin: they shal beare their iniquitie.

™Bbr.fleft.

g They shalbe cur or troin

dren inal be

taken as bafards: and not

counted amog

h Read Chap

18,16.

20 Likewise the man that lieth with his fathers brothers wife, & vncouereth his vncles shame: they shal bearg their iniquitie, 8 Onhal-dye s-childles.

their people, 24 So the man that taketh his brothers wife, comitteth filthines, becaife hehathe yncoue ed his brothers h shame: they shal be 9 childles.

the Ifrachtes 22 Ye shalkepe therefore allmine tordinances & all my judgements, and do the, Chap. 18, 26. that the land, whither I bring you to dwel Chap. 18, 23. theromy four you no hout.

23 Wherefore we shal nor walke in the maners of this nacion which Least out before you: for they have commetted all these in Nether shall he go to anie " dead body, ferued." things, therefore I abhorred them.

Deut.9.5,

Tal of abun

things:

dance of all

24 But I have faid vnto you, ye shal inherit policile it, euen a land that i floweth with milke & home: I am the Lord your God, w haue separated you from other people.

€bap.11,3. deut.14,4.

h By eating shem contrarie to my com mandement.

"Der .7.

les, nor with anie creping thing, that y grou de brigeth forthe, which I have separated is Nether shall be defile his sede amog his k Not onely from you as yncleane.

The people to wife:

Nother shall be defile his sede amog his k Not onely people; for I am the Lord w sanctifie him. Sur of all Issue of all Iss

ne vncleane foules and cleane; nether shal

ye i defile your selues with beastes & fou-

you fro other people, y ye shulde be mine. Deut.18,7. 3.\$477h 28,7.

¶*And if a man or woman haue a spirit of diumació, or sothesaying in them, they shal dye the death: they shal stone the to 18 For whosoeuer hathe anie blemsh, shal death, their blood shalbe vpon them.

CHAP. XXI.

- a For whome the Priests may lament. 6 How pure the Priests oght 10 be bothe in them felues and in their fa-
- Nd the Lord faid vnto Moles, Speake vnto the Priestes the sonnes of

brother,

Or by his lifter a b maid, that is nere wnto b For being him, which hathe not had a houlband for marted the feher "he may lament.

mong his people, to pollute him feife.

on their head, nor shaue of the lockes of natted to mour their beard, nor make anie cuttigs in their kinred. flesh.

They shalbe holy vnto their God, and not pollute the Name of their God : for the factifices of y Lord made by fire, and the bread of their God thei do offer:there fore they shalbe holy.

Thei shal not take to wife an whoresor done polluted, nether shakther marie a wo- d Which Baman diuorcea from her housband: for su- me or 10 acche one uholy vnto his God.

Thou shalt e sanctifie him therefore, for counter man he offreth the bread of thy God: he shal boly are reue. be holy vnto thee: for I the Lord, which for the themes fanctifie you, am holy.

If a Priests daughter fallto playe the whore, she polluteth her father: therefore that the be burnt with fire.

10 Alfo y nie Priest among his brethren, (vpon whose head the anointing oyle was powered, and hathe confectated his hand to put on the garments) That not . & vnco- & He shal vle uer his head, nor rent bis clothes,

nor make him felfe uncleane by his fa- "Grante howther or by his mother,

their land, and I wil giue it vnto you to 12 Nether shalhe go out of the h Sanctua- h To rie, nor pollute the holy place of his God: for the recroune of the anointing oyle of a For by his his God s vpon him: I am the Lord.

25 *Therefore shal ye put differéce betwe- 13 Also he shal take a maid vino his wife: red to the o

ne cleane beastes and vncleane, and betwe- 14 But a widowe, or a divorced woman, or a therefore colpolluted, or an harlot, these shall he not de not lament the dead, left mary, but shaltake a maid of his owne he shula have politiced his k people to wife:

I the Lord am holie, and I haue separated 17 Speake vnto Agron, and say, Whospe- and vnchafte you fro other people, y ye shulde be mine. uer of thy sede in their generacions hathe or detamed woman. anie blemishes, shal not preace to offer the bread of his God:

> not come nere: as a man blinde or lame, or m which is that hathe ma flat nofe, or that hathe anic deformed brussed. n mrilhapen membre,

om milhapen membre, a broken fote, or a equal proportion of a manthat hathe a broken fote, or a equal proportion of a manthat hathe a broken fote, or a equal proportion of a manthat hathe a broken fote, or a equal proportion of the control of the broken hand, ..

20 Or is croke backt, or bleare eied, or ha- re or ieste. the a blemish in his eie, or beskiruse, or the a web,or

oi from his fa

deficed.

Onely the

Chap.19,27.

tamed.

announting he ther Priefts &

skabbed Porie.

p As the fire-

a As ot facit-

ronenes & firit

rruces In to the Sa

6:421.18

fkabbed, or have his stones broken.

21 None of the sede of Aat on the Pricst y hathe a blemish, shal come nere to offer y a blemish: he shal not preace to offer the P bread of his God.

miat offrings 22 The bread of his God, enen of the 9 100ste holy, and : of the holy shal he eat:

A. et the 23 But he shal not go in vito the svaile, nor mish, lest he poliute my Sanctuaries: for I am the Lord that sanctifie them.

Thus spake Mosés vnto Aarón, and to

CHAP. XXII.

Who oght to abstaine from eating the things that were offred 19 What oblacion shulde be offred.

 $A^{_{\mathrm{Md}}}$ Nd the Lord spake vnto Moses, say-

things of the children of Is ael, and that they pollute not mine holy Name in those things, which they halowe vnto me: I am the Lord.

3 Say vnto them, Whosomer lebe of all your sede among your generacions after the childre of Is ael halowe vnto y Lord, hauing his vnclennes vpon him, eue that the I ord.

Chap 15,2.

& By touching

anie dead thig or being at bu rial of & dead.

a Mianing P she Pricits ab-

Reine itom eating, fo long

as they are

b To cat the

a leper, or bathe a runing issue, he shal not eat of the holy things vntil he be cleane: an lwhofo toucheth anie that is vncleane by reason of the dead or a man whose iffue of fede runneth from him,

5 Or the man that toucheth anie creping thing, whereby he may be made vncleane, or a man, by whome he may take vnclennes, "what foeuer vnclennes he hathe,

"Ebr accordi 12 to all his wa cleanes

shaltherefoie be vncleane vntil the euen, and shal not cat of the holy things, "except he have washed his slesh with water.

7 But when the sunne is downe, he shal be 24 Ye shal not offer vnto y Lord that which cleane, and shal afterward eat of the holy things: for it is his "fode.

"Grabiead

Organil.

625K-44.31.

Exod 22.31. 8 * Of a beast that dyeth, or is rent with beasts, whereby he may be defiled, he shal 25 Nether of the hand of a strager shal ye : Ye shal nor not eat: I am the Lord.

9 Let them kepe therefore mine ordinance, left they beare their sinne for it, and dye for it, if they defile it: I the Lord fan-Ctifie them.

4 Which is 10 not of the tribe of Leui e Some read, \$ feruent which had his care

There shal no diranger also cat of the 27 Whe a bullocke, or a shepe, or a goat shal holy thing, nether e the gest of the Priest, nether shal an hired servant eat of the holy thing:

bored and it But if the Priest bie anie with money, he wolde not go that each of a life to the inhance in the that eat of it, also lie that is borne in his 28 As for the cowe or the ewe, ve shal not house: they shal ear of his meat.

12. If the Priests daughter also be maried vntoa f stranger, she may not eat of the f who is not holy offrings.

kinred

factifices of the Lord made by fire-having 13 Notwihltanding if the Priests daughter be a widow or dinorced, and haue no childe, but is retuined vnto her sathers house, she shal eat of her fathers bread; as she did in he i * youth : but there find no Rianger Chap 10,14 cat thereof.

come nere the altar, because he hathe able 14 TIf a man eat of the holy thing viewittingly, he shal put the s fifte parte there- g He shal gie unto, and give it vnto the Priest with the fift parteouer. halowed thing.

his fonnes, and to all the childre of Ifrael. 15 So they shal not defile the holy things of the children of Isiael, which thei offer vnto the Lord.

> 16 Nether cause the people to beare the miquitie of their h tiespas, while they cat their h Foi if they holy thing: for I & Loid do halow them. for their er-

2 Speake vitto Aaion, and to his fonnes, 17 And Lord spake vitto Moses, saying, rout, the peo that they be a separated from the holy 18 Speake vitto Aaion, and to his sonnes, their englied might be children of Israel and say commit the and to all the children of Israel, and say commit the varo them, Whosoeue 1 he be of the house of Is ael, or of the strangers in Israel, that wil offer his facilities for all their vowes, and for all their fre offrings, we they vie to

offer vnto the Loid for a buint offring, you, that brouchetli the holy things which in To shal offer of your fre minde a male without blemish of the beues, of the she-

pe, or of the goates.

persone shalbe cut of from my sight: I 20 Ye shal not offer antething v hath a blemish: for y shal not be acceptable for you.

4 * Whosoeuer also of & sede of Aaron is at *And whosoeuer brigeth a peace offring Deut 15,200 vnto the Lord to accomplish his vow, or eccles 35,14. for a fre offing, of the beues, or of § shepe, his tie offring shal be perse a, no blemiss shalbe in it.

22 Blin 'e,o: broken,or maimed,or hauing a wenne, or skiruse, or skabbed: these shal conwer. ye not offer vnto the Lord nor make an off.ing by fire of these vpon the altai of the Lord.

The persone that hathe touched suche, 23 Yet a bullocke, or a shepe that hathe anie *mebre superfluous, or lacking, suche maiest Chap.21,18. thou present for a fre offing, but for a

> vowe it shal not be accepted. is bruised or ciushed, or bioken, or cut away, nether shal ye make an offring thereof

in your land,

offer the bread of your God of anie of thethe perfect this
fe, because their consupcion is in them, of a firinger,
there is a blemish in the therefore shalthey
not be accepted for you.

The there is a blemish in the therefore shalthey
to distingt the calculations are the calculations. not be accepted for you.

26 And Loid spake vnto Moses, saying, of the Loid.

be broght forthe, it shalbe eue seue daies under his damme: and from the eight day forthe, it shalbe accepted for a sacrifice made by fire write the Lord.

*kil her, and her yong lethe in one-day.

Deut.33.5.

Chap.7,15.

euer deeth o-

God comman-

Or, conocasios.

Exod 20,9. *Oryc may

our, affemblie.

a For the Sab

thele other were but kept

once eueric

Exod 12,15.

2022.28,17.

Yere

his name.

Leuiticus.

29 So when ye wil offer a thanke off ring vnto the Lord, ye shal offer willingly.

The same day it shal be eaten, ye shal the Lord.

31 Therefore shal ye kepe my commandements and do them; for I am the Lord.

Nether shally e k pollute mine holy Nak For whofo- 32 me, but I wil be halowed among the chiltherwise then dren of Israel I the Lord sanctifie you, deth,polluteth 33

Which have broght you out of the land of Egypt, to be your God: I am the Lord.

CHAP. XXIII.

z The feasts of the Lord 3 The Sabbath. 5 The pas-Seouen 6 The feast of unleavened bread. 10 The feast of first frutes. 16 Wetsontide. 24 The feast of blowing trompets. 54 The feast of tabernacles.

Nd the Lord spake vnto Mosés, 🚹 faying,

2 Speake vnto the children of Isiael, and fay vnto them, The feasts of the Lord which ye shal call the holy affemblies, euen these are my feasts.

holy "conuocacion: ye shal do no worke therein, it is the Sabbath of the Lord, in all your dwellings.

These are y feasts of the Lord, and holy conuocacions, which ye shal proclame in their a seasons.

bath was kept 5 In the first moneth, and in the fourtenth day of the moneth at evening shalle the Passeouer of the Lord.

6 And on the fiftenth day of this moneth halbe the feast * of vnleauened bread vnto the Lord: feuen daies ye shal eat vnleauened bread.

uocacion: ye shal do no b seruile worke therein.

one muste cat, 8 Also ye shal offer sacrifice made by fire vnto the Lord seuen daies, and in the c seshal do no seruile worketherein.

> ¶And § Lord spake vnto Moses, saying, Speake vnto the children of Israel, and fay vnto the, When ye be come into the land, which I give vnto you, and reape the haruest thereof, the ye shal bring'a sheafe of the first flutes of your haruest vnto the 23 And y Lord spake vnto Moses, saying,

FOR, aucmer: prade Dent 14, 11 And he shal shake the sheafe before the Lord, that it may be acceptable for you: the morowe after the d Sabbath, the Priest shal shake it.

Priest that shake it.

the trompets, an holy connocation.

m which bloMand that day when ye shake the sheafe,
Ye shal do no feruile worke therein, but wing was to
shally eprepare a lambe without blemish
offer facrifice made by fire vnto the Lord.

mebrance of of a yere olde, for a burnt offring vnto the 26 Lord:

• Which is, \$ 13 And the meat offring thereof shalle two 27

Lord of swete sauour: and the drinke offring thereof the fourth part f of an Hin f Read Exod. of wine.

leaue*none of it vntil the morowe: I am 14 And ye shal eat nether bread nor parched corne, nor grene eares vntil the fel- "Or ful cares. fe same day that ye have broght an offring vnto your God: this shalbe a lawe for euer in your generacions and in all your dwellings.

> 15 TYe shal count also to you from the morowe after the s Sabbath, enen: from the g That is, the day that ye shal bring the sheafe of the ter the sra sabbath of shake offring, seuen" Sabbaths, thei shalbe the Passeouer. complete.

16 Unto the morowe after the seuenth Sab bath shal ye nombre fifty daies: then ye shal bring a newe meat offring vnto the

17 Ye shal bring out of your habitacions bread for the shake offring : thei shalbe two loanes of two tenth deales of fine floute, which shalbe baken with h leauen h Because the priest shulde for first frutes vnto the Lord. for first frutes vnto the Lord.

*Six daies "shal worke be done, but in the self-the shall be shall de, and a yong bullocke and two rams: to y Lord v thei shalbe for a burnt offring vnto the Lord, with their meat offi ings and their drinke offrings, for a facrifice made by fire of a swete sauour vnto the Lord.

> 19 Then ye shal prepare an he goat for a fin offring, and two lambes of one yere olde for peace offrings.

> 20 And the Priest shal shake them to and fro with the bread of the first frutes before the Lord, and with the two lambes: thei shalbe holy to the Lord, for the i Priest.

7 In the first day ye shal haue an holy con- 21 So ye shal proclame the same day, that it Lord, and the may be an holy conuocacion vnto you: for y priess. ye shal do no seruile worke therein: it shal be an ordinance for euer in all your dwellings, throughout your generacions.

uenth day shalbe an holy conuocacion : ye 22 TAnd when you reape the haruest of Chap 19.5. your land, thou shalt not rid cleane y cor-deu. 24,19. ners of thy fielde when thou reapest, nether shalt thou make anie aftergathering of thy haruest, but shalt leave them vnto the poore and to the stranger: I am the Lord your God.

> Speake vnto the children of Israel, and fay, In the k feueth moneth, and in the first k That is, sday of the moneth shal ye have a Sab- of September. bath, for the remembrance of m blowing day to y Lord. the trompets, an holy convocacion.

> And the Lord spake vnto Moses, the manifolde feaths y we-

faying, The tenth also of this seuenth moneth the, and of the shalbe a day of recociliation: it shal be an Chap 16 30. holy conuccacion vnto you; and ye shal nom, ago?.

i That is, of-

humble

b Or bodelie labour, faue Exad 12.16. of the feaft & S leuenthr were kept holy: medeled, as y feast of valeatheaues the Extent h day

c The first day might worke, 9 except anie 10 mened bread & Afreth day, & the feaft of 19 ruch 2,15 pfal 129.7 d That is, the feconde Sab-batk of y Pasfeoper.

Epháh or two ers read Exod.16.16.

e tenth deales of fine floure mingled with oyle, for a facrifice made by fire vnto the a By fafting,

de by the vnto the Lord.

28 And ye shal do no worke that same day: for it is a day of reconciliation, to make an 2 The oyle for the lampes. 5 The shewebread 14 The atonement for you before the Lord your

29 For euerie persone that humbleth not 1 him selfe that same day, shal euen be cut of from his people.

30 And eueric persons that shal do anie worke that same day, the same persone also wil I destroye from amog his people.

31 Ye shal do no manes worke therefore: this 3 shalbe a lawe for ever in your generacions,

throughout all your dwellings.

This shalbe vnto you a Sabbath of 1est, and ye shal huble your soules: in the ninth day of the moneth at euen, from o euen to euen shal ye" celebrate your Sabbath.

thei toke it but for their 33 And y Lord spake vnto Mosés, saying, Speake vnto the children of Isiael, and natural day 34 "Ebr 10st 30ur Sabbath fay,*In, the fiftieth day of this seueth mo- 5 neth shalle for scuen daies the feast of Ta-Nomb 29,12. bernacles vnto the Lord.

35 In the first day shalbe an holy conuoca- 6 cion:ve shal do no seruile worke therein.

Exed 29,18. 36 Seuen daies ye shal offei * saci ifice made by fire vnto the Lord, and in the eight day 7 shalbe an holy conuocacion vnto you, and ye shal offer sacrifices made by fire vnto the Lord: it is the P solemne assemblie, ye shal do no seruile worke therein.

These are y feastes of the Lord (which ye shal call holy conuccacions)to offer sacrifice made by fire vnto § Lord, as burnt di inke offrings, euerie one vpon his day,

38 Beside the Sabbaths of the Lord, & befide your gifts, and befide all your vowes, and beside all your sie offrings, which ye shal give vnto the Lord.

39 But in the fiftienth day of the seuenth moneth, whe ye have gathered in the frute of the land, ye shalkepe an holy seast vnto the Lord seuen daies: in the first day shalbe a r Sabbath: likewise in the eight

day shalbe a Sabbath.

40 And ye shal take you in the first day the frute of goodlie tiees, branches of palme trees, and the boughes of "thicke trees, & willowes of the broke, and shal reloyce before the Lord your God seuen daies.

So ye shalkepe this feast vnto the Lord seuen daies in the yere, by a perpetual or- 13 Then the Lord spake vnto Moses, saydinance through your generacions: in the seuenth moneth shal you kepe it.

42 Ye shal dwel in boothes seuen daies:all that are Israelites borne, shal dwel in boothes,

haue made the children of Israel to dwel in f boothes, when I broght them out of

n humble your foules, & offer facrifice ma- 44. So Mofés declared ynto the children of Israel the feastes of the Lord.

CHAP. XXIIII.

blasphemer shalbe stoned. 17 He that killeth Shalbe

Nd the Lord spake vnto Mosés,

2 a Commande the children of Israel that a Read Exod thei bring vnto thee pure oyle oliue bea-27,20. ten, for the light, to cause the lampes to burne continually.

Without the vaile b of the Testimonie, & which vaiin the Tabernacle of the Congregacion, le separated y shal Aai on dresse them, bothe euen and where was y morning before the Lord alwaies: this shall restimonie from the control of the c be a lawe for ever through your genera- the Sactuarie

4 He shal dresse the lampes vpon the * pu- Exod 11.8. re Candelsticke before the Lord perpetually.

Also thou shalt take fine floure, & bake twelue * cakes thereof: two ctenth deales Emd 25,30. shal be in one cake. c I hat is,twe

And thou shalt set them in two rowes, fix Exod 16,16. in a 10we vpon the pure table before the

Thou shalt also put pure incense vpo the

10wes, that 4 in stede of the bread it may 4 For it was be for a remembrance, and an offring ma-buint cucrie Sabbath when

de by fire to the Lord.

8 Euerie Sabbath he shal put the in rowes taken away before the Lord euermore, receasing them of the childre of Israel for an euerlasting couenant.

offring, and meat offring, 4 facrifice, and 9 *And the bread shalbe Aarons & his son-Exed 29.35. nes, and thei shal eat it in the holy place: chap. 8.31. for it is moste holy vnto him of the of- mat.12.1. frings of the Lord made by fire by a perpetual ordinance.

10 And there went out among the chil- out of his dren of Israel the sonne of an Israelitish tento woman, whose father was an Egyptian: & this sonne of the Israelitish woman, and a man of Israél stroue together in the hofte.

II So the Isiaelitish womans sonne f blas-fby swearing phemed the Name of the Lord, and cur fed, or dispiting and thei broght him vnto Mofés (his motheis name also was Shelomith, y daughter of Dibi i, of the tribe of Dan)

12 And thei * put him in warde, til he tolde Nomb. 15.34 them the minde of the Lord.

Exing the blasphemer without the hoste, and let all that heard him, * put their Den 13.9. hands vpon his head, and let all the Con. 6777.3. gregacion stone him.

That your posteritie may knowe that I 15 And thou shalt speake vnto the children of Israél, saying, Whosoeuer curseth his g' Shalbe pu-God, shal s beare his sinne.

the lad of Egypt: I am y Lord your God. 16 And he that blasphemeth the Name of mane of

P Or a day wherein the

30hn 7,37.

o Which cotei neth a night and a day: yet

people are stayed from all worke

o Or peace

19r, of bower thicke with LEABLE.

y or a folene

In the wildernes, forafmuchess their wolde not cre dit Iofhna and 43 Caléb, when thei returned from fpying the land of Canaan.

p.i.

the Lord, shalbe put to death: all the Cogregacion shal stone him to death : aswel 10 the stranger, as he that is borne in the lad: when he blasphemeth the Name of the Lord, let him he llaine.

Exed.21,12. daut 19,4: "Ebr. fmiteth Dan Bebr fonle for fonle.

17 ¶* He also that" killeth anie man, he shaibe put to death.

the foule of saie 18 And he that killeth a beaft, he shal restore it," beast for beast.

> 19 Alfo if a man cause anie blemish in his neighbour: as he hathe done, so shal it be done to him:

Exed 21,24. 20 deut.19,21. mat.5,24.

*Breache for breache, eie for eie, tothe for tothe: such a blemish as he hathe 12 For it is the Iubile, it shall be holy vnto made in anic, suche shalbe repaied to him. ar And he that killeth a beast shal restore it: out of the field. but he that killeth a man sha be slaine.

ded

Exod.23,10.

"Ebr. fkal rest

begå the cout of this yere in Septembersfor

then all the

frutes were gathered

Exed 13.49. 22 Ye shal haue* one lawe: it shalbe aswel for the stranger as for one borne in the 14 And whe thou sellest oght to thy neighcountrey: for I am the Lord your God.

h Because the 23 Then h Mosés tolde the children of punishment
was not yet ap
pointed by the
Lawe for the out of the hoste, and stoned him with stones: so the children of Israel did as the blaiphemer, Motes conful-Lord had commanded Mosés. ted with the Lord, & tolde CHAP. XXV.

geople what God comman- 2 The Sabbath of the feuenth yere. 8 The Iubile in the 16 According to the multitude of yeres, fiftieth yere 14 Not to appresse their brethren 23 The sale, and redeming of lands, houses and persones.

> Nd the Lord spake vnto Mosés in 📶 mount Sinái, saying,

2 Speake vnto the children of Israél, and 17 fay vnto them, When ye shal come into the land which I give you, the * land shal "kepe Sabbath vnto the Loid. a The Tewes 3

a Six yeres thou shalt sowe thy field, and fix yeres thou shalt cut thy vineyard, and

gather the fiute thereof.

But the seuenth yere shalbe a Sabbath of rest vnto the land: it shall e the Lords Sabbath: thou shalt nether sowe thy field, nor 20

cut thy vineyarde.

b By reason 5 of the corne y fel out of the That which groweth of it b owne accorde of thy haruest, thou shalt not reape, nether gather the grapes that thou hafte c left vnlaboured : for it shalbe a yere of rest vnto the land.

And the drest of the lad shalbe meat for you, even for thee, & for thy servant, & for thy maid,& for thy hyred feruant, and for the stranger that solourneth with thee:

And for thy cattel, and for the beaftes that are in thy land shal all the increase thereof be meat.

8 ¶Also thou shalt nomber seuen Sabbaths 24 of yeres vnto thee, even seuen times scuen yere: and the space of the seuen Sabbaths of yeres wil be vnto thee nine and fourty 25 If thy brother be impouerished, & sel redemed.

· Then thou shalt cause to blowe the trumpet of the Iubile in the tenth day of the seuenth moneth: euen in the day of 26 And if he haue no redemer, but "hathe "Eb" bu hand the reconciliacion shally e make the trum-

pet blowe, through out all your land. And ye shal halowe that yete, even the fiftieth yere, and proclaime libertie in the land to all the f inhabitants thereof: it f Which were shal be the Iubile vnto you, and ye shal in bondage returne euerie man vnto his s possession, s Because the and euerie man shal returne vnto his fa-nether have

rr This fiftieth yere shalbe a yere of Iubi- es diminithed le vnto you:ye shal not sowe, nother reape nor cofoided that which groweth of it selfe, nether gather the grapes thereof, that are left vnlaboured.

you: ye shal eat of the increase thereof

13 In the yere of this Tubile, ye shalreturne euerie man vnto his pollession.

bour, or byest at thy neighbours hand, ye shal h not oppresse one another:

Israel, and thei broght the blashhemer 15 But according to the nomber of i yeres otherwise. after the Iubile thou shalt bye of thy to come neighbour: also according to the number fel better of the yeres of the reuenues, he shal sel cheapeisi it be farre of, deavnto thee.

thou shalt encrease the price theseof, and according to the fewnes of yeres, thou shalt abate the price of it: for the nomber of k frutes doeth he fel vnto thee.

Oppresse not ye therefore anie man his of the land. neighbour, but thou shalt feare thy God: for I am the Lord your God.

18 Wherefore ye shal obcy mine ordinaces, and kepe my lawes, and do them, and ye shal dwel in the land in saftie.

19 And the land shal give her frute, and ye shal eat your fil, and dwel therein in faftie.

And if ye shal say, What shal we eat the fewenth yere, for we shal not sowe, nor gatherin our increase?

21 I wil" fend my blessing vpon you in the "Et I will came fixt yere, and it shall bring for the fitte for mande thre yeres.

22 And ye shal sowe the eight yere, and eat of the olde fiute vntil the ninth yeae: vntil the fiute thereof come, ye shal eat the olde.

23 Also the land shal not be solde to be 1 cut of from the familie: for the land is mi- 1 It colde not be folde for ne, and ye be but itrangers and forourners ever, but must

Therefore in all the land of your pof- Iubile fession ye shal m grante a redemption for m Ye shal sel

his possession, the his redemer shal come, euen his nere kinsman, and bye out that which his "brother folde.

hashe gotten gotten and founde to bye it out,

h By deceit ar

And not the

401. boldela wichout feart.

familie in tùc

that it may be

Or, kinfman

27 Then

cares the yere paft c Or, which thou haft feparated from thy felfe, and confectated to God for the

poore d That which d That was 5 lad bringeth forthe in her 7

*Or. weekes

e In the begin ning of the 50. yere was the Iubile, fo called , because the loyful tidings of liber- 9 tie was publi-kely proclai-med by the founde of a cornet.

a Abating the 27 yeres paft, and paying for the rest of the yeres to come

Then shal he a counte the yeres of his fale, and restore the overplus to the man, to whome he folde it: so shal he returne to his possession.

28 But if he can not get sufficient to restore to him, then that which is folde, shal remaine in the had of him that hathe boght it, vntil the yere of the Iubile: and in the Iubile it shal come o out, and he shal returne vnto his possession.

o Fro his hades that boght

p That is, for ever read ver.

29 Likewise if a man sel a dwelling house in a walled citie, he may bye it out againe within a whole yere after it is folde: within a yere may he bye it out.

30 But if it be not boght out within the space of a ful yere, then the house that is in the walled citie, shalbe stablished, P as cut of from the familie, to him that boght it, throughout his generacions: it shal not go out in the Iubile.

31 But the houses of villages, which haue no walles rounde about them, shalbe eilemed as the field of the countrie: they may be boght out againe, and shal go out in the Iubile.

"Lbr forcar.

their cartel

his had fhake:

meaning if he ftretch forthe

Exod 22,25.

ez ek. 18.8 0

22,13

Per peterne.

32 Notwithstanding, the cities of the Lepossession, may the Leuites redeme" at all leafons.

33 And if a ma purchase of the Leuites, the house that was solde, and the citie of their possession shal go out in the Iubile: for y houses of the cities of & Leuites are their possession among the children of Israél.

But the field of the 4 suburbes of their ci Where the 34 Leuites kept ties, shal not be solde: for it is their perpe-

tual possession.

rished, and r fallen in decay with thee, rla ebr it is,if thou shalt releye him, and as a strager and foiourner, so shal he live with thee.

his hand for helpe as one 36 *Thou shalt take no vsurie of him; nor helpe as one years vantage, but thou shalt feare the God vantage, but thou shalt feare the God vantage, but thou shalt feare thy God, that thy biother may live with thee.

prouer 28.8. 37 Thou shalt not give him thy money to vsurie, nor lend him thy vitailes for in-

> 38 I am the Lord your God, which have broght you out of the lad of Egypt, to giue you the land of Canaan, and to be your God.

Exed 11.2. deu 15.12. TET . 34,14.

¶*If thy brother also that dwelleth by thee, be impouerished, and be solde vnto thee, thou shalt not compel him to serue as a bonde seruant,

40 But as an hyred servant, and as a sojourner he shal be with thee: he shal serue thee vnto the yere of the Iubile.

The shal he departe from thee, bothe he, and his children with him, and shal returne vnto his familie, and vnto the potiefsion of his fathers shal he requine:

For they are my seruants, whome I

broght out of the land of Egypt: they shal not be folde as bonde men are folde.

43 *Thou shalt not rule ouer him cruelly, but shalt feare thy God.

44 Thy bonde feruant also, and thy bonde maid, which thou shalt have, shalbe of the heathen that are 10úde about you: of the shal ye bye seruants and maids.

45 And moreover of the children of the strangers, that are soiourners among you, of them shal ye bye, and of their families that are with you, which they begate in

your land: these shalbe your possession. that not be so ye shaltake them as inheritance for boght out at your childten after you, to possesse them the Inbile by inheritance, ye shal vse their labours for eucr: but ouer your brethren the children of Isiael ye shal not rule one oueranother with crueltie.

If a "foiourner or a stranger dwelling "Ebr If Is it had sage holde. by thee get iches, and thy brother by him be impouerished, and sellim selfe vnto the stranger or soiourner dwelling by thee, or to the stocke of the strangers familie,

48 After that he is folde, he may be boght out: one of his brethien may bye him out,

uites, and the houses of the cities of their 49 Or his vncle, or his vncles sone may bye him out, or anie of the kinred of his ilesh among his familie, may redeme him: ether if he can " get so muche, he may bye " If he be a him selfe out.

50 Then he shal reken with his byer from the year that he was folde to him, vnto the yere of Iubile: and the money of his fale shalbe according to the number of x ye- x Which re-res: according to the time of an hyred Jubile

servant shal he be with him. 35 Moreouer if thy brother be impoue- 51 If there be manie yeres behinde, according to them he shal give againe for his deliuerance, of the money that he was

> and according to his yeres give againe for his redemption.

> 53 He shalbe with him yere by yere as an hyred seruat: he shal not rule cruelly ouer him in thy y fight.

And if he be not redemed thus, he shal not suffre him go out in the yere of Iubile, he, and his rigoroully, if the children with him.

55 For vnto me the children of Israel are feruants: they are my feruants, whome I have broght out of the land of Egypt: I am the Lord your God.

CHAP. XXVI.

Idolatrie forbidden. 3 A blessing to them that kipe the comandemets 14 The cursse to those that breake them. 42 God promifeth to remembre his couenant.

E shal make you none idoles nor grauen image, nether reare you vp deu.s. anie * piller, nether shal ye set anie image psal 97.7.
of stone in your lad to bowe downe to it: for 'or store basing anie ingents.

f Vato perpe-

Eph 6 3. col 4,1.

Exed 20, 4.

p.ii.

I am the Lord your God,

Chap 19:30. 2 Ye shal kepe my Sabbaths, and *reueren- 21 ce my Sanctuarie: I am the Lord.

Dou 28,1.

things he ftirreth the min-

treatures of \$ forritual blei-

Lob 11,19.

T*If ye walke in mine ordinances, and kepe my commandements, and do them, a By prome-fing abundan-ce of earthly and the land shal yelde her increase, and which shal I spoile you, and destroy your the trees of the field shal give then frute. des to confi- 5 And your threshing shall eache vnto the vintage, and the vintage shal reache vnto 23 fowing time, and you shal eat your bread in plenteousnes, and * dwel in your land 24

6 And I wil send peace in the land, and ye shal slepe and none shal make you afrased: 25 And I wil send a sworde vpon you, that also I "willed evil beafts out of the land, and the bsworde stal not go through your

"Ebr. I wil caufe the enil beatt to ceafe b Ye shal hage no warre

7 Also ye shal chase your enemies, and they shal fall before you vpon the sworde.

Iosh 23,10.

8 *And fiue of you shal chase an hundreth, and an hundreth of you shal put ten thoufand to flight, and your enemies shal fall before you vpon the sworde.

Pertourme that which I haue promi-

ke you encrease, & multiplie you, and e cstablish my couenant with you.

10 Ye shal eat also olde store, and cary out olde because of the newe.

2.cor 6,16. I wil be daily present

e I haue fet

you at ful li-bertie, where

ma! 2,2.

you, and my soule shal not lothe you.

Also I wil walke among you, and I wil be your God, and ye shal be my people.

13 I am the Lord your God which haue broght you out of the land of Egypt, that ye shulde not betheir bondmen, and I hamade you go vpright.

as before ye were as beafts 14 *But if ye wil not obey me, nor do all

tied in bades these commandements, Deu 28,15. 15 And if ye shal despise mine ordinances, Lament 2,17-

ether if your foule abhorre my Lawes, so that ye wilnot do all my commademets,

but breake my f couenant,

f Which I ma Then wil I also do this vnto you, I de with you 16 wil appoint ouer you fearfulnes, a conin chofing you to be my peofumption, and the burning ague to conple Or, an hasty fume the eies, and make the hearthea- 34 plague. uie, and you shal sowe your sede in vaine: for your enemies shal ear it:

17,10

barennes, Ag-

ge 1,10 Or,labert.

g Read Chap. 17 And I wil fet s my face against you, and ye shal fall before your enemies, and they that hate you, shal reigne ouer you, * and Prouer.zs.I. ye shal flee when none pursueth you.

18 And if ye wilnot for these things obey me, then wil I punish you h seuen times h That is, momore, according to your finnes,

19 And I wil breake the pride of your power, and I wil make your heaven as 1 yro, I Ye flial hane drought & & your earth as brasse:

20 And your ftrégth shalbe spent in vaine: nether shal your land give her increase, nether shal the trees of the land give

their fiute.

And if ye walke k stubbernely against k or, as some me and wil not obey me, I wil then bring no imputing feuen times mo plagues vpon you, accormy plagues to chace and forchace and forchace and fording to your linnes.

which shal I spoile you, and destroy your I of your chit dren 2 King

cattel, and make you fewe in nomber: fo 17,15 your hye m wayes shalbe desolate. Yet if by these ye wil not be resoured ne dare pase

by me, but walke stubbernely against me, are of beastes Then wil I also walke * stubbernely a- 2. Sam 22, 27.

gainst you, and I wil smite you yet seuen pfal 17.26.

times for your finnes:

shal auenge § quarel of my couenat: and when ye are gathered in your cities, I wil fend § pestilence among you, and ye shalbe deliuered into the hand of the enemie.

26 When I shal breake then staffe of your n That is, \$ bread, then ten wome shal bake your bread by tie life is in one o ouen, and they shal de liver your sufteined. bread againe by weight, and ye shal eat, 5,16 but not be fatisfied.

before you vpon the lworde.

**Ebt I will tur- 9 For" I will have respect vnto you, & ma- 27 Yet if ye wil not for this obey me, but can for tea families.

**Ebt I will tur- 9 For" I will have respect vnto you, & ma- 27 Yet if ye wil not for this obey me, but can families. walke against me stubbeinely,

28 The wil I walke stubbernely in mine angre against you, & I wil also chastice you feue times more according to your finnes.

Exek.37,26. 11 *And I wil set my d Tabernacle among 29 And ye shal eat the slesh of your sonnes, and the flesh of your daughters shal ye deuoure.

> 30 I wil also destroye your hie places, and *cut away your images, and call your car- 2 Chro 34.7. keises voon the "bodies of your idoles, & roncarious. my foule shal abhorre you.

ue broken the e bondes of your yoke, and 31 And I wil make your cities desolate, and bring your Sanctuarie vnto noght, and P wil not sinel the sauour of your swete p I wil not ze odoures.

32 I wil also bring the land vnto a wildernes, & your entmies, which dweltherein, shal be asson shed thereat.

33 Also I wil scatter you among the heathé, and I wil drawe out a sworde after you, a Signifying and your land shalbe waste, and your ci- mie can come ties shalbe desolate.

Then shalthe lad emoye her *Sabbaths, Chap. 25.2. as long as it lieth voyde, and ye shalbe in your enemies land: then shal the land rest, and enjoye her Sabbaths.

35 All the daies that it lieth voyde, it shal rest, because it did not sest myour; Sab- r Which I cobaths, when ye dwelt vponit.

36 And vpon them that are left of you, I wil fend euen a faintenes into their healts in 101, comardues. the land of their enemies, & the founde of a leafe shaken shal chase them, and they shalf flee as fleing from a sworde, & they f As if their shal fall, no man pursuing them.

They shal fall also one vpon an other, as before a fworde, thogh none purfue them, and ye shal not be able to sland be-

m Because no-

One ones

cept your iacrifices.

without Gods

kepe

chase them

fore your enemies:

38 And ye shal perish among y heathen, & the land of your enemies shal cat you vp.

And they that are left of you, shal pine y away for their iniquitie, in your enemies lads, & for the iniquities of their fathers shal they pine away with them also.

r Forafmucheas they are culpable of their fathers fautes , they fhalbe punifhalbe puni-thed afwel as these fathers

On prince for

their finne

Then thei shal confesse their iniquitie, and y wickednes of their fathers for their trespas, which they have trespased against me, and also because thei haue walked stubber nely against me.

41 Therefore I wil walke stubbernely against the, and bring them into the land of hearts shal be humbled, and the they shal "willingly beate the punishmet of their ini-

with Iaakób, and my couenant also with Izhák, and also my couenant with Abraham wil I iemember, and wil remember 12 And the Priest shal value it, whether it be the land.

are captues, repentance

Deu 4,31

70m.11,29.

whiles they 43 u The land also in the meane season shalbe lest of them, & shal enjoye her Sabbaths while she lieth waste without them, but they shal willingly si ffre the punishment of their iniquitie, because thei dispised my 14 Also whe a man shal dedicate his house lawes, & because their soule abhoried mine ordinances.

> Yet notwithstanding this, when they shall e in the land of their enemies, *I wil not cast : en away, nester wil Iabhoriethem, to deliroy them viterly, nor to breake my conenant with them: for I am the Lord then God:

Made to cheir forefachers:

y Fifty dates after they ca-me out of E-

gypt

But I wil remembre for them the xcoue nant of olde when I broght thein out of y land of Egypt in the light of the heathe that I might be then God: I am the Loid.

46 These are the ordinances, & the sudgements, & the lawes, which the Lord made betwene him, and the children of Is ael in mount y Sinái, by the hand of Mosés.

CHAP. XXVII.

2 Of divers vowes, and the redemption of the same. 28 A thing separate from the use of man can not be folde, mer redemed, but remaineth to the Lord.

V Liés, faying,

As of his 2 Speake vnto y child e of Israel, & say vnto the ,I anie ma shal make a a vowe of a Then thy estimacion shalbe thus: a male frő twenty yere olde vnto fixty yere olde of filuer, after the sheker of the Sactuarie.

But if it be a female, then thy valuacion shalbe thirty shekels.

And from fine yere olde to twenty yere 22 If a man also dedicate vnto the Lord a cur e to him that doeth tur olde thy valuation shalbe for the male twety shekels, & for § semale ten shekels.

But from a moneth olde vnto fine yere 23 The the Priest shal set the price to him, 10th 6,17.

olde, thy price of the male shalbe five shekels of filuer, and thy price of the female, thre shekels of siluer.

And from fixty yere olde and aboue, if he be a male, then thy price shal be fiftene shekels, and for the female ten shekels.

But if he be poorer then thou haft elle- o if he be not med him, the shal he present him selfe be- ter thy valuefore the Priest, & the Priest shal value him, tion. according to the abilitie of him y vowed, fo shal the Priest value him.

9 And if it be af beaft, whereof men bring i which is cle an offing vnto the Lord, all that one gi- ane, Chap 11,2 ueth of suche vnto the Lord, shal be holy.

their enemies: so the their vnciicumcised 10 He shal not alter it nor chage it, a good for a bad, nor a bad for a good: and if he change beaft for beaft, then bothe this and y, which was chaged for it, shalbe s holy. g That is, con-

Then I wil remembre my couenant it And if it be anie vicleane bealt, of w me Lord do not offer a sacrifice vnto § Lord, he shal then present the beast before the Priest.

> good or bad: and as thou valuest it, which art the Pricst, so shal it be.

> But if he wil bie it againe, then he shal give the fift parte of it more, aboue thy valuacion.

to be holy vnto y Lord, the the Priest shal value it, whether it be good or bad, @ as y Priest shal prise it, "so shal the value be. "Ebr. fe shal the But if he that sanctified it, wil redeme his house, then he shal give thereto the fift parte of money more then thy estima-

cion and it shalbe his. 16 If also a man dedicate to the Lord anie groude of his inheritance, then shait thou esteme it according to the h sede thereos: h valuing the an 'Homer of bailic sede shalbs at fiftie according to the sede that

shekels of siluer. 17 If he dedicate his field immediately fro is fowen, or y yere of Iubile, it shal be worthe as thou it doeth yelde doest estemest.

18 But if he dedicate his field after § Iubi- reming to E-pháhsiread of lothé the Priest shalroké him the money Ephál. Exod. according to the yeres that remaine vnto 16,16. the yere of Iubile, and it shalbe abated by thy estimacion.

AO. ouer the Lord Pake vnto Mo- 19 And 1f hethat dedicateth it, wil redeme the field, then he shal put the fift pasts of the price, that thou eftemedit it at, thereunto, and it shall emaine his.

persone unto § Lord, by b thy estimació, 20 And if he wil not redeme the sield, but the Prufik fel the field to another man, it k For their oshalbe redemed nomore.

shalbe by thy estimacion eue fifty shekels 2x But the field shalbe holie to the Loid, vies when it goeth out in the Iubile, as a field I separate from commune vf s: the posses I That is, & fion thereof shalbe the Priestes.

field which he hathe boght, which is not me trobus pri of the grounde of his inheritance,

i Homer is a meafure con-

> who neceisttie or godlie

is dedicate to tae Lord wa nate vie No.

fonne or his daughter b Which art the Prieft.

c Read the va Ine of the firekel, Exod 30,

d He ipealieth of those vowes whereby & fa-thers dedicated their chil dren to God, which were not of fuche force,bur thes might be rede 6

p.iii.

Werf 12. m The Priefts yaluacion.

£x0d.30,13.

ezek 45,12.

22, 29. nom.

nom 3,47.

as*thou estemest it, vnto the yere of 1ubile, and he shal give m thy price the same day, as a thing holy vnto the Lord.

24 But in the yere of Iubile, the field shal reto him, I say, whose inheritace y land was.

25 And all thy valuacion shalbe according

contemeth twenty gerahs.

Exed 13,2.6 26 9* Notwithstanding the first borne of v beastes, because it is the Lords first bor- 31 ne, none shal dedicate suche, be it bullocke, or shepe: for it is the " Lords.

Lords already 27 But if it be an vncleane beaft, then he shal redeme it by thy valuacion, and give the fift parte more thereto: & if it be not 33 He shal not loke if it be good or bad, ne-teth, as he sale redemed, then it shal be solde, according ther shal he change it: els if he change it, without according to thy estimacion.

Lolla.0.19.

*So called because of the multitude of

28 *Notwithstäding, nothing separate fi o the comune vie that a man doeth separate 34 vnto the Lord of all that he hathe (whe-

ther it be man or beaft, or land of his inheritance) may be solde nor redemed: for euerie thing seperate from the comune vse is moste holy vnto the Lord.

turne vnto him, of whome it was boght: 29 Nothing separate from the comune vse, which shalbe separate fro man, shal be redemed, but o dve the death.

to the skekel of * the Sanctuarie : a shekel 30. Also all the tithe of the land bothe of the regemption. fede of the ground, and of the frute of the trees is the Lords: it is holy to the Lord.

But if a man wil redeme ame of his tithe, he shaladde the P fift parte thereto.

32 And cuerie tithe of bullocke, and of she-thing it sile,
pe, and of all that goeth under the 9 10d, 9 All that we nombred: the tenth shalbe holy vnto the Lord.

bothe it, and that it was changed withall, free shalbe holy, and it shal not be redemed.

These are the comandements which the Lord commaded by Moses vnto the children of Israél in mount Sinái.

It shal se -

THE FOURTHE BOKE OF

Mofés, called Nombers.

THE ARGUMENT.

nombrings w are here chief-ly conteined. 🧻 Orasmuche as God hathe appointed that Ins Church in this worlde shalbe under the crosses, bothe r because they shulde learne not to put their trust in worldely things, and also sele his comforte, when all other helpe faileth: he did not straight way bring his people, after their departure out of Egypt, into the land which he promifed them: but led them to and fro for the space of fourtie yeres, and kept them in continual exercises before they enioped it, to trye their faith, and to teache the to forget the worlde and to depend on him. Which tryal did greately profit to discerne the wicked and the hypocrites from the faithful and true servants of God, who served him with pure heart, where as the other preferring their carnal affections to Gods glorie, and making religion to serve their purpose, murmured when they lacked to content their lustes, and despised them whome God had appointed rulers over them. By reason whereof they provoked Gods terrible sudgements against them, and are fet forthe as a moste notable example for all ages to beware how they abuse Gols worde, preferre their owne lustes to his wil, or despise his ministers. Notwithstanding God is ever true in his promes, and governeth his, by his holy Spirit, that ether they fall not to suche inconuemences, or els returne to him quickely by true repentance : and therefore he continueth his graces toward them, he giveth them ordinances and instructions, aswel for religion as outward policie:he preserveth them against all craft and conspiracie, and giveth them manifolde victories against their enemies. And to awayd all controversies that might arife, he taketh away the occasios, by dinding among all the tribes, bothe the land, which they had wonne, or that also which he had promised, as semed best to his godlie wisdome.

CHAP. I.

Moss and Aaron with the twelve princes of the tribes are commanded of the Lord to number them that are able to go to warre. 49 The Leutes are exempted for the service of the Lord.

> He Lord spake againe y vnto Mosés in y wilder-nes of a Sinái, in the Ta-bernacle of the Congre-gació, in the siss state of y b seconde moneth, in the 3-1

seconde yere after they were come out of the land of Egypt, saying,

2 *Take ye the fumme of all the Congre- & sod. 30,92. gacion of the children of Israel, after their families, and housholdes of their fathers with the number of their names: to wit, all the males,"man by man: "Ebr by theirs

From twentie yere olde and aboue', all beades. that go forthe to the warre in Israel, thou and Aaron shal nomber them, throughout their armies.

And with you shalbe men of euerie tri- e That is, the be, suche as are the heads of the house of chiefest ma of enerie tribe. their fathers.

s And these are the names of the men that

a In that pla-ce of the wil-dernes y was nere to mount Sinai. h Which con scineth part of April, & parte of Mate

The nomber of the tribes. Nombers.

d And assift you when ye that shald stad with you, of the tribe of Reuben, Elizui, the sonne of Shedeur:

6 Of Simeon, Shelumiel the sonne of Zurishaddái:

minadáb:

8 Of Islachar, Nethaneel, the sonne of Zuár:

9 Of Zebulun, Eliáb, the sonne of Helón: 10 Of the children of Ioséph: of Ephráim, Elishamá the sonne of Ammihud: of Manasséh, Gamliél, the sonne of Pedah-

H Of Beniamín, Abidán the sonne of Gideoní:

13 Of Dan, Ahiézer, the sonne of Ammi- 30

13 Of Ashér, Pagiél, the sonne of Ocrán:

14 Of Gad, Eliasaph the sonne of Deuél:

15 Of Naphtalí, Ahuá the sonne of Enán.

16 These were famous in the Congregacion, e princes of the tribes of their fa- 31 The nomber of them also of the tribe of thers, & heades ouer thousands in Israel.

17 The Moses and Aaron toke these men which are expressed by their names.

18 And they called all the Congregacion together, in the first day of the secode moneth, who declared their kinreds by their families, by the houses of their fathers, according to the nomber of their names, from twentie yere olde and aboue, man by 33 man.

19 As the Lord had commanded Mosés, so

I These are y 20 names of the twelve tribes. as first of Re-

wedpons

MSimcon.

FG2d

e Or captai-

ses, & goner-

f In thewing euerie mā his tribe.& his an

ceters

11011

So were the fonnes of Reubén Israels eldest sonne by their generacions, by their families, by the houses of their fa thers, according to the nomber of their tie yere olde and aboue, as many as went forthe to warre:

*Or, as were able to beare

of Reuben, was fix & fourtie thousand, & fiue hundreth.

22 Of the sonnes of Simeon by their generacions, by their families, & by the houses of their fathers, the summe thereof 37 by the number of their names, man by ma, euerie male from twentie yeie olde and aboue, all that went forthe to warre:

23 The summe of them, I say, of the tribe of Simeon was nine and fiftie thousand, &

thie hundreth.

24 Of the sonnes of Gad by their generacions, by their families, & by the houses 39 of their fathers, according to the nomber of their names, from twentie yere olde and aboue, all that went forthe to waire:

25 The nomber of them, I /ay, of the tribe of Gad was five and fourtie thousand, and fix hundreth and fifue.

findsh. 26 Of the sonnes of Iudah by their ge-

neraciós, by their families, & by the houfes of their fathers, according to the nomber of their names, from twentie yere olde and aboue, all that went forthe to warre:

Of Judáh, Nahshon the sonne of Am- 27 The nomber of them, I say, of the tribe of Iudáh was threscore & fourtene thoufand, and fix hundreth.

> 28 TOf the sonnes of Islachar by their stachar generacions, by their families, & by the houses of their fathers, according to the nomber of their names, from twentie yere olde & aboue, all that wet forthe to warre:

29 The nomber of them also of the tribe of Islachar was foute and fiftie thousand

and foure hundreth.

TOf the sonnes of Zebulun, by their Izebulan generacions, by their families, & by the houses of their fathers, according to the nomber of their names, from twentie yere olde and aboue, all that went forthe to

Zebulún was seuen and fiftie thousand &

foure hundi eth.

32 Of the sonnes of Ioseph, namely of the sonnes of Ephraim by their genera- Ephraim cions, by their families, & by the houses of their fathers, according to the nomber of their names, from twentie yere olde & aboue, all that went forthe to warre:

The nomber of them also of the tribe of Ephráim was fourtie thousand and fiue

hundreth.

he nombred them in the wildernes of Si- 34 Of the sonnes of Manasseh by their Manasseh generacions, by their families, & by the houses of their fathers, according to the nomber of their names, from twentie yere olde and aboue, all that went forthe to

names, man by man, euerse male from twe 35 The nomber of them also of the tribe of Manasseh was two & thirtie thousand

and two hundreth.

The number of them, I say, of the tribe 36 Of the sonnes of Beniamin by their Beniamin. generacions, by their families, & by the houses of their fathers, according to the nober of their names, fro twentie yere olde & aboue, all that wet forthe to waire:

The number of them also of the tribe of Beniamin was five and thirtie thou-

fand and foure hundreth.

38 Of the sonnes of | Dan by their genera Dan cions, by their families, & by the houses of their fathers, according to the nomber of their names, from twentie yere olde & aboue, all that went forthe to warre:

The number of them also of the tribe of Dan was threscore and two thousand

and seuen hundreth.

40 Of the sonnes of Asher by their ge- lasher. neraciós, by then families, & by the houfes of their fathers, according to the nobei of their names, from twentie yere olde and aboue, all that went forthe to warre:

p.iiii.

to the vie of

The ordre of the tentes. Nombers.

4 The number of them also of the tribe of Asher was one and fourtie thousand and 46 And all they were in nober six hudreth fiue hundreth.

Naphtali

- generacions, by their families, & by the houses of their fathers" according to the 48 nomber of their names, from twentie yere olde and aboue; all that went to the warre. 49 Onely thou shalt not nomber the tibe
- 43 The number of them also of the tribe of Naphtalí, was thre and fiftie thousand, & foure hundreth.

- 107,fal courte 44 These are the "summes which Moses,& Aarón nombred, and the Princes of Israél:the twelue men, which were euerie one for the house of their fathers.
 - 45 So this was all the summe of the sonnes of Lirael, by the houses of their fathers, from twentie yere olde and aboue, all that wet

to the warre in Ifraél,

- & thre thousand, five hundreth and liftie.
- 42 Of the childre of Naphtali, by their 47 But the Leuites, after the tribes of their fathers were not nombred among s them. g Which were warners, but

For the Lord had spoken vnto Moses, were appointed and faid,

of Leui, nether take the summe of them among the children of Israél:

50 But thou shalt appoint the Leuites 0uer the Tabernacle of the Testimonie, and oner all the instruments thereof, and ouer all things that belong to it: they shal beate the Tabernacle, and all the inftruments thereof, and shal minister in it, and shal" dwel round about the Taber-"Ebr campenacle.

THE FIGURE OF THE TABERNACLE ERECTED, AND OF THE TENTES PITCHED ROVNDE ABOVT IT.



A B The legth of the court of an hus drethcubites on the Southe fide, which in this figure is called midi . in the w pillers of five cubs
tes high to § weere ried § curraines,
to flut and close
vp § court: § North
fide called Septentrion was all alike. C D The Weffs-de called Occident, was fiftie cubites broad, wherein weke height with the other , whereunto were fastened the curtaines to close that fide The Eaftfide also called Ori-ent was fiftie cubites broad A B

Thus the court was fiftie cubites longer then it was broad Thei entred broad Thei entred mot the court on § Eastfide and before the gate was an hanging of twentie cubites long. F G fa canad on four pil. ftened on foure pillers, and on the fi-des thereof to make it close, were cur taines of fiftene cubites long, E F & G H.which on enerie fide were fastened on thre pillers, as ly declareth.

The ordre of the tentes. Nombers.

51 And when the Tabernacle goeth forthe, the Leuites shal take it downe : and when the Tabernacle is to be pitched, the Le- 13 And his hoste, and the nomber of them, uites shal set it vp: for the h stranger that a Whofoever spot of the cometh neie, shal be slaine.

52 Also the children of Israel shal pitch their tents, euerie man in his campe, and their armies.

53 But the Leuites shal pitch round about the Tabernacle of the Testimonie, lest 16 All the nomber of the campe of Reuvengeance 1 come vpon the Congregacion of the children of Isiael, & the Leuites shal take the charge of the Tabernacle of the Testimonie.

to all that the Lord had commanded Mofés:so didthei.

CHAP. II.

2 The ordre of the tents, and the names of the captaines of the Israelites.

Nd the Lord spake vnto Moses, & 18 A to Aarón, saying,

ne tribes were foure princi-pal standerds, to that eucrie had their standerd.

i By not hauing due re-gard to § Ta-bernacle of

she Lord.

n the twel- 2 a Euerie man of the childre of Israel shal campe by his standerd, and under the ensigne of their fathers house: farre of about the Tabernacle of the Congregació shal 19 And his hoste and the nomber of them Rahels chilthei pitch.

3 On the Eastlide towarde the rising of the 20 funne, shal thei of the standerd of the hoste of Iudah pitch according to their armies: & Nahshon the sonne of Amminadáb shalbe" captaine of the sonnes of 21 And his hoste and the nomber of them Iudáh.

4 And his hoste and the number of them were seuenty and soure thousand and six 22 And the tribe of Beniamin, & the caphundieth.

b Iudáh, Illa- 5 lun the fones of Leah were of the first ftaderd.

Next vnto him shal thei of the tribe b of Issachar pitch, and Nethaneél the sonne 23 And his hoste, and the nomber of them of Zuar shalbe the captaine of the sonnes of Islachár:

6 And his hoste, and the nomber thereof 24 All the nomber of the campe of Ephráwere foure and fiftie thousand, and foure

7 Then the tribe of Zebulún, and Eliáb the sonne of Helon, captaine ouer the sonnes 25 of Zebulún:

8 And his hoste, and the number thereof feuen and fiftie thousand and foure hun-

The whole nomber of the choste of Iuc Of them & 9 were cotemed dáh are an hundieth foure score and six under that nathousand, & foure hundreth according to their armies: thei shal first set forthe.

10 On the Southside shalbe the städerd of the hoste dof Reuben according to their armies, & the captaine ouer the sonnes of 28 Reubén shalbe Elizur the sonne of She-

fix and fourtie thousand & fiue hundreth.

12 And by him shal the tribe of. Simcon pitch, and the captaine over the sonnes of 30 And his hoste & the nomber of them

Simeón shalbe Shelumiél the sonne of Zurishaddái:

nine and fiftie thousand & thre hundreth.

14 And the tribe of Gad, and the captaine ouer the sonnes of Gad shalbe Eliasaph the fonne of Deuél:

Or, Revel.

and all indif-

euerie man under his städerd throughout 15 And his hoste and the nomber of them were fine and fourtie thousand, six hudreth and fiftie.

> bén were an hundreth and one and fiftie thousand, & foure hundreth and fiftie according to their armies, and thei shal set forthe in the seconde place.

54 So the children of Israel did according 17 Then the Tabernacle of the Congregacion shal go wul, the hoste of y Leuites, in the e middes of the campe as thei haue e Becaule it pitched, so shal thei go forwarde, euerie qual diffance man in his ordre according to their stan- from echeone, derds.

If The staderd of the cape of Ephraim recours theshalbe toward the Weit according to their f Because Earmies: and the captaine ouer the fonnes phraim & Manaffen fuppliof Ephiaim shalbe Elishama the sonne of ed y place of Loseph their father, their father, their a-

were fourtie thousand and five hundreth. dren: so thei &

And by him shalbe the tribe of Manaf- Beniamin maféh, and the captaine ouer the sonnes of standerd. Manasséh shalbe Gamliél the sonne of Pedahzúr:

were two & thirtie thousand & two hun-

taine ouer the fonnes of Beniamin shalbe Abidánthe fonne of Gideoní:

were five and thirtie thousand and foure hundreth.

im were an hundreth and eight thousand and one hundreth according to their armies, and thei shal go in the third place.

The standard of the hoste of 8 Dan g Dan & Naph Shalbe toward the North according to of Bilha Raels their armies: and the captaine ouer the Afhérene son children of Dan shalbe Ahiézer the sonne of zilpáh make § south their armies: and the captaine ouer the maid . with of Ammishaddái:

26 And his hofte and the nomber of them were two & thre score thousand and seuen hundreth.

27 And by him shal y tribe of Asher pitch, and the captaine ouer the sonnes of Ashér shalbe Pagiél the sonne of Ocrán.

And his hofte and the number of them were one and fourtie thousand and fine hundreth:

the seconde ra And his hoste, and the nomber thereof 29 The the tribe of Naphtalí, & the cap
and were of deur.

The seconde rate of the second rate of Naphtalí, & the cap
and the second rate of Naphtalí, & the cap
and the second rate of Naphtalí, & the cap
and the second rate of Naphtalí, & the captaine ouer the children of Naphtalí shal-

flanderd.

be Ahirá the sonne of Enán:

Or,printe.

á Reubén and Simeon y fon-nes of Leáh,& Gad the fonne of Zilpah her

q.1,

The ordre of the tentes. Nombers.

31 All the nomber of the hoste of Dan was an hundreth and seuen and fiftie thousand and fix hundreth: thei shal go hinmoste with their standerds.

h Which were 32 of twentie ve ses and about

1 For vader emerie one of

the foure pri-cipal staderds

were diuers

fignes to kepe enerie bande

in ordes.

- These are the h summes of the childie of Israel by the houses of their fathers, all the nomber of the holte, according to their armies, fix hundreth and thie thoufand fiue hundreth and fiftie.
- 33 But the Leuites were not nombred amog 14 the children of Israel, as the Lord had commanded Mosés.
- 34 And the child:en of Israel did according to all that the Lord had commanded Molés: so thei pitched according to their one with his families, according to the houses of their fathers.

CHAP. III.

The charge and office of the Leuites. 12 35. Why the Lord separated the Leustes for him self. 16 Their nomber, families and captames. 40 The firstborne of Ifrael is redemed by the Leuites. 47 The overplus is redemed by money.

Or,families I & kinreds

Hese also were the a generacions of 19 Aarón & Mofés, in the day that the Lord spake with Moses in mount Sinái.

Aaión, * Nadáb the firstboine, & Abihú, Eleazár, and Ithamár.

3 These are the names of the sonnes of Aarón the anointed Priests, whome Moses did * confectate to minister in the Priests of-

Exod. 27,3.

Exod 6,23.

Leui 10,1. chap 26,61. J.chro 24,2 b Or, before the Altar. Leus. 9,24

c Whiles their father lined

d Offer them 6 for the vie of the Tabernacle.

e Which appertended to y executing of y hie Priests coof the people. & to the feruice of the Ta bernacle.

Sanctuarie in ferior vies of the fame g Anie that welde minia Leuite.

· fight of Aarontheir father. The the Lord spake vnto Mosés, saying, 24 Bring the tribe of Leui, and d set them before Aaron the Priest that thei may ser-

the Lord, when thei offred * strange fire

before the Lord in the wildernes of Si-

nái, and had no children: but Eleazár and

And take the charge with him, even the charge of the whole Congregacion before the Tabernacle of the Congregacion to do the serusce of the Tabernacle. the ouer fight 8 Thei shal also kepe all the instrumets of have the charge of the children of Isiael to do the service of the Tabernacle.

f Aarons son- 9 And thou shalt give the Leuites vnto Anes the Priests served in the aron & to his f sonnes: for thei ate given him frely from among the children of If- 27

praying for y people & of-fring facrifice; raél. Traél. And thou shalt appoint Aarón and his used for the in-formes to execute their Priests office; and sonnes to execute their Priests office: and the s stranger that commeth nere, shal be flaine.

ther, not being it Also the Lord spake vnto Moses, sayıng,

were thie and fiftie thousand and foure 12 Beholde, I haue eue taken y Leuites fro among the children of Israel for all the fi: ftborne, that openeth the matrice amog the children of Israel, & the Leuites shalbe mine.

Because all the firstborne are mine : for the same day, that I sinote all the firstborne in the land of Egypt, * I sanctified vn- Exod 13.1. to me all the firstboine in Israel, bothe 6 34,19. man and beaft:mine thei shalbe: I am the chap 8, 16.

luk:2,23.

Moreouer the Lord spake vnto Moses in the wildernes of Sinái, saying,

15 Nomber the children of Leui after the houses of their fathers, in their families: querie male from a moneth olde & aboue shalt thou nomber.

Estanderds, and so the iouineyed everie 16 *Then Moses nombred them according Exed. 6,17. to the worde of the Lord, as he was com-chap 26 57manded.

17 And these were the sonnes of Leus by 623.6. their names, * Gershon, and Kohath, and Gen 46,12.

18 Also these are the names of the sonnes of Geishonby their families: Libní and Shimeí.

The sonnes also of Koháth by their families: Amrám, and Izehár, Hebrón, and

2 So these are the names of the sonnes of 20 And the sonnes of Merari by their families: Mahlí and Mushí. These are the families of Leuí, according to the houses of their fathers.

Of Gershon came the familie of the Librates & the familie of the Shameates: these are the families of the Gershonites.

* And Nadáb and Abihú dyed b before 22 The summe whereof h after the nober h Onelie noof all the males from a moneth olde and bring the maaboue) was counted seuen thousand and fine hundreth.

Ithamar serued in the Priests office in the 23 The families of the Geishonites shal pitch behinde § Tabernacle Westwarde.

The captaine and ancient of the hou-'0r, faiber. se of the Geishonites shalbe Eliasaph the sonne of Lael.

25 And the charge of the sonnes of Gershón in the Tabernacle of the Congregació shalbe the Tabernacle,& the pauil-1 Their charlion, the couering thereof, & the vaile of ry scourings the dore of the Tabernacle of the Con
y labernacle giegacion,

the Tabernacle of the Congregacion, & 26 And the hanging of the courte, & the vaile of the dore of the courte, which is nere the Tabernacle, and nere the Altar round about, and the cordes of it for all the feruice: thereof.

And of Kohath came the familie of the Amramites, & the familie of the Izchaiites, and the familie of the Hebronices, and the familie of the Vzzielites: these are the families of the Kohathites.

28 The nomber of all the males from a moneth olde & aboue was eight thousan I

Nombers.

k Doing eueductie in the

and fix hundreth, having the k charge of § Sanctuarie.

29 The families of the sonnes of Kohath shal pitch on the Southfide of the Taber- 44 And the Lord spake vnto Mosés, sayig,

30 The captaine and ancient of the house, and families of the Kohathites shalbe Eli-

zaphán the sonne of Vzziel:

And their charge shalbe the A: ke, and The chief 31 things within the table, and the candelsticke, and the altars, and the instruments of the Sanctuarie were committhat they minister with, and the vaile, and all that serueth thereto.

Or prince of

32 And Eleazar the sonne of Aaron the Priest shalbe chief captaine of the Leuites, having the overlight of them that haue the charge of the Sanctuarie.

33 Of Merari came the familie of the Mahlites, and the familie of the Mushites:these are the families of Mei arí.

34 And the summe of them, according to the nőber of all the males, from a moneth olde and aboue was fix thousand and two 50 hundreth.

35 The captaine and the anciet of the house of the families of Meraii shalbe Zuriel the sonne of Abihail: thei shal pitch on 51 And Mosés gaue the money of the that the Northside of the Tabernacle.

36 And in the charge & custodie of the sonnes of Merari shalbem the boardes of the Tabernacle, and the barres thercof, & his pillers,& his fockets,& all the instrumets thereof, and all that serveth thereto,

37 With the pillers of the court round about, with their sockets, and their pins & z their cordes.

38 Also on the foresront of the Taber- 2 nacle toward the East, before the Tabernacle, I say, of the Cogregacion Eastwarde shal Mosés and Aarón and his sonnes 3 pitch, having the charge of the Sanctua-11e," and the charge of the children of Ifraél: but the stranger that commet h nere, shalbe slaine.

The whole summe of the Leuites, & Mo appointemet 39 fés & Aarón nombred at the commandement of the Lora throughout their fami- 5 lies, euen all the males from a moneth olde & aboue, was two and twenties thousand.

¶And the Lord faid vnto Mofés, Nom ber all the first borne that are males amog 6 And they shal put thereon a couering did the santhe children of Ilrael, from a moneth olde and aboue, and take the nomber of their

41 And thou shalt take the Leuites to me 7 P for all the first borne of the childre of Israél(I am the Lord) and the cattel of the Leunes for all the first borne of the cattel of the children of Israél.

maded him, all the first boine of the children of Isiael.

they payed 43 And all § hrst borne males rehearsed by

name (from a moneth olde and aboue, according to their nober were two & twetie thousand, two hundreth scuentie & thre.

45 Take the Leuites for all the first borne of the children of Israel, and the cattel of the Leuites for their cattel, & the Leuites shalbe mine, (I am the Lord)

46 And for the redeming of the two hundreth seuentie and thre, which are mo the the Leuites of the first boine of the childien of Israel)

47 Thou shalt also take five shekels for euerie persone: after the weight of the Sã-Ctuarie shalt thou take it: * the shekel con- Exod 30,13. terneth twentie gerahs.

48 And y shalt give the money, wherewith chap 18,16 the odde nomber of them is redemed, vn- ezek, 41, 12. to Aarón and to his fonnes.

49 Thus Mofes toke the redempcion of them that were redemed, being mo then the Leuites:

Of the a firstborne of the children of a Otherwo Israel toke he the money: euen a thousand tie & thre, & thre hundreth thre score and fiue she kels af- were more the the Leutes. ter the shekel of the Sanctuarie.

were redemed, vnto Aarón & to his fones according to the worde of the Lord, as the Lord had commanded Moses.

CHAP. IIII.

s The offices of the Leuites, when the hoste removed 46 The nober of the thre families of Kohath, Gershon, and Merari.

Nd the Lord spake vnto Mosés, and 🔼 to Aarón,faying,

Take the summe of the sonnes of Koháth fró among the sonnes of Leui, after their families, & houses of their fathers,

Fro a thutie yere olde & aboue euen vntil a The Leukes fiftie yere olde, all that entre into the af-after femblie to do the worke in the Tabeina-forts: fift at a moneth olde cle of the Congregacion.

This shalbe the office of the sonnes of confectate to Kohath in the Tabernacle of the Cogre-at 25 yere olde whe they were gacion about the Holiest of all.

gacion about the Holicit of all.

apoitted to ferWhen the hoste remoueth, then Aaronus in y Tabernacle, & at 30

this some shal come & take downe b the yere olde to couering vaile, & shal couer the Aike of beare the burthe Testimonie therewith.

of badgers ikins, and ihal ipread vpon it a marie from Holieft of all cloth altogether of blewe silke, and put to the barres thereof:

And vpon the *table of shewe bread they the vpon theur shal spread a cloth of blowe silke, and put finders to ca the thereon the dishes, & y imens cups, & go-barres of the blets, & couerings to couer it dwith, & the uer be removed. bread shalbe thereon continually:

raci, saue for the 273, which 42 And Moses nombred, as the Lord com- 8 And they shal spread vpon them a coue- 8200d 21,300. ring of skarlet, and couer the same with a d Meaning to couering of badgers skins, and put to, the baires thereof.

That none into the Tabernacle contrarie to Gods

m The wood worke & Freft

of the inftru-

ments were co

mitted to their

charge.

o So that y first children of 1f 40 raél were mo by 273

p So that now Leutres thulde tariffi: vnto the Lord for the first borne of Ifwere mo then whome

q.ii.

Exod. 25,38.

e The Ebrewe

ment made of

two flaues or

f Which was

to burne meen

20.2.

9 Then they shal take a cloth of blewe sil- 25 They shal beare y curtaines of the Take, and couer the * candelsticke of light with his lampes and his snoffers, * and his fnoffedishes, and all the oyle vessels thereof, which they occupie about it.

13 So they shal put it, and all the instrumets thereof in a couering of badgers skins, 20

and put it vpon the barres.

worde figni-fieth an inftru II Also vpon the golden faltar they shal spreade a cloth of blewe silke, and couer it with a couering of badgers skins, & put to the barres thereof.

ferread Exod 12 And they shal take all the instruments of the ministerie wherewith they minister in 27 the Sanctuarie, and put them in a cloth of blewe silke, and couer them with a coue-1 ing of badgers skins, & put them on the barres.

g Of the burnt offring.

A That is, in folding up the things of the Sanctuarie, as

the Arke, &c.

i Before 12

be couered

13 Also they shaltake away the ashes from 28 the saltar, & spread a purple cloth vpó it,

14 And shal put vpon it all the instruments thereof, which they occupie about it: the censers, the fleshhokes & the besomes, and the basens, euenall the instruments of the 29 Thou shalt nomber the sonnes of Mealtar: & they shal spread vpo it a couering of badgers ikins, & put to the barres of it.

15 And whe Aarón & his sonnes haue made 30 From thirtie yere olde & aboue, euen vnan end of couering the h Sanctuarie, and all the instruments of the Sanctuarie, at the remouing of the hoste, afterwarde the sonnes of Koháth shal come to beare it, but they shal not 1 touche anse holy thing 31 lest thei dye. This is the charge of the sonnes of Koháth in the Tabernacle of the

Congregacion.

16 And to the office of Eleazar the sonne of Aaronthe Priest permineth the oyle for 32 And the pillers round about the court, the light, and the * swete incens and the k dailie meat offring, and the * anointing oyle, with the overlight of all the Tabernacle, and of all that therein 15, bothe in the Săctuarie & in all the instruméts thereof. 33

17 And the Lord spake vnto Moses and to

Aarón, saying,

I Committing 18 Ye shal not cut of the tribe of v families by your negli gence that the of y Kohathites from among y Leuites: not well wrapped, and fo they by tour of the they by tour of they by tour of the poly things: let Aarón and his fonmoste holy things: let Aaron and his sonnes come and appoint m them, euerie one m Skewing what part cueto his office, and to his charge.

rie man shal 20 But let them not go in, to se when the Sanctuarie is folden vp, lest they dye.

> And y Lord spake vnto Mosés, saying, 22 Take also the summe of the sonnes of 36 Gershon, euerie one by § houses of their

> fathers throughout their families: From thirtie yere olde and aboue, vntil 37 fiftie yere olde shalt thou nobre them, all that a entre into y assemblie for to do seruice in y Tabernacle of y Congregacion.

This shalbe the service of the families of the Gershonites, to serue and to beare.

bernacle,& the Tabernacle of the Cogregacion, his couering, and the couering of badgers skins, that is on hie vpon it, and vaile of the odore of the Tabernacle of which saile the Congregacion:

he Congregacion:

The curtaines also of the court, and the and the court.

vaile of the entring in of the gate of the court, P which is nere the Tabernacle & P Which court nere the altar round about, with their coi- the Taberna-des, and all the instrumentes for their fer- gregation & & uice, and all that is made for them: fo shal alter of burne they seems they ferue.

At the commandement of Aarón and his sonnes shal all the serusce of the sonnes of y Gershoutes be done, in all their charges and in all their service, & ye shall appoint them to kepe all their charges.

This is the seruice of the families of v sonnes of the Gershonstes in the Tabernacle of the Congregacion, & their watch nacle of the Congregation,

Shalbe vnder the 9 hand of Ithamar the 9 vnder the charge and charge an

rari by their families, by the houses of their fathers:

to fiftie yere olde shalt thou nober them, all that entre into the assemblie, to do the feruice of the Tabernacle of the Cogregacion.

And this is their office & charge according to all their service in the Tabernacle of the Congregacion: the * boardes of Exed. 26,15c the Tabernacle with the baires thereof,

and his pillers, and his fockets.

with their fockets and their pins, and their cordes, wall their instrumentes, euen for all then feruice, & by name ye shal reke r Ye shal mathe instruments of their office & charge. rie of all the

This is the seruice of the families of the things, w ye sonnes of Merari, according to all their charge. feruice in the Tabernacle of the Congregació vnder the had of Ithamar the fon-

ne of Aaronthe Priest.

Then Moles and Aaron and the princes of the Congregacion nombred the sonnes of § Kohathites, by their families and by the houses of their fathers,

35 Frő thirtie yere olde & aboue, euen vnto fiftie yere olde, all that entre into the afsemblie for the service of the Tabernacle of the Congregacion.

These are the numbers of the families of the Kohathites, all that serue in the Tabernacle of the Congregacion, which Mosés and Aaron did nomber according to the commandemet of the Lord by the be y minister hand of Mosés. f hand of Moses.

So the "nombers of them throughout "Els The none. their families were two thousand, seven bred of them. hundreth and fiftie.

28 Alfo

n Which weee received inthat minifired in the Taber. 24 Congregació.

Exod 30, 34. offred at morning and euc-Exod.30,23.

ching thereof perilli.

beare.

2 Which were

of competent

therein , that

15,betwene 30. End to.

38 Also the nombers of the sonnes of Gershon throughout their families and houses of their fathers,

39 From thirtie yere olde and vpward, euen vnto fiftie yere olde: all that entre into the assemblie for the service of the Ta- 8 But if the e man have no kinsman, to e if he be debernacle of the Congregacion.

40 So the nombers of them by their families, & by the houses of their fathers were two thousand six hudreth & thirtie.

41 These are the nobers of § families of § fones of Gershon: of all that + did se: uice , And euerie offring of all the 4holy things of seed to the in the Tabernacle of the Congregacion, whome Mosés & Aarón did nőber according to the commandement of the Lord.

42 The nobers also of the families of the sonnes of Meiari by their families, & by

the houses of their fathers,

fiftie yere olde: all that entre into y allemblie for the seruice of the Tabeinacle of the Congregacion.

44 So the nombers of them by their families were thie thousand, & two hundieth.

45 These are y summes of y families of the fonnes of Me. ari, whome Moses & Aaron nobred according to the commandemet 14 of the Lord, by the hand of Moses.

46 So all the nombers of the Leuites, which Moses, & Aarón, & the princes of Israel nombred, by their families & by the houfes of their fathers,

Fi o thurie ye e olde & vpward, ouen to fiftie vere oide, euerie one that came to do " his ductie, office, sciuice and charge in the Tabernacle of the Congregacion.

So the notabets of them were eight thousand fine hundreth and foure score.

According to the "comandement of § Loid by § had of Moles did Aaron nober the, euerie one according to his seruice, & 17 according to his charge. Thus were thei of that tribe nobred, as the Lord commaded * Mofés. CHAP. V.

2 The Leprous & the polluted shalbe cast forthe 6 The purging of sinne is The tryal of the suspect wife.

N dy Lord spake vnto Moses, sayig,

Commande the children of Israéi y tney*put out of the hoste euerie leper, and euerie one y hathe * an islue, & whosoeuer is defiled by * the dead.

Bothe male and female shal ye put out: out of y hoste shal ye put the, that they de file not their * tetes amog whome I dwel. And the children of Israel did so, and put thế out of v hoste, euen as v Lord had co manded Moses, so did y childre of Israel.

Speake vnto the childré of Isiaél, *Whé a man or woman shal commit anie sinne that men commit, and trasgresse against with an othe of cussing, and the Priest hainous a fast, and forsware has been the that men commit, and trasgresse against And y Lord spake vnto Moses, saying, 6 Speake vnto the childre of Isiael, *Whe b that men commit, and trafgresse against the Loid, when that persone shaltrespas,

7 Then they shal cofesse their sinne which

thei haue done, and shal restore the dommage thereof * with his principal, and put Levi 64. the fift parte of it more thereto, and shal giue it vnto him, against whome he hathe tiespassed.

whome he shulde restore the dommage, the wrong is the dommage shalbe restored to the Lord done, and also have no kinsfor the Priests vse, besides the ram of the man. atonement, whereby he shal make atonement for him.

of the childre of Israel, which they bring Lord, as fire-frutes, &c vnto the Priest, shalbe *his.

10 And euerie mans halowed things shalbe his:that is, what soeuer anie man giveth the Priest, it shalbe his.

And v Lord spake vnto Moses, saying, 43 Fro thirtie yere olde & vpward, eue vnto 12 Speake vnto the children of Israel, and fay vnto them, If anie mas e wife turne to e By breaking euil, and commit a trespas against him,

33 So that another man lie with her flefhly, playing the and it be hid fro the eies of her housbad, and kept close, and yet she be defiled, and there be no witnes against her, nether she taken with the maner,

"If he be moved with a islous minde, fo "Elir If the pla. that he is ielous ouer his wife, which is rit of ictuation me upon him. defiled, or if he haue a relous minde, so that he is ielous ouer his wife, which is no: defiled,

15 Then shal the man bring his wife to the Pricit, and bring her offring with her, the tenth parte of an Epháh of barly meale, but he shal not powie toyle vponit, nor fonely in the put incens thereon: for it is an offring of finne offring of ielousie, an offring for a remembrace, cal- relouse were ling the finne to & minde:

16 And the Priest shalbring her,& set her g Or making the since knobefore the Lord.

Then the Priest shal take h the holy wa- h Whichialio ter in an earthe vessel, and of the dust that is called the is in the floore of the Tabernacle, euen water of purithe Priest shal take it and put it into the sprinkeling, read Chap 19,

18 After, the Priest shal set the woman before the Lord, and vncouer the womans head, and put the offring of the memorial in her hands: it is the relousie offring; and the Priest shall have better and cursed wa- 1 It was so ter in his hand ter in his hand,

19 And the Priest shal charge her by an se it declared othe, and say vito the woman, If no man to be accurred haue lien with thee, nether thou hast tur- and turned to her destruction ned to vaciennes from thine houlband, be fte from this bitter and cursed water.

20 But if thou hast turned from thine housband, and so art defiled, and some man ha-

shalfay vnto the woman) The Lord make her felfe in dethee to be kaccuised, and detestable for me, the sa-

Leu 10,13.

the band of marrage, and

nether oyle nor wen, and not

effect , b

q.iii.

that had any maner or char ge in the 14-bernacle "En According 49 to the mouthe, or worde x So that Modea nor diminithea from that which y

Lord comman

ded him.

whofoever

Leuit.13.3. Leu 15,2. Leu 21,1.

out of the hofte a There were thre maner te- 4 tes, of § Lord, of § Leuttes, & of the lirae Lites

Leu 6,3.

b Comit anie faure willigly.

For ielousie.

Nombers.

* Ebritt falle.

the othe amog thy people, & § Lord cau-22 And that this curfed water mare go into

thy bowels, to cause thy belly to swel, and

fwer, Amen, Amen.

I That is, be it so, as thou wishest, as psa 41,14 deu 27, Shal wafb are writen, m to the water

€Or,perfume.

fred.

a Where the incele was of-

s Orginuscent.

23 After, the Priest shal write these curses in a boke, and shal mblot them out with the bitter water,

the curies, w 24. And shall cause the woman to drinke the bitter and cursed water, and the cur- 9 sed water, turned into bitteines, shal entre into her.

> The the Priest shal take the ielousie offring out of the womans hand, & shal shake the offring before the Lord, and offer it 10 vpon the altar.

26 And the Priest shal take an handful of the offring for a memorial thereof, and burne woman drinke the water.

27 When he hathe made her drinke the water, (if the be defiled and haue trespassed against her hous bad) then shal the cursed and her belly shal swel, and her thigh shal rott, & the woman shalbe accursed amog her people.

28 But if the woman be not defiled, but be cleane, she shal be fre and shal coceiue & 3

29 This is the lawe of ielousie, when a wife turneth fro her houl band & is defiled,

minde being ielous ouer his wife, then shal he bring the woman before y Lord, and the Priest shal do to her according to all this lawe,

The man 31 might accuse not be repro-

a Which sepa

ratedthem iel

world & dedi 3

mes from the

sated them fel

nes to God: figure was ac complished in Christ.

And the man shalbe ofre from sinne, but this woman shal beare her iniquitie.

CHAP. VI. 2 The lawe of the consecracio of the Naz arites.24The

maner to bleffe the people. Nothe Lord spake vnto Mosés, say-

Speake vnto the children of Israél, and fay vnto them, When a man or a woman doeth separate the selues to vowe a vowe 17 He shal prepare also the ram for a peace of a * Nazarite to separate him selfe vnto the Lord,

He shal absteine fro wine & strong drinke, and shal drinke no sowre wine nor so- 18 And Nazarite shal shaue the head h of All 21,24 wre drinke, nor shal drinke anie licour of grapes, nether shal eat fresh grapes nor dried.

4 As long as his abstinence endureth, shal he eat nothing y is made of the wine of y vine, nether the kernels, nor the huske.

While he is feparate by his vowe, the ra-Indg.13.1. fure shal not come vpo his head, vntil the 1 fam.J.11. dayes be out, in the which he separateth him selfe vnto the Lord, he shalbe holie,

head growe.

feethy thigh to "rott, and thy belly to swel: 6 During the time that he separateth him selfe vnto the Lord, he shal come at no b dead body:

thy thigh to rott. The the woman shal an- 7 He shal not make him selfe vncleane at nings. the death of his father, or mother, brother, or lifter: for the confectacion of his God is vpon chis head.

All the dayes of his separacion he shalbe re to growe, he signified \$\frac{1}{2}\$ holy to the Lord.

And if anie dye sodely by him, or he be- crate to God. ware, then the dhead of his confectacion d Which log shall be defiled, and he shal shaue his head gue that he in the day of his clensing: in the scuenth is dedicate to God day he shal shaue it.

And in the eight day he shallbring two turtles, or two yong pigeos to the Priest, at the dore of the Tabernacle of the Có-

gregacion.

it vpon the altar, and afterward makey in Then the Priest shal prepare the one for a lin offing, and the other for a burnt offring, & shal make an atonemet for him, because he sinned by e the dead: so shal he e By being present, where halowe his head the same day,

water, turned into bitternes, entre into her, 12 And he shall consecrate vnto the Lord f Beginning the daies of his separacion, and shal bring day, when he a lambe of a yere olde for a trespas offrig, is purified and the first s daies shalbe voy de: for his g so that he sinal begunne

confectacion was defiled.

This then is the lawe of the Nazarite: newe. When the time of his confectacion is out, he shal come to the dore of the Tabeinacle of the Congregacion,

30 Or when a man is moued with a iclous 14 And he shal bring his offring vnto the Lord, an he lambe of a yere olde without blemish for a burnt offring, and a she labe of a yere olde without blemish for a sin offring, and a ram without blemish for peace offrings,

15 And a basket of vnleauened bread, of *ca- Leu.2,18 kes of fine floure, mingled with oyle, and wafers of vnleauened bread anoited with oyle, with their meat offring, and their drinke offrings:

The which the Priest shal bring before the Lord, and make his fin offring and his burnt offring.

offring vnto the Lord, with the basket of vnleauened bread, and the Priest shal make his meat offring, and his drinke offring.

his consecració at the dore of the Taber-his vowe nacle of the Congregacion, and shal take ended. the heere of the head of his confectacion, and put it in the fire, which is under the a For the keepeace offring.

Then the Priest shal take the sode shul- Lord, might der of the ram, and an vnleauened cake not be can pro-out of the basket, & a waser vnleauened, phane place. and put them youn the hands of the Nazarite, after he hathe shaué his cosecració.

and shal let the lockes of the heere of his 20. And the Priest shall * shake them to and Exed 29,17.

c In that he

b As at buria-

the dead was.

his vowe -

re, which was

for, with the beeaft

k At the leaft

this, if he be able to offre

I That is, pray for them, Ec-

ne mere

for the Priest "besides the shaken breast, & besides the heave shulder: so afterward the Nazarite may drinke wine.

he hathe vowed, and of his offring vinto the Lord for his consecracion, k besides the vowe which he vowed, so shal he do after the lawe of his confectacion.

22 And y Lord spake vnto Mosés, saying,

23 Speake vnto Aaron and to his fonnes, faying, Thus shalye 1 blesse the children of Israel, and say vnto them,

24 The Lord bleffe thee, an kepe thee,

and be mesciful vnto thee,

26 The Lord lift vp his countenance vpon 16 An he goat for a fin offring, thee, and give thee peace.

m They shal 27 pray in my Na me for them

So they shal put my m Name vpon the children of Israel, and I wil blesse them.

2 The heades or princes of I frail offre at the fetting up of the Tabernacle, 10 And at the dedicacion of the altar. 89 God Speaketh to Moses fro the Merciseat.

Ow when Moses had finished the 19 setting up of the Tabernacle, and * anointed it and fanctified it, and all the instruments thereof, and the altar with all the "instrumets thereof, and had anointed them and fanctified them,

Or, captaines

a Like horf-

litters to ke-

pe the things, were caryed in them, from

b That is to carre timngs &

wether

Auffe su

Exod 40,18.

*Or, yEffels

2 Then the princes of Isiael, leades ouer the houses of their farmers (they were the 21 A yong bullocke, a ram, a lambe of a yeprinces of the ribes, who were out them that were nomored)offied,

fix a coueted chatets, and twelve oxentone charet for two princes, and for euerie one an oxe, and they offied them before the Tabernacle.

4 And the Lord spake vnto Moses, saying,

do the b scruice of the Tabernacle of the Congregacion, and thou shalt give them vnto the Leuites, to euerie man according vnto his office.

and gaue them vnto the Lemtes:

the sonnes of Gershon, according vnto e For their vie their office.

ue to y sonnes of Meraci according vnto their offic:, vnder the had of Ithamar the sonne of Aaron the Pricst.

But to the sonnes of Kohath he gaue none, because the charge of the Sanctuarie belonged to them, which they did beare it His offing was a filuer charger of an hu vponthar shulders.

The princes also offied in the e dedicacion for the altar in the day that it was anointed: then the princes offred their offring before the altar.

fio before the Lord: this is an holy thing in And & Lord faid vnto Moles, One prince one day, and another prince another day shal offer their offring, for the dedicacion of the altar.

This is the lawe of the Naza: ite, which 12 \ So then on the first day did Nahshon I The offing the sonne of Amminadab of the tribe of of Nadalian

Iudáh offer his offring.

that that he is able to bring: according to 13 And his offring was a filuer charger of an hundreth and thirty shekels weight, 2 filuer boule of seuenty shekels after the shekel of the Sanctuarie, bothe ful of fine floure, mingled with oyle, for a * meat of- Leuit 2.

14 An incens cup of golde of ten shekels, ful

of incens,

The Lord make his face shine vpo thee, 15 A yong bullocke, a ram, a lambe of a yere olde for a burnt offring,

17 And for peace offrings, two bullockes, fiue rams, fiue he goates, & fiue lambes of a yere olde: this was the offring of Nahshon the sonne of Amminadáb.

18 The second day Nethancel, the sonne I The offing of Zuár, prince of the tribe of Islachár did

Who offred for his offring a filuer charger of an hudreth & thirty shekels weight, a filuer boule of seventy shekels after the shekel of the Sanctuarie, bothe sul offine ilo ire, mingled w oyle, foi a meat offring,

20 An incens cup of golde of ten shekels,

fui of incens,

re olde for a burnt offring,

22 An he goat for a fin offi ing,

3 And broght their off ing before y Lord, 23 And for peace offrings, two bullockes, fiue rams, fiue he goates, fiue labes of a yere olde: this was the offring of Nethaneél the sonne of Zuar.

24 The third day Eliab the sonne of He- 1 The offring lon prince of y childre of Zebulun offred. of Eliab

Take thefe of them, that they may be to 25 His offring was a filuer charger of an hundieth and thirty shek li weight, a silver boule of seuenty shekels, after the shekel of the Sanctuarie, bothe ful of fine floure, mingled with oyle, for a meat offling,

6 So Mosés toke the charets and the oxen, 26 A golden incens cup of ten shekels, ful of

Two charets and foure oxen he gaue to 27 Ayong bullocke, a ram, a lambe of a yere olde for a burnt offring,

28 An he goat for a fin offring,

8 And foure charets and eyght oxen he ga- 29 And for peace offrings, two bullockes, fine rams, fine he goates, fine lambes of a yere olde: this was the offing of Eliab the sonne of Helón.

30 The fourth day Elizur & sonne of She- The offing de úr prince of y childre of Reuben offred.

dreili and thirty shekels weight, a filuer boule of seuenty shekels, after the shekel of the Sanctuarie, bothe ful of fine floure, mingled with oyle, for a meat offring,

32 A golde inces cup of te shekels, ful of inces, q.iii.

d The holie things of the 9 be caryed vpo their faulders.

to cary with

and not dra-wen with oxe, V Chap 4,15 e That is, whe the first facrifice was offe d thereupon by Aaron, Leute-

Offrings of the princes.

Nombers.

33 A yong bullocke a ram, a lambe of a yere olde for a burns offring,

34 An he goat for a fin offring,

And for a peace offring, two bullockes, 56 A golden incens cup of ten shekels, ful of fine rams, fine he goates, and fine lambes of an yere olde: this was the offring of Elizur the sonne of Shedeur.

The offing 36 The fife day | Shelumiel the sonne of Zurishaddai, prince of the children of Si- 59 meon offred.

37 His offring was a silver charger of an hudreth and thirty shekels weight, a siluer boule of seuenty shekels, after the shekel 60 of the Sactuarie, bothe ful of fine Houre, mingled with oyle for a meat offring,

38 A golden incens cup of ten shekels ful of 61 His offring was a siluer charger of an

39 A yong bullocke, a ram, a lambe of a yere olde for a buint offring,

40 An he goat for a fin offring,

41 And for a peace offing, two bullockes, 62 fiue rams, fiue he goates, fiue labes of a yere olde: this was the offring of Shelumiel 63 the sonne of Zurishaddái.

The offring 42 of Eliafaph.

The fixt day | Eliasaph the sonne of 64 An he goat for a sin offring,

43 His offring was a filuer charger of an hundreth and thirty shekels weight, a filuer of the Sanctuarie, bothe ful of fine floure, mingled with oyle for a meat offring,

44 Agolden incens cup of tenshekels ful of 67 His offring was a silver charger of an

incens,

45 A yong bullocke, a ram, a lambe of a yere olde, for a burnt offring,

46 An he goat for a fin offring,

47 And for a peace offring, two bullocks, fine rams, fine he goates, fine lambes of a vere olde: this was the offring of Eliasaph the fonne of Deuél.

The offring 48 The seventh day Elishamá the sonne 70 An he goat for a sin offring, phráim offred.

> His offring was a filuer charger of an hudreth, & thirtie shekels weight, a siluer boule of seventie shekels, after the shekel of the Sanctuarie, bothe ful of fine floure, mingled with oyle, for a meat offring

50 Agolden incens cup of ten shekels, ful of 73 His offring was a siluer charger of an

incens,

51 A yong bullocke, a ram, a lambe of a yere olde for a burnt offring,

32 An he goat for a fin offring,

33 And for a peace offring, two bullocks, fiue rams, fiue he goates, fiue lambes of a yere olde: this was the offring of Elishamá, the sonne of Ammiúd.

- The offing 14 The eyght day offred | Gamliel the 76 An he goat for a fin offring, of Manasséh.
 - 55 His offring was a filuer charger of an hundreth & thirtie shekels weight, a filuer

boule of seuentie shekels, after the shekel of the Sactuarie, bothe ful of fine iloure, mingled with oyle for a meat offring

incens,

37 A yong bullocke, a ram, a lambe of a yere olde for a burnt offring,

58 An he goat for a fin offring,

And for a peace offring, two bullockes, fiue rams, fiue he goates, fiue lambes of a yere olde:this was the offring of Gamliél the fonne of Pedazúr.

The ninth day Abidan the some of The owner Gideoní prince of the children of Benia- of Ahidar

min offred.

hundreth and thirty shekels weight, a siluer boule of seuenty shekels, after the shekel of the Sanctuarie, bothe ful of fine floure, mingled with oyle for a meat offring,

A golden mens cup of ten shekels, ful

of incens,

A yong bullocke, a ram, a lambe of a yere olde for a burnt offring,

Deuél prince of the children of Gad of- 65 And for a peace offring two bullocks, fiue rams, fiue he goates, fiue lambes of a yere olde: this was the offring of Abidan the sonne of Gideoni.

boule of seventie shekels, after the shekel 66 The tenth day Ahiezer the sonne of The offine Ammishaddai, prince of the children of of Ahiezer.

Dan offred.

hundreth and thirty shekels weight, a filuer boule of feuenty shekels, after the shekel of the Sactuarie, bothe ful of fine floure, mingled with oyle for a meat offring,

68 A golden meens cup of ten shekels ful of

69 A yong bullocke, a ram, a lambe of a yere olde for a burnt offring,

of Ammiud prince of the children of E- 71 And for a peace offring, two bullocks, fine rams, fine he goates, fine lambes of a yere olde: this was the offring of Ahiézer the sonne of Ammishaddái.

> The eleuenth day Pagiel the sonne The offring of Ocrán, prince of the childre of Ashér phogiel, of

offred.

hundreth and thirty shekels weight, a filuer boule of seuenty shekels, after the shekel of the Sactuarie, bothe ful of fine floure,mingled with oyle for a meat offring,

74 A golden incens cup of ten shekels, ful of

75 A yong bullocke, a ram, a lambe of a yere olde for a burnt offing,

fonne of Pedazur, prince of the children 77 And for a peace offring, two bullocks, fiue rams, fiue he goates, fiue lambes of a yere olde: this was the offring of Pagiel the fonne of Ocrán.

The Leuites.

65^{135/1224}

The offring of Ahirs.

Enán, prince of the children of Naphtali offred.

79 His offring was a filuer charger of an hundreth & thirtie shek: Is weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, bothe ful of fine floure, mingled with oyle, for a meat offring,

80 A golden incens cup of tenshekels, ful of

81 A yong bullocke, a ram, a lambe of a yere olde, for a burnt offring.

81 An he goat for a sinne offring,

81 And for peace offrings two bullockes, five rams, five he goats, five lambes of a yere olde: this was the offring of Ahirá, the sonne of Enán.

f This was \$ 84 offring of the Princes, when dicate the Al-ERT.

This was the f dedicacion of the Altar by the princes of Israél, when it was anointed: twelue chargers of filuer, twelue filuer boules, twelue incens cups of golde, 9

85 Eucrie charger, conteining an hundreth & thirtie shekels of siluer, and cuerie boule seuentie: all the silver vessel conterned two thousand and soure hundreth shekels, after 10 Thou shalt bring the Leuites also before them all. the shekel of the Sanctuarie.

36 Twelue incens cups of golde ful of inces, conteining ten shekels euerie cup, after 11 the shekel of the Sanctuarie: all the golde of the incens cups was an hundreth and twentie shekels.

87 All the bullockes for the burnt offring 12 And the Leuites shal put their hands vpwere twelue bullockes, the rams twelue, the lambes of a yere olde twelue, with their meat offrings, and twelue he goats for a finne offring.

frings were foure & twentie bullockes, the rams sixtie, the he goats sixtie, the lambes of a yere olde sixtie: this was the dedica- 14 ció of the Altar, after that it was s anoin-

g By Aaron.

Sandwarie

i According as he had pro-

miled. Exod

25,12.

nacle of the Cogregacion, to speake with God, he heard the voyce of one speaking vnto him from the Merciseat, that was twene the two Cherubims, and he spake to him.

CHAP. VIII.

z The ordre of the lampes 6 The purifying and offring of the Leuites. 24 The age of the Leuites, when thes are received to service, and when thei are dimissed.

Nd the Lord spake vnto Moses, A faying,

2 Speake vnto Aaron, and say vnto him, When thou lightest the lampes, the seuen 18 lampes shal give light towarde the a forefront of the Candelsticke.

Candelflicke, 3 And Aaron did fo, lighting the lampes thereof toward the forefront of the Cadelsticke, as the Lord had commanded Mosés.

78 The twelueth day Ahina the sonne of 4 And this was the worke of the Candelsticke, enen of golde beaten out with the hammer, bothe the shaft, and the floures thereof* was beate out with the hammer: Exod as 18. b according to the paterne, which the Lord b And notifet had shewed Moses, so made he the Can-together of disher before pieces deliticke.

5 ¶Andthe Lord spake vnto Mosés, say-

6 Take the Leuites from among the children of Israél, and putifie them.

7 And thus shalt thou do vnto them, when thou purifiest them, Sprinkle water of on Ebrewe. purificacion vpon them, & let them shaue water of sin-all their slesh, and wash their clothes: so ne, because it thei shalbe cleane.

8 Then thei shaltake a yong bullocke with Chap. 19.9. his meat offring of fine floure, mingled with oyle, and another yong bullocke shalt thou take for a sinne offing.

Then thou shalt bring the Leustes before the Tabernacle of the Congregacion, and assemble d all the Congregacion of d That thou the children of Israel.

maiest do this

the Lord, & the e children of Israel shal e Meanig, cerput their hands vpon the Leuites.

And Aaron shal offer the Leustes before the whole. the Lord, as a shake offring of the childre of Israel, that thei may execute the seruice of the Lord.

on the heades of the bullockes, and make thou the one a sinne offring, & the other a burnt offring vnto the Lord, that thou maiest make an atonemet for the Leuites.

88 And all the bullockes for the peace of- 13 And thou shalt set the Leuites before Aarón and before his sonnes, and offer them as a shake offring to the Lord.

Thus thou shalt separate the Leuites from among the children of Israél, & the Leustes shalbe * mine.

Chap. 3,45. h That 15, the 89 And when Moses wet into the h Taber- 15 And afterward shal the Leuites go in, to ferue in the Tabernacle of the Congregacion, and thou shalt purifie them and

offer them, as a shake offring. vpon the Arke of the Testimonie 1 be- 16 For thei are frely given * vnto me from Chap.3.5. among the children of Israel, for f suche f That is thei as open anie wombe: for all the firstborne that are y first of the children of Israel haue I taken the

vnto me. * For all the firstborne of the children Exod 13.40 of Isiael are mine, bothe of man and of luk.2,20. beast: since the day that I smote euerie firstborne in the land of Egypt, I fancti-

19 And have given the Leutes as a gift vnto Aaron, and to his fonnes from among the children of Israel, to do the service of the g children of Israel in the Taber- g Which see nacle of the Congregacion, and to make elists shulda

fied them for my felf. And I have taken the Leuites for all the firstborne of the children of Israel,

e To that par-te which is over against § Egod.15,37

Come where y

The Passeouer.

Nombers.

h Because the rie in their

A Sache office

as was peine-ful, as to beare

I In finging pfalmes, in-grading, cou-feling and ke-ping y things, in ordre,

Exed 12.1. leni.23,5.

28,16.

deut 16:2/

Exed.12,6.

deut.16.6.

Lieute 18.

a Euen in all pointes as the Lord hathe inthat there be no plague among the children of Isiael, when the children of Israél come nere vnto h the Sanctuarie.

Leustes go in- 20 The Moses and Aaron & all the Congregacion of the children of Israel did with the Leuites, according vnto all that 8 Then Molés said vnto them, Stand stil, the Lord had commanded Moles concerning the Leuites: fo did the children of Israél vnto them.

> 21 So the Leuites were purified, and washed their clothes, & Aaion offred the as a 10 Speake vnto the children of Israel, and fhake offring before the Lord, & Aarón made an atonemet for the, to purifie the.

22 And after that, went the Leuites in to do their serusce in the Tabernacle of § Coi In their pre-fence, to ferue gregacion, before Aaron & before his ii In the fourteth day of the e seconde mo- when others fonnes: as the Lord had commanded Mofes concerning the Leuites, so thei did vnto them.

23 ¶And y Lord spake vnto Mosés, saying, 12 24 This also belongeth to the Leustes: from 11 fine and twentie yere olde and vpwarde, thei shal go in, to execute their office in gregacion.

25 And after the age of fiftie yere, thei shal ceale from executing the * office, and

thal ferue no more:

burthens and 26 But thei shal minister 1 with their bregaceo, to kepe things committed to their change, but thei shal do no seruice: thus shalt thou do vnto the Leuites touching their charges.

CHAP. IX.

a The Passeouer is commanded againe. 29 The punishment of him that kepeth not the Passeouer is The cloude conducteth the Israelites through the wildernes,

Nd the Lord spake vnto Mosés in A the wildernes of Sinái, in the first moneth of the secode yere, after thei were come out of the land of Egypt, saying, 16 2 The childre of Mrael shal also celebrate the* Passeouer at the time appointed the- 17

In the fourt eth day of this moneth at *eue, ye shal kepe it in his due season: according to a all the ordinances of it, and according to all the ceremonies thereof 18 At the "commandement of the h Lord "Bir mension h Who ta-flially kepe it. the children of Israel journesed, and at ught the what

Then Molés spake ynto the children of Israel, to celebrate the Passeouer.

And thei kept the Pallequer in the fourtenth day of the fill moneth at even in v wildernes of Sinai : according to all that the Lord had commanded Moles, so did the children of Israel.

k By touching 6 a corps, or be

And certeine men were defiled by a 20 So when the cloude abode "a fewe daies ether shear dead man, that thei might not kepe the passes, or upon the Tabernacke, thei abode in their their shear and their their shear and thei dead man, that thei might not kepe the Passeouer the same day; and thei came before Moles and before Aaron the fame

an atonement for the children of Israel, 7 And thosemen said vnto him, We are defiled by a dead man: wherefore are we kept backe that we may not coffer an of-corcelebrate fring vnto the Lord in the time thereun-the Passeouer to appointed among the children of If- day of the first

> and I wil heare what the Lord wil comande concerning you.

9' ¶And the Lord fpake vnto Mosés, say-

fay, If anie among you, or of your posteritie shalbe vncleane by the reason of a corps, or be in a long sourney, d he shall a And can not kepe the Passeouer vnto the Lord.

neth at euenthei shal kepe it: with vnlea- e so that the uened bread and sowre herbes shal thei vocleage, and thei that are eat it.

They shal leave none of it vnto the have a moneth morning, nor breake anie bone of it: ac- vnto the cording to all the ordinance of the Paf- exod 12.46. seouer shal thei kepe it.

the service of the Tabernacle of the Co- 13 But the manthat is cleane and is not in a f iouiney, and is negligent to kepe the f when \$ pat Passeouer, the same persone shalbe cut of seouer is celefrom his people: because he broght not the offring of the Lord in his due season, that man shal beare his " sinne. 40r, punishmens

thren in the Tabernacle of the Congre- 14 And if a stranger dwel among you, and of bis same. wil kepe the Paffeouer vnto the Lord, as the ordinance of the Passeouer, & as the maner thereof is, so shall he do: *ye shall ha- Exed.12.49 ue one lawe bothe for the stranger, & for him that was borne in the fame land.

> TAnd whethe Tabernacle was reared Exod 40.34. vp,a cloude couered the Tabernacle, namely, the Tabernacle of the Testimonic; & at euen the: e was vpon the Tabernacle, as the s appearance of fire vntil mor- g Like a pil-

So it was alwaie: the cloude couered it by day, & the appearance of fire by night.

And when the cloude was taken vp from the Tabernacle, then afterward the children of Israel iourneied: & in the place where the cloude abode, there the children of Israel pitched their tentes.

the commandement of the Lord thei pit- to do by the ched: as long as the cloude abode vpothe Tabernacle, they 'layestil.

19. And when the cloude taryed fin voon "Ebr, camped. the Tabernacle a long time, the children of Israel kept the watch of the Lord, & I Thei waited iourneyed not,

the Lord: for thei journeyed at the com- wombre. mandement of the Lord.

1.Car.19,3,

whe the Lord wolde figuise

22 Andi

Departing of the campe. Nombers.

Tabernacle from euen vnto the morning, yet if the cloude was taken vp in the morning, the they sourneyed: whether by day 3 So they first toke their sourney at the co parán, Chap. or by night the cloude was taken vp, then they journeyed.

22 Ot if the cloude taried two dayes or a moneth, or a yere vpon the Tabernacle, abiding thereon, the children of Israél*abode stil, and sournesed not : but when it 15 was taken vp, they iourneyed.

23 At the commandemet of the Lord they pitched, and at the commandement of the Lord they sourneyed, keping the watch of the Lord at the commandement of the Lord by the khand of Moses.

Vader the charge & go-uernement of Moies.

a Or of worke

bearen out w

the hammer.

& That is the

c Meaning the hoste of Reu-

& So that onely the Priests must blowe §

long 25 Priesthode

lasted

Lén

Exed.40,36.

CHAP. X.

The wfe of the filuer trumpettes 11 The Ifraelites departe from Sinái 14 The captaines of the hoste a-re nombred. 30 Hobáb refuseth to 30 with Mosés his 18 fonne in lawe.

Nd the Lord spake vnto Mosés, \boldsymbol{I} faying,

2 Make thee two trumpers of filuer: of an whole piece shalt thou make them, that thou maiest vse the for the assembling of 20 the Congregacion, and for the departure of the campe.

3 And whe they shall blowe with the, all the 21 Congregacion shal assemble to thee before the doie of the Tabernacle of the Cogregacion.

4 But if they blowe with one, then the princes, or heads ouer the thousands of Israél shal come vnto thee.

5 But if ye blowe an alarme, then the cape of the that pitche on the b East parte, shal go forwarde.

and they that are vader his 6 thể the holte of them y lie on the c Southfide shal marche: for they shal blowe an alarme when they remoue.

> But in assembling the Congregacion, ye shal blowe with out an alarme.

8 And the sonnes of Aaron the Priest shal d blowe the trumpets, and ye shal haue the 26 as a lawe for euer in your generacions.

And when ye go to warre in your land trumpets, fo 9 agamit v enemie that vexeth you, ye shal 27 blowe an alarme w the trupets, and ye shal be remebred before the Lord your God, and shal be saued from your enemies.

when we so Also in the day of your egladnes, and in your feast daies, and in the beginning of your monethes, ye shal also blowe the trupets" ouer your burnt sacrifices, and ouer your peace offrings, that they may be a remembrance for you before your God:I am the Lord your God.

II And in the seconde yere, in the secode moneth, and in the twentieth day of the 30 And he answered him, I wilnot go:but father, in law. moneth the cloude was taken vp from the Tabernacle of the Testimonie.

21 And thogh the cloude abode vpon the 12 And the children of Israél departed on their iourness out of y desert of Sinai, and 'or, in heping y cloude rested in the wildernes of Parán. their sourneys.

mademet of the Lord, by § had of Moses. 33,1

In the first place wet the standerd of Chap. 2.3. the hoste of the children of Iudah, according to their armies: and Nahshon the Chaps.7. sonne of Amminadáb was ouer his bade.

And ouer the bande of the tribe of the children of Islachái was Nethaneel the sonne of Zuár.

And ouer the bande of the tribe of the childien of Zebulun was Eliab the sonne of Helón.

17 When y Tabernacle was taken downe, then the sonnes of Gershon, and the sonnes of Merai í wét forwarde bearing s the s With all the Tabernacle.

appertinances

After, departed the staderd of the hoste of Reubén accordig to their aimies, & ouer his bade was Elizur y sone of Shedeur.

19 And ouer the bande of the tribe of the childre of Simeon was Shelumiel the sonne of Surishaddái.

And ouer the bande of the tribe of the children of Gad was Eliafaph the sonne of Deuél.

The Kohathites also wet forwarde and h bare the * Sanctuarie, & the former did h vpon their fet vp the Tabernacle against they came. Change

Then the standard of the hoste of the The Merarichildren of Ephraim went forwarde ac- tes and Gercording to their armies, and ouer his bade was Elishamáthe sonne of Ammiúd.

And ouer the bande of the tribe of the sonnes of Manasséh was Gamliel the sonne of Pedazúr.

If ye blowe an alarme the seconde time, 24 And ouer the bande of the tribe of the sonnes of Beniamín was Abidán the sonne of Gideoni.

25 ¶Last, v städerd of the hoste of v childre of Dan marched, * gatherig all the hoftes & Leaving noaccording to their armies: &ouer his bade ne behind nor anie of & forwas Ahiezer the sonne of Ammishaddai. mer that fain-

And ouer the bande of the tribe of the ted in y way. children of Ashér was Pagiél the sonne of Ocrán.

And ouer the bande of the tribe of the children of Naphtalí was Ahirá the sonne of Enán.

28 1 These were the removings of the chil- 1 This was & dren of Israel according to their ar- ordre of their mies, when they marched.

29 After, Mosés said vnto m Hobab the m Some thike fonne of Reuél y Midianite, the father in that Reuél, Ie-lawe of Moses, We go into the place, of w and keni were y Lord said, I wil gaue it you: Come thou all one: Kymhi faith y Reuél with vs, and we wildo thee goods for the was iethros fa Lord hathe promised good vnto Israel.

I wil departe to mine owne countrey, and to my kinred.

retoyce that God hathe remoned ame plague For, when you offer burns of-Sings

"'Ebr eves Tata

31 The hesaid, I praye thee, leaue vs not: for thou knowest our caping places in the wil dernes:therefore y maiest be"our guide.

32 And if thou go with vs, what goodnes y

Mount Si- 33 mai,or Horéb.

¶So they departed from the n mount of the Lord, thre daies journey: and the Arke of the couenant of the Lord wet before them in the thre daies iourney, to fearche out a resting place for them.

34 And the cloude of the Lord was vpon them by day, when they went out of the

35 And when the Arke went forwarde, Mo-Pfa 1.68,2. o Declare thy enemies be scatered, and let them that hamight and te thee, flee before thee.

36 And when it rested, he said, Returne, ô Lord, to the "manie thousands of Israel. 16 CHAP. XI.

MEbr to the ten eboufand show-

eemplainers Ebr it was e-

uil in the eares of the Lord.

power.

3 The people murmureth, and is punished with fire. 4 The people lusteth after slesh. 6 They lothe Manna. 11 The weake faith of Moses. 16 The Lord deuideth the burthen of Moses to seventy of the Ancientes. 31 The Lord sendeth quailes. 33 Their lust is punished.

"Ebr. as iniuft 1 the Lord heard it, therefore his wrath was kindled, and the fire of the Lord burnt among them, and * confumed the vtmost parte of the hoste.

Pfal.78,21.

Then the people cryed vnto Mosés:and when Moses prayed vnto the Lord, the fire was quenched.

Or burning.

Exod 12,38

e For a fmale

price, or good cheape.

Exed.16.31.

wild 16,20. psal.78,24.

ich 6,31. e Which is,2

white perle or precious flour. And he called y name of that place "Taberah, because the fire of the Lord burnt among them.

s Which we- 4 reof those ftra mong them, fel a lufting, and b turned gers that came away, and the children of Israél also wept out of Egypt with them. and said, Who shal give vs slesh to eat? We remember the fish which we did eat b From God

in Egypt for enaught, the cucumbers, and the pepons, and the lekes, and the onions,

and the garleke.

d For the great 6. But now our foule is dried away, we dy lust of can senothing but this MAN.

(The MAN also was as *coriader sede, & his coulour like the coulour of bdeliu.

8 The people went about and gathered it, and ground it in milles, or bet it in mor- 22 ters, and baked it in a cauldron, and made cakes of it, and the talte of it was like vnto the talte of fresh oyle.

hoste in the night, the MAN fel with it)

Then Moses heard the people wepe throughout their families, euerie man in Lord was grieuously kindled: also Moses was grieued.

n And Mosés said vnto y Lord, Wherefo-

re hast thou "vexed thy scruant? and why "or, enil sorreahaue I not founde f fauour in thy fight, for, wherein seing thou hast put the charge of all this have people vpon me?

Lord shal shewe vnto vs, the same wil we shewe vnto thee. Haue I s conceiued all this people? or s Am I their shewe vnto thee. Haue I begoiten them? that thou shuldest ne may have § fay vnto me, Cary them in thy bosome (as charge of the a nurse beareth v sucking childe) vn: o the h land, for the which thou swarest vnto h of Canana their fathers?

3 Where shulde I have flesh to give vnto all this people? for they were vnto me, saying, Giue vs flesh that we may eat.

I am not able to beare all this people alone, for it is to heavie for me.

fés said, * Rise vp, Lord, and let thine 15 Therefore if thou deale thus with me, I pray thee, if I have founde favour in thy i fight, kilme, that I beholde not my mi- i Thad rather scrie.

Then § Lord faid vnto Mosés, Gather miserie thus daily increase vnto me seuenty men of the Elders of Is-by their revnto me seuenty men of the Elders of Is- by rael, whome thou knowest, that they are bellion. the Elders of the people, & gouerners ouer them, and bring them vnto the Tabernacle of the Congregacion, and let them stand there with thee,

He the people became "murmu17 And I wil come downe, & talke with thee
rers, "it displeased the Lord: and there, and take of the Spirit, which is there, k and take of the Spirit, which is k I wil differvpon thee, and put vpon them, and they among them, as that beare the burthe of the people with I have done to thee. thee: so thou shalt not beare it alone.

18 Furthermore thou shalt say vnto the people, Be fanctified against tomorowe, 1 Prepare your and ye shal eat flesh: for you have wept felies that ye in the eares of the Lord, saying, Who shal ne. giue vs flesh to eat? for we were better in Egypt: therefore the Lord wil give you flesh, and ye shal eat.

And a nomber of a people that was a- 19 Ye shal not eat one day nor two daies, nor fiue daies, nether ten daies, nor twen-

ty daies,

20 But a whole moneth, vntil it come out at your nostrels, and be lothesome vnto you, because ye have m contemned the mor.caft him Lord, which is a among you, and have of because ye wept before him, saying, Why came we which he aphither out of Egypt?

21 And Moses said, Six hundreth thousand you who lear foremen are there of the people, o among n Who lead whome I am: & thou faieft, I wil give the uerneth you. flesh, that they may eat a moneth long.

Shal the shepe and the beues be slaine charge. for them, to finde them? ether shal all the fish of the sea be gathered together for them to suffise them?

g And when the dewe fel downe vpon the 23 And the Lord fayd vnto Mofes, Is* the 1fa 50,2 & Lords hand shortened? thou shalt se now so.s. whether my worde shal come to passe vnto thee, or no.

the dore of his tente, and the wrath of the 24 \ So Moles went out, and tolde the people the wordes of the Lord, and gathered feuenty men of the Eiders of the people, and set the round about the Tabernacle.

haue I dif-pleafed thee.

an othe to our

dyesthen to fe

poited as mo-

25 Then

Quailes.

Aarón & Marie. Nombers.

*Or fep trate 4, 41 VOH 17

and spake vnto him, and "toke of the Spirit, that was vpon him, and put it vpon the scuenty Anciet men: and when the Spirit reited vpon them, then they prophecied, 5 and did not P cease.

p From that day the Spirit of prophof prophecie

- But there remained two of the men in the hoste: the name of the one was Eldad. and the name of the other Medad, and the 6 Spirit iested vpon them, (for they were of them that were write, and went not out vnto the Tabernacle) & they prophecied in the hofte.
- 27 Then there ran a yong man, and tolde Moses, and said, Eldad and Medad do pro- 8 phecie in the hoste.

28 And Ioshúa the sonne of Nun the seruant of Mosés one of his q yong men, answered and said, My lord Mosés, r forbid them.

had cholen from his youde zeale was in the Apofles, Mar 9,38.

luk 5.4.

q Or, a yong mā whome he

- Suche blin- 29 But Mosés said vnto him, Enuyest thou for my sake? yea, wolde God that all the 10 Also the cloude departed from the f Ta- f Fro the dore Lords people were Prophetes, & that the Lord wolde put his Spirit vpon them.
 - 30 And Mofés returned into the hoste, he and the Elders of Israél.

Exod 16,13. p[al.78,26.

? Of Homer read Leui 27,

as Exod 8,14

Pfal.78,31.

Or, granes of last.

audg 15,15

- Then there went forthe a winde from the Lord, and * broght quailes from the Sea, and let them fall vpon the campe, a daies tourney on this side, & a dates tour- 12 ney on the other side, round about the hoste, and they were about two cubites aboue the earth.
- 32 Then the people atose, all that day, and thered the quailes: he that gathered the least, gathered ten f Homers ful, and they fpred them abroade for their vie round 16 alfo it figni fieth an heape, about the hoste.

tethe, before it was chewed, eue the wrath of the Lord was kindled against the people, and the Lord * smote the people with an exceading great plague.

34 So the name of the place was called, Kibroth-hattaauah: for there they buryed the people that fel a luiting.

35 Fro Kibroth-hattaauah the people toke their journey to Hazeroth, and abode at Hazeroth.

CHAP. XII.

2 Aarón and Miriám grudge against Moses 10 Miriam is striken with leprosie, and healed at the prayer 3 of Moses.

Fterward Miriam and Aaron spake A against Mosés, because of the womã of Ethiopia whome he had maried (for he had maried a a woman of Ethiopia) Scripture co- 2 And they faid, What hathe the Loid spoken but onely by Moses hathe he not spoken also by vs-and the Lord heard this.

boue all the men that were vpon the earth)

25 The the Lord came downe in a cloude, 4 And by and by the Lord said vnto Moses, & vnto Aarón, & vnto Miriám, Come out ve thre vnto the Tabernacle of the Congregacion: and they thie came for the.

Then the Lord came downe in the piller of the cloude, and stode in the dore of the Tabernacle, & called Aaron and Miriam, and they bothe came forthe.

And he faid, Heare now my wordes, If there be a Prophet of the Lord among you, I wilbe knowen to him by a e vision, e These were wil speake vnto him by dreame.

My seruat Mosés is not so, who is faithful in dall mine house.

Vnto him wil I speake *mouth to mouth, church and by vision,& not in daike wordes, but Exod. 33,11. he eshal se y similitude of y Lord. where- e So farre as fore then were ye not afraied to speake a- able to comgainst my seruant, euen against Moses?

9 Thus the Lord was very angry with the, backe partes, and departed.

bernacle: & beholde, Missam was leprous of the Tabernacle. like fnowe: and Aarón loked vpő Miriám, and beholde, she was leprous.

11 Then Aai on faid vnto Mofés, Alas, my Lord, I beseche thee, lay not the sinne vpo vs, which we have foolishly committed &

wherein we have finned.

Let her not, I pray thee, be as one sdead, g As a childe of whome the flesh is halfe consumed, whe out of his mo he commeth out of his mothers wombe. thers belly having

The Moses cryed unto the Lord, saying, as it were but O God, I beseche thee, heale her now.

all the night, and all the next day and ga- 14 And the Lord faid vnto Mosés, If her father had hipit in her face, shulde she not his difhaue bene ashamed seuen dayes let her be pleasure *shut out of the hoste seuen dayes, & af- Leu 13.46. ter she shal be received.

33 While the slesh was yet betwene their 15 So Miriam was shut out of the hoste seuen dayes, and the people remoued not, til Miriam was broght in againe.

> CHAP. XIII.

4 Certaine men are fent to fearche the land of Candan. 24 They bring of the frute of the land 31 Caleb comforteth the people against the discouraging of the o-

Hen afterward the people remoued from Hazeróth,& pitched in the wildeines of a Paran.

2 ¶And the Lord spake vnto Moses, say-

b Sed thou men out to search the land of b After \$ peo Canaan which I give vnto the children ple had requi of Israél:of euerie tribe of their fatheis ses, as it is thal ye fend a man, suche as are all rulers a
Deu 1,22, then

y Loid spake
to Moss so mong them.

4 The Moses sent them out of the wildernes of Parán at the commandement of y Lord: all those men were "heades of the "or, rairs children of Isiael.

3 (But Mosés was a very *b meke man, a- 5 Also their names are these : of the tribe of Reuben, Shaniua the sonne of Zaccur:

the two ordinarie meanes.

d In all Ifraél

prehende, & he calleth his

That is, in Rithmá, w was in Parán, Chap 33,18

Or,marmared a Zipporáh was a Midiani- 1 te, and because Midian bor-dered on Ethiopia, it is fomerune in the prehended vnder this name Eccle 45,4. b And so bare we their grad gigs, although he knewe the

Pr. Inlhis.

- 6 Of the tribe of Simeon, Shaphat the son-
- 7 Of the tribe of Iudáh, Caléb the sonne of Iephunnéh:
- 8 Of the tribe of Islachar, Igal the sonne of Ioséph:

9 Of the tribe of Ephraim, "Oshéa the fonne of Nun:

to Of the tribe of Beniamin, Paki the sonne of Raphu:

n Of the tribe of Zebulun, Gaddiel the fonne of Sodí:

12 Of the tribe of Ioféph, to wit, of the tribe of Manasseh, Gaddi the sonne of Susi:

3 Of the tribe of Dan, Ammiél the sonne of Gemalli:

14 Of the tribe of Asher, Sethur the sonne 31 of Michael:

15 Of the tribe of Naphtalí, Nabbí the sonne of Vophsi:

16 Of the tribe of Gad, Geuel the sonne 32 But the men, that went vp with him, of Machi.

nomber were twelue,accorewelue tribes

Or, high coun-

srey

- Which in 17 These are the names of the eme, which Moles sent to spie out the land; and Moles called the name of Oshea the sonne of Nun Ichofhúa.
 - 18 So Mosés sent them to spie out the land of Canáan, and faid vnto the, Go vp this way toward the South, and go.vp into the mountaines,

people that dwel therem, whether they be strong or weake, ether few or many,

20 Also what the land 25 that they dwel in, whether it be d good or bad: and what cid Plentiful or ties they be, that they dwel in, whether they dwel in tentes, or in walled townes:

m And what the land s: whether it be fat or leane, whether there be trees therein, or not. And be of good courage, and bring of the frute of the land (for then was the time of the first ripe grapes)

land, from the wildernes of * Zin vnto

Rehób, to go to Hamáth,

23 And thei asceded toward the South, and came vnto Hebrón, where were Ahimán, Sheshai and Talmai, the sonnes of f Anák. And s Hebrón was buylt seuen yere 3 before Zoán in Egypt.

reof: also A- 24 brahám, Sará, *The they came to the river of Eshcol, and cut downe thence a branche with one clustre of grapes, and they bare it vpon a barre betwene two, and broght of the po- 4

megranates and of the figges. That place was called the river Eshcol because of the clustre of grapes, which 5 the children of Israél cut downe thence.

26 Then after fourty daies they turned againe from fearthing of the land.

And they went and came to Moses and to Aaron& vnto all the Cogregacion of: the children of Israél, in the wildernes of

h Parán, to Kadesh, and broght to them, h Called also and to all the Congregacion tidings, and Kadeth-being

shewed them the frute of the land. 28 And they tolde him, and faid, We came i That is, Mo-

vnto the land whether thou hast sente vs, ses & furely it floweth with * milke & honie: Exed. 33.3. and here is of the frute of it.

29 Neuertheles the people be ftrong that dwel in the land, and the cities are walled and exceading great: and moreover, we fawethe k fonnes of Anákthere.

30 The Amalekites dwel in y Southecou- that, and Taltrey, and the Hittites, and the Iebusites, Caleb sewe afterward. and the Amorites dwel in the moutaines, and the Canaanates dwel by the Sea and by the coste of Iorden.

k Ahiman, She

Then Caleb stilled the people before or, marmuring Moses, & said, Let vs go vp atonce, and against Magic. possesse it: for vndoutedly we shal ouercome it.

faid, We be not able to go vp against the people: for they are stronger then we.

So they broght up an euil reporte of the lad which they had fearched for the children of Israél, saying, The land which we have gone through to searche it out, is a land that leateth vp the inhabitants the- 1 The gyants reof: for all the people that we sawe in it, were so cruel are men of great stature.

led & killed

19 And confider the land what it is, and the 34 For there we sawe gyates, the sonnes of one another, and those that Anák, which come of the gyantes, so that we came to themsemed in our fight like greshoppers: and fo we were in their fight.

CHAP. XIIII.

2 The people murmure against Moses 10 They wolde haue stoned Caleb and Ioshua 13 Moses pacifieth God by his pracer 45 The people that wolde entre into the land, contrarie to Gods wil, are flaine.

⊣Hen all the Congregacion lifted vp their voice, and cryed; and a the peo- a such as weple wept that night,

22 So they went vp, & searched out the 2 And all the children of Israel murmu- the ten spies. red against Mosés and Aarón: and the whole affemblie faid vnto them, Wolde God we had dyed in the land of Egypt, or in this wildernes: wolde: God we were

> Wherefore now hathe y Lord broght vs into this lad to fall vpon the sworde?our wines, and our children shal be b a praye: 5 To our enewere it not better for ys to returne into mies the Ca-Egypt?

dead.

And they faid one to another, Let vs make a captame and returne into E-

gypt.

Then Mosés and Aaron sel on their fa- e Lameting § ces before all the assemblie of the Con- people & pray ing for them. gregacion of the children of Israel.

*And Ioshúa the sonne of Nun, and Ca- Ecde 46,9. leb the sonne of Iephanneh rwo of them 1. mac. 2.56. that searched the land, derent their clo- dering their

re affrased at

blafphemie.

kob were bu-Deu.1,24.

& Which was

in the wilder-nes of Paran.

f Which we-

re a kinde of

g Declaring \$

Izbák & Iaa-

Or, the valley 25

And

7 And spake vnto all the assemblie of the children of Isiael, saying, The land which 22 For all those men which have sene my we walked through to fearche it, is a very good land.

3 If the Lord loue vs, he wil bring vs into this land, and give it vs, which is a land that floweth with milke and honie.

9 But rebel not ye against the Lord, nether seare ye the people of the land: for departed from them, and the Lord is with vs, feare them not.

condition of Gods caufe.to be perfecuted of the multitude.

eWe shal cafely ouercome

them

f This is the 10 And all the multitude faid, f Stone the with stones: but the glorie of the Lord appeared in the Tabernacle of the Congregacion, before all the children of II-

> u And the Lord said vnto Moses, How long wil this people prouoke me, and how the fignes which I have shewed among

12 I wil smite them with the pestilence and destroy them, and wil make thee a greaternacion and mightier then they.

Exod 13,22.

the Egyptians shal heare it, (for thou bloghtest this people by thy power from among them)

14 Then they shal say to the inhabitants of this land, (for they have heard that thou, Lord, art amog this people, & that thou, "Ebr eye socye. Lord, ait sene "face to face, and that thy cloude standeth ouer them, and that thou 30

* goest before them by day time in a pillei of a cloude, and in a piller of fire by

That thou wilt kil this people as sone So that none 15 thal escape. the fame of thee, shal thus say,

Deut 9,28. 16 Because the Lord was not *able to bring this people into the land, which he swathem in the wildernes.

of my Lord be great, according as thou haft spoken, saying,

Exod 34.6. psal 103,8. Psal 142,2.

Exod 20,5.

Ø 34.7.

The Lord 1s * flowe to angre, and of cent, & * visiting the wickednes of the fathers vpon the children, in the third and fourth generacion:

19 Be merciful, I befeche thee, vnto the iniquitie of this people, according to 35 I the Lord haue faid, Certeinely I wildo thy great mercy, and as thou haft forgiuen this people from Egypt, euen vntil

h In that he 20 And the Lord faid, I have for given hit, defired not according to the request according to thy request.

But left their 21 Notwithstanding, as I liue, all the earth certemeto en shalbe filled with the glorie of the

glorie, and my miracles which I did in Egypt, and in the wildernes, & haue tepted me this i ten times, and have not obeied i That is, for

23 Certeinely thei shal not se the land, whercof I sware vnto their fathers: nether fhal anie that prouoke me, fe it.

they are but e bread foi vs: their shielde is 24 But my seruant * Caléb, because he 10sh.14.6. had another & spirit, & hathe followed me k A meke and stil, euen him wil I bring into the land, and not rebel whether he went, and his fede shal inhe-lious.

> 25 Now the Amalekites and the Canaanites 1 1 emaine in the valley: wherefore tur-1 And lie in ne backe tomorowe, and get you into waytefor you. the mwildernes, by the way of the red m For I wil

long wil it be, yer they beleue me, for all 26 After, the Lord spake vitto Moses and to Aarón, faying,

27 *How long shal I suffre this wicked mul- Pfal 106,26. titude to murmure against me > I have heard the murmurings of the childie of Israél, which they murmure against me.

Ezod. 32.12 13 But Mosés said vnto the Lord, * When 28 Telthem, As * I line (saieth the Lord) Chap. 26.65. I wil furely do vnto you, eucn as ye haue & 32 10. spoken in mine cares.

29 Your carkeises shalfall in this wildernes, & all you that were counted through Deut.1,35. all your nombers, from twentie yere olde and aboue; which have murmured against

Ye shal not douteles come into the lad, for the which I * lifted vp mine hand, to Gen. 14.22. make you dwel therein, saue Caléb the fonne of Iephunnéh, and Ioshúa the sonne of Nun.

man: so the heathen which have heard 31 But your children, (which ye said shulde be a praye) them wil I bring in, and they shal know the land which ye have refu-

re vnto them, therefore hathe he slaine 32 But euen your carkeises shal fall in this wildernes.

And now, I besche thee, let the power 33 And your children shaln wander in the n The worde wildernes, fourtze yeies, & shai beare your mepherdes, or owhoredomes, vntil your carkeises be wa-to wander liited in the wildernes.

tie dayes, * euerie day for a yeie, shal ye Ezek. 4.6. beare your iniquitie, for * fourtie ye- Pfal os.10. res, and yer shal fele my breache of p10-p Whether my

> so to all this wicked companie, that are gathered together against me : for in this wildernes they shalbe consumed, and there they shal dye.

> 36. And the men which Moses had sent to fearche the land (which, when they came againe, made all the people to mur-

vpon the land)

Eué those men that did bring vp that vile flander upon the lad, "shal dye by a plague before the:Lord.

.38 But Ioshúa the sonne of Nunsand Caléb the some of Lephunneh, of those me that 9 went to fearche the land, shalline.

39 Then Mofés tolde these sayings vnto all the children of Israel, and the people 10 And thou shalt bring for a drike offring forowed greatly. &

Deu.1.41 .

1. Cor.10,10.

ebr.3,10.

sude.s.

4011 * And thei molelypearely in the morning, and garahem vp into the top of the mountaine, saying, Lo, we be ready, to gove to the place which the Lord hathe 12 According to the number dihat ye pre- d Euerie fapromised for we baue 4: simed.

q They cofel-ie they finned by rebelling 4r But Moles fand, Wherefore transgreffe against God, but confider ye thus the commandement of the Lord? if it wil not so come wel to passe. not they offeded in goig vp without Gods 42 Go not vp (forthe Lord is not among commademét.

> enemies. 43 For the Amalekites and the : Canaanites are there; before you, and ye that fall by v sworde; for in as muche as ye are turned awaie from the Lord, the Lord also wil not be with your ...

r. They colde 44 not be stated by anie mea-

Deut.1,44.

Yet they prefumed robstinatly to go vp to the top of the mountaine: butthe Arke of the couenant of the Lord, and Moses departed not out of the campe.

Then the Amalekites and the Canaanites, which dwelt in that mountaine, came downe and smote them, *and consumed them vnto Hormáh.

CHAP. X V. I The offrings which the Ifraelites shulde offer whe they came into the land of Canaan 32 The punishement of him that brake the Sabbath.

Nd the Lord spake vnto Moses, say-A ing,

Leu.23,10. a Into the lad of Canaan.

Leu.22,21. Or, feparate 2 Speake vnto the children of Israel, and lay vnto them, When ye be come into § a land of your habitacions, which I give vnto you,

And wil make an offring by fire wnto the Lord, a burnt offrig or a facrifice * to fulfil a vowe, or a fre offring, or in your feaites, to make a * swete sauour vnto y Lord of the heard, or of the flocke,

Exed. 29,18. Leua,i.

b Read Exed.

4 Then* let him that offereth his offring vnto the Lord, bring a meat offring of a tenth deale of fine floure, mingled with § fourth parte of an b Hin of oyle.

29,40.

5 Alfo thou Thalt prepare the fourthe parte of an Hin of wine to be powred on a lambe, appointed for the burnt offring or anie offring.

6 And for a ram, thou shalt for a meat offring, prepare two teth deales of fine floure, mingled with the third parte of an Hin of oyle.

mure against him, and broght vp a stander 7 And for a drinke offring, thou shalt of the licour fer the third parte of an Hin of wine, for because it was

And whe thou preparest a bullocke for a offred.

burnt offring, or for a seriffer to offred. vowe or a peace offring to the Lord, The let him offer with y bullocke a meat

offring of "thre teth deales of fine floure, "Or, thre omers. mingled with halfe an Hin of oyle.

halfe an Hin of wine; for an offring made by fire of a swete sauour vnto the Lord.

ir Thus that it be done for a bullocke, or for a ram or for a lambe, or for a kid.

pase offer, so shal ye do to euerie one ac-stes mit have cording to their nomber.

All that are borne of the courrey, that do offring, accorthelethings thus, to offer an offring made proportion by fire of fwete fauour vnto the Lord.

you) lest ye be overthrowen before your 14 And if a stranger solourne with you, or who foeuer be among you in your generacions, and wil make an offring by fire of a fwete fauour vnto the Bord, as ye do, lo he shal do.

> 15 *One ordinance shalbe bothe for you of Exed 12,49 the Congregacion, and also for the stran-chap. 9.14. ger that dwelleth with you, even an ordinance for euer in your generacios: as you are, so shal the stranger be before the Lord.

16 One lawe and one maner shal serue bothe for you & for the strager that soiourneth with you.

17 And the Lord spake vnto Moses, sayig, 18 Spéake vnto the children of Israél, and fay vinto them. When ye be come into y land, to the which I bring you,

ig And when ye shal eat of the bread of the lad, ye shal offer an heaue offring vnto the Lord.

Ye shal offer vp a cake of the first of your e dowe for an heave offring : * as the Which is heave offring of the barne, so ye shallift first come ye

21 Of the first of your dowe ye shal gine vnto v Lord an heaue offring in your ge-

And if ye have erred, & not observed f As by one all these comandementes, which the Lord rance, read that the Lord rance, read the 42. hathe spoken vnto Mosés,

23 Enen all that the Lord hathe commaded your by the hand of Moles, from the first day that the Lord commanded Moses, & henceforward among your generacions. Broader

24 And if so be that oght be committed ignoratly of the s Cogregacion, then all some read, the Cogregacion shal give a bullocke for of the Cogrea burnt offing, for a swete sauour vnto gaeis that is hid the Lord, with the meat offring & drinke from the Cooffring thereto, according to the maner, Leu. 4.1. and an he goat for a fin offring.

fring & drinke

Leu.23,14.

25 And

25 And the Priest shal make an atonement for all the Congregacion of the children of Israel, and it shalbe forgiuen them: for it is ignorance: and thei shal bring their offring for an offring made by fire vnto the Lord, and their sinne offring before the Lord for their ignorance.

26 Then it shalbe forgiuen all the Cogregacion of the children of Israel, and the It; anger that dwelleth among them: for

all the people were in ignorance.

Lexi. 4. 27.

27 T*But if anie one persone sinne through ignorance, then he shal bring a she goat of a yere olde for a finne offring.

28 And the Piiest shal make an atonement by 1gno: āce before the Lord, to make reconciliacion for him: & it shalbe forgiuen

39 He that is borne among the children of Israel, and the stranger that dwelleth amóg them, shal haue bothe one lawe, who

fo doeth finne by ignorance.

Eur.with an 30 brebud: that m,in cotemps of Ged

¶But the persone that doeth oght" prefumptuously, whether he be boine in the land, or a stranger, the same blasphemeth the Lord: therefore that persone shalbe

cut of from among his people,

Because he hathe dispised the worde of the Lord, and hathe broken his comman.

And spake to Korah & vnto all his comwicked reason wicked reason with the control of the Lord. Because he hathe dispised the worde of demet:that persone shalbe vtterly cut of:

his h iniquitie shalbe vponhim.

h Heshal su-

Reme the pu-number of his 32 Ana while the children of Israel were in the wildernes, thei founde a manthat gathered stickes upon the Sabbarnday.

33 And thei that foude him gathering itickes, broght him vnto Molés & to Aarón, and vnto all the Congregacion,

- Leui 24,12. 34 And thei put him in * warde : for it was not declared what shulde be done vnto
 - 35 Then the Lord said vnto Mosés, This man shal dye the death: & let all the multitude stone him with stones without the
 - 36 And all the Congregacion broght him without the hoste, and stoned nim with stones, and he dyed, as the Lord had commanded Mosés.

¶And § Lord spake vnto Moses, saying Speake vnto the children of Israel, and bydinem that their make them fringes vpo y borders of their garmeis throughout their generacions, and put vpon the fringes of the borders a sybade of blewe filke.

And he shal have the fringes, that when ye toke vpon tnë, ye may reméber all the commandements of the Lord, & do the: & that ye sike not after your owne neart, 12 And Moses sent to call Dathán, and not after your owne eies, after the which ye go a 1 whoring:

commandements, and be holy vnto your God.

41 I am the Lord your God, which broght you out of the land of Egypt, to be your God: I am the Lord your God.

CHAP. XVI.

1 The rebellion of Korah, Dathan and Abiram. 31 Kerah and his companie perisheth 41 The people the next day murmure. 49. 14700. are flasne for mur-

TOw *Kórah the sonne of Izhár, the Chap 27.3. Sonne of Kohath, the sonne of Le-eccle 45,22. ui went a paite with Dathan, and Abi- iude at. ram the sonnes of Eliab, & On the sonne with him of Péleth, the sonnes of Reubén:

for the ignorant persone, when he sinneth . And thei 10se vp "against Moses, with "or, before Me. certeine of the children of Israel, two fer hundreth and fiftie captaines of the affemblie, * famous in the Congregacion & Chap. 26, 5 men of renoume.

Who gathered them selues together againit Mofés, and againit Aarón, and faid vnto them, a Te take to muche vpon you, or, let it fulfeing all the Congregacion is holy, beue- fice your meaning to haue rie one of them, and the Lod u among abused them them: wherefore then lift ye your felues b All are a li-

panie, faying, Tomorowe the Lord wil against Gods shewe who is his, and who is holy, & who oght to approche nere vnto him: & whome he hathe chosen, he wil cause to co- e to be the me nere to him.

Prich & to of-

fame to their

charge suffely,

This do therefore, Take you cenfers, bothe Kórah, and all his companie,

And put fire therein, and put incens in them before the Lord tomo: owe: and the man whome the Lord doeth chose, the same shalbe holy: d ye take to muche vpon d He laieth & you, ye sonnes of Leui.

8 Againe Mosés said vnto Kórah, Heare, I wherewith thei wrogful ly charged hi.

Semeth it a small thing vnto you that the God of Israél hathe separated you from the multitude of Israél, to take you ne:e

to him felf, to do the service of the Tabernacle of the Lo d, and to it and before the Congregacion and to minister vnto

10 He hathe also taken thee to chim, and e To sense in all thy brethren the sonnes of Leut with the Congregatlee, and seke ye the office of the Priest verse before. alfo?

- 11 For which cause, thou, and all thy companis are gathered together against the Lord:and what is Aarón, that ye muamuie against him?
- Abi am the sonnes of Eliáb: who answered We wil not come vp.

followig your 40 That ye may remember and do all my 13 Is it a small thing that thou half broght

& By leaving Gods coman-

Deut 22,12.

mat.23,5

ſ.i.

kórah, & Dathán, Abirám.

f Thus thei

g Wilt thou make the, that

thei fawe not

y, which thei

h At the dore of the Taber-

re of there fac

oder of exerie GZE ALMIE.

MOD

Gen.4.4.

vs out f of a land that floweth with milke spake contepand hony, to kil vs in the wildernes, exteoufly presercept thou make thy self Lord and ruler ring Egypt to Canaan. ouer vs also?

14 Also thou hast not broght vs vnto a lad that floweth with milke and home, nether gmen vs inheritance of fieldes and vinemeniwe wil not come vp.

fearched ylad, 15 The Moses waxed verie angrie, & said vnto the Loid, *Loke not vnto their offring, I have not taken so muche as an as- 33 se fro the nether haue I huite anie of the.

> 16 And Moses said vnto Kórah, Be thou & all thy companie h before the Lord: bothe thou, thei, and Aai on tomorowe:

> 17 And take euerie man his censor, and put incens in them, and bring ye euerie man and fiftie cenfors: thou also and Aaión, euerie one his censor.

18 So thei toke everie man his cenfor, and 36 And & Lord spake vnto Moses, saying, put fire in them, and laied incens thereon, 37 and stode in the dose of the Tabernacle of the Cogregacion with Mosés & Aaron.

l All that we- 19 And Korah gathered all the multitude nacle of the Congregacion: then the glorie of the Lord appeared vnto all the Cogregacion.

20 And the Lord spake vnto Mosés and to Aarón, sayıng,

21 Separate your selues fi o amog this Co- 39 gregacion, y I may consume the atonce.

22 And thei fel vpon their faces and said, O God y God of the spirits, of all flesh, hathe not one man onely sinned, and wilt thou be wrath with all the Cogregacion?

23 And the Lord spake vnto Moses, saying, 24 Speake vnto the Congregacion & say, Get you away fro about the Tabernacle of Kórah, Dathán and Abirám.

25 Then Molés rose vp, & went vnto Dathán and Abirám, and the Elders of Israél followed him.

26 And he spake vnto the Congregacion, faying, Departe, I pray you, fro the tentes 42 And when the Cogregation was gatheof these wicked men, and touche nothing of thems, left ye perish kin all their sinnes.

mitted io ma- 27 So thei gate them away fro the Tabernacle of Kórah, Dathán and Abuám on eueric side: and Dathán, & Abirám came out and stode in the dore of their tentes 41 with their wives, and their sonnes, & their litle children.

28 And Mosés said, Hereby ye shal knowe that y Lord hathe sent me to do all these workes: for I have not done them of mine owne 1 minde.

mine owne 29 If these me dye the comune death of all men, or if thei be visited after y visitacio of all men, the Lord hathe not sent me.

m Or, shewe a 30 But if the Lord make m a newe thing, &

the earth open her mouth, & swalowe the vp wall that thei haue, & theigo downe quicke into "n y pit, the ye shal vnderstad .or, bet. that these men haue prouoked the Lord. In Or, depe & darcke places
31 ¶ And as sone as he had made an end of of the earth.

Nombers.

speaking all these wordes, even the groude claue a funder that was vnder them,

yardes: wilt thoug put out years of these 32 And the earth * opened her mouthe, and Chap 27.33 swalowed them vp, with their families, & dent 11.6. all the men that were with Korah, and all Pfal 106,17. their goods.

So thei & all that thei had, went downe aliue into the pit, & the earth couered the: so thei perished from among the Cogie-

34 And all Israélthat were about the, fled at the crye of the: for the faid, Let vs flee, lest the earth swalowe vs vp.

his censor before the Lord, two hundreth 35 But there came out a fire from the Lord, and confumed the two hundieth and fiftie men that offred the incens.

> Speake vnto Eleazá: , the sonne of Aaron the Priest, that he take vp the censers out of the burning, and skater the fire beyonde the altar: for thei are halowed,

against them vnto the dore of the Taber- 38 The censers, I say, of these sinners, that destroy do them selves: and let them make of o Which we them broad plates for a couering of the of their owns Altar: for they offred the before the Loid, death. therefore thei shalbe holy, and thei shalbe P a signe vnto the children of Israél.

Then Eleazar the Priest toke the brasen gamft zebelt. cefers, which thei, that were buint, had offred, and made broad plates of them for a couering of the Altar.

40 It is a remembrance vnto the children of Israel, that no stranger which is not of the sede of Aarón, come nere to offer incens before the Lord, that he be not like 9 Korah and his companie, as the Lord 9 Who prefusaid to him by the hand of Moses.

But on the morowe all the multitude of the children of Isiael muimured against Mosés and against Aarón, saying, Ye haue killed the people of the Lord.

red against Moses & against Aaron, then thei turned their faces toward the Ta-101, fed: 10 wite bernacle of the Cogregacion: & beholde, in. the cloude couesed it, & the glosse of the Lord appeared.

Then Moses and Aaron were come beforethe Tabernacle of the Cogregacio.

44 ¶And the Lord spake vnto Moses, sayig, Get you vp from among this Congregacion: for I wil consume them quickely: then thei fel vpon their faces.

46 And Moles faid vnto Aaron, Take the censer and put fire therein of the Altar, not lauful to & put therem incens, & go quickely vnto take ante conther fire, but the Congregacion, & make an atonement of the Altar for them: for there is wrath gone out fro of burnt of-

p Of Gods

k With them what have com me fipaes

It have not forged the of

brame

the

(God had be-

gone to punt-

God drewe backe his had

qualitie them.

bernzele.

the Lord: the plague is begonne.

47 Then Aaron toke as Moses commaded him, and ran into the middes of the Congregacion, and beholde, the splague was begone among the people, & he put in in- 1 7 The office of Aaron & his sommes, 2 With the Leuicens, & made an atonemet for the people.

48 And when he stode betwene the dead, & thể that were aliue, y plague was stayed.

49 So they dyed of this plague fourtene thousand and seuen hundreth, beside the that dyed in the conspiracie of Korah.

50 And Aarón went againe vnto Mofés before the dore of the Tabernacle of the Congregacion, & the plague was stayed.

CHAP. XVII.

a The twelve rods of the twelve princes of the tribes of Es ael o Aarons rod buddeth, and beareth bloffoms, to For a testimome agamst the rebellious people.

No the Lord spake vnto Mosés, says While he I was in y do-∡;ng,

2 Speake vnto the childré of Israél, & take of euerie one of them a rod, after y house of their fathers, of all their princes according to the familie of then fathers, even twelue rods and thou shalt write euerie mans name vpon his rod.

3 And write Aarons name vpon the rod of Leui: for euerie rod shalke for the head of the house of their fathers.

4 And thou shalt put the in the Taberna- 5 cle of the Congregacion, before the Arke of the Testimonie,* where I wil declare my selfe to you.

b To be the 5 chici Priest

Exed 25,22.

blossom: and I wil make cease from me the grudgings of the children of Isiael, which grudge against you.

Then Moses spake vnto the children of one rod for euerie prince, according to y houses of then fatners, enen twelue rods, e Thosh tofephs tribe
was deutded
And Moses laid the rods before the Lord
anto two in y
diffributio of
And when Moses are the Testimonie.

And when Moses on the morowe went 8 into the Tabernacle of the Testimonie, beholde, the rod of Aaron d for the house of Leui was budded, and broght forthe buddes, & broght for the bloffoms & bare ripe almondes.

Then Moses broght out all the rods fro before the Loid vnto all the children of Israél: and they loked vpon them, & toke euerie man his 10d.

10 After, y Lord faid vnto Moses, *Bring Aarons rod againe before the Testimonieto be kept for atoke to the rebellious 10 In the most sholy place shalt thou eat it: f That is, in \$ children, & thou shair cause their murmurings to cease fi o me, y they dye not.

thus their mur ri So Moses did as the Lord had comma- ii This also shalbe thine: the heave offring by the sworder ded him: so did he. ded him: so did he.

> And the children of Israel spake vnto Mosés, saying, Beholde, i we are dead, we perish, we are all lost:

13 Whosoeuer cometh nere, or approcheth to the Tabernacle of the Lord, shal dye: shal we be consumed and dye?

CHAP. XVIII.

tes & The Priests parte of the offrings 20 God is their portion 26 The Leuites have the tithes, and offer the tenthes thereof to the Lord.

Nd § Lord laid vnto Aarón, Thou, A & thy formes and thy fathers house with thee, shal beare a the iniquitie of the a 16 you tref-Sanctuarie: bothe thou & thy fonnes with pas in anne thing concerthee shal beare y iniquitie of your Priests ming the cere-monies of the office.

And bring also with thee thy brethren of your office, you make punt the tribe of Leui of the familie of thy fa- ihed. ther, which shalbe joyned with thee, and minister vnto thee: but thou, and thy fonnes with thee shal minister before the Tabernacle of the Testimonie.

3 And they shalb kepe thy charge, even the & That is, the charge of all y Tabernacle: but they shal shings, which not come nere the initiuments of the Sa- to thee: or, chuarie, nor to the altar, lest they dye, bo-thou . doent enione them. the they & you:

4 And they shal be joyned with thee, & kepe the charge of the Tabernacle of the Congregacion for all y feruice of the Tabernacle: & no c stranger shal come nere e Which was

vnto you.

Therefore shall ye kepe the charge of the Sanctuarie, and the charge of the altar: fo there shal fall no more wrath upon the children of Israél.

And the mans rod, whome I bchose, shal 6 For lo, I haue *taken your brethren y Les Chap 3.41. uites fi o among y children of I frael, which as a gift of yours, are giue vnto the Lord, to do the service of the Tabernacle of the

Congregacion. Ifrael, & all their princes gaue him a rod, 7 But thou, & thy sonnes with thee shalkepe your Priests office for all things of the altar, and within the vaile: therefore shall ye serue: for I have made your Priests office an office of service: therefore the stra sor, a 2ifi.

ger that commeth neve, shalbe slaine.

Againe & Lord spake vnto Aarón, Beholde, I have given thee the keping of mine doffrings, of all the halowed things of dAs the fix the childre of Isael:vntothee I haue gi- ne, & y tethes. uen them for the anointings sake, and to thy sonnes, for a perpetual ordinance.

This shalbe thine of y moste holie thigs, refrued from the e fire : all their offing of e That & was all their meat offring, and of all their fin fhulde be the offing, and of all their trespas offing, w Priess. they bring vnto me, that shalbe most holy vnto thee and to thy fonnes.

euerse male shal eat of st. stis holy vnto tween sicoure &the Holick

of their gift, with all the shake offrings of the children of Is aél: I haue giuen them vnto thee & to thy fonnes & to thy

not of y tribe

of all.

the land, yet 8 here it is but one, and Leuz maketh atri-

d To declare that God did chose & hou-le of Leut to Tabernacie. 9

Ebr 9.4.

e Gradging § Aaron shulde be hie Prieft f The Chalde textdescribeth the earth fwa-lowether up, § 23 peffilecedocth confume vs.

The red kowe.

g Read Leult. 10,14.

beft

sdaughters w thee, to be a duetie for euer: 25 And y Lord spake vnto Mosés, sayig, h That is, the chiefest, or the All the h fat of the oyle, and all the fat of the wine, and of the wheat, which they

shal offer vnto the Lord for their first frutes, I have given them vnto thee.

33 And the first ripe of all that is in their lad, which they shal bring vnto the Lord, 27 And your heaueoffrig shalbe rekened vn shalbe thine: all the cleane in thine house 'shal eat of it.

Leuit. 27,28. 14 .* Euerie thing separate from the comu- 28 So ye shal also offer an heave offring vn neyaree ne vse in Israel, shal be thine.

22,29. leu.27,26. chap.3,13.

Exod.13,26 15 All that first openeth the matrice of anie flesh, which they shal offer vnto the Lord, of man or beaft, shalbe thine : but the first borne of man shalt thou rede- 29 me, and the first borne of the vncleane beast shalt thou redeme.

16 And those that are to be redemed, shalt v 30 redeme from the age of a moneth, according to thy estimation, for the money of fiue shekels, after the shekel of the San-

ctuarie, * which is twentie gerahs.

Exod. 30,13. leu.27,25. ehap,3,17. ezek.45,12. are appointed for facrifice.

Leui.7,30.

boine of a shepe, or the first borne of a goat shalt thou not 1 redeme : for they are holy: thou shalt sprinkle their blood at the altar, and thou shalt burne they rfat: it 32 is a facrifice made by fire for a swete sauour vnto the Lord.

Exod 29, 26, 18 And the flesh of them shalbe thine, *as the shake breast, and as the right shulder

shalbe thine.

19 All the heave offrings of the holy things which the children of Isiael shal offer vnto the Lord, haue I given thee, & thy fon- 1 nes, and thy daughters with thee, to be a

& That is, furc. Rable,& incor 20 And the Lord faid vnto Aarón, Thou

shalt have none inheritance in their land, 1 Of Canian. nether shalt thou have anie parte among

Deu. 10, 9. # 18 2. iosh.13,14. 42¢k.44,28.

n To ferue therems for §

among the children of Israél. 21 For beholde, I haue giue the childre of Leui all the tenth in Israel for an inheritance, for their feruice which they ferue in 4 Then shal Eleazár the Priest take, of her the Tabernacle of the Congregacion.

22 Nether shalthe children of Ifraél anie more m come nere y Tabernacle of the Cδ gregacion, lest they susteme sinne, & dye. 5 And cause y kowe to be burnt in his sight: put in their 23 But the Leuites shal do the service in y Tabernacle of § Cogregacio,& they shal

beare ntheir finne : ites a lawe for euer in 6 Then shal the Priest take ceder wood, & your generacions, y among the childre of Israél they possesse none enheritance.

24 For the tithes of the children of Israel, Lord, I have given the Leustes for an inheritance: therefore I haue said vato the, Among the childre of Israelye shall posfelle none inheritance.

all the cleane in thine house shal eat of it. 26 Speake also vnto the Leuites & say vnto them, When ye shal take of the childre of Israel the tithes, w I have given you of the for your inheritance, then shal ye take an heaue offring of that same for the Lord,e-

to you, as the ocorne of the baine, or as ble as y frute of your owner of your owner.

the abundance of the wine presse.

nen the tenth parte of the tithe.

to the Lord of all your tithes, which ye shal receive of the children of Israél, and ye shal giue thereof the Lords heaue offring to Aaron the Prieft.

Ye shal offer of all your p gifts all the p which ye Lords heave offrings: of all & q fat of the of the childre lame shal ye offer the holy things thereof. of Ifrael

Therefore thou shalt say vnto the, Whe qReadvers, 128 ye have offred the fat thereof, then it shalbe counted vnto the Leuites, as the encrease of the corne sloore, or as § encrease of the wine prefile.

17 But the first boine of a kowe, or the first 31 And ye shal eat it in all places, ye, and s As is in the your housholds: for it is your wages for your service in the Tabernacle of the Co

gregacion.

And ye shal beare no sinne by the rea- fre shal not fon of it, when ye have offred the fat of it: therefore. nether shal ye pollute the holy things of the offings the children of Israel, lest ye dye.

raelites haue offred to God.

CHAP. XIX

2 The [acrifice of the red kowe. 9 The sprinkling water. 11 He that toucheth the dead. 14 The man that dyeth in a tent.

Nd the Lord spake to Mosés, and to A Aarón, saying,

duetie for euer: it is a perpetual couenant 2 a This is the ordinace of the lawe, which a According to this lawest the Lord hathe commaded, faying, Speake ceremonie, ye with fede with thee.

And the Lord faid voto Asron Thou thee a red know without blemith, wherein thee a red kowe without blemish, wherein is no fpot, vpon the which neuer came

them:*I am thy parte & thine inheritance 3 And ye shal give her vnto Eleazar the Priest, that he may bring her without the Ebr. 13.11. hoste, and cause her to bbe slaine before by mother his face.

blood with his * finger, & sprinkle it befo- Ebr. 9.15. re the Tabernacle of the Congregacion feuen times,

with her*fkin,& her flesh, and her blood, Exod. 29.13. and her doung shal he burne her.

hystope and skarlet lace, and cast them in the middes of the fire where the kowe burneth.

which they shal offer as an offring vnto y 7 Then shal the Priest wash his clothes, e Meaning Band he shal wash his slesh in water, and leazar. then come into the hoste, and the Priest shalbe vncleane vnto the euen.

8 Also he that d burneth her, shal wash his led her & bue

n If they far-lean their offi ce, they shalbe yunithed.

clo-

e Or the wa-ter of sepera-tion, because

rate for their

vaciennes, we re sprinkled

therewith &

made cleane,

Chap 8,7 It is also called

iprinkling wa-

s So that he thulde not be

estemed to be

people, but as

a polluted &

per fone

tor finne

as cleane

1 Water of

founteine or

k One of the

Priest which

Water of strife. 747/1224

clothes in water, and wash his slesh in water, and be vncleane vntil euen.

9 And a man, that is cleane, shal take vp the hoste in a cleane place: and it shalbe kept for the Congregacion of the children of Isiael for e a sprinkling water:it is a sinne offring.

were fipa- 10 Therefore he that gathereth the ashes of the kowe, shal wash his clothes, and remaine vncleane vntil euen: and it shalbe vnto the children of Israel, and vnto the st: anger that dwelleth among them, a statute for eucr.

caule it was it He that toucheth the dead bodie of anie erdeined to man, shalbe vncleane euen seuen daies.

Chap 5,17 the 12 He shal purifie him selfe f therewith the third day, and the seuenth day he shalbe cleane: but if he purifie not him lesse the third day, then the fewenth day he shal not

> 13 Whosoeuer toucheth the corps of anie man that is dead, and purgeth not him selfe, defileth § Tabernacle of the Lord,& that persone shalbe & cut of from Israel, be cause the sprinkling water was not sprinkle: vpon him:he shalbe vncleane, and his 5 vnclennes shal remaine stil vpon him.

excommuncate 14 This is the lawe, When a man dyeth in a tent, all that come into the tent, and all that is in the tent, shalbe vncleane seuen

dayes,

15 And all the vessels that be open, which *Bbr a concreng haue no"couering faitened vpo them, shal of cloth. be vncleane.

16 Also whosoeuer toucheth one that is flaine with a fworde in § fielde, or a dead 7 persone, or a bone of a dead man, or a gra- 8 ue, shalbe vncleane seuen day es.

Therefore for an vncleane persone their h Of the red kowe burnt shal take of the burnt ashes of the h sin offing, and pure water shal be put thereto in a vessel.

> 18 And a kcleane persone shal take hystope and dip it in the water, and sprinkle it vpon the tent, and vpon all the vessels, and vpon him that touched the bone,or y flaine, or the dead, or the graue.

29 And the cleane persone shal sprinkle vpon the vncleane the third day, and the feuenth day, and he shal purifie him self the n feuenth day, & 1 wash ins clothes, & wash him selfe in water, & shalbe cleane at eue.

re vucleane:
or els had tou 20 But the man that is vucleane and purifieth not him felfe, that persone shalbe cut of from amog the Congregacion, because he hathe defiled the Sanctuarie of the Lord: and the sprinkling water hathenot bene sprinkled vpon him: therefore shal he be vncleane.

21 And it shalbe a perpetual lawevnto the, 23 This is the water 8 of Meribah, because g or, arise, 20 that he that sprinkleth the sprinkling wa-

ter, shal wash his clothes: also he that toucheth the sprinkling water, shal be vncleane vntil euen.

ashes of the kowe, & put them without the 22 And whatsoeuer the vncleane persone toucheth, shal be vncleane: and the persone that toucheth m him, shalbe vncleane m That is wuvntil the cuen.

CHAP. XX.

Miriam dyeth 2 The people murmure. 8 They haue water out of the rocke? 14 Edóm denyeth the Isra-elites passage. 25.28 The death of Aaron, in whose rowme Eleaz ar succedeth.

Hen the children of Israél came with the whole Congregacion to the defeit of Zin in the first a moneth, and the a This was people abode at Kadesh: where b Miriam fourtie yeres dyed, and was buryed there.

2 But there was no water for the Congre- b Mofes and gacion, and they affembled them selues Aarons fifter against Mosés and against Aarón.

And the people chode with Moses, and in Raphidim, finake Savia Wolde God are bed and in Raphidim, spake, sayig, Wolde God we had perished, this *when our brethren dyed before y Lord. Chap 11.33.

4 *Why haue ye thus broght the Congre- Exed. 17.2. gacion of the Loid vnto this wildernes, v both we, and our cattel shulde dye there?

Wherefore now have ye made vs to come vp fro Egypt, to bring vs into this miserable place, which is no place of sede, nor figs, nor vines, nor pomgranates? nether is there anie water to drinke.

6 Then Moses and Aaron went from the affemblie vnto the dore of the Tabernacle of the Congregacion, and fel vpon their faces; and the glorie of the Lord appeared vnto them.

¶And § Lord spake vnto Mosés, saying, Take the drod, and gather thou and thy d wherenits brother Aaron the Congregacion toge- thou dident ther, and speake ye vnto the rocke before Egypt, and dittheir eies, & it shall give forthe his water, deft devide y and thou shall bring them water out of sea and thou shalt bring them water out of the rocke: so thou shalt give the Congregacion, and their beaftes drinke.

Then Mofés toke the rod frő before the Lord, as he had commanded him.

on the persones that were therein, and 10 And Moses and Aaron gathered y Cogregacion together before the rocke, and Moses sayd vinto them, Heare now, ye rebels: e shal we bring you water out of e The punish. this rocke

> Then Moses lift vp his hand, and with reof, declared his rod he smote the rocke twise, and the that Moses & Aaron belewater came out abundantly: so the Con-ued not the gregacion, and their beafts dranke.

> Agayne the Lord spake vnto Mosés & vers 12 to Aaión, Because ye beleued me not, to f sanctifie me m the presence of the chil- f That \$ children of Isiael, therefore ye shal not bring shulde beleue this Congregacion into the land which lodge my po-I have given them.

the children of Israel stroue with & Lord, continuen.

parture from c Another rebellion was

ment, which followed he-Lords promes

Because he had bene amog them that we ched the wasec, as ver.21.

h By fhewing eie & maitey- 14 ning his gloi Because Iaa. was Efaus bro

ther, who was

called Edom.

Mr.bie way.

and he h was sanctified in them.

Then Mosés sent messengers from Ka, delh vnto y King of i Edom, Jaying, Thus faith thy brother Israel, Thou knowest all the trauaile that we have had,

15 How our fathers went downe into Egypt, and we dwelt in Egypt a long time, where the Egyptians handled vs euil & our fathers.

36 But when we cryed vnto the Lord, he he- 2 ard our voyce, and fent an Angel, & hathe broght vs out of Egypt, & beholde, we are in & citie Kadesh,in thine vimost border.

17 I pray thee that we may passe through 3 thy countrey: we wilnot go through the fieldes nor the vineyardes, nether wil we drinke of the water of the welles: we wil go by the", kings way, and nether turne 4 vnto the right hand nor to the left, vntil we be past thy borders.

18 And Edóm answered him, "Thou shalt not passe by me, lest I come out against 5 thce with the sworde.

Then the children of Israel said vnto him, We wil go vp by the hie way: & if I and my cattel drinke of thy water, I wil

20 He answered againe, Thou shalt not go through. The "Edóm came out against him with muche people, and with a migh- 7

ty power. 21 Thus Edóm denied to giue Israel pallage through his coutrie: wherefore Isiael turned away from him.

k To palle by

Chap 33 37.

Orabe Edimi-

ses.

22 And when the children of Israel with desh, they came vnto the mount Hor.

23 And the Lord spake vnto Moses and to Aaron in the mount Hor nere the colte of the land of Edóm, saying,

I Read Gen 24 Aarón shalbe gathered vnto his people:for he shal not entre into the land, w I have given vnto the children of Israel, Or,rebelled. at the water of Meribah. Or, Strife

Chap.33.38. 25 Take * Aarón and Eleazár his sonne, & 11 And they departed from Oboth, and bring them vp into the mount Hor, deut.32,50.

26 And cause Aaron to put of his garmets & put them vpon Eleazar his sonne: for 12 They remoued thence, and pitched exhilter. Aarón shal be gathered to his fathers, and shal dye there.

27 And Mosés did as the Lord had commãded: & they went vp into the mount Hor, in the fight of all the Congregacion.

28 And Mosés put of Aarons clothes, and put them vpon Eleazár his sonne: * so Aa-Don to, 6. 6 ron dyed there in the top of the mout: and 14 Wherefore it shalbe spoken in the boke boke which is Mosés and Eleazár came downe from of

29 When all the Congregacion sawe that Agron was dead, all the house of Israel 15 And at the streame of viners that goeth winder, and the wept for Aaron thirtie dayes.

CHAP. XXI.

Israel vanquisheth King Arad 6 The firy serpentes are sent for the rebellion of the people 24 33 Sihon and Og are ouercome in battel.

Hen King * Arad the Canaanite, Chap 33,43. which dwelt toward the South, heard tel that Israél came by the waie of a By that way the spies, then foght he against Israél, and which their spies, then foght he against Israél, and the day of the day toke of them prisoners.

So Israel vowed a vowe vnto the Lord, gers, found to be moste safe. and faid, If thou wilt deliuer and give this people into mine hand, then I wil vtterly destroye their cities.

And the Lord heard the voyce of Israél, and deliuered them the Canaanites:& they vtterly destroyed them and their cities,& called the name of the place Hormáh.

After, they departed from the mount Hor by the way of the red Sea, to b com- b For they passe the land of Edóm : and the people were torbidwere fore griened because of the way.

And the people spake against God and against Mosés, sying, Wherefore haue ye broght vs out of Egypt, to dye in the wildernes? for here is nether bread nor water, and our foule * lotheth this light & bread. Chapiti 6.

then paye for it: I wil onely (without anie 6 *Wherefore the Lord fent d firy feipen- c Meaning M2 harme) go through on my fete. tes among the people which ftog the peo- thought did not ple: so that manie of the people of Israel wift wife 16.3. dyed.

> Therefore the people came to Moses and a For they & faid, We have finned: for we have spo- were sog ther with, were so ken against the Lord, and against thee: inflamed with praye to the Lord, that he take away the reof, that they seipents from vs : and Mosés prayed for dyed. the people.

all the Congregacion departed from *Ka & And the Lord said vnto Mosés, Make thee afiry ferpent, and fet it vp "for a figne, "or, vpon aper that as manie as are bitten, may loke vpon ". st, and line.

> * So Mosés made a serpent of brasie, and 2 Kin.18,4. let it vp for a ligne : and when a ferpent 1001.3.14. had bitten a man, then he loked to the ferpent of brasse, and 'lived.

because ye disobeied my commandement to * And the children of Isiael departed Chap 33.47. thence, and pitched in Oboth.

> pitched "in Iie-abarim, in the wildernes, Or, in the head which is before Moáb on the Eastside.

vpon the river of Záred.

Thence they departed, and pitched on the other side of Arnón, which is in the wildernes, and commeth out of the coftes of the Amorites: (for Arnon is the border e Which fe. of Moab, betwene the Moabites and the meth to be the Amorites)

of e the battels of the Lord, what thing lot he did in the red Sea, and in the rivers of defined) Value (the cine)

downe to y dwelling of Ar, and lieth vpo vallies of Ar-

"Or deftrudit.

Por meneral

\$2,50.

the

Balák.Balaám. 72149/1224 Departing of the campe. Nombers.

the border of Moáb.

16 And from thence they turned to Beer: the same is the well where the Lord said vnto Mosés, Assemble the people, and I wil giue them water.

17 Then Israel sang this song, "Rise vp

well, fling ye vnto it.

moditie the 18 The princes digged this well, y captaines of the people digged it, euenthe s lawegmer, with their staues. And from the wildernes they came to Mattanáh,

19 And from Mattanáh to Nahaliél, and

rod or frafe, from Nahaliel to Bamoth, which gaue 20 And sió Bamoth in the valley, that is water as a in the plaine of Moab, to the top of Pisgáh that loketh toward Ieshimón.

Then Israel sent messengers vnto Sihón, King of the Amorites, saying,

Deu,2,26. sudg 11,19.

für Spring

f Ye that re-

reof.gme pratfe tor it.
g Mofés and
Aaron heades

of the people enely fmote y rocke with y

well,that were

depe digged.

*Let me go through thy land:we wil not turne aside into the fields, nor into the vi- 1 neyardes, nother drinke of the waters of y welles: we wil go by the kings way, vntil we be past thy countres.

Deu.29,7.

23 *But Sihon gaue Isiael no licence to pas- 2 se thiough his countrey, but Sihon assembled all his people, and went out against ; Israél into the wildernes: and he came to Iahóz, and foght against Isi aél.

Tofh 12,2. psal 134,11. amos 2,9 h The river. 24 *But Israel smote him with the edge of the sworde, and conquered his land, from 4 Arnón vnto h Iabók, euen vnto the childre of Ammón: for the border of the children of Ammon was strong.

i For the peo-

bites,the I raelites might not have pos-fessed it, Deu.

ple were talle 25 And Ifraél toke all these cities, & dwelt and strong like gyāts, Deu in all the cities of the Amoustes in Hesh-

bón and in all the "villages thereof.

"Es daughter the For k Heshbón was the citie of Sihón beat the Most the King of the Amorites, which had the King of the Amorites, which had foght before time against the King of the Moabites, and had taken all his land out of his hand, euen vnto Arnon.

27 Wherefore they that spake in prouer-

Sihón be buylt and repared:

Warre

1 Maning, 28 For la fire is gone out of Heshbon, and a flame from the citie of Sihon, and hathe confumed Ar of the Moabites, and the lords of Bamóth in Arnón.

was the Idole of the Moabites, 1 Kin 11, 33 who was not able to defende his worihippers, & to-

"Ebr light.

m Chemoth 29 Wo be to thee, Moab: ô people of m Chesonnes to be pursued, and his daughters to be in captiuitie to Sihon the King of the Amoustes.

ke y idole for 30 Their "empire is lost from Heshbon vnto Nophah, which reacheth vnto Medehá.

31 Thus Israel dwelt in the land of the Amorites.

32 And Moses sent to search out Iaazer, and they toke the townes beloging thereto, and toted out the Amorites that were zhere.

33 P*And they turned and went vp toward Deu. 3,3. & Bashan: & Og the King of Bashan came 29.3. out against them, he, and all his people, to fight at Edréi.

Then the Lord faid vnto Mofés, Feare him not: fo I have delivered him into thine hand & all his people, and his land: * and thou shalt do to him as thou didest Pfalass, 200 vnto Sihon the King of the Amorites, which dwelt at Heshbón.

They smote him therefore, and his sonnes, and all his people, vntil there was none left him: so they conquered his land.

CHAP. XXII.

s King Balak sendeth for Balaam to curse the Israeli-12 The Lord forbiddeth him to go. 22 The Angel of the Lord meteth him, & his affe Speaketh. Balaam protesteth that he wil speake nothing. but that which the Lord putteth in his mouthe.

Frer, the children of Israel departed And pitched in the plaine of Moáb on the a other side of Iorden from Ieri- a Being at te-

Now Balák the sonne of Zippór sawe den but when all that I srael had done to the Amorites. lites were And the Moabites were fore afraide of fide the people, because they were manie, and Moab freated against the children of torswarvexed.

Therefore Moab said vnto the b Elders b Which weof Midián, Now shalthis multitude licke & gouerners. vp all that are rounde about vs, as an oxe licketh vp the graffe of the field: and Balak the sonne of Zippor was King of the Moabites at that time.

5 *He sent menssengerstherefore vnto Ba- 10/h.14.2 laám the sonne of Beor to Pethór (which is by the criver of the land of the childre c To with

of his folke) to call him, faying, Behol Buphrates, youn'y which de, there is a people come out of Egypt, flode this eswhich couer the face of the earth, and lie the Pethon

ouer against me.

bes, say, Come to Heshbon, let the citie of 6 Come now therefore, I pray thee, and cui seme this people (for they are stronger then I) so it may be that I shal be able to smite the and to drive them out of the lad:for I knowe that he, whome thou bleffest, is bleffed, and he whome thou curfeit,

shalbe cursed.

mosh, thou art vndone: he hathe suffred his 7 And the Elders of Moab, and the Elders of Midian departed, hauing d the rewarded Thinkingto of the foothfaying in their hand, and their giftes to curfe came vnro Balaam, & tolde ham the wor-the Tiraelires. des of Balák.

vnto Dibón, and we have destroyed them 8 Who answered them, Tary here this night, and I wil give you an answer, as the Lord shal say vnto me So e the princes fore ne called of Moab abode with Balaain.

Then God came vnto Balaam, and faid, uerners, & af-What men are thefe with thee?

And Balaam faid unto God, Balak the is, subredes to fonne of Zippór, King of Moáb hathe their King fent vnto me, saying,

Elders mea-

Liii.

Balák. Balaam

Nombers.

in Beholde, there is a people come out of Egypt and couereth the face of the earth: come nowe, curse them for my sake : so it 28 may be that I shal be able to ouercome them in battel, and to drive them out.

f He warned 12 him by a drea-me v he shulde not confent to the kings wicked request

And God f faid ynto Balaam, Go not thou with them, nether curse the people, 29 for they are bleffed.

13 And Balaam rose vp in the morning, and faid vnto the princes of Balak, Returne vnto your land: for the Lord hathe refu- 30 And the affe faid vnto Balaam, Am not g Els he shefed to give & me leave to go with you. So the princes of Moab rose vp, and wet vnto Balák, and faid, Balaam hathe refu-

wed him felfe willing, coue- 14 fo blinded his heart,

fed to come with vs. more honorable then they.

16 Who came to Balaam, and faid to him, Thus faieth Balák the sonne of Zippór, h Be not thou stayed, I pray thee, from co ming vnto me.

h The wicked feke by all means to forghty enterpri-fes, thogh thet knowe th at God is against

Chap 24,13.

ther their nau. 17 For I wil promote thee vnto great honour, and wil do what foeuer thou fayest vnto me:come therefore, I pray thee, curfe me this people.

> 18 And Balaam answered, and sayd vnto 33 the servantes of Balák, * If Balák wolde giue me his house ful of siluer and golde, can not go beyonde the worde of the Lord my God, to do lesse or more.

19 But nowe, I pray you, tary here this night, that I may wit, what the Lord wil

fay vnto me 1 more.

1 Because he say vnto me 1 more.

tempted God 20 And God came vnto Balaam by night, cotrary to his thee, rife vp, and go with them: but onely what thing I say vnto thee, that shalt

asse, and went with the princes of Moab.

22 And the wrath of God was kindled, because he went: & the Angel of the Lord stode in the way to be against him, as he rode vpon his asse, and his two servantes were with him.

B. Pet .2,16. tude 11.

to obey God.

his petition was granted,

butit turned

to his owne

codempation.

Moned rether with co-netouines, the

> 23 And* when the affe sawe the Angel of & Lord stad in the way, and his fworde drawen in his hand, the affe turned out of § wate and went into the field, but Balaam smote the asle, to turne her into the way.

1 The seconde 24 1 Againe the Angel of the Lord stode in a path of the vineyardes, having a wall on the one fide, and a wall on the other.

25 And when the affe fawe the Angel of the Lord, she thrust her selfe vnto the wall, and dasht Balaams fote against the 41 And on the morow Balák toke Balaám, wall:wherefore he smote her againe.

26 Then the Angel of the Lord went further, and stode in a narowe place, where was no way to turne, ether to the right hand, or to the left.

27 And when the affe fawe the Angel of the Lord, she lay downe under Balaam:

therefore Balaam was very wrath, and smote the asse with a staffe.

Then the Lord mopened the mouth of m Gave her the asse, and she said vnto Balaam, What ke. haue I done vnto thee, that thou hast fmitten me nowe thre times?

And Balaam faid vnto the affe, Becaufe thou hast mocked me: I wolde there weie a sworde in mine hand, for now wolde

I thine affe, which thou hast ridden vpon n fince thy first time vnto this day have n Since those hast bene my I vied at anie time to do thus vnto thee? maker

Who said, Nay.

15 Balák yet sent againe mo princes, and 31 And the Lord 'o opened the eies of Ba-o For whose laam, and he sawe the Angel of the Lord eyes the Lord doeth not ope, flading in the way with his fworde drawe they can ne-in his hand: then he bowed him felfe, and gre, nor his fouc. fel flat on his face.

32 And the Angel of the Lord faid vnto him, Wherefore hast thou now smitten thine affe thre times? heholde, I came out to withstand thee, because thy P way is not p Bothe thy heart is corstraight before me.

rupt and thine

But the asse sawe me, and turned fro me etreprise wicnow thre times: for els, if she had not turned fro me, furely I had eue now slaine thee, and faued her aliue.

Then Balaam said vnto the Angel of the Lord, I have sinned; for I wist not that thou stodest in the way against me: "or, before me, now therefore if it displease thee, I wil ", to mete me. turne" home againe.

and said vnto him, If the me come to call 35 But the Angel said vnto Balaam, Go "" But the Angel said vnto Balaam, Go with the menibut 9 what I say vnto thee, 9 Because his that shalt thou speake. So Balaam went his charg was

with the princes of Balák.

21 So Balaam rose vp early, and sadled his 36 And when Balak heard that Balaam ca-tend ignorace. me, he went out to mete him vnto a citie of Moab, which is in the border of r Arnón, euen in the vtmost coste.

> 37 Then Balák faid vnto Balaám, Did I not camped. fend for thee to call thee; wherefore camest thou not vnto me am I not able in dede to promote thee vnto honour.

38 And Balaam made answer vnto Balak, Lo, I am come vnto thee, & can I now fay f anie thing at all a the worde that God f of my felfe purteth in my mouth, that shal I speake.

39 So Balaam went with Balak, and thei what God re came vnto the citie of Huzóth.

40 Then Balák offred bullockes, and shepe, good or bad and fint thereof to Balaam, and to y prin- or, a populone ces that were with him.

and broght him vp into the hie places of Baal, that thence he might se the vtmost e Where the parte of the people.

renued, that he shulde not pre

Nere the place, where the Ifraelites

nothing:onely nelethiy wil I

wortinped.

CHAP. XXIII.

Balaam causethseuë Altars to be buylt. 5 God teacheth him what to answer & In stede of cursing he blesseth Israél. 19 Godes not like man.

e And

ror. pt

a For among 2 the Gentucs the Kings oft imies vied to aia Pricits 3

Nd Balaám faid vnto Balák, Buylme here seuen bullockes, and seuen rams. And Balák did as Balaám faid, and a Balocke and a ram.

Then Balaam faid vnto Balak, Stand by the burnt offring, & I wil go, if fo be that the Lord wil come and mete me: & whatfocuer he sheweth me. I wil tel thee: so he

"went for the alone. . Ou, wet up bier

b Appeared vito him

4 And God b met Balaam, and Balaam faid vnto him, I haue prepared seuen altars, & 21 He seeth none iniquitie in Iaakób, nor haue offied vpon ener:e altar a bullocke

e Taught him what to fay

5 And the Lord • put an answer in Balaas mouth, and faid, Go againe to Balak, and 22 fay on this wife.

6 So when he returned vnto him, lo, he sto- 23 For there is no sorcerie in Iaakob, nor de by his burnt offing, he, & all the princes of Moáb.

«Or,Syria.

sor, prophetie 7 Then he vettered his parable, and faid, Balák the King of Moáb hathe broght me 24 Beholde, the people shal rife vp as a lio, people, all the from "Arám out of the mountaines of the and lift vp him self as a yong lion: he shal wonder. from 'Aram out of the mountaines of the East, saying, Come, cut se Iaakob so. my sake:come, and detest Israel.

& Cause that all men may 8 hate & detek

e But Chal hame religion &

t the inhane

multitude, as the duft of the

ments cauled

him to wift to

be loyned to

the hout holde

of Abraham

Sciences wouded when thei

confider Gods

andgements

carth

curfed? or how shal I detest, where & Lord hathe not detelted?

9 For fro the top of the rocks I did fe him, and from the hils I did beholde him: lo, the people shal dwel by them selues, and 27 Againe Balák said vnto Balaam, Come, shal not be rekened among the enacions.

Who can tel the f dust of Iaakob, and lawes a parte 10 the nomber of the fourth parte of Israéla Let me 8 dye the death of the righteous, 28 So Balák broght Balaam vnto the top which he wil and let my last end be like his.

g the feare of Goas sudge- 11 Then Balák faid vnto Balaam, What 29 haft thou done vnto me? I toke thee to cuise mine enemies, and beholde, thou hast blessed them altogether.

thus y wicked 12 And he answered, and said, Must I not haut their con take hede to speake that, which the Lord

hathe put in my mouth?

And Balák said vnto him, Come, I pray thee, with me vnto an other place, whence thou maiest se them, and thou shalt se but the vtmost parte of them, and shalt not fe them all:therefore curse the out of that place for my sake.

oor, fato the field of the that fried: to withleft e enemy shalde approcés.

- 14 And he broght him into Sede-fophim to the top of Pifgah and buylt seuen altars, & offred a bullocke, & a 1 am on euerie altar.
- 15 After, he said vnto Balák, Stand here by thy burnt offring, and I wil mete the Lord yonder.

Chap 22,35. 16 And the Lord met Balaam, and * put an answer in his mouth, and said, Go againe vnto Balák, and faie thus.

27 And when he came to him, beholde, he flode by his burnt offing, and the princes of Moab with him : so Balak said vnto him, What hathe the Lord faid

🔼 de me here seuen altars, and prepare 18 And he vittered his parable, & said, Rife vp, Balák, and heare:hearken vnto me, thou sonne of Zippor.

lák and Balaam offred on euerie altar a bul- 19 h God u not as man, that he shulde lie, h Gods eneminether as the sonne of man that he shul- ies are copelde repent : hathe he said, and shal he not that his gouer nement is indo 112 and hathe he spoken, and shal he not #e,conffant,& accomplish it?

without chage or repentance.

Beholde, I haue received commandement to bleffe: for he hathe bleffed, & I can not

feeth no transgression in Israél: the Lord his God with him, & the i joyful shou- i Thei triuphe te of a King u among them.

God broght them out of Egypt : their their enemies. itrength s as an vnicoine.

foothsaying in Isiael: k according to this k confidering time it shalbe said of Iaakob and of Isra- what God shall time it shalbe said of Iaakob and of Isra- worke this tiél, What hathe God wroght?

not lie downe, til he eat of the praie, and

til he drinke the blood of the flaine. How shal I cui se, where God hathe not 25 Then Balaksaid vnto Balaam, Nether curse, nor blesse them at all.

26 But Balaam answered, and said vnto Balák, Tolde not I thee, faying, All that the Lord speaketh, that must I do?

I pray thee, I wilbring thee vnto another 1place, if so be it wil please God, that thou I Thus & wicmaiest thence curse them for my sake.

of Peór, that loketh toward Ieshmón.

Then Balaam faid vnto Balak, Make wil do it in me here seuen altars, and prepare me here feuen bullockes, and feuen rams.

30' And Balák did as Balaám had faid, and offred a bullocke and a ram on everie al-

CHAP. XXIIII

3 Balaam prophecieth of the great prosperitie that Shulde come unto Ifrael 17 Also of the coming of Christ. 20 The destruction of the Amalekites and of the Ke-·nites.

7 Hen Balaám fawe that it pleafed the Lord, toblefle Ifraél, then he went not, * as certeine times before, to fet Chap. 28, 3. diumacions, but set his face towarde the a wildernes.

z And Balaam lift vp his eies, and loked lifaelites cavpő Isiaél, which dwelt accordig to their tribes, and the Spirit of God came vpon

3 * And he vetered his parable, and faid, Chap. 23.5%. Balaam the sonne of Beor hathe said, and the man, whose eies b were shut vp, hathe shis eies were said, in respect of \$

He hathe faid, which heard the wordes whe fawe afof God, and sawe the vision of the Al- revisione reads

Kings ouer

linerace of his

ked imagine of

Thogh he laye as in a flepe, yet the caes of his de were open

mightie, and falling in a trance had his 20 And when he loked on Amalek, he eies opened.

How goodlie are thy tets, o Iaakob, & thine habitacions, ô Ifraél

6 As the valless, are thei stretched forthe, as 21 gardes by the rivers fide, as the aloe trees, Sygentes. which the Lord hathe planted, as the cedars, beside the waters.

d His prospe- 7 zitle and poste-ritte shaibeverie great e Which name was comme to the Kings of Amalék.

and his fede shalbe in many waters, & his King shalbe hier then e Agag, & his king- 23 dome shalbe exalted.

God broght him out of Egypt: his Grength shalbe as an vnicorne:he shal eat 24 the nacions his enemies, and bruise their bones, and shoote them through with his arrowes.

Gen.49,9.

9 *He coucheth and lieth downe as a yong 25 Then Balaam rose vp, and went and mains lyon, & as a lyon: who shal stirre him vp? blessed is he that blesseth thee, and cursed is he that curfeth thee.

f In token of

10 Then Balák was verie angry w Balaám, and f smote his hands together: so Balák said vnto Balaam, I sent for thee to cui se mine enemies, and beholde, thou hast blesfed them now thie times.

in Therefore now flee vinto thy place: I thoght furely to promote thee vnto honour, but lo., the 8 Lord hathe kept thee 2 backe from honour.

g Thus y wic-God, whe ther ca not compas 12 their wicked enterprifes.

"Ebr, counfet. h He gaue al-

fel to caule y

reby God might forsake

Then Balaam answered Balak, Tolde I not also thy messengers, which thousen- 3 test vnto me, saying,

13 If Balák wolde giue me his house ful of siluer and golde, I can not passe the com- 4 mandement of the Lord, to do ether good or bad of mine owne minde? what the Lord shal comade, that same wil I speake.

And now beholde, I go vnto my peothis people shal do to thy folké in the later daies.

I fractites to Balaam the sonne of Beoi hathe said, and the man whose eies were shut vp, hathe them, Chap 31,

16 He hathe said that heard the wordes of God, & hathe the knowledge of the mofte high,& fawe the vision of the Almigh-

17 I shal se him, but not now: I shal beholde him, but not neie: there shal come a i starre of Iaakób, and a scepter shal rise 8 of Israel, and shal smite the * coastes of Princes I He shal sub-Moáb, and destroye all the sonnes of 1 Shéth.

due all that relift: for of Sheth came And Edóm shalbe possessed, and Seir Is ael shal do valiantly.

19 He also that shal have dominio shalbe of 10 Then y Lord spake vnto Mosés, saying, the m citie.

vttered his parable, and said, Amalék was the n first of the nacions: but his la- n The Amaleter end shal come to destruction.

And he loked on the Kenites, and vt- as Chap 14445. teied his parable, and faid, Strong is 101, 201 desautes thy dwelling place, and o put thy nest in o Make thy the rocke.

The dwater droppeth out of his bucket, 22 Neueitheles, 'the Kenite shalbe spoi- 'or, iben Kaus led vntil Ashur cary thee away captine. shale.

Againe he vittered his parable, and faid, Alas, P who shal live when God P Some read, doeth this?

The shippes also shal come fro the coa- when the enefles of 9 Chittim and subdue Asshur, and Authorithan shal subdue Ebei, and r he also shal come fer him felt vp

returned to his place: and Balak also went r Meaning, Fber, or the his way.

CHAP. XXV.

a The people committeeth fornicacion with the daughters of Meab. 9 Phinehas killeth Zimri & Coz bi 11 God maketh hu couenant with Phinehas, 17 God commandeth to kil the Midianites.

Ow whiles Ifraél abode in Shittím, the people began to comit whosedome with the a daughters of Moáb:

Which called v people vnto the facrifice of their gods,& the people ate,& bowed downe to their gods.

And Israel b coupled him self vnto Báal b Worshipped Pco1: wherefore the wrath of the Lord the idole of Moabites, was kındled against Israél:

And the Lord said vnto Mosés,* Take Peut, 4.3. all the heades of the people, & hang them 10/h.22,17. vp before the Lord against the sunne, or, to the Lord, that the indignacion of the Lords wiath agat of all may be turned from Israel.

ple : come, I wil " h aduertise thee what 5 Then Mosés said vnto the Iudges of Israél, Euerie one flay his d menthat were d Lee him &

ioyned vnto Báal Peór. And he vetered his parable, and said, 6 And beholde, one of the children of Is are vuder has Balaam the sonne of Beón hathe said, and raél came and broght vnto his brothien a charge. Midianitish woman in the light of Moses, and in the fight of all the Congregacion of the children of Israel, who wept be- e Repesting 5 fore the dore of the Tabernacle of the ded God Congregacion.

tie, and falling in a trance had his eies ope- 7 *And when Phinehas the sonne of Elea- Pfal 106.30. zái the sonne of Aarón the Priest sawe it, 1.mac.2,14. he role vp from the middes of the Congregacion, and toke a speare in his hand, constanting.

And followed the man of Israel into the tent, & thrust them bothe through: to wit, the man of Israel, and the woma, through cor, in her ten to her belly : so the plague ceased from the chald to Green children of Israél.

shalbe a possession to their enemies : but 9 * And there dyed in that plague, source & 1. Cor. 10. 4. twentie thousand.

Iaakób, and shal destroye the remnant of 11 *Phinehas y sonne of Eleazar, the sonne Pfal 106,30.

de warre a-

as thou canft

ans and Rolewes, for iebelling agama

God.

a With & wo

of Aaion the Priest, hathe tuined mine anger

of the E-

i Meaning,

k That is, the

Noáh, and of Moah all the worlde.

Chrift.

f He was zea. lous to mainreine my glo-

: mac.2,54.

He hathe

pacified Gods

wrath.

anger away from the children of Israel, while he f was zelous for my fake among them: therefore Lhaue not consumed the children of Israel in my ielousie.

Eccle 45,24 12 Wherefore saye to him, Beholde,* I giue vnto him my couenant of peace,

> him, even the couenant of the Pijests office for euer, because he was zelous for his 12 God, and hathe made an s atonement for the child: en of Israél.

14 And the name of the Israelite thus slayne, which was killed with the Midianitish woman, was Zimri the sonne of Salu, prin- 13 Of Zérah, the familie of the Zarhites: ce" of the familie of the Simeonites.

15 And the name of the Midianitish woma, 14 that was slaine, was Cozbi the daughter of Zur, who was head ouer the people of his fathers house in Midián.

16 Againe the Lord spake vnto Mosés,

Chap 31.2. 17 *Vexe the Midianites, and smite them:

& Causing you 18 For they trouble you with their h wiles, Balamscoufel,

cerning Peor, & as concerning their fifter Cozbi the daughter of a prince of Mi- 17 Of Arod, the familie of the Arodites: of dián, which was flaine in the day of the plague because of Pcór.

CHAP. XXVI.

2 The Lord comandeth to nomber the children of Israel in the plaine of Moab, from twety yere olde & aboue. 57 The Leustes and their families 64 None of them. that were nombred in Sinai, go in to Canaan Saue Caléb, and Loshua.

which ca- ; me for their whoredome & **edolatrie**

€bap.1,3.

Nd so after the a plague, the Lord 🖊 🕽 spake vnto Mosés , & to Eleazar the sonne of Aa: on the Priest, saying,

2 Take the nomber of all the Congrega- 21 cion of the children of Isiaei * from twety yere olde and about through out their fathers houses, all that go forthe to warre 22 in Isiaél.

3 So Mosés & Eleazá: the Priest spake vnto them in the plaine of Moab, by Iorden 3 b towarde Ierichó, faying,

5 Where the to Iericho.

Chap.1,1.

4 From twenty yere olde and aboue ye shal nomber the people, as the * Lord had comanded Mosés, and the children of Is aél, whe 24 they came out of the land of Egypt.

5. T*Reuben y first boine of Israel : y chil- 25 Gen 46,9. dre of Reuben were: Hanoch, of whome caexod 6,14. me the familie of the Hanochites, and of Pallú the familie of the Pallustes:

6 Of Heston, the tamilie of the Hestonites: of Carmi, the familie of § Carmites.

These are y families of the Reubenstes: and they were in nomber thre & fourtie 27 These are the families of the Zebulunithousand, seuen hundreth and thirty.

8 And the sonnes of Pallu, Eliab:

And the sonnes of Eliab, Nemuel, & Da- 28 The sonnes of Ioseph, after their fathán, and Abu ámithis Dathán and Abi-1ám weie famous in the Congiegacion, 29 and illioue against Moses and against Aarón in cthe assemblie of Kórah, whe they

stroue against the Lord.

10 And the earth opened her mouth, and swalowed them vp with Kórah, when the Congregacion dyed, what time the fire confumed two hundreth and fifty men, who were d for a figne:

And he shal haue it, and his sede after it Notwithstanding, all the sonnes of Kó-other shulde

rah dyed not.

And the childre of Simeon after their gainft of ministers. families were: Nemuel, of whome came & fa- Isimeon, milie of the Nemuelites: of Iamin, the familie of the Iaminites: of Iachin, the familie of the Lachinites:

of Shaul, the familie of the Shaulites.

These are the families of the Simeonites: two and twenty thousand and two hundreth.

15 The sonnes of Gad after their fami- [Gad: lies wer. :Zephón, of whome came y familie of the Zephonites: of Haggi, the familie of the Haggites: of Shuni, the familie of the Shunites:

wherewith thei haue beguiled you as con- 16 Of Ozni, the familie of the Oznites: of Eri, the familie of the Erites:

Arelí, the familie of the Arelites.

18 These are the families of the sonnes of Gad, according to their nombers, fourty thousand and five hundreth.

The sones of Iudán, Er & Onán: but Er [Iudáh and Onan dyed in the land of e Canaan. e Before 1824

So were the sonnes of Iudah after their Egypt Gen. families: of Sheláh came the familie of the 383,& 7. Shelanites: of Phárez, ý familie of ý Pharzites, of Zérah, the familie of y Zaihites.

And the sonnes of Pharez were: of Hes- Gen. 46.132 rón, the familie of § Hefronites: of Hamúl, the familie of the Hamulites.

These are the families of Iudah, after their nombers, seuery ad six thousand and fine hundreth.

The sonnes of | Islachar, after their fa- Islachar milies were: Tolá, of whome came the familie of the Tolaites: of Puá, the familie of the Punites:

Of Iashúb v familie of v Iashubites: of Shimron the familie of the Shimronites.

These are the families of Islachár, after their nombers, thre score and foure thoufand and thre hundreth.

26 The sonnes of Zebulun, after their fa- LZebulen milies wire: of Séred, the familie of y Sardites: of Elon, the familie of the Elonites: of Iahleel, the familie of the Iahleelites.

tes, afrer their nobers, thre score thousand and five hundreth.

milies were Manasséh and Ephraim.

The fonnes of Manailéh were. of * Ma- 10, h 17,3. chír, y familie of y Machirites: & Machir begate Gilead: of Gilead came y familie

d That is, for and rebelle a-

*Ebr of thebonle of the father

to comet both corporal and fortitual fornicacion

Chap 31,16. gen 2,14.

> z.cbro s 1. LReuben.

Chap. 16,2. In that rehellio wnereof Korah was

Nombers.

of the Giliadites.

These are the sonnes of Giliad: of Tezer, the familie of the Iezerites: of Hélek, the familie of the Helekites:

31 Of Asiiel, the familie of the Asrielites: of Shéché, the familie of the Shichmites.

32 Of Shemidá, the familie of the Shemidaites: of Hépher, the familie of the Hepherites.

Chap.27.1. 33 And *Zelophehad y sonne of Hepher had no sonnes, but daughters: and the names of the daughters of Zelophehad were Mahláh, and Noáh, Hogláh, Milcáh and

34 These are the families of Manasséh, and the nomber of them, two and fifty thoufand and seuen hundreth.

Frhráim.

- 35 These are the sonnes of Ephraim after their families:of Shuthelah came y fami- 55 lie of the Shuthalhites : of Bechei, the familie of the Bachrites : of Tahan, the familie of the Tahanites.
- 36 And these are the sonnes of Shuthelah: of Erán the familie of the Eranites.
- 77 These are § families of the sonnes of Ephiáim after their nobers, two and thirtie thousand and five hundreth.these are the sonnes of Ioséph after their families.

Peniamin.

- 38 These are the sonnes of Beniamin after their families: of Belá came the familie of the Baleites: of Ashbél, the familie of the Ashbelites: of Ahiram, the familie of
- 39 Of Shupbám, the familie of the Shuphamites: of Hupham, the familie of the Huphamites.
- 40 And the sonnes of Belawere Ard and Naaman: of Ard came the familie of the Ardites, of Naamán, the familie of the Naamites.
- 41 These are the sonnes of Beniamin after their families, and their nombers, fine and fourty thousand and six hundreth.

Dam

- 42 These are § sonnes of Dan after their families: of Shuham came the familie of the Shuhamites: these are the families of Dan after their householdes.
- 43 All the families of the Shuhamites were after their nombers, thre score and foure thousand, and foure hundreth.

#Afbér.

- 44 The sonnes of Asher after their families were: of Iimnáh, the familie of the 64 And among these there was not a man Limnites: of Isuí, the familie of the Isuites: of Beriah, the familie of the Beriites.
- 45 The sonnes of Beriah were, of Heberthe familie of the Heberites: of Malchiel, the 65 familie of the Malchielites.
- 46 And the name of the daughter of Ashér was Sárah.
- 47 These are the families of the sonnes of Asher after their nombers, thre and fifty thousand and foure hundreth.

48 The sones of Naphtalí, after their fa-Maphrali.

milies were of Iahzeel, the families of the Iahzeelites: of Guni, the familie of the Gunites.

- Of Tézer, the familie of the Izrites : of Shillem, the familie of the Shillemites.
- These are the families of Naphtalí accordig to their housholdes, & their nober, fine & fourty thousand & foure hudreth.

51 These are the fnombers of the child: en f This is the of Is. ael: six hundreth, and one thousand, third time y they are nomfeuen hundreth and thirty.

52 And y Lordspake vnto Mosés, saying, 53 Vnto these the lad shal be deuided for an

inheritace, according to § nober of "names. 101, perfores. 54*To manie thou shalt give the more inhe- Chap 33.54. ruace, and to fewe thou shalt gue lesse inheritance: to euerie one according to his

nomber shalbe given his inheritance. Notwithstading, the land shal be * deui- 16/h.31,23. ded by lot:according to the names of the tribes of their fathers thei shal inherit:

56 According to the lot shal the possession thereof be deuided betwene manie& fewe.

These also are the nobers of the Le- Exod.6.17. uites, after their families: of Gershon came the familie of the Gershonstes: of Koháth the familie of the Kohathites: of Merari the familie of the Merarites.

58 These are the families of Leui, the familic of the Libnites: the familie of § Hebronites: the familie of the Mahlites: the familie of the Mushites: the familie of the Korhites: and Koháth begate Amram.

And Amras wife was called * Iochébed Exod.2,2,4 the daughter of Leui, w was borne vnto 6,200 Leuí in Egypt: and she bare vnto Amrám Aarón, & Molés, and Mirrám their lifter.

And vnto Aaión were boine Nadab,& Abihú, Eleazár, and Ithamár.

*And Nadáb and Abihú dyed because Leu.10,2. they offred strange fire before the Lord. chap 3.4

And their nombers were thre & twenty 1 chro.24.2. thousand, all males from a moneth olde and aboue: for they were not nombred among the childre of Israel, because there was none inheritance gruen them among the children of Israel.

These are the nombers of Moses and Eleazar the Priest which nombred the children of Isiael in the plaine of Moab, nere Iordén, toward Ierichó.

of them, g whome Molés and Aarón the g Wherein ap Priest nőbred, whé they tolde the childre great power of Israel in the wildernes of Sinái. or God, that so of Israet in the wildernes of Sinái.

For the Lord faid of them, * They shal moreafed his dye in the wildernes: so there was not left people a man of them, saue Caléb the sonne of Chap 14,28. Iephunnéh, & Ioshúa the sonne of Nun.

CHAP. XXVII.

The lawe of the herstage of the daughters of Zelophehad. 12 The land of promes 15 shewed unto Moses. 16 Moses praieth for a governer to the people. 18 Ioshua

f And fo ap-

18 lestia is appointed in his stede.

Chap 26.33. 1 de 36,11. \$0 \$ 17.3.

Hen came the daughters of * Zelophehád, the fonne of Hépher, the fonne of Gilead, the sonne of Machir, the sone of Manasséh, of the familie of Manas- 18 And y Lord said vnto Mosés, Take thee séh, the sonne of Ioséph, (and the names of his daughters were these, Mahláh, Noáh, and Hoglah, and Milcah, and Tirzah)

2 And stode before Mosés, and before Eleazar the Priest, and before the princes, and all the affembly, at the dore of § Ta- 20 bernacle of the Congregacion, saying,

Chap 16,1. O 31.

3 Our father * dyed in the wildernes, and he was not among the assemblie of them 21 And he shal stand before Eleazar the that we: e assembled against y Lord in the copanie of Korah, but dyed in his a finne, a According as all me dye, and had no fonnes. fora: muche as they are fin-

4 Wherefore shulde the name of our father be taken away from among his familie, because he hathe no sonne s giue vs a possession among the brethren of our 22 So Moses did as the Lord had commã-wil of God

That is, their 5 Then Moses broght their b cause before the Lord.

all hard matters

right: thou shalt give them a possession to inherit among their fathers brethre, and shalt turne the inheritance of their father vnto them.

8 Also thou shalt speake vnto the children of Israel, saying, If a man dye & haue no sonne, then ye shal turne his inheritance vnto his daughter.

9 And if he haue no daughter, ye shal giue his inheritance vnto his brethren.

so And if he have no brethren, ye shal giue his inheritance vnto his fathers bie-

II And if his father have no brethren, ye shal giue his inheritace vinto his next kinseman of his familie, and he shal possesse it:and this shal be vnto the children of Israélalawe of udgement, as the Lord 4 hathe commanded Mosés.

e Meaning an ordinance sudge by

Deu. 32,49. 12 Againe & Loid faid vnto Mofés, * Go de the land which I have given vnto the children of Israél.

13 And when thou hast sene it, thou shalt 6 Chap.20,24. be gathered vnto thy people also, * as Aa-

ron thy brother was gathered. Chap.20,12. 14 For ye were * disobedient vnto my 7

worde in the desert of Zin, in the strife of the assemblie, to sanctifie me in the waters Exod 17,7. before their eyes. * That is the water of Dr.Hrife.

15 Then Mosés spake vnto the Lord,

Let the Lord God of athe spirits of all swete sauout vnto the I oid.

offing & dring of street spirits of all specific two dring of street specific two cuening satisfies the specific specific two specific speci d Who as be 16 fo he gouer-neil the heartes of all me.

Who may e go out and in before them, e That is goo & lead them out and in, that the Congre- do his duetic, gacion of the Lord be not as shepe, which as a chr 1,10. haue not a shepeherd.

Ioshúa the sonne of Nun, in whome is the Spirit, and f put thine hands vpon him,

19 And fet him before Eleazár the Prieft, point him goand before all the Congregacion, and giue him a charge in their fight.

And s give him of thy glorie, that all y g comend him Congregacion of the children of Ifrael meterory of s ce, & appoin-ted by God.

may obeie.

Priest, who shal aske counsel for him by Exod. 28,30. the h iudgement of Vrim before the Lord: h According at his worde they shal go out, and at his signifing that worde they shal come in, bothe he, and all grat coldeerthe children of Israel with him & all the ecute nothing but that w he Congregacion.

ded him, & he toke Ioshúa, & set him before Eleazár the Priest, and before all the

Congregacion

matter to be suaged, to kno- 6 And the Lord spake vnto Mosés, saying, 23 Then he put his hands vpon him, & gawe mat he street to be suaged, to kno- 6 And the Lord spake vnto Mosés, saying, 23 Then he put his hands vpon him, & gamine, as he did right: thou shalt gue them a possession to by the hand of Mosés. ue him a charge, as the Lord had spoken i How he finst de gouerne hi felfe in his ot

CHAP. XXVIII. 4 The daiely sacrifice of The sacrifice of the Sabbath. 11 Of the Moneth, 16 Of the Passeouer, 26 Of the

first frutes.

Nd the Lord spake vnto Moses, say-

2 Commande the children of Israel, and fay vnto them, Yeshal obserue to offer vnto me in their due feason mine offring & a By bread, he amy bread, for my facrifices made by fire meaneth for a swete sauout vnto me.

maner of facri

Also thou shalt say vnto them,* This is \$ Exed. 29.38. offring made by fire which ye shal offer vn to the Lord, two lambes of a yere olde without spot, dayly, for a continual burnt offing.

One lambe shalt thou prepare in § morning, and the other lambe shalt thou pre-

pare at euen.

vp into this mout of Abarim, and behol- 5 *And the teth parte of an * Ephah of fine & sod 16,36. floure for a * meatoffing mingled with & Lem 2,1. fourth parte of an *Hin of beaten oyle.

This shalbe a dailie burnt offing, as was made in y mout Siná: for a swete suour: itis a sacrifice made by fire vnto the Loid.

And the drinke offring thereof the fourth parte of an Hin for one lambe in the holy place cause to powre the drinke offring vnto the Loid.

Meribah in Kadesh in the wildernes of 8 And the other lambe thou shalt prepare at eue: as the meat offring of the morning and as y drinke offing thereof shalt thou prepare thes for an offring made by fire of b The mese

lambes of a yere olde, without spot, and 6ce.

Offrings.

Nombers.

e Of the mea-fare Egnáh.

nening

two ctenth deales of fine floure for a meat offring mingled with oyle, & the drinke offring thereof.

10 This is the burnt offring of euerie Sab-& Which was bath, beside the d continual buint offring, offred sucric and drinke offring thereof.

ming and at e- II And in the beginning of your monethes, ye shal offer a burnt offring vnto the Lord, two yong bullockes, and a ram, and feue lambes of a year olde, with out spot, 29

22 And thre tenth deales of fine floure for a meat offring mingled with oyle for one bullocke, and two tenth deales of fine floure for a meat offring, mingled with 31 (Ye shal do this besides the cotinual burnt oyle for one ram,

33 And a tenth deale of fine floure mingled with oyle for a meat offring vnto one labe, for a burnt offring of fwete fauourus is , Of the thre principal feasts of the seventh moneth. an offring made by fire vnto the Lord.

be powred vp,

- e That in the 14 And their e drinke offrings shalbe halfe wine that shal an Hin of wine vnto one bullocke, & the third parte of an Hin vnto a ram, and the fourth parte of an Hin vnto a labe: this is burnt offing of euerie moneth, troughout the moneths of the yere.
 - 25 And one he goat for a fin offring vnto 2 the Lord shalbe prepared, besides the continual burnt offring, & his drinke offring.

E word 12.18. €r 22.15. lau.23,5.

- 16 *Also the fourtenth day of the first moneth u the Passeouer of the Lord.
- 17 And in the fiftenth day of the same moneth is the feaft: seuen daies shal vnleauened bread be eaten.

Leu.23,7• f Or folemme

- 18 In the * first day shalbe an holy fconuoca- 4 cion, ye shal do no seruile worke therein.
- 19 But ye shal offer a sacrifice made by fire 5 And an he goat for a sin offring to make for a burnt offring vnto the Lord, two yong bullockes, one ram, and feue lambes 6 of a yere olde: se that they be without blemish.
- And their meat offring shal be of fine tioure mingled with oyle: thre tenth deales shal ye prepare for a bullocke, and two tenth deales for a ram:
- 21 One tenth deale shalt thou prepare for euerie lambe, euen for the seuen lambes.
- 22 And an he goat for a fin offring, to make an atonement for you.
- 23 Ye shal prepare these, beside the burnt offring in the morning, which is a continual burnt sacrifice.

24 After this maner ye shall prepare through 9

25 And in the seuenth day ye shal haue an 11 An he goat for a sinosfring, (beside § sin

Fin counting Letuite works.

feuen wekes 26 Alfo in y day of your first frutes, when ye bring a newe meat offrig vnto y Lord, 12 according to s your wekes ye shal have

an holy couocacion, and ye shal do no feruile worke init:

- 27 But ye shal offer aburnt offring for a fwete sauour vnto the Lord, two yog bullockes, a ram, and seuen lambes of a yere
- 28 And their meat offring of fine floure mingled with oyle, thre tenth deales vato a bullocke, two tenth deales to a ram,
- And one tenth deale vnto euerie lambe throughout the seuen lambes,
- 30 And an he goat to make an atonemet for
- offring, and his meat offring:)" fe they be "Her they flate without blemish, with their drike offrigs. be so you

CHAP. XXIX.

to wet, the feast of trumpets, 7 The feast of reconciliaction,12 And the feast of Tabernacles.

Mo: eouer in the first day of the a fe- a Which com-uenth moneth ye shal have an holy teineth partor. September, & convocacion: ye shal do no seruile worke parte of Octotherem: it shalbe a day of blowing the tru- Lew.23,24. pets vnto you.

- And ye shal make a burnt offring for a fwete fauour vnto the Lord: one yog bullocke, one ram, & seuen lambes of a yere olde, without blemish.
- 3 And their meat offring shalbe of fine flou- re mingled with oyle, thre teth deales vnto the bullocke, and two tenth deales vnto
- And one tenth deale vnto one lambe, for the feuen lambes,
- an atonement for you,
- Beside the buint offring of the bmoneth, b Which must & his meat offring, and y commual churnt be offred in 9 offring, and his meat offring & the drinke neric moneth. offrings of the same, according to their morning & ene maner, for a swete sauour: it is a sacrifice nurs made by fire vnto the Lord.

*And ye shal have in the tenth day of Levi.16.30 and ye shal humble your soules, and shal sease of reconciliation. not do anie worke therein:

8 But ye shal offer a burnt offring vnto the Lord for a swete sauour: one yong bullocke, a ram, and feuen lambes of a yele olde: se they be without blemish.

And their meat offring shal be of fine floure mingled with oyle, thre tenth deales to a bullocke, & two tenth deales to a

out the feuen lambes,

offring to make the atonement and the continual burnt offring and the meat of- that is, offring thereof) & their drinke offrings.

And in the fiftenth day of the feueth mening the moneth ye shal haue an holy f couocacio: feat of y Ta-ye shal

Berbread.

out all the seuen dayes, for the" mainterning of the offring made by fire for a fwete sauour vnto the Lord: it shal be done beside the continual burnt offring and to One teth deale vinto cuerie labe, through drinke offring thereof.

holy conuccacion, wherein ye shal do no feruile worke.

fontide as Le-WIE 23,45.

ye shal do no seruile worke therein, but ye

33 And ye shal offer a burnt offring for a sacrifice made by fire of swete sauour vnto rams, of fourtene lambes of a yere olde: they shalbe without blemish.

14 And their meat offring shalbe of fine 33 floure mingled with oyle, thre tenth deales vnto euery bullocke of § thirtene bullockes, two tenth deales to ether of § two

15 And one tenth deale vnto eche of the fourtene lambes,

16 And one he goat for a fin offring, beside 35 the continual burnt offring, his meat of-

fring and his drinke offring.

day of v feaft of Taberna-

The seconde 17 And the seconde day ye shal offer twelue yong bullockes, two rams, fourtene lambes of a yere olde without blemish,

> 18 With their meat offring & their drinke offings for the bullockes, for the rams, & for the lambes according to their nomber, after the maner,

19 And an he goat for a fin offring (beside

offring)and their drinke offrings.

The third 20

Alfo the third day ye shaloffer eleuen bullockes, two rams, and fourtene lambes 39 of a yere olde without blemish,

21 With their meat offring & their drinke offrings, for the bullockes, for the rams, & for the lambes, after their nomber accor-

ding to the s maner,

g According to the ceremo

ales appoin. 22 And an he goat for a fin offring, beside the continual burnt offring, and his meat offring and his drinke offring.

The fourth 23 And the | fourth day ye shaloffer to bulday lockes, two rams, & fourten: lambes of a yere olde without blemish.

24 Their meat offrig & their drinke offrigs, for the bullockes, for the rams, and for the lambes according to their nomber after the maner,

25 And an he goat for a fin offring, belide the continual burnt off: ing , his meat of-

fring and his drinke offring.

The lit day. 26 In the fifth day alfo y Shal offer nine of a yere olde without biemish,

> 27 And their meat offring and their drinke offrings for the bullockes, for the rams, & 5 And her father heare her vowe & bode, for the lambes according to their nomber, after the maner,

28 And an he goat for a fin offring, belide the continual burns offring and his meat

offring and his drinke offring.

a The fixe day 29 And in the fixt day ye shat offereight 6 But if here father disalow her the same e By not approximation of the same of the sam bullockes, two rams, & fourtene tamoes of a yere olde without olemish,

30 And their meat offring & their deinke offrings for the bullockes, for the rams, & for the lambes according to their nober,

after the maner,

shal kepe a feast vnto y Lord seuen dayes. n And an he goat for a sin offring, beside the cotinual burnt offrig, his meat offring and his drinke offrings.

the Lord, thirtene yong bullockes, two 32 In the fleuenth day also ye shal offer le- Ithe seneagh uen bullockes, two rams & fourtene lambes of a yere olde without blemish,

And their meat offring and their drinke offrings for the bullockes, for the rams,& for the lambes according to their nomber, after their maner,

34 And an he goat for a fin offring, beside the continual burnt offring, his meat offring and his drinke offring.

In the eight day, ye shall haue a solem- The eight ne assemblie: ye shal do no seruile worke Leui, 23,256

But ye shal offer a burnt offring, a sacrifice made by fire for a swete sauour vnto the Lord, one bullocke, one ram, & seuen lambes of a yere olde without blemish,

Their meat offring and their drinke offrings for the bullocke, for the ram, & for the lambes according to their nomber, after the maner,

the continual buint offring and his meat 38 And an he goat for a sin offring, beside the continual burnt offring, and his meat

offring, and his drinke offring.

These things ye shal do vnto y Lord in h Beside y fayour feastes, beside your h vowes, & your entres y you fre offrings, for your burnt offrings, & for offer of your your meat offrings, & for your drinke of owne mindes. frings and for your peace offrings.

CHAP. XXX.

Concerning vowes. 4 The Vowe of the maid, 7 Of the wife.10 Of the widow,or desorced.

Hen Mofés ípake vnto the childré of I fraél according to all that the Lord had commanded "him,

2 Moses also spake vnto the heades of the tribes concerning the children of Israél, a Because their faying, This is the thing which the Lord them to the

hathe commanded,

Whosoeuer voweth a vow vnto § Lord, or swearetnan othe to bide him" felfe by "Ebr.his fale. a bonde, he shal not breake his "promes, "Ebr. violate hee but shal do accordig to all that proceadeth out of his mouth.

bullockes, two rams, and fourtene lambes 4 If a woman also vowe a vowe vnto the Lord, & bide her felfe by a bode, being in her fathers house, in § time of her youth,

> wherewith she hathe bounde her selfe, and her father holde his b peace conce ning inghie doeth her, then all her vowes shal stana & eue- approue her. rie bonde, wherewith the hathe bounde her selfe. shall stand.

> daye that he heareth all her vowes & bon- fenting to her des, wherewith she hathe bouae her selfe, vowe. they shal not be of value, and the Lore wil forgrue her, because her father disalowed

"Ebr. Mafét.

d beher by othe, or toline Promite

And if the haue an ho is ad whe she vowethor d pronounceth ogh: with her lippes, wherewith the bindeth her felfe,

8 If her houfband heard it and holdethhis peace cocerning licr, the fame day he hearethir, then her vowe shal stand, and her 6 And Moses fent them to the waire, even bondes wherewith the bindeth her felle shal stand in eff. ct.

9 But if her hous band disalowe her the same day that he hea: eth it, then shal he make her vowe which she hathe made, & that that she hathe ponouced with her lippes, 7 wherewith the bonde here felfe, of none effect.and the Lord wil forgine her.

But euerie vowe of a widowe, and of her 8 that is devorced (wherewith she hathe bode her f ite) shal stand in ' effect with her.

renot vnd.ry in And if the vowed in her houfbandes t house, or bode her selfe streictly with an

> 12 And her houfband hathe heard it, & helde his peace concerning her, not disalowing her, then all her vowes shal stand, & fe.shal it and in effect.

But if her housband disanulled them, the same day that he heard them, nothing that proceased out of her lippes concerning her vowes or concerning her bodes, shal stand in effect: for her housband hathe disanulled them. and the Lord wil forgiue

50 euerie vowe, and euerie othe or bonde, made to h humble the foule, her houfband may stablishit, or her housband 13 may bi eake it.

15 But if her hous band holde his peace co sheth all her vowes and all her bondes which she hathe made: he hathe contrmed them because he held his peace concer-

But if he k breake them after that he hain quitie.

mputed to 17 These are the ordinaces which the Lord commanded Mofés, betwene a man & his wife, & betwene the father and hisdaughter, being yong in her fathers house.

> CHAP. XXXI.

g Frue Kings of Midion & Balaam are flaine 18 One ly the mardes are reserved aline 27The praye is equally deusded 49 A present given of Ifrael.

Nd the Lord spake vnto Molés, saying,

Chap.25.17. 2 *Reuenge the children of Israel of the 19 Midianites, & afterward shalt thou be *gathered vn: o thy people.

Chap 27,23.

a As he had 63; And Moses spake to the people, saying, Harnes some of you vnto warre, and let vengeance of the Lord against Midián. ple is done a- 4 A thoulad of eueric tribe through out all the tribes of Israel, shal ye send to the

5 So there were taken out of the thousands of Isiael, twelve thousan i prepared vnto walle of euerietishe a thousand.

a housand of cuerie titbe, and sent them of or his great with Phinehas the sonne of Eleas ar the is to their, Parest to the warre & the holy instrumers: Chap 23.09 that is, the trumpets to blowe were in his

And they warred against Mid.an, as the Lord had commanded Moses, & slue all the males.

They flue also y Kings of Midián amóg them that were ilaine. *Buí and Kékem, & 10/6,13,23. Zur, & Hur & Rébafiuc kigs of Migián, an I thei slue CEalaam the sonne of Beo: c pphet whe ga with the fworde:

9 But the children of Israel toke the wome to cause & tie of Mician p isoners, and their children & had their God spoyled all their catrel, & all their flockes, and all their goods.

euerie bonde, wherewith she boud her sel- 10 And they buint all their cities, wherein they dwelt, and all their"villages with "Or palices & ger ieus bu i.

II And they toke all the spoyle & all the praye bothe of men & bealtes.

And they broght the d captives and that d As the wewhich they had tak. n, and the spoyle vnto children Mosés and to Eleazar the Pitest, and vnto the Congregacion of the children of Ifrael, into the cape in the plaine of Moab, which was by Iorden toward Iericho.

Then Mosés and Eleaza, the Priest,& all the princes of the Congregacion went out of the campe to mete them.

ceining her f. 6 day to day, the he stabli- 14 And Moses was angry with the captaines of the hoste, with the captaines ouer thousands, & captaines ouer hundreds, which came from the warre and battel.

ning her the same day that he heard them. 15 And Moses said vinto them, What's haue ye faued all the e women'

faid , Ye oghe the heard them, then shal he beare her 16 Beholde, "these caused the children. fr. hauespared Isiael th-ough the *counsel of Balaan. commit a trespas against the Lord, f as có 2 Pet 2,15. ceining Peor, and there came a plague a- f For worthing mong the Congregacion of the Lord.

17 Now therefore, *flay all the males a- Iudg.21,11. mong the schildren, & kil all the women s That is, all that haue knowen man by carnal copula- y me childre.

& As thogh he

But all the women children that haue not knowen carnal copulation, kepe aliue for your f.lues.

And ye shal remaine without the hoste seué day es, all that haue killed any persone, * and all that have touched anie dead, Chap, 15, 4, opurifie bothe your selues & your prisoners the third day and the feuenth.

them go against Midián, to execute the 20 Also ye shal purisie euerie garment and all that is made of skins & all wo:ke of goates heere, & all things made of wood.

in subjectio of her housbad, & can perfor- 10 me nothing f For ther a. autoritic of y y Her boulbad being alue

e For the is

The the bodes of her feule

h To mortific her felie by ab Aincnce,or O. ther bodely exercifes

i And warne her not the ame day t'iat he heareth it. ge verí 9.

Not y fame 16 them, but fome day after, fine shalbe h.m & not to ber.

25.17 decla-\$ iniurie doae against hispen ganê him.

Or, conterned su she Lawe. Chap 19,12.

h The third date & before

it be molten

Chap 19,9.

1 It thalbe

walhed.

21 And Eleazar the Priest said vnto the men of warre, which went to the battel, 41 And Moses gaue y tribute of the Lords This is the ordinance of the lawe which the Lord * commanded Moses,

ne, and lead:

23 Euen all that may abyde the fire, ye shal make it go through the fire, and it shalbe cleane: yet, it shalbe h purified with * the water of purificacion; and all that suffreth not the fire, ye shal cause to passe by the

24 Ye shal wash also your clothes the seuenth day, and ye shalbe cleane: and afterward ye shal come into the Hoste.

26 Take the fumme of the praie that was taken, bothe of persones and of cattel, thou and Eleazai the Priest, & the chief fathers of the Congregacion.

And deuide the praie | betwene the fol-The praie 15 27 arft deutded ediers that went to the warre, and all the 48 qually among Congiegacion.

k Of the prate the foldiers

I The Ifracli-

tes & had not

bene at warre,

ot eucrie fiftieth pared one to the Lord:& foldiers, one of cuerie fine

bundrerh.

28 And y shalt take a tribute vnto the Lord of the k men of waire, which went out to battel: one persone of fine hundreth, 49 And said to Mosés, Thy seruants haue bothe of the persones, and of the beues, & of the asses, and of the shepe.

29 Ye shal take it of their halfe and gine it vnto Eleazai y Priest, as an heaue offring 50 9 We haue therefore broght a present q the captain

of the Lord.

30 But of the halfe of the children of Is-1ael thou shalt take 1 one, taken out of fiftie, boihe of the persones, of the beues, of the asses, and of the shepe, euen of all the Leuites, which have the charge of the Tabernacle of the Lord.

31 And Mofés and Eleazar the Priest did as the Lord had commanded Moles.

32 And y bootye, to wit, the tell of the praie which the men of warre had spoiled, was 53 (For the men of war e had spoiled, euex hundreth seuentie and fine thousand "epc,

33 And Cuentie and two thousand beues,

34 And thre score and one thousand affes,

35 And two and thirtie thousand persones, "Eler non knowe in all of women that had" lyen by no man.

whe bed of man 36 And the halfe, to wet, the parte of them that went out to warre touching the nomber of shepe, was thie hundreth seuen and

38 And the beues were fix and thurtie thousand, whereof the Lords tribute was seue- 1

39 And the affes were thirtie thousand and five hundreth, whereof the Lords tribute was thie score and one:

was this icore and one:

One and not persones sixtene thousand, tel.

whereof y Lordstribute was two & thir- 2 Then the children of Gád, and the chil- se him & in Gin 18-28. wirgines whien 40 And not persones sixtene thousand,

tie persones.

offring vnto Eleazar the Priest, as & Lord had commanded Moses.

22 As for golde, and siluer, brasie, yron, tyn- 42 And of the o halfe of the children of If- o of that para rael, which Mofes dedided from the men which was gi in deuiding y of warre;

43 (For the halfe that perteined vnto the Congregacion) was thre hundreth thirtie and seuen thousand shepe and sine hundieth,

44 And fix and thirrie thousand beues,

45 And thirtie thousand asses, and fine hundreth,

46 And fixtene thousand persones.

25 And the Lord spake vnto Moses, say- 47 Moses, I say, toke of the halfe that perteined vinto the P children of Israel, one P Which had taken out of fiftie, bothe of the persones & warre. of the cattel, and gaue them vnto the Leuites, which have the charge of the Tabeinacle of the Loid, as the Lord had commanded Moses.

Then the captaines which were ouer thousands of the hoste, the captaines ouer the thousands, and the captaines over the hundreds came vnto Moles:

taken the summe of the men of waire which are vnder " our autoritie, and the-"Ebr vnder to

re lacketh not one man of vs.

vnto the Lord, what everie man founde of offrig acknow. newels of golde, bracelets, and chemes, ledge y great rings, eare rings, and ornaments of the in presenting legs, to make an atonement for our foules his people. before the Lord.

the cattel: and thou shalt give them vnto 51 And Moses and Eleazar the Priest toke the golde of them, and all wioght iewels.

52 And all the golde of y off ing that thei offred vp to the Lord, (of the captaines ouer thousands and hundreds) was fixtene thousand seuen hundreth & fiftie shekels,

riemanfor um r felf)

54 And Mosés and Eleazar the Priest to-porció to these ke the golde of the captaines out the thousands, and ouer the hundreds, and broght it into the Tabernacle of the Cogregation, for a f memorial of the chil-f That & Lord dren of Isiaelbefoie the Lord.

might renem-ber y chilarca of Ifiacl.

CHYS XXXII.

2 The request of the Reubenites and Graites, 16 And their promes unto Mofés 20 Mofés granteth their request 33 The Gadites. Reubenites, and halfe the triquest 33 I ne yautes. Reubentes, and haife the tri-be of Manasseh, conquer and buylde cities on thu side me of Leah, & Torden

Gad of Zil-Iordén

TOw the children of a Reuben, and made the children of Gadhad an excea- bwhich mon-teine was so ding great multitude of cattel: and they named of the fawe the land of lazer, and the land of heape of flob Gilead, that it was an apt place for cat-made as a fi-

páh her hand-

m Meaning of the maides, or wirgines which panied with

to the Lord

Nombers.

dren of Reuben came, & spake vnto Mofés and to Eleazar the Priest, and vnto the princes of the Congregacion, saying,

The land of Ataroth, and Dibon, and Ia- 20 zer, and Nimiah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon,

4 Which countrey the Lord smote before 21 And wil go euerie one of you in harnes the Congregacion of Hirael, is a land mete for cattel, and thy feruants have cattel:

5 Wherefore, said thei, If we have founde 22 And vntil the land be subdued before the land. grace in thy light, let this land be given vnto thy servats for a possession, & bring vs not ouer Iorden.

6 And Moles laid vnto the childre of Gad, and to the children of Reuben, Shal your 23 But if ye wilnot do so, beholde, ye haue wil grante you brethren go to warre and ye tary here?

Wherefore now "discourage ye & heart of the children of Ihael, to go ouer into 24 the land, which the Lord hathe given the?

8 Thus did your fathers when I sent them from Kadésh-barnéa to se the land.

Chap. 13,24. 9 For * when they went vp euch vnto the ryuer of Eshcol, and sawe the land: they discouraged the heart of the children of Israel, that thei wolde not go into the lad, 26 Our children, our wives, our shepe, and which the Lord had given them.

10 And the Lords wrath was kindled the fame day, and he did fweare, faying,

"Ebr if sais of is " None of the men that came out of Egypt* from twentie yere olde and aboue, Chap 14.28 shalse the land for the which I sware vn- 28 to Abraham, to Izhak, and to Iaakob, because thei have not who lie followed me:

continued 12 Except Caleb the Jonne of Iephunnéh the Kenelite, & Ioshuathe sonne of Nun: 29 And Mosés said vnto them, If the chil- his death, so for thei haue costantly followed the Lord.

33 And the Lord was verie angly with If aél, and made them wander in the wildernes fortie yeres, vitilall the generacion that had done e euil in the fight of the

ther wolde be-loue their re- 14. And beholde, ye a c risen vp in your fa-ports tolde y there steade as an encrease of several thers steade as an encrease of sinneful me, Lord, toward I fraél.

> is For if ye turne away fro following him, he wil yet againe leaue the people in wildernes, and definition all this 32

16 And thei went nere to him and faid, We wilbuylde shepe foldes here for o shepe, and for our cattel, and cities for our chil- 33 *So Moses gaue vnto the emil- Deut 3.12.

But we our felues wil be ready armed to gobefore the children of Israél, vntilwe hauebroght them vnto their e place : but our children shal dwel in the defenced cities, because of the inhabitants of the

18 We will not returne vnto our houses, vntil the children of Isiael have inherited, euerie man his inheritance.

Nether wil we inherit with the beyode

Iorden and on that fide, because our inheritance is fallen to vs on this side Iordén

*And Moses said vnto them, If ye wil 10th 1.13. do this thing, and go armed f before the f before the Loid to warie:

ouer Iorden before the Lord, vntil he hathe cast out his s enemies from his fight: g. That is, the

the Lord, then ye shal returne and be innocent toward the Lord, and toward Isiaél: and this land shalbe your possession h before the Lord.

finned against the Lord, and be sure, that require. your sinne i wil finde you out.

Builde you then cities for your children feelly be punted for your and foldes for your shepe, and do that ye since haue spoken.

Then the children of Gad & the children of Reuben spake vnto Moses, savig, Thy feruants wil do as my lord comman-

all our cattel shal remaine there in the cities of Gilead,

But * thy servants wil go everie one ar- 10/h.4,14. med to warre before the Lord for to fight,. as my lord sayeth.

So concerning them, Mosés k comman-k Mosés gaue ded Eleazar the Priest, & Ioshúa the son- promes made ne of Nun, and the chief fathers of the nices & others tribes of the children of Isiael:

dren of Gad, and the children of Reuben, ke not theirs. wil go with you oue: Iordén, all armed to fight before the Lord, then when the land is subdued before you, ye shal give them the land of Gilead for a possession:

30 But if thei wil not go ouer with you armed, then thei shal haue their possessions among you in the land of Canaan.

stil to augment the fearce wrath of the 31 And the children of Gad, and the children of Reuben answered, saying, As the 1 Lord hathe said vnto thy servants, so I that is at-

> We wil go armed before the Lord into his mossenges the land of Canaan: that the poilession of speaketh our inheritance may be to vs on this side Ioudén.

die of Gad, & to the children of Reuben, ish 13.0 6 & to half the tribe of Manasséh the sonne of Ioléph, y kingdome of Sihón King of the m Amorites, and the kingdome of m The Amor Og, King of Bashan, the land with the ci- on bothe sides ties thereof and coastes, euen the cities of sorden: but here he maof the countrey round about. f the countrey round about.

Keth mencion
f Then the children of Gad buylt Didwelt on this
dwelt on this

bon, and Ataroth, and Aroer,

35 And Atroth, Shophan, and Lazer, and of them that Iogbeháh.

Arke of the Lord.

h The Lord

shulde be per

Lord which

fide:&lolh 10, inhabited be-36 And youde Iorden.

PRor breake.

Or perfenered

e Because thei ecrning y lad.

d By your oc-

e In the land

Departing of the campe. Nombers.

36 And Berh-nim-áh, and Beth-harán, defenced ciries:alfo shepe foldes.

bón, and Elealéh, & Kırıatháım,

38 And Nebó, and Baal meon, and turned 14 And they remoued from Alush, and lay their names, and Snibmáh: & gaue other names vnto the cities which they built.

Gen 10,23.

of Manasséh went to Gileád. & toke it & pur out the Amorites that dwelt therein. 16 And they removed from the defert of Si

40 Then Mofés gane Gilead vnto Machir

toke the final townes thereof, and called a That is. § vil them " Hauorh Iair.

lages of lair. 42 Alfo Nobah went & toke Kenath, with the villages thereof and called it Nobah, 20 *And they departed from Rimmon Pa- Chap. 17,223 aftei his owne name.

CHAP. XXXIII.

1 Two & fourtie sourness of Israel are nobred so They are commanded to kil the Canaamtes

4 From when-ce they depir tea, and whe-He fe are the a fourness of the childre I of Ifrael, which went out of the land 23 And they went from Kehelathah, & pitof Egypt according to their bindes vnder the hand of Moles and Aaron.

2 And Mosés wrote their going out by their journeyes according to the comma- 25 And they removed from Haradah, and dement of the Lord: so these are the sour

neies of their going out.

& Ether mea.

ming their ico

Execution .

Expl. 16.1.

ther they ca-

Exed 12.37: 3 Now they * departed fro Rameles y first moneth, euen y fifteth day of the first mo- 27 And they departed from Taháth, & pitneth, on the motowe after the Palicouer: the children of Is ael went out with 28 And they removed from Taiah, & pitan hie hand in the fight of all the Egyp-

> 4 (Forthe Egyptians busied all their first them: vpon then b gods also the Lord did

execucion.)

men or autori- 5 And the children of Isiael remoued from Rameses, and pitched in Succoth.

Emod. 13, 20. 6 And they departed from *Succoth, & pit ched in Etham, which is in the edge of the 33 And they went from Hor-hagidgad, & wildernes.

7 And they removed from Ethám, & tur- 34 And they removed from Iotháthah, & a At y commã ned againe vnto Pi-hahrfoth, which is Migdól.

8 And they departed from before Hahi- 36 And they removed from Ezion-gaber, roth, and went through the middes of €*0d.15,22. the Sea into the wildernes, and went thre and pitched in Marah.

> 9 And they remoued from Maráh, and cafountains of warer, and seventie palme trees, and they pitched there.

> 10 And they removed from Elimand cam ped by the red Sea.

> ri And they remoued from the red Sea, & laye in the * wildernes of Sin.

wildernes of Sin, and let vp their tentes in Dophkah.

37 And the child-é of Reuben built Hesh- 13 And trocy departed from Dophkah and lay in Alush.

> in * Rephidim, where was no water for y Exed 17.25 people to drinke.

39 And the children of Machir the sonne 15 And they departed from Rephildim, and pitched in the *wildernes of Sinai.

nai, and pitched * in Kibroth Hattaauah. Chap. 33.343

the some of Manasseh, and he dwelt the- 17 And they departed fro Kibroth Hattaauáh, and lay at Hazeroth.

41 *And Iai: the fonne of Manassich wet & 18 And they departed from Hazeroth, and pitched in Rithmah.

> 19 And they departed from Rithmah, and pitched at Rimmon Parez.

> rez; and pitched in Libnáh. 21 And they removed from Libnáh, & pit-

> ched in Rillah. 22 And they tourneied from Rissah, & pit-

> ched in Kehelathah.

ched in mount Shapher.

24 And they removed fro mount Shapher. and lay in Haradah.

pitched in Makheloth.

26 And they removed from Makheloth, & lay in Tahath.

ched in Taráh.

ched in Mithkáh.

29 And they wet from Mithkah, & pitched ın Hashmonáh.

borne, which the Lord had finitten amog 30 And they departed from Hashmonah, & lay in Mosei oth.

> 31 And they departed from Moseroth, and pitched in Bene-iaakan,

> 32 And they removed from Bene-iaakán,& lay in Hor-hagidgåd.

pitched in Iotbáthah.

lay in Ebi onáh.

before Baal-zephón, and pitched before 35 And they departed from Ebronáh, and lay in Ezion-gaber.

> & pitched in the wildernes of Zin, which Chap 20,222 18 Kadésh.

· dayes fourney in the wildernes of Ethám, 37 And they removed from Kadésh, & pitched in mount Hor, in the edge of the lad of Edóm.

me vnto* Blim, and in Blim were twelue 38: *(And Aaron the Priest went up in to mount Hor at the commandement of the Chap 20,22 Lord; and died there, in the fourtieth ye- deut 32.50. out of the land of Egypt, in the first day a Which & Ebrewes call re after the children of Isiael were come of the d fifth moneth.

39 And Aaron was an hundreth, & thie and Ab, and answe 12 And they toke their journey out of the twette yere olde, whehe died i mout Hor, which part of

Borders of Canáan.

40. And King Arad & Canaanite, widwelt in the South of the land of Canan, he- 3 ard of the coming of & childre of Ifrae!) Chap. 12.00. 41 And they departed from mounte Hor,

and pitched in Zalmonáh.

And they departed from Zalmonáh, & pitched in Punón.

And they departed from Punon, and pitched in Oboth.

44 And they departed from Oboth, & pitched in Iie-abarim in y borders of Moab. 5 And the border shal compasse from Az-

Tem 25,4.

45. And they departed from "Lim, and pitched in Dibon-gad,

46 And thei remoued from Dibon-gad, & 6 lay in Almón-diblatháim.

47. And they removed from Almon-diblathaim, and pitched in the mounteines of . And this shal be your Northquarter: ye Abarím before Nebó.

• Or,field.

Chap. 25.1.

48 And they departed from the mounteine of Moab by Iorden toward Ioricho.

49. And they pitched by Iorden, from Bethne of Moab.

50 And the Lord spake vnto Moses in the plaine of Moab, by Iorden toward Ieri- to cho, faying,

Deut. 7.2. iofh. 11,11.

e Which were

for up in their hie places to worthip.

st Speake vinto the children of Isiael, and in lay vnto them, *When ye are come ouer Jorden to entre in to the land of Canaan, 52 Ye shal then drive out all y inhabitants of the land before you, & deltroy all their e pictures, and breake a sunder all their images of metal, & pluckedowne all their hie places.

53 And ye shal possesse the land and dwel therein: for I have given you the land to

pollelle it.

10/h.23,13. iudg.2,3.

Mr. Kaines.

34 And ye shal inherit the land by lot according to your families: to the more ye shal give more inheritance, & to the fewfall to anie ma, that shalbe his:according to the tribes of your fathers shal ye inhe-

55 But if ye wilnot drive out the inhabitants of the land before you, then those w ye let remaine of them, shal be * "pric- 15 kes in your cies, and thornes in your fieles, and shal vexe you in the land wherein ye dwel.

36 Moreouer, it shal come to passe, that I

CHAP. XXXIIII.

17 Certeine men are assigned to denide theland Nothe Lord spake vnro Moses, say- 19 The names also of the men are these of rie tribe

2 Commande the children of Israel, and fay vnto them, When ye come into the 20. And of the tribe of the sonnes of Si-

of Canáan with the coastes thereof. *And your Southquarter shalbe from toh.11.1. the wildernes of Zin, to the borders of Edóm: so that your Southquarter shalbe

from the falt Sea coast Eastward:

4 And the border shal compasse you from the Southe to Maaleh-akrabbim, and rea- or, afcerding che to Zin, & go out from the Southe to "p of feorpione. Kadesh-barnéa: thence it shal stretch to Hazar-addár, and go along to Azmón.

mon vnro the briver of Egypt, and shal b which was go out to the fea.

And your Westquarter shal be the great mocorura

· sea: euen that border shalbe your West- c Which

shal marke out your border frothe great

lea vnto mount d Hor. nes of Abarim, and pitched in the play- 8 From mount Hor yeshal point out til it Tyre & Sidon come vnto Hamath, and the end of the wnory flor in coast shalbe at Zedád.

ieshimoth vnto *Abel-shittim in the plai- a And y coast shal reache out to Ziphron, dyed. & go out at Hazar-enán. this shalbe your Northquarter.

> And ye shal marke out your Eastquarter from Hazar-enánto Shephám.

And the coast shal go downe from Shephám to Ribláh, and from the Eastfide of Ain: and the same border shal descend & go out at the fide of the Sca of Chinne- e which in \$ reth Eastwarde.

12 Also that border shal go downe to Ior- Genuazereth.

den, and leave at the falt Sea. this shalbe your land with the coastes thereof round about.

Then Moles commanded the children of Isiael, saying, This is the land which ye shal inherit by lot which y Lord commanded to give vnto nine tribes and halfe the tribe.

er the lesse inheritance, where the lot shal 14 *For the tribe of the children of Reu-Chap.32.38. bén, according to the housholdes of their iosh. 14,2. fathers, and the tribe of the children of Gad, according to their fathers housholdes, and halfe the tribe of Manasich, haue received their inheritance.

> Two tribes and an halfe tribe have receiued their inheritace on this fide of Iorden toward Iericho ful East.

> 16. Againe the Lord spake to Mosés, say-

shal do vato you, as I thought to do vato. 17. The care the names of the men which shal deuide the lad vnio you: Eleazar the Priest, and Ioshua the sonne of Nun.

a The coaffer and borders of the land of Candans 18. And ye shall take also a prince of quesic fone of the stribe to deuide the lands of the course it

> the tribe of Judáh, Caléb the sonne of Iephunnéh.

land of Canaan, this is the a land that shal, meon, Shemue the sonne of Ammihud. fall vnto your inheritance: that is, the land '25 Of the tribe of Beniamin, Elidad the

terraneum.

here Aaron

beades or chie

fonne

a Meaning the description of the land.

sonne of Chillón.

Also of the tribe of the sonnes of Dan, the prince Bukki, the fonne of Iogli.

Of the sonnes of Iosephiof the tribe of 10 the sonnes of Manasséh, the prince Hanniel the sonne of Ephod.

And of the tribe of y sonnes of Ephrá- 11 Ye shal appoint you cities, to be cities 16th.20,20 ım, the prince Kemuel, y sonne of Shiph-

Of the tribe also of y sonnes of Zebulún, he prince Elizaphán, y fonne of Par- 12 And these cities shalbe for you a refuge

So of the tribe of v sonnes of Islachar, the prince Paltiel the sonne of Azzán.

27. Of the tribe also of y sonnes of Asher, 13 the prince Ahihud the sonne of Shelo-

88 And of the tribe of the fonnes of Naphtali, the prince Pedahél, the sonne of Am-

29 These are they, whome the Lord com- 15 manded to s deut de the inheritance vnto the clildren of Israel, in the land of Ca-

CHAP. XXXV.

esties of refuge 16 The lawe of murther. 30 For one mans witnes shal no man be condemned.

Nd the Lord spake vnto Mosés in v A plaine of Moab by Iorden, toward

Ierichó, saying,

2 *Commande the children of Isiael, that they give vnto the * Leuites of the inheritace of their possession, b cities to dwel in ye shal give also vnto the Leustes the fishurbes of the cities round about them. So they shal have the cities to dwel in, & their suburbes shalbe for their cattel, and for their substance, & for all their beastes. And the suburbes of the circles, which ye

shal give vnto the Leuites, from the wall of the citie outwarde, shalbe a thousand cubites round about.

5 And ye shal measure without the citie of e so s in all the Eastsside, etwo thousand cubites: and of the Southside, two thousand cubites: & of the Weitside, two thousand cubites: & 22 But if he pushed him "vnaduisedly, and vorsours. of the Northside, two thousand cubites:& the citie shalbe in the middes . this shalbe the measure of the suburbes of their cities. 22 Or anie stone (whereby he might be slai-

6 And of the cities which ye shal give vnto the Leuites, there shalbe lix cities for refuge, which ye shal appoint, that he which killeth, may slee thither: & to them ye shal 24 Then the Congregacion shal sudge beadde two and fourty cities mo.

All the cities which ye shal give to & Leuites, shalbe eight and source cities : them 25 And the Congregacion shal deliuer the foal yegue with their fubuibes.

8 And concerning the cities which ye shall giue, of the possession of the children of Isiael: of many ye shal take mo, and of fewe ye shal take lesse: euerse one shal giue of his cities vnto the Leuites, according to his inheritance, which he inheri-

9 And the Lord spake vnto Mosés, saying, Speake vnto the children of Israel, and fay vnto them, * When ye be come oue: Exed. sister Iordén into the land of Canáan,

of refuge for you, that the flayer, which flayeth anie persone vnwares, may flee thither.

from the dauenger, that he which killeth, d Meaning fra dye not, vntil he stand before the Cogregacion in judgement.

the next of y
kinred, who
oght to purgacion in judgement.

fue the caule

And of the cities which ye shal give, six cities shal ye haue for refuge.

Ye shal appoint thre con this side Ior - Reubenites, den, and ye shal appoint thre cities in the Gadicis, and land of Canaan which shalle the tribe land of Canaan which shalbe cities of re- of Managem

These six cities shalbe a refuge for the children of Israel, and for the stranger, and for him that dwelleth among " you, "Ele among that euerie one which killeth anie perso-them. ne vnwares, may flee thither.

Unto the Leutes are given cities and Suburbes. 11 The 16 *And if one fimite an other with an in- Exed 21,14. firument of yron that he dye, he ss a mur- f Watingly. therer, the murtherer shal dye y death.

Also if he smite him by casting a s sto- g. That is, where with he may be staine, and he abig and danne, wherewith he may be slaine, and he gerous Rone: dye, he is a murtherer, and the murtherer in Ebr with a shal dve the death.

18 Or if he smite him with an had weapon of wood, wherewith he may be flaine, if he dye, he is a murtherer, and the murtherer shaldye the death.

The reuenger of the blood him selfe shal ilay the murtherer: when he meteth him, he shal slay him.

But if he thrust him tof hate, or hurle at Den. 19,11. him by laying of wait, that he dye,

21 Or fmite him through enemitie with his hand, that he dye, he that smote him shall dye the death: for he is a murtherer: the reuenger of the blood shal slay the murtherer when he meteth him.

*not of hatted, or cast upon him anie Exod 21.33. "thing, without laying of wait,

Ebr.ingruma

ne) and sawe him not, or caused it to fall vpon him, and he dye, & was not his enemie,nether foght him anie harme,

twone the flayer & the hauenger of blood h That is, his according to these lawes.

flayer out of the hand of the auenger of , vnderthis blood, and the Congregacion shal restore figure is de-him vnto the citie of his refuge, whither finnes celde he was fled : and he shal abide there vnto not be remitthe death of the hie Prieft, which is death of the anointed with the holy oyle.

fus Chrift,

in the comie two thoufand they might plant &

io/h.21,≥.

\$0/h 21,2.

g And be mi-

ges ouer euc-rie piece of grounde that

grounde tall to

anie by lot, to

enings might

be done order

Contention.

a Because thei had no inheri tance a signed them in § lad of Canaau b Gou wolde have the icate 3 red through all & lang, becaule Speople might be pre-ferued by the 4 in y obediece of God & his

Deut 4,41.

Cities of refuge.

Daughters of Zelophehad. 1224 Nombers.

- 26 But if the flayer come without the borders of the citie of his refuge, whither he was fled,
- 27 And the revenger of blood finde him without the borders of the citie of his re k murtherer, he shai be giltles,

k By the fentence of the indge

indg: mur-

ether of pur-

pose or vnad-uisedly

Deut 17,6.

Mat 18,16.

2.COT.13 I.

SOr muriber

n So Ged 13 mindful of the

blood wrong; fally fhed y he makethhis

res to deman-

de vengeance

ghereof.

m Which pur polly h theco-

£ 19.15

28 Because he shulde-haue remained in the citie of his refuge, vntil the death of the hve Priest: and after the death of the hie Priest: the slaver shal retuine vnto § land of his possession.

1 A lawe to 29 So these things shalbe a lawe of iudgement vnto you, throughout your generacions in all your dwellings.

> 30 Whosoeuer killeth anie persone, the ind 6 ge shal slay the murtherer, through * witnesses:but "one witnes shal not testifie against a persone to cause him to die.

Moreouer ye shal take no recompense for the life of y murtherer, which is m wor thie to die: but he shalle put to death.

32 Also ye shal take no recompése for him that is fled to the citie of his refuge, that he shuld come againe, and dwel in the land, before the death of the hie Priest.

ye shaldwel: for blood defileth the land: and the land can not be a clenfed of the blood that is shed therein, but by y blood of him that shed it.

Defile not therefore the land which ye domme creatu 34. shal inhabite, for I dwel in the middes the reof: for I the Lord dwel among the chil- 9 dren of Israel.

CHAP. XXXVI.

& Anordre for the mariage of the daughters of Zelophehad 7 The inheritance colde not be given from one tribe to another.

Hena the chief fathers of the familie H of the fonnes of Gilead, the fonne of Machir the sonne of Manasséh, of the families of the sonnes of Ioséph, came, and spake before Mosés, and before the prin- 12 ces, the chief fathers of the children of Ifraél,

2 And said, The Lord commanded b my lord to give the land to inherite by lot to the children of Israel: and my lord was 13 commanded by the Lord, to give the inhe ritance of Zelophehad our brother vnto his daughters.

3 If they be maried to anse of the sonnes of the other tribes of the childre of Isiael then shal their inheritance be taken away from the inhelitace of our fathers, & shall be put vnto the inheritance of the tribe whereof they shalbe. fo shal it be taken away from the los of our inheritance.

fuge, and the euenger of blood flay the 4 Alfo when the Iubile of the children esignifying § of Israel commeth, then shal their inheri- at no time its tance be put vnto the inheritance of the form y lubitribe whereof they shalbe soshal their in-returned to heritance be take away from the inheri-their owne tra tance of the tribe of our fathers.

Then Mosés commanded the children of Israel, according to the worde of the Loid, saying, The tribe of the sonnes of Ioféph haue fayd dwel.

This is the thing that the Lord hathe be colde not have commed commanded, concerning the daughters of in the inneri Zelophehad, faying, They shal be wittes, was the main familie of the tribe of their father shall bene abalication in the dealers and the dealers are to e to whome they thinke best, onely to the tenance there they mary:

So shal not the inheritance of the children of Isiael temone from tribe to tribe, for everie one of the children of Is ael shal joyne him feife to the inheritance of the tribe of his fathers.

33 So ye shal not pollute the land wherein 8 And euerie daughter that possesset anie e inheritance of the tribes of the chil- e when there dren of Israel, shalbe wife vnto one of 15 no male to the familie of the tribe of her father: mherite. that the children of If ael may enjoye euerie man the inheritance of their fa-

> Nether shal the inheritance go about from tribe to tribe: but eueric one of the tribes of the children of Israel shal sticke to his owne inheritance.

> As the Lord commanded Mofés, so did the daughters of Zelophehad.

Foi * Mahlah, Tirzah, and Hoglah, and Chap. 27. 6 Milcáh, and Noáh the daughters of Zelophehad were maried vitto their fathers brothers fonnes,

They were wyues to certains of the families of the sonnes of Manasséh the fonne of Ioséph: so their inheritance remained in the tribe of the familie of their father.

These are the f commandements and f. Touching lawes which the Lord commanded by the thetermousal missian hand of Moses, vnto the children of Is- lawerraél in the plaine of Moáb, by Iordén toward Ierichó.

THE

a It semeth y tribes com I tended who might mary ters to haue their inheritace: and thereforethe fonnes of loiéph proposed the

ſċs. Chap.27.1. \$0 ft 17.3. Meanings Molés.

That is,a fee conde lawe:10 called, becau-fe the Lawe w

THE FIFTH BOKE OF

Mosés, called Deuteronomie.

THE ARGUMENT.

God gaue in mount Sinaisis The wonderful love of God toward has Churche is lively set forthe in this boke. For albeit through here repeated, their in grantude and fundry rebellions against God, for the space of forty yeres, Den. 9,7, they had reanewe Law deserved to have bene cut of from the nover of his people, and for ever to have bene deprived of the we and this boke of his holy worde, of facraments: yet he did ever preserve his Church even for his owne mercies sake, take or expo-and wolde stillhave his N ame called upon among them. Wherefore he bringeth them into the land of comandences. Canaan, destroyeth their enemies, grueth them their countrey, townes, and goodes, and exhorieth them by the example of their fathers (whose infidelitie, idolatrie, adulteries, murmurings and rebellion, he had moste sharpely punished) to feare and obey the Lord, to embrace and kepe Inslane without adding ther unto or diminishing there from. For by his worde he wolde be knowe to be their God, and they his people: by his worde he wolde gouerne his Churche, and by the same they shulde learne to obey him. by his worde he wolde discerne the false Prophet from the true, light from darknes, error from knollage, and hu owne people from all other nations and infileles: teaching them thereby to refuse and detestindestroy and abolish whatsoever is not agreable to his holy wil, seme it otherwise neuer so good or precious in the eyes of man. And for this cause God promised to raise up Kings and gouvernours for the setting forthe of this worde and preservacion of his Churche: giving vinto them an especial charge for the executing thereof: whome therefore he willeth to exercise them selves diligently in the continual studie and meditacio of the same: that they might learne to feare the Lord, love their subjects, abhorre couclous nes and vice, and what seuer offendeth the maiestie of God. And as he had to fore instructed their fathers in all things appertending, bothe to his spiritual service, and also for the maintenance of that societie which i, betwene men: so he prescribeth here ane we, all suche lawes and ordinances, which ether concerne his Dimne service, or els are necessarie for a comon weale: appointing unto enerie estate and degre their charge and duette: afwel, how to rule and live in the flare of God, as to nourish friendeship towarde their neighbours, and to preferue that ordre which God hathe established among menithreatening with all,moste horricle plagues to them that transgresse his commandements, and promising all blessings & felicitie to suche as observe and obey them.

CHAP. I.

2 A brefe reharfal of things done before, fro Horeb unto Kadesh-bernea. 32 Moses reproueth the people for their incredulite. 44 The Ifraelites are ouer come by the Amorites because they fought against the commadement of the Lord.

Mosés spake vnto all Isra-Lon a this side Iordén in the wildernes, in the plaine, ouer against y red Sca, Scherwene Parán & Tóphel, 3betwene Parán & Tóphel, and Labán, and Hazeroth, 9

and Di-zaháb.

There are eleue daies journey from Horéb vnto Kadésh-barnéa, by the way of 10

And it came to palle in the first day of the eleventh moneth, in the forteth yere, that Moses spake vnto the children of Israel according vnto al that the Lord had give him in commandement vnto them,

After that he had flaine d*Sihon the King of & Amorites which dwelt in Heshbon, and Og King of Bashán, which dwelt at 13 Bring you men of wisdome and of vn-people. Ashtaróth in Edréi.

On this fide Iordén in the land of Moáb ebegā Mofés to declare this Law, saying, The Lord our God spake vnto vs in Ho réb, saving, Ye haue dwelt long ynough in this mount,

Turne you and departe, and go vato the

mountaine of the Amorites, and vnto all places nere therunto: in the plaine, in the mountaine, or in the valley . bothe South ward, and to the sea side, to the land of § Canaanites, and vnto Lebanón: euen vnto the great river, the river "Perath.

8 Beholde, I haue set the land before you: Gen. 15,18. go in and * possesse that land which the 6 27.7. Lord sware vnto your fathers, Abraham, Izhák, and Iaakób, to giue vnto thể and to their sede after them.

To their sede after them.

The sede after the sede after them.

The sede after the sed after the sede after the sed after the sede after the sed a faying, I am not able to beare you my fel-lawe. Exodo

The Lord your God hathe h multiplied the by fcours you: & beholde, ye are this day as the star- miraculousy. res of heaven in nomber:

n (The Lord God of your fathers make you a thousand times so manie mo as ye are, and blesse you, as he hathe promised

How cal alone beare your cumbrance how great a burden it is, to and your charge, and your strife?

derstanding, and k knowen among your dines and vetribes, and I wil make them rulers ouer knowen.

14 Thenye answered me & faid, The thing | Declaring what fort of s good that thou hast comanded vsto do. men oght to So I toke the chief of your tribes wife he charge,

and knowen me, and made the rulers ouer read Exod 18. v.iiii.

"Or Euphrates.

Signifying

e In the coutrey of Moab 5 So that the wilaernes was betwene y Sea and this platne o. Moab.

e In Horeb, ty yeres beto 2 rethis y lawe was giuenibut or Sinái, forbecause all y were then of age and sudge- 3 met were now dead , Mofés repeateth the fame to the youth which re not borne, 4 or had not indgement d By thefe ex amples of Gods pared to recet . 5

ue the Law. Nom.21, 24. 6 e The seconde 6 time. f In y secode yere,and fecoac moneth, Nom to.II.

Deuteronomie.

you, captaines ouer thousands, and captaines ouer hundreds,& captaines ouer fifty, and captaines ouer ten, and officers a- 31 And in the wildernes, where thou hast semong your tribes.

And I charged your judges that same time, saying, Heare the controuer sies betwene your brethren, and iudge righteously betwene euerie man and his brother, and 32 Yet for all this ye did not beleue the the stranger that is with him.

17 Ye shal have no respect of persone in 33 sudgement, * but shalheare the small aswel as the great: ye shal not feare the face of man: for the judgemet is m Gods: and the cause that is to hard for you, bring vn- 34 to me, and I wil heare it.

m And you a. 18 Alfo I comanded you the same time all 35 *Surely there shall not one of these me of Nom.14,23. the things which ye shulde do.

19 Then we departed from Horéb, and went through all that great and terrible 36 Saue Caléb the sonne of Iephúnéh : he wildernes, (as ye haue sene)by the way of y mounteine of the Amorites, as the Lord our God commanded vs: and we came to Kadesh-barnéa.

B So that the faute was in them felues y

20 And n I faid vnto you, ye are come vn- 37 to the mounteine of the Amorites, which they dyd not foner possesse the Lord our God doeth give vnto vs. g
the inheritace 21 Beholde, the Lord thy God hathe layed 38

y lad before thee:go vp & possesse it, as v Lord y God of thy fathers hathe faid vnto thee: feare not, nether be discouraged.

• Read Nob. 22 ¶ • Then ye came vnto me euerie one,& 39 said, We wil sed me before vs, to searche vs out the land and to bring vs worde againe, what way we must go vp by , and vnto what cities we shal come.

23 So the faying pleased me wel, and I toke twelue men of you, of euerie tribe one.

Nomb 13,24. 24 *Who departed, and went vp into the mouteine, & came vnto the "river Eshcól, and fearched out the land.

25 And toke of the frute of the lad in their hands, and broght it vnto vs, and broght vs worde againe, and P faid, It is a good land, which the Lord our God doeth gi-

Part to y grea 26 Notwithstanding, ye wolde not go vp, 42 But the Lord said vnto me, Say vnto the, but were disobedient vnto the commandement of the Lord your God,

> 27 And murmured in your tentes, and said, Because the Lord 9 hated vs, therefore hathe he broght vs out of the land of Egypt, to deliuer vs into the hand of the Amorites, and to destroy vs.

ered. The other 28 Whether shal we go vp our r brethre have discouraged our hearts, saying, The people u greater, and taller then we: the cities are great and walled vp to heaven: and moreouer we have sene the sonnes of

fore you, he shal fight for you, according

to all that he did vnto you in Egypt before your eyes,

ne how the Lord thy God bare thee, as a man doeth beare his fonne, in all the way which ye haue gone, vntil ye came vnto this place.

Lord your God,

* Who went in the way before you, to Exed.13,34 searche you out a place to pitche your tetes in, in fire by night, y ye might fe what way to go, and in a cloude by day.

Then the Lord heard the voyce of your wordes, and was wroth, and sware, saying,

this froward generacion, se v good land, which I sware to give vnto your fathers,

shal se it, * and to him wil I give the land 10sh. 14.60 that he hathe troden vpon, and to his children, because he hathe coltantly followed

*Alfo the Lord was angry with me for Nom. 20,12e your sakes, saying, * Thou also shalt not 6 27,14. go in thither,

Chap. 3,26. But Ioshúa the sonne of Nun which & 4,21,0 itadeth before thee, he shal go in thither: 34.4. Which miincourage him: for he shal cause Israel to nistreth vnto

Moreouer, your u children, which we u Which were said shulde be a pray, and your sonnes, voicer twenty which in that day had no knowledge be- Nomb. 14-31twene good and euil, they shal go in thither, and vnto them wil I give it, and they shal possesse it.

40 But as for you, turne backe, & take your journey into the wildernes by the way of the red Sea.

41 Thế ye answered and said vnto me, We haue sinned against the Lord, we wil go reth mans navp, and fight, according to all that & Lord ture, who will our God hathe commanded vs: and ye ar- God forbidmed you euerie man to the warre, & were dethand wil ready to go vp into the mounteine.

Go not vp, nether fight, (for I am y not y signifying amog you) lest ye fall before your enemies. that man hath no ftrength,

And whe I tolde you, ye wolde not hea- but when God re, but rebelled against the commandemet helpe him. of the Lord, and were presumpteous, and went vp into the mounteine.

44 Then the Amorites which dwelt in that mounteine came out against you, & chased you (as bees vse to do) and destroyed you in Seir, euen vnto Hormah.

And when ye came againe, ye wept before the Lord, but the Lord wolde not z Because ye rather the wed your hypocra-

46 So ye abode in Kadésh a long time, actiner laméting; cording to the time that ye had remained brethen; the

repenting for CHAP.

Lob. 7,24.

Leu.19,15. chap.16,19. 1, am.17.7. prou. 24,23. eccle. 42.5. \$477.2.2.

re his lieute-

pants.

our, valley of the clofter of grapes.

p. To wit, Ca-leb, & Ioshua: Mofés preferto ten.

Suche was the lewes vnthankfulnes, that they conzed Gods elpe cial loue hasen not Ca-léb & Ioshúa. Neb.13,29. so renouce our

confiantly to
followe our 29
But I said vnto you, Dread not, nor be
worstion, and
depend on the
Lord, is y true
boldenes, and 30
The Lordyour God, f who goeth bethe * Anakims there.

CHAP. II.

a Ifrael is forbidde to fight with the Edomites, 9 Moa-

a They obey- ? ed, after that God had cha-Mifed them.

Eight and shirtie yere, as 2 Ver 14

e This was & feconde time: for before thes had caused the Liraelites returne, Nob. 20,21.

Gen 36,3.

thee meanes wherewith y maiest make recompence: also God wil direct thee by his prouidece,

opr, wildernes.

Br, befiege.

e Which were the Moabites f Signifying y as thele gyats were drine out finnes are ripe can nor anoide

By He sheweth 14 hereby, that as God is true in his promes: fo are not in vai-

3 om 21,12.

h His plague& punishment to destroye all y Were twentie yere olde and abone.

bites, 19 And Ammonites. 33 Sihon King of Heshbon is discomfited.

Hen 2 we turned, and toke our iour- 17 v red Sea, as the Lord spake vnto me: and we compassed mount Seir a b long time. 19 And the Lord spake vnto me, saying,

Ye have compassed this mountaine long ynough:turne you Northwarde.

And warne thou the people, faying, Ye shal go through the coast of your brethien the children of Esau, which dwel in Seir, and they shal be afraid of you : take 20 That also was taken for a land 1 of gy- i who called ye good hede therefore.

5 Ye shal not prouoke them: for I wil not giue you of their land fo muche as a fote vnto Esau for a possession.

6 Ye shal by e meat of them for money to eat, and ye shal also procure water of the for money to drinke.

in all y workes of thine had: he knoweth thy walking through this great wildernes, & the Lord thy God hathe bene with thee this foitie yeie, and thou hast lacked no- 23 And the Auims which dwelt in Haze-

And when we were departed fro our bre-8 thren the children of Esau which dwelt in Seir, through the way of the 'plaine, 24 from Elath, & from Ezion-gaber, we turned and went by the way of the wildernes of Moáb.

9 Then the Lord said vnto me, Thou shalt not "vexe Moáb, nether prouoke them to battel: for I wilnot giue thee of their lad 25 for a possession, because I have given Ar vnto the children of Lot for a possessió.

10 The f Emims dwelt therein in times past, a people great, & many, and tall, as 26 the Anakims.

nes: 10 y wie- it They also were taken for gyantes as the Anakims: whome the Moabites call E- 27

Geds plagues 12 The Horims also dwelt in Seir before out and destroyed them before them, and dwelt in their stede: as Isiael shal do vnto the land of his possession, which the Lord hathe gruen them.

13 Now rise vp, said I, and get you ouer the riuer * Zeréd: and we went ouer the riuer

The s space also wherein we came from Kadesh-barnéa vntil we were come ouer 30 But Sihon the King of Heshbon wolde the nuer Zered, was eight and thirtie yeres, vntil all the generacion of the men of warre were wasted out from among the hoste, as the Lord sware vnto them.

15 For in dede the h hand of the Lord was against them, to destroye them fro amog 31 And the Lord said vnto me, Beholde, I tending to the

the hoste, til thei were consumed.

16 So when all the men of warre were confumed and dead from among the peo-

Then the Lord spake vnto me, saying, ney into the wildernes, by the waie of 18 Thou shalt go through Ar the coast of Moáb this day:

And thou shalt come nere ouer against the children of Ammón: but shalt not lay fiege vnto them, nor moue warre against them: for I wil not give thee of the land of the children of Ammon anie possesion: for I haue giuen it vnto the children of Lot for a possession.

ants: for gyants dwelt therein a fore time, the felues Rewhome the Ammonites called Zamzum- is, preseruers,

bieadth, because I haue giue mount Seir 21 A people that was great, amany, atall, forme vicest vinto Esau for a possession.

21 A people that was great, many, atall, forme vicest but were in as the Anakims: but the Lord destroyed dede zamasithem before them, & thei succeded them mims, that is, wicked &abo. in their inheritance, and dwelt in their minable.

a And given 7 For § Lord thy God hathe bleffed thee 22 As he did to the children of Esau which dwel in Seir, when he destroyed the Horims beforethem, & thei possessed them, and dwelt in their stede vnto this day.

> rim euen vnto "Azzáh, the Caphtorims "Or,Ganes which came out of Caphtor destroyed them, and dwelt in their stede.

Rise vp therefore, said the Lord :take your sourney, and passe ouer the river Arnon: beholde, I have given into thy hand Sihon: the k Amorite, King of Hesh-k According bon, and his land: begin to possesse it and to his promes made to Abraprouoke him to battel.

This day wil I begin to fend thy fea- 1 This declare & thy dread, vpon all people vnder the hearts of men heavens, which shal hearethy fame & shal are in Gods tremble and quake before thee.

Then I fent messengers out of the wil- or bolde dernes of Kedemoth vnto Sihon King of Heshbon, with wordes of peace, saying,

*Let me passe through thy land : I wil Nom 21,23. go by the hie way: I wil nether turne vnto the right hand nor to the left.

time, whome the children of Efau chased 28 Thou shalt sel me meat for money, for to eat, and shalt give me water for money for to drinke: onely I wil go through on

> 29 (As the m children of Efau which dwel m Because nein Seir, and the Moabites which dwel in ther intreaty Ar, did vnto me) vntil I be come ouer Ior-others colde den, into the land which y Loid our God colde not com

not let vs passe by him : for the Lord thy God had " hardened his spirit, and made n God, in his his heart obstinat, because he would delieledio & repro
uer him into thine hand, as appeareth this not onelle ap
point y ends.

or phisicians to heale & re-

but the meanes

X.1.

haue begonne to give Sinon and his land before thee : begin to possesse and inherit his land.

Momb. 21, 23. 32 *Then came out Sihon to mete vs, him 11 For onelie Og King of Bashan remaifelf with all his people to fight at Iaház.

33 But the Lord our God deliuered him *##r.before, 70. " into our power, and we smote him, and his sonnes, and all his people.

34 And we toke all his cities the same tio God had cur fed Canaan & destroyed euerie citie, mé, & o wowolde not that 35 Onely the cattel we toke to our selues, aute of y wic-35 Wre spoile of the cities which we toke, de be preser 36 From Aroer, which is by the banke of

the river of Arnon, & from & citie that is vpó the riuer, eu é vnto Gilead: there was 13 And the rest of Gilead, and all Bashan, not one citie that escaped vs: for the Lord our God deliuered vp all' before vs.

37 Onely vnto the land of the children of Ammon thou camest not, nor vnto anie place of the "river labbok, nor vnto the 14 Iair the some of Manasseh toke all the cities in the mountaines, nor vnto whatsoeuer the Lord our God forbade vs.

CHAP. III.

3 Og King of Bashan u slaine. 11 The bignes of his ded to goover lorden armed before their brethren. 21 Ioshuau made captaine. 27 Moses u permitted to fe the land, but not to enter, albeit he defired it.

'Hen we turned, and went vp by the L way of Bashán: * and Og King of Bashan a came our against vs, he, and all 17 his people to fight at Edréi.

2 And the Lord faid vnto me, Feare him not, for I wil deliuer him, and all his people, and his land into thine hand, & thou 18 shalt do vnto him, as thou didest vnto *Sihón King of § Amorites, which dwelt at Heshbón.

3 So the Lord our God delinered also vnall his people: and we fmote him, vntil none was left him aline,

4 And we toke all his cities the same time, from them, even thre score cities, and all the countrey of Argob, the kingdome of

All these cities were fenced with hie walles, gates and harree hest led townes a great many.

> 6 And we ouerthrewe them, as we did vnto Sihón King of Heshbón, destroying euerie citie, weth men, e women, & children. But allthe cattel and the spoile of the cities we toke for our selues.

mor be undged 8. Thus we toke at that time out of the had of two Kings of the Amorites, the land 23 And I befoght the Lord the fame time, i He speakers that was on this side Iorden from the riuer of Arnón vnto mount Hermón:

9 (Which Hermonthe Sidonias call Shirion, but the Amorites call it Sheriir)

to All the cities of the plaine and all Gi-

leád, and all Bashán vnto Salcháh, and Edréi, cities of the kingdome of Og in Bashán.

ned of the remnant of the gyants, d who-d The more febed was a bed of yron: is it not at Rab-gyant was, the bath among the children of Ammon the greater occalength thereof u nine cubites, and foure to glorifie God cubites the bredth of it, after the cubite for y videorus. of a man.

men, & children: we let nothing remaine. 12 And this land which we possessed at that time, from Aroer, which is by the river of Arnón, and halfe mount Gileád,* and the Nomb. 12,52. cities thereof, gaue I vnto the Reubenites and Gadites.

> the kingdome of Og, gaue I vnto the half tribe of Manasseh: euen all the courrey of Argób with all Bashán, which is called, The land of gyantes.

countrey of Argob, vnto the coastes of Geshuri, and called them after his owne name, Bashan, Hauoth Iair vnto c this e Meanig whe

bed. 18 The Reubentes and Gadites are comman- 15 And I gaue parte of Gilead vnto Machir. 16 And vnto the Reubenites and Gadites I gaue the rest of Gilead, and vnto the riuer of Arnon, halfe the river and the borders, even vnto the river f labbók, which is f which febo-

the border of the children of Ammon: The plaine also and Iordén, & the bor- the Amorites. ders f.om Chinnéreth euen vnto the Sea

of the plaine, to wit, the falt Sea vinder the rar, at Aftorb

springs of Pisgáh Eastwarde. And I commanded 8 you the same ti- g That is, the me, faying, The Lord your God hathe Gadites, and giuen you this land to possesse : ye shal hait Manasseit, as Nomb 32,246. go ouer armed before your brethren the children of Israél, all men of warre.

to our hand,* Og the King of Bashan, & 19 Your wives onelie, & your children, & your cattel (for I knowe y ye haue muche cattel) shal abide in your cities, which I haue giuen you,

nether was there a citte which we toke not 20 Vntil the Lord haue giué rest vnto your brethren as vnto you, and that thei also possesse the land, which y Lord your God hathe giuen them beyond Iordén:thế shal ye * returne euerie man vnto his posiessió, 10/h.22,4. which I have gruen you.

21 ¶*And I charged Ioshua the same time, Nomb.27.18. faying, Thine eies have sene all that the

h Lord your God hat le done vnto these h so that the two Kings: so shal the Lord do vnto all not by your the kingdomes whitner thou goest. the kingdomes whitner thou goest.

God, he shal fight for you.

O Lord God, thou haste begonne to che or then w shewe thy sernant thy greatnes and thy attribute that mightie hand: for where is there a God in doles y onclie heauen or in earth, that can i do like thy apperentation

22 Ye shal not fearethe: for the Lord your multitude.

workes,

Nomb.21.33. sbap.29,7.
a Therefore
beside the comandement of the Lord, thei .had infe occa-Sio of his parte to fight agaift

#Or inte sus

Or fourde.

Nomb.21,24.

#CS.

c Becaule this cruel.

was Gods ap- 7 pointemet, the-sefore it may

Deuteronomie.

Por monders.

k He meineth

God honored

I As before he

fare by the fourtr of pro-

phicis y good

was Zion, o

about the or dre of nature to belolde all

the plenciul bad of Canaan.

workes, and like thy power?

25 I pray thee let me go ouer and fe the good land that is beyond Iorden, that io goodlie k mountaine, and Lebanon.

210, where y templ shales 26 But y Lord was angry with me for your be buy it and fakes, and wolde not heare me: and y Lord fakes, and wolde not heare me: and § Lord faid vnto me, Let it suffice thee, speake no more vnto me of this matter.

27 'Get thee vp into the top of Pifgah, and life vp thine eyes Westward, and Northward, and Southward, and Eastward, & 11 Then came you nere & ftode vnder the East 19,18 beholde it with thine eyes, for thou shalt not go ouer this Iordén:

were lifted up 28 But charge loshia, and incourage him, vnro them, the land which thou shalt se.

29 So we abode in the valley ouer against Beth-Peór.

CHAP. 1111.

An exhortacion to observe the Lawe without adding therets or diminifing. 6 Therein standeth our misdome. 9 We muft teathe it to our children 15 No image oght to be made to worfing. 26 Threatenings against them that for sake the Law of God. 37 God chofe the fede becaufe he loued their fathers. 43 1 he thre cities of refuge.

TOw increfore hearken, ô Israel, vnto 15 Lile ordinances and to the lawes w I teacheyouto a do, that ye, may live and go in, & possesse the land, which the Lord God of your fathers grueth you.

Ye shal b put nothing vinto the worde which I commande you, nerile: shal ye taker oght there from, that ye may kepe the which I commande you.

Your deyes have sene what the Lord did because of Baal-Peór, for all the men that 18 followed Baal-Peór, the Lord thy God hathe destroyed euerie one fro amog you.

God, are aliue eueric one of you this day. Beholde, I haue taught you ordinances, and lawes, as the Lord my God commanded me, that ye shulde do euen so with in the land whither ye go to possesse it.

6 Kepe them therefore, and do them: for standing in the fight of the people, which shal heare all these ordinances, and shal fay, "Onely this people is wise, and of vnderstanding and a great nacion.

7 For what nacion is so great, vnto whome the gods come fo neie vnto them, as the Lord our God is 8 nere vnto vs, in all that we call vnto him for

dinaces and lawes so righteous, as all this Lawe, which I set before you this day?

But take hede to thy felfe, and h kepe thy foule diligently, that thou forget not the things which thine eyes have fene, & that they departe not out of thine heart, all the

daies of thy life: but teache the thy fonnes, and thy fonnes fonnes:

Firget not the day that thou Rodest before the Lord thy God in Horéb, when § Lord said vnto me, Gather me the people together, and I wil cause them heare my wordes, that they may learne to feare me all the dayes that they shal live vpon the earth, and that they may teache their children:

mountaine & the mountaine 1 burnt with 1 The law was fire vnto the middes of heauen, and there refulmuracles, to declare bowas darcknes, cloudes and mist.

and bolden him: for he shal go before this 12 And the Lord spake vnto you out of the was the autor people, and he shal deutde for inheritance middes of the fire, and ye heard the voyce that no sish of the wordes, but sawe no similitude, saue was able to aof the wordes, but sawe no similitude, saue was able to aof the same. a voyce.

13 Then he declared vnto you his couenant which he commanded you to k do, even k God ioneth the ten commandements, and wrote them to his conevpon two tables of itone.

And the Lord commanded me that same time, that I shulde teache you oidinaces and lawes, which ye shulde obserue in the land, whither ye go, to posselle it.

Take therefore good hede vnto your "Es pale. "selues: for ye sawe no 1 image in the day 1 Signifying \$\frac{1}{2}\$ that the Lord spake vnto you in Horeb defruction is prepared for out of the middes of the sire: out of the middes of the fire:

That ye corrupt not your felues, & ma- make ante ma ke you a grauen image or representacion God. of anie figure: whither it be the likenes of male or female,

commandements of the Lord your God 17 The likenes of anie beast that is on earth or the likenes of anie fethered foule that flieth in the aire:

or the likenes of aniething that crepetle on the earth, or the likenes of anie fish that is in the waters beneth the earth,

But ye that did cleaue vnto y Lordyour 19 And lest thou lift vp thinceyes vnto heauen, and when thou feeft the funne and the moone and the starres with all the hoste of heaven, shuldest be driven to worship them and serue them, which the Lord thy God hathe m distributed to all people vn-m He hathe der the whole heauen.

that is your f wisdome, and your vnder- 20 But the Lord hathe take you and broght you out of the n yron fornace: out of E-nHe hithe degypt to be vnto him a people and inheri- out of moite tance, as appeareth this day.

2r And the Lord was angry with me for ly chosen you your wordes, and sware that I shulde not for his children. go ouer Iordén,& that I shulde not go in vnto that good land, which the Lo d thy God giucth thee for an inheritance.

And what nacion is 6 great, that hathe or- 22 For I must dye in this land, and shal not go ouer Iordén:but o ye shal go ouer, and o Moste good possesse that good land.

73 Take hede vnto your selues, lest ye for-that he. being deprined of get the couenant of the Lord your God w such an excel he made with you, & lest ye make you anie docth not on graven image, or likenes of anie thing, as much encoyests.

miserable fla-

after.o appear

not in bare knowledge , but in practife of life.
b Thinke not so be more wife then I am & God wil not be ferued by halues, but wil haue ful obedience d Gods udgements execu-end upo other idolators oght to serue for our inftructio. 4

e For this doc

trine ftandith

f Because all mon naturally defire wifdohow to atterme voto it. 20r, jurely.

And were

mor idolaters.

Helping vs. and delivering vs out of all ampers h He addeth all these wordes to thewe that we can neuerbe care- 9 ful yoough to kepc the lawe et God and to geache it to our polteratie.

appointed the for to seize ma

Deuteronomie.

him with loue gainft him, Ebr 12,29 a Meaning hereby all fuperficion and corruption of

nice of God.

bleffings of

t Not w out-

ward they or

eeremonie.but

w To certifie

rance of their

z Mans negligence is par-vely cause that he knoweth

faluacion

not God

fautes. "Ebr in the la-

ser dan.

the Lord thy God bathe charged thee. To thefe y 24 For the Lord thy God is a P confuming fire, and a selous God.

but rebelle a- 25 \ When thou shalt beget children and childrens children, and shalt haue remai- 39 ned long in the land, if ye a corrupt your felues, and make anie grauen image, or likenes of anie thing, and worke euil in the him to angre,

r Thogh, men 26 I r call heaven and earth to recorde a-wolde absolute og antity out the days of the da you, yet thein-fenfible creaeures thalbe your difobe-

gainst you this day, that ye shal shortely perish from the land, whereuto ye go ouer Iordén to poileile it : ye shal not prolong your daies therein, but shal vtterly be destroyed.

f So that his 27 And the Lordshal f scatter you among eurse shalmake his sormer the people, & ye shalbe left fewe in nomberamong the nacions, whether the Lord shalbring you:

28 And there ye shal serue gods, euen the worke of mans hand, wood, & stone, which nethei se,nor heare,nor eat,nor smel.

Lord thy God, thou shalt finde him, if thou seke him with all thine t heart, and with all thy foule.

wich a true co 30 When thou art in tribulacion, and all Fession, of thy these things are come vpon thee," at the length, if thou returne to the Lord thy God, and be obedient vnto his voyce,

31 (For the Lord thy God 15 a merciful God) he wil not for lake thee, nether deftroye thee nor forget the couenant of thy fathers, which he " swate vnto them.

re of the affu- 32 For inquire now of the daies y are past, which were before thee, fince the day that God created man vpon the earth, and *aske from the one end of heaue vnto the other, if there came to passe suche a great thing as this, or whether anie suche like 47 thing hathe bene heard.

33 Did cuer people heare y voyce of God speakig out of the middes of a fire, as thou haft heard, and lived?

34 Or hathe God assayed to go & take him a nacion from among nacions, by y tentacions, by signes, and by wonders, and by warre, and by a mighty hand, & by a stietched out arme, and by great feare, according vnto all that the Lord your God did vnto you in Egypt before your eyes?

35 Vnto thee it was shewed, that thou mightest z knowe, that the Lord he is God, and that there is none but he alone.

mura- 36 Out of heau ê he made thee heare his voice to instruct thee, & vpo earth he shewed 1 thee his great fire, and thou heardest his voyce out of the middes of the fire.

And because a he loued thy fathers, therefore he chose their sede after them, and hathe broght thee out of Egypt in his 2 light, by his mighty power,

38 To thrust out nacions greater and mightier the thou, before thee, to bring thee in, and to give thee their land for inheritance: as appeareth this day.

Vndeistand therefore this day, and consider in thine heart, that y Lord, he is God in heaven aboue, and vpon the earth beneth:there is none other.

fight of the Lord thy God, to prouoke 40 Thou shalt kepe therefore his ordinances, and his commandements which I comande thee this day, that it may b go wel b God promiwith thee, and with thy childre after thee, feth rewarde and that thou maiest prolong thy dayes merites, but to vpon the earth; which the Lord thy God and to affire grueth thee for euer.

41 Then Mosés separated thre cities on belok this side of Iorden towarde the sonne ri-

That the slayer shulde slee thither, which had killed his neighbour at vnwares, and hated him not in time past, might flee, I say, vnto one of those cities, and

29 But if from thence thou shalt seke the 43 That is, * Bézer in the wildernes, in the 10sh.20,6. plaine countrey of the Reubenites: and Ramóth in Gileád among the Gadites: & Golán in Bashán among them of Manafléh.

> 44 So this, is the lawe which Moses set before the children of Israel.

45 These are the ewitnesses, and the ordi- e The articles nances, and the lawes which Mofés decla- the couenant. red to the children of Israel after they came out of Egypt,

46 On this side Iordén, in the valey ouer against Beth-peor, in the land of Sihon King of the Amorites, which dwelt at Heshbón, whome Moses and the children of Isiael* smote, after they were come out Nomb. 21,24 of Egypt:

chap 1,4.

And they possessed his land, and the lad of *Og King of Bashan, two Kings of the Womb 21,334 Amorites, which were on this fide Iorden chap.3.3. toward the fonnerifing: *

48 From Aloér, which is by the banke of the liver Arnón, even vnto mount Sión, which is Hermón,

49 And all the plaine by Iorden Estward, euen vnto d the Sea, of the plaine, vndei d That is, the the * springs of pisgáh.

Chap. 3,17.

CHAP. V.

s Moses is the meane between God and the people. 6 The Lawe is repeted 23 The people are afraide at Gods voyce. 29 The Lord wisheth that the people wolde feare him 32 They must nether decline to the right hand nor left.

Hen Mosés called all Israél, and said vnto them, Heate ô Istael the ordinaces and the lawes which I "propose to you "Ele I speake this day, that ye may learne them, and ta- " our care. ke hede to observe them.

* The Lord our God made a couenant exed. rg.st with vs in Horeb.

. The

y By fo mani-test proffes y none colde doute thereof

& He fheweth the cause, why

God wroght

a Frely,& nor 37

a Some read, } God made not this couenant, that is, in fuche ample fort & with suche 4 wonders b So plainely that you nede 5 thercof.

Exed,20,2.

ws to ferue

without fupersticion and

Exod 34,7.

d That is, of

his honour, not

permitting it

to be given to

e The first de-

ee God per-

labours, that we oght wil-

lingly to dedi-eat the seueth

go ferue him

wholy.

ier 32,18.

other.

id olatrie

leu. 16 1. ofal 96,7.

The Lord * made not this couenat with our fathers, onely, but with vs, enen with vs all here aliue this day.

The Lord talked with you b face to fa- 22 ce in the mount, out of the middes of the

(At that time I stode betwene the Lord and you, to declare vnto you the worde of the Lord: for ye were afraide at the fight of the fire, & went not vp into the mount) and he faid,

6 TI am the Lord thy God, which have broght thee out of the land of Egypt, fró the house of "bondage.

Thou shalt have none e other gods bee God bindeth 7

fore my face.

Thou shalt make thee no grauen image, or anie likenes of that y is in heauen aboue, or which is in the earth beneth, or that is in the waters vnder the earth.

g Thou shalt nether bowe thy self vnto them, not serue them: for * I the Lord thy 25 Now therefore, why shulde we dye: for God am a dielous God, visiting the iniquitie of the fathers vpon the children, euen vnto the third and fourth generacion of them that hate me:

10 And shewing mercie vnto thousands of them that cloue me, and kepe my com-

mandements.

gre to kepe § Thou shalt not take the Name of the is, to loue It Lord thy God in vaine: for the Lord wil not holde him giltles, that taketh his Name in vaine.

12 Kepe the Sabbath day, to sanctific it, as the Lord thy God hathe comanded thee. Meaning, fin 13 Six dates f thou shalt labour, and shalt

do all thy worke:

But the scueth day is the Sabbath of the dates to our 14 Lord thy God: " shalt not do anie worketherein, thou, northy fonne, northy daughter, nor thy man servante, nor thy maide, nor thine oxe, nor thine affe, nether anie of thy cattel, nor the stranger that is within thy gates: that thy man feruat and thy maide may rest aswel as thou.

15 For remember that thou wast a seruant in the lad of Egypt, and that the Lord the u God broght thee out thence by a mighty hand and a stretched out arme: therefore the Lord thy God commaded thee to ob-

ferue the Sabbath day.

Ts Honour thy father & thy mother, as Notfor a 16 fliewe , but w the Lord thy God hathe commaded thee that thy daies may be prolonged, and that it may go wel with thee vpon the land, which the Lord thy God grueth thee.

Manh 5,21. 17 * Thou shalt not kil.

18 * Nether shalt thou commit adulterie.

19 * Nether shalt thou steale.

Kom 7.7 h He speaketh 20 Nether shalt thou beare false witnes against thy neighbour.

be no motion bours wife, nether shalt thou desire thy

neighbours house, his field, nor his man feruant, nor his maid, his oxe, nor his affe, nor oght that thy neighbour hathe.

These wordes the Lord spake vnto all your multitude in the mount out of the middes of the fire, the cloude & the darkenes, with a great voyce, and added no- a Teaching ve m ore thereto: and wrote them vpon two by his exaple tables of stone, and deliuered them vnto his worde & adde nothing

23 And when ye heard the voyce out of the middes of the darkenes, (for y mountaine did burne with fire,) then ye came to me, all the chief of your tribes, and your El-

24 And ye faid, Beholde, the Lord our God hath shewed vs his glorie & his greatnes, & * we have heard his voyce out of y mid- Exed.19,19. des of the fire: we have sene this day that God doeth talke with man, and he li-Chap. 4,33.

this great fire wil consume vs:if we heare the voyce of the Lord our God anie more, we shal dye.

26 For what flesh was there euer, that he- ** name ard the voyce of the living God speaking out of the middes of the fire as we have,& liued?

Go thou nere and heare all that y Lord our God faith : and declare thou vnto vs all that the Lord our God sayeth vnto thee *and we wil heare it, and do it.

Exod so,29.

Then the Lord heard the voyce of your wordes, when ye spake vnto me : and the Lord faid vinto me, I have heard the voyce of the wordes of this people, which they have spoken vnto thee: they have wel said, all that they have spoken.

*Oh k that there were such an heart in kHe requirech them to feare me, and to kepe all my com but obediece, mandementes alway: that it might go wel thewing alfoy of our Glore with them, and with their children for e- we are vnwil-

ling therevat a

30 Go, say vnto them, Returne you into your tentes.

But stand thou here with me, & I wil tel thee all the commandements, and the ordinances, and the lawes, which thou shalt teache them: that they may do themin the land which I giue them to possesse it.

32 Take hede therefore, that ye do as the Lord your God hathe commanded you: I turne not aside to the right hand nor to I Ye shal ne-

ther adde not dimmifhe

But walke in all the wayes which the Lord your God hath commanded you, that ye may m liue, and that it may go wel mAs by obewith you : & that ye may prolong your ueth vs all fedayes in the land which ye shal possesse.

licane:foof dif obcymg God peede all our

retotate vil, but ther fait h thou couet thy neigh- . An exhortation to feare God, and kepe his commandemets, Which is, to love him with all thme heart 7The X.111.

CHAP. VI.

true opedionce, and due renerence.

Luk.18,22. Rom 13,9.

not onely of y or affection

fame must be taught to the posteritie. 16 Not to tempt God. 25 Righteousues is coteined in the Lame.

Hele now are the comandements, ordinances, and lawes, which the Lord your God commanded me to teache you, that ye might do them in the land whether ye go to possesse it:

A reverent 2 feare and loue of God, is the arft beginning to kepe Gods

b Which ba-

the abundance

of all things

apperteining

so mans life.

· Or, indgemets.

That thou mightest a seare the Lord thy God, and kepe all his ordinances, and his commandements which I commade thee, thou, and thy fonne, and thy fonnes fon- 20 ne all the dayes of thy life, even that thy dayes may be prolonged.

3 Heare therefore, ô Israel, and take hede to do it, that it may go wel with thee, and that ye may increase mightely b in the land that floweth with milke and hony, as the Lord God of thy fathers hathe promised thee.

Heare, ôIsrael, The Lord our God is 22 Lord onely,

Mat 22,37. mar 12.29. luk 10,27.

Or, fignes of vebrance.

thou maieft re-

5 And * thou shalt love the Lord thy God with all thine heart, and with all thy foule, and with all thy might.

*And these wordes which I commande Chap.11,18. thee this day, shalbe in thine heart.

And thou shalt c rehearse them conti-Some read, 7 y thair wher nually, vnto thy children, and shalt talke them vpoa thy children: to of them when thou tariest in thine house, wit, that they may printe the more depely and as thou walkest by the way, and when thou lyest downe, and when thou riin memoric. fest vp:

8 And thou shalt binde them for a signe vpon thine hand, and they shalbe" as frontelets between thine eyes.

Alfo thou shalt write them vpo the dpo-That when 9 ites of thyne house, and vpon thy gates.

member them, to And when the Lord thy God hathe broght thee into the land, which he sware vnto thy fathers, Abraham, Izhak, and Laakob, to give to thee, with great and goodly cities which thou buyldedst not,

And houses ful of all maner of goods which thou filledst not, and wels digged which thou diggedst not, vineyardes and oliue trees which thou plantedst not, and when thou hast eaten and art ful,

a Let not wel 12 Beware left thou forget the Lord, which broght thee out of the land of Egypt, fro the house of bondage.

Thou shalt feare the Lord thy God, and ferue him, & shalt f sweare by his Na-

Ye shal not walke after other gods, after anie of the gods of the people which 3 are round about you,

swearing lawe 15 (For the Lord thy God is a ielous God among you:) lest the wrathe of the Lord. stroy thee from the face of the earth.

g. By douring of his power 16 refuting lauful Te shal not & tempt the Lord your God, as ye did tempt him in Masláh: using his gra-17. But ye shalkepe diligently the comma- 5 But thus ye shal deale with them, b Ye nies and so-

demets of the Lord your God, and his testimonies, and his ordinances which he hathe commanded thee.

And thou shalt do that which is right and good in the hight of the Lord : that h Here he co thou maiest prosper, and that thou maiest demeth all go in, and possesse that good land which tentions. the Lord sware voto thy fathers,

To cast out all thine enemies before thee, as the Lord hathe said.

When thy sonne shal aske thee in time I god requito come, saying, What meane these testi- reth not onely monies, and ordinances, and lawes, which all our life, but the Lord our God hathe commanded paine your po you? Reritiemay ies

forthe his gla. Then thou shalt say vnto thy sonne, rie. We were Pharaohs bondmen in Egypt: but the Lord broght vs out of Egypt with

a mighty hand. And the Lord shewed signes and wonders great & euil vpó Egypt, vpon Pharaóh, and vpon all his housholde, before our

23 And k broght vs out from thence, to hoshing bring vs in, and to give vs the land which vs more to rue he Iware vnto our fathers.

24. Therefore the Lord hathe commanded tes & we change vs, to do all these ordinances, & to feare God. y Lord our God, that it may go euer wel with vs, & that he may presenue vs a liue as at this present.

25 Moreouer, this shal be our rightcous- 1 But because nes before the Lord our God, if we take ly obey y lahede to kepe all these commandements, as we we must have our recours to Christie be.

iufilified faith.

obedience the

CHAP. VII.

1 The Israelites may make no covenant with the Gentiles. They must destroy the idoles & The electio depedeth on the fre love of God .19 The experience of the power of God oght to confirme vs . 25 To avoide all. occasion of idelatrie.

Hen the Lord thy God shal bring thee into the land whither thou goest to possesse it, * & shal roote out ma- Chap. 31.2. nie nacions before thee: the Hittites, and the Girgashites, & the Amorites, & the Canaanites, & the Perizzites, & the Hiuites, and the lebusites, seuen naciós greater and mightier then thou,

2 And the Lord thy God shal give them a Into thy poa before thee, then thou shalt smite them: wer thou shalt vtterly destroy the: thou shalt make no *couenant with them, nor haue Exod 23.32 compassion on them,

Nether shalt thou make mariages with them, nether give thy daughter vnto his sonne nor take his daughter vnto thy

thy God be kindeled against thee, and de- 4 For they wil cause thy sonne to turne a- 100, and of the. way from me, & to serue other gods: then have his serue. wil the wrath of the Lord waxe hote a- cepure withgainst you and destroy thee sodenly.

shal perfittions

the and elle get Gods merthou wast de-

miserie f We must fea se God, ferue 14 him onely, and confesse his confesse Name, which is done by

fully.

shal ouerthrowe their altars, and breake downe their pillers, and ye shal cut downe 19 The great tentacions which thine eyes 'or plaguene tradition than their groues, & buine their grauen images with fire.

Chap 14,2. ₩ 26.18. Exodig.s. 1.pet.2,9.

- *For thou art an holy people vnto the Lord thy God, *the Lord thy God hathe chosen thee, to be a precious people vnto him selfe, aboue all people that are vp- 20 *Moreouer, the Lord thy God wil send 23,28. on the earth.
- 7 The Lord did not fet his loue vpon you, nor chose you, because ye were mo in nober then anie people: for ye were the few- at Thou shalt not feare them: for the Lord wil not arme to fight on thy eft of all people:

no caule in you more the to do.

cFrely, Sadig 8 But because y Lord cloued you, & because he wolde kepe the othe which he had Iworne vnto your fathers, the Lord hathe broght you out by a mighty hand and delivered you out of the house of bondage from the hand of Pharaoh King of 23 But the Lord thy God shall give them your comodi-Egypt,

That thou maiest knowe, d that the Lord d And fo put 9 difference bethy God, he is God, the faithful God w ewene him & **ä**doles that love him and kepe his commandements, euen to a thouland generaci-

e Meanig,ma- 10 mus lite.

And rewardeth them to their face that hate him, to bring them to destruction the wil not deferre to rewarde him that nateth him, to his face.

M Kepe thou therefore the commandements, and the ordinances, and the lawes, which I commande thee this day to do them.

12 For if ye hearken vnto these lawes, and observe and do them, then the Lord thy God shalkepe with thee the couenant, & the functory which he fwate vnto thy fa-

f Thiscovenat s grounded graceschitefo- ta Fain recoper.fing the it one dience he hathe respect to bis mercie & not to tactr merites.

And he wil loue thee, and bleffe thee, & multiplie thee: he wil also blesse the f. ute of thy wombe, and the frute of thy land: thy co ne and thy wine, and thine oyle & the increase of thy kine, and the flockes of thy shepe in the land, which he sware vnto thy fathers to give thee.

r4 Thou shalt be blessed about all people: *there shalbe nether male nor female baré 2 among you, nor among your cattel.

15 Moreouei, the Lordwil take away from thee all infirmities, and wil put none of the euil diseases of Egypt (which y knowcft) vpon thee, but wil fend them vpon all that hate thee.

16 Thou shalt therefore confume all people which the Loid thy God shal give thee: sthine eie shal not spaie them, nether shalt thou seine their gods, for that shalbe thy *destruction.

Exed 23.33. 17 If thou say in thine heart, These nacions are mo then I, how can I cast them out?

18 Thou shalt not feare them, but semember what § Lord thy God did vnto Pha-

raoh, and vnto all Egypt:

fawe, and the fignes and wonders, and the 29.3.exed 15.20 mightie hand & stretched out arme, when 60 16,4. reby the Lord thy God broght thee out: so shalthe Lord thy God do vnto all the people, whose face thou fearest.

h hornettes among them vntil they that 10sh 24,12. are left, and hide them selues from thee, h There is fo smale

be destroied.

thy God is among you, a God mighty & fide against

22 And the Lord thy God wil roote out these nacions before theeby litle and litle: thou maist not consume them at once, lest the beaftes of the field increase vpó thec. i so f it is

before thee, and shal destroy them with a complish noe his promes so mighty destruction, vntil they be broght fone as you wolde with. to noght.

kepeth couenant and mercie vnto them 24 And he shal deliuer their Kigs into thine hand, and thou shalt destroy their name from vnder heauen: there shal no man be able to stand before thee, vatil thou hast destroied them.

> 25 The grauen images of their gods shall ye butne with fire, and * couet not the loft.7.1. filuer and golde, that is on them, nor ta- 2, mac 12,40. ke it vino thee, left thou k be fnated there- k And be intewith: for it is an abominacion before the fed to idola-Lord thy God.

26 Bring not therefore abominacion into thine house, lest thou be accursed like it, but viterly abhorie it, and counte it moite abominable: for it is *accurfed.

Leui 27,28. nomb.21.3.

CHAP. VIII.

2 God humbleth the Israelites to trie what they have in their heart . s God chasticeth them as his childre 14 The heart oght net to be proude for Gids benefites 19 The forgetfulnes of Gods benefites causeth destruction.

E shalkepe all the commandements w I comande thee this day, for to a shewing f do the: that ye may liue, & be multiplied, it is not yand go in, and possesses the land which the te y worderex Lord sware vnto your fathers.

And thou shalt remember all the way ple of life. which v Loidthy God led thee this fourty yere in the wildeines, for to humble thee and to b proue thee, to knowe what b which is de was in thine heart, whether thou woldest exist, ether by kepe his commandements or no.

Therefore he humbled thee, and made gainst Gods thee hungry, & fed thee with MAN which visitation. thou knewest not nether did thy fathers knowe it, that he might teache thee that man liueth not by chiead onely, but by e- c Man liueth not by meat, uerie worde that proceedeth out of the but by pow mouth of the I ord doeth a man liue. mouth of the Lord, doeth a man live.

Thy raymet waxed not olde vpon thee, fireigh to nether did thy fote d swel those fourtie das they yes

paciece, or by

Exed. 9.14.

Exed.23,26.

g We eght not where Gol co mandeth leuc-

Exhortations.

Deuteronomie.

5 Knowe therefore in thine heart, that as a man noustereth his sonne, so the Lord thy God enourtereth thee.

e So y his affli dies are fignes 6 of his fatherly loue towards

Br,merer.

- Therefore shalt thou kepe the commandements of the Lord thy God, that thou maieit walke in his wayes, and feare i him.
- 7 For the Lord thy God bringeth thee into a good land, a lad in the which are rivers of water and tountaines, & "depthes that spring out of valeis and mountaines:

8 A land of wheat and barley, and of vineyardes, and figtrees, & pomgranates: a lad of oyle oliue and honey:

9 A lad wherein thou shalt eat bread without scarcetie, nether shalt thou lacke anie thing therein: a lad swhose stones are yi o, & out of whose mountains thou shalt dig-

ge brasle.

g For to receine Gods benefites , & not to be thankful,is

to côténe God

an thems.

f Where there

metal

are mines of

And when thou hast eaten and filled thy felf, thou shalt s blesse the Lord thy God for the good land, which he hath gi-

11 Beware that thou forget not the Lord thy God, not keping his commandemets, and his lawes, and his ordinances, which I commande thee this day:

12 Lest when thou hast eaten and filled thy selfe, & hast buylt goodly houses & dwelt therein

3 And thy beaftes, and thy shepe are increased, and thy silver and golde is multiplied, & all that thou hast is encreafed,

wne wisdome good fortune.

Nomb .20,11.

h By attribu-tag Gods be-nefites to thine forget the Lord thy God, which broght forget the Lord thy God, which broght 6 thee out of the land of Egypt, from the house of bondage,

15 Who was thy guide in the great and ter rible wildernes (wherein were firy serpets, and scorpions, and drought, where was no water, who broght for the water for thee, out of the rocke of flinte:

Emd. 16.115. 16 Whofed thee in y wildernes with *MAN, which thy fathers knewe not,) to humble thee, and to proue thee, that he might do 8 thee good at thy latter end.

> 37 Beware lest thou say in thine heart, My power, and the strength of mine owne had hathe prepared me this abundance.

18 But remember the Lord thy God: for it is he which i grueth thee power to get substance to establish his couenat which he sware vnto thy fathers, as appeareth this

And if thou forget the Lord thy God, and walke after other gods, & serue them, and worship them, I'k testifie vnto you this day that ye shal surely perish.

As the naciós which the Lord destroyeth before you, so ye shal perish, because in ye wolde not be obedient vnto the voyce of the Lord your God.

CHAP.

4 God doeth them not good for their owne righteoufnes. but for his owne sake 7 Moses putteth them in remem brance of their sinnes 17 The two tables are broken. 26 Moses prayeth for the people.

TEare of Isiael, Thou shalt passe o-Huer Iordén a this day, to go in & to possesse nacions greater & mighti- sortely. er then thy selfe, & cities great & walled vp to heauen,

2 A people great and tall, even the children of the Anakims, whome thou knowest, and of whome thou hast b heard fay, Who can b by \$ report of the spies. stand before the children of Anák?

Nomb 13,29.

c To guide

Vndeistand therefore that this day the Lord thy God is he which goeth out the & gouets before thee as a consuming fire:he shal de-nether ftroy them, and he shall bring them downe before thy face: so thou shalt cast the out and destroy them sodenly, as § Lord hathe faid vnto thee.

Speake not thou in thine heart (after that the Lord thy God hath cast them out before thee) saying, For my drighteousnes y d Man of him Lord hathe broght me in, to possesse this ne nothing but land: but for y wickednes of these nacions Gods angres&

the Lord hathe cast them out before thee. anne it cometh
for thou entrest not to inherit their land mercie. for thy righteousnes, or for thy vpright heart, but for the wickednes of those natiốs, the Lord thy God doeth cast thể out before thee, and that he might perfourme the worde which the Lord thy God sware vnto thy fathers, Abrahám, Izhák, and Iaakób.

Vnderstand therefore, that the Lord thy God grueth thee not this good land to possesse it for thy righteousnes: for thou art a e stifnecked people.

Remember, of forget not, how y proud not endure kedft the Lord thy God to angre in the yoke wildernes: fince the day that thou didest by legth of depart out of the land of Egypt, vntilye time, y their came vnto this place ye have rebelled a
gain the Lord. gainst the Lord.

Also in Horéb ye prouoked the Lord to angre so that y Lord was wroth with you, euen to destroy you.

When I was gone vp in to the mount, to receive the tables of stone, the tables, I fay, of § couenat, which the Lord made with you:and*I abode in the mout forty dayes Exod 24, 15. and fortienightes, & I nether ate bread \$ 34 28.

nor yet dranke water:

10 *Then the Lord deliuered me two tables Exod 31,18. of stone, written with the s finger of God, g That is mira and in them was contined according to all by y hand of the wordes which the Lord had faid vnto men. you in the mounte out of the middes of the fire, in the day of the affemblie.

And when the fortie dayes and fortie nightes were ended, the Lord gaue me the two tables of stone, the tables, I jay, of the

e Like Rubber. ne oxen & wil tolerable.

d If things con cerning this li fe procede o-nely of Gods mercie:muche more ipiritual gifts & life e-nerlasting

k Or, take to witnes y heaas Chap 4, 26

12 And the Lord said vnto me, *Arise, get

Exed 32,7.

thee downe quickely f: om hence: for thy gypt, haue h corrupt their wayes : thei are h So fone as man declineth sone turned out of the way, which I comdience of God, manded them: thei haue made the a molhis water are ten image. corrupt.

13 Furthermore, the Lord spake vnto me, faying, I have sene this people, and behol-

de,it is a ftifnecked people.

o Signifying y 14 the praices of f tauhtul are a barre to ftaje Gods angre, he colume not all.

1 Let me alone, that I may destroye the, and put out their name from vnder heaue, and I wil make of thee a mightie nacion, 29 Yet thei are thy people, and thine inheand greater then thei be.

15 So I returned, and came downe from the Mount (& the Mount burnt with fire, and the two Tables of the couenat were in my

two hands)

16 Then I loked. & beholde, ye had sinned agaist the Lord your God: for ye had made you a molte calf, and had turned quickely out of the k way which the Lord had commanded you.

cause of our 17 Therefore I toke the two Tables, & cast them out of my two hands, and brake the

before your eies.

18 And I fel downe before the Lord, fortie daies, and fortie nights, as before: I nether 2 ate bread nor dianke water, because of all your finnes, which ye had committed, in doing wickedly in the fight of & Lord, in that ye prouoked him vnto wrath.

(For I was afraied of the wrath and indignacion, wherewith the Lord was moued against you, euen to destroye you) yet the Lord heard me at that time also.

20 Likewise the Lord was verie angry with Aaron, euen to 1 destroye him: but at that

time I praied also for Aarón.

auger suct are 21 And I toke your sinne, I meane the calfe poritie.& refift which ye had made, and burnt him with fire, and stamped him and grounde him 5 fmale, euen vnto verse dust: and I cast the dust thereof into the river, that descended out of the m Mount.

in Kibrothhattaauáh ye prouoked § Lord

to angre. Domb.11,34.

Likewise when the Lord sent you from 23 Kadesh-barnéa, saying, Go vp, and possesse the land which I have given you, the 7 ye " rebelled against the commandemet of the Lord your God, and beleued him not, nor hearkened vnto his voyce.

24 Ye haue bene rebellious vnto the Lord,

Whereby 45 25 Then I fel downe before the Lord o forsignified that
the dates and forthe nights, as I fel downe before, because the Lord had said, that he 9 muace in praiwolde deftieye you.

26 And I praied vino the Lord, and faid, O Lord God, destroye not thy people &

thine inheritance, which thou hast redemed through thy greatnes whome y haft broght out of Egypt by a mightie hand.

people which thou hast broght out of E- 27 P Remember thy servants Abraham, Iz- p The godie hák, and Iaakób: loke not to the stuburnes ers großes en of this people, nor to their wickednes, nor Gods promes, & côseste sheir

to their finne,

28. Lest the countrey, whence thou broghtest them, say, * Because the Lord was not Nom.14,16. able to bring them into the land which he promised them, or because he hated them, he caried them out, to flaye them in the wildernes.

ritance, which thou broghtest out by thy mightie power, and by thy ftretched out

CHAP. X

s The seconde tables put in the Arke, & The tribe of Laus u dedicate to the service of the Tabernacle.12 W hat the Lard requireth of hu. 16 The circumcifion of the heart. 17 God regardeth not the persone. 21 The Lord u the praise of Israel.

N the same time the Lord said vinto I me, * Hewe thee two Tables of stone Exed 34.4. lyke vnto the first, and come vp vnto me into the Mount, and make thee an Arke of wood,

And I wil write vpon y Tables the wordes that were vpon the first Tables, which thou brakeit, and thou shalt put them in the Arke.

3 And I made an Arke of a shittim wood, a Which wood and hewed two Tables of stone like vnto tinuance. the first, and went vp into the Mountaine,

and the two Tables in mine hand. Then he wrote vpon the Tables according to the first writing (the ten commadements, which the Lord spake vnto you in the Mount out of the middes of the fire, in the daye of the b affemblie) and the b. When you

Lord gaue them vnto me.

And I departed, and came downe fro the Laws Mount, & put the Tables in § Arke which I had made: and there thei be, as the Lord commanded me.

22 Also * m Taberáh, and in * Massah * and 6 And the children of Israél toke their iourney from Beeroth of the children of Iaakanto · Mosera, where Aaron dyed, c This moun & was buryed, and Eleazar his sonne be-taine was also came Priest in his steade.

From thence thei departed vinto GudgoJáh, and from Gudgodáh to Iotbáth a land of running waters.

8 The same time the Lord separated the tribe of Leuf to beare the Arke of the couenant of the Lord, and to stand before the Lord, to d minister vnto him, and to d'Abar 15, to blesse in his Name vnto this day.

Wherefore Leuí hathe no parte nor in- lawe to the people. heritance with his brethren: for the Lord e 50 God mr-18 his e inheritance, as the Lord thy God ned y curse of hathe promised him.

to recoure the

49.7, ynto blef fing.

y.i.

earnest conti-

a Atthe retur-

me of y ipies.

k That is, fro

she Lawerwhe-

Derdition.

rein he decla-

} Whereby he

theweth what

not wickednes

m Herib, or

2 omb . 12,20

Exod.17.7.

Deuteronomie.

And I taried in the Mount, as at the first time, fortie daies and fortie nights, and the Lord heard me at that time also, and the Lord wolde not destroye thee.

H But the Lord said vnto me, Arise, go forthe in the journey before the people, 4 that thei may go in and possesse the land, which I sware unto their fathers to give vntothem.

12 JAnduow, Israel, what doeth the Lord f For all our finnes & cranf-grestions God thy God forequire of thee, but to feare ...the Lord thy God, to walke in all his wa- 5 ies, and to loue him, and to serue the Lord thing but to the God with all thine heart, and with all 6 And what he did vinto Dathan and Abi-corrections. . thy foule?

> 33. That thou kepe the commandements of the Lord, and his ordinances, which I commande thee this day, for thy welth?

84 Beholde, he auen, and the heauen of heauens uthe Lords thy God, and the earth, 7 For your eies haue sene all the great acwith all that therein is.

heaue & earth, yet wolde he chale none but YOU.

obey him.

& Althogh he 15 8 Notwithstanding, the Lord set his de- 8 was Lord of lite in thy fathers to love them, and dyd chose their sede after them, enen you abone all people, as appeared, this day.

h Cut of all 26 h Circumcise therefore the foreskin of your heart, and harden your neks no 9 dios,lere.4,4

17 For the Lord your God is God of gods, and Lord of lords, a great God, mightie, 2 Chro 19.7. & terrible, which accepteth no * persones nor taketh rewarde:

18 Who doeth right vnto the fatherles and widowe, and loueth the stranger, guing him fode and rayment.

19, Loue ye therefore the stranger: for ye were strangers in the land of Egypt.

Chap 6,13. mat. 4,10. i Read Chap 6,4

iab. 34,19.

2022,2,11.

20 *Thou shalt feare the Lord thy God: thou shalt serue him, and thou shalt cleaue vnto him, and 1 shalt sweare by his 12 This land doeth the Lord thy God care Name.

21 He is thy praise, and he is thy God, that hathe done for thee these great and terrible things, which thine eres have sene.

22 Thy fathers went downe into Egypt with seventie persones, & now the Lord Gen. 46,27. exod.1,5. thy God hathe made thee, as the * starres Gours,s. of the heauen in multitude.

CHAP. XI.

s An exhortacion tolone God, and kepe his Lawe 10 The praises of Canaan. 18 To medicate continually the worde of God. 19 To teache is unto the children. 26 Blefling, and curfing

Herefore thou shalt lougthe Lord thy God, and shalt kepe that, which he commandeth to be kept: that is, his ordinances, and his Lawes, and his commadements alwaie.

And a consider this day (for I speake not 17 to your children, which have nether knownenor sene) the chastisemet of the Lord

and his stretched out arme,

And his fignes, and his actes, which he did in the middes of Egypt vnto Pharaoh the King of Egypt and vnto all his

And what he did vnto the hoste of the Egyptians, vnto their horses and to their charets, when he caused the waters of the red Sea to ouerfloe them, as thei pursued after you, and the Lord destroyed them vnto this day:

And b what he did vnto you in the wil-b Aswel cocer dernes, vntil ye came vnto this place:

ram the sonnes of Eliab the sonne of Reubén, when the earth opened her mouth, and swallowed them with their householdes and their tents, and all their fubstance that" thei had in the middes of "261. wa a all Israél.

tes of the Lord which he did.

Therefore shall ye kepe call the com- e Because ye mandements, which I commande you have selected has chastissethis day, that ye may be strong, and go ments and his in and possesses the land whether ye go to benefites. possesse it:

Also that ye may prolong your daies in the land, which the Lord sware vnto your fathers, to give vnto them and to their sede, even a land that floweth with milke and honie.

Torthe land whether thou goest to possessie it, is not as the land of Egypt, fi o whence ye came, where thou fowedit thy sede, and wateredit it with thy & fete as for, taben.

a garden of herbes:

But the land whether ye go to possesses to come out of the runer Nilus

a garden of herbes:

d. As by making gutters king gutters
king gutters
to come out of the runer Nilus or drinkerh water of the raine of heaven. to water the

for: the eies of the Lord thy God are alwaies vpon it, from the beginning of the yere, even vnto the end of the yere.

13 TIf ye shal hearken therefore vnto my commandements, which I commande you this day, that ye love the Lord your God & serue him with all your heart, and with all your foule,

14 I also wil give raine vnto your land in due time, e the fisht same and the latter, e In the fede that thou maiest gather in thy wheat, and time. & toward haruest. thy wine, and thine oyle.

15 Also I wil sed graffe in thy fields for thy cattel, that thou maiest eat, and have y-

But beware left your heart f deceaue f by divising you, and left ye turne alide, and ferue other to your telest gods, and worthip them,

And so y angre of the Lord be kindled fantages. against you, and he shut wp the heaven, that there be no raine, and that your land yelde not her frute, & ye periffi quickely

ciós according to your owne

haue fene Gods graces w your eles, 2 oght rather to your children, where onely beard of the

a Te, which

your God, his greatnes, his mightie hand,

from the good land, which the Lord giueth you.

Chap.6.6.

18 Therefore shal ye lay up these my wor des in your heart & in your foule, & binde them for a figne vpon your hand, y they maie be as a frontelet betwene your eyes,

Chap 4,10. \$ 6,6.

19 And ye shal *teache them your children, speaking of the, when thou fittest in thine house, and when thou waikest by the wase, and when thou liest downe, and when thou 2 rifeft vp.

And thou shalt write them vpon the postes of thine house, & vpon thy gates,

21 That your dayes maie be multiplied,& the dayes of your children, in the land w 3 the Lord sware vnto your fathers to give them, as long as 8 the heavens are aboue the earth

As long as e heaueus عمضيو.

22 For if ye kepe diligently all these commandements, which I commande you to 4 do:thatis, to loue the Lord your God to walke in all his waies, & to cleaue vinto hi, 5 But ye shal seke the place which the Lord

23 Then wil the Lord cast out all these nacions before you, and ye shal possesse great nacions and mightier then you.

10/h 1.3. h faiswas ac complite dia Dauids & Salo mons time

Called medi Berrangum.

24 *All the places where 5 the foles of h your 6 fete shal treade, shalbe yours: your coast shalbe from the wildernes and from Lebanon, and from the River, even the ruter Perath, vnio the vttermost: Sea.

Lord your God shal cast the feare and dread of you vpon all the lad that ye shal tread vpon, as he hathe faid vnto you.

26 Beholde, I set before you this day a blessing and a cuife:

Chap 28,2. ₩ 10.J.

27 *The blessing, if ye obey the commadements of the Lord your God which I co mande you this day:

28 And v curse, if ye wil not obey the comanaements of the Lord your God, but turne out of the way, which I commande you this day, to go after other gods, w ye haue not k knowen.

29 Whé the Lord thy God therefore ha-

thou goest to possesse it, then thou shalt

put the *blefsing vpon mount Gerizim,

h He re pueth f malice of me w leave that w certeme, se tollow that

Chap. 27,13. 10fb 8,33.

Meaning in maria

and the curse vpon mount Ebal. 30 Are they not beyonde Iordén on y parte, where the funne goeth downe in the land of the Canaanites, which dwel in the groue of Mo: éh?

*Or,plaine.

3 For ye shal passe ouer Jorden, to go in to possesse the land, which the Lord your God grueth you, and ye shal possesse it,&

Chap. 1.32. 32 Fake hede therefore that ye * do all the commandements and the lawes, which I 14 But in the place which the Lord shall write, more fet before you this day.

CHAP. XII.

a To destroy the sholatrons places. 1, 2 To ferue God

where he commandeth and as he commandeth, and not as men fantafie . 19 The Leustes must be nourished. 31 Idolaters burnt their children to their gods. 32 To adde nothing to Gods worde.

"Hese are the ordinances & the lawes, 👤 which ye shal obserue and do in the land (which the Lord God of thy fa- a theis grueth thee to possesse it) as long as mithed to seke ye liue vpon the earth.

* Ye shal veterly destroy all the places Chap T.J. wherein the nacions which ye shal posses fe, serued their gods vpon the hie mountains & vpon the hilles, and vnder euerie

*Also ye shal ouerthrowe their altars, & Iudg.2,2. breake downe their pillers, & burne their groues with fire & ye shal hewe downe b wherein the grauen images of their gods, & abo-totheir idoles. lish their names out of that place.

Ye shal enot so do vnto the Lord your exe shal not

ferue & Lord w fuperfitios. your God shal * chose out of all your tri- 1. Kin. 2, 29. bes, to put his Name there, & there to a chro 6.5. dwel, and thether thou shalt come,

And ye shal big thether your burnt offrings, and your facrifices, & your tithes, & the d offing of your hands, & your vo- d Meaning the wes, & your fre offrings & the first borne first frutes. of your kine & of your shepe.

25 Noman shal stand against you : for the 7 And there ye shal eat before the Lord e where he your God, and ye shal rejoyce in all that Arke shalbe. ye put your had vnto, bothe ye, & your hou

> sholdes, because the Lord thy God hathe bleffed thee.

8 Ye shal not do aster all these things y we do fhere this day: that is, euerie man what- f Not & they foeuer femeth him good in his owne eyes. ter their fanca 9 For ye are not yet come to reft, & to y in- fies, but y God wolde be fer-

heritace w the Lord thy God giueth thee. ucd more pu10 But when ye go ouer Iorden, & dwel in of Canaan. the land, which the Lord your God hathe giuen you to inherit, & when he hathe giuen you s rest from all your enemies ro. g It had not bene yough unde about, & ye dwel in safetie,

the broght thee into the land, whether 11 When there shalbe a place which y Lord cept God had the your God shal chose, to cause his Name to dwel there, thether shal ye bring all his protediothat I commade you: your burnt offrings, & your facrifices, your tithes, and the offring of your hands, and all your "special "Or, that which ye chase one for vowes which ye vow vnto the Lord:

plaine ouer against Gilgal, beside the 12 And ye shalreioyce before y Lord your God, ye, & your fonnes & your daughters, & your feruants, and your maidens, and y Chap 10, B.
Leutte that is within your gates: * for he has was dehathe no parte nor inheritance with you. \$ placing of \$

73 Take hede that thou offernot thy burnt Arkeas in Sha offrings in eueric place that thou feeft: or as some

h chose in one of thy tribes, there thou am other pla-still the temporary burnt of rings, and there places til the tem thou shalt do all that I commande thee.

y.11:

I As God hathe given thee power & abt-

ce as y other.

Meaning, whatioeuer was offred to \$ Lord, might nor be earen, bue where he had appointed;

flesh in all thy gates, what locuer thine heart desireth, according to the blessing of the Lord thy God which he hathe giuen thee: tothe the vncleane and the cleane 30 Beware, left thou be taken in P a snare af- p By following may eat thereot, as of the roe bucke, & standard appointed for facilities.

may eat thereot, as of the roe bucke, & of the hart.

Onely ye that not eat y blood, but powered for facilities. may eat thereof, as of the roe bucke, &

re it vpon the earth as water.

Thou maiest not eat within thy gates at the tithe of thy come; nor of thy wine, nor of thine oyle, nor y first borne of thy kine, nor of thy thepe, nether anie of thy vowes which thou vowest, nor thy fre offrings, nor the offring of thine hands,

18 But thou shalt eat it before the Lord thy God, in the place which y Lord thy God shal chose, thou, and thy sonne, and thy daughter; and thy feruant, and thy maid, and the Leuite, that is within thy gates: and thou shalt reioyce before y Lord thy God, in all that thou puttest thine

Gen. 28,14.

chap.19,9.

or conftant. m Because the

life of beafts

is in their

trhon wide offer

in faccifice.

Ecdef.7.32. 19 *Beware, that thou for fake not the Leuite, as long as thou lineit vpon the earth.

> 20 When the Lord thy God shal enlar- 2 ge thy border, as he hathe promised thee, and thou shalt say, I wil eat flesh, (because thine heart logeth to eat flesh) thou maist eat flesh, what soeuer thine heart desireth. 3

21 If the place which the Lord thy God hathe chose to put his Name there, be far from thee, the thou shalt kil of thy bullockes, and of thy shepe which the Lord ha-& thou shalt ear in thy gates, what soeuer thine heart deliteth.

22 Euen as the roe bucke and the hart is eaten, so thou shalt eat them: bothe the vn- 5 cleane & the cleane shal ear of the alike. MEbr be Army 22 Onely be"fure that thou eat not the blood: for the blood m is the life, and y maist not eat the life with the flesh.

> 24 Therefore thou shalt not eat it, but powie it vpon the earth as water.

25 Thou shalt not eat it, that it may go wel with thee, and with thy children after thee, when thou shalt do that which is 6 right in the light of the Lord:

u That which 26 But thine holy things which thou haft, and thy vowes thou shalt take vp, and come vnto y place which y Lord shal chose.

27 And thou shalt make thy burnt offrings of the flesh, and of the blood vpon the altar of the Lordthy God; and the blood 7 of thine offrings shal be powred vpon the altar of the Lord thy God, & thou shalt eat the flesh.

Take hede, and heare all these wordes \$ which I command thee, y it may go o wel with thee, and with thy children after thee for ever, when y doest that which is good 9 & right in the fight of the Lord thy God.

15 Notwithstanding thou maist kil and eat 29 TWhen the Lord thy God shal destroy the nacions before thee, whether thou goest to possesse them, & thou shalt possesse them and dwel in their land,

> ter the, after that they be destroyed befo-their supersitions & adola-re thee, & lest thou aske after their gods, tries, & thinking faying, How did thefe nacions serue their to stere me thereby. gods, that I may do so likewise?

> Thou shalt not do so vnto the Lord thy God: for all abominacion, which the Lord hateth, haue they done vnto their gods:for they have a burned bothe their q'They thoght fonnes and their daughters with fire to nothing to dea their gods.

32 Therefore what socuer I commande you, take hede you do it: thou shalt put no- Chap.4,2. thing thereto, nor take oght therefrom.

CHAP. XIII.

s The inticers to idolatrie must be slaine, seme they never fo holy . 6 So nere of kinned or fred/hip, 12 Or great in multitude or power.

TF there arise among you a prophet or a dreamer of a dreames, (& give thee a a which fants figne or wondre,

And the figne and the wondre, which he led vino him hathe tolde thee, come to passe) sayig, Let b He sheweth vs go after other gods, which thou hast whereunto false prophets not knowen, and let vs ferue them,

Thou shalt not hearken vnto the wordes of § prophet, or vnto that dieamer of dreames: for & Lord your God opioueth you, God ordelto knowe whether ye loue the Lord your things is has god wall your heart, and wall your foule. may be knows the given thee, as I have commanded thee, 4 Ye shal walke after the Lord your God & feare him, and shal kepe his commandements, and hearken vnto his voyce, and ye

shal serue him,& cleaue vnto him. But that prophet, or y dreamer of dreames he shal d be flaine, because he hathe d Being conid spoken to turne you away from the Lord by testimonies your God (w broght you out of the land by the midge. of Egypt, and delinered you out of the house of bodage) to thrust thee out of the way, wherein the Lord thy God commaded thee to walke: so shalt thou take the cuil away forthe of the middes of thee.

If thy brother, the fonne of thy mo- All natural ther, or thine owne sonne, or thy daughter, or the wife, that lieth in thy bosome, or thy frende, which is as thine owner foule, f Whomerhou entice thee secretly, saying, Let vs go and life. ferue other gods, (which thou hast not knowen, thou, I say, nor thy fathers)

Anie of the gods of the people which are rounde about you, nere unto thee or far of f: om thee, from the one end of § earth vnto the other:

Thou shalt not cosent vnto him, nor heare him, nether shal thine eye pitie him, nor shewe mercie, nor kepe him fecreé:

But y shalt eue kil him: & thine had shal- g As & wienes be fir ft vp o him to put him to death, & the Chap.17.7.

their idoles.

10/h.1.7prou 36,6. 784 22,18p

that he harhe

o God by pro-mes bundeth him folfe to do good to

the hands of all the people.

to And thou shalt stone him with stones, y he dye (because he hathe gone about to 7 thrust thee away fro the Lord thy God, which broght thee out of the land of Egypt, from the house of bondage)

That*all Ifraél may heare & feare,& do Chap 47,13. 11 no more anie suche wickednes as this a-

> 12 If thou shalt heare say (concerning anie of thy cities which the Lord thy God

hathe giuen thee to dwel in)

of Belial

"Eler children 13 "Wicked men are gone out from amog you,& haue drawen away y inhabitats of their citie, sayig, Let vs go & serue other gods, which ye haue not knowen,

appointed to nillici.

h Which are 14 Then h thou shalt seke, & make searche &enquire diligently:and if #be true, & the thing certeine, that suche abomina- n Of all cleane birdes ye shal eat: cion is wroght among you,

> 15 Thou shalt eue slaye the inhabitats of y it veterly, & all that is therein, & the cattel thereof with the edge of the sworde.

i Signifying \$ 16 And thou shalt gather all the spoile of it into the middes of the strete thereof, & fo execrable, nor more grie-noully to be pu burnewith fire the citie & all the spoile 16 Nether the lytle owle, nor the great thereof euerie whit, vnto the Lord thy nilhed, then of shal not be buylt againe.

once professed God of y idola-trous & curfed citte , Read Chap. 7,26.

them watch

ned thing to thine had, y the Lord mate shewe thee mercie, and have compassion on thee and multiplie thee, as he hathe 20 But of all cleane foules ye may eat. Iworne vnto thy fathers:

*When thou shalt obey the voyce of the Lord thy God, and kepe all his commandements which I commade thee this day, that thou do that which is right in y elec of the Lord thy God.

CHAP. XIIII.

t The maners of the Gentiles in marking the selves for the dead, may not be followed. 4 What meates are cleame to be eaten, and what not, 29 The tothes for the Lesuite, Stranger, fatherles, and widowe.

Leuit. 19,21.

E are the children of the Lord your I God. *Ye shal not cut your selues, nor make you ame baldnes between your eies for the dead.

2 *For thou art an holy people vnto y Lord

Chap 7.6. G 56,18.

thy God, & the Lord hathe chosen thee a Therefore ? aboue all the people that are vpon the earth.

oghtek not to perfittons of the Gentils.

Thou shalt eat no maner of abomina-

b This ceremo ftructed y Icspiritual pure- 5 nes euen in their meat & drinke.

the befe, the shepe, and the goar,

The hart, & the roe bucke, and y bugle, and the wilde goat, & the vnicorne, & the wilde oxe, and the chamois.

6 And euerie beast y parteth the hoose, and

cleaueth y clift into two clawes, and is of y beafts that cheweth & cud, that shal ye eat. But these ye shal not eat, of them that

chewe the cud, and of them that denide & cleave & hoofe onely: the camel, nor the hare, nor the cony: for they chewe the cud, but deuide not the hoofe: therefore they

shalbe vncleane vnto you:

8 Also the swine, because he devideth the hoofe, & cheweth not the cud, shalbe vncleane vnto you : ye shal not eat of their flesh, nor touche their dead carkerses.

9 F* These ye shaleat, of all that are in Lemis.ii.a. the waters: all that have finnes and scales

shal ye eat.

10 And what soeuer hathe no finnes nor scales, ye shal not eat: it shalbe vncleane vnto you.

But these are thei, whereof ye shal not eat: § egle, nor § goshawke, nor § osprey,

citie with the edge of the sworde: destroy 13 Northe glead northe kite, northe vulture, after their kinde,

14 Nor all kinde of 1 auens,

13 Northe oftriche, nor y nightcrowe, nor

femeaw, nor the hawke after her kinde, or, more,

owle, nor the redshanke,

God: and it shalbe an heape for euer: it 17 Nor the pellicane, nor the swane, nor \$ comorant:

k of y spoyle 17 And there shall cleave nothing of y k da- 18 The storcke also, and the heron in his kinde, nor the lapwing, nor * the backe.

turne from the fearcenes of his wrath, & 19 And euerse creping thing y flieth, shalbe vncleane vnto you:it shal not be eaten.

21 Ye shal eat of nothing that c dyeth alo- eBecause their ne, but thou shalt give it vnto the ditran- blood was not shed, but remain ger that is within thy gates, that he may noth in them.

eat it: or thou maiest sel it vnto a strager: not of thy refor thou art an holy people vnto § Lord ligion. thy God. Thou shalt not * feeth a kid in Exed. 23,19, his mothers milke.

Thou shalt e give the tithe of all the e The tithes increase of thy sede, that commeth for- were ordeine the of the field yere by yere.

And thou shalt eat before the Lord thy Leures, which had none in-God (in the place which he shall chose to heritauce. cause his Name to dwel there) the tithe of thy corne, of thy wine, and of thine oyle, and the fustborne of thy kyne and of thy shepe, that thou maiest learne to fearethe Lord thy Godalway.

to be a aprecious people vnto him selfe, 24 And if the way be to long for thee, so that thou are not able to cary it, because the place is far from thee, where the Lord thy God shal chose to sethis Name, whe f when he shall give thee the Lord thy God shal blesse thee.

6 These are the beasts, which ye shaleat, 25 Then shalt thou make it in money, and take the money in thine hand, and go vn- "or, linde "p. to the place which the Lord thy God shal chose.

> 26 And thou shalt bestowe the money for what soeuer thine sheart desireth : whe-

Leuit. 11. set

and 34,26.

tenance of the

y.iii.

After the ceived y Lords parte.

ther it be oxe, or shepe, or wine or strong drinke, or what soeuer thine heart desireth: and shalt eat it there before y Lord thy God, and reioyce, bothe thou, & thine hou-

and the Leuite that is within thy gates, shalt thou not for sake: for he hathe nether

parte nor inheritance with thee.

h Beades the "28 yerely tithes

At the end of thre yere y shalt bring y fame yere, & lay it up within thy gates, there were lai 29. Then the Leuite shal come, because he de up in store in the parte nor inheritance with thee, y same yere, & lay it vp within thy gates. & the stranger, and the fatherles, and the 13 And when thou sendest him out fre fro widowe, which are within thy gates, and shaleat, and be filled, that the Lord thy 14 God may bleffethee in all the worke of thine hand which thou doest.

, The yere of releasing of debts. s God blessets them that kepe his commandements. 7 To helpe the poore. 12 The fredome of servants 19 The first borne of the cattel must be offred to the Lard.

T the terme of feuen yeres thou

🔼 shalt make a fredome.

a He fhal one ly release his dettors, w are pay for yere

2 And this is the maner of y fredome: euerie a creditour shal quite the lone of his had whe hathe lent to his neighbour : he 17 shal not aske it againe of his neighbour, nor of his brother: for the yere of y Lords fredome is proclamed.

3 Of astranger thou maist require it : but 18 y which thou hast with thy brother, thine

hand shal remit:

b Saue when there shalbe no poore with h For if thy 4 detror be rick, thee: for the Lord-shal blesse thee in the he may be co lad, which the Lord thy God giveth thee, 19 Arained to gay. for an inheritance to possesse it:

5 So that thou hearken vnto the voyce of y Lord thy God to obserue & do all these commandements, which I commade thee

this day.

6 For y Lord thy God hathe bleffed thee, as he nathe promised thee: & * thou shalt Chap. 22,12. lend vntomanie nacions, but thou thy fel te shalt not borowe, & thou shalt reigne ouer manie nacions, and they shal not rei-

gne ouer thee.

60s Anie of thy

7 Strone of thy brethre with thee be poothe Lord thy God giveth thee, thou shalt 23 Onely thou shalt not eat the blood the- ke, and other notharden thine heart, nor thut thine had from thy poore brother:

Matt 1. 42 8 But thou shalt open thinehad vnto him, n Of Eafter. 10 Wissintide, 13 And the feast of tahuke 6.34 and shalt lend him sufficient for his nede

which he hathe.

2 Beware y there be not a wicked thought 2 in thine heart, to fay, The seuenth yere, y yere of fredome is at hand : therefore" it Bbr. thyne ele. grieueth thee to loke on thy poore brother, and thou giuest him noght, & he crievnto the Lord against thee, so that finne . Thou shalt theretore b offer the Passeo. & Thou shall be in thee:

Thou shalt give him, & let it not grieve

"thine heart to give vnto him: for because "Zbr. terms of this & Lord thy God that he fle then in think bears to of this y Lord thy God shall blesse thee in sail. all thy workes, & in all that thou puttest thine hand to.

n c Because there shalbe euer some poore charitie, Mat. in the land, therefore I commande thee, 26,11 faying, Thou shalt dopen thine hand vn- d Thou shalt to thy brother, to thy nedie, and to thy be liberal.

poore in thy land.

for the all the tithes of thine encrease of 12 PII thy brother an Ebrewe sel him selfe Exed 21.2 to thee, or an Ebrewelle, and serue thee fix 10 34 14 yere, eue in the seuenth yere thou shait let him go fre from thee.

thee, y shalt not let him go away emptie,

But shalt e giue him a liberal 1 ewarde e In token ? of thy shepe, & of thy corne, & of thy wi- knowledg the ne:thou shalt give him of that wherewith benefit which God hathe give thee by

15 And remember that thou wast a scruant his labours. in the land of Egypt, and the Lord thy God deliuered thee: therefore I commade thee this thing to day.

16 And if he say vnto thee, I wil not go away from thee, because he loueth thee & thine house, & because he is wel with thee,

*Then shak thou take a naule, and perce Exed 21.4. his eare through against the dore, and he fhal be thy feruat f for euer: and vnko thy f To the yere mayd seruant thou shalt do likewise.

Let it not grieue thee, when thou lettest him go out he fio thee: for he hathe ferued thee fix yeres, which is the double worthe of san hired servant: & the Lord thy served servat set God shall bletie thee in all y thou doest; ned but thre

¶*All the first borne males that come of yeres, and he thy carrel, & of thy thepe, thou thalt fan- Exod 34.19. chifie vnto the Lord thy God. h Thou h For they are that do no worke with thy first borne bullocke, nor theare thy first borne thepe.

Thou shalt eat it before the Lord thy God yere by yere, in the place which the Lord shal chose, bothe y, & thine houshold.

21 *But if there be anie biemish therein, as if Leui. 25, 20. it be lame, or blinde, or haue anie euil faut, shap 27.1. ÿ shalt not offer it vnto § Lord thy God, eccl. 25.14.

22 But shale eat it within thy gates: the vncleane, and the cleane shaleat it alike, i as i. Thou shale the roe bucke, and as the heart.

reof, but powre it vpon y groude as water.

CHAP. XVI.

bernacles. 18. What officers oght to be ordeined, 21 Idolasrie forbidden.

"Hou shalt kepe y moneth of Abib a read Excel 1 & thou shalt celebrate the Passeouer 1844. vnto the Lord thy God: for in the moneth of Abib the Loid thy God broght thee out of Egypt by night.

uer vnto the Lord thy God, of shepe and Lambe. bullockes * in the place where the Lord Chap 12.50

alwel eat the

Mal

e Which Egns

Sed that affli-Rion, which y

haddeft in E-

gypt.

shal chose to cause his Name to dwel. Emd.12,14. 3 Thou * shalt eat no leauened bread with it: but seuen dayes shalt thou eat vnleauened bread therewith, even the bread of ctribulacion: for thou camest out of the land of Egypt in haste, that thou maiest remember the day when thou camest out of y land of Egypt, all y dayes of thy life.

4 And there shal be no leauen sene with thee in all thy coastes seuen dayes long: 18 nether shal there remaine the night anie of the flesh vntil the morning which thou offiedit the first day at euen.

This was 5 chiefly acco-pliffied, when the teple was buylt.

e Which was

infitute to put

brace of their

delinerace out of Egypti& to 7

continue them

in the hope of Ielus Christ, of

be was a figure

them in ren

Thou maiest inot offer the Passeouer 19 within anie of thy gates, which the Lord thy God gueth thee:

6 But in the place which & Lord thy God shal chose to place his Name, there thou shalt offer the Passeouer at euen , about the going downe of the sunne, in the season that thou camest out of Egypt.

And thou shalt woste and eat it in y place which the Lord thy God shal chose, and shalt returne on the morow, and go 22 vnto thy tentes.

8 Six dayes shalt thou eat vnleauened bread, and the seuenth day shalbe a solemne : The punishment of the idolater. 9 Hard controueraffemblie to the Lord thy God: thou shalt do no worke therein.

f Beginning at 9 the next morning after the Palleouer, Lemit 23,15 exo.

Seucn wekes shalt thou f nomber vnto thee, and shalt begin to nomber the seuen 1 wekes, when thou beginst to put the sickel to the corne:

10 And thou shalt kepe the feast of wekes vnto the Lord thy God, euen a fre gift of oor, as then are thine had, which thou shalt give vnto the site, willingly. Lord thy God, as the Lord thy God hathe bleffed thee.

21 And thou shalt reioyce before the Lord thy God, thou and thy sonne, and thy daughter, and thy feruant, and thy maid, and the Leutte that is within thy gates,& the itranger, and the fathciles, and the widow, that are among you, in the place which y Lord thy God shalchose to place his Name there,

22 And thou shalt remeber that thou wast a servant in Egypt: therefore thou shalt 5 obserue and do these ordinances.

P That is, the I3 Leucch mouth, Leu 25,24

Thou shalt s observe the feast of the Tabernacies seuen daies, when thou halt gathered in thy corne, and thy wine.

and thy fonne, and thy daughter, and thy Seruant, and thy maid, and the Leuste, and the stranger, and the fatherles, and the wi- 7 dow, that are within thy gates.

Seuen daies shalt y kepe a feast vnto the Lord tny God in the place which y Lord shal chose: whe y Lord thy God shalblesse 8 thee in all thine increase, & in all y workes of thine hads, y shalt in anic case be glad.

Exed 23.15-16 Thre times in the yere shal all y maecde 16 6.

les appeare before the Lord thy God in § place which he shal chose: in y feast of the vnleauened bread,& in § feast of § wekes, & in the feast of the Tabernalces: & they shal not appeare before the Lord empty.

Euerie man shal give according to the gift of his h hand, and according to the h According bleffing of the Lord thy God, which he that God ha-

hathe giuen thee.

Iudges and officers shalt thou make the game and thee in all thy cities, we the Lord thy God people for a give thee, throughout thy tribes: & they time to changing the throughout thy tribes: & they time to change the throughout the tribes. Thal sudge y people w righteo' sudgemet. magistrates.

Wrest not thou the Lawe, nor iespect anie persone, nether take rewarde: for the newarde blindeth the eyes of the wife, & peruerteth the wordes of the iust.

20 That w k is suft and right shalt thou fol- k The magilowe, that thou maiest line, & possesse the main follow lad which the Lord thy God giveth thre. the traor of the Lawe, and

21 Thou shalt plat thee no groue of anie in nothing detrees nere vnto the altar of the Lord thy aice. God, which thou shalt make thee.

Thou shalt set thee vp no 'piller, which 'or, image.

thing the Lord thy God hateth.

CHAP. XVII. fies are bright to the Priest and the sudge. 12 The contemner must dye 15 The election of the King. 16 & 17 What things he oght to avoide, is And what he oght to imbrace.

Hou shalt offer vnto y Lord thy God no bullock e nor shepe wherein 1sable not series God mish or anic euil fauored thing: for that tor factous is an abominació vnto y Lord thy God. erites do.

¶If there be found amog you in anie of thy cities, which y Lord thy God giueth thee, man or b woman that hathe wroght b Shewing that wickednes in the fight of the Lord thy not be excused God, in transgressing his couenant,

And hathe gone & scrued other gods, & worshipped the:as the sunne, or the moone, or anie of the hoste of heaven, which I haue not commanded,

And it be tolde vnto thee, and thou haft religion and heard it, then shalt thou inquire diligent- which he has ly: and if it be true, and the thing certeine, the nor comv suche abominacion is wroght in Israel,

Then shalt thou bring forthe that ma,or that woman (which have committed that wicked thing) vnto thy gates, whether it be man or woman, and shalt stone them with stones, til they dye.

And y shalt resoyce in thy feast, thou, 6 *At y mouth of two or thre witnesses shal Nom. 35.36. he that is worthy of death, dye: but at the mat 18,16. mouth of one witnes, he shal not dye.

The hands of the d witnesses shalbe first d whereby vpo him, to kil him: and afterwarde the they declared hands of all the e people : fo thou fhait fied y truck e To fignific a take the wicked away from among you. ake the wicked away from among you. commune con ¶If there i ife a matter to hand for thee in tenne Gods ho

iudgement betwene blood and blood, be-m twene plea and plea, betwene plague and religion. plague, in the matters of controueisie

by the frailti**c** of the perions.

c Whoreby he

₾ 14.20.

y.iiii.

Ordinances.

! Who shal gi-

ue fentence as

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Then fhalt obey their fen

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Se long as he is the true

minister of

ding to his

nouceth ac

controverse may have an

Deuteronomie.

within thy gates, then shalt thou arise, and go vp vnto the place which the Lord thy God shal chose,

And thou shalt come vnto the Priests of the Leuites, & vnto the f judge that shalbe in those dayes, and aske, and thei shal shewe thee the sentence of judgement,

10. And thou shalt do according to y thing which they of that place (which the Lord hathe chofen) shewe thee, and thou shalt observe to do according to all that they informe thee ...

n According to the Lawe, which they shal teach thee, and according to the judgemet which thei shal tel thee, shalt & thou do:thou shalt not decline from the thing right hand, nor to the left.

22 And that man that wil do prefumpteoufly, not hearkening vnto the Priest (that 5 stadeth before the Lord thy God to h minister there)or vnto the judge, that man shal dye, and thou shalt take away euil fro Ifraél.

33 So all the people shal heare and feare, and do no more prefumpteoully.

When thou shalt come vnto the land which the Lord thy God giueth thee, and shalt possesse it, and dwel therein, if thou 7 fay, I wil fet a King ouer me, like as all the nacions that are about me,

25 Then thou shalt make him King ouer thee, whome the Lord thy God shal chofe: from among thy brethren shalt thou make a King ouer thee: thou fhalt not let a is firanger ouer thee, wis not thy brother.

16 In anie wise he shal not prepare him manie horses, nor bring the people againe to * Egypt for to increase the nober of horles, seing the Lord hathe said vnto you, 10 Ye shal hensforthe go no more again that

Nether shal he take him manie wives, lest his heart sturne away, nether shal he gather him muche filuer and gold.

18 And when he shalfit vpon the throne of his kingdome, then shal he write him this m Lawe repeted in a boke, by the " Priests 12 For all that do suche things are abomiof the Leuites.

19 And it shalbe with him, and he shall read therein all dayes of his life, that he may learne to feare the Lord his God, & 12 to kepe all the worder of this Lawe, and these ordinances, for to do them:

That his heart be not lifted vo aboue his o brethren, and that he turne not from the commandement, to the right hand or to the left, but that he may prolong his is 4 The Lord thy God wil raise vp vnto AE7,37. dayes in his king dome, he and his fonnes in the middes of Israel.

CHAP. XVIII.

The poreion of the Leuites 6 Of the Leuite comraing from another place. 2 To auogas the ahominacion of the Gentiles. Is God wil not leave the wishout a true Prophet. 20 The false prophet shalbe fame. 22 How he may be knowen.

THe Priests of the Leuites, and all the tribe of Leuí * shal haue no parte nor Nemb 18,20. inheritance with Israel, * but shal eat the Chap 10,9. offrings of the Lord made by fire, and his 1 cor 9.73. a inheritance.

Therefore shal they have no inheritance his inheritance 2 amog their brethren: for the Loid is their ce. inheritance, as he hathe faid vnto them.

3 ¶And this shalbe § Priests duetie of the people, that they, which offer facrifice, whether it be bullocke or shepe, shal give vnto the Priest the b shulder, and the two b. The right shulder, Nom. chekes, and the mawe.

which they shal shewe thee, nether to the 4 The first frutes also of thy corne, of thy wine, and of thine oyle, and the first of the fleece of thy shepe shalt thou give him.

For the Lord thy God hathe chosen him out of all thy tribes, to stand and minister in the Name of the Lord, him, & his fonnes for euer.

6 Alfo when a Leuite shal come out of anie of thy cities of all Israel, where he remained, and come with call the defire & Meaning.to of his heart vnto the place, which the fainedly, and Lord shalchose,

He shal then minister in the Name of § Lord his God, as all his brethren the Leuites, which remaine there before the Lord.

8 They shal haue like porcios to eat dbe-d Not conreia fide that which commeth of his fale of his him felfe. patrimonie.

When thou shalt come into y land which the Lord thy God giveth thee, thou shalt not learne to do after the abominacions of those nacions.

Let none be founde among you that maketh his sonne or his daughter to e go they through the fire, or that vieth witchcraft, god bytens coor a regarder of times, or a marker of the pating betweflying of foules, or a forcerer,

ET Or a charmer, or that counfelleth with Leu. 20, 27. fpirits, or a fothefayer, or that *afketh counsel at the dead.

nació vnto the Lord, and because of these abominacions the Lord thy God doeth cast them out before thee.

Thou shalt be ' vpright therefore with f Wicken hythe Lord thy God.

14 For these nacions which thou shalt pof se religion. feile, hearken vnto those that regarde the times,& vnto forcerers:" as for thee, the "Ebr.bueshin Lord thy God hathe not fuffered thee fo. "" fo

thee as Prophet like vnto me, fro amog g Meaning a you, euen of thy brethre: vnto him ye shal continual suc-

hearken,

6 According to all that thou defiredft of Chin 9 end of all Propher the Lord thy God in Horeb, in the day of tes come.

not to teke

palling betwe-

pocrifie.

j Who is not of thy nation, left he change true religion and bring thee h To sevenge their inturies, and to take the of their best horles, 1 King 17 10,28.

m Meaning, y Deuteronomie. n He shal caufe it to be writ by them, or , he ihal speir exembre-

Lawe of God.

e Whereby is mer,that Kigs oght fo toloue as nature bin-deth one broto loue apother.

6x0d.20 19.

heare the voyce of my Lord God no more, not se this great fire anie more, that I

17 And the Lord faid vnto me, Thei haue wei spoken.

10th 1.45. att 3,21

18 *I wil raise the vp a Prophet from amog their brethien like vnto thee, and wil put h Which promy wordes in his h mouth, and he shall mes is not onespeake vnto them all that I shal commanly made to Chrift, but to de him.

all v teache in i By executing

wordes, which he shal speake in my Name, I wil require it of him.

20 But the prophet that shall presume to not comanded him to speake, or that speak thin the name of other gods, even the same prophet shal dye.

21 And if thou thinks in thine heart, How shal we knowe the worde which the Lord

hathe not fpoken

22 When a prophet speaketh in the Name of the Lord, if the thing k followe not 13 A Vader this fare note he not come to paffe, that is the thing witch compriseth ill y orner tokes the Lord hathe not spoke, luthe prophet hathe spoke it presumpteously: thou shalt 14 not therefore be afrayed of him.

CHAP. XIX.

e The frach: sed townes 14 Not to remove thy neighbours bondes. 16 The punishment of him that beareth false

Chap 12,29. I

Hế the Lord thy God *shal toote out the nacions, whose lad the Lord thy God grueth thee, and thou shalt possesse them, and dwel in their cities, and in their houses,

Exod 21.15 momb 33.9. \$0/h.20,2.

2 *Thou shalt separate thre 'cities for thee in the middes of thy land which the Lord thy God grueth thee to possesse it.

a Make an opê & readie way.

b Which killeth agaift his wil & bare no hatred in his beart.

Thou shalt a prepare thee the waie, & deuide the coastes of the land, which the Lord thy God grueth thee to inherit, into flee thether.

4 Tois also is y cause wherefore the maslaier shal flee thether, and live: whoso himnot in time passed:

3 As he that goeth vnto the wood with his neighbour to hewe wood, and his hand Ariketh with the axe to cut downe the tre, if the head flip from the helue, and hitte his neighbour that he dyeth, y fame fhal flee vnto one of the cities, & liue,

6 Lest the * auenger of the blood followe after the massaier, while his heart is chafed, and ouertake him, because the way is long, & flay him, although he be not "worthy of death, because he hated him not in 3 The exbirtacion of the Priest when the Ifraehtes go time passed.

7. Wherefore I comande thee, saying, Thou thalt appoint out thre cities for thee.

the assemblie, when thou saidest, * Let me & And when the Lord thy God & enlar- a when thou geth thy coastes (as he hathe sworne vnto goet ouer lor-den to posses thy fathers) and giveth thee all the land the whole lad which he promised to give vnto thy fa- of Canaan

9 (If thou kepe all these commandements to do them, which I commande thee this day: to wit, that thou loue the Lord thy God, and walke in his waies for euer)*the 10/h.20.7. shalt thou adde thre cities mo for thee besides those thre,

his Name, Ifa 19 And who soeuer wil not hearken vnto my 10 That innocent blood be not shed within thy land, which the Lord thy God giueth thee to inherit, e left blood be vpon e Left choube

apocét blood

speake a worde in my Name, which I haue ir But if a man have his neighbour, and late waite for him, and rife against him, & fmite any man that he dye, and flee vnto any of these cities,

> 12 Then the ! Elders of his citie shal send f The Magiand fet him thence, and deliver him into fraus. the hands of the auenger of the blood,

that he may dye.

Thine seie shal not spare him, but thou & Then whoshalt put away the crys of innocent blood neth murther, from Israel, that it may go wel with thee. offedeth again the words of

Thou shalt not remove thy neigh- God. bours marke, which thei of olde time haue fet in thine inheritance, that thou shalt inherst in the lad, which the Lord thy God gueth thee to possesse it.

15 T*One witnes shal not rife against a mã Chap 17.4. for any trespas, or for any sinne, or for mat 18,16. any faute that he offendeth in, *but at the ich \$1.17. mouth of two witnesses or at the mouth 2. Cor. 13.1of thre witnesses shal the matter be sta-ebr 10,28.

16 If a falle witnes rife vp against a man to accuse him of trespasse,

Then bothe the men which !triue together, shalstand before the h Lord, even h Gods press. before the Priests and the Iudges, which true minister shalbe in those daies,

thre partes, that euerie b mansliyer may 18 And the Judges shal make diligent inquificion: and if the witnes be founde falle, and hathe gruen falle witnes against his brother,

killeth his neighbour ignorantly, & hated 19 * Then shal ye do vnto him as he had Principle. thoght to do vnto his brother: so thou danis 422 shalt take euil away for the of the middes of thee.

20 And the rest shal heare this, and feare; and shal henceforthe comit no more any suche wickednes among you.

I Therefore thine eie shal haue no compassion, but life for life, ese for eie, tothe Emd 21,23. for tothe, hand for hand, fore for fore. lesi.24.20.

CHAP. XX.

tibattel s The exhortacion of the officers shewing who shalde go to buttel so Peace must first be proclamed 19 The trees that beare frute, must not be

e That mursher be not co. matted vpon murther Momb.35,12.

BOY. CAR not be indged to death

184/1224 Deuteronomie. Vnknowen murther.

a Meaning, vpo 1 inde occasion: for God per-mitten not his people to fight good to them

A Hen, a thou shalt go forthe to warre against thinc enemies, & That te horses and charets, and people mo 16 But of y cities of this people, which the hulde be dethen thou, be not afraied of them: for the Lord thy God with thee, which broght thee out of the land of Egypt.

2. And whe ye are come nece vnto the battel, then the Priest shal come forthe to

speake vnto the people,

3. And shal say vnto them , Heare, ô Israél: ye are come this day vnto battel against your enemies: * let not your hearts faint, nether feare, nor be amased, nor adread of

b Is present to 4 defend you w

e For when thei etred firft

to dwel in an house, theiga-

He thankes to

See by his gra

d The Ebrewe

worde fignifi-

\$9,25.

Judg.7.3.

Chap 28,7.

For the Lord your God b goeth with 19 you, to fight for you against your enemies, and to faue you.

5 ¶ And let the officers speake vnto § people, saying, What man sthere that hathe boylt a newe house, and hathe not c dedicate it 2 let him go and returne to his house lest he dye in the battel, and an other 20 man dedicate it.

Godacknowledging y they
lad that bene- 6 And what man is there that hathe plated avineyard, and hathe 4 not eaten of the frute? let him go and returne againe vnto his house, lest he dye in the battel, & another eat the frute.

cômune or pro phane, Leui, 7 And what man is there that hathe betrothed a wife, and hathe not taken her let him go and returne againe vnto his house, lest he dye in battel, and another man take 1

8 And let the officers speake further vnto the people, & say, * Whosoeuer is afraied and faint hearted, let him go and returne 2 vnto his house, lest his brethrens heart faint like his heart:

And after y the officers have made an end 3 And let the Elders of that citie, which is of speaking vnto the people, thei shal make captaines of the armie to gouerne the people.

To When thou comest nere vnto a citie to 4 And let the Elders of that citie bring the 2 fight against it, * thou shalt offer it peace. chap.2,26. II And if it answer thee againe e peaceably, and open vnto thee, then let all the pgace. people that is founde therein, be tributa- 5

> ries vnto thee, and serue thee. 22 But if it wil make no peace with thee,

shalt beliege it.

2 And the Lordthy God shal deliver it 6 into thine hands, and thou shalt smite all the males thereof with the edge of the fworde.

but make warre against thee, then thou

ra Onely the women, and the children, 7 * and the cattel, and all that is in the citie, euen all the spoile thereof shalt thou take vnto thy felf, and shalt eat the spoile of 8 thine enemies, which the Lord thy God hathe given thee.

15 Thus shalt thou do vnto all the cities, which are a great way of from thee which 9 So shalt y take away the crye of innocent

are not of the cities of these f nacions fror God had

Lord thy God shal give thee to inherit, froyed,& mathou shalt saue no persone aliue,

But shalt vtterly destroye them: to wit, 7,1. the Hittites, and the Amorites, the Canaanites, & the Perizzites, the Hiuites, and the Iebusites, as the Lordthy God hathe commanded thee,

That they teache you not to do after all their abominacions, which thei haue done vnto their gods, and so ye shulde sinne a-

gainst the Lord your God.

When thou hait besieged a citie long time, and made warre against it to take it, destroye northeries thereof, by smiting an axe into them : for thou maielt eat of them: therefore thou shalt not cut them downe to further thee in the fiege (for the s tre of the field is mans life)

Onely those tiees, which thou knowest in fleade of the are not for meat, those shalt thou destroye to of field to come out in & cut downc, and make fortes against the fiege against citie that maketh warre with thee, vntil thee.

thou Subdue it.

CHAP. XXI.

2 Inquisicion for murther 11 Of the woman taken in warre 15 The birthright can not be changed for affecteon 18 The disobedient childe. 23 The bodie may not hang all night.

TF one be founde a flayne in the land, a This Laws which the Lord thy God giveth thee declareth how horrible a this to possesse it, lying in the field, and it is not murther is seknowen who hathe flayne him,

Then thine Elders and thy Judges shal countrey shal be punished, come forthe, and measure vato the cities except that are round about him that is flayne:

next vnto the flayne man, take out of the droue an heifer that hathe not bene put to labour, nor hathe drawen in the yoke.

heifer vnto a ftonie b valley, which is to single. nether cared nor fowen, and ftrike of the blood thed of heifers necke there in the valley.

Also the Priests the somes of Leui (who-tarie place, me the Lord thy Godhathe chosen to them abhorre minister, and to blesse in the Name of the the fac. Lord) shal come forthe, and by their worde shal all strife and plague be tryed.

And all the Elders of that citie that came nere to the flayneman, shal wash their hands over the heifer that is beheaded in the valley:

And shal testifie, and say, Our hands have not shed this blood, nether have our

CO Lord, be merciful vnto thy people c This was the Israel, whome thou hast redemed, and lay prayer, which no innocent blood to v charge of thy peo- in the audièce ple Ifrael, & y blood shalbe forgiue them. of the people.

Some read,

his wil, Chap,

beaft in a foll-

Esfa.f.s.

blood

blood from thee, when thou shalt do that which is right in the fight of the Lord.

10 When thou shalt go to warre against thine enemies, and the Lord thy God shal deliuer them into thine hands, and thou shalt take them captiues,

II And shalt se among the captives a beautiful woman, and hast a desire vnto her, & 1 woldest take her to thy wife,

12 Then thou shalt bring her home to thine house, and she shal shaue her head, and pare her nailes,

And the shal put of the garment that she be chaged be-13 was taken in, and the thal remaine in thine house, e and bewaile her father & her mother a monethlog: and after that shalt thou go in vnto her, and many her, and she shal be thy f wife.

And if thou have no favour vnto her, then y maiest let her go whether she wil, but thou shalt not sel her for money, nor make marchandise of her, because thou haft humbled her.

15 If a man haue two wives, one loved 4 and an other & hated, and they have borme him children, bothe the loued and alfo the hated: If the first borne be the sonne of the hated,

16 Then when the time cometh, that he appointeth his fonnes to be heyres of that which he hathe, he may not make the fonne of the beloued first borne before the sonne of the hated, which is y first boine: 6 TIf thou finde a birdes nest in the way,

But he shal acknowledge the sonne of § hated for y first borne, & grue him h double porcion of all that he hathe: for he is the fi st of his strength, and to 1 him belongeth the right of the fift borne.

as was keuben 18 If anie man haue a sonne that is stubburne and disobedient, which wil not hearken vnto the voyce of his father, northe voy- 8 ce of his k mother, and they have chaftened him, and he wolde not obey them,

Then shal his father and his mother ders of his citie, and vnto the gate of the place where he dwelleth,

20 And shalfay vnto the Elders of his citie, This our sonne is stubburne and diso- 10 bedient, and he wil not obey our admonicion he is a iyotoui, and a dronkard.

Which death 21 Then all the men of his citie shal I stone him with stones vnto death: fo thou 12 fhalt take away euil from among you, that all Israel may heare it and feare.

worthy of death, and is put to death, & thou hangest him on a tre,

For Gods 23 His body shal not remaine m all night vpo ytre,but thou shalt bury him y same day: for the * cuife of God is on him that is haged Defile not therefore thy land, it is § Loid thy God grueth thee to inheist.

CHAP. XXII.

I He commandeth to have care of our neighbours goods. s The woman may not weare mans apparel, nor man the womans. 6 Of the dam and her young birdes. & Why thes hulde have batelments. 9 Not to mixe diners kunds together. 13 Of the wife not being founds a virgine. 22 The punishement of adulterie.

Hou * shalt not se thy brothers oxe Exed 23.4. nor his shepe go aftray, and with a As thogh chou fawer the felfe from them, but shalt bring it not. them againe vnto thy brother.

And if thy brother be not b nere vnto b shewing, state, or if thou knowe him not, then y shalt featib must be bring it into thine house, and it shal ie- thewed, not omaine with thee, vntil thy brother feke af- that dwelneter it : then shalt thou deliuer it to him re vnto vs bue againe.

3 In like maner shalt y do with his c affe, c Muche more and so shalt thou do with his raiment, art thou bound and shalt so do with all loste things of thy thy brother, which he hathe loste: if thou hast bonrs persone. found them, thou shalt not withdrawe thy selfe from them.

Thou shalt not se thy brothers asse nor his oxe fall downe by the way, and withdraw thy felfe from them, but shalt lifte

them vp with him. The d woman shal not weare that d For that which perteineth vinto the man, nether shall gordre of man a man put on womans raiment: for all that ture, & to def-

do so, are abominacion vnto the Lord thy

in anie tie, of on the ground, whether they be yong or egges, and the dam fitting vpó the yong, or vpon the egges, e thou shalt . If God denot take the dam with the yong,

But shalt in anie wise let the dam go and birdes, how take the yong to thee, y thou maiest prof- muche more per and piolong thy dayes.

Whe thou buy ldeft a newe house, thou shalt make a batelment on thy roof, that thou lay not blood vpon thine house, if anie man fall thence.

take him, and bring him out vnto the El- 9: Thou shalt not f fowe thy vineyard f Thetenor of with divers kides of sedes, lest thou defile to walke in the increase of the sede which thou hast simplicitie, & sowen, and the frute of the vineyarde.

Thou shalt not plowe with an oxe and innentions. an affe together.

II Thou shalt not weare a garment of diuers fortes, as of wolle and line together.

4*Thou shalt make thee fringes vpon Nom: 15,326 the foure quarters of thy vesture, wherewith thou couerest thy selfe.

obey the pa. 22 (If a man also have comitted a trespas 15. (If a man take a wafe, and when he hathe lien with her hate her,

14 And lay . flan lerous things vinto her g Thatle, be charge, and bring vp an enil name vpon the is fladied. her, and fay, troke this wife, and when I came to her I found not not a maid,

Then thatthe 's or the model and engr , the hit Loch

g This decla-reth that the pluralitie of wines came of a corrupt affe-&ion.

& Signifying that her for-

fore their colde be loyned

to the people of God

e As having renounced pa-

sents and co-

untrey f This onely

was permitted

in the warres: otherwise the Piraelites col-

de not mary

Arangers.

*Or, while the frame of the based linesh

h As muche as to two of the others

Except he i: Except he

For it is the mothers duetie alfo to in-Arud her chil- 19

was also ap-pointed for blasphemers horrible.

Lawe by his death is fatiffied, and natute abhorreth Gal 3,13.

which are far-

teft crutitie to man , made according to

& Meaning the

i Por the faste of the chil-de redoundeth to f flame of

the parents:

was recompe-

ged when the

Tar landes.

maides virginitie, vnto the Elders of the citie to the gate.

16 And the maides father shal say vnto the Elders, I gaue my daughter vnto this mã to wife, and he hateth her:

17 And lo, he laieth flanderous things vnto her charge, sayig, I foud not thy daughter a maid: lo, these are the tokens of my dau- 1 ghters virginitie: and they shal spreade \$ vesture before the Elders of the citie.

there, wherein the fignes of the her virginitie The the Elders of the citie shal take that man and chastice him, -

And shal condemne him in an hundreth shekels of siluer, and give them vnto the father 1 of § maid; because he hathe broght 3 vp an euil name vpő a maid of Ifraél: & the shalbehis wife, & he may not put her away all his life.

But if this thing be true, that the maide be not found a virgin,

21 Then they shal bring forthe the maide to the dore of her fathers house, and the men of her citie shal stone her with stones to death: for the hathe wroght follie in Ifraél, by playing the whore in her fathers 5 Neuertheles, the Lord thy God wolde house: so thou shalt put euil away from among you.

Louis, 20, 10. 22 TIf a man-be found lying with a woma maried to a man, then they shall dye euen bothe twaine: with the man that lay with 6 the wife, and the wife: so thou shalt put away euil from I fraél.

33 ¶If a maide be betrothed vnto an houfband, and a man finde her in the towne and lie with her,

Then shall ye bring them bothe out vn- 8 The children that are begotten e of the e If the fac to y gates of the same citie, and shal stone them with stones to death: the maide because she cryed not, being in the citie, and v man, because he hathe humbled his neighbours wife: so thou shalt put away euil from among you.

35 But if a man finde a betrothed maide in the field, and force her, and lye with her, then the man that lay with her, shal dye alone:

26 And vnto the maide thou shalt do nothing, because there is in the maide no cause of death: for as when a man riseth 12 against his neighbour and wondeth him to death, so k is this matter.

the innocent 27 For he found her in the fields: the betrothed maide cryed, and there was no man to fuccour her.

Emd. 28 9*If a man finde a maide that is not be-4 The aman finde a maide that is not be ments.

ecople shulde trothed, and take her, and lye with her, & 14 For the Lord thy God walketh in the folle and they be founde,

29 Then the man that lay with her, shal giue vnto the maides father fifty shekels of filuer: and she shal be his wife, because he hathe humbled her: he can not put her away all his life.

I Noman shal! take his fathers wife,

nor shal vncouer his fathers skirt.

CHAP. XXIII.

What men might not be admitted to effice. 9 What they oght to avoide when they go to warre. 15 Of the fugitue servant. 17 To flee all kinde of whoredome. 19 Of Usures. 21 Of vowes. 24 Of the norshbours Vine and corne.

TOne that is hurt by builting, or that N hathe his privie mébre cut of, a shal a Ether to beentre into the Congregacion of the Lord. are office, of

b A bastard shal not entre into the Con- b This was to gregacion of the Lord : euen to his tenth live chaftely. generacion shal he not entre into the Co- that their p gregacion of the Lord.

* The Ammonites and the Moabites shal Nom.22.6. not entre into the Congregacion of the nehamitate. Lord:euen to their tenth generacion shal they not entre into the Congregacion of the Lord for ever,

4 Because they e met you not with bread e Hereby he and water in the way, when ye came out that turnber of Egypt, and because they hired against not the chilthee Balaam the sonne of Beor, of Pethor their vocation in Aram-naharáim.to curse thee.

not hearken vnto Balaam, but the Lord thy God turned the curse to a blessing vnto thee, because the Lord thy God loued

Thou d shalt not seke their peace nor a Thousshale their prosperitie all thy daies for ever.

Thou shalt not abhorre an Edomite: them. for he is thy brother, nether shalt thou abhorre an Egyptian, because thou wast a stranger in his land.

in their third generacion, that entre into nounced their the Congregacion of the Lord.

When thou goest out with the hoste a- cumcifion. gainst thine enemies, kepe thee then from all wickednes.

10 If there be among you anie that is vncleane by that which commeth to him by night, he shal go out of the hoste, and shal not entre into the hofte,

ir But at even he shal wash him selfe with water, and when the sunne is downe, he shal entre into the boste.

Thou shalt have a place also without the hoste whether thou shalt f resorte,

13 And thou shalt have a paddle among thy celline of maweapos, and when thou woldest sit downe without thou shalt dig therewith, and returning thou shalt & couer thine excre- Meaning hereby that his

middes of thy campe to deliuer thee, and body. to give thee thine enemies before thee: therefore thine holte shalbe holy, that he le no filthy thing in thee and turne away h This is ment from thee.

Thou shalt not h deliuer the servant cruchie and vnto his master, which is escaped from his imbraced the

i dolatrie , and received cir-

f For the mea

master true religion.

worthy death.

Br, defled.

k Meaning, can not be punished_

I He fal not lye with his Repmother: meaning here-by all other degrees for- 30 master vnto thee.

16 He shal dwel with thee, euen amog you, in what place he shal chose, in one of thy "cities where it liketh him best: thou shalt not vexe him

There shalbe no whore of the daughteis of Isiael, nether shal there be a whotekeper of the sonnes of Israél.

hereby that ante game gotten of cuil things, shulde be applied to the feruse of

"Bår gates

Forbidding 18 Thoushalt nether bring the i hire of a whore, nor § price of a dog into the house 6 of the Lord thy God for anic vowe: for euen bothe these are abominacion vnto the Lord thy God.

Exod 22,25. 19 F*Thou shalt not give to vsurie to thy brother: as viurie of money, viurie of meat, vsurie of aniething that is put to vsurie.

k This was 20 Vnto a k stranger thou maiest lend vpo vsuise, but thou shalt not lend vpon viu- 8 rie vnto thy brother, that the Lord thy God may I bleffe thee in all that thou fettest thine hand to, in the lad whether thou goest to possesse it.

Lord thy God, thou shalt not be slacke to pay it: for the Lord thy God wil surely require it of thee, and foit shulde be sinne to When y shalt aske againe of thy neigh vnto thec.

22 But when thou absteinest from vowing, it shalbe no sinne vnto thee.

23 That which is gone out of thy lippes, thou shalt = kepe and performe, as thou hall wowed it willingly vnto the Lord thy 12 God: for thou hast spoke it with thy mouth.

When thou comest vnto " thy neigh- "3 bouts vineyard, then thou maielt eat giapes at thy pleasu: e, as muche as thou wilt:

o To bring but thou shalt put none in thy o vessel.

but thou shalt put none in thy o vessel.

Whethou comestinto thy neighbours 14 corne * thou maiest plucke the eares with thine hand, but thou shalt not moue a sickle to thy neighbours corne.

CHAP. XXIIII.

2 Dinorcement is permitted 5 He that is newly mareed is exempted from warre. 6 Of the pledge. 14 Wages must not be reterned. 16 The good must not be punished for the bad 17 The care of the stranger, fatheries and widowe.

Hen a mã taketh a wife, and marieth her, if so be she finde no fauour in his eyes, because he hathe espied hand, and fend her out of his house.

fe, and gone her way, and mary with an othe: man,

3 And if the later housband hate her, and write her a letter of diuorcement, and put 19 it in her had, and fend her out of his house, or if the later man dye which toke her to wife:

Then her first housband, which sent her away, may not take ner againe to be his

wife, after that she is b defiled: for that is b soing that abominacion in the fight of the Lord, and her, he sudged thou shalt not cause y lad to sinne, which & her to be va-Lord thy God doeth give three to inherit. filed

When a man taketh a newe wife, he shall 5 not go a warfare, enether shalbe charged e That they with anie busines, but shalbe fre at home to accours one one yere, and reioyce with his wife which anothers conhe hathe taken.

No man shal take the nether nor y vp- in godly peaper d milstone to pledge : for this gage is d Nor anie bis liuing.

7 If anie man be found stealing anie of his iming. his brethren of the children of Israel, and maketh marchadise of him, or selleth him, that thefe shal dye. so shalt thou put cuil away from among you.

Take hede of the plague of leprofie, 1 eui 13.00 that thou observe diligently, & do according to all that the Priests of the Leuites shal teache you:take hede ye do as I commanded them.

sectare his 21 TWhen thou shalt vowe a vow vnto \$ 9 Remember what the Lord thy Ged did vnto *Miriam by the way after that yewe- Nom.12,100 re come out of Egypt.

> bour anie thing lent, thou shalt not go ein- a As thogh y to his house to fet his pledge.

But thou shalt stand without, and the ma have, but shalt that have, but shalt that borowed it of thee, shal bring & pled-receive what he may spare. ge out of the dores vnto thee.

Furthermore if it be a poore bodie, thou shalt not slepe with his pledge,

But shalt restore him the pledge when y funne goeth downe, y he may slepe in his rayment,& blesse thee:& it shalbe ingliteoutnes vnto thee before y Loid thy God. f Thogh he

Thou shalt not oppresse an hued fer- wolce be vauant that is nedy and poore, nether of thy God wil not brethren, nor of the stranger that is in thy land within thy gates.

* Thou shalt give him his hire for his Levi.19,13. day, nether shal the sunne go downe vpen tob.4,15. it: for he is poore, & therewith sustemeth his life: left he crye against thee vinto the Lord, and it be sinne vnto thee.

16 The fathers shall not be put to death 2 King 4.1. for the children, not the children put to 2 chro 25, 4. death for the sathers, but cuerie man shal- 1ere 31.29. be put to death for his owne sinne.

fome filthines in her, a then let him write 17 Thou shalt not peruert the right of the her a bil of diuorcemet, and put it in her stranger, nor of the fatherles, nor take a worlddid to the widowes raiment to pledge.

And whe she is departed out of his hou- 18 But remember that thou wast a servant pic, therefore search and gone her way, and mary with an o- in Egypt, & how the Lord thy God deli- most care serves. uered thee thence therefore I commande uer them. thee to do this thing

TWhen y cuttest downe thine harvest Leu 19 9. inthy field, & hast forgotten a sheafe in 6 23,22. the field, thou shalt not go againe to set it, but it shalbe for the stranger, for the fatherles, for the widow: that the Lord thy God may bleffe thee in all the workes

thig, whereby

wordeft

cfteme enele forces of peo-

God, Mic 1,7. leu 25,36.

permitted for their beart I If thou fhewe thy charither, God wil

en If the cowe be laural and godly

n Being hired 24 for to labour.

Mat. 22,1.

& Hereby God approueth not that light dimorcemet, but permitterh it to avoide fitr- 2 ther income-nience, Matth.

¥ .7.

" Ebr, Roue aus

of thine hands.

on garberest 20 Whe thou beatest thine olive tre, thou shine dines. shalt not go over the boughes againe, but it shalbe for the stranger, for y fatherles, 12 and for the widow.

of thy ysucyard

others.

Whether

shere be a pla-

intife or none

punishe accor-

b When the

erime defermeth not de-

of Superflitton

afrerward to-

ke one awate.

2, Cor 11, 14,

2, Cor. 9, 9.

i.tim 5,18.

Ruth 4.31

mar 12,10.

luk . 20,27

matt 22,24.

Ebreas wor-

de fignifierh

gnificta a bio-

tuer, is take alfo a or a kiafe.

mantir femeth:

ther fhul Ima-

ry his bro thers wife, but force, o-ther of kin-rel, y was in

that degre w

might mary.

not y nitural.

*67, the grapes 21 When thou gatherest thy "vineyard, 13 Thou shalt not have in thy bagge two thou shalt not gather the grapes cleane after thee, but thei shalbe for the stranger, 14 for the father les and for the widow.

And temember that thou wast h' a seruat 15 But thou shalt have a right & tust weight: ephabi read 16,16. h God judged the not minde-ful of his be in the land of Egypt: therefore I commánefite, except de thee to do this thing. they were be-

CHAP. XXV.

3 The beating of the offenders. s To raise up sede to the kinseman. 11 In what case a wemans hand must be cut of. 13 Of inst weights, and measures. 19 To destroy the Amalekues.

Hen there shal be strife between men, & they shal come vnto iudgement, a and sentéce shalbe giuen vpon them, and the righteous shalbe instified, and the wicked condemned, y magistrates oght to trie, out fautes and

Then if so be the wicked be worthy to 19 be beaten, the judge shal cause him to lye downe, b and to be beaten before his face, according to his trespas, vnto a certeine

ath c The lewes 3 c Forty stripes shall be cause him to have and not past, lest if he shulde excede and beat him aboue that with manie stripes, thy biother shulde appeare despised in thy fight.

> 4. Thou shalt not most the oxe that treadeth out the co ne.

¶*If brethren dwel together, and one of the dye & haue no childe, the wafe of the dead shal not many without: that is, vnto a ftranger, but his & kinseman shal go in vnto her, and take here to wafe, and do the kinsmans office to her.

worde, that fi- 6 And the first boine which she beareth, shal succede in the name of his brother which is dead, that his name be not put out of Isiael.

that it is not ment that the 7 natural ben And if the man wil not take his kinse woman, then let his kinfwoman go vp to the gate vn:othe Elders, and fay, My kinfmã refuseth to raise vp vnto his biother a name in Israel: he wil not do the office of as kınıman vnto me.

The the Elders of his citie shal call him, 4 and comen with him: if he stand and fay, I wil not take her,

in the presence of the Elders, and lose his shooe from his fore, & spit in his face, and answer, and say, So shall it be done vnto that man, that wil not buyld vp his bro-

The house of him whose shooe is put of. an horrible thing to fe all fe When men strue together, one with 7. But when we cryed vnto the Lord God de to our fa

for to rid her houlband out of the hands of him that smiteth him, and put forthe her hand, and take him by his privities,

Then thou shalt cut of her hand: thine eie shal not spare her.

maner of" weightes, a great & a small,

Nether shalt thou haue in thine house #one diuerse "measures, a great and a small:

"Ebr.Ephih 💏 aperfit & a iust measure shalt thou haue,that thy dayes may be lengthened in y lad, which the Lord thy God grueth thee.

16 For all that do such things, and all that do vnrighteously, are abominacion vnto the Lord thy God.

T*Remebei what Amalek did vnto thee Exed. 17.8 by y way, whe ye were come out of Egypt:

How he met thee by the way, and smote the hindmost of you, all that were feble behindthee, when thou wast fainted and weary, and he feared not God.

Therefore, when the Lord thy God hathe gruen thee rest from all thine enemies round about in the land, which the Lord thy God grueth thee for an inheritance to posselle it, then thou shalt put out the f re- f Thiswas par membrance of Amalek from under hea - tely accompliuen:forget not.

CHAP. XXVI.

3 The offring of the first frutes s What they must protest when they offer them 12 The tithe of the third vere. 13 Their protestation in offring it 19 To what honour Goz preferreth them which acknowledge him to be

Lso when thou shalt come into the A lad which the Lord thy God giveth thee for inheritance, & shalt possesse it & dwel therein,

2. Then shalt thou take of the first of: all \$\overline{y}\$ a By this cere frute of the earth, and bring it out of the monie they acknowledged to land that the Lord thy God grueth thee, they record the record the record they feel the record which the Lord thy God shal chose to gift of God. ^b place his Name there.

And thou shalt come vnto the Priest, y worshped spi shalbe in those daies, and say vnto him, I rimally, acknowledge this day vnto the Lord thy Chap.12.5. God, y I am come vnto the courrey w the Lord swarevnto our fathers for to give vs.

Then the Priest shal take the basket out of thine hand, & set it downe before the altar of the Lord thy God.

Then shal his kinswoma come vnto him 5. And thou shalt answer & say before the Lord thy God, a Syrian was my father, e-Meaning to who being ready to perish for hungre, went ued 20 yeres downe into Egypt, and soiourned there in Syria.

wa smale companie, and grewe there vn
Gods mercies to a nació great, mighty, de ful ofpeople. Enor by their

6. And the Egyptians vexed vs , and trou-ungs e Alledging \$ bled vs, and laded vs with civel bondage. promises m

b To becalled

of our fathers, the Lord heard our voyce, hain, Izhak, &. and laskob.

e This lawe ferued: for it is an horrible woman pail de me.

amporteth, y theis house.
godly shame to And his name shalbe called in Israel, another, if the wife of the one come nere, and loked on our aduersitie, and on our labour, and on our oppression.

8 And the Lord broght vs out of Egypt in a mightie hand, and a stretched out arme, with great terriblenes, bothe in fignes &

9 And he hathe broght vs into this place, 1 and hathe given vs this land, even a land that floweth with milke and hony.

f In token of IO art, & mindtul of this benefi-

g Signifing y God grueth vs not goods for our felues one

ly , but for

fo, which are

committed to

our charge.

And now, lo, I f haue broght the first frutes of the land which thou, o Lord, hast 2 giuen me, and thou shalt set it before the Lord thy God, and worship before y Lord thy God:

n And thou shalt reioyce in all the good 3 things which & Lord thy God hathe giuen vnto thee and to thine s housholde, ÿ and the Leuite, and the stranger that is a-

mong you.

When thou hast made an end of titheir vies al- 12 thing all the tithes of thine increase, the third yeie, which is the yere of tithing, and hast given it vnto the Leuite, to the stranget, to the fatherles and to the widowe, be satisfied.

h Without by 13 pocrifie.

Then thou shalt h say before the Lord thy God, I have broght the halowed thing out of mine house, & also haue giue it vnto y Leutes & to the strangers, to the fatheiles, and to the widowe, according to all thy *commandements which thou hast commanded me: I haue transgressed none of thy commandements, nor forgotten 8 them.

k Or, for anie 14 I haue not eaten thereof in my k mournecessitie
I by putting
them to anne

Chap 14.27.

i Of malice & contempt.

ning, nor suffred oght to perish 1 through 9 vnclennes, nor given oght thereof for the prophane vie. dead, but have hearkened vnto y voyce of the Lord my God: I have done m after all m As farre as that thou hast commanded me. Loke downe from thine holy habitació,

my finneful na ture wolde fuf fer:for els, as 15 Dauid & Paul fay, there is not one suft, Pizi 14,4, zom 3,10.

> that floweth with milke and honie. 15 This day the Lord thy God doeth comande thee to do these ordinances, and lawes:kepe them therefore, and do them with "all thine heart, and with all thy fou-

enen from heauen, & blesse thy people Is-

raél, and the land which thou hast giuen vs

n With a good & fimple confrience Chap. 7.5. Ø 14,2.

17 *Thou hast set up the Lord this day to be thy God, and to walke in his wayes, mandements, and his lawes, and to hearken vnto his voice.

e Signifiing y 18 quai bode betwene God & his people.

 And the Lord hathe fet thee vp this day, to be a piccious people vitto him (as he hathe piomifed thee) & that thou shuldest kepe all his commandements, all the people shall answer, & say: So be it. gression of y and to make thee *high about all nacios if Cursed be he that curseth his father first table.

Chap 4.7. Chap 7.6. Ver 13,11.

(which he hashe made) in praise, & in name and in glo. ie, *& that thou shaldcit be

an holie people vnto the Lord thy God, as he hathe said.

CHAP. XXVII.

2 They are comanded to write the Law upon stones for a remembrace, s Alfo to buylde an altar. 13 The curfings are given on mount châl

Hen Mosés with the Elders of Israél 1 a commanded the people, faying, Ke- a As Gods mipe all the commandements, which I com- god if the famande you this day.

And when ye shal passe ouer Io: dén vnto the land which the Lord thy God grueth thee, thou shalt set thee vp great stones, & plaister them with plaister,

b And shalt write vpon the all the wor- b God wolde des of this Lawe, when thou shalt come de be fer vp in oucr, that thou maiest go into the land w the borders of the Lord they God grueth thee: a lad that man, that all floweth with mylke and hony, as the Lo: d y loked the God of thy fathers hathe p omised thee. we tract y land
Therefore when ye shal passe ouer Ior- to his ferrice.

dén, ye shal sit vp these slones, which I co mande you this day in mout Ebal, & thou shalt plaister them with plaister.

that they may eat within thy gates, and 5 *And there shalt thou buyld vnto § Lord Exod 20,25. thy God an altar, even an altar of stones: y 10/h 8.31.

shalt lift none e yron instrument voon the. e The altar 6 Thou shalt make the altar of y Lord thy thuide not be currously God of whole Rones, and offer buint of fe u shalde co frings thereon vnto the Lord thy God.

And thou shalt offer peace offrings, and a time for shalt eat there and resoyce before y Lord we but one althy God:

And thou shalt write vpon the stones all the wordes of this Lawe, wel, and plain- d That everie

And Moles & the Priests of the Leui- derstand it. tes spake vnto all Israel, saying, Take hede & hearc, ô Israél: this day thou art become the people of the Lord thy God.

10 Thou fhalt hearken therefore vnto the e This condivoyce of the Lord thy God, and do his co the boude the mandements and his ordinances, which I veto, that if y will be his peo commande thee this day.

as thou swatest vnto our fathers) the lad in And Moses charged the people the sa-kepe his La-

me day, saying,

These shal stand vpon mout Gerizzim, to blesse the people when ye shal passe ouer Iordén: Simeón, & Leuí, & Iudáh, & Islachár, & f Ioséph, & Beniamín.

Islachár, & f Ioséph, & Beniamín.

13 And these shal itand vpon mount Ebál phráim & Manasteh to g curse: Reuben, Gad, & Asher, & Ze- g Signifying.

bulun, Dan, & Naphtalí.

and to kepe his ordinances, and his com- 14 And the Leuites shallanswei & say vnto bes God for all the men of Ifrael with a loude voyce, de be male to 15 Cursed be y mã y shal make ante carued obey for fear.

or molte himage, which is an abominacion h voder this

& his mother: And all the people shal say: next & this apperent the solution of the say the sa

tinewe but for

one may well

that if they wolde not o-

z.iiii.

Deuteronomie.

Curfings. 190/1224

k He condem neth all 1010ries & extorfions I Meanig, that helpeth not & his neighbour

m'In commitgainft him.

17 Curled be he that remoueth his neighbours k marke: And all the people shal say:

18 Cuised be he that maketh the blinde go out of the way: And all the people shal Say: So be it.

19 Cursed be he that hindreth the right of the stranger, the fatherles, & the widowe: And all the people shal say: So be it.

20 Cursed be he that lieth with his fathers wife: for he hathe vncouered his fathers 12 The Lord shal open vnto thee his good m skirt: And all § prople shal say: So be it.

21 Cursed be he that lieth with anie beast: And all the people shal fay: So be it.

22 Cuifed be he that lieth with his fifter, the daughter of his father, or the daughter of his mother: And all the people shal is fay: So be it.

wines mother.

n Meaning has 23 Cursed be he that lieth with his n mother in lawe: And all the people shal say:

24 Cursed be he that smiteth his neighbour · fecretly: And all the people shal fay: So 14 But thou shalt not decline from anie of • For God, ÿ feeth miecret, wil reneng it.

Ezgk. 22, 12. 25 *Curfed be he that taketh a rewarde to put to death innocent blood: And all the people shal fay: So be it.

Gala 3,10. 26 *Curfed be he that confirmeth not all y wordes of this Lawer to do them: And all the people shal say: So be it.

CHAP. XXVIII.

2 The promises to them that obey the commandements. ss The threatenings to the contrarse

Leu 26.3.

I F*thou shalt obey inligently the voyce cutsed also in the field.

Tof the Lord thy God, and obsciue and in Cutsed shalthy basket be, & thy dough. do all his commandemets, which I com- 18 mande thee this day, then the Lord thy Godwila fet thee on high aboue all the nacions of the earth.

a He wil ma-ke thee the moste exceller of all people 2 And all thefe bleflings shal come on thee,

and b overtake thee if thou shalt obey the 20 b When thou thinaeft thy voi ce of the Lord thy God. Bleffed shalt thou be in the citie, & blef-Thou fnalt 3 line welthery. fed also in the field.

d Thy chil-4 dren & facces figs.

Bleffed thathe the faute of thy body, & the frute of thy ground, and the frute of thy cattel, the increase of thy kine, & the 21 The Loid shall make the pestilence cleaflockes of thy fliepe.

have good fur

5 Bleffed shalbe thy basket and thy dough. and thing en 6 Bleffed shalt thou or, when thou comest in, and bleffed also when thou goeth out. 22

7 The Lord shal cause thine enemies that rife agailt thee, to fall before thy face: they shal come out against thee one way, & shall flee before thee Fleuen wayes.

f Meaning, me mic water

g God wilblef se vs.if we do our ductie, & not be yale

8 The Lord shal commande the blessing to be with thee in thy store houses, & in all that thou settest thine s hand to, and wil blefle thee in the land which the Lord thy God grueth thee.

2 The Lord shal make thee an holy people vnto him felfe, as he hathe sworne vnto thee, if thou shalt kepe the commademets. of the Lord thy God, and walke in his

10 The all people of the earth shal se that & Name of the Lord is h called vpon ouer h in that he is thee, and they shalbe as: aid of thee.

thou are has

11 And the Lord shal make thee plenteous people. in goods, in the finite of thy body, & in the fiute of thy cattel, and in the frute of thy ground, in the land which the Lord sware vnto thy fathers, to give thee.

treasure, euen the heauf to give rayne vn- ; For nothing to thy land in due season, and to blesse all in the carth is the worke of thine hands: and thou shalt who good sententh by she had voto many nacions, but shalt not bo-fings from ac-10we thy felf.

And the Lord shal make thee the head, and not the tayle, and thou shalt be abo-10, 161 though ue onely, and shalt not be beneth, if thou obey the commandements of the Lord thy God, which I commade thee this day, to kepe and to do them.

the wordes, which I commande you this day, ether to the right hand or to the left, to go after other gods to ferue them.

15 TBut if thou wilt not obey the voyce of Lou 26,14 the Lord thy God, to kepe and to do all lament. 2.17. his commandements & his ordinances, w mala 2,2. I commande thee this day, the all these baru 1,20. curses shal come vpon thee, and ouestake thee.

16 Curfed shalt thou be in the towne, and

Curfed shalbe v frute of thy body, and v frute of thy land, the increase of thy kine, & the flockes of thy shepe.

19 Curfed shalt thou be when thou comest in, and curfed aifo when thou goest out.

The Lord shal send upon thee cursing, ti ouble, and "shame, in all that which thou "Our state fettefr thine hand to do, vntil thou be deftroyed, and perish quickely, because of § wickednes of thy workes whereby thou. hast forsaken me.

ue vnto thre, vn: il he hathe columed thee from the land, whether thou goest to pos-

*The Lord shal smite thee with a con- Leui, 26,16 fumption, and with § feauer, and with a burning ague, and with feruent heat, "and with the sword, and with blasting, . Or, drought. and with the mildewe, and they shal purfue thee vntil thou perifit.

And thine heave that is over thine head, shalbe k brasse, and the earth that is vnder k tribal githee, yron.

The Lord shal give thee for the raine then if it we re of braffe. of thy land, dust and ashes: even from hea- "Or, out of the uen shal it come downe vpon thee, vntil raifed with thou be destroyed.

M. And

I Some read, y shalr be a ter-your & feare, when thei shal heare how God hathe pla 26 gued thee. he curied boand in thy de-athifor y bu- 27 ryal is a tefti-monie of the refurrection, agne for thy

Shair lacke

n In things

mote cuident

& cleare thou

Shalt lacke dif eretion & and-

"Ebr make is

. When they

final returne from their cap

SMILLS

gement.

fore thine enemies: thou shalt come out one way against them, and shalt slee seuen wayes before them, and shalt be I scatered through all the kingdomes of the

all foules of the ayre, and vnto the beaites of the earth, and none shalf ay them 43

The Lord wil smite thee with y botche of Egypt, and with the emeroides, & with 44 He shal lend thee, and thou shalt not token of Gods the skab, and with the itche, that thou canst not be healed.

nes, and with blindnes, & with aftonying

Thou shalt also grope at noone dates, as the "blinde gropeth in darckenes, & shalt not prosper in thy wates: thou shalt neuer but be oppressed with wrong, & be poulled euermore & no man shal succour thee.

30 Thou shalt betrothe a wife, & another 47 man shal lie with her: thou shalt buylde an house, and shalt not dwel therein: thou

Thine oxe shal be slayne before thine eies, and thou shalt not eat thereof: thine asse shalbe violently také away before thy face, and shal not be restored to thee: thy shepe shalbe given vnto thine enemies, & 49 no man shal rescue them for thee.

32 Thy fonnes and thy daughters shalbe giuen vnto another people, and thine eies out, and there shal be no power in thine

hand.

The frute of thy land & all thy labours 51 shal a people, which thou knowest not, eat, and thou shalt neuer but suffer wrong, and violence alway:

34 So that thou shalt be mad for the sight

which thine eies shalse.

in the thighes, with a fore botche, that thou canst not be healed:euen fro the sole of thy fote vnto the top of thine head.

Manasséh, Ioachias & others

The Lord shal bring thee & thy P King (which thou shalt set ouer thee) vnto a nahaue knowen, and there thou shalt scrue other gods:euen wood and itone,

lere 24.0. & 37 And thou shalt be a wonder, a prouerbe & a comune talke among all people, whe-25.9 ther the Lord shal cary thee.

47. I.G.

Mich 6,15. 38 * Thou shalt cary out muche sede into § 54 field, and shalt gather but litle in : for the greshoppers shal destroye it.

Thou shalt plante a vineyaide and dresfe it , but shalt nether drinke of the wine, not gather the grapes: for the wormes shal 55 For feate of gruing vnto anie of them cat it.

25 And the Lord shal cause thee to fall be- 40 Thou shalt have olive trees in all thy coastes, but shalt not anoint thy self with the ovle: for thine oliues shal fall.

> 41 Thou shalt beget sonnes, and daughters, "pe. but shalt not have them: for thei shal go into captiuitie.

And thy m carkers shal be meat vnto 42 All thy trees and frute of thy lad 9 shal q Vnder one kinde he conthe g:eshopper consume.

The stranger that is among you, shall destroye the clime about thee vp on hye, & thou shalt fraces of the come downe beneth alowe.

lend him he shalbe the head, & thou shalt curse.

be the taile.

28 And the Lord shal smite thee with mad- 45 Moreouer, all these curses shal come vpon thee, and shal pursue thee and ouestake thee, til thou be destroyed, because thou obeyedst not the voyce of the Lord thy God, to kepe his commandements, & his or dinances, which he commanded thee:

46 And thei shalbe vpon r thee for signes r Gods pla-and wonders, and vponthy sede for euer, gues shalbe e-uident signes y Because thou seruedst not the Lord thy he is offended

God with ioyfulnes & with a good heart with thee

for the abundance of all things.

shalt plant a vineyarde and shalt not "eat 48 Therefore thou shalt serue thine enemies which the Lord shal send vpon thee, in honger and in thuist, and in nakednes, and in nede of all things: & he shal put a yoke of yron vpon thy necke vntil he haue destroyed thee.

The Lord (hal bring a nacion vpo thee from far, even from the end of the worlde, flying swist as an egle: a nacion whose

tongueth a shalt not vnderstand:

shal stilloke for them, euen til they fall 50 Anacion of a fierce countenace, which or, barbarons, wil not regarde the persone of the olde, dest nor haue compassion of the yong.

The same shal eat the frute of thy cattel, and the frute of thy land vntil thou be destroied, and he shal leave thee nether wheat, wine, nor oyle, nether the "increase 10, firthing of of thy kyne, nor the flockes of thy shepe, thy butteches. vntil he haue broght thee to noght.

The Lord shal smite thee in the knees, & 52 And he shal besiege thee in all thy cities, vntil thine hye and strong walles fail downe, wherein y trustedst in all the land: and he shal besiege thee in all thy "citics 'organes. throughout all thy land, which the Lord

thy God hathe given thee.

cion, which nether thou nor thy fathers 33 *And thou shalt eat the frute of thy bo- Loui 26,390 die: euen the siesh of thy sonnes and thy 2 kt g 6,28. daughters, which the Lord thy God lamen 4,10. hathe given thee, during the fiege and baruk 2.3. straitnes wherein thine enemie shal inclo-

> So that the man (that is tender and exceding deintie among you)*shalbe grieued Chap 15.3. at his brother and at his wife, that lyeth in his bosome, & at the remnant of his children, which he hathe yet left;

of the flesh of his children, whome he shal

Or, be fastens before tors be

A.1.

eat, because he hathenothing left him in that siege, and straunes, wherewith thine enemie shalbesiege thee in all thy cities.

f As came to 56 The tender and deintie woman a- 2 mong you, which neuer wolde venture to fet the sole of her fote vpon the grounde (for her softnes and tedernes) shalbe grieued at her housband, that lyeth in her bosome, and at her fonne, & at her daughter,

t Hungre shal 57 to bre her, y seady to est her childe before it be de-

paffe in y dai-

Ring of Ifraci, 2 King. 6,29, and when the

Romains be-

fieged Ierula-

And at her that fhal come out from betwene her fete) and at her children, which she shal beare: for whe all things lacke, she shall eat them secretly, during the siege and straitnes, wherewith thine enemie shall beliege thee it thy cities.

w For he that 58 offendeth in one, is giltie of

If thou wilt not kepe and do " all the wordes of this Lawe (that are written in this boke)& fearethis glorious & feareful NameTHELORD THYGOD.

59 Then the Lord wil make thy plagues wonderful, & the plagues of thy sede, even great plagues and of long continuance,& fore diseases, and of long durance.

60 Moreouer, he wil bring vpo thee all the diseases of Egypt, whereof thou wast afraied, and thei shal cleave vnto thee.

& And euerie sickenes, and euerie plague, which is pot witten in the boke of this 1 Declaring \$ God hathe m-Lawe, wil the Lord heape vpon thee, vnfinite meanes til thou be destroyed. wicked , befi-

des them that 62 And ye shalbe left fewe in nomber, where ye were as the * starres of heaue in multitude, because thou woldest not obey the voyce of the Lord thy God.

63 And as the Lord hathe rejoyced ouer g you, to do you good, & to multiplie you, so he wil reioyce ouer you, to destroye you, and bring you to noght, and ye shalbe rooted out of the land, whether thou goeft to possesse it.

y Signifying y 64 it is a fingular gift of God to be in a place where as we may worthip God purely & declare our

are ordinarse or written

Chap. 10,22.

And the Lord shal y scatter thee amog all people, fro the one end of the worlde vnto the other, and there thou shalt serue other gods, which thou hast not knowen nor thy fathers, even wood and stone.

fauth & religi- 65 Also amog these nacions thou shalt finde no rest, nether shal the sole of thy fote haue rest: for the Lord shal give thee there a trembling heart, and loking to returne til thine eies fall out, & a sorouful minde. 66 And thy life shal hang before thee, and

thou shalt feare bothe night and day, and

Orsibes fhale be in done of thy

were vamide-

eacle, whe the

Sea gaue place for the to pal-

fe through

shalt have none assurance of thy life. 67 In the morning thou shalt say, Wolde God it were evening, and at evening thou shalt say, Wolde God it were morning, for the feare of thine heart, which thou fhalt feare, and for the fight of thine eies,

which thou shalt se.

Because thei 68 And the Lord shall bring thee into Egypt againe with a shippes by the way, whereof I said vnto thee, Thou shalt se it no more againe; & there ye shal sel your selues vnto your enemies for bondemen and bonde women, & there shalbe no byer.

CHAP. XXIX.

The people are exhorted to observe the comandements. 10The whole people from the mest to the lowest are copreheded under Godscouenat 19 The punishmet of him that flatereth him selfe in hu wickednes. 24 The cause of Gods wrath against hu people.

Hele are the wordes of the coue- a That is, the nant which the Lord comanded Mo-articles, or co-dictions. lés to make with the children of Israél in the lad of Moab beside the couenat which he had made with them in b Horéb.

And Mosés called all Israel, & said vn-guing of the to them, Ye have sene all that the Lord was fourtie did before your eies in the land of Egypt yeres before. vnto Pharaoh and vnto all his feruants,& vnto all his land,

The great tentacions which thine of my power. eies haue sene, those great mitacles and

Yet the Lord hathenot d given you and He thewest heart to perceiue, and eies to se, and cares that it is not to heare, vnto this day. to heare, vnto this day.

And I have led you fourtie yere in the of God, if it be wildernes:your clothes are not waxed ol- not given him de vpon you, nether is thy shooe waxed from aboue. olde vponthy fote.

6 Ye haue eaten no bread, nether dron- e Made by ke wine, nor strong drinke, that ye might mans arte, but knowe, how that I am § Lord your God. is called the After ye came vnto this place, and Sihon gels.

King of Habban and On King of B.

King of Heshbon, and Og King of Bashan came out against vs vnto battel, and we flewe them,

And toke their land, and gaue it for an inheritance vnto the Reubenites, and to § Gadites, & to the half tribe of Manasleh.

9 *Kepetherefore the wordes of this coue- Chap.4.6. nat & do them, that ye may prosper in all that ye shal do.

Ye stand this day euerie one of you before the Lord your f God: your heades f Who knowof your tribes, your Elders and your of- eth your hear-

ficers, euen all the men of Israel:

Your children, your wives, & thy stran-semble w him. ger that is in thy campe fro the hewer of thy wood, vnto the drawer of thy water,

That thou shuldest s passe into the co-g Alluding to uenant of the Lord thy God, and into his them, when they made a othe which the Lord thy God maketh sure couenant. with thee this day,

13 For to establish thee this day a people past between vnto him self, & that he may be vnto thee unded, Gen 10a God, as he hathe faid vnto thee, and to. as he hathe sworne vnto thy fathers, Abrahám, Izhák, and Iaakób.

Nether make I this covenant, and this othe with you onely,

15 But aswel with him that standeth here with vs this day before § Lord our God, as with him h that is not here with vs h Meaning, this day.

16 For ye knowe, how we have dwelt in the

denided a beaf

land of Egypt, and how we passed through the middes of the nacions, which ye paffed by.

17 And ye haue sene their abominacions & their idoles (wood, and stone, siluer & gol-

de) which we'e among them,

18 That there shulde not be amog you mã 1 nor woman, nor familie, no: tribe, which shulde turne his heart away this day from the Lord our God, to go & serue the gods of these nació, or that there shulde not be amóg you anie roote that bringeth fourth gall and wormewood,

might choke 19 So that when he heareth the wordes of this curse, he "blesse him selfe in his heart, faying, I shal haue peace, althogh I walke according to the stubbernes of mine 3 owne heart, thus adding & dronkennes to

i Suche finne,

as the bitter frute thereof

denieye you

k For as he §

reth to drinke

followeth his

appetites, fe-keth by all meanes, & yet can not be fa-

gaift him, shall be so frange,

that all ages

shalbe afto-

Gene.19,25.

med

siffied.

Wr, flatter.

muche, fo he y 20 The Lord wil not be merciful vnto him, but then the wrath of the Lord and his ielousie shal smoke against that man, and 4 euerie cuise that is written in this boke, shallight vpon him, and the Lord shalput out his name from vnder heauen,

ar And the Lord shal separate him vnto 5 euil out of all the tribes of Israél, according vnto all the curses of the couenant, that is written in the boke of this Lawe.

I Gods pla- 22 So that the 1 generacion to come, euen gues vpou the that rebell a your children, that shal rise vp after you, your children, that shal rise vp after you, and the stranger that shal come from a far land, shal say, when they shal se the plagues of this land, and the diseases thereof, wherewith the Lord shal smite it:

ne and falt: it shal not be sowen, nor bring fourth, nor anie graffeshal growe therein, like as in the overthrowing of * Sodom, & Gomoráh, Admáh, & Zeboím, which the Lord ouerthrewe in his wrath and in

I King 9.8. 24 Then shal all nacions say, *Wherefore 9 per.23,8. hathe the Lord done thus vnto this land? how fearce is this great wrath?

25 And they shal answer, Because they have forfaken the couenant of the Lord God of their fathers, which he had made with them, when he broght them out of the lad

26 And went and served other gods & worshipped them: euen gods which they knewe not, & which had given them nothing, 27 Therefore the wrath of the Lord waxed hote against this land, to bring vpon it euerie curse that is written in this boke.

And the Lord hathe rooted them out of their land in angre, and in wrath, and in to another land, as appeareth this day.

God hash re- 29 The m secret things belong to the Lord our God, but y things reueiled belong vnto may do all the wordes of this Lawe.

CHAP. XXX.

1 Mercie shewed when thei repent. 6 The Lord doeth circumcife the heart 11 All excuse of ignorance u taken away. 19 Life and death u fet before the. 29 Tho Lord a their life which obey him,

Ow whe all these things shal come vpon thee, ether the blessing or the curse which I have set before thee, and y fhalt a turne into thine heart, among all § a nacions wnether the Lord thy God hathe to remebrice, driven thee,

cies & his pla-

By calling

2 And shalt returne vnto § Lord thy God, and obey his voyce in all that I commade thee this day:thou, & thy children with all thine b heart and with all thy foule,

b Intrue repê tance is none

Then y Lord thy God wil cause thy cap-hypocrisis. tiues to returne, and haue compassion vpon thee, & wil returne, to gather thee out of all the people, where y Loid thy God had scattred thee.

Thogh thou werest cast vnto the vtmost parte of heaven, from thence wil y Lord c Enen to the worldes end. thy God gather thee, & from thence wil hed take thee,

And the Lord thy God wil bring thee thee into thy country. into the land which thy fathers possessed, and thou shalt possesset, and he wil shewe thee fauour, and wil multiplie thee aboue thy fathers.

And the Lord thy God will circumcife a God will purthine heart, and the heart of thy fede, that ge ali thy wie thou maist loue the Lord thy God with & thing is not all thine heart, and with all thy foule, that in thine owner to do. thou mailt liue.

23 (For all that lad shal burne with brimsto- 7 And the Lord thy God wil lay all these curses upon thine enemies, and on them. that hate thee, and that persecute thee.

8 f Returne thou therefore, & obey the voi. f If we will ce of the Lord, & do all his comman- worke in vs dements, which I commande thee this with his holy

Spirit, we muft

And § Lord thy God wil make thee ple-to him by reteous in euerie worke of thine hand, in § frute of thy body, and in the frute of thy cattel, and in the frute of the land for thy welth: for § Lord wil turne againe & sie- g He meaneth ioyce ouer thee to do thee good, as he re-not that God ioyced ouer thy fathers,

10 Because thou shalt obey the voyce of to resource ou the Lord thy God, in keping his comma- he vieth this dements, & his ordinaces, which are writ- maner of spea ten in the boke of this Lawe, when thou re the love y shalt returne vnto the Lord thy God with to vs. all thine heart & with all thy foule.

11 For this commandement which I commande thee this day, is h not hid fro thee, h The Lawis nether is it farre of.

great indignacion, and hathe cast them in- 12 It is not in heaue, that thou shuldest say, redignorance, *Who shal go up for vs to heaven, and Rom.10,6. bring it ws, and cause vs to heare it, that i by heaven & we may do us we may do it?

vs, and to our children for euer, that we 13 Nether is it beyonde the 1 sea, that thou mon farred A.ii.

thefe palsios.

fo eu idet that

nes ginen them a land to pof-

by reproucth their curiofieie, which feke whole things y 28 are only knowen to God:& their negligede not that. meiled vato them , as the Lawe.

Or, which had feffe m Molés her-

Ordinances.

Deuteronomie.

shuldest say, Who shal go ouer the sea for vs,& bting it vs, and cause vs to heare it, that we may do it?

Lawe & the Goipel l By faith in Chris

Even the 14 But the k worde is verse nere vnto thee: even in thy mouth & in thine heart, for to! do it.

15 Reholde, I have fet before thee this day 8 life & good, death and enil.

four & obey lite & felici-

He addeth

these promi-fes to figuifia

& not for his.

m so that to 16 In that I commande thee this day, m to lone the Lord thy God, to walk: in his wayes,& to kepe his commandements,& his ordinances, & his lawes y thou maiest " live & be multiplied, and that the Lord thy God may blette thee in the land, whethat it is for ther thou goest to possesse it.

Usraél,

we loue him. 17 But if thine heart turne away, so that y 10 And Moses commanded them, saying,

wilt not obey, but shale be seduced & woithip other gods, and ferue them,

18 I pronounce vnto you this day that ye shal furely perish, ye shal not prolog your m dayes in the lad whether thou passest ouer Iordén to possesse it.

o That is, love & obey God:

which thingis

fpirit onely workerh it is

bis eled.

Chap 4.26. 19 *I call heaven & earth to recorde this day against you, that I have fet before you life and death, blefsing and curing. ther- 12 Gather the people together: men, & wo- re of Chile. fore ochose life, that bothe thou & thy sede

mot in mas po- 20 By louing the Lord thy God, by obeyig his voyce, & by cleaning vnto him: for he is thy life, and the length of thy dayes: Lord sware vnto thy fathers, Abraham, Izhák and Iaakób, to giue them.

CHAP. XXXI.

3.7 Moses preparing him selfe to dye appointeth Iosh a to rule the people offe grueth the Lare to the Lewites, that they shulde read to the people 19 God grueth the a song as a witnes bet were him & them 23 Gid confir meth loshua 29 Moses she weth them that they wil rebel after his death

Hen Mosés went & spake these wordes vnto all Israél,

2 And faid vnto them, I am an hundreth & twentie yete olde this day: I acan no mo e go out & in:also y Loidhathe said vnto me,*Thou shalt not go ouer this Iordén. 3 The Lord thy God he wil go ouer before

thee, & thou shalt possesse them * Ioshúa, he shal go before thee, as the Lord hathe

Nom. 21,24.

4 And the Lord shal do vnto the, as he dyd to * Sihón & to Og Kings of the Amorites,& vnto their lad whome he destroyed.

b Into your handes.

a I can no lon

ger execute

Nomb 20,12.

chap,3,26.

Nom. 27,18.

5 And the Lord shal grue the before you 17 that ye may do vnto them according anto euerie*commandement, which I have commanded you.

Chap.7,2.

sor, be of good 6 Plucke vp your hearts therefore, and be courage strong: dread not, nor be afrayd of them: for the Lord thy God him felfe doeth go with thee:he wil not fayle thee, nor forfa- 18 ke thee.

7 And Mosés called Ioshúa, and said vn-

to him in the fight of all Israel, Be cof a c For he that good courage and it ong : for u ou shalt popple, has go with this people vinto the land which the nude to be the Lord hathe fworne viito their fathers, proff: vice, & to give them, and thou shalt give it them conflaint to to inherit.

And the Lord him felfe doeth dgo beford signifying re thee : he wilbe w thee : he wil not fayle that man can neuer be of go tinee, nether torfake thee: feare not therefo- od conragions

re, not be discomforted.

And Mosés wrote this Lawe, and deli- Gods fauoue uered it vnto the Priestes y sonnes of Le- & affiffance. ui, which bare the Arke of the couenant of the Lord) and vnto all the Elders of

* Euerie scuenth yete whey yere of fre- Nehem &, & domeshalbe in the feast of the Taberna-Chap is.a.

When all Isiael shal come to appeare e before the Lord thy God, in the place e Before \$ Arwhich he shal chose, thou shalt read this ke of the coue Lawe before all Israel that they may hea- the

nat, whichwas the figne of Gods prefen-ce,& the figu-

men, and children, and thy stranger that is within thy gates, that they may heare, and that they may learne, and feare the Lord your God,and kepe,and obserue all § wordes of this Lawe,

that thou maist dwel in the land which the 13 And that their children which f haue not f Which were knowen it, may heare it, and learne to fea- no: borne whe re the Lord your God, as long as ye live such in the land, whether ye go ouer Iordén to

possesse it.

Then the Lord said vnto Moses, Beholde, thy dayes are come, that thou must dye: Call Ioshau, & itad ye in the Tabernacle of the Congregacion that I may giue him a charge. so Mosés & Ioshúa wet, occemmandes and stode in the Tabe: nacle of the Congregacion.

15 And the Lord appeared in § Tabernacle, in the piller of a s cloude: & the piller that was facts of the cloude stode ouer the dore of the oned like a

thee:he wil destroy these nacions before 16 TAnd & Lord said vnto Moses, Beholde, thou shalt siepe with thy fathers, and this people wil 11se vp. and go a who 11ng after the gods of a strange land (whether they go) to dwel therein, & wil for fake me. and breake my couenant which I have made with them.

> Wherefore my wrath wil waxe hore against them at v day, & I wil for sake them, & wilh hide my face fiothem: then they wil take my shalbe consumed, and many adversities & favour frother tribulacions shal come vpon them: so then face toward they wil fay, Are not these troubles come vs. is to shewe vpon me, because God is not with me?

But I wil furely hidemy face in y day, because of all the cuil, which they shal comit, in y they are turned vnto other gods.

19 Now

latric, by teins bring Gods be mefites

k Fer this 18

the nature of fielh, no loger

to obey God,

elien it is vaget the rod

That the fe

epon them,be can they for

feke me.

- i To preserve 19 Now therefore write ye this i song for you and your childres sious you, and teache it the children of Israel: you, and teache it the children of Isiael: 1 put it in their mouthes, that this fong may be my witnes against the children of Is-
 - 20 For I wil bring them into the lad (which I sware vnto their fathers) that floweth with milke and home, and they shal eat, and fil them felues, and waxe fat: k then 3 shal they turne vnto other gods, and serue them, and contemne me, & breake my
 - 21 And then when manicaduerlities and tribulacions shal come vpon them, this fong shal 'answer them to their face as a 5 witnes: for it shal not be forgotten out of the mouthes of their posteritie: for I about euen now, before I haue broght the into the land which I fware.

22 Mosés therefore wrote this song the same day and taught it the children of Is- 7

10/h 1.6.

23 And God gaue Ioshúa the sonne of Nun a charge, and faid, *Be strong, and of a good courage: for thou shalt bring the chil- 8 dren of Isiael into the land, which I sware vnto them, and I wil be with thee.

24 And when Mosés had made an end of writing the wordes of this Lawe in a bo-

ke vntil he had finished them,

25 Then Moses commanded the Leuites, Lord, faying,

26 Take the boke of this Law, and put ye it in the fide of the Aike of the couenant

re for a m wirnes against thee.

m Of thine If delitic, whe # thelt rurne doctrine con-Seamed therei

As gouer-

mers , judges , &c

magifirates

- 27 For I knowe thy tebellion and thy stiffe necke:benolde, I being yet aliue with you this day, ye are rebellious against the 12 Sothe Lord alone led him and there was Lord: how muche more then after my
- 28 Gather vnto me all the Elders of your tribes, and your nofficers, that I may speake these wordes in their audience, and call heaven and earth to recorde against them.
- 29 For I am fure that after my death ye wil vtte ly be cortupt and turne from the way, which I have commanded you: therefore cuil wil come vpon you at the length, because ye wil commit euil in 15 But he that shulde haue bene i vpright, i He sheweth the fight of y Lord, by prouoking him to angue through the a worke of your hades.

By idolaerie, worthi-Thus Molés spake in the audiece of all the Congregacion of Israel the wordes are the worke of your hads. of this fong, vntil he had ended them.

CHAP. XXXII.

7 The song of Moses cotesning Gras benefites toward the people, 13 And their ingratitude toward him 20 God menaceth them. 21 And speak the of the vocation of the 17 Gentiles. 46 Moses commandeth to teache the Lawe

to the childre. 49 God forewarneth Moses of his death

Batken, ye a heaues, and I wil speake: a As wirnesses and let the earth heare the wordes of of this peoples angratique. my mouth.

2 My b doctrine shal drop as the saine, and b He defireth my speache shal stil as doeth the dewe, as that he may speake to Gods the showre vpon the heibes, and as the giorie, & that the people, as great raine vpon the graffe.

For I wil publishe the Name of y Lord: se, may receive the dewood of his doctri-

giue ye glorie vnto our God.

Perfect is y worke of the e mighty God: ne for all his wayes are judgement. God is we worde is true, and without wickednes: just, & righ- rocke noting yGod onelie is teous is he.

They have corrupted them selves toward him by their vice, not being his children, but a frowarde and crooked generacion.

knowe their imaginacion, which they go 6 Do ye so rewarde § Lord, ô foolish people and vnwise is not he thy father, that hathe boght thee? he hathe d made thee, d Not accorand proportioned thee.

Remember the dayes of olde: consider but by a new the years of so manie generaciós: aske thy creature by father, and he wil shewe thee: thine Elders, and they wil tel the c.

Whe the most hie God deuided to the nacions their inheritance, when he separated y fonnes of Adám, he appointed the borders of the epeople according to the nom- e When God ber of the children of Israel.

9 For the Lords porcion is his people: Iaa- the worlde, he kób is the lot of his inheritance.

which bare the Aike of the couenant of & 10 He founde him in the land of the wil- the dernes, in a waste, androaring wildernes: tes, which shull he led him about, he taught him, and kept inheritace for him as the apple of his eye.

of the Lord your God, that it may be the- 11 As an egle ftereth vp her nest, flotereth f To teache ouer her birdes, ftretcheth out her wings, them to fie. taketh them, and beareth them on her

13 He carried him vp to the hie places of the 20 macron g earth, that he might eat y frutes of the g Meaning of fields, and he caused him to sucke h hony the lid of Candan which out of the Rone and oyle out of the hard wis hie, in rerocke:

14 Butter of kine, and milke of shepe with daice of all fat of the lambs, and rams fed in Bashan, the very rocand goates, with the fat of the graines of kes wheat, and the red "licour of the grape "Ebr blong hast thou dronke.

when he waxed fat, spurned with his hele: what is the principal end thou art fat, thou art grosse, thou a:t la- of our vocaden with fatnes: therefore he forsoke God ctou that made him, and regarded not the strong God of his faluacion.

They prouoked him with k strange their superstigods: they prouoked him to angre with scripture abominacions. abominacions.

They offred vnto deuils, not to God, what socuer but to gods whome they knewe nor: I newe be the error neuer foolde,

the grene graf-

c The Ebreful, and conflat

niune creació.

by his prousdence deutded let for a time that portio to all his people Ifrael

fpi cof Egipt h . hat is,abu things cuen in

k By chaging

m He called

the Gods chil

nour them, but

to thewe them from what di-

gnitte they a-

Rom.10,19.

n Which I ha

ne not fauou-

my Lawes va-

re fallen.

gods that came newly vp, whometheir fa- 36 For the Lord shal judge his people, and thers feared not,

18 Thou hast forgotten the mightie God, that begate thee, & hast for gotte God that formed thee,

The Lord then fawe it, and was angry, for the prouogacion of his m sonnes and

of his daughters.

dren, not to ho 20 And he faid, I wil hide my face fro the; I will e what their end shalbes for they are a frowarde generacion, childre in whome is no faith.

> They have moved me to islousie with that which is not God: they have prouoked me to angre with their vanities: * and I wil moue them to relousie with those winch 40 For I ! lift vp mine hand to heauen, & t That u,I sweare, read are no n people: I wil prouoke them to angre with a foolish nacion.

red, nor guen 22 For fire is kindled in my wrath, & shall but ne vnto the bothome of hel, & shal cofume the earth with her increase,& set on fire the fundacions of the mountaines.

> 23 I wil spend plagues vpon them: I wil bestowe mine arrowes vpon them.

24 They shalle burnt with hunger, and consumed with heat, and with bitter destruation: I wil also send the teeth of beattes 43 vpon them, with the venime of ferpents cre ping in the dust.

The sworde shale kil them without, and in the chambers feare bothe the yong ma and the yong woman, the fuckeling with 44 the man of graye heere.

26 I haue said, I wolde scatter the abroade: I wolde make their remembrance to cease from among men,

Saue that I feared the furie of the enemie, lest their aduersaries shulde P waxe proude, & left they shulde say, Our hye hand & not the Lord hathe done all this. aributing that to the Lord nathe done all this. to them felius 28 For they are a nacion voy de of counfel,

> nether is there anie vnderstanding in the. 39 Oh that they were wife, then they wolde

They wolde confider their later end.

settie, that was prepared for them, if they had obeyed God vnde: it ad this: they wolde a confider their later end.

Howe shulde one chase a thousand, and two put te thousand to slight, except their strong God had solde them, & the Lord strong God had solde them, & the Lord 48 had "shut them vp?

them to their 31 For their god is not as our God, even our 49 enemies being judges.

> 32. For their vine is of the vine of Sodom, & of the vines of Gomoran: their grapes are grapes of gall, their clusters be bitter.

Their wine is the poylon of dragons, 50 and the cruel gall of aspes.

Is not this laid in store with me, or sealed vp among my treasures?

35 *Vengeance and recompense are mine: their fote shal slide in due time : for the daye of their dest uction is at hand, and the things that shal come vpon them, make hafte.

repent toward his feruants, when he feeth 401, change has that their power is gone, and none f thut [Whe nether vp in holde nor left abroad.

When men shal say, Where are their remains. gods, their mightie God in whome they trusted?

38 Which did eat the fat of their facrifices, and did drinke the wine of their drinke offigng let them rule vp, and helpe you:let him be your refuge.

39 Beholde now, for I, I am he, and there is no gods with me: * I kil, and give life: I . King 2.00 wounde, & I make whole: * nether is the tob 13.2. re anie that can deliuer out of mine hand. Wifd 16,13.

fay, I liue for euer.

41 If I whet my glittering fworde, and mine hand take holde on judgement, I wil execute vengeance on mine enemies, and wil rewarde them that hate me.

42 I wilmake mine arrowes dronke with blood, (and my sworde shal eat flesh) for the blood of the slaine, & of the captives, when I beginne to take vengeance of the

*Ye nations, praise his people: for he wil Rom. 2010. auenge the u blood of his feruants, and u Whether ; wil execute vengeance vpon his aduer blood or God faries, and wil be merciful vnto his land, forther finnes, and to his people.

Then Moses came and spake all the promiseth to wordes of this fong in the audience of reueng it. the people, he and Hoshéa the sunne of 'On sofrie. Nun.

45 When Molés had made an end of speaking all these wordes to all Isiael,

Then he kild vnto them, * Set your he- Chap. 6, 76 arts vnto all the wordes which I testifie wills. against you this day, that ye may comande them vnto your childre, that they may obserue and do all the wordes of this

vnde: stad this: they wolde acosider their 47 For it is no * vaine worde concerning * For I will later end. you, but it is your life, and by this worde promes who ye shal prolong your dayes in the land, row 162-5610. whether ye go ouer Iordén to possesse it.

*And the Lord spake vnto Moses the 2000.27,12. felfe same day, saying,

Go vp into this mountaine of Abarim, vnto y mount Nebó, which is in the land of Moab, that is ouer against Icricho: and beholde the land of Canaan, which I give vnto y children of Ifraél for a possession,

And dye in the mout which thou goest vp vnto, and thou shalt be * gathered vn- Gm:25.8. to thy people, * as Aaron thy brother Nome 20,26. dyed in mour Hor, and was gathered vn. \$ 33.38. to his people,

Because ye * trespassed against me amog on of finite: the children of Israel, at the waters of y veweren Meribah, at Kadesh in the wildernes of fant to main-Zin: for ye y fanctified me not among the teine name be-

Gen.14,23.

children nour.

e They shalbe same bothe in

the field & at

P Reioycing to ie the godly w is wroght by Gods had.

40r, delivered anemie.

The frames 33 of the wicked are as poylon, detenable to 34 God and dangerous for Ecclef 28,2. Fom. 12,19. dr.10,30.

children of Israel.

12 Thou shalt therefore se the land before thee, but shalt not go thither, I meane, into y land which I giue the childre of Israel.

CHAP. XXXIII.

Moses before his death blesseth all the tribes of Israel. 26 There is no God like to the God of Ifrail, 29 Nor 17 anie people like unto his.

This blef- I ling cotemeth fimple prayer, but an affu-Fance of the 2 effect thereof

b Meaning,in. finit Angels.

cEbr his Sam- 3 res.that is the childre of Ifraél d As thy difciples

our fucceffors .

Or, Mofes or, I frael.

I Reube fhal- 6 be one of the tribes of Gods people, thogh 7 his honour be diminished & his familie but fmale

g Signifying hardely obtet- 8 ne Iaakobs p-mes Gen 49,8 Exod.28,30.

h He preferred Gous cloric to all natural affcation. Exod 32,29.

á He declareth that the mini-Acis of God haue manie enemies,& theretore naue prayed for & Because the comple flenide be bujlt in Zion, w was in the tribe of Boutamin, he 13 God shulde dwel with him there Or founceines

Ow this is the a bleffing wherewith Moses the man of God bleffed the childré of Israél before his death,& said, The Lord came from Sinái, and rose vp from Seir vnto them, and appeared clearely from mount Parán, and he came with 18 And of Zebulun he said, Reioyce, Zeten b thousands of Saintes, and at his right hand a firy Lawe for them.

thy Saintes are in thine hands: & they are humbled at 4 thy fete, to receive thy wordes.

e Tovs and 4 Mosés commaded vs a Lawe for an e inheritace of the Cogregacion of Iaakob.

The he was among the righteous people, as King, when the heades of the people, and the tribes of Isiael were assembled.

TLet f Reubén liue, and not dye, thogh his men be a small nomber.

And thus he blessed Iudah, & faid, Heare, ô Lord, the voice of Iudáh, & bring him vnto his people: his hands shalbe s sufficient for him, if thou helpe him against 22 And of Dan he said, Dan is a lions thogh it was his enemies.

& thine Vrim be w thine holy one, whome thou didest proue in Massah, and didest cause him to sti iue at y watersof Meribah. 9 Who faid vnto his father and to his mo-

ther, h I have not sene him, nether knewe he his brethren, nor knewe his owne children: for they observed thy worde, & kept thy couenant.

10 Thei shal teache Iaakob thy iudgemets, and Is aelthy Lawe: they shal put incens before thy face, & the burnt offring vpon 26 thine altar.

11 Blesse, ô Lord, his substance, and accept the worke of his hands: ! smite through 27 The eternal God is thy refuge, and vnder heritace, loss. the loines of the that rife against him, and of them that hate him, that they rise not

nede to be 12 Of Beniamín he said, The beloued of 28 the Lord shalk dwel in safety by him : the Lord shal couer him all the day long, and

> dwelbetwene his shulders. And of loseph he said, Blessed of the Lord is hisland for the swetenes of heaue, for the dewe, and "for the depth lying be-

neth, 14 And for the swete increase of the sunne, and for the swete increase of the moone,

45 And for the swetenes of the top of the ancient mountaines, and for the swetenes of the olde hilles,

16 And for the swetenes of the earth, & abúdance thereof: & the good wil of him that dwelt in the 1 bushe, shal come vpon the 1 Which wee, head of Ioseph, and vpon the top of the ring who head of him that was * separated from his see, Exod 3.2.

Gen.49,26.

pon the fea,

His beautieshalbe like his first borne bul- confront locke, and "his hornes as the hornes of an vnicorne: with them he shal smite the people together, even the ends of the worlde: these are also the ten thousands of Ephráim, and these are the thousands of Manasléh.

bulun, in thy m going out, and thou, I Ma- m In thy Prof-

chár, in thy tentes.

Thogh he love the people, yet call 19 They shal call the people vnto the mo- Gen 49.13 untaine: there they shal offer the sacrifices of righteousnes: for n they shal sucke of n The tribe of Zebulia. the abundance of the sea, and of the treasures hid in the sand.

20 Also of Gadhe said, Blessed be he that enlaigeth Gad: he dwelleth as a lion, that catcheth for his pray y arme w the head.

2r And he loked to him selfe at the beginning, because there was a porcion of the · Laweguer hid : yet he shal come with o so that the the heads of the people, to execute the 1u- portion of the Gadites, and stice of the Lord, & his iudgements with others on this fide Iordén Israél.

not lo knowe.

whelpe:he shal leape from Bashán.

¶And of Leuí he said, Let thy *Thumím 23 ¶Also of Naphtalí he said, ô Naphtalí, fatisfied with fauour, and filled with the blessing of the Lord, possesse p the West p Meaning, neand the South.

24 And of Asher he said, Asher shalbe blessed with children: he shalbe acceptable vnio his brethren, and shal dip his fote in

Thy shooes shalbe 9 yron and brasse, 9 Thou shale be frong, or and thy stiength shal continue as long as thy country ful of metal. thou liuest.

There is none like God, o righteous simicon is lest people, which rideth vpon the heauens for our because he thine helpe, & on y cloudes in his glorie. dáh & his por

his armes thou arte for euer: he shal cast 19,9 out the enemie before thee, and wil fay, Destroy them.

The Itrael the fouteine of Iaakob shal plentiful in ifdwel alone in safety in a land of wheat & sue as a sounwine: also his heaues shal drop the dewe. teine.

29 Blessed art thou, ô If aél: who is like vnto thee, o people saued by the Lord, & shylde of thine helpe, & which is § sworde of rhy glories therefore f thine en mies shalbe in f Thimemefubiection to thee, & thou shalt tread vpo mies for feare their hie places.

It femeth that

to be in

fubicaioa.

CHAP. XXXIIII.

Mofes feeth all the land of Canaan. s He dyeth. & Ifrael mepeth 9 Ioshua succedeth in Moses rowme-20 The praise of Moses. A.iiii.

Mosés dyeth.

Deuteronomie.

a Which was mer Abarim. Nomb.27,12-Chap.3,27. 2.mac.2,4.

Hen Moses went from the plaine of 7 Moses was now an hudreth & twety yere the top of Pisgah that is over against lerichó: and the Lord shewed him *all the lad 8 And the children of Israél wept for Moof Gileád, vnto Dan,

2 And all Naphtali and the land of Ephraim and Manasséh, and all the land of Iudáh, vnto the vtmost b sea:

b Called, Mediterraneum.

3 And the South, and the plaine of the valley of lerichó, the citie of palmetrees, vnto Zoár.

23,15.

mut idolatrie.

- Gen. 12.7. 6 4 And the Lord said vnto him, * This is § hák & to Iaakób, faying I wil giue it vnto thy sede: I have caused thee to se it with thine eyes, but y shalt not go ouer thither. 11
 - 5 So Moses the servant of the Lord dyed there in the land of Moab, according to § worde of the Lord.
- c To wit, the 6 Moáb ouer against Beth-peor, but no mã Lord.Inde o. knoweth of his sepulchre vnto 4 this day. d That the iewes might not

Moáb vp into mount a Nebó vnro oldowhé he dyed: his eye was not dimme, nor hisnatural force abated.

> sés in the plaine of Moab thirty dayes: so the dayes of weping and mourning for

Mosés were ended.

9 And e Ioshua the sonne of Nun was ful e Herchy apof the spirit of wisdome: for Moses had nour of God put his hands vpon him. And the children that leaueth of Israel were obedient vnto him, and did the de Riture as the Lord had commanded Mosés.

land which I sware vnto Abraham, to Iz- 10 But there arose not a Prophet since in Israel like vnto Moses (whome the Lord knewe f face to face)

knewe f face to face)

In all the miracles and wonders which the Lord fent him to do in the land of E- him felle file. gypt before Pharaoh and before all his plancely. seruants, and before all his land,

And he buryed hi in a valley my lad of 12 And in all that mighty 8 hand and all 8 Meaning, the that great feare, which Moses wroght in power of God the fight of all Israel.

of a goner-

THE BOKE OF IOSHVA.

THE ARGUMENT.

N this boke the holy Goft fetteth moste lively before our eyes the accomplishement of Gods promes, who as he promised by the mouthe of Mises, that a Prophet shulde be raised up unto the people like anto him, whome he willeth to obey, Deut. 18,15: so he sheweth him silfe here true in his promes, as at all other times, and after the deathe of Moses his faithful servant, he raiseth up Ioshua to be ruler and governour over his people, that nether they shulde be discouraged for lacke of a captaine, von haue occasion to distrust Gods promises hereafier. And because that Ioshua might be confirmed in his vocation, and the people also might have none occasion to grudge, as though he were not approued of God: he is adorned with moste excellent gifies and graces of God, bothe to gowerne the people with counf. Land to defend them with strength, that he lacked nothing which ether belonged to a valiant captaine or a faithful minister. So he overcometh all difficulties and bringeth them in to the land of Candan: the which according to Gods ordinance he devideth among the people & appointeth their borders: he establisheth lawes and ordinances, and putteth them in remembrace of Gods manifolde benefites, assuring them of his grace and fauour, if they obey God, and contrariewise of his plagues and vengeance, if they disobey him. This historie doeth represent Lesus Christ the true Ioshúa, who leadeth vs into eternal flicitie, which is signified vento vs by this land of Candan. From the beginning of the Genefis to the end of this boke are conterned 2597 yeres. For from Adam vnto the flood are 1656 from the flood vnto the departure of Abraham out of Caldea, 363. and from thence to the death of Toseph 290. So that the Genesis conteineth 2390. Exodus 140. the other thre bokes of Moses 40. Ioshúa 27. So the whole maketh 2597 yeres.

CHAP. I.

3 The Lord incourageth Joshua to muade the lad. 4 The borders and limites of the lad of the Israelites. 5 The Lord promifeth to a fift Lofhua, if he obey his worde. 11 Ioshua commandeth the people to prepare the selues to paffe ouer lorden, 12 And exhorteth the Raubemtes to execute their charge

a The begin-ning of this no ke dependerh on the last chap of Deut, writen by Iofhua as a preparació to his

Ów after y a death of Mo-fés the feruat of the Lord, y Lord spake vnto Ioshúa y Lord spake vnto Ioshúa the sonne of Nun, Mosés munister, saying,

2 Mosés my servat is dead:now therefore artife,

go ouer this Iordén, thou, and all this peo-

ple, vnto the land which I give them, that u, to the children of Israel.

*Euerie place that the fole of your fote (hap.14.8. shal tread vpon, haue I giue you, as I said vnto Mosés.

* Fro the b wildernes and this Lebanon Deut. 11,340 cuen vnto y great Riuer, the riuer Perath: b Of Zm, calall the land of the 'Hittites, euen vnto Paran. the great d sea toward the going downs of the sunne, shal be your coast.

"Or Emphrater.

"Meaning the whole land of

There shal not a man be able to with sad d Called, Methee all the dayes of thy life: as I was with diverrancum Mofés, so wil I be with thee: * I wil not Ebr. 13.1. leaue thee, nor forfake thee.

CHAP. II.

6 Be strong and of a good courage: for vnto this people shalt thou deuide the land for an inheritance, which I sware vnto then fathers to give them.

por grove for as 7 Zei & Broiger

Deut 5.32.

Onely be thou strong, "and of a moste valiant courage, that thou maiest obseiue I and do according to all the Lawe which Mosés my se uant hathe commaded thee: *thou shalt not turne away from it to the right had, nor to the left, that thou maiest e prosper whethersoeuer thou goest.

e He sheweth Act's true prof 8 periete, chen
to obey the
words of God
f Saewig that it was not pol fible to gou'r-ne wel without cotinual ftuaie ei Gods & or-

w.felg.

Let not this boke of the Lawe departe 2 out of thy mouth, but meditate therein day and f night, that thou man't obserue & do according to all that is written therein: for than shalt thou make thy way 3 p osperous, & then shalt thou "haue good successe.

9 Haue not I commanded thee, faying, Be strong and of a good courage, f. are not nor be discouraged for I rhe Lord thy 4 (But the woman had taken the two men their may by God wille with thee, whether soeuer thou goeft.

Then Ioshúa commanded the officers **TO** of the people, faying,

zz Passe through the hoste, and commande the people, faying, Prepare you vitailes: for s after thre daies ye shal passe ouer this Iordén, to go in to possesse the land, which the Lord your God grueth you to posselle it.

And vnto the Reubenites, and to the Gadites, and to halfe the tribe of Manaf- 7

féh spake Ioshúa, saying,

g Meaning fro the day y this was proclas-med.

Nomb 32.20. 13 *Remember the worde, which Moses the seruant of the Lord commaded you, saying, The Lord your God hathe gruen you 8 rest, and hathe given you this h land.

h Which belonged to Si-hoa the King 14 of the Amorates, & Og Kig of Baihan de infre lenche

By your re-

met, Deut 33,21

tel shal remaine in the land which Moses gaue you on "this fide Iorden: but ye shal go ouer before your brethren armed, all that be men of warie, & shal helpe them,

rest, aswel as to you, & vntil thei also shal possesse the land, which y Lord your God grueth them: then shal ye returne vnro the land of your possession and shal possesse it, which land Moses the Lords seiuant · gaue you on this side Ioidén towarde the funne uting.

queft, but yet by Gods le-eret appointe- 16 Then thei answered Ioshúa, saying, All that thou hast commanded vs, we wil do, and whetherfoeuer thou sendest vs, we

wilgo.

As we obeyed Moses in all things, k so will we obey thee: onely the Lord thy God be with thee as he was with Moses.

Whim but to elpe to punit all that the lie against thy commandement and will not clearly the lie against thy commandement and will not clearly the lie against the lie ag As we obeyed Mosés in all things, k fo 12

mandement, and wil not obey thy wordes in all that thou commandest him, let him 3 And that ye wil saue aliue my father and be put to death: onely be strog & of good courage.

1 Iosh 'a sendeth më to spie Ierechó, whome R abab hideth. 11 She confesseth the Gud of Isiael 12 She requireth a signe for her del uerance 21 The spres returne to Ioshua with comfortable tidings.

Hen Ioshúa the sonne of Nunsent out of 2 Shittim two men to spie se- ce was in the cierly, laying, Go, vewe the lan , and alf. plane of Mo-Iericl o:and thei went, and * came in o an Iorden. "harlots house, named Raháb, and lod- Ebr 11,21. ged there.

Then reporte was made to the King of bonfe, ar hoftes. Ierrchó, faying, Beholde, there came min hether to night, of the children of Isiael, to fpie out the countrey.

And the King of Ierich o sent vnto Raháb, saying, b Bring forthe the me that are b Thogh the come to thee, and w are entred into this hand of God ne house: for their be come to searche our vpon them, yet their repet not, the house of the house. all the land.

and hid them) Therefore faid fh. thus, refit his mea-There came men vnto me, but I wist not nes. whence thei were.

5 And whe thei shut the gate in the daicke, the men went out, whether the men went I wote not : followe ye after the quickely, for ye shal ouertake them.

6 (But she had broght the vp to the croose e Meaning, vp of the house, & hyd them with the stalke on the houser of flaxe, which she had spread abroade vp- houses were on the roofe)

And certeine men pursued after them, dotheir buffthe way to Ioidén, vnto the fourdes, and assone as thei which pursued after them, were gone out, thei shut the gate.

And before thei weie a slepe, she came vp vnto them vpon the roofe,

Your wiues, your childre, & your cat- 9 And faid vnto the men, I knowe that the Lord hathe given you the land, and that the d feare of yours fallen vpon vs, and d For so God that all the inhabitants of the land faint 28,7 chap.51. because of you.

15 Vnul the Lord haue giuen your brethre 10 For we haue heard, how the Lord *dryed Exed. 14.21. vp the water of the read Sea before you, when you came out of Egypt, and what you did vnto the two Kings of the Amorites, that were on the other fide Io den, vnto*Sihón and to Og, whome ye vtterly Nomb 21,244 destroyed:

II And when we hearde it, our heartes "did cor, metted. faint, and there remained no more "cou- '0. fins rage in anie because of you: for the e Herein appea Lord your God, he is the God in heaven reth the great mercie of God, aboue, and in earth beneth.

Now therefore, I pray you, sweare vnto mane defrucme by the Lord, that as I have shewed you drawe a moste mercie, ye wil also shewe mercie vnto my ner to repet fathers house, and give me a true to - confesse his

my mother, and my brethren, and my sisters, and all that thei haue: & that ye wil

B.1.

rebelle against

t Dr.lines.

deliuer our foules from death.

you on peine of our lines.

f We warrart 14 And the me answered her, f Our life for you to dye, if ye veter not this our busines: and when the Lord hathe giuen vs the 4 Yet there shalbe a space betwene you & land, we wil deale mercifully and truely with thee.

> Then she let them downe by a corde through the windowe: for her house was vpon the towne wall, and she dwelt vpon the wall.

16 And she said vnto them, Go you into the g Which was s mountaine, lest the pursuers mete with nere vato the you, & hyde your selues there thre daies, 6 Citic. vntil the pursuers be retuined : the afterward may ye go your way.

h We shal be discharged of our othe, if we will be blameles of this thine othe, which thou bash condicion that followeth: 18 Beholde, when we come into the land, for to shall?

for fo fhalt y & thme be dethou shalt binde this corde of red threde in the windowe, whereby thou lettest vs downe, and thou shalt bring thy father & fathers housholde home to thee.

19 And who focuer then doeth go out at the I He shal be dores of thine house into the fireat, whis giltre of his blood shal be upon his head, and we wil owne death. be gylteles: but who foeuer shall be with 9 thee in the house, his blood shalbe on our

head, if anse hand touche him:

k So y others 20 shulde thinke to escape by the fame meames.

Lored.

livered.

wil be quit of thine othe, which thou hast made vs sweare.

21 And the answered, According vnto your wordes so be it: then she fent them away, *Or, scarles couand they departed, and flie bounde the red corde in the windowe.

22 ¶And they departed, and came into the 11 Beholde, the Arke of the couenant of the mountaine,& there abode thre daies, vntil the pursuers were returned: & the purbut founde them not.

23 So the two men returned, and descen-I To wit, the tuer Iorden. and came to Ioshua the sonne of Nun. & tolde him all things that came vnto them.

24 Also they said vnto Ioshúa, Surely the Lord hathe deliuered into our hands all the land: for eue all the inhabitants of the countrey faint because of vs.

CHAP. III.

3 Ioshua commandeth them to departe whe the Arke remoueth. 7 The Lord promifeth to exalt Ioshua before the people. 9 Ioshuai exhortacion to the people. 16 The waters parte a sunder whiles the people passe.

Hen Ioshúa rose verse early, & they remoued from Shittim, and came to Iordén,he,& all the children of Israél,& lodged there, before they went ouer.

And after b thre daies the officers went 16 Then the waters that came downe from cuffemed at

throughout the hoste,

to prepare the 3 And commaded the people, saying, Whe ye se y Arke of the couenant of the Lord your God, and the Priests of the Leuites bearing it, ye shal departe from your place, and go after it.

it, about two thouland cubites by meafu- 101,4 miles re: ye shal not come nere vnto it, that ye may knowe the way, by the which ye shall go: for ye have not gone this way in times

5 (Now Ioshúa had faid vnto the people, * Sanctifie your selues : for tomorowe the Leui, 20,7.

Lord wil do wonders among you) nomb.11.12. Also Ioshúa spake vnto the Priests, say- 1 sam 16,5. ing, Take vp the Arke of the couenant, and go over before the people: fo thei toke vp the Arke of the couenant, and went before the people.

Then the Lord said vnto Ioshúa, This day wil I begin to magnifie thee in the fight of all Israel, which shal knowe, that* as I was with Moses, so wil I be with Chap.s.s.

thee.

thy mother, and thy brethren, and all thy 8 Thou shalt therefore comade the Priests that beare the Aike of the couenant, faying, When ye are come to the brinke of the waters of Iorden, ye shall stand stil on c Euen in the chanel, where

v ftreame had

Then Ioshua said vnto the children of runne, as vers. Israél, Come hether, and heare the wordes of the Lordyour God.

And if thou vtter this our k matter, we to And Ioshua said, d Hereby ye shal knowe d By this mithat the living God is among you, & that ding y water. he wil certeinly cast out before you the Canaanites, and the Hittites, and the Hiuites, and the Perizzites, and the Gergashites, and the Amorites, and the Iebu-

Lord of all the worlde passeth before you into Iordén.

fuers foght them throughout all the way, 12 Now therefore take from among you e twelue men out of the tribes of Israel, e Which thus.

out of eucrie tribe a man.

ded from the mountaine, & passed souer, 13 And asson as the soles of the fete of the membrance of and come to I of the sound to I of the benefite. Priests (that beare the Arke of the Lord God the Lo. d of all the worlde) shal stay in the waters of Iorden, the waters of Iordén shalbe cut of : for the waters that come from aboue, * shal stand stil vpon an Pfal.114,3.

> 14 Then when the people were departed from their tentes to go ouer Iorden, the Priests bearing the * Arke of the couenat, Att 7.95.

went before the people.

15 And as thei that bare the Arke came vnto Lordén, and the fete of the Priests that bare the Arke were dipped in the brinke of the water, (* for Iorden vieth to fil all Eccl 24.36. his f bankes all the time of haruest)

aboue, stayed and rose vpon an heape and this time to departed far fro the citie of Adam, y was racle is fo mubeside Zaretán: but the waters that came che y greater.

ue ftones in re-

downe

a Which according to the Ebrewes was about 40 daies after Mofés 2 death.
b Which time was given for vitailes, Chap.

3 Ether tary

ple were paft,

or, as iome read, ture, as

thogh they had bene vpo ane drye land

even the falt Sea, failed, and were cut of: fo y people went right oue. against Ierici o.

couenant of the Lord, stode drye within Ioidén & ready propared, and all the If aclites went ouer drye, vnt'l all the p'ople were gone cleane ouer the ough Iorden.

CHAP. IIII.

2 God comaded Iosh a to set up twelue stones in Iorden. 18 The waters returne to their olde course. 20 Other twelve frones are fet up in Gilgal. 21 This miracle must be declared to the posteritie.

Deut. 27.2.

a 4s Chap 3.

b Meaning, y place where shey shulde

e God comã-

deth, that not anily we

our felties pro-

fit by his won-derful wor

kes , but that

our posteritie

& glorifie his

27

Nd when all the people were wholly 15 An i the Lord spake vnto Ioshúa, saying, had spoken vnto loshúa, saying,

2 Take you twelue men out of the people,

out of eueric tribe a man,

3 And commande you them, faying, Take you hence out of the middles of Iorden, out of the place where the Priests stode in a * readines, twelue stones, which ye shal take away with you, and leave them in the b lodging, where you shal lodge this night)

4 Then Ioshúa called the welue me, who-

5 And Ioshía said vnto them, Go ouer before he Aike of the Lord your God, eue eucrie man of you a stone vpo his shulder of the children of Ifraél,

6 That this may be a figne among you, that when your children shal aske their

meane you by these itones?

waters of Iordén were cut of before the Arke of the couenant of the Lord: for whe it passed through Io den, the waters of lordén were cut of . therefore these stones are a memorial vnto the children of 24 That all the people of the world may, Gods bene-Luael for euer.

8 Then the children of Israel did cue so, as Ioshúa had cómanded, & toke vp twelue stones out of the middes of Iordén, as the Loid had faid vnto Ioshúa, according to the nober of the tribes of the children of Israel, & carred the away with them vnto the lodging, and layed them downethere.

a Besides the 9 And Ioshua set vp d twelue stones in the 1 middes of Ioiden, in the place whe e-the fete of the Pricsts, which bare the Aike of the couenant, stode, and there have they

continued vnto this day.

To So the Priefts, w bare the Aike, stode in the middes of Iordén, vntil eucrie thing was finished that the Lord has comanded Ioshúa to say vnto the people, according to all that Moses charged Io huarthen the 2 That same time & I ord said vinto Io people hafted and went ouer.

downe towarde the Sea of the wildernes, 11 When all the people were cleane passed ouer, the Aike of the Lord went ouer alfo, and the Priests e before the people.

But the Priests that bare the Aike of the 12 * And the sonnes of Reuben, & the son- or fight of the nes of Gad, and halfe the tribe of Manal-people féh went ouer before the children of If- Narah 33,25. raél armed, as Mosés had charged them.

1 3 Euen fourty thousand prepared for warre, went before the f Lord vnto battel, f That is, he into the plaine of leiichó.

14 That day the Lord magnified Ioshúa in the fight of all Israel, & they feared him, so, rescrenced as they feared Moses all dayes of his life. bim.

1 gone * ouer Iordén, (after the Lord 16 Commande the Priests that beare the g Aike of the Testimonic, to come vp out g Because the

of Iordén.
Gods prefen17 Ioshúathercfore cómanded the Priests, ce, and the tables of the
faying, Come ye vp out of Iordén.
Law cócuned

18 And when the Priests that bare the Arke therein, figurof the couenant of the Lord were come toward vp out of the middes of Iordén, and affo- people. ne as y soles of the Priests fete weie set on the drye land, the waters of Iordén returned vnto their place, and flowed over all the bankes thereof, as they did before.

me he had prepared of the children of 19. (So the people came vp out of Iorden 16. ael. out of euerie tribe a man, the tenth day of the h first moneth, and or Nisan, coopitched in Gilgal, in the Eastside of Ie- teining parte

richó.

th ough the middes of Io: den, & take vp 20 Also the twelue stones, which they toke out of Iordén, did Ioshúa pirche i Gilgál.

according vn othe nomber of the tribes 21 And he spake vnto the children of Israél saying, When your children shal aske their fathers in time to come, and fay, What meane these stones?

fathers in time to come, saying, What 22 The ye shal shewe your childre, and say, Israél came oucr this Iordén on drye lad:

Then ye may answer them, That the 23 Foi y Lord your God dryed vp the waters of Iordén before you, vntil ye were gone ouer, as the Lord your God did the red Sea, * which he dryed up before vs,til End 14.21.

we were gone ouer, know that the had of the Lord is mightie, fits ferue for a that ye might feare the Loid your God demarton to

continually.

CHAP. V.

1 The Canaanites are afrasde of the Ifraelites 2 Cer- bey hum. cumcifion is commanded the seconde time. 10 The Passequersskept. 12 Manna ceaseth. 13 The Angel appeareth unto loshua

Ow whe all y Kings of the Amo- a The Amoriintes, which were beyonde Iorden bothe fides Westward, and all the Kings of the Ca- Iorden, where naanite, which were by § Sea, heard that were fame althe Lord had dryed vp y waters of Iorden fine toward before the childre of Ifrael vntil they we- Mois re gone ouer, their heart fainted; and the-1e was no courage in them anie more because of the children of Israél.

shifa, * Make they sh

e Menning, in

parte of April

Airre vp his to reuerence him, and o-

Exed.4.21. For now they had left yerks.

swelue flones caried by the vy in Gilgal

e Gilgal was

cumerfed.

d For they loked daily to remoue of the

dement which thing they y were newe cir

cucifed, colde

not do with-

out great dan-

returne, and circumcife the fonnes of Ifraél the second time.

3 Then Ioshúa made him sharpe kniues & circumcised the sonnes of Israel in c the hil of the foreskinnes.

were there car 4 And this is the cause why Ioshua circucised all the people, even the males that came out of Egypt, because all the men of 1 warre were dead in the wildernes by the way after they came out of Egypt.

> 5 For all the people that came out were 2 circumcifed:but all the people that were borne in the wildernes by the way after they came out of Egypt, were dnot circu-

cised.

Lords coman- 6 For the children of Israel walked fourty yeres in the wildernes, til all the people of the men of warre that came out of Egypt were confumed, because they obeyed not the voyce of the Lord: vnto whome the Lord sware, that he wolde not shewe the the land, which the Lord had sworne vnto their fathers, that he wolde give 5 vs, euen a land that floweth with milke and honse.

> 7 So their sonnes whome he raised up in their steade, Ioshúa circumcised: for they were vncircucifed, because they circumcifed them not by the way.

> 8 And when they had made an end of circucifing all the people, they abode in the places in the cape til they . were whole.

After, the Lord said vnto Ioshúa, This gypt from you : wherefore he called the name of that place Gilgál, vnto this day.

So the childre of Israel abode in Gil- 8 gál, and kept the feast of the Passoeues the fourtenth day of the moneth at euen in the

reby you were plaine or relicio.

like to the E- 11 And they did eat of the corne of the lad, on the morow after the Passeouer, vnleame day.

> 12. And the M A N ceased on the morowe after they had eaten of the come of the land, nether had the children of Israél 10 (Now Ioshua had commaded the peo-fiderd of the M A N anie more, but did cat of the fiute of the land of Canaan that yere.

And when Ioshúa was by Ierichó, he lift vp his eyes and loked: and beholde, there stode a *man against him, having a sworde drawen in his hand: and Ioshúa 11 So the Arke of the Lord compassed the went vnto him, & said vnto him, Art thou on our side, or on our aduersaries>

And he faid, Nay, but as a captaine of the hoste of the Lord am I now come: the 12 And Ioshua rose early in the morning, Ioshúa felonhis face to the earth, and 8 did worship, and said vnto him, What 13 Also seuen Priests baie seuen trompets i The tribe of faith my Lord vnto his seruant

15 And the captaine of the Lords hoste said vnto Ioshúa, * Lose thy shooe of thy fote: for the place whereon thou standest,

is holy:and Ioshúa did so.

CHAP. VI.

3 The Lord instructeth Ioshúa what he shulde do , as touching Ieruho. 6 Ioshua commandeth the Priests and warriers what to do. 20 The walles fall. 22 Raháb is faued. 24.All is burnt faue golde and metal.26 The curse of him that buyldeth the citie.

Tow Ierichó was a shut vp, & b clo- a That none fed, colde go out. él.none might go out nor entre in.

And y Lord said vnto Ioshua, Beholde, the Israelitis. I haue giuen into thine hand Ierichó and the King thereof, and the strong men of

3 All ye therefore that be men of warre, shal compasse the citie, in going round about v citie donce: thus shal you do fix dayes: d Euerie day.

And seuen Priests shal beare seuen trompets of e rams hornes before the Arke: & e That the co. the seuenth day ye man companie to mot be any out to man power, butto y meto cie of Good.

And when they make a log blast with the which we most rams horne, & ye heare the founde of the can ouercome trompet, all the people shall shoute with a that which great shoute then shall the wall of the city shoute mode great shoute: then shal the wall of the ci- arong. tiefall downe flat, and the people shal ascend vp, euerie man streight before him.

6 Then Ioshúa the sonne of Nun called the Priests & said vnto them, Take vp the Arke of the couenant, & let seuen Priests beare seuen trompets of 12ms hornes before the Arke of the Lord.

day I haue taken away the f shame of E- 7 But he said vnto the people, f Go and f this is chiecompasse the citie: and let him that is ar-fely meut by med, go forthe before y Arke of the Lord. tes Gadites &

And when Ioshúa had spoken vnto the balse the tribe of Manassicha people, the seuen Priests bare the seuen trompets of rams hornes, and went forthe before the Arke of the Lord, and blewe with the tropets, and the Arke of the couenant of the Lord followed them.

uened bread, and parched corne in the sa- 9 And the men of armes wet before the Priests, that blewe the trompets: then the s gathering hoste came after the Arke, as g Meaning the they went and blewe the trompets.

ple, saying, Ye shal not shoute, nether ma- tribe of Dan, ke anie noy se with your voice, nether shal a worde procede out of your mouth, vntilthe day that I say vnto you, Shoute, then shal ye shoute)

citie, and went aboute it honce: then they h For that returned into the hoste, and lodged in the day

& the Priests bare the Arke of the Lord:

of rams hornes, and went before the Arke led, because it of the Lord, and going blewe with the marched lake trompets: and the men of armes went be- vp whatforfore them, but the gathering hoste came others.

rerewarde.

Wom 24,23.

e Por their fore was fo grieuous, that they 9 were not able to remoue f By bringing you into this promifed land cotrary to the 10 of the Egypforeflin, whe-

Exod. 23,23.

g In that that Ioshúa worshi captaine, he declareth him felfe to Christ. 6x0d.3,5. ruth 4.7. aft.7,33.

poth him, he acknollageth 14 him to be God: & in that that he calleth him

after the Aike of the Lord, as they went and blewe the trompets.

14 And the second day thei compassed the citie once, and returned into the hofte: 27 thus they did fix dayes.

15 And when the seueth day came, they rose early, euc with the dawning of the day, and compassed the citie after the same maner k feuen times. onely that day they compassed the citic seuen times.

16 And when the Priests had blowen the r tiompets the seueth time, Ioshúa faid vnto the people, Shoute: for the Lord hathe giuen you the citie.

I That 1, ap-17
pointed wholle to be de-Aroyed

Chap.2,4.

& Refides euefor the space

of hx dayes

And v citie shalbe I an exectable thing, bothe it, and all that are therein, vnto the Lord: onely Raháb the harlot shal liue, she, and all that are with her in the house: for she * hid the messingers that we sent. 2

18 Notwithstäding be ye ware of the execrable thing, left ye make your selues execrable,&in taking of the execrable thing, make also the hoste of Israél * execrable, and trouble it.

Leu.37,21. 20m 21,2. deut 13 15. m And there-

fore că not be

19 But all filuer, and golde, and veffels of braile, and yron shalbe m consecrate vnto the Lord, and shal come into the Lords

blowen trompets: for whe the people had

uate vie, but ferue for the Tabernacic

heard the founde of the trompet, they Ebr.11,30. the citie, euerie man streight before him:

E-MOC,12,15.

Chap 2,14.

chr 21,31.

a For it was

not lautul for

Prangers to

* and they toke the citie. 21 And they veterly destroyed all that was in the citie, bothe man and woman, yong, and olde, and oxe, and shepe, and asse, with 6 the edge of the fworde.

22 But Ioshúa had said vnto the two men that had spied out the countrey, Go into the harlots house, and bring out thence fware to her.

23 So the yong men that were spies,* went in, and broght out Rahab, and her father and her mother, and her b'ethren, and all that she had: also they broght out all her ste of Israél.

all that was therein onely the filuer and they were purthe golde, and the veffels of braffe and yron, they put vnto the treasure of the · house of the Lord.

o Meaning, y Tabernacle So Ioshúa saued Raháb the harlot, and 10 her fathers housholde, & all that she had, & she P dwelt in Isiael eue vnto this day,

Ioshúa sent to spie out Ierichó.

Fudáli, mat 1,5 26 And Iolhúa sware at y time, saying, Cursed be the man before the Lord, that riseth vp, and buy ldeth this citie lerichó:

9 he shal lay the fundacion thereof in his 9 He shal buil eldest sonne,& in his yogest sonne shal he let vp the gates of it.

So the Lord was with Ioshia, and he filed a Hiel fet vp the gates of it.

was famous through all the worlde.

de it to the de fruction of all of Beth él. I King 16,34.

CHAP. VII.

The Lord is angry with Achin. 4 They of Ai put the Israelites to flight. 6 Ioshun prayeth to the Lori. 16 Io-Shua inquireth out him that sinned, and Etoneth him & all his.

Byt the children of Israel committed a trespasse in the excommunicate a in taking \$ thing for Achan the sonne of Caimi, the was coman sonne of Zabdi, the sonne of Zérah of y froied tribe of Iudah toke of the excomunicate Chap 22,20. thing: wherefore the wrath of the Lord 1 chro 2.7. was kindled against the children of Is-

And Ioshúa sent men from Ierschó to b Aí, which is beside Bethauen, on the East b This was fide of Beth-él, and spake vnto them, fay- cate of the A-morites for ing, Go vp, and vewe the countrey. And there was another so calthe men went vp, and vewed Aí,

3 And returned to Ioshúa, and said vnto hi, Ammonites, Iere 49,3 The Let not all y people go vp, but let as it we- first Ai is cal. retwo or threthousand me go vp, & smite led Aiath, Isas Aí, and make not all the people to labour thether, for they are fewe.

molten, & then 20 So the people shouted, when they had 4 So there went vp thether of the people about thre thousand men, & they fled before the men of Aí.

fhouted with a great shoute: and the wall 5 And the men of Ai smote of them vpon e God wolde fel downe flat so the people went vp into a thirtie and six mentior they chased them throwe make from before the gate vnto Shebarim, and the more earfmote them in the going downe: wherefo- out and pure the heartes of the people melted away nish the sinne committed. like water.

Then Ioshúa rent his clothes, and fel to the earth vpon his face before the Arke of the Lord, vntil the euentide, he, and the Elders of Israel, and put dust vpon their heades.

the woman, and all that she hathe, * as ye 7 And Ioshúa said, Alas, ô Lord God, wherefore hast thou broght this people ouer Iordén, to deliuer vs into the hand of the Amorites, and to destroy vs 2 wolde God we had bene contet to dwel on the dother d This infirmal side Iordén.

familie, and put them " without the ho- 8 Oh Lord, what shal I say, whe I srael turne their backes before their enemies?

dwel among y 24 After they burnt the citie with fire, and 9 For the Canaanites, and all the inhabitants of the land shal heare of it, and shal compasse vs, and destroy our name out of the earth: and what wilt thou do vnto thy mightie e Names

And the Loid faid vnto Ioshua, Get blafpheme thee vp . wherefore liest thou thus vpon thee, & fay, y thou was not thy face3

because she had hid the messengers, which it Isi ael hathe sinned, and they haue tians- vs fromehem gressed my couenant, which I commaded them.for ther have eue taken of the excomunicate thing, and haue also stollen, and dissembled also, & haue put it euen with B.111.

tie of his frith fheweth bow we are inclined of nature to diffruft

e Whenthine

p For the was mon.prince of the tibe of able to defende

their owne stuffe.

12 Therefore the childri of Israel can not stande before their enemies, but have turned their backes before their enemies, bewith you arie more, except ye f deftioy the excommunicate from among you.

f Then, to fuf-

g Meaning the man that toke

of the thing forbiddea.

bes vnpanished the ext of interfere, functifie the people, and say, to refuse 13 Vp therefore, functifie the people, and say, Sachifie your selues against tomorowe. for thus suth the Lord God of Israel, There is 26 And they cast vpon him a great heape an exectable thing among you, ô Ifraél, therefore ye can not stand against your encmies, vntil ye haue put the 8 execrable thing from among you.

> 14 In the morning therefore ye shal come according to your tibes, and the tribe which the Loid taketh, shal come according to the families: & the familie which the Lord shaltake, shalcome by the housholds: & the housholde which the Lord 1 shal take, shal come man by man.

by the mage-ment of Vrim, Nomb 27,21.

h That is, four 15 And he that is h taken with the excom-de gyltie, ether by lottes, or municate thing, shalbe burnt with fire, he, & all that he hathe, because he hathe trasgressed the couenant of the Lord, and because he hathe wroght foly in Israel.

> 16 So Ioshúa tose vp carly in y morning & broght Is ael by their tribes : & the tribe of Iudah was taken.

> 37 And he broght the samilies of sudáh,& toke the familie of the Zarlites, and he broght the familie of the Za hites, man by man, and Zabdí was taken.

> 18 And he bioght his housholde, man by man, and Achan the sonne of Carmi, the sonne of Zabdi, the sonne of Zérah of the tribe o' Indáh was taken.

19 Then Ioshúa said vnto Achán, My sonne I be seche thee, give glorie to the Lord God of Isael, and make confession vni By declaring to him, and sh we me now what thou hast done:hide it not from me. fied when the

20 And Achán answered Ioshúa, and faid, In dede, I have finned against the Lord God of Israel, and thus, and thus have I

che garan t as Babyloa did

the tracth for

God 1. giori-

trueth 15 con-

feffed

k suche are 21 I sawe among the spoyle a goodly & Babylonish garmet, & two hundreth shekels of filuer, and a wedge of golde of fyftie thekels weight, and I coueted them, and toke them: and beholde, they lye hid in the earth in the middes of my tent, & the filuer vnder it.

Then Ioshúa sent messengers, which ran vnto the tent, and beholde, it was hid 8

ment onely ap 23 Therefore they toke them out of the tet,
percetach to
God, and to
and broght them vnto Ioshisa and all the children of Israel, and layed them 9 before the Lord.

> Then Ioshua toke Achan the "sonne of Zérah, and the filues, & the ga-ment and the 1 wedge of golde and his m sonnes, &

his daughters, and his oxen, and his affer, an I his shepe, and his tent, and all that he had:and all Israel with him broght them vnto the valley of Achor.

cause they be exectable: nother wil I be 25 And Joshúa said, " In as muche as thou no the decithast troubled vs, the Lord shal trouble rethy this is thee this day: and all I frael threwe stones met, because at him, and burned them with fire, & fto- ded, and cruned them with stones.

be fame.

of stones vnto this day: and so the Lord tu ned from his fearce wrath: therefore he called the name of that place. The valley of Achó., vnto this day.

CHAP. VIII.

3 The fiege, 19 And winning of A 29 The King the-reof u hanged 30 Ioshua setteth up an altar. 32 He porteth the Lawe upon flones, 35 And readeth st to all the people.

Frez, & Lord said vnto Ioshua, *Fea- Deut 7.18. Tre not, nether be thou faint hearted: 6 21,23. take all the men of waire with thee and arise, go vp to A1: beholde, I haue giuen into thine had the King of Ai, and his people, and his citie, and his land.

2 And thou shalt do to Ai and to the King thereof, as thou dideft vnto * Ierichó and Chap.6.22. to the King thereof. neuertheles y spoyle the eof and *the cattel thereof shal ye Deut. 20,14. take vnto you for a pray: thou shalt lie in wate against the citie on the a backside a Meaning on the Westide, tuer of.

Then Io.hua a ofe, and all themen of warie to go vp against Ai: and Ioshúa chose out thirtie thousand strong men, and valuant, and first them away by night.

4 And he-commanded them, saying, Beholde, ye b shallye in wait against the ci-b God wolde. tie on the backfide of the citie: go not ve- by mitacle, as ry far fro the citie, but be ye all in a rea- Iericho, to tle

And I and all the people that are with might feare pourme, wil approche vnto the citie: and when cie of his prethey shal come out against vs, as they did ple. at the first time, then wil we flee before them.

6 For they wil come out after vs, til we haue broght them out of the citie: for they wil fay, They flee before vs as at the first time: so we wil flee before them.

Then you shal rise vp from lying in wait and destroy the citie: for the Lord your 101, disso say God wil deliuer it into your hand.

And when ye haue taken the citie, ye shal of the one. fet it on fire: according to the commadement of the Lord shalve do: beholde, I haue charged you.

¶ Ioshúa then sent them for the, and they went to lie in wait, and abode betwene Beth-él and Aí, on the Westfide of Aí: but Ioshua lodged that night camong the e with \$ 108 people.

as veri 9.

of the arme-

*Brinewerse 1 Some re d, 22 a red, and fome a tongue whome he wil reneile it to man ne hathe comanded not 24 to punishe the

fathers faute,

Deut ,24,16.

ro And

d That is vew ed them & let theat in a ray.

10 And Ioshúa rose vp early in y morning, and a nombred the people; and he and the Elders of Islael went vp before the people against Ai.

m Allo all the men of warre that were with him wit vp & diue nere, and came against the citie, & pitched on the Northside of As and there was a valley between them and Aí.

e He sent these sewe, that the giber w lay in

12 And he toke about five thousand men, e & set them to lie in wayt betwene Bethél & Aí, on the Westside of the citie.

annute, might 13 And the people fet all the hoste that was on the Northside against the citie, & the liers in wayte on the West, against the cif middes of the valley.

f To the intit citic migle ; 14 better dileo. cer his aimie,

And whe the King of Ai sawe it, then the men of the citie hasted & rose vp early, and went out against Israel to battel, he 28 And Ioshúa purnt Aí, and made it an & all his people at the time appointed, befo.e the plaine: for he knewe not that ame of the citie.

g As at Signed t for f:5 Then Ioshúa and all Israél 8 as beaten before the, iled by the way of the wilderfor terre

> 16 And all the people of the citie were called together, to pursue after them: & they pursued after Ioshúa, and were drawen 2- 30 Then Ioshúa buylt an altar vnto the way out of the citie,

> 37 So that there was not a man left in Aí, 31 As Mosés the scuuant of the Lord had nor in Beth-él, that went not out after Israel: and they left the citie open, & purfued after If. ael.

. 1 .cr, to ag 11the wheat ney

Lochity 18 The the Lord faid vnto Ioshúa, h Stretche out the speare that is in thine hand towarde Ai: for I wil give it into thine hand: and Ioshúasti etched out the speare 32 Also he wrote there vpon the stones, that he had in his hand, towarde the ci-

is And thei that lay in waite, arose quickly stretched out his hand, and they entred into the citie, and toke it, and hasted, and set the citie on fire.

20 And the men of Ai loked behinde the, & sawe it: for lo, the smoke of the citie ascended vp "to heauen, and they had no power to flee this way or that way : for § people that fled to the wildernes, tuined backe vpon the pursuers.

21 When Ioshúa and all Israél sawe that they that lay in wait, had také the citie, & 34 that the smoke of the citie mounted vp, then they turned againe and flewe the me of Aí.

bushe.

Deut 7.2.

For, ton arde the

*Gratac.

i Which came 22 Also the i other issued out of the citie 38 against the: so were they in the middes of Israel, these bergon y one side, & y rest on y other side. & they slewe the, so that they let none of them*ramaine not escape.

21 And the King of Ai they toke aliue, &

broght him to Ioshúa.

24 And when Israél had made an end of slaying all the inhabitats of Ai in & field, thatis, in v wildernes, where they chased them, and when they were all fallen on the edge of the fword, vntil they were confumed, all the Israelites retuined vnto Ai,&

k smote with the edge of the sworde. k For the fire.

And all that fel that day, bothe of men streeten the and women, were twelve thousand, euen citie, was not

all the men of Ai.

26 For Ioshúa drewe not his hand backe a- voto Ioshua y they were cogaine which he had stretched out with the tred speare, vntil he had vtteily destroyed all § inhabitants of Aí.

tie: & Ioshúa went the same night into § 27 *Onely the cattel & the spoyle of this Nomb. 30,224 citie, Isiaél toke for a pray vnto them selues, according vnto the worde of § Lord, which he commanded Ioshúa.

heape for leuer, & a wildernes unto this I That it col-

day.

lay in waite against him on the backside 29 And y King of As he hanged on a tre, vnto the euening. And affone as y funne was downe, Ioshúa comanded m that they m Accoi ing shulde take his carkers downe fro the tre, maided, Dens and cast it at the entring of the gate of 21,23 the citie, and *lay thereon a great heape of Chap 7,25. stones, that remaineth vnto this day.

Lord God of Is. aél, in mount Ebál,

commanded the children of Israel, as it is written in § * boke of the Lawe of Moses, Exod.20,21. an altar of whole itone, ouer which no mã deu 27.5. had lift an yron and they offred thereon burnt offrings vnto the Lord, & faci ificed peace offrings.

he wrote in the presence of the chil-means, ware the summe of

dren of Israél. out of their place, & ran assone as he had 33 And all Isiael (and their Elders, and officers & their judges stode on this side of the Arke, and on that side, before the Priests of the Leustes, which base the Aske of the couenant of the Lord) aswel the stranger, as he that is borne in the countrey : halfe of them were ouer against mount Gerizim, and halfe of them ouer against mout Ebal, * as Moses the servant Deut.11,29. of the Lord had commanded before, that 5 27,12. they shulde blesse the people of Isiael.

Then afterward he red all the wordes of the Lawe, the blessings and cursings, ac coiding to all that is written in the boke of the Lawe.

There was not a worde of all that Mo-lés had commanded, which Ioshúa red Sonether not before all the Congregacion of Is 4- yong nor orde, él, aswell efore the women and the chil, ma were txèpe deen, as o the firanger that was conuer ted nom I add fant among them.

buy le abaino.

y whole Law.

B.iii.

CHAP. IX.

2 Divers Kinge affemble then selves against Iohia. 3 The crast of the Gibeomies 15 Ioshua maketh a league with them 23 For their crast thing are condemned to perpetual sclauerie.

a In refpect of g th plaine of Moab.

b The margne Sea called Me diterraneum

Nd when all the Kings § a were be-Myond Iordén, in the mountaines & in the vallers, and by all the coastes of the b great Sea ouer against Lebanon (as the Hittites, & § Amorites, the Canaanites, the Perizzires, the Hiuites, & the Iebusi-, tes) heard thereof,

2 They gathered them selues together, to fight against Ioshúa, & against Isiael with

one"accord.

Bbr one more 3.Sam.21,1. 3

T*But the inhabitants of Gibeón heard what Ioshúa had done vnto Ierichó, and to Aí.

And therefore they wroght craftely : for they went, and fained them selues embassa dours and toke olde sackes vpon their af- 19 ses, and olde bottels for wine, bothe rent & chounde vp,

e Because thes were all wor-

- And olde shooes and clouted vpon their fete: also the raiment vpon them was olde, & all their prouision of bread was dried, & mouled.
- men of Israél, We be come from a farre countrey: now therefore make a league with vs.

d For & Gibeo 7 nites and the Hiustes were all one people.

e Buen the i-

dolaters for

feare of death

wil pretend to honor & true God & recei-

Thế the men of Israel said vnto the dHiuites, It may be that thou dwellest amongvs, how then can I make a league with theca

8 And they said vnto Ioshúa, We are thy seruats. Then Ioshúa said vnto the, Who are yea & whence come yea

countrey thy scruants are come for e the Name of the Lord thy God: for we have heard: his fame & all that he hathe done in Egypt,

And all that he hathe done to the two ne pre tejidio 10 Kings of the Amountes that were beyond Iordén, to Sihon King of Heshbon, & to Og King of Bashán, which were at Ash- 25 taróth.

M Wherefore our Elders, and all the inhabitants of our courrey spake to vs, saying, Take vitailes" with you for the journey,& go to mete them, & fay vnto them, We are your feruants: now therefore make ye a 27 league with vs.

"Bir in your Saud.

lacke no arr nor spare no la

es to fer forth

f The wicked 12 This our f bread we toke it hot with vs for vitailes out of our houfis, the day we departed to come vnto you: but now beholde, it is dired, and it is mouled.

their policie,
when they wil
deceme y fernants of God. Also these bottels of wine which we filled, were new, and lo, they be rent, and these our garments and our shooes are olde, by reason of the exceding great journey.

¶And the s me accepted their tale cocci - 8 come thise ning their vitailes, & counciled not with tes are of their the mouth of the Lo d.

So Iofhia made peace with them, & ma- with them de a league with the, that he wolde fuffer them to live: at so the Princes of the Congregacion sware vnto them.

But at the end of thre dates, after they had made a league with them, they heard that they were their neighbours, and that

they dwelt among them.

And the children of Isiael toke their h journey, and came vnto their cities the h Fro Gigal third day, and their cities were Gibeón,& Chephnáh, & Beeroth & Kmathiearím.

And the children of Israel sewe them not, because the Princes of the Congrega cion had sworne vnto them by the Lord God of Is aél:wherefore all the Congregacion murmured against the Plinces. Fearing let

Then all the princes faid vnto all the the page of Congregacion We have fwoine vnto the by the Lord God of Israel: now therefore them all.

we may not touche them.

But this we wildo to them, & let them liue, lest the wrath be vpon vs because of the k othe which we fware vnto them.

6 So they came vnto Ioshúa into the hoste to Gilgál, & said vnto him, and vnto the men of Israél, We be come from a farre drawe water vnto all the Congregacion, his, w wolde on the men of Israél, we be come from a farre as the Princes appoint them.

22 Ioshúathen called them, and talked w them, and said, Wherefore haue ye beguiled vs, saying, We are verie farre from you, when ye dwel among vs >

Now therefore ye are cut fe d, and thete shal none of you be freed fro being bondmen, and hewers of wood, and drawers of water for the house of my God.

And they answered him, From a very far 24 And they answered Ioshúa and said, Be-nacle, & of the cause it was tolde thy so uants, that the temple when Lord thy God had * commanded h s fer- buylt uant Mosés to give you all the land, and Deut. 7.1. to destroy all the inhabitants of the land out of your fight , therefore we were exceding fore afraid for our lines at the prefence of you, & have done this thing:

And beholde now we are in thine hand: do as it semeth good & right in thine cies to do vn o vs.

Funfo did he vnto them, and deliuered them out of the m hand of the chil-m Who wers dren of Is ael, that they slewe them not. them to death

And Ioshúa appointed them that same for feare of daie to be hewers of wood, & drawers of water for the Congregacion, & for the altar of the Lord vnto this day, in y pla- n That is for ce which he shulde chuse.

CHAP. X.

z Fine Kings make warre against Gibeon whome Ioshua discompleth. 11 The Lord rained haslestones and slewe mame 12 The sunne Standeth at Ioshuas prayer 26 The fine Kings are hanged .29 Many mo cities & Kings are deftroyed.

made a league

k This doet's tor this tauce.

I For the vier

L NOW

Ioshúa. Fiue Kings slayne.

Emp 6,15.

(Bup. 2.3.

TOw whe Adoni-zédek King of Ictusalém had heard how Ioshúa had taken Ai and had destroyed it, (* for as he had done to Ierichó and to the King thereof, so he had done to * Ai and to the King thereof) and how the inhabitants of Gibcon had made peace with Israél, and were among them,

Then their feared excedingly for Gibcon was a great citie, as one of the roial

And there was no day like that before it, de texte readeth in y bolk on rorafter it, that the Lord heard the voyce of the Laws.

of a man: for the Lord fought for Israél, but it is like y it was a boar of the roial with him vnto the campeto Gilgál:

With him vnto the campeto Gilgál:

beón was a great citie, as one of the rotal with him vnto the campeto Gilgal: f By raking a cities: for it was greater then Aí, and all 16 But the flue Kings fled and were hid in way y enemics heartes & defineates & defineates

the men thereof were mightie.

a Thu is, Lord } of sursee; for tyra is take to the felues glorous rames, when in deue ther be verie enemics agaift intere.

parte fro their

Gibconit.s,y

Lord here

him

rusalém sent vnto Hoham King of Hebión, and vnto Pirám King of Iarmúth, and vnto Iapía King of Lachish, and vn- 18 Then Ioshúa said, Roule great stones to Debir King of Eglon, saying,

God and all 4 Come vp vnto me, and helpe me, that we may smite Gibeon: for thei haue made 19 But stand ye not stil : followe after your peace with Ioshúa and with the children

of Israél.

5 Therefore the fine Kings of the Amorites, the King of Ierusalém, the King of Hebron, the King of Iarmuth, the King 20 And when Ioshua and the children of of Lachish, and the King of Eglon gathered them selues together, & went vp, thei with all their hostes, & besieged Gibeón,

b So emaious 5 wicked and made b war e against it.

wicked are. And the me of Gibeon sent vnto Ioshúa, drawe not thine hand fio thy feruants:come vp to vs quickely, and faue vs, and helpevs: for all the Kings of the Amorites which dwel in the mountaines, are gathe- 22 After, Ioshúa said, Open the mouthe of red together against vs.

> So Foshúa ascended from Gilgál, he, and all the people of waire with him, and 23

all the men of might.

e Left Iofhúa 8 And the Lord said vnto Ioshúa, c Feare thoght y God them not : for I have given them into thine hand: none of them shal stand against gainst him for league with § 9

Ioshúa therefore came vnto them sodenly: for he went vp from Gilgal all y night.

freugtheneth 10 And the Lord discomfitted them before Israel, & slewe them with a great slaughter at Gibcón, and chased them along the way that goeth vp to Beth-horón, and fmote them to Azekáh and to Makkedáh. 25 And Ioshúa said vnto them, Feare not, y hings them

11 And as thei fled fro before Is:aél, & were in the going downe to Beth-horón, y Lord cast downe great stones from heaue vpo them, vntil Azekáh, & thei dyed: thei were more that dyed with the d haylesto- 26 nes, then they whome the children of Israel flewe with the fworde.

es against the 12 Then spake Ioshua to the Lord, in the before the children of Israel, and he said in the fight of Isiael, * Sunne, state thou in Gibeón, and thou moone, in the valley of Aulón.

33 And the funne abode, & the moone stode

stil, vntil the people avenged them selves vpo their enemies: (Is not this written in the boke of e Iasher) so the sunne abode e Some read, in the middes of the heaven, and hafted the righteons. not to go downe for a whole day.

a caue at Makkedáh.

Wherefore 2 Adoni-zedek King of Ie- 17 And it was tolde Ioshúa, saying, The si- with hailestoue Kings are foude hyd in a caue at Mak-

> vpon the mouthe of the caue, and fet men by it for to kepe them.

enemies, and " smite all the hindemost, "Ebr cut of all enemies, and " smite all the hindemost, their trainers or fuffre them not to enter into their cities: ryle. for the Lord your God hathe given them

into your hand.

Israel had made an end of slaying them with an exceding great flaughter til they were consumed, and the rest that remained of them were entied into walled ci-

enë to the hoste to Gilgál, saying, With- 21 Then all the people returned to the cape, to Ioshúa at Makkedáh in 8 peace: no gor, la safetie man moued his tongue against the chil- gaue them as muche as an o dren of Israél.

the cane, & bring out these fine Kungs vn-

to me for the of the caue. And thei did so, and broght out those fiue Kings vnto him forthe of the caue, euen the King of Ierusalém, the King of Hebrón, the King of Iarmúth, the King of Lachish, and the King of Eglon.

And when thei had broght out those Kings vnto Ioshua, Ioshua called for all the men of Israel, and faid vnto the chief of § men of warre, which went with him, Come nere, set your fete vpo the h neckes h Signifying whit shulds of these Kings: & their came nere and set become of the their fete vpon their neckes.

their fete vpon their neckes.

nor be faint hearted, but be strong and of a not pared. good courage: for thus wil the Lord do to all your enemies, against whome ye

So then Ioshúa smote them, and slewe them, and hanged them on five trees, and thei hanged stil vpon the trees until the

euching.

day when the Lord gaue the Amorites 27 And at the going downe of the sunne, Ioshúa gaue commandement, that their fhulde take * them downe of the trees, & Dew 21-23. cast them into the caue (wherein thei had chap. e.e. bene hid)and thei layed great stones vpo the caues mouthe, which remaine vitil this

meaning Mo-fes The Chal-

d so we fe y all thirgs ierme to execute Gods vengea-

\$\a.28,21. erules.46,5.

plothia taketh 28 And that fame day Foshua toke Mak-Makkedáb kedah and smote it with the edge of the fworde, & the King thereof delitoyed he 42 And all these Kings, and their land did with them, and all the foules that were 4 Graenery perfetherein, he let none remayne: for he did to the Kig of Makkedáh* as he had done vn-Chap.6,21.

to the King of Ierichó. 29 Then Ioshúa went from Makkedáh, and all Israel with him vnto Libnah, & fought

againít Libnáh.

30 And the Lord gaue | it also & the King [Libnáh ss thereof into the had of Israel: & he smote it with the edge of the sworde, & all the foules y were therein:he let none remaine 🛚 🔻 cor, perfenes. in it: for he did vnto the King thereof, as

> he had done vnto the King of Ierichó. 31 ¶And Ioshúa departed from Libnáh, & all Israel with him vnto Lachish, and be-

fieged it, and affalted it.

Trachini is 32 And the Lord gaue Lachish into y hand of Israel, which toke it the seconde day, and smote it with the edge of the sworde, and all the foules that were therein, ac- 3 coi ding to all as he had done to Libnáh.

[The King of 3] Gezer is flay-Then Horam King of Gezer came vp to helpe Lachish: but Ioshúa smote him and his people, vntil none of his remai-

Eglon is

MH ebrón is

34 ¶And from Lachish, Ioshúa departed vnto Eglón, and all Israel with him, and thei belieged it, and affalted it,

35 And they toke it the same day, & smote 5 it with the edge of the sworde, and all the foules were therein he viterly destroyed the same day, according to all that he had 6 done to Lachish

36 Then Ioshúa went vp from Eglón, and all Israel with him vnto Hebrón, & they

fought against it.

37 And when they had take 11, they smote 7 it with the edge of the sworde, and the King thereof, and all the cities thereof,& all the foules that were therein: he left none remaining, according to all as he had 8 done to Eglon: for he destroyed it vtterly, and all the foules that were therein.

18 So Ioshúa returned, and all Israel with him to Debir, and fought against it.

Dobir Is 39 And when he had taken 1 it, & the King thereof, and all the cities thereof, they fmote them with the edge of the fworde, & veterly destroyed all the soules y were therein, he let none remaine: as he did to 10 Hebión, so he did to Debii, & to the King thereof, as he had also done to Libnáh, &

to the King thereof.

40 So Ioshúa smote all the hyl coutreis, it Moieouer thei smote all the f persones f Bothe mets and the Southcountress, and the valless, and the ' hil sides, & all their Kings, & let none remaine, but vtterly destroyed euery soule, as the Lord God of Is- 12 raél had commanded.

41 And Ioshúa smote them from Kadesh-

bainéa euen vnto Azzáh, and all the countrey of Goshén, euen vnto Gibeón.

Ioshua take at k one time, because the k in one bat-Lord God of Israel fought for Israel.

43 Afterwarde, Ioshúa and all Israél with him returned vinto the campe in [Gil-1 Where] Argál.

CHAP. XI.

to give thikes for th ir victories.

3 Diners Kings and cities, and countries overcome by Ioshúa. 15 Ioshúa ded all that Moses had commanded bim 20 God hardenesh the enemies beartes that they might be destroyed.

Nd when Iabín .King of Hazór 1 had heard this, then he a fent to Lo- a The more? báb King of Madón, and to the King of Gods power appeareth, the Shimrón, and to the King of Achshaph, more y wicked And vnto the Kings that were by the rage against it. North in the mountaines, and plaines

towarde the Southside of b Cinner oth, b which the and in the valle is, and in the borders of Do1 Westwarde,

And vnto the Canaanites, bothe by East, and by West, and vnto the Amorites, and Hittites, and Perizzites, and Ichusites in the mountaines, and vnto the Hiuites vnder . Hermón in the land of Mizpéh.

4 And they came out and all their hostes as Dout 4.48. with them, many people as the fand that is on the feashole for multitude, with horses and charets exceding many.

So all these Kings met together, & came and pitched together at the waters of M .róm, for to fight against Israel.

The the Lord faid vnto Ioshua, Be not afraid for them for to morowe about this time wil I deliuer them all slayne before Is. ael: thou shalt d bough their horses, & d That nether thei shald feeburne then charets with me.

Then came Ioshúa and all the men of of warre, nor

And the Lord gaue them into the hand of Isiael: and they smote them, and chased them vnto great Zidón, and vnto ley of Mizpeh Eastwarde, & smote them ters, or according to some times of them. e Misrephothmaim, and vnto the val-ewhich figni-

And Ioshúa did vnto them as the Lord bade him : he houghed their horses, and burnt then charets with fire.

At that time also Ioshúa turned backe, and toke Hazór, and sinote the King thereof with the swoide: for Hazor beforetime was the head of all those kingdomes.

that were therein with the edge of the wome & cau-(worde, veterly destroying all, leaving no-

So all the cities of those Kings, and all the Kings of them did Ioshua take, and smote the with the edge of the sworde, &

or Tiberias

e Which was

i Same read, Ashedoth, w lignifieth the descentes of y billes.

ne aliue, and hoburnt Hazó: with fire.

vttelly

Nom 33. 12. vtterly destroyed them, *as Mosés the serdeu 7,2. uant of the Lord had commanded.

> But Isiael burnt none of the cities that stode stil in theirs strength, saue Hazór onely, that loshia burnt.

gWitch were krong by fi surrion & not

han byware. 14 And all the spoyle of these cities and the cattel the children of Israel toke for their praye, but they smote euerie hman 3 with the edge of § fwoide vntil they had dest-oyed them, not leauing one a line.

Deu.7.2.

h All mikide.

Exod 34,11. 15 As the Lord + had commanded Moses his feruat, so did Mosés*comande Ioshúa, & fo did Ioshua:he left nothig vndone of 4 all that the Lord had commanded Mosés.

16 So Ioshúa toke all this land of the mountaines, and all the South, and all the lad 5 of Goshén and the lowe countrey, and the plaine, & the mountaine of Israel, and the lowe countrey of the same,

i That is, Samaria

caute it wis bare & without trees "Or, the yalley of Gad.

kso called, be- 17 From the mount k Halák, that goeth vp toSeir, euen vnto Baal-gad in y valley of 6 Mosés the servant of the Lord, and the Lebanón, vnder mount Hermon: and all their Kings he toke, and smote them, and flewe them.

> 18 Ioshúa made warre long time with all those Kings,

Chap. 9.3.

19 Nether was there any citie that made peace with the children of Israel, *faue those Huites that inhabited Gibeón: all other they toke by battel.

to tue felucs. and theretore thes colde not but rebelle a-gainft Ged & Lke their owke their owas deftruction.

- that is, to 20 For it came of the Lord, to I harden their heartes that they shulde come against Israel in battel to the intent that 8 In the mountaines, and in the valleis,& they shulde destroy them vtterly, and shewe them no mercy, but that they shalde bring them to noght: as the Lord had comanded Moles.
 - 21 ¶And that same season came Ioshua, 9 and destroyed the Anakims out of the mountaines: as out of Hebron, out of De- 10 The *King of Ierusalem, one: the King Chapilo, 23, bir, out of Anáb, and out of all the mountaines of Iudáh and out of all the mountaines of Israél: Ioshúa destroyed them vtterly with their cities.

22 There was no Anakim left in the land of the children of Islael: onely in Az- 13 of the záh, m in Gath, and in Ashdód wei e they

to came Goliat i,i.Sam. \$7.4

23 So Ioshúa toke the whole land, according to all that the Lord had faid vnto 15 Mofés and Ioshúa gaue it for an inheritance vnto Isiael*according to their por- 16 cions through their tribes : then the land was at rest without warre.

€{om.26, 53.

CHAP. XII.

3. 7. What Kings Ioshia and the children of Israel kil 18 led on bothe sides of lorden, 24 Whuh were in nomber thirtie and one.

a From Gilgål where lothus zamped.

Not these are the Kings of the land, A which the children of Isiael smote 20 and possessed their land, on the a other side Iordén toward y rising of the sunne, 28 The King of Taanach, one: the King of fro the liver Amon, vnto mout Hermon,

and all the plaine Eastward.

2 *Sihon King of the Amorites, that dwelt Nam. 21, 24. in Heshlon, hauing dominion from A- deu. 3.6. roér, which is beside the river of Arnón, and from the middle of the river, & from halfe Gilead vnto the riuer Iabbók, in the border of the children of Ammón.

And f. o the plaine vnto the sea of Cinneroth Eastward, and vnto the Sea of the "plaine, eue the falt Sea Eastward, the way .o., wildows. to Bethieshimoth, & from the South vnder the "springs of Pisgáh. Or.bil fides.

They conquered also the coast of Og Den.3.17. King of Bashan of the remnant of the & 4.49. gyātes, w dwelt at Ashtaroth, & at Edrei, chap.13.13.

And reigned in mount Hermón, and in Salcáh, and in all Bashán, vnto the border of the Geshuttes, and the Maachathites, & halfe Gilead, even the boider of Sihón King of Heshbón.

children of Israel smote them: Moses al- Nom 32, 250 so the servat of the Lord gauetheir land for den 3,12. a possessió vnto y Reubenites, & vnto the chap.13.8. Gadites, and to halfe y tribe of Manasléh.

These also are the Kings of the countrey, w Ioshua and the children of Israel smote on this side Io den, Westward, fro Baal-gád in § valley of Lebanón, eué vnto ý mount Halák ý goeth vp to Seír, & b Read Chape Iolhúa gaue it vnto ý tribes of Israel for Invertir a possession, according to their porcios:

in the plaines, & in the hil fides, & in the "or, in Affelish wildernes, & in the Southe, where were the Hittites, the Amorites, and the Canaanites, y Perizzites, y Hinites, & y Ichusites.

¶ * The King of Iericho was one: * the Chap.6.2. King of Ai which is beside Beth-el, one. Chip. 2.29.

of Hebrón, onc:

The King of Iarmuth, one: the King of Lachish, one:

12 The King of Eglon, one: the *King of Chap. 10,330

The *King of Debit, one: the King of Chap.10 370 Géder,one:

14 The King of Hormáh, one: the King of Arád, one.

The *King of Libnah, one the King of Chap 10, 206 Adullám,one:

The *King of Makkedah, one: the King Chap 10.23 of Beth-él,one: The King of Tappuáh, one: the King of chap. 10,24.

Hépher, one:

The King of Aphek, one: the King of Lasharón;one:

The King of Madon, one: the * King of Chap.11,16 Hazór, one:

The King of Shimron merón, one: the King of Achshaph, one:

Megiddó, one:

C.ii.

tor sere water

Gez. 14.1.

32 The King of Kedesh, one: the King of 13 But the childre of Israel d expelled not d Because that Iokneam of "Carméi, one:

23 The King of Doc, in the countrey of Dor, one: the *King of the nacions of Gilgilone:

24 The King of Tirzáh, one. all the Kings were thirty and one.

CHAP. XIII.

3 The borders and coastes of the land of Canaan & The 15 possession of the Reubenites, Gadites, and of halfe the tribe of Manasseh 14 The Lord is the inherstance of Leu . 22 Balaam was flaine.

a Beigalmefte I an hudreth & ten yere olde.
"kbr commea lare yeres.

b After that § enemies are ouercome

"Or borders. "Ebr.Shiber "Ebr upon the face of Egypt.

Now when Ioshúa was olde,& a stri-ken in yercs, the Lord said vnto him, Thou art olde &" growen in age, & there remaineth exceding much land to be b possessed:

This is the land that remaineth, all the "regions of the Philistims,& all Geshuri, From "Nilus which is" in Egypt, cué vnto the borders of Ekrón Northward: this is counted of the Canaanites, even five lordeshippes of the Philistims, the Azzithites, and the Ashdodites, the Eshkelonites, the Gittites, and the Ekronites, and § Austes:

PEbr. Mearab.

4 From the Southe, all the land of the Canaanites, and the" caue that is beside the Sidonians, vnto Aphék, and to the borders of the Amorites:

Or, the platae of Gad

5 And the land of the Giblites, and all Lebanon, towarde the sunne rising from Ba- 22 And Balaam the sonne of Beor & south- so that bothe hal-gád vnder mount Hermón, vntil one come to Hamáth.

e Read Chap .

- 6 All the inhabitants of the mountaines 23 frő Lebanón vnto Misrephothmáim, & all the Sidonians, I wil cast them out fro before the children of Israél: onely deuide thou it by lot vnto the Israelites, to inherit, as I have commanded thee.
- 7 Now therefore deuide this land to inherit, vnto the nine tribes, and to the halfe tribe of Manasleh.
- 8 For with halfe thereof the Reubenites and the Gadites haue received their inheritäce, which Moses gaue them beyond Ior-Mom.32, 33. den Eastward, euen as Moses the seruant 26 And from Heshbon vnto Ramoth, of the Lord had given them,

9 From Aroer that is on the brinke of the riuer Arnon, and from the citie that is in 27 And in the valley Beth-atam, and Beththe middes of the "river, and all the plaine of Medebá vnto Dibón,

Dr. TAlley.

Den.3,11.

Chap .ie,4.

deu.3,13. chap.22,4.

- to And all the cities of Sthon King of the Amorites which reigned in Heshbón, vnto the borders of the childre of Ammon,
- 11 And Gilead, & the borders of the Geshu 28 This is the inheritance of the children rues & of the Maachathites, & all mount Hermón, with all Bashán vnto Salcáh:
- 12 All the kingdome of Og in Bashán, w 29 reigned in Ashtaroth and in Edrei: (who remained of the * rest of the gyantes) for these did Moses smite, and cast them out.

Geshurites nor the Maachathites: but y detroyed not all as God had Geshurstes & y Maachathites dwel amog comaded, they that remained, were snares & the Israelites euen vnto this day.

Onely vnto the tribe of Leui he gaue pricks to hurt none inheritance, but the sicrifices of the chap 23,15. Lord God of Israel are his inheritance, udg 2,3 as he faid vnto him.

Moses then gaue vnto the tribe of the hees, No 18, 24, hildren of Reubén children of Reuben inhentance, according to their families.

And their coult was from Aroér, that is on the brinke of the river Arnón, & fró the citie that is in the middes of the river, & all the plaine which is by Medebá:

17 Heshbon with all the cities thereof, that are in the plaine: Dibon and Bamoth-bá- *Orbie places

al, and Beth-baal-meón:

18 And Iahazáh, & Kedemóth and Mephá-

Kiriatháim also, & Sibmáh, & Zerethshahar in the mount of 'Emek:

And Beth-peor, & * Ashdoth pisgáh, & Den 3.17. Beth-ieshimoth:

And all the cities of the plaine: and all the kingdome of Sihon King of the Amorites, which reigned in Heshbon, whome Mofes smote with the Princes of Mi- Nem 31.3 dián, Eui, and Rekém, and Zur, and Hur,

and Réba, the dukes of Sihon, dwelling in the countrey.

fayer did the children of Ifrael flaye with they, w obered the fworde, among them that were flaine. fel & the wicked counfeller

And the border of the children of Reu-perificad by § ben was Iorden with the coastes. this was in magents of God. the inheritance of the children of Reuben according to their families, with the cities and their villages.

24 ¶Also Mosés gaue inheritance vnto the tribe of Gad, enen vnto the children of

Gád according to their families. 25 And their coastes were Iazér, and all the cities of Gilead and halfe the land of the

children of Ammon vnto Aroer, which is before Rabbáh:

Mizpéh, and Betonim and from Mahanáim vato the borders of Debir.

nimráh, and Succoth, and Zaphon, the rest of the kingdome of Sshon King of Heshbon, vnto Iorden and the borders euen vnto the Sea coast of Cinéreth, & be- g That is, in y

yonde Iordén Eastward. of Gad, after their families, with the cities and their villages.

Also Mosés gaue inheritance vnto the halfe tribe of Manasleh: and this belonged to the halfe tribe of the children of Manasséh according to their families.

Or, the valley.

30 And

Nom 32, 39.

poacritie.

Ioshúa. Iudahs porcion. 103 211/1224

30 And their border was from Mahanaim, euen all Bashan, to wit, all the kingdome of Og King of Bashán, and all the townes to Therefore beholde now, the Lord hathe of Iair which are in Bashan, threscore ci-

ar Andhalfe Gilead, & Ashtaroth, & Edrei, cities of the kingdome of Og in Bashán, *were given vnto the h children of Machir the sonne of Manasséh, to halfe of the chil dren of Machir after their families.

These are the heritages, which Mosés did distribute in the plaine of Moab beyonde Iordén, towarde Ierichó Est-

wai de.

them.

Chap 18.7. 33 *But vnto the tribe of Leui Moses gauc none inheritance for the Lord God of Ifraél is their inheritance, * as he faid vnto Norm.18, 20.

CHAP. XIIII.

2 The land of Canaan was desided among the nine tribes and the halfe. 6 Caléb requireth the herstage that was promised him. 13 Hebren was giuen him.

Hese also are the places which the children of Israel inherited in the lad of Canaan, which Eleazar the Priest, and Ioshúa the sonne of Nun and the chief fathers of the tribes of the children is And the name of * Hebion was before- Chap 15,15. of Israel, distributed to them,

Mom 26,55. 2 Ø 33 № 4.

Mom 34, 27.

*By the lot of their inhelitance, as the Lord had commanded by the hand of Moses, to give to the nine tribes, and the halfe tribe.

3 For Mosés had riuen inh titance vnto a two tribes and an halfe trib., beyonde As Reuben Iordén: but vnto the Leunes he gaue no- 1 ne inheritance among them.

mi lacked, jet were thereful twelue tribes by this mea-

& Gad & hal-

Manaffell.

& so thogh Le 4 For the children of Ioleph wereb two tribes, Manasséh and Ephráim: therefore they gaue no parte vnto the Leuites in the bes of the same for their beastes and their fubitance.

the children of Israél did whe they deui ded the land.

6 Then the children of Iudáh came vnto Ioshúa in Gilgál: and Caléb the sonne of Iephunéh the Kenezite said vnto him, Mosés the man of God, concerning eme and thee in Kadesh-bainéa.

c Which was, shae they two ater into the 7 łád, Nű 14,24.

Fourty yere olde was I, when Mofes the servant of the Lord sent me from Kadesh-bainéa to espy the land, & I broght him worde againe, as I thoght in mine

d Which were g che ten other ip.es.

But my & brethren that went vp with me, 6 discouraged the heart of the people; yet I followed ful the Lord my God.

9 Wherefore Moses sware the same day, faying, Certcinly the land whereon thy fete have troden, stal be thine inheistan- 7 Againe this border goeth vp to Debir untreyes. ce, and thy childrens for euer, because

thou hast followed constantly the Lord my God.

kept me aliue, as he promised: this is the fourty and fift yere fince the Lord spake this thing vnto Moses, while the children of Israél wandred in the wildernes : and now lo, I am this day fourfcore and fine yere olde:

n And yet am as * ftrong at this time, as I Ecde. 46.11was whé Mosés sent me:as strong as I was then, so strong am I now, ether for warre,

or" for gouernement.

™Ebr to zoomie and come es.

ke of modeftie

12 Now therefore give me this mountaine whereof the Lord spake in v day (for thou heardest in that daie, how the Anakims congruent. were there, and the cities great and walled) eif so be the Lord wil be with me, that I o This ke fpa. may drive them out, as the Lord said. & not of dog-

13 Then Ioshúa blessed him, and gaue vn- tus to Caléb the sonne of Iephunéh, Hebrón

for an inheritance.

14 * Hebron therefore became y inheritä- 1.Macs, 16. ce of Caléb the sonne of Iephunnéh the Kenezite, vnto this day: because he followed costantly the Lord God of Israél.

time, Kırıath-arbá: which Arba was a f great man among the Anakims: thus the fether for hie land ceased from warre.

fone.

CHAP. XV.

2 The lotte of the children of Ludáh, and the names of the cities and villages of the same. 13 Calebs portion. 18 The request of Achsah.

His then was the lot of the tribe of I the children of Iudáh by their families:enen * to the boider of Edóm and the Womb. 34.5. wildernes of * Zin, Southward on the 2000 33.16. Southcoast.

lad, saue cities to dwel in, with the subur- 2 And their Southborder was the salt Sea coast, from a the point that loketh South- a The Ebrewe ward.

5 *As the Lord had commanded Moses, so 3 And it went out on the Southside toward whereby is the children of Israel did whether deui- Maaleth-akrabbim, and went along to arms of the Maaleth-akrabbim, and went along to arme Zin, and ascended vp on the Southside Sea that comvnto Kadesh-batnéa, and went along to lind, or a rou-Hezrón, and went vp to Adár, and fet a goeth into the compasse to Karkáa.

Thou knowest what the Lord said vnto 4 From thence went it a long to Azmon,& reached vnto the river of Egypt, and the end of that coast was on the Westside: this shalbe your Southcoast.

Also the Eastboider shalbe the salt Sca, vnto the b end of Iorden: and the border b Meaning the on the North quarter from the point of much of the the Sea, na from the end of Iorden.

And this border goeth vp to Beth hoglá, and goeth along by the Northfide of Beth-arabah: fo the border from thence goeth vp to the c frome of Bohan the fon- c Which was ne of Reubén.

frothe valley of Achor, & Northwarde,

heth tongue, whereby is

runneth into y falt Sca.

parte their co.

Do, the fautel. ne of the fuine.

turning toward Gilgal, that lyeth before the going vp to Adummim, which is on § Southfide of the river: also this bo der 22 And Kinah, and Dimonáh, & Adadáh, goeth vp to the waters of En-shémesh, & 3 And Kédesh, and Hazór, and Ithnán, endeth at * En-rogel.

2. King 1,9. 8 Then this border goeth vp to the valley 25 And Hazor, Hadattah, & Kerioth, Hefof the sonne of Hinnóm, on the Southfide of the Iebusices.the same is Icrusalém.alfo this border goeth vp to the top of the mountaine that lieth before the valley of of the valley of the"gyates Northward.

"Ebr. Ref haim.

9 So this bo der compasseth from the top 29 Baaiah, and I'm, and Azem, of the mountaine vnto the founteine of § 30 And Eitolad, & Chefil, h and Hormah, h which before water of Niphtoah, and goeth out to the 31 And Ziklag, and Madmanna, and San-re was called Zephath, Indecities of mount Ephron and this border ·Orabe citie of

10 Then this border compasseth from Baa-"láh Westward vnto mount Seit, & goeth 33 along vnto the fide of mount Iearim, which is Chefalon on the Northfide: fo it 34 And Zanoáh, & En-ganním, Tappúah, commeth downe to Beth-shémesh, and goeth to Timnáh.

m Also this border goeth out vnto the side 36 of Ekrón Northward: and this border draweth to Shicrón, and goeth along to mount Basláh, & stretcheth vnto Iabn:él: 37 & the endes of this coast are to the d Sea. 38

Meanigtowand Syria.

22 And the Westborderis to the great Sea: 39 to their families.

3 ¶And vnto Caléb the fonne of Iephúnéh did Ioshúa giue a parte amog the childre 42 of Iudah, as the Lord commanded him, Chap. 24,25. which is Hebrón.

aThis was do-ne after the death of Iofhus.lud 1,10,

of Anák, Sheshái, and Ahimán, and Talmái, the sonnes of Anák.

35 And he went vp thence to the inhabitats of Debi: and the name of Debit before time w. Kırıath-sépher.

36 The Caleb said, He y smiteth Kiriathlépher, & taketh it, eue to him wil I giue 48 Achfah my daughter to wife.

Mr,cosfa.

27 And Othniel, the sonne of Kenáz, the brother of Caléb toke it:and he gaue him Achláh his daughter to wife.

! Because her houf band taried to long.

18 And as she wet in tahim, she moued him, to aske of her father a field: f& she lighted' of her asse, & Caleb said vnto her, What 52 Aráb, and Dumáh, and Esheán,

19abGrante me 19 g Because her countrey was

The she answered, Give me a blessing: for thou hast give 8 me the South coutrei: giue me also sprigs of water. And he gaue her y springs aboue & the sprigs benethe.

ther a field i 20 This shalbe the inheritance of the tribe 55 Maon, Carmél, and Ziph, and Iuttah, of v children of Iudah according to their 56 And Izreel, and Iokdeam, and Zanoal

21 And the vimolt cities of the tribe of § children of Iudah, toward the coastes 38 Halhul, Berh-wut, and Gedor,

of Edóm Southward were Kabzeel, and -Eder, and Iagur,

24 Ziph,and Télem,and Bealóth,

ron(which is Hazói)

Amám, and Shemá, and Moladáh,

And Hazar, Gaddah, & Heshmon, and Both-palet,

Hinnóm Westward, which is by the end 28 And Hasar-shuál, and Beershéba, and Biziothiáh,

draweth to Baalah, which is Kiriath-ie- 32 And Lebaoth, and Shilhim, and Ain, & Rimmón: all these cities are twenty & nine with their villages.

> ¶In the lowe countrey were Eshtaól, and Zorcáh, and Ashnáh,

and Enám,

35 Iarmúth,& Adullám,Socóh,& Azekáh, And Sharáim,& Aduhaim,& Gederáh,

and Gederothaim: fourtene cities with their villages.

Zenám, & Hadzíháh, and Migdal-gád.

And Dileam, and Mizpéh, and Ioktheel, Lachist, and Bozkáth, and Eglón,

so this border shalbe the bondes of the 40 And Cabbon, & Lahmam, & Kithlish,

childre of Iudáh round about, according 41 And Gederoth, Beth-dagon, and Naamáh, and Makkedáh: fixtene czes with their villages.

Lebnáh, and Ethér, and Ashán,

43 And Iightáh, and Afhnáh, and Nezíb,

enen *Kiriath-arbá of the father of Anák, 44 And Keiláh, and Aczib, and Maresháh: name cities with their villages.

And Calébe droue thence thre sonnes 45 Ekrón with her "townes & hier villages, "Ebn.daghaw

46 From Ekrón, euen vnto the Sea, all that lieth about Ashdod with their villages.

47 Ashdód with her townes and her villages: Azzáh with her townes and her villages, vnto the river of Egypt, and the i Meaning, Nis

great sea was their coast. And in the mountaines were Shamir,

and Iattir, and Socoh,

49 And Dannah, and & Kiriath-fannath, k Which 19 (which is Debir)

50 And Anáb, and Ashtemóh, and Aním,

51 And Góshen, and Holón, & Giláh: eleuen cities with their villages.

And Ianúm, and Beth-tappuáh, and A-

54 And Humtáh, and *Kiriath-arba(which Chap. 14. is Hebrón) & Ziór:nine cities with their

And Izreél, and Iokdeám, and Zanóah,

57 Káin, Gibeáh, and Timnáh: ten cities. with their villages.

59: And

59 And Maaráh, and Beth-anoth, and Eltekon fix cities with their villages.

60 Kinath-baal, which is Kiriath-iea: im, & Rabbáh.two cities with their villages. 2

61 In the wildernes were Beth-araban, Middin, and Secacah,

on That 15,vt terly, thoch they flewe the

mode parte, &

te luig 1,2

R Of this citie 62 And Nibshan, and the 1 citie of falt, and hure his at- En-gedi fix cities with their villages.

63 Neuertheles, the Iebusites that were the inhabitants of Ierusalém, colde not the children of Iudáh cast = out, but the Iebusites dwel with the childien of Iudah 3 at Ierusaiém vnto this day.

CHAP. XVI.

The lot or parte of Ephraim. 10 The Canaanite dwelled among them.

That Is to I Ephraum and his children for Manaffels porcim fol-

Nd the lot fel to the * children of 🖊 loséph fró Iordénby Ierichó vnto the water of Isricho Eastwarde, o to the wildernes that goeth vp from Ierichó by the mount Beth-él.

Ludg 1,26.

2 And goeth out from Beth-elto*Luz,and runneth alog vnto the borders of Archia-

3 And goeth downe Westward to the coafte of liphletí, vnto the coast of Bernhoton the nether, and to Gézet: and the ends othereof are at the Sea.

b Of their in-

4 So the children of Lofepa, Manadeu and 6 Scuerally. Ep'iráim e ioketh.n na riranic.

first Tphraim, and then Ma- 5 Also the bor into of the children of Eph.aim according to their families, cuin 7 the borders of then more face on y Eastfide wat. A: oth adlá, vnto Beth-horón

> 6 An i this border goeth cut to the Sea vn- 8 to Michinetical on the No thirde, & this bo-der returne h Eastwarge vnto Taanith shiro i, and passett it on the Eastade vnto Lino 'iah,

7 And goeth downe from Ianohali to Atáioth, and Naa áth. and coireth to Icrichó, 4 and goeth out at Iordén.

8 And this border gotth from Tappúali Westward voto the rouer Kanáh, and the ends thereof are at the Searthis is the inhermance of the tribe of the children of Epa-aim by their families.

phraims trigreater t' n refor he had ZOO CHILE

The coafts rea-

e Because 1-9 And the e suparate cities sorthe childre of the children of Manaileh, all the cities with their villages.

to And they cast not out the Canaanite that dwelt in Gézer, but the Canarnite dwelleth amog the Ephraimites vinto this day, and ferue vnder tribute.

CHAP. KVIL

The porcion of the halfe tribe of Manafeh. 3 The 12 daughters of Zel phehad is The Cancantes are become tributaries 14 Manaseh and t pin aim require a greater percion of heritage.

Manassch: fo he was the * sust borne of Iolephia wit of Machir & fult borne of Manassch, and the father of Gilead: now because he was a man of warre, he had Gileád and Bashán.

And also * of the a rest of the sonnes of Nom 26,254 Manasséh by their families, euen of the ther halte tre-fonnes of Abiézer, and of the sonnes of be had then Hélek, and of the sonnes of Azriél, and of porcion bothe fonnes of Shéchem, and of the fonnes of Hépher, and of the sonnes of Shemidá: these were the males of Manasseh, the sonne of Ioséph according to their families.

¶*ButZelophehád the sonne of Hépher, 20m 26.25. the sonne of Gilead, the sonne of Machir, & 27,1, and the sonne of Manasieh, had no sonnes, but 36.2. daughters: and thefe are the names of his daughters, Malháh, and Noáh, Hogláh.

Milcháh and Tirzáh:

Which came before Eleazar the Priest. and before Ioshúa the sonne of Nun, and before the princes, saying, The Lord comanded Mosés to give vs an inheritance among our b brethien: therefore ac-b Amont the cording to the comandement of the Lord he gaue them an inheritance among the brethren of them father.

And there fel ten porcions to Manafe Tuche land

sen, beside the land of Gilead and Bashan, to the males, and other fice wh chis on the otherfide Iordén, Decause the daughters of Manasseh did ters of Zele-

inheric among his fonnes: and Manassehs Phehad. other formes had the land of Gilead.

So the borders of Manaileh were from Aiher 'o Michmethah y lieth before Shechém,& this bu-der gorth on y tight had, each vnto the inhabitats of En-tappuah.

The land of Tappian belonged to Manathén, but d' Tappian beside the border d'Meaning, the of Manasseh belongeth to the sonnes of entent selle.

Eparáim.

Alfo this border goeth dowen vnto the riuer Kanah Southward to the riuer. the of reeder. L cicies o: Ephráim are among the cities of Manasséh : and the border of Manasséh u on the Northside of the river, and the ends of it are at the . Sea,

10 The South pertemeth to Ephraim, and mangue fea. t 'e North to Manalleh, and the Sea is his border: and they met together in fAsher t in the tribe No. thwa d, and in Islachar Eastward.

of Eph: aim were among the inheritance it. And Manasséh had in Islachat and in Athe , Beth-shean & her townes, & Ibleam, & her townes, & the inhabitants of Dor with the townes thereof, and the inhabitants of En-do: with the townes thereof, & the inhabitants of Thaanach with her townes,& the inhabitants o. Megiddó w the towner of the same, en nthre coursels.

Yet the childre of Manaile 1 & colde not g For at the destroy those cities, but the Canaan tes kitchey lace dwelled field that land.

Trus was also the lot of the tribe of 13 Neuerthere, when the children of If- on condicions rael were it ong, they put the Canaanites contrary vader tribute, but call the not out wholly, demont

C.iui,

tribe of Iffa-

According

phecus, Genei.

i If this mout

get more by

Gods enemies, as he hathe co

h so that thou halt enlarge

thy portion

manded?

48.19.

14 Then the children of Ioseph spake vnto 8 Ioshúa, saying, Why hast thou guien me but one lot, and one porcion to inherit, seing I am a great people, for as muche as the Lord hathe h bleifed me hethertos

to my father 15 Ioshúa then answered them, If thou be muche people, get thee vp to the wood, & 9 cut trees for thy selfe there in the land of the Perizzites, and of the gyats, 1 if mout Ephráim be tonarowe for thee.

be not large ynough, why does not that 16 Then the children of Ioseph said, The 10 mountaine wil not be ynough for vs: and all the Canaanites that dwel in the lowe countrey have charets of yron, aswel they in Beth-shean, and in the townes of the in fame, as they in the valley of Izreél.

17 And Ioshúa spake vnto the house of Ioféph, to Ephráim, & to Manalléh, saying, Thou art a great people, and hast great power, and shalt not have one lot.

18 Therefore the mountaine shalbe thine: for it is a wood, and thou shalt cut it downe: and the ends of it shalbe thine, k & thou shalt cast out the Canaanites, thogh they have yron tharets, and though they be itrong.

CHAP. XVIII. " The Labernacle fet in Shiloh 4 Certeine are fent to denide the land to the other seven tribes. 11 The los of the children of Bensamin.

-Nd the whole Congregacion of the 1 children of Israél came together at 14 Shiloh: for they set vp the . Tabernacle of the Congregacion there, after the land was subject vnto them.

Now there remained among the childre of Israel seuen tribes, to whome b they had not deuided their inheritance.

of Israél, How long are ye so sacke to entre and possesse the land which the Lord God of your fathers hathe given you?

4 Gue from among you for euerie tribe 16 And this border descendeth at the end thre men, that I may fend them, and that they may rise, and walke through the lad, and distribute it according to c their inheritance, and returne to me.

5 And that they may deutde it vnto them into seuen partes, (Iudáh shal abide in his coast at the South, and the house of Io- 17 féph shal 4 stand in their coastes at the North)

ready appoins 6 Ye shall describe the land therefore into feuen partes, & shal bring them hether to me, & I wil cast lottes for you here before 18 So 1t goeth alog to the side ouer against the . Lord our God.

> 7 But the Leustes shal haue no part among you:for the f Priesthode of the Lord is 19 their inheritance: also Gad and Reuben & halfe the tribe of Manasséh haue receiued their inheritace bey ode Lordén Eastward, which Moses the seruar of the Lord gaue them.

Then the men arose, and went their way: and Ioshúa charged them that went to describe the land, saying, Departe, and go through the land, and s describe it, and g By writing returne to me, that I may here cast lots for the num.s of euerie courtey you before the Lord in Shiloh.

So the men departed, and passed though the land, and described it by cities into seuen partes in a boke, and returned to Ioshua into the campe at Shiloh.

Then Ioshua h cast lots sorthem in h That eneme Shiloh before the Lord, and there Iothua conter if God's deutded the lad vnto the children of Isra- appointment él, according to their porcions:

And the lot of the tribe of the childre of Beniamin came forthe according to their families, and the coast of their lot lay : between the children of Iudah, and : Their lakethe children of Ioseph.

red vpon lu-

12 And their coast on the Northside was dah from Io. den, and the border went vp to the side of Ierichó on the Northpaite, & went vp through the mountaines Westward, and the endes thereof are in the wildernes of Beth-auén:

13 And this border goeth along from thece to Luz, even to the Southfide of Luz (the same is " Beth-él) and this border k Which was descendeth to Atroth-addar, nere the in the tribe of mout, that lieth on the Southlide of Beth-ther Beth-ei horón the nether.

So the border turneth, and compasseth min. the corner of the Sea Southward, from the mout that lieth before Beth-horon Southward:and the ends thereof are at Kiriathbáal (which is Kiriath-iearím) a citie of the children of Iudah: this is the Westquarter.

Therefore Ioshúa said vnto the children 15 And the Southquarter is from the end of Kırıath-iearim, and this border goeth out "Westward, and cometh to the foun- 101 11 11 11 11 teine of waters of Nephtoah.

> of the mountaine, that lieth before the valley of Be-hinnóm, which is in the valley of the "gyantes Northward, & desce-10, Repblim deth into the valley of Hinnom by the fide of " Iebusi Southward, and goeth do- " Or, Ieras ful few. wne to En-rogél,

> goeth forthe to 1 En-shémesh, & stretcheth 1 Which is in to Geliloth, which is toward the going up the tribe of vnto Adummím, and goeth downe to the * stone of Bóhan the sonne of Reubén.

the plaine Northward, and goeth downe

After, this border goeth along to the fide of Beth-hoglah Northward: & the ends thereof, that w, of the border, reache to the point of the salt Sea Northward, and to m Tothe wo the m end of Iorden Southward : this is ry freit, when the Southcoast.

was in the tri-

And compasseth from the North, and

into the plaine.

ronneth inte 9

gribes had do- 3 me to Iudah Ephraim and Balfe of Mamesféh.

a For they had now to moned it from

Gilgal and fet is vp in Shiloh

h As Eleazar. loshia & the heades of the

. That is, inso feuen pormons,to cuerse tribe one.

For thefe had their inheritance al-

a Before the Arke of the Lord.

f That is, the facrifices and offrings, Chap

20 Also falt Sea.

- 20 Alfo Iorden is the border of it on the Eastside: this is the inheritance of the children of Beniamín by the coastes thereof round about according to their fa- 13
- as Now the circes of the tribe of the childien of Beniamin according to their families, are Ierichó, and Beth-hogláh, and 14 the valley of Keziz,

22 And Beth-arabah, and Zemaráim, and Beth-el,

23 And Auim, and Paráh, and Ophráh,

- And Chephái, Ammonái, and Opliní, & Gabá:twelue cities with their villages.
- Gib. on, and Ramáh, and Beeroth,
- 26 And Mizpéh, and Chephirah, and Mo-
- And Rékem, and Irpeél, and Taraláh,
- And Zelá, Eléph, and Ichufi, (which is " Ieiusalém) Gibeáth, and Kiriáth: four- 18 tene cities with their villages: this is the inheritance of the children of Beniamín 19 And Hapharáim, and Shión, and Anahaaccording to their families.

CHAP. XIX.

24 Of Asher. 32 Of Laphtali, 40 Of Dan 49 The possession of Inhua.

Nd the seconde lot came out to Simeón, euen for the tribe of the childien of Simeon according to their families: and their inhetitace was in the a middes of the inheritance of the children of Iudáh.

Now thei had in their inheritance, Beershéba, & Shéba, and Moladáh,

And Hazar-shuál, and Baláh, and Azem,

And E'tolád, and Bethúl, and Hormah, And Ziklág, and Beth-maicabóth, and 25

Hazai susáh, 6 And Beth-lebaoth, and Sharuhen: thir- 26

tene cities with their villages. 7 Ain, Remmón, and Ether, & Ashán: foure

cities with their villages.

3 And all the villages that were round about these cities, vnto Baalathbeer, and "Rámath Southwarde, this is the inheritance of the tribe of the children of Simeón according to their families.

Iudáh came the inheritance of the childi é of Simeon: for the parte of the children 29 of Iudah was to b muche for them: therefore the children of Simeon had their inheritance within their inheritance.

ebeir merease 10 Also the third lot arose for the childien of Zebulún according to their fa- 30 milies: and the coastes of their inheritace came to Sacid,

11 And their border goeth vp Wcstwarde, 31 euen to Maraláh, and reacheth to Dabbá-. sheth, & meterh with the river that lyeth before Iokneám,

towards the funne rifing vnto the border of Chillóth tabór, & goeth out to Daberáth, and ascendeth to Iaphía,

And from thence goeth along Eastwarde towarde the sunne rising to Gittah hepher to Ittah kazin, and goeth forthe to Rimmón, and turneth to Neáh.

And this border compasseth it on the Northside to Hannathon, and the ends thereof are in the valley of Liphtah-él,

15 And Kattáth, and Nahallál, and Shim-10n, and Idaláh, and Beth-léhem: twelue d There was cities with their villages.

16 This is the inheritance of the children tribe of Indah of Zebulún according to their families: that vothese cities and their villages.

The fourthe lot came out to Islachar, euen for the children of Islachar according to their families.

And their coast was Izieelah, and Chefulloth, and Shunem,

20 And Harabbith, & Kishion, and Abez,

s The porcion of Simeon, 10 Of Zebulun, 17 Of Isfachar, 21 And Remeth, and Engannim, and e There was En haddáh, and Beth-pazzéz.

22 And this coast reacheth to Tabor, and in the tibe of Shahazimath, and Beth-shemesh, and the der diners triends of their coast reache to Iorden : six-bes certeine tene cities with their villages.

This is the inheritance of the tribe of were diffinethe childre of Islachar according to their be onely. families:that w, the cities, and their vil-

Also the fifte lot came out for the tribe of the children of Asher according to then families.

And their coast was Heleath, and Hali, and Beten, and Achshaph,

And Alammélech, and Amád, & Misheál, and came to Carmél Westwarde, and to Shihoi libnáth,

27 And turneth towarde the sunnersting to Betn-dagón, and commeth to f Zebus f tometh to 3 lún, and to the valley of Iiphtah él, tow-tribe of Zebuarde the Northfide of Beth-emek, and more Lak-Neicl, and goeth out on the left side of warde

9 Out of the porcion of the children of 28 And to Ebron, and Rehob, and Hammón, and Kanáh vnto great Zidón.

Then the coast tuineth to Ramáh & to the strong citie of g Zor, and this bor- g Which was der tuineth to Hofah, and the en les the-Tyrus a frong reof are at the Sea from Hebel to Ach-

Vmmáh alfo and Aphék, and Rehób: two and twentie cities with their villa-

This is the inheritance of the tribe of the children of Asher according to their families: that u, these cities and their vil-

And turneth from Sarid Eastwarde it The fixt lot came out to the childre of

another Beth-Ichom in the

of this name

9 Which was not wholly in the trib. Bensamin, but part of it was also in y tribe

a According

no Jaskobs p-puccie, that he shulde be feat sered among y other tribes, 2 GLB 41.7.

96. Rem trh-Mr. 16.

& But chis large porció was Gods prouidece, io declare In time coco-

e Meaning, Sreat Sca.

tali according to their families.

were in the countrey of Zaznannim.

40r, enen ynte

b These cities 33 And their coast was from h Héleph, and 2 Speake to the children of Israel, and say from Allón in Zaananním, and Adami nékeb, and Iabneél, euen to Lakum, & the ends thereof are at Iordén.

34 So this coast turneth Westwarde to Aznoth tabor, and goeth out from thence to Hukkók, and reacheth to Zebulún on the fide, and to Iudah by Iorden towarde the

Lorden. funne rifing.

35 And the strong cities are Ziddim, Zer, & 10 febe which Hammith, Rakkath, and 1 Cinnéreth, § like of Ge-nezaréth had 36 And Adamáh,& Ramáh, and Hazór, his name.

37 And Kédesh, and Edrés, and En-hazor, 38 And Irón, and Migdal-él, Horém, and Beth-anáh, and Beth-shémesh: ninetene

cities with their villages.

This is the inheritance of the tribe of families:that so, the cities & their villages.

40 The seueth lot came out for the tribe of the children of Dan acco. ding to their families.

41 And the coast of their inheritance was, Zoráh, and Eshtaól, and Ir-shémesh,

43 And Elón, and Temnáthah, and Ekıón,

44 And Eltekéh, & Gibbethón, & Baaláh,

45 And Iehúd, and Bene-berák, and Gath- 8

46 And Me-iarkón, and Rakkón, with the à Called top- border that lyeth before k Iápho.

47 But the coastes of the children of Dan fel out to litle for them: therefore the childré of Dan went vp to 1 fight against Lé- 9 shem, and toke it, and smote it with the edge of the sworde, and possessed it, and dwelt there:n, and called Leshem, * Dan, after the name of Dan their father.

48 This is the inheritance of the tribe of the children of Dan according to their families: that us these cities and their vil-

When thei had made an end of deuiding the land by the coastes thereof, then the children of Israel gaue an inheritace vnto Ioshúa ý sonne of Nun among the.

so According to the worde of the Lord thei gaue him the citie which he asked, eue * Timnath-seráh in mount Ephraim: and he buylt the citie and dwelt therein.

Chap. 24,30.

I According as Iaakob had

prophecied, Gen 49,17.

Iud. 18,294

Nemb.34.17 51 *These are the heritages which Eleazar the Priest, and Ioshúa the sonne of Nun, and the chief fathers of the tribes of the children of Israel deuided by lot in Shi-Iohbefore the Lord at the dore of y Tabernacle of the Cogregacio: so thei made an end of deuiding the countrey.

> CHAP. XX. o The Lord commandeth Ioshua to appoint cities of refuge. 3 The refe thereof, 7 And their names.

Naphtali, enento the children of Naph- 1 He Lord also spake vnro Ioshúa, saying,

*Appoint you cities of refuge, whereof I Exed. 21.13. spake vnto you by the hand of Moses,

3 That the slayer y killeth any persone a by deut 19,2. ignorance, and vnwittingly, may flee the- & bearing him ther, & thei shal be your refuge from the "ogradge.

auenger of blood.

Southlide,& goeth to Asher on the West- 4 And he that doeth flee vnto one of those cities, shal stand at the entring of the gate of the citie, and shal shewe his cause
"to the Elders of the citie: and thei shal "Ebr.in the receive him into the citie vnto them, and earls of the Elegiue him a place, y he may dwel w them.

And if the b avenger of blood pursue b That is, the after him, thei shal not deliuer the slayer of him that is into his hand because he smore his neigh- sayne. bour ignorantly, nether hated he him be-

foretime:

y childré of Naphtalí according to their 6 But he shal dwel in y citie vntil he stand before the Congregacion in sudgement, e Til his eaushalbe in those dates: then shalthe slayer Nomb. 35,25. returne, and come vnto his owne citie, and vnto his owne house, euen vnto the citie from whence he fled.

42 And Shaalabbin, and Analón, & Ithlah, 7 Then thei appointed Kédesh in Galil *01,04iie. in mount Naphtalí, & Shechém in mount Ephráim, and Kiriath-arbá, (which is Hebrón)in the mountaine of Iudáh.

And on the other side Iorden towarde Ierichó Eastwarde, thei appointed * Bézer Deut.4.43. in the wildernes upon the plaine, out of chap.10,9. ý tribe of Reubén, & Ramóth in Gileád, out of the tribe of Gad, and Golán in Bashán, out of the d tribe of Manasséh.

than, out of the d tribe of Manaileh. d out of the These were the cities appointed for all half tribe of Manasteh bethe children of Israel, and for the stranger youde Iordin. that forourned among them, that who foeuer killed any persone ignorantly, might flee thether, & not dye by the hand of the auenger of blood, vntilhe stode before the . Congregacion.

CHAP. XXI.

41 The cities given to the Lewtes, in nober eight & fourtie. 44 The Lord according to hu promes gaue the children of Israel rest.

He came the principal fathers of the constitution of Leuites vnto Eleazar the Priest, and she fusbere. vnto Ioshúa the sonne of Nun, and vnto the chief fathers of the tribes of the children of Israel,

2 And spake vnto the at Shiloh in the land of Canái, sayig, *The Lord comaded by Nomb. 35, 2. the had of Moles, to give vs cities to dwel by whole mi in, w the suburbes thereof for our cattel. niferie Ginewed bis

So the children of Israel gaue vnto the power. Leuites, out of their inheritace at the comandement of the Lord these cities with their Suburbes.

4 And the lot came out for the families of b He meaneth the Kohathites: & the childie of Aaron Prechs for fothe Priest, which were of the Leuites, had me were but Leuites.

e Before the

Ioshúa.

by lot, out of the tribe of Iudah, and out be of Beniamin c thirtene cities.

e Fuerie tribe gave mo or techeir in ceritiee was gre to br liele, Nom.

- And the rest of the children of Kohath 23 had by loc out of the families of the tribe of Ephraim, and out of the tribe of Dan, 24 Analon with hei suburbes, Gath-timand out of the halfe tribe of Manasséh, ten
- 6 Also the children of Gershon had by lot out of the families of the tribe of Islaof the tribe of Naphtali, and out of the halfe tribe of Manasséh in Bashán, thirtene cities.
- The children of Merari according to their families had out of the tribe of Reuben, and out of the tube of Gad, and out of the tribe of Zebulun, twelue cities.
- 8 So the childre of Israel gaue by lot vnto bes, as the Lord had commanded by the hand of Moses.
- 🤋 ¶And they gaue out of v tribe of v childié 29 Iarmúth with her suburbes, En-ganním of Iudah, & out of the tribe of the childie of Simeon, these cities waie here named.

d For Aaron to And they were the childrens of d Aaron being of the families of the Kohathites, of the sonnes of Leui, (for theirs was the first lot)

> So they gaue the Kiriath-arba of the fathe of Anók (which is Heb. on) in the mountaine of Iudah, with the suburbes of the same round about it.

12 (But the land of the citie, and the villa-3) Chap. 14,14. ges thereof, gaue they to * Caléb the sonne of Iep' unneh to be his possession)

1 chro 6.56. That is, the 13 Priest of the Kohathites, of whome Aaron

was chief.

came of Kohith, and therefore the

Priefts office

remained in §

familie.

- Thus they gaue to the childre of Aa- 34 rón the Priest, a citie of refuge for the flayer, euen Hebrón with her fuburbes, & Libnáh with her suburbes,
- 74 And Iattir with her suburbes, and Eshtemóa and her suburbes,
- 15 And Holón with her suburbes, and Debir with her suburbes.
- 16 And Ain with her suburbes, and Iuttah wher suburbes, Beth-shemesh wher sub- 37 u bes:nine cities out of those two tribes.
- 17 And out of the tribe of Beniamin they gaue Gibeón with her f suburbes, Geba with her fubuibes,
- bites from the vall of y are 18 Anathoth with her suburbes, and Almon with her fubuibes: foure cities.
 - 19 All the cities of the children of Aarón
 - But to the families of the children of Koháth of the Leurtes, 8 which were the rest of the children of Koháth (for the crties of their lot were out of the tribe of Epluáim)

They gaue them the citte of refuge for the flayer, h Shechem with her subuibes in mounte Ephraim, and Gézei with her

Subuibes,

- of the tribe of Simeon, and out of the tri- 22 And Kibzáim with her suburbes, & Bethhorón with her suburbes: foure cities.
 - And out of y tribe of Dan, Eltekéh with hei suburbes, Gibethon wher suburbes,
 - mon with her subui bes: foure cities.

25 And out of the halfetribe of Manasseh, i Which Tanách with her suburbes, & Gath-rim-nian. món with her fuburbes: two cities.

chár, and out of the tribe of Ashér, and out 26 All the cities for the other families of the children of Kohath were ten with their Suburbes.

> 27 Also vnto the children of Gershon of the families of the Leuites, they gane out of yhalfe tribe of Manasseh, the citie of refuge for y flayer, a Golan in Bashan with k Golanand Regesh were her suburbes, & Beeshteráh with her sub- the cities of urbes:two cities.

refuge vader

- the Leutes these cities with their subur- 28 And out of the tribe of Islachar, Kishon mes. with her suburbes, Daberch with her suburbes,
 - with her fuburbes foure cities.
 - 30 And out of the tribe of Asher, Mishal w her suburbes, Abdon with her suburbes,
 - 31 Helkáh with hei suburbes, and Rehób with her suburbes: foure cities.
 - 32 And out of y tribe of Naphtali, the citie of iefuge for the flayer, Kedesh in "Galil 101,641 164 with her fuburbes, & Hammoth-dór with her suburbes, and Kaitán with her suburbes:thre cities.
 - All the cities of the Gershonites according to their families, were thirtene cities with their fuburbes.
 - Alfo vnto the families of the children of Meraif the rest of the Leuites, they re called the game out of pribe of Zebulin, Iokneam rest, became with her subutbes, and Kartah with her no ibred and

fuburbes, Merari was y 35 Dimnáh with her suburbes, Nahalál ther, Genes. with her fuburbes: four e cities.

36 And out of § tribe of Reuben, m Bezer w Pambit were her subutbes, and Iahazah w her subutbes, refug. white Medemoth with her subutbes, and Methodology white her subutbes and by onder the with her subutbes and by onder the meaning and by onder the west with her subutbes and by onder the with her subutbes and by onder the meaning and the mea

pháath with ber subuibes: foure cities.

- 38 An Jout of the tribe of Gad they game for 20,8. a citie of refuge for the flayer, Ramoth in Gilead with her fuburbes, and Mahanaim with her fuburbes,
- 39 Heshbon with her suburbes, and Iazer with her suburbes: foure cities in all.
- Pricits, ere thatene cities with their sub- 40 So all the cities of the children of Merarí according to their families (which were the rest of the families of the Leur-n Thus accor-

in the possession of the children of Israel throighour \$ were eight and fourtie with their fub-courtie which

These cities lay euerie one seuerally with ins people intheir suburbes sounde about them, so fruded mehr

Iorder, Chaye

True It! 2:00

Inat were g Priekt.

f The fubur-

bes were a

ounce about.

Nous55.4.

& Hebron and Shechém were 21 the two cities of refuge vadersit Kobath see

we e all these cities.

45 So the Lord gaue vnto Israel all the land, which he had fworne to give vnto their fathers: and they possessed it, and

44 Also the Lord gaue them rest round about according to all that he had fworne to And when they came vnto "the bor- "Els Gelillet, vnto their fathers : and there itode not a man of all their enemies before them: for the Lord deliuered all their enemies into their hand.

Chap 23,15. 45 * There failed nothing of all the good things, which the Lord had faid vnto the 11 house of Israel, but all came to palle.

CHAP. XXII.

a Reuben, Gad, and the halfe tribe of Manasteh are sent againe to their possessions. 10 They buyld an altar for a memorial is The Ifraelites repreue the. 21 Their answer for defense of the same.

a After that y 1 Ifraelites en soyed the land of Canaan.

Hen · Ioshúa called the Reubenites, 12 When the children of Israél heard it, and the Gadites, and the halfe tribe of Manasleh,

Which was to go armed before their brethie, Nom. 32,29.

2 And said vnto the, Ye haue kept all that Mosesthe servant of the Lord b commaded you, and have obeyed my voyce in all that I commanded you:

Ye have not for laken your brethren this long season ynto this day, but haue diligently kept the commandement of the Lord your God.

And now the Lord hathe given rest vnto your brethren as he promised them: therefore now returne ye and go to your teres, to the land of your possession, which Mosés the servant of the Lord * hathe giuen is So they wet vine the children of Reuyou beyonde Iordén.

Nom 32.33. chap 13,6.

Deut 10,12.

c He ibeweih wherein con-

fifteth the ful-

filing of the

Lawe.

5 But take diligent hede, to do the commandement and Lawe, which Moses the servant of the Lord commanded you:that 16 15,*that ye cloue the Lord your God, and walke in all his wayes, and kepe his commandements, and cleaue vnto him, an I ferue him with all your heart and with all

& prayed tor

ded the comme of So Ioshua d blessed them and sent them 17 Haue we to little for the wickednes of Nom. 21.40 away, and they went vnto their tents.

7 Now vnto one halfe of the tribe of Manasséh Mosés had giuen a possis on in Bashan and vnto the other halfe thereof gaue 18 Ioshúa among their biethren on this side Iordén Weltward: therefore whé Ioshúa fent them away vnto then têtes, and bleffed them,

\$ Thus he spake vnto the, saying, Returne with muche riches vnto your tentes, and with a great multitude of cattel, with filuer and with golde, with braffe and with yron, and with great abundace of raimet: deuide the spoyle of your enemies with e Which re- your brethren.

¶So the children of Reuben, & the chil- 20 dren of Gad, and halfe the tribe of Manafséh returned, and departed from the chil-

dren of Israel from Shiloh (which is in the land of Canáan) to go vnto the countiev of Gilead to the land of their possession, which they had obteined, according to the worde of the Lord by the hand of

ders of Iorden (w are in the land of Ca-wines was called naa) then the children of Reuben, and the Candan becamfe children of Gad, & the halfe tribe of Ma-daelli g the nassen, buylt f there an altar by Iorden, a nece called Cangreat altar to se to. great altar to se to.

Whe the children of Israel heard fare, youde lordent Beholde, the children of Reuben, and the the whole cochildren of Gad, and the halfe tribe of untrey on bo-Manasséh haue buylt an altar in the fore- Iordénis mens front of the land of Canaan vpó the borders of lordén at the passage of the children of Israél:

then the whole Congregacion of the children of Israel gathered them together at Shiloh to go vp s to warre against g Suche now them.

Then the children of Israel sent vnto wolde ruber the children of Reuben, and to the chil- ues, then fuffer dren of Gad, and to the halfe tribe of Ma- the true reli-nasseh into the land of Gilead, Phinehas ged or compthe sonne of Eleazar the Priest,

14 And with him ten princes, of euerie chief house a prince, according to all the tribes of Israel.fo: eue. 10 one was chief of their fathers housholde among the thousan- ror, melicinde. des of Israel.

ben,and to the children of Gad,and to the halfe tribe of Manatich, vnto the land of Gileád, and spake with them, saying,

Thus faith h y whole Congregacion of h Not only of the Lord, What transgression is this that sprinces, but ye have transgressed against the God of mune people. Isiael, to turne away this day from the Lord, in that ye have buyle you an alcar for to rebel this day against the Lord

Pcor, whereof we are not 1 clenfed vnto i this day, thogh a plague came vpon the lypacified for Congregacion of the Lord's

Yealso aic turned away this day from punishement the Lord: & feing ye rebel to day against for foche wicthe Lord, even tomorowe he wilbe wrath lattie with all the Congregacion of Is acl.

19 Notwitstanding if the lad of your posfellion be k vncleane, come ve ouer vnto k the land of the policilió of the Lord, wherein the Loids Tabernacle dwelleth, and take possession among vs:but I rebel not I rove me against the Lord, nor rebel not against vs other senuce in buylding you an altar, beside the altar the appointed of the Lord our God of the Lord our God.

Did not Achán the sonne of Zérah tres-Sam 15,23. passe grieuously in the execrable thing, & wrath fel on * all the Congregacion of Chap 7.5.

That is, be-

is their zea-

i Mraning, God is not ful

Ir yo t udgement

ainff God, r.

mained at ho- 9 not to thewarre, Nom 31,27. g fam 30,24.

Ifraél

Ioshúa. Ioshuas exhortacion. 219/1224 The Reubenites answer.

on Signifying, that it manie ofced for one the taute of manie all flui-

Gibe vs.

Israél> and this man alone m perished not in his wickednes.

mans faute, for 21 Then the children of Reuben and the children of Gad, & halfe the tribe of Manaffeh answered, and said vnto the heades ouer the thousandes of Israel,

> The Lord God of gods, y Lord God of gods, he knoweth, and I frael him felfe shal knowe:if by rebellio, or by transgression against the Lord we have done it, saue thou 33 vs not this day.

23 If we have buylt vs an altar to returne away from the Lord, ether to offer thereo burnt offring, or meat offring, or to offer peace offrings thereon, let § Lord n him 34 Then the children of Reuben, and the # Let rim pu-

selfe require it:

24 And if we have not rather done it for feare of this thing, faying, In time to come your children might say vnto our childre, What haue ye to do with the Lord God

25 For y Lord hathe made Iordén a border betwene vs and you, ye children of Reubén,& of Gad:therefore ye haue no parte 1 in the Lord: so shal your children make our children o cease from fearing the Lord.

Or, to turne backe fro the true God.

26 Therefore we faid, We wil now go a- 2 bout to make vs an altar, not for burnt offring, nor for facrifice,

spap 24,27.

Gen. 31,48. 27 But for a * witnes betwene vs and you, and betwene our generacions after vs, ; Alfo ye haue sene all that the Lord your to execute the service of the Lord before him in our burnt offrings, and in our sacrifices, and in our peace offrings, and that your children shulde not say to our 4 Beholde, I have deutded vnto you by lot "Or, cuerth ren & children in true to come Value of the sections." children in time to come, Ye haue no parte in the Lord.

28 Therefore said we, If so be that they shulde fo say to vs or to our P generacions in time to come, the wil we answer, Behol- 5 de the facion of the altar of the Lord, which our fathers made, not for burnt offring nor for facrifice, but it is a witnes between vs and you.

29 God fo: bid, that we shulde rebel against the Lord, and turne this day away from the Lord to buyld an altar for buint offing, or for meat offing, or fo. farithce. saue the altar of the Lord our God, 7 that is before his Tabernacle.

30 And when Phineasthe Priest, and the princes of the Congregacion and heades ouer the thousandes of Israel which were with him, heard the wordes, that the children of Reubén, and children of Gad, and the children of Manassen spake, " they 9 For the Lord hathe cast out before you were wel content.

And Phinehas the sonne of Eleazar the Priest said vnto the children of Reuben 10 and to v children of Gad, & to the childre of Manassch, This day we perceine, that y Lord is a among vs, because ye haue not it Take good hede theresore vnto your

done this trespas against the Lord : now yer haue deliuered the children of Israel . whome if out of the hand of the Lord.

ye had offereden, he wolde 32 Then Phinchas the sonne of Eleazar haue pur flied the Priest with the princes returned from with you the childre of Reuben, and from the children of Gad, out of the land of Gileád, vnto the land of Canaan, to the children of Isiael, and broght them answer.

And the saying pleased the children of Israel: and the children of Israel "bleffed 'or, praife God, and "minded not to go against the "Etr sail. in battel, for to destroy the land, wherein the children of Reuben, and Gad dwelt.

children of Gad called the altar "Ed: for it "Or, wi sneet shalbe a witnes between vs, that the Lord 25 God.

CHAP. XXIII.

2 I shua exhorteth the people, that they some not the felues to the Gentiles . 7 That they name not their idoles. 14 The promes, if they feare God, is And threatenings. of they for sake him.

Nd along season after that & Lord A had giuen rest vnto Israel from all then enemies round about, & Ioshúa was "Ebr. comen & olde, and "striken in age,

to veres. Then Ioshúa called all Isiael, & their Elders, and their heades, and their judges, and their officers, and said vnto them, I

am olde, offriken in age.

God hathe done vnto all these nacions a before you, how the Lord your God him bearing wire selfe hathe fought for you.

these nacions that remaine, to be an inheritace according to your tribes, from Iordén, with all the nacions that I haue destroyed, eué vnto y g. cat Sea"Westwa. d. "Ebr at the

And the Lord your God shal exp lb the hanc fer? before you, & cast them out of your light, remaine & are and ye shal possesse then land, as the Lord as Chap 13, 2 your God hathe faid vnto you.

6 Be ve therefore of a valiant courage, to observe and do all that is written in the boke of the Lawe of Moses, that ye tur- Deut 1,32, ne not therefrom to the right hand nor 528,4. to the left,

Nether company with these nacions:that ther make *mencion of the name of their Tfal.16,4.

gods, d nor cause to sweare by them, nether d Let not the suggestations of them. fe ue them not bowe vnto them.

8 But sticke fast vnto the Lord your God, final swenteby as ye haue done vnto this day.

great nacions and mighty, and no man hath. ftand be fore your face hetherto.

*One man of you shal chase a thousand: Leu 26.3. for the Lo d your God, he fighteth for den 32,34 you, as he hathe promifed you.

They figure a wonder-

ful care the tney bare to-warde their pofteritie, that they might lifernice of God

* Ebr is was good entheir G11,

ming vs & go-

"Ebr. fentes.

Exod 23,33 nom 33.55.

deut 7,15.

cotinual grief

Chap 21,45.

Or, threatmings.

that no eurl ca

man, except he offend God by

disobedience.

Aton

"felues, that ye loue the Lord your God.

12 Els, if ye go backe, and cleaue vnto the rest of these nacions: that is, of them that 7 remaine with you, and shal "make matta-Dr.be of their affinitie ges with them, and "go vnto them, & they facton with the. to you,

13 Knowe ye for certeine, that the Lord your God wil cast out no more of these nacions from before you: *but they shal & After I broght you into the land of the yeres. be a fnare and destruction vnto you, and a whip on your fides, and thornes in your eyes, vntil ye perish out of this good e Meaning, they shalbe a land, which the Lord your God hathe givnto you, and fo the cause uen you.

of your defirm 14 And beholde, this day do I f entre into 9 the way of all the world, and ye knowe in f I dye accor-ding to ycour-fe of nature g Moste cer-tenly. all your g heartes and mall your foules, that *nothing hathe failed of all the good things which the Lord your God promi- 10 fed you, but all a e come to passe vnto you: nothing hathe failed thereof.

*Or, promifes. 15 Therefore as all good things are come 11 And ye went ouer Iordén, and came vnvpon you, which the Lord your God promised you, so shal the Lord bring vpon you eucrie "euil thing, vntil he haue destroyed you out of this good land, which the Lord your God hathe given you.

h Hesheweth 16 When ye shal h transgresse the couemanded you, and shal go, and serue other gods, and bowe your felues to them, then shal the wrath of § Lord waxe hote against you, and ye shal perish quickly out of the 13 And I have given you a land, wherein good land which he hathe given you.

CHAP. XXIIII.

2 Iosh ia rehearseth Gods benefites, 14 And exherteth the people to feare God. 25 The league renued bet mene God and the people. 29 Ioshua dyeth. 32 The be- 14 Now therefore feare the Lord, & ser- f This is the nes of Ioseph are buryed 33 Eleaz ar dyeth.

Nd Ioshúa assembled againe all the a That is, the atribes of Israel to Shechem, & calne tribes & she halfe led the Elders of Israél, and their heades, b Before the Arke, which was broght to Shechem, who presented them selues before b God.

Then Ioshúa said vnto all the people, Thus faith the Lord God of Israel, + Your fathers dwelt beyonde the cflood in olde time, euen Térah the father of Abrahám, and the father of Nachor, and serued o-

c Euphrates in Misopota mu, Gen 11,26 3 And I toke your father Abraham from beyode the flood, & broght him through all the land of Canáan, and multiplied his 17 For the Lord our God, he broght vs and ue vnto hims fede, and * vaue him Izbát.

Gen. 21, 2. & fede, and * gaue him Izhák. 25,25.

4 An I gaue vnto Izhák, Iaakób & Efáu: and I gaue vnto*Efau mount Seir, to poffesse it:but * Iaakób and his children wet downe into Egypt.

5 * I fint Mofes also and Aarón, and I plagued Egypt. & whe I had so done among 18 And the Lord did cast out before vs all bonds to serthem, I broght you out.

End. 12,37. 6 So I broght your fathers out of Egypt, & ye came vnto the Sea, & the Egyptias pursued after your fathers with charrets and horsemen vnto *the red Sea.

Then they cryed vnto the Lord, and he put 'a darcknes betwene you & the Egyp- or, a cloude. tians, and broght the Sea vpon them, and couered them: so your eyes have sene what I haue done in Egypt: also ye dwelt in the wildernes da long season. d Fuen fourtis

Amorites, which dwelt beyonde Iordén, *and they fought with you: but I gave the Nom. 21,29, into your hand, and ye possessed then countiey, and I destroyed them out of your

*Also Balák the sonne of Zippór King Nom. 22,5. of Moab at oft and warred against Is, ael, deut. 23,4. and sent to call Balaam the sonne of Beor for to curse you,

But I wolde not heare Balaam:therefore he bleffed you, and I deliuered you out

to Ierichó, and the e me of Ierichó fought e Because ... against you, the Amorites, & the Perizzi- cieie, vader it tes,& ý Canaanites, and the Hittites and he conteneth all the Country the Girgashites, the Hiuites and the Ie- uey, els the busites, and I deliuered them into your fought not. hand.

nant of the Lord your God, which he co- 12. And I sent * hornets before you, which & * od. 23.22. cast them out before you, euen the two deut-7,20. Kings of the Amorites, ono: with thy chap. 11,20. fworde, nor with thy bowe.

> ye did not labour, and cities which ye buylt not, & ye dwel in them, & eat of the vineyardes and oline trees, which ye planted not.

ue him in vprightenes and in trueth, and Gods benefiput away the gods, which your fathers fer tes to learne thereby to wed beyonde the flood and in Egypt, and feare to ferue ferue ye the Lord.

and their judges, and their officers, & they is And"if it feme early not o you to ferue the ference Lord, chuse you this day whome ye wil enil in your serve, whether y gods which your fathers fish. ferued (that were beyonde the flood) or the gods of the Amorites, in whose land ye dwel:s but I and mine house wil serue seneth vs. y .f. the Lord.

Then the people answered and said, God God, yet energy the core of th

foibid, that we shulde for sike the Lord, to rie one of ve fe. ue other gods.

our fathers out of the land of Egypt, from the house of bondage, and he did those great miracles in our fight, and preferued vs in all the way that we went, and among all the people through whome we

the people, eue the Amorites which dwelr christ, by, in the land: therefore wil we also serue the were received \$ the people, eue the Amorites which dwelt Christ, Lord, h for he is our God.

h How mucke sa And our fonless

Gen. 46,6.

Gen. 36,8.

Exad 3,14.

they went to bury Iosephs bones

Gen 11,31.

žude s.6. Euphrates

Ioshuas exhortación.

Ioshúa.

Ioshúa dyeth. 108^{221/1224}

19 And Ioshúa said vnto the people, Ye can not serue y Lord : for he is an holy God: he is a relous God:he wil not pardo your

iniquitie nor your sinnes. 20 If ye forfake the Lord and serue strange 28 gods, thé he wil returne & bring euil vpo

you, and consume you, after that he hathe 29 done you good.

21 And the people said vnto Ioshúa, Nay, but we wil ferue the Lord.

22 And Ioshúa said vnto the people, Ye a-Lif you do y corrarre, your owne mourhes re witnesses against your selues, that ye haue chosen you the Lord, to serue him:& they said, We are witnesses.

Then put away now, faid he, the strange 23 Then put away nongerous, & bow your gods which are among you, & bow your k Out of your heartes and ohearts vnto the Lord God of Israel. cherwife.

24 And the people said vnto Ioshúa, The wil we obey.

people toge-ther: also he

that condem-

Orselme.

I by ioyaing 25 So Ioshua' made a couenant with the people the same day, and gaue them an ordinance and lawe in Shechém.

repeated the promises and 26 And Ioshúa wrote these wordes in the threatenings boke of the Lawe of God, and toke a surof y Lawe. great stone, and pitched it there vnder an tance.
oke that was in the Sanctuarie of the 33 Also Eleazar the sonne of Aaron dyed,

27 And Ioshúa said vnto all the people, Beholde, this stone shalbe a witnes vnto vs: for it m hathe heard all the wordes of the mRather the Lord which he spake with vs: it shalbe lation shulde therefore a witnes against you, lest ye de-nor be puniny your God.

The Ioshúa let the people departe, eue- geance. rie man vnto his inheritance.

And after these things Ioshúa the sonne of Nun, the servant of the Lord dyed, being an hundreth and ten yeres olde.

30 And they buryed him in y border of his inheritance in *Timnath-seiah, which is Chap.19. 50. in mount Ephráim, on the Northside of mount Gáash.

31 And Israel "served the Lord all the day- " suche are \$ es of Ioshua, and all the dayes of the El- people compders that ouerlived Ioshua, & which had lers are. knowen all the workes of the Lord that he had done for Israél.

Lord our God wil we serue, and his voyce 32 And the bones of Ioseph, which the Gen 10.25. children of Israel broght out of Egypt, buryed they in Shechem in a paicel of grounde which Izakob boght of the *fon- Gen. 33,14 nes of Hamór the father of Shechém, for an hundreth pieces of filuer, and the children of Ioseph had them in their inheri-

> whome they buryed in"the hil of Phine- "Es, Giledia hás his fonne, which was given him in mo- Phenches. unt Ephráim.

THE BOKE OF IVDGES.

THE ARGUMENT.

Libeit there is nothing that more prouoketh Gods wrath, then mans ingratitude, yet is there no-A thing so displeasant and heinous that can turne backe Gods love from his Church. For now when the Israelites were entred into the land of Candan, and sawe the trueth of Gods promes performed, in Stead of acknowledging his great benefites and giving thankes for the same, they fell to moste horrible oblimon of Gods graces, contrarte to their solumne promes made unto Ioshua, and so provoked his vengeance (as muche as in them stode) to their other destruction. Whereof as they had moste evident signes by the mutabilitie of their state : for he suffered them to be moste cruelly rexed and tormented by tyrants: he pulled them from libertie, and cast them into slauerie, to the intent they might feletheir owne miseries and so call vnto him and be delivered . Tet to shewe that his mercies indure for euer, he raifed up from time to time suche as shulde deliuer them and assure them of his fauour and grace, if they wolde turne to him by true repentance. And these deliverers the Scripture calleth Indges, because they were executers of Gods indgements, not chosen of the people nor by succession, but raised up, as it semed best to God, for the governance of his people. They were twelve in nomber besides Ioshúa, and governed from Ioshúa vnto Saúl the first King of Israel. Ioshua and these vnto the tyme of Saul ruled 336 yeres. In this boke are manie notable points declared, but two especially : first, the battel that the Church of God hathe for the maintenance of true religion against idolatrie and superstition: next, what great danger that commune wealth is in, when as God giveth not a magistrate to reteine his people in the purenes of religion and Instrue seruce. D.iiii.

Iudah is preferred.

Iudges.

CHAP, I

z After tofhisa mus dead Judah was constitute captaine. 6 Adony beach is take 14 The request of Achfub. 16 The children of Kens. 19 The Canaanstes are made tributaries, but not defiroyed.

a By the mdgement of Vrimeread Exo. 28,50. nom.27, 21.1 fam.28,6. b Who shalba our Captaines

Ftery Ioshúa was dead,

y childre of Isiaciasasked

the Lord, saying; Who

shal go vprsor vs against

first against theme

2 And the Lord faid, Indah shal go vp : beholde, I have given the land into his

ther, Come up with me into my lot, that we may fight against the Canaanites: and I likewise wil go with thee anto thy lot: 19 And the Lord was with Iudah, and he asamour. Lo Simcon went with him.

4 Then Ludah went vp, and the Lord deliuered the Canaanites and the Perizzites ... into their hands, and they flewe of them 20 in Bézek ten thousand men.

Onthe lord of 5 And they foude Adoni-bezek in Bezek: Canaanites, and the Perizzites.

> 6 But Adonn bezek fled and they pursued afterhim, and caught him, and deut of the thumbes of his hands and of his fere.

And Adoni-bezek faid, Seuentie Kings 22 They also that were of the house of having the thumbes of their hands and of their fete cut of, gathered bread vnder my ded me so they broght him to Ierusalém, and there he dyed.

8 (Now the children of Iudah had fought 24 against Ierusalém, and had také it & smitten it with the edge of the fword, and had fet the citie on fire)

went downe to fight against the Canaanites, that dwelt in § mountaine, and toward the South, and in the lowe countrey.

10 And Judáh wet against the Canaanites, 26 that dwelt in Hebron, which Hebron beforeime was called *Kiriaih-arbá: and they slewe! Sheshai, and Ahiman & Tal-

11 And from thence he went to the inhabitants of Debir, and the name of Debir in olde time was Kiriath-fepher.

22 And Caléb faid, He y smiteth Kiriathsépher, & takethit, euen to him wil I grue Achlah my daughter to wife.

33 And Othniel the fonne of Kenáz Calebs yonger brother toke it, to whome he 28 Neuertheles when Israel was strog, they naamtes to dwel sai in gaue Achfáh his daughter to wife.

34 And whe flie came to him, flie moued him to aske of her father a field, s and she ligh- 29 T*Likewise Ephráim expelled not the 10th.16,16. ted of her asse, and Caleb said vnto her, What wilt thou?

ang: for thou half given me a South con-

trey, give me also springs of water: and Caleb gane her the springs about and the springs beneth,

16 And the children of h Keni Mosés fa- h This was ther in lawe went vp out of the citie of one of the na-the palmetrees with the children of Iu- father in lawa. dáh,into the wildernes of Iudah, that lieth 29. in the South of Arád, and went and dwelt among the people.

But Iudah went with Simeon his brother, and they slewe the Canaanites that inhabited Zepháth, and vtterly destroyed it, and called the name of the citie *Hor- Nom. 21,2

And Iudáh said vnto Simeón his chro18 Also Iudáh toke Azzáh with the coastes the others were
ther, Come vp with me into my lot, that
we may fight against the Canaanites: and
reof, and Ekron with the coastes thereof. Fested of the
philistims.

possessed the mountaines: for he colde not drive out the inhabitants of the valleys, because they had charets of yron.

And they gaue Hebron vnto Caléb, as * Mofés had faid, and he expelled thence Nom. 14,24

the thre fonnes of Anák.

20/h.14,13. and they fought against him, and slew the 21 But the children of Beniamin did not & 15.44. call out the lebufites, that k inhabited Ie- & For after \$ rufalem: therefore the lebulites dwel with dan har burnt the children of Beniamin in Ierusalém it, they builtis vnto this day.

Ioséph, went vp to Beth-el, and the Lord was with them.

table: as I have done, so God hathe rewar- 22 And the house of Ioseph caused to vewe Beth-él (and the name of the citte beforetime was* Luz)

Gen.zl.

And the spies sawe a man come out of the citie, & they faid vnto him, Showe vs, we pray thee, the way into the citie, * and loph.2,14 we wil shewe thee mercie.

Afterwarde also the children of Iudah 25 And when he had shewed them the way into the citie, they fmote the citie with \$ edge of the sword, but they let the man & all his housholde departe.

> Then the man went into the land of the Hittites, and buylt a citre, and called the name thereof Luz, which is the name thereof vnto this day.

T'Nether did Manasseh destroy Beth- 10sh.27,22. shean with her townes, nor Taanach with her townes, nor the inhabitants of Dor with her townes, nor the inhabitants of L. bleam with her townes, nether the inhabitants of Megaddo with her townes: but the Canaanttes dwelled stillin that I Wherefore

put the Canaanites to tribute, and expel-land, read led them not wholly.

Canaanites that dwelt in Gézer, but the Canaanites dwelt in Gézer among them. In That is the tribe of Zebu-15 And the answered him, Giue me a bles- 30 Nether did m Zebulún expel the 11ha- 1110, 25 15 also bitants of Kitron, nor the inhabitants to be vndera fad of § rea.

God permat-

had their inhe tribe of ludah, 10th.19,1.

For the tri- 3

be of Simeon

Bezek.

d This was gement, as the tyrant him fel 7 fe confedeth, y as he had done, fo did he receine, Louis. 34,19

o Which was after ward buple againe, & 9
possessed by y
lebusites. 3.Sam 5,6.

20/h. 23,14. f Thefe thre were gyats, & she children of Anák.

g Read Iolh. æ,18.

The rebellion of

Iudges.

the people.

mong them, and became tributaries.

I Nether did Asher cast out the inhabitants of Acchó, nor the inhabitants of Zi- 9 dón, nor of Ahláb, nor of Achzib, nor of Helbah,not of Aphik,nor of Rehob,

32 But the Asherites dwelt among the Canamites the inhabitants of the land: for 10 And so all that generacion was gathered thei did not drive them " out.

3 But made nem pay tribut as y others 33

Nether did Naphtalí driue out the inhabitants of Bet.i-shémesh, nor the inhabitants of Beth-anath, but dwelt among the Canaanites the inhabitats of the lad: neuertheles the inhabitants of Beth-shémesh, and of Peth-anath became tributaries vnto thim.

wr, affitted

34 And the Amorites droue the children of Dan into the mountaine: so that thei fuffred them not to come downe to the valley.

20-swelde and 35 And the Amorites " dwelt fill in mount when the o hand of Iosephs familie pre-· Meaning, when he was

uailed, thei became tributaries: Aronger then

36 And the coast of the Amorites was from Maaleh-akrabbim, euen from P Sélah and vpwarde.

n Which was a cittle in Arabia.or.as fore read-from the morte.

ency.

CHAP. II.

s The Angel rebuketh the people, because thei had made peace with the Canaantes. 11 The Israelites fel to sdolatrie after Ioshuas death. 14 Thes are delivered into the enemies hands. 16 God delivereth them by Indges 22 Why God suffred sholaters to remaine among them.

fenger, or Pro-phet, as fome thinks, Phi-

I vp from Gilgal to Bochim, & faid, I made you to go up out of Egypt, & haue fworne vnto your fathers, and faid, I wil neuer breake my couenant with you.

Deut 7,2. Deut.18,3. 2 *Ye also shal make no couenant with the inhabitants of this land, * but shal breake downe their altars:but ye haue not obeyed my voyce. Why have ye done this?

3 Wherefore, I said also, I wil not cast the out before you, but thei shalbe * 4 thornes vnto your fides, and their gods shalbe your destruction.

4 And when the Angel of the Lord spake these wordes vnto all the children of Is-

5 Therefore thei called the name of that place, Bochim, and offred facrifices there vnto the Lord.

& After that 6 he had deutded to cuery man his porci-Leth 14.22.

c Mes ling, the

monders & mu-

Now when Ioshúa had b sent the people away, the children of Israél went eue- 20 rie ma into his inheritance to policile the

7 And the people had served the Lord all the dates of Ioshúa, and all the dates of the Elders that outlyued Ioshúa, which 21 Therefo e wil I no more cast out besohad fene all the great c workes of the Lord that he did for Israel

of Nahalól, but the Canaanites dwelta- 8 But Ioshúa the sonne of Nun the Cruat of the Lord dyed, when he was an hudreth and ten yeres olde:

> And thei buryed him in the coastes of his inheistance, in d'Timnath-héres in mount d' Héres by Ephiaim, on the Northside of mount ters backward Gáaih.

loth.24,30.

vnto their fathers, and an other generacion arose after them, which nether knewe the Lord, nor yet the workes, which he had done for Isiael.

11 Thé the children of Israél did wickedly in the fight of the Lord, and seiucd e Baalim,

e That Is . a.3 maner of 1997

12 And for soke the Lord God of their fa-ies. thers, which broght them out of the land of Egypt, & followed other gods, ene the gods of the people that were round about them, and bowed vnto them, & prouoked the Lord to angre.

Héics in Aisalón, and in Shaalbim, and 13 So thei forsoke the Lord, & serued Báal and f Ashtaróth. f Thele were

And the wrath of the Lord was hote a-tdoles, which gainst Israel, and he deliueied them into of an ewe of the hads of spoilers, that spoiled them, & the Sidonians. he * solde them into the hands of their e - Pfal 44.13. nemies roud about the, so that thei colde ssa sous. no longer stand before their enemies.

15 & Whetherfocuerthei went out, the had g Taall their of the Lord was fore against them, as the h The venge-Lord had faid, & as the Lord had sworne ance

vnto them: so he punished them fore. Nd an a Angel of the Lord came 16 Notwithstanding, the Lord raised vp. vp from Gilgal to Bochim, & said, Tudges, which "deliuered them out of the "". "Ebr faned.

hands of their oppiessers. broght you vnto the land which I had 17 But yet thei wolde not obey their Iudges : for thei went a wholing after other gods, and worshipped them, & turned gods, and wormhped them, or turned desning five quickely out of the way, wherein their interceret fathers walked, obeying the commande-gion. ments of the Lord: thei did not fo.

18 And when the Lord had raised them vp Iudges, the Lord was with the Iudge, and deliucred them out of the hand of their enemies all the daies of the Iudge (for the Lord" had compassion of their gronings, "El, repen-3 k because of them that oppiessed them & k Seing their

tormented them) raél, the people lift vp their voyce, and 19 Yet* whethe Ludge was dead, thei retur-Chap 3,12. ned, and "did woise then their fathers, in "Ebr annep". following other godsto scruethem and them jedas.

worship them . thei ceased not from their owne inuencions, nor from their rebellious way.

Wherefore the wrath of the Lord was kindled against Israél, & he said, Because this people hatne transgressed my couenant, which I commanded their fathers, & hathe not obeyed my voyce,

re them any of the 1 nacions, which Io- 1 As the that shúa left when he dyed,

ees, lebufites, Amornes &L.

E.1,

a That is,mel- I

Zofh.23,13.

confuere.

46 r, weeplag

but a tryal to roue o taien, Patt. 134.

m so y bothe 22 That through them I may m proue Ifoutwards encsures and faile.
Prophets are the Lord, to walk e therein as their fail. rael, whether they wil kepe the way of the Lord, to walke therein, as their fathers kept it, or nor.

> 33 So the Lord left those nacions, & droue them not out immediatly, nether deliue- 14 So the children of Israel serued Eglon red them into the hand of Ioshúa.

CHAP. III.

1 The Canaanites were left to trye I frail. 9 Othniël deliuereth Israel. 21 Ehud killeth King Eglon. 31 Sharogar killeth the Philistims.

Hele now are the nacions which the Lord left, that he might proue Israél by them (even as many of I frael as had not knowen all the a warres of Canáan,

e Which were and not by the power of man.

hand of God, 2 Onely to make the generacions of the children of Israel to knowe, and to teache them warre, which douteles their predef- 17 And he presented the gift vinto Eglon feffors knewe b not)

b For thei trufted in God &

he fought for 3 Fine princes of the Philistims, and all the Hiustes that dwelt in mount Lebanón, from mount Báal hermón vnto one come to Hamath.

4 And these remained to proue Israel by them, to wit, whether thei wolde obey the commandements of the Lord, which he commanded their fathers by the hand of

5 And the children of Israel dwelt among the Canaanites, the Hitrites, & the Amorites, and the Perizzites, and the Hiuites, and the Iebulites,

Geds commãdement, Deut. 7.3

Contrary to 6 And thei toke c their daughters to be their wines, and gaue their daughters to their fonnes, and ferued their gods.

> So v children of Israel did wickedly in the light of the Lord, & forgate the Lord their God, & ferued Baalim, and 4 Ashc-

d Trees or woods erecred tor idola-

Dr.Mefoposa-

8 Therefore the wrath of the Lord was kindled against Israél, and he solde them into the had of Chushan rishathaim King of Arám-naharáim, & the childre of Ifrael serued Chushan rishathaim eight ye-

9 And when the children of Israel cryed 25 vnto the Lord, the Lord ftirred vp a faiiour to the children of Israel, and he saued them, even Othniel the sonne of Kenáz, Calebs yonger brother.

rea up by the Spirie of the Lord.

FOr Syria.

e tie was fie 10 And the e Spirit of the Lord came vpo 26 So Ehudescaped (while their taryed) and him, and he judged Ifrael, and went out to warre: & the Lord deliucred Chushán rishathaim King of Aram into his hand, 27 and his hand preuailed against Chushán rishatháim.

& That is, 12. &. S. vader Orbniel. gSo v the ene-mics of Gods people haue no power ouer them, but by Gods appointement.

vader Iothua, it So the land had rest fourtie yeres, and Othniel the sonne of Kenáz dyed.

The the children of Israel againe co- 28 mitted wickednes in y fight of the Lord: & the Lord & strengthened Eglon King of Moab against Israel, because ther had

committed wickednes before the Lord.

n And he gathered voto him the children of Ammon, and Amalck, and went and smore Israel, and thei possessed the citie of palmetrees.

King of Moab eightene yeres.

15 But when the children of Ifrael cryed vnto the Lord, the Lord stirred them vp a saujour, Ehud the sonne of Gerá the sonne of Temini, a man lame of his right 101, Residuals. hand: and the children of Israel fent a torneft badeapresent by him vnto Eglon King of

16 And Ehud made him a dagger with two 10 r, caused a edges of a cubite length, and he did girde desger tive it vnder his raymet vpon his right thigh,

King of Moab (and Eglon was a very fat

Canaannes, and the Sidonians, and the 18 And whe he had now presented the prefent, he fent away the people that bare the

> 19 But he turned againe from the h quarris, h Or, as some that were by Gilgal, and faid, I have a fe-places of idecret errand vnto thee, ô King. Who faid, Kepe i filence : and all that ftode about i til all be him, went out from him.

Then Ehud came vnto him, (& he fate alone in a somer parler, which he had) & Ehud said, I have a message vnto thee fro God. Then he zrose out of his throne,

21 And Ehud put forthe his left hand, and toke the dagger from his right thigh, and thrust it into his belly,

22 So that the hafte went in after the blade: and the fat closed about the blade, so that he colde not drawe the dagger out of his belly, but the dirt came out.

Then Ehud gate him out into the por- 101,hands. che, and shut the dores of the parler vpon him, and locked them.

24 And when he was gone out, his fernants came: who seing that y dores of the parler were locked, thei faid," Surely he doeth "Elir hecem his casement in his somer chambre.

And thei tarved til thei were ashamed: and seing he opened not the dores of the parler, thei toke the keye, and opened the, and beholde, their lord was fallen dead on the earth.

was pailed the quarris, and escaped vnto

And when he came home, he blewe a concentred the trumpet in mount Ephraim, and the blowen, Romb. children of Israel went downe with him in. from the mountaine, and he went before

Then said he vnto them, Followe me: for the Lord hathe deliuered your enemies, euen Moáb into your hand . So they went downe after him, and toke the paf-

Shamgár. Deboráh.

Iudges. Deborahs victorie. 1935/1224

fages of Ioiden toward Moab, and suf-

Or, His g, And brg badice

29 And they slew of the Moabites the same 12 The they shewed Siferá, y Barák y some time about ten thousand me all fed man time about ren thousand me, all fed nien,

k Meaning,the Litacistes

I So that it is not the nober,

nor y meanes y God regar-acth, when a c

"Ebr tidded, sr 1

constanted to do

Est humbled 30 So Moáb was "fubdued that day, vnder the hand of Isiael: and the kland had rest foure store yetes.

31 And after him was Shamgar the sonne of Anath, which slewe of the Philittims fixe hundreth men with an oxe 1 goade,& he also deliucied Isiael.

CHAP. IIII.

wit get the vi- 1 Ifrail finne and are give into the hands of labin. 4 De- 15 borah sudgeth Ifrael and exhorteth Barak to deliver the people is disera fleeth, 17 And is killed by Iael

Nd the children of Israel" began a-A gaine to do wickedly in the fight of the Lord when Ehud was dead.

2 And the Lord solde them into the hand of a Iabin King of Canaan, that reigned a There was another labin, in Hazor, whose chief captaine was called whometoshú2 killed & buint Sisei a, which dwelt in b Harosheith of the 17 Howbeit, Sisei a fled away on his fete to hes cutte Hazór.Iolh 11.13. b I hat is, in a wood, or krug 3

Then the children of Israel cryed vnto the Loid: (for he had nine hundreth charets of yron, and twentie yeres he had vexed the children of Israel very fore)

And at that time Deboráh a Prophetelle the wife of Lapidoth sudged Is-

raél.
raél.
raél.
And this Deboráh dwelt vnder a palme
st declarung y
wiref God.
tre, betwene Ramáh and Beth-el in moút tre, betwene Ramah and Beth-el in mout 19 And he said vnto her, Giuc me, I pray Ephraim,& the children of Israel came vp to her for judgement.

> 6 Then she sent and called Barák the sonne of Abinoam out of Kédesh of Naphrali, and faid viito him, Hathe not y Lord God of Ifraél d commanded, saying, Go, and drawe toward mount Tabor, & take with thee ten thousand men of the childremof Naphtali and of the children of

Pfal, 33,10. 7

And I wil drawe vnto thee to the *"riuer Kishón Siserá, the captaine of Iabins armie with his chaiets, and his multitude,& wil deliuer him into thine hand.

And Barák said vnto her, . If thou wilt go with me, I wil go : but if thou wilt not go with me, I wil not go .

Then she answered, I wil surely go with thee, but this sourney that thou takest, shal not be forthine honour: foi y Lord shal sel Sisera into y had of a woma. And Deborah arose and went w Barik to Kedesh.

And Barák called Zebulun and Naph tali to Kédesli, & he went vp on his fete with ten thousand men, and Deboráh wet vp with him.

n Now Heber the Kenite, which was of the children of * Hobab the father in law of Moses, was departed from the" Keni-

tes, and pitched his tent funtil the plaine f Meaning, y

and all were wall lours, and there escaped 13 And Sisei a called for all is charets, enen nine hundreth charets of yron, & all the people that were with him it o Harosheth of the Gentiles, into the inter Kilhon.

Then Debotah said unto Baiák, & Vp: courageth hã for this is y day that the Lord hathe deli- prife by affinuered Sisera into thine hand. Is not the ring him of Gods fauour Loid gone out before thece fo Barak went & aide. downe from mount Tabor, and ten thoufand men after him.

And the Lord destroyed Sisterá and all his chaiets, & all his hoste with the edge of the sworde, before Barák, so that Sisei á lighted downe of his charet, and sled away on his fete.

16 But * Barak purfued after the charets, Pfal 83,18 & after the holle vnto Harosheth of the Gétiles: & all & holt of Silera fel vpon & edge of § sworde:there was not a ma left.

the tenr of Iael the wife of h Hebei the h Whole anel Kenite: (for peace was between I labin the gers, but wor-king of Hazor, and between the house God, & there

bed season **z**

18 And Iacl wet out to mete Siferá, & faid ned à Ifrael. vnto him, Tuine in, my Lord, tuine into me:feare not. And when he had turned in vnto her into her tent, she couered him with a "mantel.

10: ,úl cages. thee, a litle water to drike: for I am thirfly. And the opened * a bottle of milke & ga- Chap sias

ue him drinke, and couered him. 20 Againe he said vnto her, Stande in the dote of the tent, and when anie man doeth come and enquire of thee, faying, Is

ante man here thou shalt fay, Nay. 21 Then Iael Hebers wife toke au nayle of & That is, the the tent, and toke an hammer in her hand, whereby is and went foftly vnto him, and smote the was taffened naile into his temples, and failened it into the grounde, (for he was fast a slepe, and wearse) and so he dyed.

22 And beholde, as Baták pursued after 9isei á, Iacl came out to metc him, and said vnto him, Come, and I wil shewe thee the mā, whome thou fikest: and whe he came into hei unt. beholde, Sist rá lay I dead, and I so he sawe \$ the naile in his temples.

23 So Godbroght downe Iabin the King Deporah proof Canaan that day before the children of

24 And the hand of the children of Isiael "prospered, and prevailed against Iabin' Est year and the King of Canaan, vntil they had destroyed Labin King of Canaan.

CHAP. V.

1 The seng and thankes grung of Deborah and Barak after the victorie

«By Spirit

place.

d And reuelled vnto meby Spirit of pro jibecie.

War alley

e Fearing his 8 oune weakenemics power, he de fireth y 9 Prophetelle to 9 go with him to affure him of Gods wil from time totime

40r, he led af-At 10000 200 A.

Or pefteritie Dom 10, 29 "Ebr fel Kasa

L.ii.

The song of Deboráh. Iudges.

Hen sang Deboráh, and Barák the fonne of Abinó am the same day, saying,

2 Praise ye the Lord for the auenging of Israel, of for the a people that offred the selues willingly.

3 Heare, ye Kings, hearken ye princes: I,ewen I willing vnto y Lord: I willing praise vnto the Lord God of Israél.

4 Lord, * when thou wentest out of Seir, Den. 4,11. when thou departed it out of the field of Deu 2,1. *Edóm, the earth trembled, & the heaues rained, the cloudes also dropped water. Pfal ors.

a To wit, the

ewo tribes of Zebulun and

e Miraculously

d They had

fift their enc-

g For now you

may drawe water without

feare of your

Sauldeftroved

pe them

m She repro-

brethren in

their ne cefsi-

e Ether by

enemies

uer them

mies.

Naphrali.

5 *The mountaines melted before & Lord, *as did that Sinai before the Lord God of E sod . 1 9,18.

Chap 3,31. 6 In the dayes of *Shamgar the sonne of Chap 4.18. For feare of Anath, in § dayes of * Iael the hye wayes were by vnoccupied, and the trauelers walked through bywayes.

7 The townes were not inhabited: they decayed, I say, in Israel, vntil I Deboráh ca-God to pine 8 They chose newe gods: then was warre in them & delime vp, which rose vp a c mother in Israel. the gates. Was there a d shilde or speare fene among fourtie thousand of Israel?

moheart or e60 cher eac.

9 Mine heart is set on the gouerners of Israél, on them that are willing among § people:praise ye the Loid.

e Yegouer-10 Speake ye that ride on e white affes, ye v dwelf by Middin, and that walke by the 27 He bowed him downe at her fete, he fel f As in dager of your enemics

II For the noyse of the archers appaised 2mog the s drawers of water: there shalthei rehearse grighteousnes of the Lord, bis 28 righteousnes of his townes in Isiael: then did the people of the Lord go downe to the gates.

12 Vp Deboráh, vp, arise, & sing a song: ah To wit, the y kept thy peo rise Barák, & lead h tny captiuitie captiue, ple in captium thou some of Abinoam.

33 For they that remaine, haue dominio ouer the mightie of the people: the Lord hathe giuen me dominion ouer the itrong.

i toshua firtt 14 Of Ephraim their 100te arose against Amalék & after thee, Ben-iamin shat fight against thy people, omalek: of Machir came rulers, and of Zebulun they that handle the penne of the kwitter.

k Eucu y lear-And the Princes of Islachai were wich ned did helps 15 to fight. I Euc y whole Deboráh, & I Islachár, and also Baiák: he was set on his fete in the valley: for the dim They meruisions of Reuben were great m thoghtes utiled, y they of heart.

Torden to hel- 16 Why abodeft thou among the shepefol des, to heare the bleatings of the flockes? for the divisions of Reuben were great 1 ueth all them thoghtes of heart.

that came not ro helpe their 17 n Gilcad abode beyonde Iorden: & why doeth Dan remaine in shippes? Asher sate on the seashore, and taried in his ode- 2 And the hand of Midian prevailed a- 5 Midiantes caved places.

a For searce of the Midian prevailed a- 5 Midiantes the search of the Midian in the season of the season caved places.

sea, or by mi- 18 But the people of Zebulun and Naphta-

lí haue icoparde their liuesivnto the death in the hye places of the field.

The Kings came & fought: the fought the Kings of Canaan in Taanach by the waters of Megiddó: they received no gaine of p money.

They fought from heaven, even the star- nothing, but ies in their courses fought against Si-

21 The river Kishon a swept them away, a As a besothat ancient riuer the riuer Kifhon.ômy yof y houfe, foule, thou hast marched valiantly.

22 Then were the horsehouses broken with the oft beating together of their mighty

23 Curse yer Meroz: (said the Angel of the, tewas a ei-Lord) curse the inhabitants thereof, be-tie nere Tacause they came not to helpe the Lord, to thei fought helpe the Lord against the mightie.

24 Iael the wife of Heber the Kenite shal be bleffed aboue other women : bleffed shal she he aboue women dwelling in tents.

25 He asked water, & she gaue him milke : she broght forthe butter in a loidly f some read, churned milke

26 She put her hand to the naile, and her right hand to the workemans hammer: with the hammer smote she Siserá: she finote of his head, after she had wounded, & pearsed his temples.

downe, & lay flii:at her fete he bowed him downe, an ifel: and when he had sonke downe, he lay there"dead.

"Ebr de Areyed.

The mother of Siseia loked out at a windowe, and cryed through the lattesse, Why is his charet to long a coming? why tary the wheles of his charets?

29 Her wise ladves answered her, Yea. She t That is, the answered her selfe with her owne wor- selfe.

30 Haue they not gotten, & they deuide the spoyle? euerieman hathe a maide or two. Siserá hathe a praye of diuers couloured garments, a pray of fondity coulours made of nedle worke: of divers coulours of nedle wo ke on bothe fides, u for the u Because he chief of the spoyle.

31 So let all thine enemies perish, & Lord: but they that loue him, shal be as the x fun-x Shal growe & ne when he i ifeth in his might, and the lad nore in Gods had rest fortie yeres.

CHAP. VI.

I Israel is appressed of the Midiantes for their wickednes. 14 Gideon is sent to be their deliverer. 37 He as keth a figne.

A mitted wickeanes in the fight of the Lord, and the Lord gave the into the handes of Midián seurn ye es.

gamil Isaél, a & because of the Midiani-dennes of the tes the children of Isiael made them de mountaines

Or, of heden

This is the

repentance y

2 King .17,

38 1et 10.2.

bes flight

him.

dennes in the mountaines, and caues, and . me s a figne, that thou talkest with me. ftrong holdes.

When Israel had sowen, then came vp the Midianites, the Amalekites, and they of the East, and came vpon them,

And camped by them, and destroyed the 19 frute of the earth, even til thou come vnto b Euen almost v whole conbAzzáh,& left no foode for Israél, nether shepe, nor oxe, nor asse.

> For they wet vp, and their cattel, and came with their tentes as greshoppers in 20 multitude: fo that they and their camels were without nomber; and they came into the land to destroye it.

6 So was Israél excedingly impouerished 21 by the Midianites: therefore the children of Isiael cryed vnto the Lord.

punishemets, And when the children of Israel cryed vnto the Lord because of the Midianites, they may feke for helpe of g The Lord fent vnto the children of Ifraél a Prophet, who said vnto them, Thus fayeth the Lord God of Israel, I haue 22 broght you vp fro Egypt & haue broght you out of the house of bondage,

9 And I have delivered you out of the had of the Egyptians, and out of the hand of all that oppressed you, and have cast them 23 out before you, and given you their land.

to And I said vnto you, I am the Lord your God: * fra e not the gods of the Amorites in whose land you dwel: but you have not obeyea my voyce.

ii And the Angel of the Lord came, and sate under the oke which was in Ophrah, that perteined vnto Ioash the sather of the Ez ites, and his sonne Gidcon threashed wheat by the winepresse, to hide it from the Midianites.

12 Then the Angel of the Lord appeared vnto him, and faid vnto him, The Loid is with thee, thou valiant man.

To whome Gidcon answered, Ah my 2 This came 13 Lord, if the Loro be with vs, why then 27 is all this come vpon vs and where be all his miracles which our fathers tolde vs of, and faid, Did not the Lord bring vs out of Egypt but now the Loid hathe forsaken vs, and deliuered vs in- 28 And when the men of the citie arose to the hand of the Midianites.

> And the Lordloked vpon him, and faid. Go in this thy f might, & thou shalt fau. If aelout of the hands of the Midianites:haue not I sent thee?

> And he answered him, Ah my Loid, whereby shal I saue Is ael beholde, my father is poore in Manasséh, and I am the least in my fathers house.

> 16 Then the Lord said vnto him, I wil therefore be with thee, and thou shalt smite the Midianites, as one man.

17 And he answered him, I pray thee, if I haue foude fauour in thy fight, then shewe at And Ioash said vnto all that stode by

me s a signe, that thou talkest with me.

Boo that we see how the sign enemie with the sign enemies a sign enemie with the sign enemies a sign enem

comevnto thee, and bring mine offring,& Gods vocatio, which can not lay it before thee. And he said, I wil tary be persuaded without signes vntil thou come againe.

Then Gideon went in, & made ready a kid, & vnleauened bread of an h Epháh h of Epháh of floure, and put the flesh in a basket, and read is, se. put the broth in a pot, and broght it out

vnto him vnder the oke, and presented it. And the Angel of God faid vnto him, Take the flesh and the vnleauened bread, and lay them upon this stone, and powre out the broth: and he did fo.

The the Angel of the Lord put forthe the end of the staffe that he held in his hand, and touched the flesh & the vnleauened bread: and there arose vp fire out i by \$ power of the stone, and consumed the sless & the of God onely.

Lord departed out of his fight. And when Gideon perceiued that it

was an Angel of the Lord, Gideon then faid, Alas, my Lord God: * for because I Emod 33.20. haue sene an Angel of the Lord face to chap 13,22. face, I shaldye.

And the Lord said vnto him, Peace be vnto thee: feare not, thou shalt not dye.

Then Gideon made an aitar there vnto the Lord, and called it. I chouán shalóm: prace. vnto this day it is in Ophiah, of the father of the Ezrites.

25 And the fame night the Lord faid vnto him, Take the fathers yong bullocke,& another bullocke k of seuen yeres olde, the Chalde and dell roy the altar of Baal that thy fa text writerly, ther hathe, and cut downe the groue that res.

26 And buylde an altar vnto the Lord thy God vpo the top of this rocke, in a plaine place: and take the seconde bullocke, and offer aburnt offring with the wood of the groue, which thou shalt cut downe.

Then Gideon toke ten men of his fer- growed about uants, and did as the Lord bade him: but because he feared to do it by day for his fathers housholde and the men of the citie,he did it by night.

early in the morning, beholde, the altar of Bás' was broken, and the groue cut downe that was by it, and the m seconde bullocke m Meaning Fat bul, which offied upon the altai that was made.

Therefore they said one to another, Baal. Who hathe done this thing? & when they inquired and asked, they said, Gide on the sonne of Ioash hathe done this thing.

Then the men of the citie faid vnto Ioash, Bring out thy sonne, that he may dye: for he hathe dest oyed the altar of Baal, & athe also cut down: the groue that was

by it.

E.iii.

vnleauened bread: so the Angel of the fice of Helias,

I Which

is in y mofte perfect: for no man mehre life can have a perfect faith, but the chil-dren of God haue a true faith, whereby 14 they be tuftified That is,

not of diffruft,

but of weake-nes of faith, &

Christ appearing in visible f Which I ha- 15 ue guen thee.

Orfamilie.

Gideons fleece.

The Midianites dreame. Iudges.

n Thus we oght to milt-fi t'it n, that though all the ye faue him? " he that wil con-end for hi, let him dyc or the morning. If he be God, let him pleade for him selfe against him that hathe cast downe his altar.

multitude be 12 And in that day was Gideon called Ieruboáal, y is, Let Baal plead for him felfe because he hathe broken downe his altar.

kites and they of the East, were gathered together, and went & pitched in the valley of Izreci.

"E'r clid Gideor Nom 10,3. chap 3,27. whereof he

proceded not of middline,

but y he might

WAS.

34 But the Spirit of the Lord" came vpon Gideón,*& he blewe a trumpet, & o Abiézer was toyned with him.

o The familie 35 And he first messengers through out all Manasseh, which aifo was soyned with hi, and he sent messengers vnto Asher, and to Zebulún and to Naphtali, and they came vp to mete them.

Then Gideon said vnto God, PIf thou P This request 36 wilt saue Isiael by mine had, as thou hast

be confirmed 37 Beholde, I wil put a fleece of wolle in § thieshing place: if the dewe come on the Heece onely, and it be dive vpon all the earth, then shal I be sure, that v wilt saue Isiael by mine hand, as thou hast faid.

38 And so it was: for he rose vp carly on y motowe, & thrust the sleece together, and 9 wringed the dewe out of the fleece, and

filled a bowle of water. 39 Againe Gideon said vnto God, Be not 10 angry with me, that * I may speake once more : let me proue once againe, I piay thee, with the fleece: let it now be dive o- 11 nely vpon the fleece, and let dewe be vpo all the grounde.

40 And God did so that same night : for it was a drye vpon the fleece onely and there was dewe on all the grounde.

CHAP. VII.

a The Lard commandeth Gideón to Send a maj a great parte of his companie 22 The Midianites are difcomfixed by a wonderous fort.25 Oreb and Zeib are flaine.

Hen *Ierubbaal (who is Gideon) is I rose vp early and all the people that were with him, and pitched beside"the well of Harod, so that the hoste of the Mi dianites was on the Northfide of them in the valley by the hil of "Moiéh.

2 And § Lord faid vnto Gideón, The peo ple that are with thee, are to manic for me 14 And his fellowe answered, and faid, This shilde make to give the Midianites into their handes, lest Israel make their a vante against me, and say, Mine hand nathe saued me.

Now therefore proclayme in the audience of the people, & fay, * Whoso is time- 15 rous or feareful, let him returne, and departe early from mout Gilead And there returned of the people which were at mount Gileád, two and twentie thousand. so ten thousand remained.

him, Wil ye pleade Baals cause or wil 4 And the Lord said vnto Gideon, The people are yet to mante bring the downe for thee there: and I wil b trye them b I wil growther, proof, thee, This man shall convert them. thee, This man shal go with thee, the same that shal go with thee, and of whomes fhalgo with thee, and of whomefoeuer I fay vnto thee, This man shal not go with thee, the same shal not go.

Then all the Midianites & the Amale- 5 So he broght downe the people vnto the water. And y Lord faid vnto Gideon, As manie as lappe the water with their tongues as a dog lappeth, them put by them felues,& euerie one that shal bowe downe his knees to 'drinke, put ap irte.

6 And the nomber of them that lapped by parte, is some putting then hands to then mouthes were terprite. thre hundreth men:but all the temnant of the people kneled downe vpo then knees to diinke water.

Then the Lord faid vnto Gidcon, By thefe thre hundreth men that lapped, wil I saue you, and deliuer the Midianites into thine hand, and let all the other d people & The is, the go euerie man vnto his place.

The state of the s of Ifrael, euerie man vnto his tent, " & re- 'or, neuraged. teined the thre hundreth men: and the hoste of Midian was beneth him in a valley.

And the same night the Lord said vnto him, Arise, e get thee downe vnto the hoe Tkut § Lord
stee for I have dehuered it into thine had by direct mea
But if thou feare to go downe, then go then him that

thou, & Phurah thy feruant downe to the he funt not me fo great an ca-

And thou shalt hearken, what they say, and fo shal thine hands be strong to go downe vnto y hoste. The went he downe and Phináh his seruat vnto the outside of the fouldiars that were in the hoste.

And the Midianites, and the Amalekites and all * they of the East, lay in the val- Chap 6.31. ley like grashoppers in multitude, & their camels were without nomber, as the fand which is by the seaside for multitude.

And when Gideon was come, beholde, a man tolde a dreamevnto his neighbour, and faid, Behoide, I dieamed a dieame, & loga f cake of barley bread tombled from f Some read, a aboue into the hofte of Midian, and came trembling noise of bailey vnto a tent, and fmote it that it fel, and o-bread incaning uerturned it, that thetent feldowne.

1s nothing els saue the sworde of Gideon mie to treble. the some of Loash a man of Israel. for into his had hathe God deliuered Midián and allithe hoite.

When Gidcon heard the dreame tolde, and the interpretacion of the same, he sworshipped, and returned vnto the ho-gorgmes & ite of Iracl, & faid, Vp: for the Lord hathe thike , at it in the Challe del uered into your had y hotte of Midia. test 16 And he deuided the thre hundreth men

thousand, and

tnit one or no

Whereby he was affared y sie of God.

Gen. 18.33.

Chap.2,330

Br Ebr. En-bared.

*Elr Hamme wh.

a God wil not that anie crea ture deprine him of his glo ? Deu. 20, J. 11 mac. 3,58.

into

Succoth & Penuél 229/1224

Machie beards h Thele weake mean:s \$7 God vied, to Symfie that & came of Jum

i That is the

Gideons his

k Shal defroy

the enemes.

Ifa. 9,4.

I fhe I ord

canfed the Midiantes to kil

one another.

sa Menning, F

sot efcape.

ifa.10,26.

Thefe places had their na-

mes of the a-&cs that were

done there.

Lerusar

into thie bandes, and gaue eueric man a trumpet in his had with emptie pitchers, and lampes b within the pitchers.

And he faid vnto them, Loke on me, and do likewife, whé I come to the fide of the 4 ¶And Gideón came to Iordén to passe hoste:euen as I do, so do you.

18 When I blowe with a trumper and all that are with me, blowe ye with trumpets , And he said vnto the men of Succoth, also on eueric side of the holte, and say, For the Lord, and for Gideón.

the Lords and 19 So Gideon and the hundreth men that were with him, came vnto the outfide of the holte in the beginning of the middle 6 watche, and they raised up the watcheme, and they blewe with their trumpets, and brake the pitchers that were in their hads.

so And the thre companies blewe with trumpets and brake the pitchers, and held the lampes in their left hands, and the trupets in their right hands to blowe withall: and they cryed, The * sworde of the Lord and of Gideón.

21 And they stode, euerie man in his place 10unde about the hoste: and all the hoste

10, bes he shele ranne, and cryed, and fled.

pets, & * the Lord set euerie mans sworde vpon his 1 neighbour, and vpon all the hoste: so the hoste sied to Beth-hashittah 10 Now Zebah and Zalmunna were 8 in 3 A sine Essential to Now Zebah and Zalmunna were 8 in 3 A sine Essential to Section 1. in Zeierah, and to the boider of Abel meholáh vato Tabbáth.

23 Then the men of Israel being gathered together out of Naphtali, &out of Ashei, and out of all Manasséh pursued after the

24. And Gideon fent messengers vnto all mount Ephráim, faying, Come downe against the Midianites, and take before the pallages or the foordes that they shulde den. Then all the men of Ephraim gathered together and toke the waters vnto Beth-barán, and Ioi dén.

Pfal. 33,12, 25 And they toke two *princes of the Mi- 13 dianites, Otéb and Zeeb, and flewe Oreb vpon the 10cke Oreb, and slewe Zeeb at 14 n the winepresse of Zeeb, and pursued the Midianites, and broght the heades of O-16b & Zeéb to Gideon beyonde Iordén. CHAP. VIII.

1 Ephráim murmureth against Gideón. 2 Who appeafeth them. 4 He paffeth the Lorden 16 He reuengeth him selfe on them of Succeth and Penuel 27 He maketh an Ephod which was the cause of idelatrie. 30 Of Gideons fannes and of his death

Hen the men ot Ephráim fard vnto him, 4 Why hast thou served vs thus 16 that thou calledit vs not, when thou wentest to fight with the Midianites? and they chode with him sharpely.

of the whole done in comparison of b your is not the done in comparison of b your is not cihe 18 Then said he vnto Zebah & Zalmungleaning of grapes of Ephraim better, the the vintage of Abiézer?

princes of Midián, Oréb and Zeéb: and what was I able to do in comparison of you? and when he had thus spoken, then their spirits abated toward him.

ouer, he, and the thie hundreth men that were with him, weary, yet pursuing them.

Giue, I pray you, d moisels of bread vn-d or, some to the people "that followe me (forthey be "Es that me weary) that I may followe after Zébah, & " my fue. Zalmunna Kings of Midián.

And the princes of Succoth said, Are the chands of Zébah and Zalmunna now in haft ouercome thine hads, that we shulde give bread vn an haudsin, thanket thou to thine armie?

to haue ouer-

Gideon then said, Therefore when the come ; whole. Lord hathe deliuered Zébah & Zalmun-ná into mine hand, I wil" teare your flesh press. with thornes of the wildernes and with

\$ ¶And he went vp thence to Penuél, and spake vnto them likewise, and the men of Penuel answered him, as the men of Succoth answered.

22 And the thie hudreth blewe with trum- 9 And he faid also vnto the men of Pemiel, When I come againe f in peace, I fliantes gote wil breake downe this towre.

Karkoi, and their hoftes with them, about lorden fiftene thousand, all that were left of all § hostes of them of the East: for there was flayne an hundreth and twentie thousand men, that diewe swoides.

¶And Gideon went through them that dwelt in h tabeinacles on the Eastlide of h He went by Nobah & Iogbeháh, and smote the hoste: nes where the for the hoste was careles.

Arabiās duela

the m waters vnto Beth-baiáh, and Ioi- 12. And when Zebah and Zalmunná fled,he followed after them,&toke the two Kings of Midián, Zebah and Zalmunná, and difcomfited all the hofte.

So Gideon y some of Ioash returned , some read, from battel, the funne being yethic,

And toke a servant of the men of Succoth, and inquired of him: and he "wrote to him the princes of Succoth & the Elders thereof, euen seuentie and seuenmen.

15 And he came vnto the men of Succoth, and said, Beholde Zébah and Zalmunná, by whome ye upbraided me, faving, Aie v hands of Zébah & Zalmunna already in thine hads, that we shulde give bread vnto thy weary men?

Then he toke the Elders of the citie, & thornes of the wildernes & breers, &"did "Est brate in teare the men of Succoth with them.

ry Also he brake downerhetowre of *Pe- " nuel, and flewe the men of the citie.

na, What maner of me were they, whome ye flew at Taborand they answered, "As "Or, they were ye flew at Taborand they answered," As thou art, so were they: enerie one was like

piciti , as em chreskerb cor-1 Kinguz,25à

a They began to caul, becauiche had the b Which have

Same two prin Zecb

tamous, then terprife of one

min of one fa- 3 God hathe deliuered into your hands the

E.iiii.

me they nad

fite.

the children of a King.

h We came all our of onebelly:therefore I wil be reuen-

1 Meanig, that

they wolde be

ir pame at onge,or els to haue a valiant

man to put the

m That is, thy

a His intent

was to fliewe

not according as God had co

maded, turned

40r,frese bal-

Arudion.

101, collers

posteritie

19 And he said, They were my brethren, euen my. k mothers children: as the Lo. d liueth, if ye had faued their liues, I wolde 35 Nether I shewed they mercie on the They were not flay you.

20 Then he said vnto Iether his first borne fonne, Vp, and flay them: but the boy drewe not his sworde : for he feared, be-

cause he was yet young.

Then Zébah and Zalmunná said, Rise thou, and fall vpon vs: for 1 as the man 1s, so is his strength. And Gideon arose and flewe Zébah and Zalmunna,& toke away the ornaments, that were on their camels a

22 Then the men of Isiael said vnto Gideón, Reigne thou ouei vs, bothe thou, & thy sonne, & thy m sonnes sonne: for thou hast deliuered vs out of y had of Midian.

23 And Gideon said vnto them, I wil not reigne ouer you, nether shal my childe reigne ouer you, the the Lord shal " reigne

ouer you.

him selfe that ouer you.

keful for this 24 Againe Gideon said vnto them, I wolde victorie by re-foring of reli-gio, which, be-cause it was defire a request of you, that you wolde give me euerie man the earings of his praye 3 Then his mothers brethren spake of him (for they had golden earings because they were Ismaclites)

to their de- 25 And they answered, We wil give them. And they spred a garmet, & did cast therein euerie man the eatings of his praye.

> 26 And the weight of the golden earings that he required, was a thousand and seuen hundreth shekels of golde, beside collers, on the Kings of Midian, and belide the cheines, that were about their camels neckes.

o That is, su- 27 And Gideón made an · Ephód thereof, the things as and put it in Ophráh his citie: & all Israpertenned to y the destruction of Gideon and his house.

28 Thus was Midián broght lowe before § childre of Israel, so that they lift vp their heads nomore: and the countrey was in quietnes forty yeies in the dayes of Gi- 7 deón.

29 Thé Ierubbáalthe sonne of Ioash wet, and dwelt in his owne house.

me out of bis

"Bir which ea- 30 And Gideon had seuentie sonnes "begotté of his body: for he had manie wiues.

> bare him a sonne also, whose name he called Abımélech.

32 So Gideón the sonne of Ioásh dyed in 2 9 good age, and was buryed in the sepulchre of Ioash his father in Ophrah, of the P father of the Ezrites.

of the Ezrites. 33 But when Gideon was dead, the children 10 of Israel turned away and wet a whoring their god.

not the Lord their God, which had deliuered them out of the hands of all their enemies on euerie fide.

house of Ierubbaal, or Gideon according God, and vn to all the goodnes which he had shewed him, by whovnto Israél.

CHAP.

Abimelesh v surpeth the kingdome, and putteth bis brethren to death 7 Ictham proposeth a parable. 23 Hatred betwene Abimélech & the Shechemites. Gaal conspireth against him, and is overcome. 13 Absmélech is wounded to death by a woman

Hen Abimélech the sonne of Ierubbáal went to Shechém vnto his a mo- a To practife thers brethren, and comuned with them, folkes for the and with all the familie, and house of his attening of a

mothers father, faying,

2 Say, I pray you, in the audience of all the men of Shechem, whether is better for you, that all y sonnes of Ierubbáal, which are seuentie persones, reigne ouer you, ether that one reigne ouer you? Remember also, that I am your bone, and your bof your kans

red by my mes

in the audiece of all the men of Shechem, all these wordes: and their heartes were moued to followe Abimélech . for faid they, He is our brother.

4 And they gaue him seuentie pieces of siluer out of the house of Baal-berith, wherewith Abimélechhired vaine and light oride felowe

fellowes which followed him.

and sewels, and purple raiment that was 3. And he went vnto his fathers house at Ophráh, and c slewe his biethren, the son- c Thus tyries nes of Ierubbaal, about seventy persones to enablishe upon one stone; yet Iotham the yongest power ipane upon one stone; yet Iotham the yongest power ipane. sonne of Lerubbaal was left : for he hid cent blood, to him felfe.

él wet a whoring there after it, which was 6 And all the men of Shechem gathered together with all the house of Millo, and d Which was came and made Abimélech King in the as the towas plaine, where the stone was erected in She- hal, which he calleth the towre of She-

And when they tolde it to Iotham, he chem vers 496 went and stode in the top of mount Gerizím, and lift vp his voyce, and cryed, and faid vnto them, Hearken vnto me, you men of Shechém, that God may hearken vnto you.

And his concubine that was in Shechem, g . The trees wet forthe to anointe a King . By this p ouer them, and said vnto the oliue tre, clareth, that Reigne thou ouer vs.

But the oliue tre said vnto them, Shulde are most ewor-I leave my fatnes, wherewith by me they thy of honour, and that the honour God and man, and go to auance ambitious abme aboue the trees?

Then the trees faid to the fig tre, Come their owne dethou, and be King ouer vs.

after Baalim, and made 9 Baal-berith 11 But the fig tre answered them, Shulde I forfake my fwetenes, and my good frute, and go to auance me about the trees?

King 10. 7.

those that are not ambatious. nie their hoftruction and

which ciso the familie

de them selves 34 And the children of Israel remembred

That is Baal.

they had bou-

82 Then

12 Then faid the trees vnto the vine, Come thou & be King ouer vs.

But the vine faid vnto them, Shulde I 28 leaue my wine, whereby I cheare God and man, and go to auance me aboue the trees?

*Or, biftel, or brette.

thal deftroye the nobles of

shechém

The faid all the trees vnto the bramble, Come thou and reigne ouer vs.

15 And the bramble faid vnto the trees, If come, & put your trust vnder my shadow: and if not, the f fire shal come out of the Abımelech bramble, and confume the cedres of Lebanón.

> 16 Now therefore, if ye do truely and vncorruptly to make Abimélech King, & if ye haue dealt wel with Ierubbáal & with 31 Therefore he sent messengers vnto Ahis house, & haue done vnto him according to the deseruing of his hands,

life farre from

g That he is

DEbr.be caft Lie 17 (For my father fought for you, and"aduentured his life, & deliuered you out of the hands of Midián.

> 18 And ye are risen vp against my fathers house this day, and have slayne his chilstone, & haue made Abimélech the sonne of his maideferuant, King ouer the men of Shechém, because he is your brother)

> 19 If ye then have delt truely and purely day, then s reioyce ye with Abimélech,

and let him reloyce with you.

- your King, and you his fub-icaes. bimélech, and confume the men of Shechém and the house of Milló: also let a fire come for the fro the men of Shechem, Abimélech.
 - 21 And Iotham ranne away, and fled, & wet to Beer and dwelt there for feare of Abimélech his brother.
 - 22 So Abimélech reigned thre yere ouer 37 And Gáal spake againe, & said, Se, there

people confen-ted with the King in fhedig mnocet blood therefore God the the one & 24 the other.

- L Because the 23 But God h sent an euil spirit betwene Abimélech, and the men of Shechém: and Abimélech,
 - That the crueltic towarde the seuentie fonnes of Ierubbáal & their blood might come and be laide vpon Abimélech their brother, which had slayne them, and vpon 39 y men of Shechém, which had aided him to kil his brethren.
 - 25 So ymen of Shechém set men in waite for him in the tops of the mountaines: who robbed all that passed that way by them:and it was tolde Abimélech.

26 Then Gáal the fonne of Ebéd came with his brethien, and thei went to Sheconfidence in him.

Therefore thei i went out into the them, and made mery, and went into the house of their gods, and did eat & drinke, and curfed Abimélech.

The Gaal the sonne of Ebed said, Who is Abimélech 2 and who is Shechém, that we shulde serue him 3 Is he not the sonne of Ierubbáal? & Zebúl 1s his officer? Serue rather the men of Hamor the father of Shechém: for why shulde we serue him?

ye wil in dede anoint me King ouer you, 29 Now wolde God this people were vnder mine had: then wolde I put away Abimélech. And he faid to k Abimélech, In-k Braggingly crease thine armie, and come out.

30 And when Zebulthe ruler of the citie fent, or to his heard the wordes of Gaal the sonne of E-bul. bed, his wrath was kindled.

bimélech "priuely, saying, Beholde, Gáal "Ebrarafiely. the sonne of Ebed and his brethren be come to Shechém, and beholde, thei fortifie the citie against thee.

32 Now therefore arise by night, thou and y people that is with thee, & lie in wayte

in the field.

dren, about seuentie persones upon one 33 And rise early in the morning as soone as the sunne is vp, and assalt the citie: and when he and the people that is with him, shal come out agaist thee, do to him"what "Eb what this thou canft.

with Ierubbáal, and with his house this 34 So Abimélech rose vp.& all the people that were with him by night: and thei laie in waite agaist Shechém in foure bandes.

20 But if not, let a fite come out from A- 35 Then Gaal the sonne of Ebed went out and stode in the entring of the gate of the citie: and Abimélech rose vp, and the folke that were with him, fro living in waite.

& from the house of Milló, and consume 36 And when Gaal sawe the people, he said to Zebul, Beholde, there come people downe from the tops of the mountaines: and Zebul faid vnto him, The I shadowe I Thou are as

of the mountaines seme men vnto thee. madowe

come folke downe "by the middle of the "Els by the land, & an other band cometh by the way "and of the plaine of "Meonenim. Or.charmers.

the me of Shechem brake their promes to 38 Then faid Zebul vnto him, Where is now thy mouth, that faid, Who is Abimélech, that we shulde serue him? Is not this the people that thou hast despised Go out now, I pray thee, and fight with them.

And Gaal mwent out before the men of m As their Shechém, and fought with Abimélech.

- 40 But Abimélech pursued him, & he fled before him, and many were ouerthrowen and wounded, euen vnto the entring of the gate.
- 41 And Abimélech dwelt at Arumáh: and Zebul thrust out Gáal and his brethren that thei shulde not dwel in Shechem.
- chém: and the men of Shechém put their 42 ¶ And on the morowe, the people went out into the field: which was tolde Abimélech.
- field,& gathered in their grapes & troade 43 And he toke the n people, and deuided n which were them into thre bandes, and laid waite in of his compa-

i Before they were afrayed of Abimelechs 27 power,& durft not go out of the cutte.

F.i.

the fields, and loked, & beholde, the people were come out of the citie, & he rose vp against them, and smote them.

44 And Abimelech, and the bandes that were with him, rullhed forwarde, & Itode y two other bades ranne vpon all the people that were in the field and slewe them. 3 ¶And after him arose Iair a Gileadite,&

43 And whe Abimelech had fought against the citie all that day, he toke the citie, and 4 And he had thirtie sonnes that a rode on a signifying. Sowe the people that was therein, & destation of autoritie. That it shul-de be vnfrute-ful and neuer 46 troyed the citie and fowed o falt in it.

And when all the men of the towre of Shechem heard it, thei entred into an 5 And Iair dyed, & was buryed in Kamón. 314-P That is, of holde of the house of the god? Berith.

Baal-berith, as
Chap. 431.

And it was tolde Abimélech, that all the

men of the towre of Shechem were gathe-

red together.

ferue to any

Chap. 9.43.

q Meaning) all were det-

as the other.

r Thus God

taketh venge-

ance on tyrats

f For making

enen in this Lite.

48 And Abimélech gate him vp to mount Zalmón, he and all the people that were with him: and Abimélech toke axes with him and cut downe boughes of trees and toke them, and bare them on his shulder, 7 and faid vnto the folke that were with him, What ye have sene me do, make haste, and do like me.

49 The all the people also cut downe eucry 8 man his bough, and followed Abimélech, & put them to the holde, and fet the holde on fire w them: so all the men of the towre of Shechém a dyed also, about a thousand

men and women.

ther in ytowre Then went Abimélech to Tebéz, and - befieged Tebez, and toke it.

- 51 But there was a strong towrewithin the citie, and thether fled all the men and 10 women, and all the chief of the citie, and thut it to them, and went vp to the top of the towre.
- 52 And Abimélech came vnto the towre & 11 And the Lord of faid vnto the children of By Rirring fought against it, and went hard vito the dore of the towre to fet it on fire.

3. Sam. n.21. 53 But a certaine woman * cast a piece of a milstone vpon Abimelechs head, & brake 12 his braine pan.

> 54 The Abimélech called haftely his page that bare his harnes, and faid vnto him, not of me, A woman flewe him. And his page r thrust him through, and he dyed.

by inche mi-ierable death 55 Abimélech was dead, thei departed euery

man vnto his owne place.

56 Thus God rendred the wickednes of A- 15 And the children of Israel said vnto the bimélech, which he did vnto his father, in flaying his seuenty brethren.

57 Also all the wickednes of the me of Shechém did God bring vpon their heades. 16 So vponthé came the f curse of Iotham

a tyrant their **X**ıng, the sonne of Icrubbáal.

CHAP. X.

s Told dyeth. s lair also dyeth. 17 The Israelites are punished for their sinnes to Thes crye wato God, 16 And he hathe petre on them.

Fter Abimélech there arose to de-A fend Israel, Tolá, the sonne of Pu-áh, the sonne of Dodó, a man of Is- cor, hu valle. fachar which dwelt in Shamir in mount Ephráim.

in the entring of the gate of § citie: and 2 And he sudged Israel thre and twentie sorganized yere and dyed, & was buryed in Shamir.

judged Israéltwo and twentie yere.

which are called "Hauoth-Iair vnto this sor, the towner day, and are in the land of Gilead.

T*And the childre of Israel wroght wic- Chap 2,11.6

kednesagaine in the fight of the Lord, & 3,7.6 4.16 ferued Baalim and * Ashtaroth , and the 64.6 134. gods of "Aram, and the gods of Zidon, "or, syria, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistims, and forsoke the Lord and ferued not him.

Therefore the wrath of the Lord was kindled against Israel and "he folde them "or, delinered. into the hands of the Philistims, and into the hands of the children of Ammón:

Who from that yere vexed and oppressed the children of Israél eightene yeres, beuen all the children of Israel that were b As the Reu. beyonde Iorden, in the land of the Amo- tes, & half the rites, which is in Gilead.

9 Morcouer the children of Ammon went ouer Iorden to fight against Iudah, and against Beniamin, and against the house of Ephráim: so y Israél was sore tormented.

Then the children of Israel cryed vn- c Thei prayed to the Lord, saying, We have sinned a- contessed their gainst thee, eué because we haue forsaken finner. our owne God, and haue serued Baalim.

of Israel, did not I deliver you from the E- them vp some gyptias & fro the Amoutes, fro the chil- Chap. 6,8. dien of Ammon & from the Philistims?

The Zidonians also, and the Amalekia tes, and the Maobites did oppresse you, & ye cryed to me and I faued you out of their hands.

Drawe thy fworde & slay me, that me say 13 Yet ye * haue for saken me, and serued o- Deut. 32,13. ther gods: wherefore I wil deliuer you serem.2,13.

And when the men of Israel sawe that 14 Go, and crye vnto the gods which ye haue chosen . let them saue you in the time of your tribulacion.

> Lord, We have finned: do thou vnto vs whatfoeuer pleafe thee: onely we pray thee to deliuer vs e this day.

Then they put away y strange gods fro this pretent danger. among the & ferued y Lord. & his four f This is true le was grieued for the milerie of Israel.

Then the childre of Ammon gathered cuil, & to ferthe selues together, & pisched in Gilead: " God a and the children of Israel assembled them selues,

tribe of Ma-

repentance to

Chap.12,6.

felues, and pitched in Mizpéh.

-8 And the people and princes of Gilcad faid one to an other, Wholoeuer wil be- 15 gin the battel against the childre of Ammon, the same shalbe * head ouer all the inhabitants of Gilead.

CHAP.

2 Iphtah being chased away by his brethren, was after vowe. 32 He varnquisheth the Ammonites, 39 And Sacrificeth his daughter according to his vowe.

Ebr.a man ef mightie force.

2 That is of an

harlot, as ver. 1

b Where the gouernour of the countrey was called

d Or ambai-

Sadours, fent

for that pur-

mes are con-firamed to de-fire helpe of

f Oft tymes

those thigs, w

chofeth to do

great enter-prifes by.

Was Tob.

"Hen Gileád begate Iphtáh,& Iphtáh I the Gileadite was "a valiant man, but the fonne of an harlot.

2 And Gileads wife bare him sonnes, and 18 when y womas childre were come to age, they thrust out Iphtah, and said vnto him, Thou shalt not inherit in our fathers houle: for thou art y sonne of a a strage woma. Then Iphtáh fled from his brethren, and thered ydle fellowes to Iphtah, and ewent

And in processe of time the children of e Loyned with 4

him, as fome thinke, against his brechren. 5 And whethe children of Ammon fought with Israel, d the Elders of Gilead went to fet Iphtáhout of the land of Tob.

pofe. e Men oft ti- 6 be our captaine, that we may fight with the children of Ammon.

before they have refused. Iphtah then answered the Elders of Gileád,Didnot ye hateme, and f expelme you vnto me now in time of your tribulacion?

> Iphtáh, Therefore we turne againe to thee now, that thou maiest go with vs, & fight against the children of Ammon, & be our 24 head ouer all the inhabitants of Gileád.

And Iphtah faid vinto the Elders of Gilead, If ye bring me home againe to fight ucth out before vs, them wil we possesse beleagainst y children of Ammon, if the Lord 25 *And art thou now farrebettet then Ba-God, the thou give them before me, shal I be your head?

And y Elders of Gileád faid to Iphtáh, The Lord "be witnes betwene vs, if we do not according to thy wordes.

Then Iphtah went with the Elders of Gilead, and the people made him head and captaine ouer them: and Iphtáh rehearfed all his wordes before the Lord in Mizpéh.

Then Iphtah sent messengers vnto the King of the children of Ammon, saying, What hast thou to do with me, that thou art come against me; to fight in my land?

món answered vnto the messengers of Iphtáh, *Because Israél toke my lad, whe they came vp fro Egypt, from Arnon vn- 29 to Iabbók, and vnto Iordén: now therefore restore those linds" quietly.

14. Yet Iphtah sent messengers againe vnto the King of the children of Ammon,

And faid vnto him, Thus faith Iphtah, *Ifraeltoke not the land of Moab, nor the Dem .2,2. land of the children of Ammón.

16 But when Israel came vp from Egypt, and walked through the wildernes vnro the red Sea, then they came to Kadésh.

made captaine ouer Ifrael. 30 He maketh a rashe 17 *And Israel sent messengers vnto the Nom.20,232 King of Edóm, faying, Let me, I pray thee, go through thy lad: but the King of Edóm wold not consent : and also they fint vnto the King of Moab, but he wolde not:therefore Israel abode in Kadesh.

> Then ther went through the wildernes, and compassed the land of Edóm, and the land of Moáb, and came by the Eastfide of y lãd Moáb, and pitched on the other fide of Arnon, *and came not within \$ coast of Nombierita Moáb: for Arnón was y border of Moáb. 6 22.24.

dwelt in the land of b Tob:and there ga- 19 Alfo Israel fent messengers vnto Sihon, Deut 2,200. King of the Amorites, the King of Heshbón,& Israél faid vnto him, Let vs pas-

> se, we pray thee, by thy lad vnto our place. "Or, con circy, 20 But Sihon s cosented not to Israel, that s Hearnacd he shulde go through his coast: but Sihon through his gathered all his people together, and pyt-countrey. ched in Iaház, and fought with Israél.

And they said vinto Iphtah, Come and 21 And the Lord God of Israel gaue Sillon and all his folke into the hands of Israel, and they smote the: so Israel possessed all the land of the Amorites, the inhabitants of that countrey:

out of my fathers house - how then come 22 And they possessed all the coast of the Deut.2,36. Amorites, from Arnón vnto Iabbók, and from the wildernes euen vnto Lordén.

Then the Elders of Gilcad faid vnto 23 Now therefore the Lord God of Israel hathe cast out the Amorites before his people I fraci, & shuldest thou possesse 12.

Woldest not thou possesse that which Chemosh thy god gueth thee to possesse? So whomefoeuer the h Lord our God dri-hfor we oghic

lak the sonne of Zippor King of Moab: thine idoles. Nom. 22,2, did he not striue with Is ael and fight a- deut. 23.4. gainst them, 15/h 24,90.

When Israel dwelt in Heshbon and in her townes, and in Aroer & in her townes, and in all the cities that are by the coasts of Arnon, thre hundreth yercs? why did ye not then recouer 1 them in that space?

Meaning 27 Wherefore, I have not offeded thee: but their to wises. thou doest me wrog to war e against me. The Lord the Judge k be judge this day k To punishe between the children of Israel, and the the offender. children of Ammón.

And the King of the children of Am- 28 Howebest the King of the children of Ammon hearkened not vnto the wordes of Iphtah, which he had fent.him.

> Then the 1 Spirit of the Lord came 1. That is, the vpon I phtáh, & he passed oner to Gileád firingth and and to Manasséh, and came to Mizpéh in zuale.

"Ebr . be the hearer.

Nomb. 21,13.

"Abr. 14 peaces

deth Iphtáh

for his worthy entreprife in

rashe vowe & wicked perfor mance of the

Came, hisvicto-

we ic that the finnes of the

#Or, the plained

Gilead, and from Mizpeh in Gileadhe went vnto the children of Ammon. ..

Lord, and said, If thou shalt deliver the children of Ammon in to mine hands,

The that thing that commeth out of the delinering the 31 people, Ebr. 11, 32:10 by his dores of mine house to meteme, when I come home in peace from the children of Ammón, shal be the Lords, and I wil offer it for a burnt offring.

rie was desa-ced: and here 32 And so Iphtah went vnto the children of Ammonto fight against them, and the Lord delivered them into his hands.

godly do not vetterly extinguish their squish their squis come to Minnith, twentie cities, and so forthe to 'Abél of the vineyardes, with an exceding great flaughter. Thus the childre of Ammon were humbled before the children of Israél.

34 Now whe Iphtah came to Mizpeh vn- 6 to his house, beholde, his daughter came out to mete him with in timbrels and dances, which was his onely childe: he had

Being ouer- 35 And when he sawe her, he o rent his clothes, and faid, Alas my daughter, thou hast broght me low, & art of the that trouble me : for I have opened: my mouthe vnto the Lord, and can not go backe.

36 And the faid vnto him, My father, if thou halte opened thy mouthe vnto the Lord, 9 do with me as thou hast promised, seing that the Lord hathe avenged thee of thine enemies the children of Ammon.

37 Also she said vnto her father , Do thus 10 muche for me : suffre me two monethes, that I may go to the moutaines, and P. be- H waile my virginitie, I and my fellowes.

él, todye with 38 And he faid, Go: and he sent her away 12 two monethes: so she went with her compamons, and lamented her virginitie vpo the mountaines.

39. And after the end of two monethes, she turned againe vnto her father, who did with her according to his vowe which he had vowed, and she had knowen no man, and it was a custome in Israel.

40 The daughters of Israel went yere by yere to lament the daughter of Iphtah the Gileadite, foure dayes in a yere.

CHAP,

6 Iphtah killeth two & fortie thousand Ephraimites. 8 After Iphtah succedeth Ibzan, 11 Elon, 13 And

Nnd the men of Ephraim gathered A the feluestogether, and went a Northward and said vnto Iphtah, Wherefore wentest thou to fight against the children of Ammon, and dideft not tall b vs to go with thee we wil therefore burne thine house vpon thee with fire.

And Iphtah said vnto the, I and my people were at great ftrife with the children

of Ammon, and when I called you, ye delivered me not out of their hands.

m As the A 30 And Iphtah m vowed a vowe vnto the 3 So when I save y we deliuered me not, cI c That 18, I postle comme. Tord and faid If show that deliumned put my life in mine hads, & went vpon the hife, and when children of Ammón: so y Lord deliuered mashe peraythem into mine hands. Wherefore the are trust onely in ye come vpo me now to fight against me?

Then Iphtah gathered all the men of Gilead, and fought with Ephraim: & the men of Gilead smote Ephraim, because they said, Ye Giliadites are runagates of Ephraim d among the Ephraimites, and a ve ran fra among the Manaslites.

Also the Giliadites toke the passages of in respect of Iordén before the Ephraimites, and when thing. the Ephraimites that were escaped, said, Let me passe, then the men of Gilead said vnto him, Art thou an Ephraimite 3 If he faid, Nav.

The faid they vnto him, Say now & Shib- e Which fign! boleth: and he faid, Sibboleth: for he colofeth, the fall de not so pronounce: then they toke him, an eare of coronal factors. and lewe him at the passages of Iorden: "e. and there fel at that time of the Ephraimites two and forty thousand.

And Iphtáh judged Israél six yere: then dyed Iphtah the Giliadite, and was buryed in one of the cities of Gilead.

8 After him f Ibzán of Beth-léhem iud- f Some thinke ged Israel,

Who had thirtie sonnes and thirtie dau-band of Rucu, ghters, which he fent out, and toke in thirtie daughters from abroad for his fonnes. and he sudged Israel seuen yere.

Then Ibzán dyed, and was buryed at Beth-lehem.

And after him iudged Israel Elón, a Zebulonite, and he judged Israel ten yere.

Then Elon the Zebulonite dyed, & was buryed in Aiialon in the countrey of Zebulún.

13 ¶And after him Abdón ý sonne of Hillél the Pirathonite judged Israél.

14 And he had fortie sonnes & thirtie"ne- "Ebr. Sance news that rode on feventie affecoltes: and fomes. he judged Israél eight yeres.

Then dyed Abdon the sonne of Hillel y Pirathonite, and was buryed in Pirathón, in the land of Ephraim, in the mount of the Amalekites.

CHAP. XIII.

Israel for their wickednes is oppressed of the Philiftims. 3 The Angel appeareth to Manoahs wife. 16 The Angel commandeth him to sacrifice unto the Lord. 24 The birth of Samson.

By the children of Israel continued to commit wickednes in the light Chap 2,11.6 of the Lord, and the Lord delivered them 3.7.6 4.1.6 into the hands of the Philiftims fortie 6,1.6 10,6.

Then there was a man in Zoráh of the a signifying familie of the Danites, named Manóah, their delineration of the Danites, named Manóah, their delineration of the Danites, named Manóah, their delineration of the Danites, named Manóah, the mass named Manoah, was named to be a signifying of the significant of the sign 3 And by mas power.

According to the maner

de zeale , and not confidevowe was lauful or no.

p For it was counted as a fhame in Ifraand therefore

they resoyced to be maryed.

a After they had paffed for-

b Thus ambi-Gods worke in others, as they did also agaist Gideon, & Chap 8,1. Ibzán. Elón. Abdón.

Gilead.& now

3 And the Angel of the Lord appeared vnto the woman, and said vnto her, Beholde thou shalt conceiue, and beate a sonne.

Romb 6,2. 4 And nowe therefore beware * that thou eat anie vncleane thing.

1.Sam 1.11.

b Meaning,he fhulde be feperate from the worlds and dedicate to God.

c If Besh be ocable to abide the fight of an Angels how much lesse the pre- 7 sence of God?

d He sheweth 8 we farther.

him felfe ready to obey Gods wil, and therefore defreth to kno-

e te femeth \$ one day f He calleth him man, be-cause he so sethe eternal worde, which at his time ap

g Anie thing torbidden by the Lawe

me man.

h Shewing \$ he foght not his owne haper but Gods.

5 For lo, thou shalt conceiue and beare a

fonne, & no rafor shal * come on his head: for the childe shalbe a b Nazarite vnto 20 For when the flame came vp towarde their sacrifice. God from his birth: and he shal begin to saue Israel out of the hands of the Phili-

Then the wife came, & tolde her houfband, saying, A man of God came vnto at (So the Angel of the Lord did no more me, and the facion of him was like the facion of § Angel of God exceding c fearful, but I asked him not whence he was, nether tolde he me his name,

But he faid vnto me, Beholde, thou shalt conceine, and beare a sonne, and now thou 23 shalt drinke no wine, nor strong drinke, nether eat anie vncleane thing: for the childe shal be a Nazarite to God from his byrth to the day of his death.

Then Manoah a prayed to the Lord and faid, I pray thee, my Lord, let the man of 24 God, whome thou fentest, come agains now vnto vs, and teache vs what we shall do vnto the childe when he is borne.

9 And God heard the voyce of Manóah,& the Angel of God came againe vnto the wife, as she sate in the field, but Manoah her houfband was not with her.

¶And the wife made haste & ranne, and shewed her housband and said vnto him, Beholde, the man hathe appeared vnto me, that came vnto me e to day.

peared vito it And Manoah arose and went after his her twise in wife and comthe woman? and he said, Yea.

med, but he 12 Then Manoah said, Now let thy saying was Christ come to palle: but how shal we ordre the childe, and do vnto him?

pointed beca. 13 And & Angel of the Lord faid vnto Manó ah, The woman must beware of all that I said vnto her.

> 14 She may eat of nothing that cometh of the vinetre: she shal not drinke wine nor itrong drinke, nor eat anie s vncleane thing: let her observe all that I have commanded her.

> rs Manoah then said voto the Angel of the Lord, I pray thee, let vs reteine thee, vntil we have made ready a kid for thee.

16 And the Angel of the Lord said vnto 5 Manoah, Thogh thou make me abide, I wil not eat of thy bread, and if thou wilt make a burnt offing, offer it vnto the h Lord: for Manoah knewe not that it was 6 an Angel of the Lord.

whose messen 17 Againe Manoah said vnto y Angel of y

Lord, What is thy name, y whe thy saying is come to palle, we may honour thee?

now, thou art baren, and bearest not: but 18 And § Angel of the Lord said vnto him, Why askest y thus after my name, which is 'fecret'

drinke no wine, nor strong drinke, nether 19 Then Mandah toke a kid with a meat offring, and offred it vpon a flone vnto the Lord: and the Angel did wonderoully, ; God fent fiwhiles Manoah and his wife loked on.

heauen from the altar, the Angel of the to confirme Lord ascended up in the slame of the al-his promes. tar, and Manóah and his wife beheld it,& fel on their faces vnto the ground.

appeare vnto Manóah and his wife) Thé Manóah knewe that it was an Angel of § Lord.

22 And Manoah faid vnto his wife, *We shal Exod 33,38 furely dye, because we have sene God.

But his wife faid vnto him, If the Lord wolde kil vs, he wolde not haue receiued a k burnt offring, and a meat offring of our k Thele grahands, nether wolde he haue shewed vs all ces y we have these things, nor wolde now haue tolde vs God, & his acanie suche.

And the wife bare a fonne, and called fure rokens of hisloue towhis name Samfon: and the childe grewe, & ard vs , 60 5 the Lord blefled him.

25 And the Spirit of y Lord began to ftreg- 101,20 come mp the him in the hoste of Dan, between Zo- times. ráh, and Eshtaól.

CHAP. XIIII.

2 Samson desireth to have a wife of the Philistims. 6 He killeth a lyon.12 He propoundeth a riddle . 19 He k ylleth thirtie.20 His wife for saketh him and taketh another.

Ow Samfon went downe to Tim-nath, and fawe a woman in Timnath of the daughters of the Philistims,

him, Art thou the man that spakest vnto 2 And he came vp and tolde. his father and his mother, and faid, I have sene a woman in Timnáth of the daughters of the Phili ftims:now therefore"give me her to wife. "Ebr safe her

The his father and his mother faid vnto for me so wife. him, Is there aneuer a wife amog y daugh- a Thogh his ters of thy brethren, and among all my fiely reproue people, that thou must go to take a wife him, yet it appeareth yehis of the vncircucifed Philistims? And Sam-was y secret fon faid vnto his father, Giue me her, for worke of the she pleaseth me wel.

4 But his father and his mother knewe not that it came of the Lord, that he shulde seke an occasion against the Philistims: b To sight afor at that time the Philistims reigned o- gainst the for uer Ifraél.

Then went Samfon and his father and his mother downe to Timnath, and came to vineyardes at Timnáth: & beholde, a yong lyon roared vpon him.

And the Spirit of the Lord came vpon c Whereby he had ftrengting him, and he tare him, as one shulde haue boldenes. rent a kid, and had nothing in his hand, ne-

re from heaue

cepting of our obedience, are hurt vs

of Ifraél.

ther tolde he his father nor his mother what he had done.

And he went downe, and talked with the woman which was beautiful in the eyes of Samfon.

Or, to tate ber to bes wife.

8 And within a fewe dayes, whe he returned to receiue her, he went aside to se the carkers of the lyon; and beholde, there was a swarme of bees, and hony in the body of the lyon. roomali inser

2 And he toke thereof in his hands, and went eating, and came to his father and to his mother, and gaue ynto them, and they did eat:but he tolde not them, that he had

so So his father went downe vnto the woman, and Samsón made there a d feast: for so vsed the yong men to do.

maried. And when they fawe him they broght thirtie companions to be with him.

22 Then Samfon faid voto them, I wilnow put forthe a ridle vnto you: & if you can declare it me within seuen dayes of the seast, and finde it out, I wil giue you thirtie sheets, and thirtie she has eof garmets.

And Samson went out, & toke thre huage of the dreth foxes, and toke firebrands, & turned vengeance of them taile to taile, and put a firebrand in phase of them taile to taile, and put a firebrand in them taile to taile, and put a firebrand in them taile to taile, and put a firebrand in them taile to taile, and put a firebrand in them taile to taile, and put a firebrand in them taile to taile, and put a firebrand in the taile to taile, and taile to taile,

f To weare at

Meaning. when he was

parents or fri-

sades.

feaftes or fo- 13 But if you canot declare it me, then shal ge of garments. And they answered him, Put forthethy ridle, that we may heare it.

14 And he faid vinto them, Out of the eater came meat, and out of the strong came expounde the ridle.

fourthe day

Or, drewe 15 And when the feuenth day was s. come, they faid vnto Samfons wife, Entifethyne housband, that he may declare ve the ridle, left we burne thee and thy fathers house with fire. Haue ye called vs, 7 "to possesse not fo?

16 And Samsons wife wept before him, and

#Or.10 imbousrishe ys.

faid, Surely thou hatest me and louest me 8 not : for thou hast put for the a ridle vintothe h children of my people, and hast not h Vnto them which are of tolde it me. And he said vinto her, Behol- 9 ту пасточ. de, I haue nor toldent my father, nor my

Or, to the Teuenth day. begynning at

she fourthe.

h If ye had not yied the helpe of my wite.

1: Which was one of the fine chief cities of the Phili-

Then Samsons wife wept before him - feuen dayes, while their fealt lasted: and when the feuenth day came, he tolde her, because she was importunate vpon him: fo she tolde the ridle to the children of her people.

mother, and shal I tel it thee?

18 And the men of the citie said vnto him the seuenth day before the sonne went downe, What is sweter, then home? and vnto them, & If ye had not plowed w my heiffer, ye had not founde out my ridle.

19. And the Spirit of the Lord came vpon him, and he went downe to Ashkelon, and flewe thirtie men of them & spoiled the, 13 And they answered him, saying, No, thersthen vie and gaue change of garments vnto them, but we wil binde thee and h deliuer thee God had give which expounded the ridle: & his wrath,

was kindled, and he went vp to his fathers house.

The Samsons wife was given to his companion, whome he had vied as his friend.

CHAP. XV.

4 Samson tieth firebrades to the foxe tailes .6 The Philifims burnt his father in lawe & his wife is With the iawebone of an asse he killeth a thousand men. 19 Out of a great tothe in the lawe God gaue him water.

Vt within a while after, in the time of Dwheat haruest, Sásón visited his wife with a kid, faying, I wil a go into my wife a That is, wil vieher as into the chaber: but her father wolde not my wite.

Suffre him to go in.

taken the hony out of the bodie of § lyon. 2 And her father faid, I thought that thou haddest hated her: therefore gaue I her to thy companion. Is not her yonger fifter fairer then she take her, I pray thee, in stead of the other.

3 The Samfon faid vnto them, Now am I more blameles the the Philistims: there- b For through

fore wil I do them displeasure.

the middes betwene two tailes.

ye give me thirtie shetes and thirtie chan- 5 And when he had set the brandes on sier, he fent them out into the standing corne of the Philistims, and burnt vp bothe the riekes & the standing come with the vi- c Or, that & neyardes & oliues.

fwetenes: & they colde not in thre dayes 6 Then the Philistims said, Who hathe done this? And they answered, Samson the fonne in lawe of the 4 Timnite, because he d Or, \$\overline{\chi}\$ citize had taken his wife, & giuen her to his co- of Timnath. panio. Then the Philistims came vp and e burnt her and her father with fire.

And Samfon faid vnto them, Thogh ye punish not vihaue done this, yet wil I be auenged of inflice, but for feare of dager, you, and then I wil ceafe.

So he smote them hippe and thigh with come to them or, borfemi to a mighty plague: then he went and dwelt feremen. in the toppe of the rocke Etam.

Then § Philistims came vp,& pitched in Iudáh, & "were spred abroad in Léhi. "Or, camped.

10. And the men of Iudah faid, Why are ye come vp vnto vs? And they answered, To f binde Samfon are we come vp, and to do f And to beig to him as he hathe done to vs.

11 Then thre thousand men of Iudah wet to the toppe of the rocke Etam, and faid to Safon, Knowest thou not that & Philistims are rulers ouer vses Wherefore then haft y g Suche was done thus vntovs? And he answered the, As 1800race, that they did vnto me, so haue I done vnto the. Gods great be

what is stronger then a lyon? Then said he 12 Againe they said vnto hi, We are come nestre to be a to bande thee, and to deliuer thee into the them. hand of the Philistims. And Samson said vnto them, Sweare vnto me, that ye wil h Thus they not fall vpon me your selues.

vnto their hand, but we wil not kil thee. for their deli-

laws occafien.

e So y wicked

And they bound him with two news cordes, and broght him from the rocke.

14 When he came to Léhi, the Philistims Lord came vpon him, and the cordes that were vpon his armes, became as flaxe that from his hands.

affe lately flat-

i That is, of an 15 And he found a newe iawebone of an asse, and put forthe his hand, and caught it, and llewe a thousand men therewith.

Then Samson said, With the sawe of an asse are heapes vpon heapes: w the sawe 10 of an affe haue I flayne a thousand men.

17 And when he had left speaking, he cast away the 12webone out of his hand, & called that place, Ramath-Léhi.

Or, the lifting pof the same. k Wherby and peareth, y he did the se thigs in faith, & so w a true zeal to glorifie God & deliner his countrey.

of the same. 18 And he was fore a thirst, and k called on the Lord, and faid, Thou hast given this great deliucrance into the hand of thy feruant: and now shal I dye for thirst, and fall into the hands of the vncircumcifed?

19 Then Godbrake the cheeke tothe, that was in the sawe, and water came thereout: and when he had dronke, his Spirit came name thereof is called, En-hakkoré, w 18 in Léhi vnto this day.

20 And he sudged Israel in the dayes of y Philistims twentie yeres.

CHAP. XVI.

s Samson carieth away the guter of Azzáh.18 He was decesued by Delilah. 30 He pulleth downe the house upon the Philistims, and dyeth with them.

a One of \$.5. 1 chief cities of other cities of Philistims.
For, vitables.
That is, he lodged wher.

for, the foutai-

prayed.

sor, so the light of the morning.

Hen went Samion to Azzáh, & fawe there an harlot,& b went in vnto her. And it was tolde to the Azzathites, Sam- 15 fon 1s come hether. And they went about, & layed wait for him all night in the gate of the citie, and were quiet all the night, faying, Abide"til the morning earely, and we shal kil him.

3 And Samfon flept til midnight, & arose at midnight, and toke the dores of the gates of the citie, and the two postes and lift 17 them away with the barres, and put them vpon his shulders, and carried them vp to the top of the mountaine that is before Hebrón.

4 And after this he loued a woman by § & I shal be weake, & be like all other men. vnro the, whoriuer of Sorék, whose name was Delijah: 18 And whe Delijah sawe that he had tolde haue ruled.

5 Vnto whome came the princes of § Philistims, and faid vnto her, Entife him, and fe wherein his great strength lieth, and by what meane we may ouercome him, that we may binde him, and punishe him, and euerie one of vs shal give thee eleven hundreth chekels of filuer.

c Of § value read Gen. 25,15 6 And Delilah faid to Samfon, Tel me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bounde,

to do the hurt.

7 Samion then answered vnto her, If they

binde me with seuen greene cordes that 'Or, new wife. were neuer dryed, the shal I be weake, and be as an other man.

shouted against him, and the Spirit of the 8 And the princes of § Philistims broght her seue greene cordes that were not drye, and she bound him therewith.

was burnt with fire: for the bandes losed 9 (And she had 4 men lying in wayte w her d CertesnePhi in y chaber) Then she said vnto him, The eret chamber. Philistims be vpon thee, Samsón. And he brake the cordes, as a thread of towe is broken, when e it feleth fire: so his stregth e Whe sire eo. was not knowen.

After Deliláh said vnto Samsón, Se, V hast mocked me and tolde me lies. I pray thee now, ftel me wherewith y mighteft f Thogh her be bound.

Then he answered her, If they binde me him, lose his with newe ropes y neuer were occupied, feation to blim then shal I be weake, and be as another ded him ?

colde not bes

Delilah therefore toke newe ropes, and bound him therewith, and faid vnto him, The Philistims be vpon thee, Samfon: (& men lay in wait in the chaber) & he brake them from his armes, as a threade.

againe, and he was reusued: wherefore the 13 TAfterward Delilah said to Samsón, Hetherto thou hast beguiled me, and tolde melies:tel me how thou mightest be bound.8 And he said vnto her, If thou plat- g It is imposse tedst seuen lockes of mine head with the blesse we gine place to our

threades of the woufe.

And the fastened it with a pinne, & faid dions, but at legth we shall vnto him, The Philistims be upon thee, be destroied. Samsón. And he awoke out of his slepe, and went away with the pinne of § webbe or, beame. and the woufe.

Againe she said vnto him, How canst thou fay, h I loue thee, when thene heart is h For this SE. not with me thou hast mocked me these for vied to thre times, and hast not tolde me wherein thee.

thy great strength lieth.

16 And because she was importunate vpon him with her wordes cotinually, and vexed him, his foule was peined vnto § death.

Therefore he tolde her all his i heart, & 1 Thus his im said vnto her, There neuer came rasor moderate affevpon mine head: for I am a Nazarite vnto awickedwoma God fro my mothers wombe: therefore if caused him to I be shauen, my strength wil go from me, cellent gifts, & & I shal he weaks & he like all when men

- her all his heart, she sent, & called for the Princes of § Philistims, saying, Come vp once againe: for he hathe shewed me allhis heart. Then the princes of the Philistims came vp vnto her, and broght the money in their hands.
- 19 And she made him slepe vpo her knees, k Not for the & she called a man, & made him to shaue lose of his of y seuen lockes of his head, & she bega to y contempt of vexe hi, & his strength was k gone fro hi. y ordinance of y ordinance of Then she said, The Philistims be vpo cause y God thee, Sason. And he awoke out of his slepe, him.

Por plasat.

felte.

ods ruft md-

their vocacion

the faithful.

derzwas meched

"Ebr. tahe me

n According to my voca-

Gods udge-

paire, but hu-bling hi felfe

for neglecting

offence there-

by given.

ments vpon

тендеажее

defen ding

times, & shake my selfe, but he knewe not that the Lord was departed from him.

Therefore the Philistims toke him, and put out his eies, and broght him downe to Azzáh, and bound him with fetters: and he did grinde in the prison house.

not his stregth 22 And the heere of his head begato I growe againe after that it was shauen.

againe, til he had called vp-on God, and 23 reconciled hi Then the princes of the Philistims gathered them together for to offer a great facrifice vnto Dagón their god, and to reioyce: for they faid, Our god hathe deliuered Samsón our enemie into our hads.

24 Also when the people saw him, they prai sed their god: for they said, Our god hath deliuered into our hands our enemie and destroier of our countrey, whathe slaine manie of vs.

25 And when their heartes were mery, they said, Call Samson, that he may make vs the prison house, and he m was a laughing stocke vnto them, and they fet him begements aney twene the pillers. mes to infidels,

led him by the hand, Lead me, that I may touche the pillers that the house standeth vpon, and that I may leane to them.

27 (Now the house was ful of men & women, and there were all the princes of the Philistims: also vpon the roofe were about 8 thre thousand men & women that behelde while Samfon "played)

28 Then Samsón called vnto the Lord, and faid,ô Lord God, I pray thee, thinke vpon at this time onely, that I maye be"at once auenged of the Philistims for my two

execute 29 And Samfon layed holde on the two 10 middle pillers whereup o the house stode, and on which it was borne vp : on the one with his right hand, and on the other with his left.

• He speaketh 30 with the Philistims: and he bowed him w allhis might, and the house fel vpon the princes, and vpon all the people that were 12 therein fo the dead which he flue at his death were mo then they which he had flavne in his life.

31 Then his brethren, and all the house of his father came downe and toke him, and broght him vp &buryed him betwene Zoráh and Eshtaól, in the sepulchre of Manoah his father: now he had judged Israel 2 The children of Dan send men to searche the land. eth deten the. twentie yeres.

CHAP. XVII.

3 Michalt mother according to her vowe made her Sonne two idoles. s He made his some a Priest for his edolet 10 And after he bired a Leuite.

and thoght, I wilgo out now as at other 1 Here was a man of mount Ephraim, a some thinks whose name was Michab,

2 And he faid vnto his mother, The eleuen of orhnich, or hundreth shekels of filuer that were taken as Iosephus writeth, imme from thee, for the which thou curseds, & diatly after spakedst it, eue in mine hearing, beholde, 10shúa. the filuer is with me, I toke it. Then his mother faid, Blessed be my sonne of the Lord.

3 And when he had restored the eleuenhudreth shekels of silver to his mother, his mo ther faid, I had dedicate y siluer to y Lord of mine hand for my fonne, to make b a b Contrary to grauen and molten image. Now therefo- the commandement of God re I wil giue it thee againe.

And whe he had restored the money vn- gion pradifed to his mother, his mother toke two hun- vnder Ioshua, they forsoke dreth shekels of filuer, and gaue them to Lord and fel the founder, which made thereof a graue to idolatrie. and molten image, and it was in the house of Micháh.

pastime. So they called Samson out of 5 And this man Michah had an house of gods, & made an * Ephód, & *Teraphím, Chap. 8,27. and "confectated one of his fonnes, who che wolde ferne bothe was his Priest.

which negled 26 Then Samson saidvnto the servant that 6 In those dates there was no d King in Is- Gen. 31,190 raél, but euerie man did that, which was ofe.3,4. good in his owne eies.

There was also a yong mã out of Beth-d For where léhem Iudáh, e of the familie of Iudáh: there is no who was a Leuste, and sosourned there.

who was a Leuite, and solourned there. ring God, the-And the man departed out of the citie, ene true religion, out of Beth-léhem Iudáh, to dwel where nor ordre e Which Beth-he colde finde a place: and as he sourneied, léhem was so he came to mount Ephraim to the house tribe of of Micháh.

me: 6 God, I beseche thee, strengthen me 9 And Michah said vntohim, Whence comest thou? And the Leute answered him, f I come from Beth-léhem Iudáh, and go to dwel where I may finde a place.
Then Micháh faid vnto him, Dwel w corupt in all

me, and be vnto me a father and a Priest, effates and the and I wilgiue thee ten shekels of filuer not loked vaby yere, and a fute of apparel, & thy meat to. and drinke. So the Leuste went in.

Then faid Samfon, Let me lose my life it And the Leuite wass content to dwel w gNotcoffdethe man, and the yong man was unto fortoke y true him as one of his owne fonnes.

And Michah confectated the Leuite, & maintening his the yong man was his Priest, and was in owne belly. the house of Michah.

Then faid Micháh, Now I knowe that y Lord wil be h good vnto me, seing I haue laters persuate Leutte to my Priest.

At the selection of Gods fa-

CHAP. XVIII.

11 Then come the fix hundreth & take the gods, and the Priest of Michah awaie. 27 They destroy Laish. 28 Thes buyld it againe, 30 And fet up idolatrie.

N those dayes there was no a King in a Meaning no ordinarie Ma-

this historie

God & idoles.

mour, when me deede he do-

for Gods werds.

& For the porgaue them, was

not fu'ficient

c Thei knews him by his ipeache that

he was a ftrager there.

for all their

tribe.

for vnto that time all their inheritace had not fallen unto them among the tribes of Ifraél.

2 Therefore the children of Dan sent of their familie, five men out of their coaftes, euen men expert in warre, out of Zoráh & Eshtaól, to vewe the land and sear- 16 And the six hundreth men appointed che it out, and faid vnto them, b Go, and fearche out the land. Then thei came to mount Ephraim to the house of Michah and lodged there.

.3 When thei were in the house of Michah, thei knewe the c voyce of the yong man the Leuite: and being tuined in thether, thei said vnto him, Who broght thee hether?or what makest thou in this place > &

dealeth Micháh with me, and hathe hired me, and I am his Priest.

5 Againe thei said vnto him, Aske counsel now of god, that we may knowe whether the way which we go, shal be prosperous. 19 And thei answered him, Holde thy pea-Thus God 6 And the Priest said vnto them, d Go in peace: for § Lord guideth your way which

> Then the fiue men departed and came to Laish, and sawe the people that were therein, which dwelt careles, after the maner of the Zidonians, quiet and sure, be- 20 And the Priests heart was glad, and he cause no man "made any trouble in the land, or vsurped any dominion: also they were far from the Zidonians, and had no

3 So thei came againe vnto their brethre to Zoráh and Eshtaól: and their brethren faid vnto them, What have ye done?

And thei answered, Arise, that we may go vp against them: for we have sene the land, and furely it is very good, and e do ye sit stil be not southful to go and enter to possesse the land.

10 (If ye wil go, ye shal come vnto a careles people, and the countrey slarge) for God hathe gruen it into your hand. It is a place which doeth lacke nothing that is 24 k in the worlde.

Then there departed thence of the familie of the Danites, from Zoráh and from Eshtaol, six hudreth men appointed 25 And the children of Dan said vnto him, their ideles. with instiuments of warre.

And thet went vp, & pitched in Kiriáth iearim in Iudah: wherefore they called that place," Mahaneh-Dan vnto this day: and it is behinde Kiriáth iea: im.

13 And thei went thence vnto mount Ephráim, and came to the house of Mi-

Then answered the fine men, that wetto spie out the countrey of Laish, and said vnto their brethren, f Knowe ye not, that there is in these houses an Ephod, & Teraphim, and a grauen and a molten

image : Now therefore consider what ye haue to do.

15 And thei turned thetherwarde and came to the house of the yong man the Leuite, euen vnto the house of Michah, and saluted him peaceably.

with their weapons of warre, which were of the children of Dan, stode by the en-

tring of the gate.

Then the fiue men that went to spie out the land, went in thether, and toke the s grauen image and the Ephod, and the g so hipeini Teraphim, and the molten image: and the them, that thek Priest stode in the entring of the gate thoght Gods power was in with the fix hundieth men, that were ap-thefoidoles, &

what nait thou to do here?

And he answered them, Thus and thus is And the other went into Michahs house ees by them, dealeth Michah with me, and hathe hired the Teraphim, and the molten image. bery they did Then faid the Priest vnto them, What awaye.

ce: laye thine hand vpon thy mouth, and come with vs to be our father and Priest. Whether is it better that thou shuldest be 2 Priest vnto the house of one man, or that thou shuldest be a Priest vnto a tribe and to a familie in Israel?

toke the Ephod and the Teraphim, and the grauen image, and went among the

21 And they turned and departed, and put the children and the cattel, and the substăce before them.

i Suspecting

h Withthe fit

undre**th men.**

When thei were farre of fro the hou- pursue them. se of Michah, the men that were in the houses nere to Michahs house, gathered together, and pursued after the children of Dan,

23 And cryed vnto the children of Dan: who turned their faces, and faid vnto Micháh, What ay leth thee, that thou makeit

an outcrye?

And he said, Ye haue taken away my gods, which I made, and the Priest, and k This declago your waies: & what haue I more how reth what opie then say ye vnto me, What aileth thee?

Let not thy voyce be heard amog vs, left "angry fellowes runne vpon thee, & thou "Ebr who bear lose thy life with the lines of thine houfholde.

So the children of Dan went their waies: and when Michah sawe that they were to strong for him, he turned, & went backe vnto his house.

And thertoke the 1 things which Mi- 1 Heaning, the cháhhad made, and the Priest which he idoles, as vers. had, and came vnto Laish, vnto a quiet people and without mistrust, and smote the with the edge of the sworde, & burnt

e Lofe ye this good occation

Of the tentes of Das.

f Because thei had good fuc ceffe,th i wolde y their breencouraged by hearing y la-

metime their requeks to ye go. their d Arue-7 tion that delite in errors. VPhr made she afkamed.

busines with other men.

the citie with fire:

ter was called lippi.

"or, deliner this 28. And there was none to helpe, because m Laish was farre from Zidon, and they 9 Celutea Phi had no butines with other men:alfo it was in the valley that lyeth by Beth-rehob. After, they buylt the citie, & dwelt therein,

10th.19.47. 29 *And called the name of the citie Dan, after the name of Dan their father which was borne vnro Israél: howbeit the name of the citie was Laish at the beginning.

Then the children of Danset them vp 10 But the man wolde not tary, but arose where he Thus in fle the " grauen image: and Ionathan the de of gining glorie to God, thei attribusonne of Gershom, the sonne of Manastribe of the Danites vitil the day of the it When thei were nere to icour, with downs.

was fore spent, and the servant said vnto sor, with downs. ted the victorie to their 1doles, & hono-· captiuitie of the land. red them thesctore. 31 So they fet them vp the grauen image, which Michahhad made, all the while the the Arke was

house of God was in Shiloh.

CHAP. XIX.

1 A Leuites wife being an harlet, for soke her beusband. and ne toke her againe. 25 As Gibeah she was moste Vilenously abused to the death. 29 The Leuite cutteth her in pieces and fendeth her so the twelse tribes.

Chap. 17,6. 1 € 18,2.

Gen.25,6.

taken,1.Sam.

4,1.

Lso in those daies, * when there was no King in Israel, a certaine Leuite aweit on the fide of mount Ephrá-1m, and toke to wife a * concubine out of 14 So they went forwarde vpon their way, Beth-iehem Iudah,

"Ebr. befides him: 10 wit, with

And his concubine played the whore " there, and went away from him vnto 15 her farners house to Beth-léhem Iudáh, and there counsed the space of foure mo-

"Ebr.to her beart.

And her housband arose and went after her, to speake "friendly vnto her, and to 16 And beholde, there came an olde man bring her againe: he had aiso his seruant with him, and a couple of affes: and she broght him vnto her fathers house, and when the yong womans father sawe him, he reloyced " of his comming.

Or, at bie me-

4 And his father in lawe, the yong womans father reteined him: and he abode with him thie daies: so they did eat & drinke, and lodged there.

"Eby. rofe you

dr. ftrengthen.

5 And when the fourth day came, thei arose early in the morning, & "he prepared to departe: then the yong womans father faid vnto his sonne in lawe, 'Comforte thine heart with a morfel of bread, and then go your way.

a That is his concubines

6 So they fate downe, & did eat and drinke bothe of them together. And the a yog womans father faid vnto the man, Be let thine heart be mery.

7 And when the ma rose vp to departe, his

father in lawe was earnest: therefore he

*Or, compelled

returned, and lodged there. he shulde fefrest him felfe with meate, as verf j.

b Meanigethat 8 And he arose up early the fifte day to departe, & the yong womans father faid, Comforte thine heart, I pray thee: and 22 And 25 they were making their hearts

they taryed until after midday, and they bothe did eat. Afterwarde when the man arose to de-

parte with his concubine and his feruant, his father in lawe, the yong womans father faid vnto him, Beholde now, the day " draweth towarde euen: I pray you, tary "Ebr.ie weeks. all night: beholde the sunne goeth to rest: "07, the day lodge here, that thine heart may be me-lodgesh. ry,& tomorowe get you early vpon your way, and go to thy c tent.

and departed, & came ouer against Iebus, dwelt. (which is Ieiusalem) and his two affes laden, and his concubine were with him.

ne into this citie of the lebusites, & lodge all night theic.

12 And his master answered him, d Wewil d Thogh in not turne into the citie of strangers that these were are not of the children of Ifrael, but we most horrible corruption, yet

ty And he said vnto his seruant, Come, and colde not. collet vs drawe nere to one of these places need to have that we may lodge in Gibeáh or in Ra-fessed

and the sunne went downe vpo them nere to Gibeáh, which is in Beniamín.

Then thei turned thether to go in and lodge in Gibeáh: and when he came, he fate him downe in a strete of the citienfor there was no man that "toke them into his 'Organhered

house to lodging.

from his worke out of the field at even, and the man was of mount Ephraim, but dwelt in Gibeah: and the men of the place were the children of . Iemini.

17 And when he had lift vp his eyes, he min. fawe a wayfaring ma in the stretes of the "Orga man citie: then this olde man said, Whether goeft thou, and whence camest thou?

And he answered him, We came from Beth-léhem Iudah, vnto the side of mout Ephraim: from thence am I: and I went to Beth-lehem Iudah, and go now to the f house of the Lord: and no man recei- f To shilok ueth me to house,

19 Althogh we have strawe and prouandre ke was. for our alles, and also bread and wine for me and thine handmayd, and for the boy that is with thy feruant:we lacke nothing.

content, I pray thee, and tary all night, & 20 And the olde man faid, " Peace be with "Or, be of said thee: as for all that thou lackest, shalt thou finde with me: onely abide not in the itrete all night.

> 21 So he broght him into his house, and gaue foddre vnto the affes: & thei washed their fete, & did eat and drinke.

e That is, of

or Mizpeh, where the Ar-

mery,

241/1224

Ebr men of Be dialethas is gr-ne to all wis-hedies g To the meet they might might breake It.

mery, beholde, the men of the citie, "wie- 4 ked men befer the house round about, and s smore at the dore, and spake to this olde man the mailer of the house, saying, Bring for the the man that came into thine house 3 that we may knowe him.

Gen 19,8.

- 23 And *this man the master of the house, went out vnto them, and faid vnto them, Nave my brethren, do not fo wickedly, I 6 Then I toke my concubine, and cut her pray you: feing that this man is come into mine house, do not this vilanie.
- 24 Beholde, here is my daughter, a virgine, and his concubine: them wil I bring out h That is,ab. now, h and humble them, and do with the 7 what femeth you good: but to this man do not this vilence.
 - 25 But the men wolde not hearken to him: therefore the man toke his concubine, and broght her out vnto them: and they knewe 9 her and abused her all the night vnto the morning: & whe the day began to fpring, 10 they let her go.

1 She fell downe dead, as

26 So ywoman came in the dawning of the day, & i fel downe at the dore of the mas house where her lord was, til the light day.

*Or, boujband 27 And her lord arose in the morning, & opened the dores of the house, and went out to go his way, and beholde, the woof the house and her hands lay vpon the thresholde.

28 And he faid vnto her, Vp and let vs go: but she answered not. Then he toke her went vnto his k place.

Meaning, mount Ephrá-

I For this was like the fin of

Sodo, for the w God rat-

re & brimftone

from heauen

orfallen.

vnto 29 And when he was come to his house, he toke a knife, and laid hand on his concubine, and deuided her in pieces with her bones into twelue partes, and fent her through all quarters of Israel.

30 And all that fawe it, faid, There was no 1 fuche thing done or fene fince the time that the children of Israel came vp from the land of Egypt vnto this day: confidre 15 And the children of Beniamin were reall suffely the matter confide and cline for the confidence of the the matter, confult and give fentence.

I The Israelites assemble in Miz péh, to whome the Leatte declareth his wrong -13 They fent for them that did the vilense. 25 The I fraelites are swife ouercome, 46 And at length get the victorie

Hen*all the child: ē of Israél wet out Ofee 10,9. and the Congregacion was gathered together as a one man, fom Dan to Beer That is, all sheba, with the land of Gilead, vnto the 17 b Lord in Mizpéh. 2 And the "chief of all the people and all

with one confent b To afke comofel mEbr corners

the tribes of Israél assembled in the Con-18 gregació of the people of God foure hűdreth thousand foremen y diewe sword. e Meaning më able to handle (Now the children of Beniamin heard their weapon 3 that the childre of Israel were gone vp to

To the Led laid. How is this wickednes committed?

And the same Leutte, the womans housband that was flaine, answered and said, I came vnto Gibeah that is in Beniamín with my concubine to lodge,

And the me of Gibeah arofe against me, "Or, chief, or and befet the house round about vpon me by night, thinking to have flaine me, and haue forced my cocubine that she is dead.

in pieces, and fent e her through out all e That is, her the countrey of the inheritance of Ifraél: rie tibe a plefor they have committed abominacion ce, Chap.19,9. and vilenie in Ifraél.

Beholde, ye are all children of Israél: giue your adusse, and counsel herein.

8 The all y people arose as one ma, saying, There shal not a man of vs go to his tent, nether ante turne into his Thouse.

But now this is that thing which we wil have revenged this wicked do to Gibeáh:we wil go vp by lot agaist it, nes.

And we wil take ten men of the hudreth throughout all the tribes of Israel, and an hundteth of the thousand, and a thoufand of ten thousand to bring s vitaile s These ones for the people that they may do (when the charge to prothey come to Gibeáh of Beniamín)accor- ude for vitalding to all the vilence, that it hathe done ın lîraél.

f Before we

man his concubine was dead at the dore it So all the men of Israel were gathered against the citie, knit together, as one ma.

12 And the tribes of Isiael sent me through all the h tribe of Beniamin, faying, What h That is euewickedness this y is committed amog your the tribe.

vp vpon the asse, and the man rose vp, and 13 Now therefore deliuer vs those wicked men which are in Gibeáh, that we may put them to death, and put away euil from Israel:but the children of Beniamin

wolde not obey the voyce of their bre- 1 Because they threnthe children of Isiael. 14 But the children of Beniamin gathered tobe punished, they declared

them selves together out of the cities vnto them selves to Gibeah, to come out and fight against the maintaine the in their enils & children of Israel.

nombred at that time out of the cities six and twentie thousand men that diewe sworde, beside the inhabitants of Gibeáh, which were nombred feuen hundreth chofen men.

16 Of all this people were seven hundreth chosen men , being * left handed : all the- Chap 3.13. fe colde iling stones at an heere breadth, and not faile.

¶Also v men of Israel, beside Beiamin, were nobred foure hundreth thousand me that drewe sworde, euen all men of wane. And the children of Israél arose, & wet

vpk to the house of God, & asked of God, k That is, to 3 favig, Which of vs shal go vp first to fight was inshighte against the children of Benjamin And the some thinke as Lord faid, Indah shalbe first.

Mizpéh) Then the children of Israel 19 Then the childre of Israel arose vp eat-

fre the wicked therefore we-

verf.s.

ly and camped against Gibeah.

G.ii.

This God

permitted, be-

cause the Isra-

che in their firength, and partely God

partely God wolde by this

meanes punish these finnes.

"L'br all ibey

worde.

Shiloh.

yeres.

By the po-

children of If-

licie

20 And the men of Israel went out to battel against Beniamin, and the men of Israél put the selues in array to fight against 34 them belide Gibeah.

21 And the children of Beniamin came out of Gibeáh, & flewe downe to the grounde of the Israelites that day 1 two and twen-

tie thou fand men.

elites partely 22 And the people, the men of Ifrael plucked up their hearts, and fet their battel againe in array in the place where they put them in airay the first day.

23 (For the children of Israel had gone vp and wept before the Lord vnto y evening, and had asked of the Lord, saying, Shal I go againe to battel against the children of Beniamin my brethren? & the Lord faid, 37 Go vp against them)

34 Then the children of Israel came nere against the children of Beniamin the se-

forthe to mete the out of Gibeah, & slewe downe to the groude of the childre of Ifraél againe eightene thousand men: " all

they colde handle the sworde.

26 Then all the children of Israel went vp & all the people came also vnto the house of God, & wept and fate there before the Lord & fasted that day vnto the evening, before the Lord.

27 And the children of Israel asked the Lord (for m there was the Aske of the co-To wit, in

nenant of God in those dayes,

And Phinehas the sonne of Eleazar, the n Or, ferued sonne of Aarón n stode before it at that in the Priefts time) faying, Shall yet go anie more to office at thole dates: for the battel against the childre of Beniamin my lewes write, brethren, or shal I cease? And the Lord thre hundrech said, Go vp: for tomorowe I wil deliuer them into your hand.

29 And Israel set men to lye in wait round

about Gibeáh. 30 And the children of Israel went vp against the children of Benjam in the third day, and put them selves in array against Gibeáh, as at other times.

31 Then the children of Beniamin comming out against the people, were o drawe the people and kil as at other times, euon by the wayes in the field (whereof one goeth vp to the house of God, & the other to Gibeáh) vpon a thirtie men of Israél.

32 (Forthe childre of Beniamín said, They 46 So that all that were saine that day of are fallen before vs, as at the first. But the children of Israel said, Let vs flee & plucke them away from the citie vnto the hie

P wayes Meaning,

croffe wayes 33 And all the men of Israel rose vp out of dinces places. their place, & put them selues in array at Baal tamár : and the menthat lay in waite

of the Israelites came for the of their place, euen out of the medowes of Gibeah,

And they came ouer against Gibeáh, ten thousand chosen men of all Israel, & the battel was fore: for they knewe not that q They knewe the a cuil was nere them.

35 And y Lord smote Beniamin before Is- sudgemet was raél, and the children of Israél destroyed at hand to destroy them, of the Beniamites the same day five and twentie thousand and an hundreth men: all they colde handle the fworde.

36 So the childre of Beniamin fawe that they were striken downe: for the men of Israel gaue place to the Beniamites, because r Retired, to they trusted to the men that lay in wait, after. which they had laid belide Gibeáh.

And they that lay in waite hasted, and brake forthe towarde Gibeáh, and the embushment drewe them selves along, or made alig and smote all the citie with the edge of frunde with

the fworde. 25 Also the seconde day Beniamin came 38 Also the men of Isiael had appointed a certaine time with the embushmets, that they shulde make a great flame, and sinoke

rife vp out of the citie.

39 And whe the men of Israel retired in the battel, Beniamin began to f smite and kil For they of the men of Israel about thirtie perso- hardy by the nes: for they said, Surely they are striken vacories. downe before vs, as in the first battel.

and offred burnt offrings & peace offrings 40 But when the flame began to arife out of the citie, as a piller of smoke, the Beniamites loked backe, and beholde, the flame of the citte began to ascende vp to heauen.

41 Then y men of Israel turned t againe, t And with and the men of Beniamin were attonted: menues. for they saw that euil was nere vnto the.

Therefore they fled before the men of Isiael vnto the way of the wildernes, but the battel ouertoke them: also they which came out of the cities, slewe them

" among them. Thus they compassed the Beniamites in on euerie about, and chased them at ease, and ouer- "Or, drove the " ran them, euen ouer against Gibean on fre their refie. the Eastside.

44 And there were flaine of Beniamín eightene thousand men, which were all men of warre.

from the citie: and they began to smite of 45 And they turned and fled to the wildernes vnto the rocke of Rimmón:and the Ifraelites * glained of them by the way fi- * They sewe ue thousand me, & pursued after the vnto & one, as they Gidom, & flewe two thousand me of the, were scattered

Beniamin, were y fine and twentie thou-y Bendes elefand men that drewe sworde, which were that had bene all men of warre:

47 But fix hundreth men turned & fled to telles. the wildernes, vnto the rocke of Rimmón and abode in the rocke of Rımmón foure moneths.

were copassed

48 Then

48 Then the men of Israel returned vnto the children of Beniamin, and Imote the with the edge of the sworde fi o the me of the citie vnto the beafts, and all that came 13 to hand: also they set on fire all the 2 cities that they colde come by.

g If ther be-Longed to the Bert amites

I The Israelites sweare that they wil not mary their 14 daughters to the Bemamites. 10 They flay them of labeth Gilead, and give their wirgines to the Beniamites I The Beniamites take the daughters of Shilób.

a This othe I came of raffienes and not of sudgement:for after they brake it, in thew ing secretly 2 to mary with their daugh-

According

to their cufto.

with the Lord.

Oreouer the men of Israél asware in Mizpéh, saying, None of vs shalgiue his daughter vnto the Beniamites to 16

And the people came vnto the house of God'& abode there til euen before God, and lift vp their voices, and wept with 17 And they faid, There must be an sinheri- g Beniamin be reier great lamentacion,

And said, ô Lord God of Israel, why is this come to passe in Israel, that this day one tribe of Israel shulde want?

And on the morowe the people role vp and made there an b altar, and offred buint offrings and peace offrings.

me, when they wolde confult 5 Then the children of Israel said, Who 19 is he amog all y tribes of Is ael, that came not vp with the Congregacion vnto the Lord tor they had made a great othe conceining him that came not vp to the Loid to Mizpeh, faying, Let him dye the

destroica th tr brithren, as an peareth verl'

e or, repented 6 And the children of Israel ewere sorie for Benjamin their brither, & faid, There is one tribe cut of from Is-ael this day. 7 How shal we do for wives to them that 1emaine, seing we haue sworne by § Lord, that we wil not give them of our daughters to wrues?

8 Alfo they faid, Is there anie of the tribes 22 d Codemning of Isael that d came not vp to Mizpeh to the Lord and beholde, there came none ters of vice, which wolde of Iabesh Gilead vnto the hoste and to not put their hand to punish the Congregacion.

9 For when the people were vewed, beholde, none of the inhabitants of Labelh Gileád were there.

"Ebr elitteren of firenzth.

Therefore the Congregacion sent thether twelue thousand men of the "moste valiant, and commanded them, faying, Go, and smite the inhabitants of Iabesh Gilead with the edge of the sworde, bothe women and children.

Nomb. 31.17. 11 *And this is it that ye shall do: ye shall vtterly destroy all the males and all the women that have lien by men.

> of Iabesh Gilsad foure hundreth maides, virgins that had knowen no man by lying

with anie male: and they broght them vnto the hoste to Shiloh, which is in the land of Canáan.

for Beniamín. 119

The the whole Congregacion e fent & Towit, about spake with the children of Beniamin that after \$\frac{1}{2}\text{discome}\$ were in the rocke of Rimmón, and cal-\frac{5\text{trure}, \text{Chap}}{20,47} \text{led neaceably vnto them:} led peaceably vnto them:

And Beniamín came againe at y time, & they gave them wives which they had faued aliue of the women of Iabeth Gilead:but they had not fo yough for the. for there lac

15 And the people were fory for Beniamin, dresh because the Lord had made a breache in the tribes of Israel.

Therefore the Elders of the Congregacion said, How shal we do for wives to the temnant's for the women of Bentamin are destroyed.

tance for them that be escaped of Benia- ued to have min, that a tribe be not destroyed out of twelft portio Ifraél.

Isiael had sworne, saying, Cursed be he,

18 Howbeit we may not give them wives of our daughters: for the children of

that giueth a wife to Beniamín.

Therefore they said, Beholde, there is a feast of the Lord euerie yere in Shiloh in a place, which is on the h Northside of h He deserti Beth-él, and on the Eastside of the way where the that goeth vp from Beth-él to Shechém, yerely to dans and on the South of Lebonáh.

20 Therefore the commanded the childre fyng Plalmes of Beniamín, saying, Go, and lye in waite Gods worker

in the vineyardes.

21 And when ye se that the daughters of Shiloh come out to dance in dances, then come ye out of the vineyardes, and catche you every man a wife of the daughters of Shilóh,& go into the land of Beniamín.

And when their fathers or their bre- i Thogh they thren come vnto vs to complaine, we wil to persuade fay vnto them, Haue pitie on the for our menthat they fakes, because we reserved not to eche ma fakes, because we reserved not to eche ma the yet before his wife in the warre, and because ye have God it was not given vnto them hetherto, ye haue finned.

23 And the children of Beniamín did so, and toke wives of them that daced according to their k nomber: which they toke, k Meaning, and went away, and returned to their inheritance, and repaired the cities & dwelt in them.

24 So the childré of Israél departed théce at that time, every man to his tribe, and to his familie, and went out from thence euerie man to his inheritance.

12 And they founde among the inhabitants 25 *In those dayes there was no King in If- Chap. 17.6. raél, but euerie man did that which was 6 18.1.5 10,E. good in his eyes.

ce of Iaakob.

ce, as y maner then w s,& to emongs them

G.iii.

THE BOKE OF RVTH.

THE ARGUMENT.

His boke is intitled after the name of Ruth: which is the principal persone spoken of in this treatife. Wherein also figuratively is set forthe the state of the Church which is subject to mamfolde afflictions, and yet at length God grueth good and toyful flue teaching vi to abide with pacience til God deliver so out of troubles. Herein also is aesoribed howe I efus Christ, who according to the flesh oght to come of Dans sproceded of Ruth, of whome the Lord Iesus did rouchesaue to come, not withstanding she was a Moabite of base condition, and a stranger from the people of God: declaring vnto vs. thereby that the Geniles shulde be sanctified by him and toyned with his people, and that there shulde be but one shepefolde, and one spepherde. And it semeth that this historie apperteineth to the time of the Indges.

CHAP. I.

2 Elimélech gneth with his wife and childre into the lad 12 Turne againe, my daughters: go your of Moab. 3 He and his somes dye. 19 Naomi and Ruth come to Beth-lebem.

"Ebr.indged.

a In the land of Canaan. bin f tribe of Indah, which Indah, wina-was also cal-led Beth-lehe Ephrathan, because there was another in, the tribe of Zebulin.

N the time that the iud-ges" ruled, there was a dearth in the a land, and a mã of beth-léhem b Iu-dáh went for to foiourdearth in the a land, and dah went for to foiour-ne in the coutrer of Moab, he, and his wife, and

his two fonnes.

And the name of the mã was Elimélech, and the name of his wife, Naomi:and the names of his two fonnes, Mahlon, & Chilión, Ephrathites of Beth-léhem Iudáh: and when they came into the land of Moáb, they continued there.

3 Then Elimélech the housbad of Naomí dyed, & she remained with her two sonnes,

Which toke them wives of the 'Moabites: the ones name was Orpah, and the name of the other Ruth and they dwelled 17 Where y dyeft, wil I dye, and there wil

eBy this wo- 4
derful proundence of God
Ruth became
one of Gods
houfholde, of whome Christ 5 And Mahlon and Chilion dyed also bothe twaine: so the woman was lest desti- 18 When she sawe that she was stedfastly tute of her two sonnes, & of her housbad.

6 Then she arose with her daughters in lawe, and returned from the countrey of 19 Moab: for the had heard fay in the coun-By fending trei of Moab, that the Lord had d visited his people, and gruen them bread.

to returne vnto the land of Iudáh.

8 The Naomí faid vnto her two daughters in lawe, Go, returne eche of you vnto her

9 The Lord grante you, that you may finde erest, ether of you in the house of her housband. And when the kiffed them, they lift vp their voyce and wept.

Wagen colde to And they faid vnto her, Surely we wil returne with thee vnto thy people.

be, that they may be your houfbands?

way: for I am to olde to have an houf bad. if I shulde saie, I have hope, o if I had an housband this night: yea, if I had borne fonnes,

13 Wolde ye tary for them, til they were of age wolde ye be differred for them from taking of housbands 2 nay my daughters: for it grieueth me muche for your lakes y "", the had of y Lord is gone out against me.

14 Then they lift vp their voyce, and wept againe, and Orpan kiffed her mother in f When the lawe, but Ruth abode stil with her.

15 And Naomi faid, Beholde, thy fifter in lawe is gone backe vnto her people & vnto her gods:s returne v after thy fifter in law. g No persua-

16 And Ruth answered, Intreat me not to unite to turne leaue thee, nor to departe from thee : for the backe tre whither thou goest, I wil go: and where he hashe chouse thou dwellest, I wil dwel: thy people shalle fen to be like my people, and thy God my God.

I be buryed the Lord do fo to me & more alfo, if oght but death departe thee & me.

minded to go with her, she left speaking vnto her.

So they went bothe vntil they came to Beth-léhé: & whé they were come to Bethléhemat was h noised of them through all h Wherebyap the citie, and thei faid, Is not this Naomi? prateth y the 20 And she answered the, Call me not Nao familie & of mi, but call me' Mará: for the Almightie good reputa-

. sor, beautifus. hathe given me muche bitternes. 21 I wet out ful, & y Lord hathe caused me to returne empty: why call ye me Naomi, feing the Lord hath hubled me, & the Al-

So Naomi returned and Ruth y Moabitesse her daughter in law with her, when the came out of the countres of Moab: & i which was they came to Beth-lehem in the begin-in the movieth ning of barly haruest.

C H A P. . II.

tlenes of Boaz soward her. Hen Naomis housband had a kinf-I man, one of great a power of the fa- vertue, antorimilie of Elimélech, & his name was Boaz. tie and riches.

Nifan, that co temeth part of March & parts

mighty hathe broght me vnto aductitie.

e Hereby je appeareth that dwellig amog in y true zea-le of God, w rather hathe II refree to the ease of y body then to y com farter y soule.

abem plentie

But Naomi said, Turne againe, my daughters: for what cause wil you go with merare there anie mo fonnes in my wom-

there about ten yeres.

Wherefore she departed out of the place where she was, and her two daughters in lawe with her, and they wet on their way

owne mothers house: y Lord shewe fauour vnto you, as ye have done with the dead, 22 and with me.

Ruth gathereth corne in the fieldes of Boaz as The ge- of April.

5 This her hu militie decla-reth her great affection to-ward her mother in lave, for as muche 3 as the spareth no pamful dili gence to get bothe their li-Wings.

2 And Ruth y Moabitesse said vnto Naomi, I pray thee, let me go to \$ field, & bga-I hna fauour. And she said vnto her, Go my daughter.

And the went, & came & gleaned in § field after the reapers, & it came to palle, that the met w the portion of the field of Bóaz, who was of § familie of Elimélech.

And beholde, Boaz came from Beth-léhem, and faid vnto the reapers, The Lord 19 be with you: & thei answered him, The Lord bleffe thee.

5 The said Boaz vnto his seruat y was appoited oue v reapers, Whose maid is this?

And the feruant that was appointed ouer the reapers, answered, and said, It is the Moabitish inayd, that came with Naomí 20 And Naomí said vnto her daughter in out of the countrey of Móab:

7 And she said vnto vs, I pray you, let me gleane and gather after the reapers' amog the sheaues: so she came, and hathe conti-nued from that time in the moining vnto 21 And Ruth the Moabitesse said, He said were aline, & now, saue y she tarted a litle in the house.

3 Then faid Boaz vnto Ruth, Hearest thou, my daughter?go to none other field

here by my maidens.

e That is,Ta- 9 ke hede in what field they do reape

Or, certaine

Handefuls.

Let thine eyes be on the field that they do reape, and go thou after the maides. Haue I not charged the sequents, that they 23 touche thee not? Moreover when thou ait a thirst, go vnto the vessels and brinke of that which the servants have drawen.

zo Then she fel on her face, and bowed her fe it to the ground & faid vnto im, How , Naemi glueth Ruth counfel & She flepeth at Boaz fete. haue I found fauour in thine eyes, that y shuldest knowe me, seing I am da strägei?

fhuldest knowe me, seing I am d a strägei?

Moabites, w it And Boaz answered, and said vnto her,
are enemies
to Gods peo.

All is tolde and shewed me that y hast All is tolde and shewed me that " hast done vnto thy mother in law, since y death 2 Now also is not Bó az our kinsman, with the wolde pro of thine houl bad, and how thou hast left whose maids y wast 3 beholde, he winow hou band, w thy father and thy mother, and the land where thou wast borne, and art come vnto a people w thou knewest not in time past.

The Lord recompence thy worke and a ful 1 cward be given thee of the Lord God

come to truft.

Then she said, Let me finde fauour in thy fight, my lord: for y halt coforted me, and spoken comfortably vnto thy maid, thogh I be not like to one of thy maids.

14 And Bóaz faid vnto her, At v meale time 6 come thou hither, and eat of the bread, & dip thy morfel in § vinegre. And she sate belide the reapers, and he reached her par- 7 ched corne: and she did eat, and was suffifed, and t left thereof.

broght home 15 And when the arof: to gleane, Boaz co maded his feruants, saying, Lether gather m liwe among y sheaues, and do not rebuke her. 8 16 Also let fall some of the sheaues for her,

& let it lie, that the may gather it vp, and rebuke her not.

ther eares of corne after hi, in whose fight 17 So she gleaned in the field vntil euening, and the threshed that she had gathered, and it was about an *Epháh of barly.

Endlisht.

And the toke it vp,& went into the citie, and her mother in lawe sawe what she had gathered: also she s toke forthe, and g To wit, of gaue to her that which she had reserved, in the Chalde when she was suffised.

Then her mother in lawe faid vnto her, Where hast thou gleaned to day 2& where wroghtest thou? blessed be he, that knewe thee. And she shewed her mother in lawe, with whome she had wroght, & said, The mans name with whome I wroght to day, 1s Bóaz.

lawe, Bleffed be he of the Lord: for he ceafethnot to do good to the liuing and to theh dead. Againe Naomí faid vnto her, h To my hout

also certainly vnto me, Thou shalt be w now to vs my feruats, vntil they have ended all mi-

ne haruest.

to gather, nether go from hence: but abide 22 And Naomí answered vnto Ruth her daughter in lawe, It is best, my daughter, that thou go out with his maids, that thei "mete thee not in another field.

Or, fall you

The she kept her by the maids of Boaz, to gather vnto the end of baily haruest,& of wheat haruest, and " dwelt with her mo-cor, returned to ther in lawe.

ber mother in lane.

CHAP. III.

12 He acknowledgeth him felfe to be her kinfernan.

Fterward Naomi her mother in law A faid vnto her, My daughter, shal not I sckea rest for thee, that y maiest prosper? a Meaning, ;

eth bariy to night in the floore.

Wash thy selfe therefore, anoint thee, quictly, who we shall be with the selfer therefore, and another thee, quictly, when the control of the & put thy raiment vpo thee, and get thee " downe to y floore: let not y b ma knowe of b Boaz, nor thee, vntil he have left eating & drinking.

of Isiael, under whose ewings thou art 4 And when he shalslepe, marke the place where he layeth him downe,& go , & vncouer the place of his fete, and lay thee downe,& he shal tel thee what y shalt do.

> And she answered her, All that thou biddest me, I wil do.

¶So she went downe vnto the sloore, & did according to all y her mother in lawe

And when Bóaz had eaten, and dronke, & scheared his heart, he went to lie downe at c That is, how the end of the heape of coine, & the came felfe amog his foftely, & vncouesed the place of his fete, feruance & lay downe.

And at midnight the man was afraied "& folk from one caught holde: & lo,a woma lay at his fete. Fde is another,

& Signifing & wantanie thig if the put her truk in God & liue vnder his protictio.

ple.

f Which the

d I bou fhew

eit thy ielfe fro time to ti-

me more ver-

If he wil make thee to be

his wife by y

tie, according to Gods law.

Dr.mantel.

f Perceyning

by her co-ming home, that he had

so hiswife, fhe was aftonied.

2 Which was I

place of sud

1 The Ebrews

here vie two

se note a cer-

mehe one.

gement.

Deu.25,5.

SHOUS.

Then he faid, Who art thou And she answered, I am Ruth thine hadmaide: spread therefore the wing of thy garment ouer thine hadmaid: for thou art the kinseman.

10 Then faid he, Blessed be thou of the Lord, my daughter : y hast d shewed more goodnes in the latter end, then at the beginning, in as muche as thou followedst not vong men, were they poore or riche.

M And now, my daughter, feare not: I wildo to thee all that thou requirest for all the citie of my people doeth knowe, that thou art a vertuous woman.

ra And now, it is true that I am thy kinfman, howbest there is a kinseman nearer then I.

13 Tary to night, & when morning is come, if he wil do the ductie of a kinseman vnto thee, wel, let him do the kinfmans duetie: but if he wil not do the kinsemans 9 parte, then wil I do the duetie of a kinfma, as § Lord liueth: slepe vntil the morning.

14 And she lay at his fete vntil the morning: & she arose before one colde knowe another: for he said, Let no man knowe, 10 that a woman came in to the floore.

15. Also he said, bring the shere that thou hast vpon thee, and holde it. And when she helde it, he measured six measures of barly, and lated them on her, & went into the citie.

fhe faid, fWho art y, my daughter? And she tolde her all y the ma had done toher, that he had not taken her 17 And faid, These six measures of barly gaue heme: for he said to me, Thou shalt not come empty vnto thy mother in lawe.

Then faid she, My daughter, sit stil, vntil thou knowe how the thing wil fall: for 12 And that thine house be like y house of the man wil not be in rest, vntil he hathe finished the matter this same day.

CHAP. IIII.

2 Boat Speaketh to Ruths next kinseman touching ber mariage. 7 The anciet cuftome in I frail. 10 Boaz maryeth Ruth of whome he begetteth Obed. 18 The generation of Pharez.

Hen went Boaz vp to the gate, and 14 I fate there, and beholde, the kinfeman, of whome Bóaz had fpoken, came by: and he faid, b Ho, suche one, come, sit downe here. And he turned, and fate downe.

haue no pro- 2 pre fignifica-tion, but ferue Then he toke ten men of the Elders of § citie, & faid, Sit ye downe here. And they fate downe.

as we say, ho, 3 And he said vnto ý kinsman, Naomí, that wil sel a parcel of lad, which was our brother Elimélechs.

4 And I thoght to aduertise thee, saying, 17 Bye it before the assistans, and before the Elders of my people. If thou wilt redeme it, redeme it: but if thou wilt not redeme it, telme: for I knowe that there is no-

nes besides thee to redeme it, & I am af- e Forthou are ter thee. Then he answered, I wil rede- the next of ?

Then said Bóaz, What day thou byest § field of the hand of Naomí, thou must also bye it of Ruth y Moabitesse the wife of the dead, to sterre vp the name of the dead, upon his d inheritance.

6 And the kiniman answered, I can not re-ritance might Beare his nademe it, lest I destroy mine owne inheri- me that is detace:redeme my right to thee, for I ca not ad. redeme it.

7 Now this was the maner beforetime in Israél, concerning redemingand chaging. for to stablesh all things: a man did plucke of his shooe, and gaue it his neighbour, and this was a fure e witnes in Ifrael.

Therefore the kinsman said to Boaz, Bye resigned it for thee: and he drue of his shooe.

And Bóaz faid vnto the Elders and vnto all the people, Ye are witnesses this day, that I haue boght ally was Elimélechs, and all that was Chilions & Mahlons, of the hand of Naomí.

And moreouer, Ruth the Moabitesse the wife of Mahlón, haue I boght to be my wife, to sterre vp the name of y dead vpo his inheritance, and that the name of the dead be not put out from among his brethren, and from the gate of his fplace: ye for, of & cite are witnesses this day.

16 And whe she came to her mother in law, 11 And all the people that were in the gate, & the Elders said, we are witnesses: the Lord make the wife that cometh into thine house, like Rahél and like Leáh, which twaine did buyld the house of Israel: and that thou maiest do worthely in & E- g Ephráthah phráthah, and be famous in Beth-Iéhem,

> Phárez (*whome Thamár bare vnto Iu- gen. 38,296 dáh) of the fede which the Lord shal giue thee of this yong woman.

So Bóaz toke Ruth, and she was his wife:and when he went in vnto her, the Lord gaue, that she conceived, and bare a

And the women said vnto Naomí, Blessed be & Lord, which hathe not left thee this day without a kinfman, & h his name h He fhat fenshalbe continued in Israel.

15 And this shalbring thy life againe, and cherish thine olde age: for thy daughter in lawe which loueth thee, hathe borne vnto him, and the is better to thee then fe- i Meaning, uen fonnes.

is come againe out of § coutres of Moab, 16 And Naomí toke the childe, and lay-'ed' it in her lap, and became nource vn-

> And the women her neighbours gaue it a name, faying, There is a childe borne to Naomí, and called thename thereof Obéd: the same was the father of Ishai, the father of Dauid.

e That he had right, Deut,

where here-

pofferme.

18 These

I. Samuél.

18 These now are the generacions of * 1 Phárez: Phárez begate Hezrón,

19 And Hezrón begate Ram, & Ram begate Amminadáb,
anto pue that 20 And Amminadáb begate Nahshón, and
Dauid by suc-

Nahshon begate Salmáh,

21 And Salmón begate Bóaz, and Bóaz begate Ohéd,

22 And Obéd begate Ishai, and Ishai begate Dauid.

THE FIRST BOKE

Samuél.

THE ARGUMENT.

Coording as God had orderned Deut. 17,14. that when the I fraelites shulde be in the land of A Candan, he wolde appoint them a King: so here in the first boke of Samuel is declared the state of this people under their first King Saul, who not content with that ordre, which God had for a time appointed for the government of his Church, demanded a King, to the intent the might be as other nacions of in a greater assurance as thei thought: not because thei might the better thereby serue God, as being under the safegarde of inm, which did represent lesus Christ the true deliuerer: therefore he gaue them a syrant and an hypocrite to rule ouer them, that they might learne, that the persone of a Kingu not sufficient to d fend them, except God by his power preserve and kepe them . And therefore he punisheth the ingratitude of his people & sendeth the continual warres bothe at home and abroad. And because Saul, whome of nothing God had preferred to the honour of a King, did not acknowledge Gods mercie towarde him, but rather disobeied the worde of God and was not zealous of his glorie, he was by the vo; ce of God put downe from his state, and David the true figure of Messiah placed in his steade, whose pacience, modestie, constancie, persecucion by open enemies, fained friends, and dissembling flatterers are left to the Church and to every member of the same, as a paterne and example to beholde their state ad vocacion.

CHAP. I.

two wives. 5 Hannah was baren and praced to the Lord. 15 Her answer to Eli. 20 Samuel u borne. 24 She deeth dedicate him to the Lord.



m, whose name was El- of the e Temple of the Lord) e That is, of f kanah the sonne of Ie10- 10 And she was troubled in her minde, and the Arke was.

sonne of Zuph, an Ephrathite:

2 And he had two wines: the name of one was Hannáh, and the name of the other Peninnáh: and Peninnáh had childré, but Hannáh had no children.

a There were two Ramaths,

fo that in this citte in mount Ephraim were

Zophim: that as, the learned men and Prophets.

2. Chro 2.4.

ceisió came of the house of Indih.

mat.1,3

🗣 For the Arke was there at that time.

Deut. 16, 16. 3 * And this man went vp out of his citie euery yere, to worship & to sacrifice vnto the Lord of hostes in b Shiloh, where 12 And as she commued praying before the were the two sonnes of Elí, Hophní and Phinehás Priests of the Lord.

4 And on a day, whe Elkanáh sacrifised, he gaue to Peninnáh hiswife and to all her sonnes and daughters porcions,

e-Some readia 5 But vnto Hanáh he gaue a worthy c por- 14
porcion with an heavy che- cion: for he loued Hannáh, and the Lord had made her baren.

- 6 And her aduersai ie vexed her sore, for 15 asmucheas she vpbraided her, because the Lord had made her baren.
- (And so did he yere by yere) & as oft as the wet up to the house of y Lord, thus she

vexed her, that she wept and did not eat. 3 The genealogie of Elkanáb father of Samuel 2 His 8 Then faid Elkanáh her housbad to her, Hannáh, why wepest thou? and why eatest

Here was a man of one of the two a Ramathaim Zophim, of moute phrám, whose name was production with the left and the left

hám, the sonne of Elihú, praied vnto the Lora, and wept tot.

The sonne of Tohu, the in Also she vowed a vowe, & said, O Lord

Those if thou wilt loke on the trouble of thine handmayd, and remeber me, and not forget thine handmayd, but give vnto thine handmayd a manchilde, then I wil giue him vnto the Lord all the daies of his life, * and there shal no rafer come Nomb 6:1.

vpon his head.

13 For Hanáh spake in her heart:her lippes did moue onely, but her voyce was not heard: therefore Elí thoght she had bene di onken:

Lord, Elí marked her mouth.

And Elí faid vnto her, How long wilt thou be dronke? Put away "thy dronkenes "# 16 16 www.

Then Hannáh answered and faid, Nay my lord, but I am a woman" toubled in "Ebr of an spirit: I haue droke nethet wine nor it: og uard firis. drinke, but haue * powred out my foule Platon before the Lord.

iudg,13,5.

H.i.

"Ebr for A daughter of

- 16 Count not thine handmaid "for a wic- 2 There is none holy as the Lord: yea, theked woman: for of the abundance of my complaint and my grief haue I spoken hitherto.
- 17 Then Elí answered, and said, Go in peace, and the God of Ilrael grant thy peticion that thou hast asked of him.

18 She said againe, Let thine handmayd 4 finde f grace in thy fight: so the woman went her way, and did eat, and loked no more sad.

19 Then they rose vp early, and worshiped before the Lord, and returned, and came to their house to Ramáh. Now Elkanáh knewe Hannáh his wife, and the 6 Lord & remembred her.

co her peticio

I That is pray

for me

nto the Lord

20 For in processe of time Hannah coceiued, and bare a sonne, and she called his 7 name Samuél, Because, said she, I haue asked him of the Lord.

náh was a Leuite,I Chro 6, 27. and as fome write.once cuffomed to appeare befote the Lord w cheir families.

praier toke ef-ted, therefore

it was called § Lords pro-

£x0d.16,36.

h This Elka 21 So the man h Elkanáh & all his house went vp to offer vnto § Lord the yeselie sacrifice, and his vowe:

a yere thet ac-22 But Hannah went not vp: for she said vnto her housbad, I wil tary vntil the childe be weined, then I wil bring him that

23 And Elkanáh her housband said vnto her, Do what semeth thee best: rary vntil thou hast weined him: onely the Lord ac- 10 i Because her complish his : worde. So the woman abode, and gaue her sonne sucke vntil she weined him.

> 24 ¶And whé fhe had weined him, she toke him with her with thre bullockes and an *Epháh of floure and a bottle of wine, and 11 broght him vnto the house of the Lord in Shiloh, and the childe was " yong.

25 And theissewe a bullocke, and broght 12 Now the sonnes of Eli were wicked comaded him. the childe to Elí.

thatis,mo-26 And she said, Oh my lord, as thy k soule 13 For the Priests custome toward the peo- ordinance. As certeinly. liueth, my lord, I am the womā that stode with thee here praying vnto the Lord.

27 I praied for this childe, and the Lord hathe giuen me my desire which I asked of him.

Ebr lense.

for her.

28 Therefore also I haue" giuen him vnto the Loid: as long as he liueth he shalbe Meaning, Eli gaue tha-kes to God gruen vnto the Lord: and he 1 worshiped the Lord there.

CHAP. II.

I The song of Hannah 12 The somes of Eli, wicked. 13 The newe custome of the Priests 18 Samuel ministreth before the Lord 20 Eli blesseth Elkanah and hu wife 23 Eli reproueth hu somes 27 God sendeth a

Nd Hannáh a praied, & said, Mine A heart reioyceth in the Lord, mine b horne is exalted in § Lord: my mouth is c enlarged ouer mine enemies, because I reioyce in thy faluacion.

re is none besides thee, & there is no God like our God.

3 Speake d no more prefumpteously: let d In that ye not at rogancie come out of your mouth: barennes, ye for the Lord s a God of knowledge, and thewe your pride against by him enterprises are established.

God. by him enterprises are established.

The bowe & the mightie men are broken, and the weake haue girde them sel-

ues with strength.

5 Thei that were ful, are hired forthe for bread, & the hongrie are no more hired, e Thei let fo that the baren hathe borne "feuen : and their labours she that had many children, is feble.

* The Lord killeth and maketh aliue: "Deut 32.39s bringeth downe to the graue and rai-wifd 16,15. feth vp.

The Lord maketh poore and maketh riche:bringeth lowe, and exalteth.

8 *He reiseth vp the poore out of the dust, Pfal.113.7. and lifteth vp the begger from the donghil, to fet them among f princes, and to f He prefermake them inherit the feat of glorie: and putteth for the pillers of the earth are the downe accorg Lords, and he hathe fet the worlde vp- owne wil,

de be weined, then I wil bring him that he may appeare before the Lord, & there abide for euer.

And Elkanáh her housband said vnto

He wilkepe the fete of his Sainctes, and the wicked shalkepe silence in darckenes:

for in his owne might shal no man be saincted according to his wilkepe shall no man be saincted. strong.

The Lords aduersaries shal be destroyed, and out of heaven shal he * thunder Chap.7,10. vpon them:the Lord shal judge the ends of the worlde, and shalgiue power vnto his h King, and exalte the horne of his h she grouded Anointed.

And Elkanáh went to Ramáh to his was to come. house, and the childe did minister vnto the Lord · before Eli the Priest.

men & knewe not the Lord.

ple was this: when any ma off ed facrifice, the Priests " boy came, while the slesh was "Or, sonne, sething and a steshoke with thre teth in his hand,

14 And thrust it into the kettle, or into the caldren; or into the pan, or into y pot: all 1 Traigressing that y fleshoke bioght vp, the Priest toke for the bound in the for him self: thus thei did vnto all the Istawes Laure that came thether to Shiloh.

15 Yea, before they burnt the m fat, the m Which was Priests boy came and said to the man that comanded first to have bene offied, Give me slesh to 10st for y Priest: officed to God, for he wil not have sodden slesh of thee,

Prophet to Eli. 31 Eliu menaced for not chastifing bu 16 And 1f any man faid vnto him, Let them burne the fat according to the "cultome, "or, Lawe then take as muche as thine heart a deli- a Not passing reth: then he wolde answer, No, but thou profite to the shalt give it now: and if thou wilt not, I God might be served awil take it by force.

17 Therefore the sinne of the yong me was

Or.many

his wil

her prayer on Iefus Christ

i In all y Eli

a Afrer that the had obtesned a fonne by prayer, the ga-ue thankes b I have recouered ftrength I & glorse by § benefite of the Lord them that reproue my ba-

scones.

very

God threatneth Elí.

Samuél is called. 122249/1224 I. Samuél.

e Scing & hor-rible abuse thereof.

very great before the Lord: for men o abhorred the offing of the Lord.

18 Now Samuél being a yong childe mi- 32 nistred before the Lord, girded with a linnen * Ephód.

Expd. 28,4.

19 And his mother made him a litle coate, and broght it to him from yere to yere, when she came vp with her housband, to 33 Neuertheles, I wil not destroy euery one 2,27. offer the yeaely facrifice.

20 And Elí blessed Elkanáh and his wife,& said, The Lord give thee sede of this woman, for "the peticion that she asked of the Lord: and they departed vnto their 34 And this shalbe a signe vnto thee, that age

e Os for the thig shat she hathe le 110 the Lord: sopies Samuel.

21 And the Lord visited Hannáh, so that fne conceived, and bare thre fonnes, and two daughters. And the childe Samuél 35 grewe before the Lord.

32 ¶So Elí was very olde, & heard all that his fonnes did vnto all Ifraél, & how they laye with the women that P assembled at the doore of the Tabernacle of the Con- 36

And he said vnto the, Why do-ye suche came to be pa 23 things? for of all this people I heare cuil reportes of you.

24 Do no more, my sonnes: for it is no good reporte that I heare, which is, that ye make the Lords people to q tiespasse.

qBecause they ductie to God. veri.17

So that to

obey good ad-

& to dilobey

suggement for

finne.

monitions is

p Which was (as the Ebre-

wes write)

nel, when they

rified, read Exod 38,8,

Leu 12,6

cotemne their 25 If one man sinne against an other, the sudge shal sudge it : but if a man sinne against the Lord, who wil pleade for him? Notwithstäding thei obeied not the voy- 1 ce of their father; because y Lord wolde flaye them.

¶(Now the childe Samuél profited and grewe and was in fauour bothe with the a And at that time, as Elí laye in his c plane were very Goas mircle, 26 ¶(Now the childe Samuél profited and them, is his suft Lord, and also with men)

27 And there came a mã of God vnto Elí and faid vnto him, Thus faieth the Lord, 3 And yer the d light of God went out, Sa-next to the Did not I plainely appeare vnto y house f Towit, Aaof thy father, when they were in Egypt in Pharohs house?

28 And I chose him out of all the tribes of Mid I choice nim out of all the tribes of laid, recret all.

Mraél to be my Priest, to offer vpon mr. 5 And he ran vnto Eli, and said, Here am I, samuel was ne altar, and to burne incence, and to weare an Ephód before me, and *I gaue vnto the house of thy father all the offrings made by fire of the children of Israél.

you cotemned my facrifices, trod them vnder fete.

Leu . 10,14.

why have 29 Wherefore have you kiked against my facrifice and mine offring, which I comanded in my Tabernacle, and honorest thy children aboue me, to make your felues fat of the first frutes of all the offrings 7 of Israel my people?

30 Wherefore y Lord God of Israel sayth, I said, y thine house & the house of thy fa- 8 ther shulde walke before me for euer: but nowe the Lord faith, " It shal not be so: for them that honour me. I wil honour, and they that despise me, shal be despised. 31 Beholde, the dayes come, that I wil cut of 9 thine arme, and the arme of thy fathers

house, that there shal not be an olde man in thine house.

And thou y shalt se there enemie in the y Thy posteri-habitation of the Lord in all things where—giorie of the with God shal blesse I srael, and there shal things Prick? not be an olde man in thine house for another, who

ennie, i.king.

of thine fro mine altar, to make thine eyes to faile, & to make thine heart forowful: and all the multitude of thine house shal dye when they be men.

Or, When they

shal come vpon thy two sonnes Hophni and Phinehas: in one day they shal dye

And I wil sterre me vp a 2 faithful Priest, dok, who sucthat shal do according to mine heart and ceded Abisaccording to my minde: and I wil buylde the square of the squar him a fure house, and he shal walke before Christ mine Anounted for euer.

And all that are left in thine house, a That is, shall shal come and a bowe downe to him for a be inferior vapiece of filucrand a morfel of bread, and to him shal say, Appoint me, I pray thee, to one of the Priests offices, that I may eat a morsel of bread.

CHAP. III.

I There was no manifest visio in the time of Eli. 4 The Lord calleth Samuel thre times, 11 And sheweth what shal come upon Eli and his house. 18 The same declareth Samuél to Eli.

Ow the childe Samuél ministred vnto the Lord a before Eli: and the a The Chalde worde of the Lord was b precious in tho-text readeth,

ce, his eyes began to waxe dimme that he fewe Prophetes to declare colde not se.

muel slept in the temple of the Lord, whe-Tabernacle re the Arke of God was.

Then the Lord called Samuél: and he burnt in the said, Here I am.

for thou called me. But he faid, I called twelve yere thee not: go againe and slepe. And he went Lord appeared and flept.

6 And the Lord called once againe, Samuel. And Samuel arose, and went to Eli, & faid, I am here: for thou didett call me. And he answered, I called the not, my sonne:go againe and flepe.

Thus ded Samuel, before he knewe f the f By vision-Lord, and before the worde of the Lord was reueiled vnto him.

And the Lord called Samuél againe the & Suche was third time: and he arole, and went to Eli, of those times and faid, I am here: for thou half called that the cases me. Then Eli s perceiued that the Lord come dul and had called the childe.

Therefore Elisard vnto Samuel, Go and Lords appear

lampes waich

Iosephus

slepe:and if he call thee, then fay, Speake ring H.ii.

mises are one-ly eff. aual to fuche as he giuern conftancie vato, to feare and obey him x Thy power

and autoring.

a Gods pro-

B God decla-

come voon me whethey fhal

heare that the Arke is taken and also se E-

k God punishe thee after this

and that fort, except thou sel me trueth,

complished

FOr that Sameel was the fat-

From the de-

of Egypt voto

muél are a

bout 190 vere

pe,chap.7,12.

parture of the I

had faid.

of she Lord

worde

Loid, for thy feruant heareth. So Samuél went, and flept in his place.

10 And the Lord came, & stode, and called as at other times, Samuel, Samuel. The Samuél answered, Speake, for thy seruant 4 Thé the people sent to Shiloh, & broght heareth.

11. The the Lord faid to Samuel, Beholde, I wil do a thing in Israel, whereof whosoeuer shal heare, his two eares shal h tingle.

reth wnat fo. 12 In that day I wilraise vp against Eli all things which I have spoken concerning 5 his house: when I begin, I wil also make an end.

lis house de- 13 And I haue tolde him that I wil iudge his house for ever, for the iniquitie which he knoweth, because his sonnes ran into a flander, and he stayed them not.

> 14 Now therefore I have sworne vnto the house of Eli, that the wickednes of Elis house, shal not be purged with sacrifice nor offring 1 for euer.

i Meaning, that has posterate 15 Afrerwarde Samuél slept vntil the mor-shulde neuer entoye 5 chief priests office of the Lord, and Samuél feared to shewe of the Lord, and Samuel feared to shewe Elí the vilion.

16 Then Elí called Samuél, and said, Samuél my sonne. And he answered, Here

17 The he said, What is it, that the Lord said 9 vnto thee I pray thee, hide it not from me. God k do so to thee, and more also, if thou hide anie thing from me, of all that he said vnto thee.

18 So Samuel tolde him euerie whit, & hid nothing from him. Then he faid, It is the Lord: let him do what semeth him good.

¶And Samuél grewe, and the Lord was with him, and let none of his wordes I fall in And the Aske of God was taken, and the place Pal 77, I The Lord as to the ground. whatfocuer he

20 And all Israel from Dan to Beeisheba knewe that faithful Samuel was the Lords 12 And there ran a man of Beniamín out of rejodenly de-Prophet.

thful Prophet 21 And the Lord appeared againe in Shiloh:for the Lord reueiled him selfe to Sa-"Ebr by the muél in Shiloh by "his worde. of the

CHAP. IIII.

1 Ifrael is ouercome by the Philiftims. 4 They do fet the Arke, wherefore the Philistims de feare 10 The Arke of the Lord staken II all and his childre dye.

Nd Samuél spake vnto all Israél: | & A Isiael went out against y Philistims to battel and pitched beside Eben éze: and the Philistims pitched in Aphék.

And § Philistims put them selues in ar-Or fone of hel- 2 ray against Israel: and when they ioyned the battel, Israél was smitten downe beso- 16 And the man said vnto Elí, I came from re the Philistims: who slewe of the armse in the field about foure thousand men.

So when the people were come into the campe, the Elders of Israel said, 2 Whe- 17 refore hathe the Lord smitten vs this day before the Philliftims? let vs bring & Arke

of the covenant of the Lord out of Shiloh vnto vs, that when it commeth among vs, it may faue vs out of the hand of our enemics.

from thence the Arke of the couenant of the Lord of hostes, who b dwelleth be- b For he vied twene the Cherubims: and there were the the Israelites two sonnes of Eli, Hophni, & Phinehas, betwene the with the Arke of the couenant of God.

And when the Arke of the couenat of the one name, Exod 250 Lord came into the hoste, all Israel show- vers 17 ted a mingty showte, so that the earth rag

And when the Philistims heard the noife of the showte, they said, What meaneth the founde of this mighty showte in the hoste of the Ebrewes? & they understode, that the Arke of the Lord was come into

the holte.

7 And the Philistims were afraid, and faid, God is come into the holtestherefore faid thei, Wo vnto vs: for it hathe not bene c Before we fought against so heretofore.

8 Wo vnto vs, who shal deliuer vs out of God is come to figure agathe hand of these mighty Gods these are me vs the Gods that Imote the Egyptians with all the plagues in the d wildernes.

Be strong and play the men,ô Philistims, red Sea in y that ye be not seruats vnto the Ebrewes, Egyptians we-* as they have served you: be valiant the which was § laft of all his refore, and fight.

10 And the Philistims fought, and Israel Indg 13,1. was smitten downe, and fled euerie man into his tent: and there was an exceding great slaughter: for there fel of Isiael e thirtie thousand fotemen.

two sonnes of Eli, Hophni and Phinehas of a faieth they were cosumed dyed.

the armie, and came to Shiloh the same froyed day with his clothes f rent, and earth f In token of vpon his head.

13 And when he came, lo, Elí sate vpon a feate by the way side, waiting: for his heart g feared for the Arke of God: and when g Left it shulthe man came into the citie to tel it, all the enemies. the citie cryed out.

19 The death of the wife of Phinehas the sonne of Eli. 14 And when Eli heard the noise of the crying, he said, What meaneth this noise of the tumultand the ma came in haftely, and tolde Elí.

15 (Now Elí was fourescore and eightene yere olde, and * his eyes were dimme that Chap. 3,21 he colde not se)

the armie, and I fled this day out of the hoste:and he said, What thing is done, my fonne?

Then the mossenger answered and said, Israel is fled before the Philistims, and there hathe bene also a great slaughter among

uer the Arke

d For in the

e Dauid allus

forrowe and mournin g

feme that this warre was vnderraken by Samuels commandement

a For it may ?

Elí.Dagón.Emerods.

I. Samuél.

Sothsaiers.

h According, as God had afore faid.

among the people: and moreover thy two sonnes, Hophní and Phinehás h are dead, and the Arke of God is taken.

18 ¶And whé he had made moncion of the Arke of God, Eli fel from his seate backwarde by the fide of the gate, & his necke was broken, and he dyed: for he was an ol- 9 de mā and heauye: and "he had judged Ifraél fortie yeies.

Wrgenerned.

*Or.to crue out

19 And his daugter in lawe Phinehas wife was with childe nere "her trauel: and when the heard the report that the Arke of God was taken, and that her father in lawe & 10 her houfband were dead, she bowed her selfe, and traueled: for her paines came vpon her.

i And fetfed her body tow ard her trauel

> 20 And about the time of her death, the women that stode about her, said vnto her, Feare not: for thou hast boine a sonne: but m the answered not, nor regarded it.

or where is the glorse

rer No clorie, 21 And she named the childe "Ichabod, faying, The glorie is departed from Ifraél, because the A ke of God was taken, & because of her father in lawe and her houfband.

ber great foi rowe by repefing her wor-

& Which was one of the fine

ties of the Phi

b Which was their chief 1- dole, & as fo- 3

me write, from € nanil down-

warde was li-ke a fishe, and

vpwarde like

Liftims

a man

& she vitered 22 She said againe, & The glorie is departed fio Isiael: for the Arke of God 18 take. 12

The Philestims bring the Arke into the house of Dagón, which idole fel downe before it 6 The men of Ashdod are plagued. & The Arkers carried into Gath and after to kron.

Hen the Philistims toke the Arke of God and caryed it from Ebén ézer vnto a Ashdód,

Euen the Philistims toke the Arke of 1 principil ci- 2 God, and broght it into the house of bDagón, and set it by Dagón.

day in the morning, beholde, Dagón was fallen vpon his face on the grounde before the Arke of the Lord, and they toke vp Dagón, and set him in his place againe.

Also they rose vp early in the morning the next day, & beholde, Dagon was falle vpon his face on the grounde before the Aske of the Lord, and the head of Dagón and the two palmes of his hands were cut of vpon the thresholde: onely the stumpe 4 of Dagón was left to him.

5 Therefore the Priests of Dagón, and all that come into Dagons house ctreade not on the thresholde of Dagón in Ash-

dód, vnto this day.

fall to a far- 6 But the hand of the Lord was heavy vp6 5 them of Ashaód, and destroyed them, and fmote them with *emerods, bothe Ashdod, and the coastes thereof.

7 And whé the men of Ashdod sawe this, they said, Let not the Aske of the God of Israél abide with vs. for his hand is fore 6 Wherefore then shulde ye harden your idolaters, that vpon vs and vpon Dagón ourgod.

8 They fent therefore and gathered all the

princes of the Philistims vnto them, and faid,d What shal we do with the Arke of d Thogh thes the God of Israei And they answered, Let had felt Gods the Aike of the God of Israel be caried affrated thereabout vnto Gath: & thei carried the Atke wolde farther of the God of Israel about.

And when they had caried it about, ned to their de the hand of the Lord was against the ci- fruction & his tie with a very great destruction, and he smote the men of the citie bothe small and great, & they had emerods in their fecret pattes.

Therefore they fent the Arke of God to Ekrón: and assone as the Arke of God came to Ekron, the Ekronites cryed out, faying, They have broght the A ke of § God of Israel to vs to slay vs and our people.

Therefore they fent, and gathered together all the princes of the Philistims and said, Send caway the Arke of the God of e The wicked. Israel, and let it returne to his owne place, when they fewas a destruction & death through out all where § godly the citie, & the had of God was very fore felies & crye that it flay vs not and our people: for there God, grudge&

for mercie

And the men that dyed not, were smitte with the emerods: and the crye of the citie went vp to heauen.

CHAP. VI.

I The time that the Arke was with the Philistims which they sent againe with a gift 12 It commeth to Beth-shémesh. 17 The Philistims offer golden emerods 19 The men of Beth-shemelh are stricken for loking into the Arke.

So the Aike of the Lord was in § coun-trey of the Philistims a seuen mone- a Thei thoghe

And when they of Ashdod rose the next 2 And the Philistims called the Priestes & gue wolde had day in the morning, beholde, Dagón was the sorbsavers saven 1871 w the Aike of the Lord ? tel vs wherewith we kept y Arwe shal send it home againe?

3 And they faid, If you fend away the Aike of § God of Isiael, send it not away emptie, but giue vnto it b a sinne offring:then b The idolashal ye be healed, and it shalbe knowen to ters confesse you, why his hand departeth not from God who puyou.

there is a true nifheth finne ruftely.

Then said they, What shalbe the sinne offring, which we shal give vnto it' And they answered, Fine golden emerods and fiue golden mice, according to the nomber of v Princes of the Philistims: for one plague was on you all, & on your princes. Wherefore ye shal make the similitudes

of your emerods, and the similitudes of your mice that destroye the lad: so ye shal giue glorie vnto the God of Isiael, that he may take his had from you, and from c This is your gods, and from your land.

heates, as the Egyptians and Pharaoh true God thei hardened their heartes, when he wroght worthing him

H.iii.

ment vpo the

c Thus in Reade of acknowledging y true God by this miracle, they ther superfi-Pfal 78,66.

The Arke returneth.

I. Samuél.

Israél repenteth.

Exed.12,31.

& Meaning \$

golde emerods

and the gol-den mice.

f The wicked

attribute al-

most all thigs

prouidence &

of the matter

h To wit, the

men of Bethfhémelh,

were Iiracli-

tes.

decree.

wonderfully among them, * did they not 19 And he smote of the men of Beth-shelet them go, and they departed?

7 Now therefore make a newe carte, and take two melche kine, on whome there hathe come no yoke: & tye the kine to the carte, and bring the calues home from

8 Then take the Arke of the Lord, and fet 20 it vpon the carte, and put the diewels of golde which we give it for a sinne offring in a coffer by the fide thereof, and fend it away, that it may go.

9 And take hede, if it go vp by the way of his owne coast to Beth-shemesh, it is che that did vs this great euil: but if not, we shal knowe then, that it is not his had that smote vs, but it was a f chance that happened vs.

to fortune and ro And the men did fo: for they toke two chance, whekine that gaue milke, and tyed them to the carte and shut the calues at home.

thing done carre and mut the cames at nome.
without Gods II So they fet the Arke of the Lord vpon the carte, and the coffer with the mice of golde, and with the similitudes of their emerods.

12 And the kine went the streight way to Beth-shemesh, & kept one path and lowed as they went, & turned nether to the right 2 hand nor to the left:also the princes of the # For rhe trial Philistims went after s the, vnto the borders of Beth-shémesh.

13 Now they of Beth-shemesh were reaping 3 their wheat haruest in the valley, & they lift vp their eyes, and spyed the Arke, and reloyced when they fawe it.

And the carte came into the fielde of Ioshúa a Bethshemite, & stode stil there. there was also a great stone, and h they claue the wood of the carte and offred the kine for a buint offring vnto the Lord.

15 And the Leuites toke downe the Arke of the Lord, and the coffer that was with it, wherein the iewels of golde were, & put them on the great stone, and the men of Beht-shémesh offred burnt offring, and the Lord.

16 And when the five princes of the Philistims had sene it, they returned to Ekron the lame day.

So these are the golde emerods, which the Philistims gave for a finne offring to 7 the Lord: for i Ashdod one, for Gazá one, for Askelon one, for Gath one, & for Ekrón one.

And golde mice, according to the nomber of all the cities of the Pilistims, beloging to the fine princes, bothe of walled townes and of townes vinwalled, vinto the great stone of "Abel, whereon they let the Atke of the Lord: which stone remaineth vnto this day in the field of Ioshúa the Beth- 9

mesh, because they k had loked in the Ar-k For it was ke of the Lord: he slewe even among the not lauful to people fiftie thousand men and thre sco-toucheorto se re and ten men. and the people lamented, it, sauc onely to Aarón & his

because the Lord had slaine y people with sonnes, Nom. so great a flaughter.

Wherefore the men of Beth-shémesh faid, Who is able to stand before this holy Lord God? and to whome shal he go

21 And they fent messengers to the inhabitants of Kiriath-iearim, saying, The Philistims have broght agains the Aske of the Lord: come ye downe & take it vp to you.

CHAP. VII.

1 The Arke is broght to Kiriath-iear'm. 3 Samuel exborteth the people to for sake their sinnes and turne to the Lord. 10 The Philistims fight against Israel & are ouercome so Samuel judgeth Ifrael.

Hen the men of a Kiriath-iearim a A citie in \$ came, and toke vp the Arke of the dah, called al-Lord, and broght it into the house of Abi so Kirianh bas nadáb in the hil: and they sanctified Eleazár his sonne, to kepe the Arke of the Loid.

(For while the Arke abode in Kiriathiearím, the time was long, for it was twetie yeres) and all the house of Israel lamented b after the Loid.

The Samuel spake vnto all the house of nes & follow-Ifraél, saying, If ye be come againe vnto ed the Lord. the Lord with all your hearte, * put away 10th 24,156 the strange gods fro among you, & *Ash- Iudg 2,13. taroth, and direct your hearts vnto the Lord, and ferue him + onely, and he shal Deut. 6.4. deliuer you out of the hand of the Phili-mat. 4,10.

Then the children of Israel did put away *Baalim and Ashtaroth, and served the Judg. 2,18. Lord onely.

5 And Samuél said, Gather all Israél to c Mizpéh, and I wil pray for you vnto y c For shiloh Lord.

sacrificed sacrifices that same day vnto 6 And they gathered together to Mizpen, fe the Philiand drewe water and powred it out be- thence the Ar. fore the Lord, and fasted the same day, & ke d The Chalde faid there, We have sinned against the text hathe, y Lord And Samuél judged the children of thei drewe wa Israél in Mizpéh.

When the Philistims heard that the chil ly for their fin dren of Ilrael were gathered together to nes. Mizpeh, the princes of the Philistims wet vp against Israél:and when the children of Israel heard that, they were afraied of the Philistims.

And the children of Israél said to Samuel, Cease nor to s crye vnto the Lord esignifying our God for vs. that he may faue vs out of of the godlie the hand of the Philistims.

Then Samuel toke a fucking lambe, and zeals. offredit all together for a burnt offring

b Lamented for their fin-

was now defolare, becau-

heart: that is.

i Thefe were the fine principal cities of she Philiftims which were not all coque. 18 sime of David.

10r.the plaine, or lamentacion.

vnto the Lord, and Samuél cryed vnto the Lord for Israel, and the Lord heard

10 And as Samuél offred the burnt offring, 8 the Philistims came to fight against Israél: but the Lord f thundred with a great thundie that day vpon the Philistims, & scatted them: so they were slaine before Is 9

11 And the men of Israel went from Mizpéh and pursued the Philistims, and smote them vntil they came vnder Beth-car.

12 Then Samuél toke a stone and pitched it betwene Mizpéh ands Shen, and called § therto hathe the Lord holpen vs.

13 So v Philistims were broght under, & they came nomore againe into the coaltes of Isiael: and the hand of the Lord was against the Philistims all the dayes of Sa- 12

14 Also the cities which the Philistims had taken from Israél, were restored to Israél, from Ekión euen to Gath: & Israél delivered the coastes of the same out of the ce betwene Ifraél & the h Amorites.

15 And Samuéliudged Israél all the dayes of his life,

16 And went about yere by yere to Bethél, and Gilgál and Mizpéh, and iudged Ifrael in all those places.

17 Afterward he returned to Ramán: for there was his house, & there he judged Israél:also he buylt an altar there vnto the 16 And he wil take your men seruants and "".

CHAP. VIII.

I Samuel maketh has sones sudges over I frael, who followe not hu Steppes 5 The Ifraelites aske aking 11 Samuil declareth in what state they hulde be under the King 19 Norwithstanding they aske one stil. & the Lord willeth Samuel to grant unto them.

HE Samuel was now become old, he a made his fonnes judges ouer Israéi.

(And the name of his eldest sonne was bloel, and the name of the seconde Abiáh) euen sudges in Beer-shéba.

And his sonnes walked not in his waies butturned aside after lucie and * toke rewardes, and peruerted the sudgement.

4 Wherefore all the Elders of Isiael gathered them together, & came to Samuél vnto Ramah,

5 And said vnto him, Beholde, thou ait old, and thy sonnes walke not in thy waies: *makevs now a King to judge vs like all

d Because the 6 But the thing & displeased Samuel, when they faid, Giue vs a King to judge vs: and 3 Saul feking bis fathers affes, by the counsel of his Samuel prayed vnro the Lord.

And the Lord faid vnto Samuel, Heare the voice of the people in all that they shal say vnto thee: for they have not cast thee away, but they have cast me away, that I shulde not reigne ouer them.

As thei haue euer done since I broght the out of Egypt euen vnto this day, (and haue forfaken me, and served other gods) euen so do they vnto thee.

Now therefore hearké vnto their voyce: howbert yet etestifie vnto them & shewe e To prote if the the maner of the King that shal reig- sake their wie ne ouer them.

ked parpole.

So Samuél tolde all the wordes of the Lord vnto the people that asked a King

name thereof, Eben ezer, and he said, Hi- m And he said, This shalbe the maner of Not y Kings the King that shal reigne ouer you:he wil ritte by their take your sonnes, and appoint them to his office, but that charets, and to be his horsmen, and some gue in Gods that when he has charet shal iunne before his charet.

Also he wil make them his captaines o- uer their breuer thousandes and captaines ouer fifties, to the Law. and to eare his grounde, and to reape his Deu 17,200 haruest, & to make instruments of waire, and the things that serue for his cha-

hands of the Philistims: & there was pea- 13 He wil also take your daughters and make them apoticaries, and cookes and

> 14 And he wil take your fieldes, and your vineyardes, and your best oliue trees, and giue them to his seruants.

> 15 And he wil take the tenth of your sede. and of your vineyardes, and give it to his "Eunuches, and to his seruants.

Or, chief offe.

your maid servants, and the chief of your yong men, and your affes, and put them to his worke.

17 He wil take the tenth of your shepe, and ye shalbe his seruants.

18 And ye shal crye out at that day, because of your King, whome ye have chosen you, and the Lord wil not sheare you at g Because ye

19 But y people wolde not heare the voyce but because ye of Samuel, but did say, Nay, but there afficions, shalbe a King ouer vs.

20 And we also wil be like all other nacios, ues willingly. and our King shall judge vs, & go out before vs, and fight our battels.

21 Therefore when Samuél heard all the wordes of the people, he rehearsed them in the eates of the Lord.

22 And the Lord said to Samuel, Hear- 101 grane their ken vnto their voyce, and make them a request King And Samuel faid vnto the men of Israel, Go euerie man vnto his citie.

CHAP. IX.

Servant goeth to Samuel . 9 The Prophets called Seers. 15 The Lord reneileth to Samuel Sauls comming commanding him to annount him King. 22 Sas muel bringeth Saul to the feast.

h Meaning, § Philiftims.

f According to the propoecte of Hannah Sa

mucls mother, Chap 2,10.

g Which was

ouer againft

Mizpéh

?Which was not cotrarie to the Lawe: for as yet a certel ne place was notappointed

b Who was also called Vafhni, r Chro 6,28 Deut 16, 19.

a Because he was not able to beare the

charge

c For there his house was, Chap 7,17

Ofe 13,10. alt.13,21.

were not con-tent with or-dre y Godhad appointed, but wolde be go- 7 ucraed as were & Gentiles.

H.iiii.

Saul seketh the asses.

Saul reueiled to Samuel I. Samuél.

a That is , bo-the valiant & siche Chap 14. 51. 1.chro.8,33.

b So that it might feme y a God approned their requeft in appointing perfone.

e All thefe cir means to ferne vito Gods puidece.whe-reby Saul (thogh not ap pued of God) was made King.

d Where was Ramath- Zo-phim y citie of Samuél.

187, pisailes.

e Which is about fine pen-23,15

f So called, be caufe he fore-

* mightie in power named * Kish the sonne of Abiel, the sonne of Zeror, y sonne of Bechotáth, the sonne of Aphiah, the sonne of a man of Ieminí.

And he had a fone called Saul, a b goodly yong man and a faire: so that among the children of Isiael there was none good- 16 lier then he: from the shulders voward he was hier then anie of the people.

3 And the asses of Kish Saules father were lost: therefore Kish said to Saul his sonne, Take now one of the servants with thee, and arise, go, and c seke the asses.

So he passed through mount Ephraim & 17 went through the land of Shalisháh, but they found them not. Then they went through the land of Shalim, and there they Iemini, but they found them not.

When they came to the land of Zuph, Saul said vnto his seruant that was with 19 him, Come and let vs returne, left my father leave the care of affes, and take thoght

6 And he said vnto him, Beholde now, in this citie is a man of God, and he is an honorable man : all that he saieth commeth to passe: let vs now go thither, if so be that he can shewe vs what way we may go.

7 Then said Saul to his servant, Welthen, let vs go:but what shal we bring vnto the 21 But Saul answered, and said, Am not I man? For the bread is spent in our vestels, and there is no present to bring to the ma: of God:what have we?-

8 And the servant answered Saul againe,& said, Beholde, I have found about me the 22 fourth parte of a chekle of filuer: that wil I give the man of God, to tel vs our way.

9 (Beforetime in If ael when a man went to fike an answer of God, thus he spake, is called now a Prophet, was in y olde time called a Seer)

The faid Saul to his fe want, Wel faid, come, let vs go: so they went into the ci- 24 tie where the man of God was.

n ¶Andas thei were going vp the hie way to the citie, they founde may des that came out to drawe water, and faid vnto the, I's there here a Seer?

12 And they answered them, and said, Yea: lo, he is before you. make hafte now, for he 25 came this day to the citie: for there is an s offring of the people this day in the hie place.

When ye shal come into the citie, ye shal finde him streight way yer he come vp to the hie place to eat: for the people wil not eat vntil he come, because he wil blesse & facrifice: and then eat they that be bidden 27 to the feast: now therefore go vp: for eue. now shall ye finde him.

Here was now a man of Beniamin 14 Then they went vp into the citie, and when they were come into the middes of the citie, Samuél came out against them, to go vp to the hie place.

15 TBut the Lord had reueiled to Samuel Chap 15.20 "secretly (a day before Saul came) say- att 13,21.
"Ebt in bis

Tomorowe about this time I wil fend thee a man out of the land of Beniamin: him shalt thou anount to be governour ouer my people Isiael, y he may i saue my i Not with #2people out of the hands of the Philiftims: ding their wie for I haue loked vpon my people, & their God was cuer mindful of his crye is come vnto me.

When Samuel therefore fawe Saul, the Lord answered him, Se, this is the man whome I spake to thee of, he shal rule

my people. were not: he went also through the land of 18 Then went Saul to Samuel in the middes of the gate, and faid, Telme, I pray thee, where the Seers house is.

And Samuél answered Saúl, and said, L am the Seer: go vp before me vnto the hie place: for ye shal eat with me to-day . and tomorowe I willet thee go, & wil tel thee all that is in thine theart.

And as for thine affes y were lost thre that y defired dayes ago, care not for them: for they are to knowe. founde.and on whome is fet all the defi: e 1 Whome dow of Israelis it not vpon thee and on all eth I mel dethy fathers house?

the sonne of Iemini of the smalest tribe of Israél? & my familie is the least of all the families of § tribe of Beniamín. Wherefore then speakest thou so to me?

And Samuél toke Saul and his feruant, and broght them into the m chamber, and m Where the made them fit in the chiefest place among them that were bidden: which were about thirtie persones.

Come, & let vs go to the Sec: for he that 23 And Samuel faid vnto the cooke, Bring fo: the the portion which I gaue thee, & whereof I said vnto thee, Kepe it with

> And the cooke toke vp the shoulder, & that w was " vponit, & fet it before Saul. n That 15, the And Samuel said, Beholde, that which is shoulder which is shoulder which is shoulder which is shoulder which is thousand the left, set it before thee creat: for hitherto Prick had for hathe it bene kept for thee, saying, Also I his samilie in haue called the people. So Saul did eat strings, Leb 10, with Samuel that day.

And whe they were comedowne fro the by affebing, hie place into y citie, he communed with a by meat prepared for the poople, hie place into y citie, he communed with a by meat prepared for the propared for the

26 And whethey arose early about y spring understade y of y day, Samuel called Saul to the Ptop thy comming. of the house, saying Vp, that I may send p To speake whim secrees thee away. And Saul arose, and they went ly: for 5 houses were sau out, bothe he, and Samuél.

And when they were come downe to the end of the citie, Samuél said to Saul, Bid the servant go before vs, (and he went)

fire to betheu Kig but thee.

but

g.That is, a offring, which fiulde be kept 13 m an hio place of y cure appointed for y vie.

L. That is, gine thankes, & meat according

to their cuito

but stand thou stil now, that I may shewe 12 And one of the same place answered, and thee 9 the worde of God.

CHAP. X.

6 Saul is ancinted King by Samuel. 9 God changeth Sauls heart and he prophecieth. 17 Samuél assembleth the people, and she weth them their simes. 21 Saul & ebosen Kang by lot. 25 Samuel writeth the Kangs of - 14

a In the lawe ; this anoming fignified the gitts of \$ holy Goft, whiche were necestarie for them y

q Gods commandement at

concerning

thee.

⊣Hen Samuél toke a viole of a oyle L and powred it vpon his head, & kiffed him, and faid, Hathe not the Lord an- 15 ointed thee to be governour over his inhe::tance?

Gen 35,20. & Samuel con-

armeth him by these fignes y God hathe appoited him

2 When thou shalt departe from me this day, thou shalt finde two men by * Rahels sepulchre in the boider of Beniamin, eue at Zelzah, & thei wil fay vnto thee, The 17 And Samuel & affembled the people g Bothe to deb affes which y wentest to seke, are foude: & lo, thy father hathe left the care of the state and foroweth for you, saying, What

Thus faith the Lord God of Israel, I has Gods sentences shal I do for my sonne?

King 56+, ete.

3 Then shalt thougo forthe from thence and shalt come to the plaine of Tabor, and there shal mete thee thre me going vp to God to Beth-el:one caryig thre kiddes, 19 & another carying thre loaues of bread, and another carying a bottle of wine:

· Ber of peace. 4 And thei wil afke thee "if all be wel, and wil give thee the two leaves of bread, which thou shalt receive of their hands.

an hie place in the citie Kiriath-searim, where the Arke was, Chap. 714

& Whichwas 5 After that shalt thou come to the c hil of God, where is the garifons of the 20 And when Samuel had gathered toge-Philistims: and when thou art come thether to the citie, thou shalt mete a companie of Prophets comming downe from 21 the hye place with a viole, and a tymbiel, and a pipe, and an harpe before them, and thei shal prophecie.

6 Then the Spirit of the Lord wil come vpon thee, and thou shalt prophecie with 22 the, & shalt be turned into another man.

7 Therefore when these signes shal come vnto thee, do as occasion shal serue : for God s with thee.

8 And thou shalt go downe before me to Gilgál: and I also wil come downe vnto thee to offer burnt offrings, & to facrifice sacrifices of peace. * Taiy for me seuen 24 And Samuel said to all the people, Se ye daies, til I come to thee and showe thee what thou shalt do.

Chap. 13.8.

And whé he had turned his" backe to go Ebr Shoulder 9 from Samuél, God gaue him another d heart: & all those tokens came to passe 25 that same day.

d He gaue him Ger a King.

And whe thei came thether to the hil, beholde, the companie of Prophets met him, and the Spiritof God came vpon Or fere praise him, and he prophecied among them.

Chap. 19,24.

11 Therefore all the people that knewe him before, when thei fawe that he prophecied among the Prophets, said eche to other? 27 What is come vnto the sonne of Kish?*is Saul also among the Prophets?

faid, But who is their e father? Therefore e Meanig.char it was a prouerbe, Is Saul also among the prophecte caf Prophets?

And when he had made an end of pro- is guen to phecying, he came to the hie place.

And Sauls vncle said vnto him, and to reby him that his seiuat, Whether went ye? And he faid, from lowe de-To feke the affes: and when we fawe that fodenly to bethei were no where, we came to Samuél.

And Sauls vncle faid, Tel me, I pray thee, what Samuel faid vnto you.

16 Then Saul said to his vncle, He tolde vs plainely that the affes were founde: but concerning the kingdome whereof Samuél spake, tolde he him nor.

vnto the Lord in Mizpéh,

ue broght Israel out of Egypt, and deli-theresauered you out of the hand of the Egyptians, & out of the hands of all kingdomes that troubled you.

But ye have this day cast away your God, who onely deliuereth you out of all your aduerlities and tribulacions: and ye said vnto him, Wo, but appoint a Kig ouer vs. Now therefore stand ye before the Lord according to your tribes and according to your thousands.

ther all the tribes of Israel, the tribe of Beniamín was h taken.

Afterwarde he affembled the tribe of safting of loss Beniamín according to their families, & the familie of Matri wastaken. So Saul the sonne of Kish was taken, and when thei foght him, he colde not be founde.

Therefore thei asked the Lord againe, if that man shulde yet come thether. And the Lord answered, Beholde, he i hathe i Asthogh ke hid him selfe among the stuffe.

23 And their anne, and broght him thence: ling. and when he stode among the people, he was hier then any of the people from the shoulders vpwaide.

not him, whome the Lord hathe chosen, that there is none like him among all the people: And all the people showted and faid," God faue the King.

Then Samuel tolde the people k the k As it is write duetie of the kingdome, and wrote it in ten in Doutea boke, and layed it vp before the Lord, 17,15 & Samuél sent all the people away euery man to his house.

26 Saul also went home to Gibeah, & there followed him a band of men, whose heart God had touched,

But the wicked men faid, How shal he I Bothe to as faue vs. So thei despised him, and broght and also so him no presentes: but he 1 held his rogue. winne them

Inccession, but feth God

clare vuto the

h That is , by

"Ebr les de

Samuéls vprightnes.

CHAP. XI.

2 Nahash the Ammonite warreth against labish Gilead who asketh below of the Israelites 6 Saul promiseth helps 11 The Ammenites are slayes. 14 The kines 14 dence it remed.

After that I Saul was cho-ken King: for feare of whome they afked King, as Chap 12,12.

on, the more

cruel ther are.

CYTARE.

d He addeth Samuél, becau-

fe Saul was

not yet appro-

PEbr se sic ma.

"Hen Nahásh the Ammonite * came vp, and belieged Iabélh Gilcád: and all the men of Iabesh said vnto Nahásh, Make a couenant with vs, and we wil be thy seruants.

2 And Nahásh the Ammonite answered them, On this condicion wil I make a couenant with you, that I may thruste out all your b right eyes, & bring that shame

vpon all Israél.

To whome y Elders of I abeth faid, Giue vs seuen daies respet, that we may send z messengers vnto all the coastes of Israél: & then if no man deliue: vs, we wil come out to thee.

Then came the messengers to Gibeáh of Saul, & tolde these tidings in the cares of the people: and all the people lift vp their voyces and wept.

5 And beholde, Saul came following the cattel out of the field, & Saul faid, What 3 ayleth this people, y thei wepe? And thei tolde him the tidings of the me of Iabesh.

e God gave 6 him the spuit of frength & courage to go against this Then the Spirit of God came vpon Saul, when he heard those tidings, and he

was exceding angry,

7 And tooke a yoke of oxen, and hewed them in pieces, and fent them throughout 4 all the coasses of Isiael by the hands of messingers, saying, Whosoeuer commeth not forthe after Said, and after & Samuel, 5 And he faid vnto them, The Lord is witso shal his oxé be served. And the seare of the Lord fel on the people, and thei came out "with one consent.

8 And when he nombted them in Bezék, the children of Isiael were thre hundreth 6 thousand men : and the men of Iudah

thirty thousand.

e Mesning,Sa- 9 úl & Samuél Then e thei said vnto the messengers that came, So say vnto the men of Tabesh 7 Gilead, Tomorowe by then the funne be hote, ye shal haue helpe And the messengers came and showed it to the men of Iabesh, which were glad.

10 Therefore the men of Iabesh said, Tomorowe we wil come out vnto f you, & Ammonites diffebling that there had hope II ye shal do with vs all that pleaseth you.

And when the motowe was come, Saúl put the people in thre bands, & thei came 9 in vpo the hoste in the morning watch,& slewe the Ammonites vntil the heate of the day: and thei that remained, were scattered, so that two of them were not left together.

Then the people said vnto Samuel, to 8 Who is he that faid, Shal Saul reigne ouer vs? bring those me that we may slaye

But Saul faid, There shal no man h dye h By shewing this day: for to day the Lord hathe faued mercie he thought to o-Ifrael. re-come their

Then said Samuel vnto the people, Come, that we may go to Gilgál,& renue the king dome there.

15 So all the people went to Gilgal, and made Saul King there before the Lord in Gilgál: and there thei offied i peace of- i to figue of frings before the Lord: and there Saul & thanke guing for y victoria. all the me of Isiael reioyced excedingly.

malice.

CHAP. YIT.

s Samuil declaring to the people his integritie, reproveth their ingratitude. 19 God by miracle caufeth the people to confesse their since. 20 Samuel exhertesh the peo-ple to followe the Lord.

CAmuél then said vnto all Isiael, Be-Oholde, I haue a hearkened vnto your a I haue granvoyce in all that ye faid vnto me, & haue ted your petis appointed a King ouer you.

Now therefore beholde, your King walketh b before you, and I am olde & graye b To gozerne headed, and beholde, my fonnes are with warre you : and I have walked before you from

my childehode vnto this day.

Beholde, here I am: * beate recorde of me Ealef 46,32. before the Lord and before his Anomied. Whose oxe haue I taken for whose alle c God wolde

haue I taken or whome haue I done wrog fession shilde to or whome haue I hurte or of whose be a patterne for all them is hand haue I received any bribe, to blinde are any chae mine cies therwith, & I wil reftore it you? go or office.

Then thei said, Thou hast done vs no wrong, nor hast hurt vs, nether hast thou taken oght of any mans hand.

nes against you, and his d Anointed is d rant Ring. witnes this day, that ye have fou le noght ted by the co in mine hands. And they answered, He is mandement of the Lord. witnes

Then Samuel said vnto the people, It is the Lord that 'ma le Moses and Aaron, & "or, exalied. that broght your fathers out of the land of Egypt.

Now therefore Hand still, that I may reafon with you before the Lord according to all & 'righteousnes of the Lord, which 'On benefiter. he shewed to you and to your fathers.

* After y Iaakob was come into Egypt, Gen. 46,50 and your fathers cived vnto the Lord, then y Lord fent Moles and Aaron which Exed 4.16. broght your farhers out of Egypt, and

made them dwel in this place. *And when thei forgate the Lord their Indg. 4.2. God, he folde them into the hand of Siferá captaine of the hoste of Hazórand e Captaine of into the hand of the Phillitims, and into Eig of Hathe. the hand of the King of Moab, and they toght against them.

And theirryed vnto the Lord, and said, We have sinned, because we have for sake the Lord, and have served Baalim & Ashtaroth. Now therefore deliuer vs out of

E By this victoric the Lord wone | besits of the people

f That is to \$

of side.

b This declareth , that the more nere that tyrants are to their defructi-

Samuels exhortacion.

I. Samuél. Sauls presumption. 258/1224

the hands of our enemies, and we willer-

f That is, Sam- II fon, ludg 13,25 Indg 7,32. sudg 11,1. € hap 4,1.

gleaung God to feke helpe

of man, Chap

8,5.

Therefore the Lord sent Ierubbáal f & Bedan &*Iphtáh, & *Samuél, & deliuered you out of the hands of your enemies on euerie side, and ye dwelled safe.

12 Notwichstanding when you sawe, that Nahásh the King of the children of Am- 2 món came against you, ye said vinto me, s No, but a King shal reigne ouer vs: whé yet the Lord your God was your King.

13 Nuw therefore beholde y King whome ye haue chosen and whome ye haue desired: lo therefore, y Lord hathe fet a King 3

ouer you.

14 If ye wil feare the Lord and ferue him, and heare his voyce, and not disobey the worde of the Lord, bothe ye, & the King that reigneth ouer you, shal h followe 4 h Ye shalbe preierued as the Lord your God.

the Lords wil 15 But 1 fye wil not obey the voyce of the Lord, but disobey the Lords mouth, then shal the hand of the Lord be vpon you, & on your 1 fathers.

i Meaning, the gonerneurs.

k Inthat ye

haue forfaken him, who hath

all power in his hand, for a

16 Now also stand and sethis great thing which the Loid wil do before your eyes.

17 Is it not nowe wheate haruest? I wil call vnto the Lord, and he shal send thundre and raine, that ye may perceive and se, how that your wickednes is k great, which ye haue done in the fight of the Lord in 6 And whethe men of Israel sawe that they Betn-chim the asking you a King.

Then Samuél called vnto the Lord, and mortale man 18 the Lord fent thundre and raine the same day: and all the people feared the Lord & 7 And some of the Ebrewes went ouer Ioi-

Samuél excedingly.

19 And all the people said vnto Samuél, Pray for thy feruants vnto the Lord thy in asking vs a King, beside 1 all our other finnes.

20 And Samuél said vnto y people, Feare not. (ye haue in dede done all this wicked 9 nes, we yet departe not from following the Lord, but serue & Lord with all your

great, but it heart,
shal be forgi.

Nether turne ye backe: for that shulde be
uen, if the sinafter vaine things which can not profit you, nor deliuer you, for they are but va-

> 22 For the Lord wilnot for sake his people for his great Names sake: because it hathe pleased y Lord to make you " his people.

Moreouer God forbid, that I shulde finne against the Lord, and cease praying for you, but I wil in we you the good and 12 right way.

24 Therefore feare you the Lord, and ferue him in the trueth with all your ohearts, and consider how great things he hathe done for you.

25 But if ye do wickedly, ye shal perish, bothe yearnd your King.

CHAP. XIII.

3 The Philistims are smitte of Saul & Ionathan. 13 Saul being disobedient to Gods commandement is shewed of Samuel that he shal not reigne. 19 The great slauerie, wherein the Philistims kept the Israelstes.

SAúl now had bene King a one yere, & aWhiles these things were done two yeres ouer Israél.

Then Saul chose him thre thousand of toke woon him Israél: & two thousand were with Saul in the Rate of a Michmash, and in mount Beth-él, and a Kingthousand were with Ionathan in Gibeah of Beniamin: and the rest of the people he fent euerie one to his tent.

And Ionathan smote the garison of the Philistims, that was in the chil:and it ca- c Of Biriathme to the Philiftims eares: and Saul blewe the Arke was the d trumpet throughout all the land, Chap 10,5 saying, Heare, ô ye Ebrewes.

saying, Heare, ô ye Ebrewes.

One thutde pre
Pare them setues to warre. stroyed a garifon of the Philistims: wherefore Israél was had in abominació with the Philistims: and the people gathered together after Saul to Gilgal.

5 The Philistims also gathered them selues together to fight with Israel, thirtie thousand charets and six thousand horsemë:for the people was like the fand which is by the feas side in multitude, and came vp, and pitched in Michmash Eastwarde from · Beth-auen.

were in a straite (for the people were in distref- tribe of Ben-(e) the people hid the selues in caues, & in holdes,& in rockes,& towres,& in pittes.

dén vnto the land of f Gad & Gilead: and f Where the Saul was yet in Gilgal, and all the people the halte refor feare followed him.

God, that we dye not: for we have sinned 8 And he taried seue dayes, according vnto the time that Samuél had appointed: but Samuél came not to Gilgál, therefore the people were & scarred f: om him.

And Saul faid, Bring a burnt offing to fprophet was me and peace offings: and he offied a ngne, that buint offring.

10 And assone as he had made an end of the offring the burnt offring, beholde, Samuél came, and Saul went for the to mete him, to" salute him.

n And Samuél faid, What hast thou done? Then Saulfaid, Because I sawe that the people was h scatted from me, and that h shogh these thou camest not within the dayes appoint inficient in ted, and that the Philistims gathered the mas in tgemer selues together to Michmash,

Therefore faid I, The Philiftims wil the worde of Godsthey turcome downe now vpon me to Gilgal, and ned to his de I haue not made supplicacion vnto the frustion. Lord. I was bolde therefore and offred a bu: nt offring

13 And Samuel faid to Saul, Thou haft do-thee to obey ne foolifuly: thou hast not kept the com- him and test mandement of the Lord thy God, which despoten by his Prophet.

e Which was

g Thinking § tire . bience of

»Ebr.bli∬e bam

they had not

1 Who willed

I Not onely at other times, but new chiefely

m He sheweth that there is no finne fo ner turne agaise to God,

& of his fre mercie, & not 23 of your meriges, and therefore he wil not Épriake you:

o Vnfamedly and without Lypocrifie.

he commaded thee: for the Lord had now stablished thy kingdome vpon Israel for

A That is Da-

14 But now thy kingdome shal not continue: the Lord hathe foght him a k man after his owne heart, and y Lord hathe comaded him to be gouernour ouer his people, because thou hast not kept that which the Lord had commanded thee.

And west to his citte Ra-

Or,the deftrat-

er: is wis , the

Expeasur came ant with this

m Se that to

Mansundgemét thefe thre

mues wold ha-

the whole co-

To declare

that the victome of God &

not by their

mutrey.

15 ¶And Samuél arose, and gate him vp fro Gilgál in 1 Gibeáh of Beniamín: & Saúl nombied the people that were foude with him, about fix hundreth men.

16 And Saul and Ionathan his sonne, & the people that were founde with them, had their abiding in Gibeáh of Beniamín:but the Philistims pitched in Michmash.

And there came out of the hoste of the Philistims thre bades to destroy, one bade turned vnto the way of Ophráh vnto the land of Shual,

18 And another bande turned toward the way to Beth-horón, and the m thirde badeturned toward the way of the coast that loketh toward the valley of Zeboim, toward the wildernes.

19 Thethere was no smith founde through out all the land of Israel: for the Philistims said, Lest the Ebrewes make them 10 But if they say, Come vp vnto vs, then as hereby God fwordes or speares.

30 Wherefore all the Israelites wet downe to the Philistims, to sharpen euerie man his share, his mattocke, & his axe and his it weding hooke.

ar Yetthey had a file for the shares, and for the mattockes, and for the pickeforkes,& for the axes and for to sharpen the goades. 12

- 23 So when the day of battel was come, there was nether " sworde nor speare founde in the hands of anie of the people that were with Saul & with Ionathan: but onely with Saul and Ionathan his sonne was there founde.
- 23 And the garifon of the Philistims came 13 So lonathan went vp vpon f his hands f That it. out to the passage of Michmash.

CHAP. XIIII.

- 14 Isnathan and his armour bearer put the Philistims to flight. 24 Saul bindeth the people by an othernot to eas til evening. 32 The people eat with the blood. 38 Saul welde put Isnathan to death. 45 The people deliver bim.
- Hen on a day Ionathán the fonne of Saul faid vnto the yong man that ba- 15 re his armour, . Come and let vs go ouer toward the Philistims garison, that is yonder on the otherlide, but he tolde not his father.
- And Saul taryed in the border of Gibeáh vnder a pomegranate tre, which was 16 in Migron, and the people that were with him, were about fix hundreth men.

Chap. 4.41. 3 And Ahiáh the sonne of Ahitub, * Icha-

sonne of Elí, was the Lords Priest in Shiloh, and ware an Ephod: and the people knewe not that Ionathan was gone.

Now in the way whereby Ionathán soght to go ouer to y Philistims garison, there was a sharpe rocke on the one fide, sor, like a me. and a sharpe rocke on the other side : the the name of the one was called Bozéz, & the name of the other Séneh.

The one rocke stretched fro the North toward Michmásh, & the other was from the South toward Gibeáh.

And Ionathán faid to the yong man that bare his armour, Come, and let vs go ouer vnto the garifon of thefe b vncircumci- b To wit, the sed:it may be that the Lord wil worke Philiffims with vs: for it is "not hard to the Lord to sor, none can les faue with manie, or with fewe.

And he that bare his armour, said vnto 2 Chro.14,11. him, do all that is in thine heart: go where it pleaseth thee: beholde, "I am with thee cI wil follow as thine heart desireth.

feener then

8 Then said Ionathan, Beholde, we go goeft. ouer vnto those men, and wil shewe our felues vnto them.

9 d If they say on this wife to vs, Tarie vn-d This he spatil we come to you, then we wil stand stil ke by the Spiin our place, and not go vp to them.

we wil go vp:for* the Lord hathe deliue- rance of the red them into our hand: and this shalbe a victorie figne vnto vs.

cie,foralmuche

Thus they

So they bothe shewed them selues vnto the garifon of the Philistims: and the Philistims said, Se, the Ebrewes come out of §

e holes wherein they had hid the selues. And the men of the garifon answered spake cotem Ionathan, & his armour bearer, and faid, derision. Come vp to vs: for we wil shewe you a thing. Then Ionathan said vnto his armour bearer, Come vp after me: for the Lord hathe delivered them into the hand of Israél.

and vpon his fete, and his armour bearei he crept vp. after him: and some fel before Ionathan, & all han

his armour bearer flewe others after him. So the s first slaughter which Ionathan g The seconde and his armour bearer made, was about was whe they twentie me within that copasse, as it were ther, and the

oxen plowe. And there was a feare in the hoste, and in the field, and amog all the people: the garison also, and they that went out to spoile, were afrayed them selues: and the earth

h trembled: for it was stricken with feare by h In that the

Thế the watchmen of Saulin Gibeáh for feare of of Beniamín fawe: and beholde, the multi- ment, it declatude was discomfited, and smitten as they reth how ter-

within halfe an acre of land which two third when y

infenfible crea

a By this exa-ple God wold declare to Ifrael that the victorie did multunde or 2 armour, but ohis grace.

bods brother, the sonne of Phinehas, the 17 Therefore said Saul vnto the people against list enemies.

that

Ionat. tasteth hony.

I.S amuél. The people saueth him. 127

that were with him, Search now & se, who is gone from vs. And whe they had nombred, beholde, Ionathán and his armour bearer were not there.

18 And Saul faid vnto Ahiah, Bring hither the Arke of God (for y Arke of God was at that time with the children of Israel)

19 And while Saultalked vnto the Priest, listims, spred farther abroade, & encreased: therefore Saul said vnto the Priest, Withdrawe thine hand.

shod alone: 20 And Saul was affembled with all the people that were with him, and they came to the battel: & beholde, * euerie mans sworde was against his fellowe, and there 35 Then Saul made an altar vnto the Lord, 100,0f shau #0= was a very great discomfitue.

21 Moreover & Ebrewes that were with the Philistims before time, & were come with 36 them into all partes of the holte, eue they also turned to be with the k Isiaelites that were with Saul and Ionathán.

Also all the men of Israél which had hid them selues in mount Ephráim when they heard, that the Philistims were fled, 37 they followed after them in the battel.

23 And so the Lord saued I srael that day: and the battel continued vnto Beth-áuen.

re pressed with hunger: for Saul charged the people with an othe, faying, 1 Curfed I may be auenged of mine enemies: so none of the people tasted ame sustenance.

And all they of the lad came to a wood, where hony lay vpon the ground.

And the people came into the wood, & beholde, the hony dropped, and no man moued his had to his mouth: for the people feared the m othe.

punishement, 27 But Ionathan heard not when his father charged the people with the othe: wherefore he put forthe the end of the rod that was in his had, and dipt it in an hony cobe, and put his hand to his mouth, and his " eyes receyued fight.

Then answered one of the people, and faid, Thy father made y people to sweare, saying, Cursed be the man that eateth sustenance this day: and the people were faint.

29 Then said Ionathán, My father hathe o troubled the land: se now how mine eyes are made clease, because I have tasted a litle of this hony:

30 How muche more, if the people had eate to day of the spoile of their enemies which they founde? for had there not bene now a greater flaughter among the Philistims?

And they smote y Philistims that day, 46 from Michmásh to Aisalón: and the people were exceding faint.

32 So the people turned to the spoyle, and

toke shepe, & oxen, and calues, & slewe the on the ground, and the people did eat the *with the blood.

33 Then mentold Saul, faying, Beholde, the 19,26 deu. 12. people sinne against the Lord, in that thei eat with the blood. And he faid, Ye have trespassed: Proule a great stone vitto me p That the this day.

the noise, that was in the hoste of the Phi- 34 Againe Saul said, Go abroade among y be flatne, may people, & bid them bring me euerie man vpon it. his oxe, and every ma his shepe, and slave them here, and eate and sinne not against the Lord in eating with the blood. And the people broght euery man his oxe in his hand that night and slewe them there.

Then Saul made an area vent he made "Or,of inas won that was the first altar that he made ne began be to baylde an ale

And Saul said, Let vs go downe after the Philistims by night, and spoyle them vntil the mouning shine, and let vs not leaue a má of them. And they said, Do whatsoeuer thou thinkest best. Then said the Priest, Let vs adraw neie hither vnto God. unfel et him.

So Saul asked of God, saying, Shall go downe after the Philistims? wilt thou deliuer them into the hands of Israel > But he answered him not at that time.

and the patter continued vino beth date.

38 ¶And Saul faid, *All "ye chief of y peo- ludg.20,2;

"Elizarran ple, come ye hither, and knowe, and fe by whomethis sinne is done this day.

be the man veateth "foode til nyght, that 39 For as the Lord liveth, which faueth Ifraél, thogh it be done by Ionathán my fonne, he shal dye the death. But none of all the people answered him.

40 Then he said vnto all Israel, Be ye on one side, & I and Ionathán my sonne wil be on the other fide. And the people faid vnto Saúl, Do what thou thinkest best.

41 Then Saul said vnto the Lord God of Israel, Giuer a perfet lot. And Ionathan r Cause y lot & Saul were taken, but the people escaped. Y bathe broke

42 And Saulsaid, Cast lot betwene me and the doeth not Ionathan my sonne. And Ionathan was consider his

43 Then Saul faid to Ionathan, Tel me the fame other what thou hast done. And Ionathan told him, and said, I tasted a litle hony with y end of the rod, that was in mine hand, & lo, I muit dye.

44 Againe Saul answered, God do so and more also, vnles y dye y death, Ionathán.

45 And the people faid vnto Saul, f Shal f The people thogheit their Ionathan dye, who hathe so mightely de- duerie to reliuered Isiael 'God forbid. As y Lord li-fcue him, who ueth there shal not one heere of his head had but brofall to the ground: for he hathe wroght w ken a rashe by God this day. So the people deliuered Io- whome they nathán that he dyednot.

The Saul came vp from the Philistims: nestre. & the Philistims wet to their owne place.

¶So Saul helde the kingdome ouer Ifrael, and foght against all his ennemies on

Leu.7,26. &

I Suche was his hypocricie & arrogancie, attribute to f his policie y, which God 25 had gmen by the hand of Ionathán Bhr bread

& Let the E-

leafure nowe to aske coun-tel of God, Nomb 27,21

Iudg 7,21.

3 6br0,20,23

k Thogh be-

fore for feare of the Phili-fims they de-

elared them felues as enc-mies to their brethren.

m That is, the

n Which were and hungre.

. By making this cruck

Dr.wearie.

Liii.

euerie side, against Moáb, and against the children of Ammon, and against Edom, and against y Kings of Zobáh, & against the Philistims: & whethersoeuer he went, he "handled them as wicked men.

Or, onercame had commanded, Deu,25,17.

n Called also Abmadáb, Chap 31, 2.

x Which was the wite of Dauid, Chap 50 18,27.

Whome Io y Whome Io-ab the captai-ne of Dauid

As Samuél ned Chap 8,11.

Chap 9,16.

a Because he hathe preferred thee to thou art boud to obey him-Exed.17,14. 20mb.24,20.

h: That this might be an exaple of Gods vengeance a-gainst the that deale crucily with his people.

*Orsquewe their number by the shey broght "Or, foght in 5 she valley.

e Which were 6 she posteririe of lethro Mofes father in lawe d For lethro came to visit ne them good 18,19.

t As the Lord 48 He gathered also an hoste & smote t Amalek, & deliuered Israel out of the hads 11 It e repenteth me that I haue made Saul e God in his of them that spoiled them.

Now the sonnes of Saul were Ionathán, " and Ishui, and Malchishúa: and the names of his two daughters, the elder was called Meráb, and the yonger was na- 12 med * Michál.

And § name of Sauls wife was Ahinóam the daughter of Ahimaaz: and the name of his chief captaine was y Abnér the sonne of Ner, Sauls vncle.

flewe, 2 Sam. 51 And Kish was Sauls father: and Ner the father of Abnér was the sonne of Abiél.

52 And there was fore warre against the Philistims all the dayes of Sauli & whomesoeuer Saul sawe to be a strong man, & mete for the warre, he toke him vnto him.

CHAP. XV. 3 Saul is commanded to flay Amalék. 9 He spareth Agág & the best things. 19 Samuel reproueth him. 28 Sahl is rejetted of the Lord, and his kingdome giuen to another. 33 Samuel heweth Agag in pieces.

Freewarde Samuél said vnro Saul, A The Lord fent me to anoint thee King ouer his people ouer Israel: nowe therefore a obey the voyce of the wordes of the Lord.

Thus faith the Lord of hostes, I remember what Amalék did to Israél,* how they layed want for them in the way, as they came vp from Egypt.

Nowe therefore go, and smite Amalék, & destroye ye all that perteineth vnto them, and haue no copation on them, but bilay bothe man and woman, bothe infant and 19 fuckeling, bothe oxe, and shepe, bothe camel, and affe.

¶And Saul assembled the people, and nombred them in Telaim, two hundreth thousand fotemen, and ten thousand men of Iudáh.

And Saul came to a citie of Amalek, and Let watch at the riuer.

And Saul faid vnto the c Kenites, Go, -departe, and get you downe from among the Amalekites, lest I destroy you with them: for ye shewed a mercy to all the children of Israél, when they came vp fro Egypt: and the Kenites departed from among the Amalekites.

So Saul smote the Amalekites from Hauiláh as thou commest to Shur, that is be-

3: And toke Agág the King of the Amelekites aliue, and destroyed all the people with the edge of the fworde.

3 But Saul and the people spared Agag, & the better shepe, and the oxen, and the fat 24

beaftes, and the lambes, and all that was good,& they wolde not destroye the: but euery thing that was vile & noght worthe, that they destroyed.

ro Thé came the worde of the Lord vn-

to Samuel, Saying,

King: for he is tuined fi o me, & hathe not neuer chageth performed my commandements. And Sa nor repenteth, as verf. 29. muel was moued, & cryed vnto the Lord thogh he femeth to vs to all night.

And whe Samuel arose early to mete Sa-anie thing go-eth contrary ul in the morning, one tolde Samuel, say to his tempoing, Saul is gone to Carmél: and beholde, ral election he hathe made him there a place, from whence he returned, and departed, and is gone downe to Gilgál.

The Samuel came to Saul, & Saul said vnto him, Bleffed be y of the Lord, I haue fulfilled the f comandement of the Lord. f This is \$ 1000

But Samuél said, What meaneth then § ture of hippo-bleating of the shepe in mine eares, & the impuder against lowing of the oxen which I heare?

15 And Saul afwered, Thei haue broght the thers, & iustifrom the Amalekites: for the people spared the best of the shepe, and of the oxen to facrifice them vnto the Lord thy God, and the remnant haue we destroyed.

Againe Samuél said to Saul, Let me tel thee what the Lord hathe faid to me this, night. And he faid vnto him, Say on.

Then Samuel said, When thou wast's li- g Meaning of tle in thine owne fight, wast y not made as Chap 9,255. the head of the tribes of Israel ' for the Lord anointed thee King ouer Israel.

18 And the Lord sent thee on a iourney, & faid, Go, and destroye those sinners the Amalekites, and fight against them, vntil! thou destroye them.

Now wherefore hast thou not obeyed v voyce of the Lord, but hast turned to the praye, and hast done wickedly in the sight of the Lord?

20 And Saul said vnto Samuel, Yea, Ih haue h He ffanderh obeyd y voyce of the Lord, & haue gone y most ipudeily way which the Lord fent me, and haue fenfe bothe abroght Agág the King of Amalék, & haue his owne con destroyed the Amalekites.

21 But y people toke of the spoyle, shepe, & oxen, & the chiefest of the things which shulde haue bene destroyed, to offer vato the Lord thy God in Gilgál.

22 And Samuel said, Hathe y Lord asgreat pleasure in burnt offings & sacrifices, as whe.the voyce of y Lord is obeied behol- Estlef 4,17. de, *to obey is better then facrifice, and ofe 6.7: to hearken is better then the fat of rammes. mat 9,73.

23 For rebellion is as the sinne of witch- 22.7. craft, and transgression is wickednes and nothing more idolatrie. Because thou hast cast away the then the disorder of the Lord, therefore he hashe he was separated. worde of the Lord, therefore he hathe his commi cast away thee from being King.

Then Saul faid vnto Samuel, I haue fin ser fo good to

fie the felucs

intent fem ned man,

Agág slayne:

k This was

not true repe-

ring & lotte of

his king dome

I That is, to Danid

m Meaning God , who

mainteineth

& preterieth

eor, in bonder.

n He suspected

as fome write. he passed not for death

Exid 17,11.

momb 14, 45

house was

Dauid anointed. 128 I. Samuél.

ned: for I have transgressed the comandement of the Lord, & thy wordes, because I feared the people, & obesed their voyce.

25 Now therefore, I pray thee, take away my k sinne, and turne againe with me, that I

may worship the Lord.

finulation, fea 26 But Samuel faid vnto Saul, I wil not rethe worde of the Lord, & the Lord hathe cast away thee, that thou shalt not be Kig ouer Isiael.

27 And as Samuel turned him selfe to go away, he caught y lap of his coat, & it ret.

23 Then Samuel faid vnto him, The Lord hathe rent the kingdome of Isiael from thee this day, & hathe given it to thy ineighbour, that is better then thou.

29 For in dede the m strength of Israel wil not lie nor repent: foi he is not a man that

he shulde repent.

30 Then he faid, I have sinned: but honour me, I pray thee, before the Elders of my 10 Againe Ishai made his seuen sonnes to people, & before Israel, & turne againe w me, that I may worship the Lord thy God.

31 So Samuél turned againe, and followed 11 Saul: and Saul worshiped the Lord.

The faid Samuel, Bring ye hither to me Agág v King of the Amalekites: & Agág came vnto him pleasantly, and Agagsaid, Truely the "bitteines of death is pailed. nothing leffe then death, or 33 And Samuel faid, * Asthy fwoidehathe made women childeles, so shal thy mother be childeles among other wome. And Samuel hewed Agag in pieces before the Lord in Gilgál.

where his 34 So Samuel departed to Ramah, and Saul went up to his house to Gibran of

P:Thogh Saul 35 And Samuel came nomore to P se Saul Samuel where Samuel was, vntil y day of his death:but Samuel mour vntil v day of his death: but Samuél mour 14 Chap 19,22. ned for Sail, and the Lord a repented that & As ver.II he made Saul King ouer Israel.

CHAP. XVI.

1 Samuel 18 reproved of God, & is sent to anoint Dausd. 7 God regardeth the heart 13 The Spirit of the Lord commeth upon Dauld. 14. The wicked spirit is sens upon Saul. 19 Saul sendeth for Dauid.

THe Lord the faid vnto Sainuel, How long wilt y mourne for Saul, a feing I have cast him away from reigning over Israel fil thine horne with oyle and come, 17 I wil find thee to Ishai the Bethlehemite: for I have provided me a King among his fonnes.

2 And Samuel Said, How can I go > for if Saul shal hearest, he wilkil me. Then the Lord answered, Take an herfer "w thee, & fay, I am come to do facrifice to § Lord. And call Isnai to the sacrifice, and I wil 19 shewe thee what y shalt do, & y shalt anoit vnto me him whome I name vnto thee.

came to Beth-léhem, and the Elders of the

towne were castonied at his comming, & e Fearing, lest said, Commest thou peaceably

And he answered, Yea: I am come to do committed, besacrifice vnto the Lord: sanctifie your sel- cause y Proues, & come with me to the facrifice. And wonte to come he fanctified Ishai and his sonnes, and called them to the facrifice.

turne with thee: for thou hast cast awaye 6 And when they were come, he loked on Eliáb, and faid, Surely the Lords Anoin-

ted is before him.

7 But the Lord faidvnto Samuel, Loke not of God to be on his coutinance, nor on the height of his made King stature, because I have refused him: for God feeth not as man feeth: for man loketh on the outward appearance, but the Lord beholdeth the * heart.

Then Ishai called Abinadab, & made hi 167.11.20. come before Samuel. And he faid, Nether 67740.

hathe the Lord chosen this.

9 Thế Ishái made Shámáh come . And he pfal.7,100 said, Nether yet hathe § Lord chosen hi.

come before Samuél: & Samuél said vnto Ishái, The Lord hath chose none of these.

Finally Samuel said vnto Ishai, "Are "Ebr are the there no more children but these And he children endede said, There remaineth yet a litle one behinde, y kepeth the shepe. Then Samuél faid vnto Ishai, *Send and fet him: for we 2.Sam.7.2. wil not fit downe, til he be come hither. plat 78.71.

And he sent, and broght him in: and he 50,21. was ruddie, and of a good countinance, & comelie visage. And y Lord said, Arise, &

anoint him: for this is he.

Then Samuél toke the horne of oyle,& anointed him in the middes of his brethren. And the Spirit of the Lord came Att 7.46. vpon Dauid, from that day forwarde: the & 13,22 Samuélrose vp, and went to Ramáh.

But the Spirit of the Lord departed from Saul, and an equil spirit fent of the e The wicked Lord vexed him.

15 And Sauls seruats said vnto hī, Beholde now, v euil spirit of God vexeth thee.

16 Let our lord therefore commande thy ked. servants, that are before thee, to seke a man, that is a conning player vpon the harpe: that when the euil spirit of God commeth vpon thee, he may playe with his hand, & thou maiest be eased.

Saul then said vnto his seruats, Prouide me a man, I pray you, that can play wel, &

bring him to me.

18 Then answered one of his seruants, and said, Beholde, I hauesene a sonne of Ishai, f Thogh Daa Bethlehemite, that can playe, & is it i og, anomted valiat & a mã of warie & wise in matters, Ring by F Pro & a comely persone, & y Lord is with his wolde exerci

Wherefore Saul fine mellengers vnto fe hum in fon-Ishai, & said. Seno me Dauid thy sonne, fore which is with the shepe.

4 So Samuel did y the Lord bade him, & 20 And Ishar toke an aile laden with bread & allagon of wine & akid, & sent the by Liiii.

d Thinking, Eliáb had b

I Chro 28,29.

Or,prospered.

Gods comman ecure his wif aBarutt & Mic-

the vie of his kingdome.

Est la thive b That is , to make a peace }
offring, which
might be done
chogh ÿ Arke was not there.

& Signifying, v

we oght not to thewe our

felues more pititul then God, nor to la

me he caffeth

Goliáth defieth Israél. I. Samuél.

the hand of Dauid his sonne vnto Saul." We ferredbim. 21 And Dauid came to Saul, and fode before him: and he loued him very wel, and he was his armour bearer.

22 And Saul sent to Ishai, saying, Let Dauid now remaine with me: for he hathe founde fauour in my fight.

23 And so when the enil spirit of God came vpon Saul, Dauid toke an harpe and 14 So Dauid was the least: and the thre plaied with his hand, & Saul was & refreted from him.

CHAP. XVII.

The Philistims make warre against I frail. 10 Goliáth defieth I frael. 17 David is sent to his brethren. 34 The firength and boldenes of David. 47 The Lord Saueth nor by sworde nor Speare. so David killeth Geliath and the Philistims flee.

Ow the Philistims gathered their armies to battel, and came together to Shochóh, which is in Iudáh, & pitched betwene Shochoh and Azekáh, "in the co-

ast of Dammim.

Or of the open

cor, fu Ephes

g God wolde

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Danids had, y hiz coden

tion might be

she more eur-

cruel hate to-

warde hun.

dent, for his

Saul ihulde receme this

- 2 And Saul, and the men of Israel assembled, and pitched in the valley of Elah,& put them selues in battel array to mete the Philistims.
- 3 And the Philistims stode on a mountaine on the one side, and Israel stode on a mountaine on the other side; so a valley was betwene them.

ewo campes.

Serven the 4. Then came a ma betwene them bothe med Goliáth of Gath: his height was fix cubits and an hand breadth,

TOD, wate of

5: And had an helmet of brasse vpo his he- 22 ad, and a brigandine vpon him: and the weight of his brigandine was fine thoufand b shekels of brasse.

Thu is,156 hels weight 7 18 lib 3 quar-

Migreaues,

lib 4 onces, af 6 And he had bootes of brasse vpo his leg-ter halfe an ges, & a shilde of brasse vpo his shoulders. ges, & a shilde of brasse vpo his shoulders. And the shafte of his speare was like a

> weauers beame: and his speare head weyed fix hundreth shekels of yron: and one bearing a shilde went before him.

of Israel, and said vnto them, Why are ye come to fet your battel in array?am not I you a mã for you, & let him come downe to me.

PElo-finite me. 9 If he be able to fight with me, and "kil me, then wil we be your feruants:but if I ouercome him, and kil him, then shal ye be our feruants, and ferue vs.

10 Also the Philistim said, I defie the hoste of Israel this day: give me a man, that we

may fight together.

11 When Saul and all Israel heard those wordes of the Philistim, they were dif-- couraged, and greatly afrayed.

Chapites. 13 Ephrathite of Beth-léhem Iudáh, named Ishai, which had eight sonnes: and this ma "or, be wer off. was taken for an olde man in the dayes that have office, of Saul.

3 And the thre eldest sonnes of Ishai went and followed Saul to the battel: and the names of his thre sonnes that wet to bartel, were Eliab the eldest, & the next Abinadáb, and the third Shammáh.

eldest went after Saúl.

shed, & was eased: for the euil spirit depar- 15 Dauid also went, but he returned from c To seme San Saul to fede his fathers shepe in Beth-lé- ul, as chinp so.

> 16 And the Philistim drewe nere in y morning, and eucning, and continued fourtie daves.

17 And Ishai said vnto Dauid his sonne, d Take now for thy brethien an Epliah of d Thogh This this parched corne, and these ten cakes, yet Gods proand runne to the hoste to thy brethren.

18 Also cary these ten fresh cheses vnto the another end. captaine, and loke how thy brethren fare, and receive their e pledge.

(Then Saul and they, and all the men of to gage for Israel were in the valley of Elah, fighther recession in the state of the state of

ting with the Philistims)

20 So Dauid rose vp early in the mornig, and left the shepe with a keper, and toke and went as Ishai had commanded him,& came within the compasse of the hoste: & the hoste went out in array, and showted in the battel.

out of the tentes of the Philistims, na- at For Israel and the Philistims had put them selues in array, armie against ar-

> And Dauid left the things, which he bare, under the hands of the keper of the "carrage, and ran into the hofte, & came, "Els. veffeter and asked his brethren "how they did.

23. And as he talked with them, beholde, the manthat was betwene the two armies, came vp. (whose name was Goliáth the Philiftim of Gath)out of the armie of the convalleye. Philistims, and spake fluche wordes, & f As are ab Dauid heard them.

8 And he stode, and cryed against the hoste 24 And all the men of Israel, when they fawe the man, ran away from him, & were fore afrayed.

a Philistim, and you servats to Saulechose 25: For every man of Israel said, Sawe ye nor this manthat cometh vp euen to reuile Israél is he come vp: and to him that killeth hi, wil the King giue great riches, and wil give him his * daughter, yea , and loft. 13.14 make his fathers house & fre in Israel.

26 Then Dauid spake to the men that & paymenter stode with him, and said, What shalbedone to the man that killeth this Philistim, and taketh away the h shame from Israel h This diffice for who is this vncircumcifed Philistim, ethto Israel that he shulde reuile the hoste of the liuing God?

Now this Dauid was the fonne of an 27 And the people answered him after this maner, faying, Thus shall it be done to

e If they have

Danids faith.

Goliáth slayne. 129 I. Samuél.

the man that killeth him.

28 And Eliáb his eldeft brother heard whé he spake vnto the men, & Eliáb was very angry with Dauid, and faid, Why camelt 44 thou downe hether? and with whome liast ÿ left those tewe shepe in the wildernes. I knowe thy pride and the malice of thine

29 Then Dauid said, What haue I now

& For his fadone? Is there not a 1 cause? thers fending was a just oc- 30 And he departed from him into the precafton, & alfo sence of another, and spake of the same he tele him maner, and the people answered him ac- 46 felt sowardly moued by Gods Spirit. cording to the former wordes.

31 ¶And thei that heard the wordes which Dauid spake, rehearsed them before Saul, which caused him to be broght.

So Dauid faid to Saul, Let no mas heart faile him, because of him: thy servant wil go, and fight with this Philistim.

33 And Saul faid to Dauid, Thou art not * able to go against this Philissim to fight with him: for thou art a boye, and he is a man of warre from his youth.

And Dauid answered vnto Saul, Thy servant kept his fathers shepe, and there came a .1 Iyon and likewise a beare, and 49 toke a shepe out of the flocke,

in time past of 35 Gods helpe, And I went out after him & smote him, & toke it out of his mouth: and when he arose against me, I caught him by the bearde, and fmote him, and flewe him.

was zealous for Gods to 36 So thy fruant flewe bothe the lyon, and the beare: therefore this vncircumcifed Philistim shalbe as one of them, seing he hath railed on v holte of the living God. 51

> Moreoue: Dauid said, The Loid that deliuered me out of the pawe of the lyon, and out of the pawe of the beare, he wil deliuer me out of the hand of this Philistim. Then Saul said vnto Dauid, m Go, and the Lord be with thee.

And Saul put his rayment vpon Dauid, and put an helmet of braffe vpo his head, and put a brigandine vpon him.

39 The grided Dauid his sworde vpon his rayment, and 'began to go: for he neuer not go with these: for I am not accustomed, wherefore Dauid put them of him.

and chose him five smothe stones out of a brooke, and put them in his shepherdes bag or skrippe, & his sling was in his had, 55 When Saul fawe David go forthe a. Beth lehem. and he drewe nere to the Philistim.

41 And the Philistim came & diewe nere vnto Dauid, and the manthat bare the fineld went before him.

Now when the Philistim loked about and sawe Dauid, he disdesined him : for he 56 was but yong, ruddy & of a coinely face.

I a dog, that thou commest to me with staues: And the Philistim o cursed David o He twee by by his gods.

foules of the heaven, and to the beattes of

his gods that he wolde def-And y Philistim said to Dauid, Come troye hum. to me, and I wil give thy flesh vnto the

the field.

heart, that thou art come downe to se the 45 The said Dauid to y Philistim, Thou commest to me with a sworde, and with a speare, and with a shield; but I come to thee in the Name of the Lord of hostes, the God of the hoste of Israel, whome thou hast railed vpon.

> This P day shalthe Lord close thee in p David being mine hand, and I shal smite thee, and take of his canic & thine head from thee, and I wil give the of his calling. carkerfes of the hofte of the Philiftims of the defense this day viito the foules of the heaven, & tion of the to the beaftes of the earth, y all the worlde may knowe that Israel hathe a God,

And that all this allemblie may knowe, that the Lord faueth not with sworde nor with speare (for the battel is the Lords)& he wil give you into our hands.

And when the Philistim arose to come and drawe nere vnto Dauid, Dauid 9'ha- q Beig moued sted & ran to fight against the Philistim. with a seriest be re-

And Dauid put his hand in his bag, and uenged vpor toke out a stone, & slang it and smote the mer of Gods Philistim in his forehead, that the stone Name. iticked in his forehead, and he fel groueling to the earth.

So Dauid * ouercame the Philistim Eccles. 47.4. with a fling and with a ftone, & smote the 1.mac.4.30. Philistim, & slewe him, when Dauid had no sworde in his hand.

Then Dauid ran, and stode vpon the Philistim, and toke his fworde & dicw. it out of his sheath, and slewe him, & cut of his head therewith. So whe the Philistims sawe, that their champion was dead, they

52 And the men of Israel and Iudah arose, and showted, and followed after the Philithims, vntil thei came to the valley, and or, calishe vnto the gates of Ek: on : and the Phili one. itims fel downe wounded by the way of Shaaráim, eucn to Gath and to Ekión.

proued it: and Dauid said vnto Saul, I can 33 And the children of Israel returned fro pursuing the Philistims, and spoiled their

Then toke he his n staffe in his hand, 34 And Dauid toke the head of the Philistim, and broght it to Ieiusalém, and put his armour in his tent.

> gainst the Philistim, he said vnto Abnér the captaine of his hoste, Abnér, whose r that is, of fonne is this yong man and Abné: answe- what familied nibe is he? or red, As thy foule liveth, ô King, I cannot els, he had for-

The the King faid, Enquire thou whose recemed so fonne this yong man is.

And the Philistim said vnto Dauid, Am 57 And when Dauid was seturned from the

101, boufe at

gotten Dauid, albeit he had great a benefit

in For by the-ie examples he fawe that the power of God 38 was w him.

k Here Saran pueth Danids

infidelitie of

Danid by the experience y

nothing douteth to ouer-

come this da-

ger, feing he

Bour.

Saul.

*Or affayed

To y intent that by these weake meaner God might only be knowe to be y autor of this vifto-

264/1224 Dauids Wisdome.

him, & broght him before Saul with the head of the Philistim in his hand.

38 And Saul faid to him, Whose sonne art thou, thou yong man? And Dauid answe- 16 For all Isiael and Iudah loued Dauid, red, I am the sonne of thy servant lihat the Bethlehemite.

CHAP. XVIII.

2 The amitie of Ionathan and Daurd. & Saul enuieth Daudfor the praise that the wome gave him 11 Saul wolde haue slayne Dausd 17 He promiseth hm Merab to wife, but giveth him Mithal 27 David delivereth to Saul two hundreth foreskinnes of the Philifirms. 29 Saul feareth Daued , Jeing that the Lord is with him.

a His affection was fully bent soward him

Nd when he had made an end of 1 speaking vnto Saul, the a soule of Ionathan was knit with the foule of Dauid, and Ionathan loued him, as his owne 19 Howbeit when Merab Sauls daughter

2 And Saul toke him that day, and wolde not let him i etuine to his fathers house.

Then Ionathán and Dauid made a couenant: for he loued him as his owne foule.

vpon him, and gaue it Dauid, and his gaiments, eucn to his sworde, & to his bowe, and to his girdle.

b That is , he prospered in all his doings.

5 And Dauidwent out whethersoeuer Saul sent him, & behaued him selfe b wisely: and he was accepted in the fight of all the people, and also in the fight of Sauls ser-

e To wit, Go-

6 When thei came againe, and Dauid returned from the slaughter of the c Phili- 23 stim, the women came out of all cities of Israel, singing and dansing to mete King Saul, with timbrels, with instrumets of ioye, and with rebecks.

playing Chap.21,11. 6 29,5

"Els safwered, 7 And the women" fang by cours in their 24 playe,& said, * Saul hat ne slayne his thousand, and Dauid his ten thousand.

the faying displeased him, & he said, Thei haue ascribed vnto Dauid tenthousand,& to me thei haue ascribed but a thousand, & what can be have more faue the kigdome? Wherefore Siúl dhad an eye on Dauid

d Because he 9 bare him euie from that day forwarde. & hatred.

e That is spake as a mā he-fide him felfe: for fo the peo-ple abusedthis worde, when thei colde not II vocerkand

f Meaning, he

Was captaine

quer y people.

And on the morowe, the euil spirit of God came vpon Saul, & he e prophecied in the middes of the house : and Dauid and there was a spease in Sauls hand.

And Saul toke the speare, and said, I wil smite Dauid through to y wall. But Dauid auoyded twife out of his presence.

And Saul was af aied of Dauid, because the Lord was with him, and was departed fiom Saul.

13 Therefore Saul put him from him, and made him a captaine ouer a thousand, and he went f out and in before the people.

slaughter of § Philistim, the Abner toke 14 And Dauid behaued him selfe wisely in all his waies : for the Lord was with him.

> Wherefore when Saul fawe that he was very wife, he was afraied of him.

because he went out and in before them.

17 Thế Saul said to Dauid, Beholde mine eldest daughter Me: áb, her I wil grue thee to wife: onely be a valiant sonne vnto me, and s fight the Lords battels: for Saul g Fight againt thought, Mine hand shal not be vpon him, againt Gods but the hand of the Philistims shalbe vp- People

18 And Dauid answered Saul, What am Is and what is my life, or the familie of my father in Israel, that I shulde be sonne in lawe to the King?

shulde haue bene giue to Dauid, h she was h by whome giue vnto Adriel a Meholathite to wife. he had sue fonnes, which

Then Michael Sauls daughter loued Dauid Dauid: and thei shewed Saul, & the thing request or the

pleased him.

4 And Ionathan put of the robe that was 21 Therefore Saul said, I wil give him her, that she may be a i snare to him, and that i so his hypothe had of the Phillithims may be against erific appearance rethitor vade hi. Wherefore Saul faid to Dauid, Thou precence of rashalt this day be my sonne in lawe in the his destructio. one of the twaine.

his wife with

death at the

so that Saul set him ouer the me of warre, 22 And Saul comanded his seruants, Speake with Dauid secretly, and say, Beholde, the King hathe a fauour to thee, and all his servants love thee: be now therefore the Kings fonne in lawe.

And Sauls seruants spake these wordes in the eares of Dauid. And Dauid faid, k Semeth it to you a light thing to be a k Meaning,

Kings sonne in lawe, seing that I am a ble to endowe poore man and of small reputacion?

And then Sauls servants broght him riches. worde againe, saying, Suche wordes spake

accels 47.7. 8 Therefore Saul was exceeding wrath, and 25 And Saul faid, This wife shall ye say to Dauis, The King defireth no dowrie, but an hudterh foreskinnes of the Philistims, to be autinged of the Kings enemies: for Saui thoght to make Dauid fall into the hands of the Philiftims.

> 26 And when his sei uats tolde David these wordes, it pleased Dauid wel, to be the 1 Kings sonne in lawe: and the daies were 1 B cause he

nor expued. placed with his hand like as at other times, 27 Afterwarde Dauid arose with his men, compasse the and went and flewe of the Philistims two hun ireth men: and Dauid broght their for elkinnes, and m thei gaue them wholy m Meaning, to the King that he might be the Kings foldiers sonn in lawe: therefore Saul gaue him Michál his daughter to wife.

28 Then Saul fawe, & understode that the Lord was with Dauid, & that Michal the daughter of Saul loued him.

The Saul was more & more a afraied of ned of his

n To be depres kingdome.

I. Samuél. Saul prophecieth. 130^{265/1224} Michal saueth Dauid.

Dauid, and Saul became alway Dauids enemy.

went forthe, at their going for the . Da-• That is ,Da-uid had better uid behaued him felfe more wisely then fuce fie agaift the Philifins all the scruantes of Saul, so that his name Chen Sauls me. was muche fet by.

CHAP. XIX.

2 Ionathan declareth to David the wicked purpose of Saul 11 Michal his wife Saueth him 18 Dauid commeth to Samuel. 23. The Spirit of prophecie commeth on Saúl:

⊣Hen Saúl fpake to Ionathán his fonne, and to all his feruants, that they shulde akil Dauid: but Ionathán Sauls fonne had a great fauour to Dauid.

but now his 2 And Ionathán tolde Dauid, saying, Saúl my father goeth about to flaye thee : now therefore, I pray thee, take hede unto thy felfe vnto the morning, and abide in a fecret place, and hide thy selfe.

3 And I wil go out, and stand by my father in the field where thou b art, and wil comune with my father of thee, and I wil fe what he faith and wiltel thee.

4 ¶And Ionathán spake good of Dauid vnto Saul his father, and said vnto him, 20 And Saul sent messengers to take Da-studyed, nere Let not the King sinne against his seruat, against Dauid: for he hathe not sinned against thee, but his workes have bene to thee very good.

For he "did * put his life in danger, and Bebr be par bie 5 slewe the Philistim, and the Lord wroght 21 And whe it was tolde Saul, he sent other praised God. foule in bis band a great saluation for all Isiael:thou sawest it, and thou reloy feast: wherefore then 2 fam 27,21. psal 119,109. wilt thou finne against innocent blood,& Haye Dauid without a cause?

6 Then Saul hearkened vnto the voyce of Ionathán, and Saúl c sware, As the Lord liueth, he shal not dye. outwardly, yet his heart 7 was ful of ma-

So Ionathán called Dauid, and Ionanathán broght Dauid to Saúl, and he was in his piesence as in times past.

\$ ¶Againe the warre began, and Dauid wet flewe them with a great slaughter, & they

2 And the euil Spirit of the Lord was vpo Saul, as he fate in his house having his speare in his hand, and Dauid a played with his hand.

And Saul entended to smite Dauid to rage of the e 10 the wall with the speare: but he turned afide out of Sauls presence, and he smote the speare against the wall: but Dauid sted, 1 and escaped the same night.

se Siúl also sent messengers vnto Dauids house, to watche him, and to slave him in the moining: & Michael Dauids wife tolde it him, faying, If thou faue not thy felf this night, tomorowe thou shalt be slaine. 2 their 12 So Michael e let Dauid downe through

a windowe: and he went, and fled, and escaped.

30 And when the princes of the Philistims 3 Then Michail toke an image and layed it in the bed, and put a pillowe stuffed with goates heere vnder the head of it, and couesed it with a cloth.

14 And when Saul fent messengers to take Dauid, she said, He is sicke.

And Saul fent the messengers againe to se Dauid, saying, Bring him to me in the f bed, that I may flaye him.

16 And when the messengers were come in, to accomplish beholde, an image was in the bed, with their rage, nea pillowe of goates heere under the head othe nor fred-

17 And Saul said vnto Michal, Why hast thou mocked me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said vnto me, Let me go, or els I wil kil thee.

18 So Dauid fled, and escaped, and came to Samuéi to Ramáh, and tolde him all that Saul had done to him: and he and Samuél went and dwelt in 8 Naióth.

19 But one tolde Saul, faying, Beholde, Dauid sat Naióth in Ramáh.

uid: and when they lawe a companie of Prophets prophecying, and Samuél standing h as appointed over them; the Spi-h sems their rit of God fel vpon the messengers of thef Saul, and they also prophecied.

mellengers, and they prophecied likewise: againe Saul sent the third messengers, and

they prophecied also. 22 Then went he him self to Ramáh, and came to a great welthat is in Sechú, and he asked, and said. Where are Samuel and Dauid and one said, Beholde, they be at

Naióth in Ramáh. thán shewed him all those wordes, & Io- 23 And he k went thither, euen to Naióth k With a minin Ramah, and the Spirit of God came de to perfecuvpon him also, and he went prophecying

out and foght with the Philiftims, and 24 And he flipt of his 1 clothes, and he 1 His kingly prophecied also before Samuél, and fel apparel m downe naked all that day and all that m He hibled night: therefore they say, * Is Saul also a- ham selfe as mong the Prophetes? Chap 10,11.

į. CHAP. XX.

Ionathan comforteth David 3 They renue their league 33 Saul wolde baue killed Ionathan 38 Ionathan advertiseth Dausd by thre arrowes of his fathers fury.

A Nd Dauid a fled from Naióth in a For Saálwas Ramáh, and came and said before phecied a Ionathán, What haue I done? what 15 day & a night mine iniquitie? and what sinne haue I uidence, that committed before thy father, that he fe-Dauld might keth my life?

And he faid vnto him, God forbid, thou shalt not dye : beholde, my father wil do

Beholde. how & tyrats

g Naioth was a schole where the worde

vntil he came to Naióth in Ramáh.

d He plaide

en nis harpe

to matigate V

Chap 16,23

a Before Saul

foght Danids life fecretly,

burfteth forth to open cruel-

5 That I may gue thee war-

ming what to

Tudg 12,3.

e Whatfoeuer he pretended

hypocrific

e Thus God moued bothe the fonne and this tyrant to fanour Dauid father,

K a.

Ionathán is reuiled.

fa mine care.

it me:and why shulde my father hide this thing from me the wilnot do it.

3 And Dauid sware againe and said, Thy 18 father knoweth that I have founde grace in thine eyes: therefore he thinketh, Ionathán shal not knowe it lest he be fory : but 19 in dede, as the Lord bureth, and as thy foule livethicthere is but and steppe betwene me and deaths and it was

bl am in great danger of danger death.

"Ebr fayesh.

Then said Ionathan vnto Dauid, Whatfoeuer thy foule" requireth, that I wil do 20 vnto thee.

c At what time there shulde be a folene facrifice, Nob. 28,11:to the w they added peace offrings 6 and feafts.

d Read Chap. L-21.

5 And Dauid said vnto Ionathan, Beholde, 21 And after I wil send a boy, saying, Go, se-passed by tomorowe is the first day of the moneth, and I shulde six with the King at meat: but let me go, that I may hide my selfe in the fields vnto the third day at euen.

say, Dauid asked leaue of me, y he might go to Beth-lehe to his owne citie: for there is a dyerely facrifice for all that familie. 23 As touching the thing which thou and thy departure. 7. And if he say thus, It is wel, thy servant

shal have peace: but if he be angry, be sure that wickednes is concluded of him.

Chapitair £7 23,18.

e That he we

8 So shalt thou shewe mercy vnto tny seruant: * for thou half iogned thy feruant if there be in me iniquitie, flaye thou me: for why shuldest thou bring me to thy father?

9 And Ionathan answered, Godkepe y 26 And Saul said nothing that day: for he from thee: for if I knewe that wickednes were concluded of my father to come vpon thee, wolde not I tel it thee?

re fully def If thy father to The faid Dauid to Ionathan, Who flhal 27 tel me how shall knowe, if thy father ando fauour me. fwere thee cruelly?

zi And Ionathan said to Dauid, Come and let vs go out into the field: and they twaine went out into the field.

GodofIsiael, when I have groped my fathers minde tomorowe at this time, or David, and I then send not vnto thee, and shewe it thee,

punishe me moke grieuou-

I knowe ş

The Lord 13 The Lord 8 do fo & muche more vato Ionathan:but if my father haue minde to do thee euil, I wil shewe thee also, & send thee away, that thou mayest go in peace: and the Lord be with thee as he hathe be- 10 ne with my father.

14 Likewise I require not whiles I live: for I dout not but thou wilt shewe me the mercy

of the Lord, hthat I dye not.

if thou werek 15 But I require that thou cut not of thy mernow preferred to y kyngdo-me, thou wol-deft not dethe Lord hathe destroyed the enemies of Dauid, euerie one from the earth.

froy me, but Dauid, euerie one from the earth.

shewe thy selfe friendly to So Ionathan made a bonde with the house of Dauid, saying, Let the Lord rem) pofteritie. quire it at the hands of Dauids enemies.

nothing greatmor smale buthe wil "shew w And againe Lonathan sware vnto David. because he loued him (for he loued him as his owne foule)

The faid Ionathan to him, Tomorowe is § first day of the moneth: and thou shalt be looked for, for thy place shalbe empty. or, mensioned.

Therefore thou shalt hide thy selfe thre dayes, then thou shalt go downe quickely and come to the place where thou dideft hide thy selfe, when this matter was in hand, & shalt remaine by the itone "Ezel. " Ele of the

And I wil shoote thre arrowes on the way, because is fide thereof, as thogh I shot at a marke. see to flear the

ke the arrowes. If I say vnto the boy, Se, y arrowes are on this fide thee, bring them, and come thou: for it is " wel with thee "Borpeace. and no hurt, as the Lord liveth.

If thy father make mencion of me, then 22 But if I fay thus vnto the boy, Beholde, the arrowes are beyonde thee, go thy way: for the Lord hathe fent thee away. 1 The Lord is

> I have spoken of, beholde, the Lord be betwene thee and me for euer.

> 24 So Dauid hid him felfe in the field: & when the first day of the moneth came, the King sate to eat meat.

into a couenant of the Lordwith thee, & 25 And the King fate, as at other times vpo his seat euen vpon his seat by the wall: & Ionathán arose, and Abnérsate by Sauls fide, but Dauids place was empty.

> thoght, Something hathe befallen him, thogh he were k cleane, or els because he k Yethe might was not purified.

But on the morow which was the fecod him. day of the moneth. Dauids place was emptie againe: and Saul faid vnto Ionathan his sonne, Wherefore commeth not the fonne of Ishai to meat, nether y esterday 1 Thus h nor to day?

12 Then Ionathán faid to Dauid, O Lord 28 And Ionathán answered vnto Saúl, Da-of Dauid. uid required of me, that he might go to Beth-

with in this thre dayes, & if it be wel with 29 For he faid, Let mego, I pray thee: for our familie offreth m a sacrifice in the ci-m That is a tie, and my brother hathe fent for me: Peace offing. therefore now if I have found favour in thine eyes, let me go, I pray thee, & se my n brethre:this is the cause that he cometh n Meaning all bis kinssolle. not vnto the Kings table.

Then was Saulangry with Ionathán, & faid vnto him, Thou o some of the wis- o Thou art eked rebellious woman, do not I knowe, uer contrary that thou hast chosen the sonne of Ishai mother is. to thy confusion and to the confusion and

thame of thy mother? cie from mine house for euer: no, not whe 31 For as long as the sonne of Ishai liueth vpon the easth, thou shalt not be stablished, northy kingdome: wherefore now fend and fet him vnto me, for he " shal "Ebr. finne of furely dye.

> 32 And Ionathan answered vnto Saulhis father,

death.

p For it were to great tyranie to put one 33 to death and not to fhewe & cause why

father, and said vnto him, Wherefore shal 3 Now therefore if thou hast oght vnder he P dye: what hathe he done?

And Saul cast a speare at him to hit him, whereby Ionathan knewe, that it was determined of his father to flaye Dauid.

34 So Ionathán arose from the table in a great angre, and did eat no meat the secod day of the moneth: for he was fory for led him.

& For this was as it was agreed vpon, verf s.

- 35 On the next morning therefore Ionathan went out into the field, a at the time appointed with Dauid, and a litle boy with him.
- 36 And he faid vnto his boy, Runne now, boy ran, he shot an arrowe beyonde him.

37 And when the boy was come to the place where the arrowe was that Ionathan had shot, Ionathán cryed after the boy, & faid, Is not the arrowe beyond thee?

wordes he admonished Daurd what he oght to do

By these 38 And Ionathan cryed after the boy, Make spede, haste and stand not stil: and Ionathas boy gathered vp the arrowes, and came to his mailer,

> 39 But the boy knewe nothing: onely Ionathán and Dauid knewe the matter.

Be Ebr inffru. mente.

f te femeth &

he had fhot on

the Nortafide

of the stone,

left the boy

espied Dauid

& Which othe

he calleth in

the eight ver-

of the Lord.

- 40 Then Ionathan gaue his "bowe and arrowes vnto the boy that was with him, & said vnto him, Go, carie them into the 9 And y Priest said, The swoi de of Goliáth citie.
- Affone as the boy was gone, Dauid at ofe out of a place that was towarde the South, and fel on his face to the ground, and bowed him selfe thre times: and they kyssed one an other, and wept bothe twaine,til Dauid exceded.

42 Therefore Ionathán said to Dauid, Go in peace: that which we have t sworne bothe of vs in the Name of the Lord, 11 faying, The Lord be between me & thee, and betwene my feede and betwene thy feede, let it stand for euer.

43 And he arose and departed, and Ionathán went into the citie.

CHAP. XXI.

3 David fleeth to Nob to Ahmelech the Prieft. 6 He getteth of him the shewbread to satisfie his bun- 13 And he chaged his b. hausour before the, gre. 7 Dieg Sauls seruant was present. 10 Dauid fleeth to King Achish, 13 And there fameth him selfe

Where the I Atke the was to ifke coulel of the Lord

B Thefe infir-

mities that we

fe to the fames of God, tea-

che vichar no-

suftice in him

felfe . but re-

Courth it of Gods mercie.

- Hen came Dauid to Nob, to Ahimélech the Priest, and Ahimélech was astonyed at the meting of Dauid, and said vnto him, Why art thou alone, and no ma 15 Haue I nede of mad men, that ye haue
- 2 And Dauid said to Ahimélech the Priest, The b King hathe commanded me a certeine thing, and hathe faid vnto me, Let no man knowe whereabout I send thee, & what I have commanded thee, and I have appointed my feruants to fuche and fuche places.

thine hand, give me five cakes of bread, or what commeth to hand.

And the Priest answered Dauid, & said, There is no commune bread vnder mine hand, but here is *halowed bread, if y yong Exod 21, 36, men haue kept them selues, at least from len 24,5.

Dauid, and because his father had reui- 5 Dauid then answered the Priest, and said pot companied vnto him, Certeinly women haue bene fe- wither wines. parate fro vs these two or the dayes since I came out: and the d vessels of y yong d That is, their bodies. men were holy, thogh the way were pro phane, & how muche more then shal every one c be sanctified this day in the vessel?

seke the arrowes which I shoote, & as the 6 So the Priest gaue him halowed bread; for careful to ke So the Priest gaue him halowed bread: tor pe his vessel there was no bread there, saue the shew-holy, when he bread that was take from before the Lord, of this holy of this holy toput hote bread there, the day that it was fooder taken away.

> (And there was the same day one of the feruats of Saul fabiding before the Lord, f Tarying to named Doég the Edomite, the chiefest of worthin be-Sauls herdemen)

8 And Dauid faid vnto Ahimélech, Is the- sault castele re not here vnder thine hand a speare or a fworde?for I have nether broght my fworde nor mine haines with me, because the Kings busines required haste.

the Philistim, whome thou slewest in the *valley of Eláh,beholde, it is wrapt in a Chap 17,3. clothe behinde the & Ephod: if thou wilt & Behide that take that to thee, take it : for there is none place, where y other saue that here, & Dauid said, There ment lay. is none to that, give it me.

10 And Dauid arose & sted the same day from the h presence of Saul, & went to A- h That is, out chish the King of Gath.

And the servants of Achish said vnto hi, Is not this David the *King of the land? Chap.17.9. did they not fing vnto him in dances, faying, *Saul hathe slaine his thousand, & Da Chap 18.7. uid his ten thousand?

22 And Dauid "confidered these wordes, eccles 47.7. & was fore afraid of Achish the King of "Eur pur these

and fained him felfe mad in their hands, & I scrabled on the dotes of the gate, & iBy making let his spetle fall downe vpon his bearde. markes and

Then faid Achish vnto his seruants, Lo, ye fe the mã is befi.'e him felfe, wherefore haue ye broght him to me?

broght this fellowe to play the mad man in my presence 2 k shal he come into mine k 1s he mote house?

CHAP. XXII.

David hideth him filfe in a cave. 2 Many that were in trouble came unto him o Dieg accifith Ahimelech. 18 Saul caufeth the Priests to be flaine 20 Absathar estapeth.

mat 12.2. c If they have

e Shalbe mote

Or,mafter of

of Sauls dominion

to be in a Kings house?

K.iii.

which was in the tribe of Indah and nere to Beth-lé-

faued him selfein the caue a of Adullám: and when his brethren and all his fathers house heard it, they went downe thither to him.

2 And there gathered vnto him all methat 15 1 Haue I this day first begon to aske co- other rimes al were in trouble and all men that were in det,&all those that were vexed in minde, and he' was their," prince, and there were with him about foure hundreth men.

3 b For there was another fo called in Indah.

·Or, coptaint.

And Dauid went thence to Mizpéh in bMoab, and faid vnto the King of Moab, I pray thee, let my father and my mother come and abide with you, til I knowe what God wil do for me.

c. Por he fea- 4 red the rage of Saul against his boule. d That is, in Mizpeh, which holde.

And he 'broght them before the King of Moab, and they dwelt with him all the while that Dauid kept him selfe in d the

a arong 5 And the Prophet Gad faid vnto Dauid, Abide not in the holde, but departe & go into the lad of Iudah. The Dauid departed and came into the forest of Hareth.

brute went on

e That agreat 6 And Saul heard that Dauid was o difcourred, and the men that were with him, and Saul remained in Gibeáh vnder a tre in Ramah, hauing his speare in his hand, and all his men stode about him.

f. Ye that are of my tribe & linage.

Hereby he wolde periua-de the ythis

enfpiracie was

sed against the father, and the

foruant agamft his mafter.

about him, Heare now, ye fonnes f of Ieminí, wil the sonne of Ishái giue euerie one of you fields and vineyardes > wil he make you all captaines ouer thousands,& captaines ouer hundreths?

1 That all ye haue cospired against me, and there is none that telleth me that my fonne hathe made a couenant with y fonne of Ishái? & there is none of you that is fory forme, or sheweth me, that my & sonne hathe stirred vp my seruant to lye in wait against me as appeareth this day. moste korri-ble, where the 9

The answered Doeg the Edomite (who. was appointed ouer the feruants of Saul) and said, I sawe the sonne of Ishai when he came to Nob, to Ahimélech the sonne

of Ahitub.

who asked counsel of the Lord for him & gaue him vitails, and he gaue him also the fworde of Goliáth the Philistím.

H Then the King sent to call Ahimelech the Priest the sonne of Ahitub, and all his fathers house, to wit, h the Priests that were in Nob: and they came all to the 1

threatened tol 2 And Saul faid, Heare now thou fonne of Ahitúb. And he answered, Here I am,

> 73 Then Saul said vnto him, Why haueye conspired against me, thou and the sonne of Ishai, in that thou hast given him vitaile, and a sworde, and hast asked counsel of 3 God for him, that he shulde rise against me, & lye in waite as appeareth this day?

Auid therefore departed thence, and 14 ¶And Ahimelech answered the King,& faid, Who is so faithful among all thy fee uats as Dauid, being also the Kings sonne in lawe, & goeth at thy commandement, and is honorable in thine house?

> unsel of God for him be it far fro me, let so, whe he had not the King impute any thing vnto his confulted w feruant, nor to all the house of my father: the Lord for for thy feruant knewe nothing of all this, lesse nor more.

16 Then the King faid, Thou shalt surely dye, Ahimélech, thou, and all thy fathers

house.

17 And the King faid vnto the fergents 101, ference. that stode about him, Turne, & slaye the Priests of the Lord, because their hand also is with Dauid, and because they knewe when he fled, and shewed it not to me. But the servats of the King & wolde not moue k For thei kne the servages of the King woolde not mode we'y therogen their hands to fall vpon the Priests of the not to obey y Lord

The the King faid to Doeg, Turne thou king in flay is and fall vpon the Priests. And Doeg the managents. Edomite turned, and ran vpon the Priests, and flewe that fame day foure score and fine persones that did weare a linen

Ephód: 7 And Saul said vnto his seruats that stode 19 Also Nob the citie of the Priests smote he with the edge of the fworde, bothe man and woman, bothe childe and suckling, bothe oxe and affe, and shepe with

the edge of the sworde.

20 But one of the sonnes of Ahimelech the sonne of Ahitub (whose name was Abia-

thár) i escaped and sled after Dauid.

I This was
And Abiathai shewed Dauid, that Saúl dence, who ac

had slaine the Lords Priests.

22 And Dauid said vnto Abiathár, I knewe ued fome of the fronte of it the same day, when Doeg the Edomite Eli, Chap. 243. was there, that he wolde tel Saúl. I am the cause of the death of all the persones of

thy fathers house. Abide thou with me, & feare not : for "he that seketh my life, shal seke thy life '9r, be that ran also: for with me thou shalt be in saue- shalt rate main

garde.

CHAP. XXTII.

3 Dauid chaseth the Philistims from Keilah.13 Dauid departeth from Keilah, and remaineth in the wildernes of Ziph. 16 Ionathan comforteth Dauid. 28 Sauls entreprise is broken in pursuing Danid.

Hen they tolde Dauid, saying, Beholde, the Philistims fight against * Keiláh, and spoyle the barnes.

Therefore Dauid asked cousel of y Lord, tribe of Infaying, Shal I go and fmite thefe Phili- dah, 10th 13. stims: And the Lord answered Dauid, Go and smite the Philistims, and saue Kei-b. That is, in 9 middes of su-

And Dauids men faid vnto him, Se, we be dáh, muche afraied here in b Iudáh hom much we we afraied here in b Iudáh, how muche more come to y bee if we come to Keiláh against the hoste of our enemes.

wicked coi

Which wes

h Which were the remnant of the house of Eli . whose house God ppoilbe.

Dauid in Keilah.

Chap 22,20.

c By Gods p-

w Dauid the

true King "Ebi tahishad

To cor ult

I. Samuél. Dauids deliuerance. 1329/1224

the Philistims

4 Then Dauid asked counsel of the Lord againe. And the Lord answered him, and deliuer the Philistims into thine hand.

5 So Dauid and his men went to Keiláh, and foght with the Philistims, and broght away theyr cattel, and smote them with a 21 great slaughter: thus Dauid saued the inhabitants of Keilah.

6 (And whe Abiathar the sonne of Ahime 22 Go, I pray you, and prepare yet better: lech * sled to Dauid to Keiláh, he broght

an c Ephód "with him)

And it was tolde Saul that Dauid was phod was pre- 7 come to Kenáh, and Saul faid, God hathe 21 deliuered him into mine hand: for he is thut in seing he is come into a citie that hathe gates and barres.

8 The Saul called all the people together to warre, for to go downe to Keilah, and

to besiege Dausdand his men.

9 And Dauid haumg knowledge that Saúl imagined mischief against him, said to Abiathar the Priest, Bring the Ephod.

w the Lordby Vrim & Thu- 10 raél, thy feruant hathe heard, that Saúl is about to come to Keilah to destroy the ci-

tie for my fake.

Wil the lords of Keiláh deliuer me vp into his had and wil Saul come downe, as thy servant hathe heard > O Lord God 26 And Saul and his men went on the one of Israel, I beseche thee, tel thy servant. And the Lord faid, He wil come downe.

The faid Dauid, Wil the lords of Keiláh delmer me vp and the men that are with me, into the hand of Saul : And the Lord said, They wil deliuer thee vp.

> about fix hundreth, arole, and departed out of Keilah, and went "whither they colde. And it was tolde Saul, that Dauid was fled 28 from Keilah, and he left of his journey.

14 And Dautd abode in the wildernes in "holdes, and remained in a mountaine in the wildernes of Ziph. And Saul foght him euerie day, but God e deliuered him e No power nor policie ca prenaile agaist Gods childre, 15 not into his hand.

And Dauid sawe that Saul was come out for to scke his life. & Dauid was in the wil dernes of Ziph in the wood.

16 And Ionathan Sauls sonne arose and went to Dauid into the wood, and comfor- 2 ted "him in God,

17 And faid vnto him, Feare not: for the had of Sail my father shal not finde thee, 3 and thou shalt be King ouer Isiael, and I fureth Dauid, that God wil accopy the father knoweth it.

So they twaine made a couenant before farmeth it.

So they twaine made a couenant before the father knoweth it.

The father firmeth it. So they twaine made a couenant before the father firmeth it. So they twaine made a couenant before the father firmeth it. So they twaine made a couenant before the father firmeth it.

the Lord and Dauid did remaine in the wood:but Ionathán went to his house.

Then came up the Ziphims to Sail to Gibeáh, sayig, Doeth not Dauid hide him

Telfe by vs in holdes, in the wood in the hil of Hachilah, which is on the right side of Ieshimon >

said, Arise, go downe to Keilah: for I wil 20 Now therefore ô King, come downe ac-dernes. cording to all that thine heart can desire, & our parte shalbe to deliuer him into the Kings hands.

Then Saulfaid, & Be ye bleffed of the g The Lord re Lord: for ye have had compassion on friendship

"Ebr where his knowe and se his place where he' hanteth, foce haimbene and who hathe sene him there: for it is said to me, He is subtile, and crafty.

Se therefore, and knowe all the secret places where he hideth him selfe,& come ye againe to me with the certentie, and I wil go with you: and if he be in the hland. h In your co-I wil fearche him out throughout all the wisda Iudah thousands of Iudáh.

24 The they arose and went to Ziph before Saul, but Dauid and his men were in the wildernes of Maon, in the plaine on the

right hand of Ieshimón.

Then said Dauid, O Lord God of Is- 25 Saul also and his men went to seke him, and they tolde Dauid: wherefore he came downe vnto a rocke, and abode in the wildeines of Maon. And when Sail heard i Which was that, he followed after Dauid in y wilder- of Indah. nes of Maón.

Or, of the will

fide of the mountaine, and Dauid and his men on the other side of the mountaine: and Dauid made haste to get from the piesence of Saul: for Saul and his men co passed Dauid & his men round about, to take them.

7 Then Dauid and his men, which were 27 But there came a kmessenger to Saul, ca pul backe faying, Haste thee, and come: for the Phi- the bridel of the tyrints, & listims have inuaded the land.

Wherefore Saul returned from pur- mouthe. fung Dauid, and went against the Philistims. Therefore they called that place, 1 Sela-hammáhlckoth.

CHAP. XXIIII.

1 David hid in a caue spareth Saul 10 He sheweth to Sa- unded the sel-ulded the selmocecse 18 Saul acknowledgeth his faute 22 He us one trom causeth Dauid to sweare unto him to be fauerable another.

Nd Dauid went thence, and dweltin A a holdes at En-gédi.

When Saul was returned from the Phili- were werenstims, they tolde him, saying, Beholde, Dauid is in the wildernes of . En-gédi. Then Saul toke thie thousand chosen 15,62. men out of all Is ael, and went to seke Dauid and his men vpon the lockes among the

way where there was a caue and Saul wet in" to do his easement : and David and "Ebr to conte his men fate in the "inward partes of the "Ble in the

I That is, the ftone of diuifi-

a That is, in

"Ebr bis bade.

Por, to to fro, 45

baning no cer-

Or, Strog places

bur when he

appointeth y

ge to.

against his ow ne colcientt.

f Ionathan af

Kiiii.

Saul in the caue.

Nabals churlishnes. I. Samuél.

c Here we fe how ready we are to haften Gods promes, if voccation litle.

5 And the men of Dauid saidvnto him, Se. the day is come, whereof the Lord faid 20 For who shall finde his enemy, and let vnto thee, Beholde, I wil deliuer thine enemie into thine hand, and thou shalr do to him as it shal seme good to thee. Then Dauid arose and cut of the lappe of Sauls 21 For now beholde, I sknowe that y shalt grhogh this garment prinely.

d For feing it 6 prinate caule. he had tou ched his ene- 7

And afterward Dauid dwas touched in his heart, because he nad cut of the lappe 22 Sweare now therefore vnto me by the toward Dauid, which was on Sauls garment.

- And he said vnto his me, The Lord kepe me from doing that thing vnto my mail.r the Lords Anointed, to lay mine hand vp- 23 on him: for he is the Anointed of the Lord.
- 8 So Dauid ouercame his servants withese wordes, & suffred them not to arise against , Samuel dyeth. 3 Nabal & Abigail 38 The Lord kil-Saul: so Saul rose vp out of the caue & wet
- 9 Dauid also arose afterward, & went out 1 of the caue, and cryed after Saul, saying, Omy Lord & King And when Saul loked behinde him, Dauid inclined his face to the earth, and bowed him felfe.

Dauid was friend,

- Beholde, Dauid seketh euil against thee?
- Sauls enemie, he proueth hi ri Beholde, this day thine eyes have sene, felfe to be his that the Lord had delivered thee this day that the Lord had deliuered thee this day into mine hand in the caue, and some bade 3 me kil thee, but I had compassio on thee, and faid, I wil not lay mine hand on my master: for he is the Lords Anointed.
 - Moreouer my father, beholde: beholde, I lay, the lappe of thy garmet in mine had: for whe I cut of the lappe of thy garmet, 4 I killed theenot. Vnderstand and se, that there is nether euil nor wickednes in me, 5 nether haue I finned against thee, yet thou huntest after my soule to take it.

73 The Lord be sudge betwene thee & me, and the Lord auenge me of thee, and let 6

not mine hand be vpon thee.

* Orsthe prones. 14 be of an Auctent

- According as the olde prouerbe faith, Wickednes procedeth from the wicked, 7 but mine hand be not vpon thee.
- 35 After whome is the King of Ifraél come out?after whome doest thou pursue?after a dead dog, & after a flye?
- 16 The Loid therefore be judge, & judge \$ Askethy servants & they wil shewe thee. betwene thee and me, and fe, and pleade my cause, and" deliuer me out of thine hand.

"Ebr.indge.

f: Thogh he was a moste cruel enemie

to Dauid, yet

yelds.

When Dauid had made an end of speaking these wordes to Saul, Saul said, Is this thy voyce, my sonne Dauid? and Saul & lift vp his voyce, and wept,

by his great 18: And faid to Dauid, Thou art more righgentlenes nas teous then I: for thou hast rendred me so pelled him to good, and I have rendred thee euil.

> 19. And thou hast shewed this day, that thou: hast dealt wet with me: for a smuche as whe the Lord had closed me in thine hands,

thou killedst me not.

him departe "fre-wherefore the Lord ren- "Ebr a good dre thee good for that thou hast done vnto way me this day.

be King, and that the kingdome of Isiael tyrant law and confeded the shalbe stablished in thine hand.

Lord, that y wilt not destroy my seede af-not to perse-ter me, and that thou wilt not abolish my gais his owne name out of my fathers house.

So Dauid sware vnto Saú, and Saúl wet home:but Dauid and his men went vp vnto the holde.

. CHAP. XXV.

leth Nabal 43 Abigail & Ahmoam Dauids wines. 44Michal 15 gruen to Phalss.

'Hen*Samuél dyed, and all Israél as- Chap 28.3. I fembled, and mourned for him, & bu- ecste | . 46,22. ryed him in his a owne house at Ramáh. a That is, a-And Dauid arose and went downe to the mights owne wildernes of Parán.

e Contrave so io And Dauid said to Saul, Wherefore gi- 2 Now in Maon was a man, who had his b Maon and y falle refere of themy said, uest thou an eare to mes wordes, that say, possession in Carmel, and the man was Carmel were exceeding mighty and had thre thousand be of ludah. shepe, and a thousand goates: and he was tene was to fhering his shepe in Carmel.

The name also of the man was Nabál, & the name of his wife Abigail, and she was a woman of fingular wildome, and beautiful, but the man was churlish, and euil co ditioned, and was of the familie of Ca-

And Dauid heard in the wildernes, that Nabál did shere his shepe.

Therefore Dauid sent ten yong men,& Dauid faid vnto the yong men, Go vp to Carmél, and go to Nabal, and aske him in my name "how he doeth.

And thus shal ye say c" for salutation, some read, so maies thou Bothe v, and thine house, and all that thou ime in prospe hast, be in peace, welth, and prosperitie.

Beholde, I have heard, that thou hast she inou, &c rers: now thy shepherds were with vs, and "Ear for life. we did them no hurt, nether did they miffe anie thing all the while they were in-Carmél.

Wherefore let thefe yog me finde fauour in thine eyes: (for we come in a good feafon)giue, I praye thee, what soeuer d com- d What seady meth to thine hand vnto thy feruants, & for vs. to thy fonne Dauid.

¶ And when Dauids yong men came, they tolde Nabal all those wordes in the Thus & coue name of Dauid, and helde their peace.

Then Nabal answered Daurds servats, in stede of re-and said, Who is Daurd's and who is the size of Godo csonne of Ishai there is manie seruants to reuile their now a dayes, that breake awaye euery ma personnes and from his master.

condeac their

er Shal

Paler veffel.

"For drose the

f When we

kepr our fhepe

in the wilder-

nes of Paran

AWAY

-stilled.

asElir bread.

407,clufters.

perifhed,then

consented to

ber enterprife.

I. Samuél. Abigails Wildome. 333/1224

II Shal I then take my bread, & my water, & my slesh that I have killed for my sherers, and giue it vnto me, whome I knowe 26 Now therefore my lord, as the Lord linot whence thei be?

12 So Dauids feruants turned their way, and went againe, and came, and tolde him

all those things.

And Dauid Said vnto his men, Girde euery man his fworde about him. And they girded his fworde . And about foure hundrethmen went vp after Dauid, and two hundreth abode by the" carrage.

Nabals wife, saying, Beholde, Dauid sent mellengers out of the wildernes to salute our master, and he"rayled on them.

15 Notwithstanding the men were very nether missed we any thing as long as we were conuerfant with them, when we were in the fields.

16 Thei were as a wall vnto ve bothe by night and by day, all the while we were

with them keping thepe.

17 Now therefore take hede, and se what Phy & accomthou shalt do: for euil" wil furely come vpon our master, and vpon all his familie: for he is so wicked y a man can not speake 31 Then shal it be no grief vnto thee, nor

> 18 Then Abigail made haste, and toke two hundreth" cakes, and two bottles of wine, and fine shepe ready dressed, & fine measures of parched corne, and an hundieth fiailes of raisins, and two hun- 32 dreth of figges, and laded them on alles.

19 Then she said vnto her scruants, Goye

Because the his crooked nature to And as she rode on her asse, she wolde rather haue downe by a secret place of the mountaine, and helpelde David and his mencame downe against her, and she met them.

21 And Dauid faid, In dede I haue kept all in vaine that this fellowe had in the wildernes, so that nothing was missed of all that perteined vinto him: for he hatlie iequited me euil for good.

22 So and more also do God vnto the enemies of Dauid: for furely I wil not leave of all that he hathe, by the dawning of the day, any that h pisseth against the wall.

And when Abigail sawe Dauid, she hasted and lighted of her asse, & fel before Dauid on her face, and bowed her selfe to the grounde,

34 And fel at his fete, & faid, Oh, my lord, I have committed the iniquitie, and I pray thee, let thine handmaid speake"to thee, & 37 heare thou the wordes of thine hadmayd.

25. Let not my lord, I pray thee, regarde this wicked man Nabal: for as his name

with him: but I thine handmayd sawe not the yong men of my lord whome y fenteft.

ueth, and as thy foule liveth (the Lord, I say, that hathe withholde thee from comming to shed blood, and that thine hand thou shed shou shelded shulde not faue thee) so now thine enemies not be reneged shalbe as Nabal, and thei that intende to of thine of mic. do my lord euil.

girded euery man his fworde: Dauid also 27 And now, this "blessing which thine "or profess handmayd hathe broght vnto my lord, let it be giuen vnto the yongme, that "fol-"Esy walke # lowe my lord.

14 Now one of the servants tolde Abigail 28 I pray thee, forgive the trespasse of thine handmayd: for the Lord wil make my lord a k fure house, because my lord figh kungdome to teth the battels of the lord and none euil his poftering. hathe bene founde in thee "in all thy life. "Ebr-from thy

good f vnto vs, and we had no displeasure, 29 Yet 1 a man hathe risen vp to persecute 1 To wit Said thee, and to feke thy foule, but the foule of my lord shalbe bounde in the m bundel of m god shal life with the Lord thy God: and the soule log in his ferof thine enemies shal God cast out, as out wice and destroye thme cof the midle of a fling.

30 And when the Lord shall have done to my lord all the good that he hathe promifed thee, and shal have made thee ruler

ouer Isiael,

offence of minde vnto my lord, that he hathe not shed blood causeles, nor that my lord hathe nosprese: ued him selfe: & n That he whethe Lord shall have dealt wel with my ged him felic, which things

wolde hau

Then Dauid said to Abigail, Blessed be tormented his the Lord God of Israel, which sent thee consciences this day to mete me.

before me: beholde, I wil come after you: 33 And blessed be thy counsel, and blessed be thou, which haste kept me this day fi o comming to feed blood, o and that mine o Read verf 16

hand hathe not faued me. and beholde, David and his mencame 34 For in dede, as the Lord God of Isiael liueth, P who hathe kept me backe from P He attribuhurting thee, except thou haddest hasted Lords mercie, and met me, fur ely there had not bene left & nor to him feli y he was vnto Nabal by the dawning of the day, flated.

Then Dauid receiued of her hand that which she had broght him, & faid to her, Go vp in peace to thine house:beholde, I haue heard thy voyce, and haue "granted "Els received thy peticion.

any that piffeth against the wall.

tby face.

36 ¶So Abigáil came to Nabál, & beholde, he made a feast in his house, like the feast of a King, and Nabals heart was mery within him, for he was very droken: wherefore the tolde him a nothing, nether a for he hadleffe nor more, vntil the morning arole.

Then in the morning when the wine thankes for this great was gone out of Nibal, his wife tolde benefite of dehim those wordes. & his heart dved with him those wordes, & his heart dyed within him, and he was liker a stone.

is, so is he: "Nabál shis name, and foly s 38 And about ten daies after, the Lord y great as go is

confider, or

r For feare of

& Meaning by ehis prouerbe, that he wolde 23 destroye bothe

Emale & great

PEbr in thine

GAREE.

our frele.

Abigáil Dauids wife.

I. Samuel.

Dauid spareth Saul.

201,renenged.

smote Nabálathat he dyed. 39 Now when Dauid heard, that Nabal was dead, he faid, Bleffed be the Lord that hathe 'sudged the cause of my rebuke of the hand of Nabal, & hathe kept his feruant fromeuil:for the Lordhathe recom- , And Dauid said to Abishai, Destroye wolde make pensed the wickednes of Nabal vpon his owne head. Also Dauid sent to commune with Abigail to take her to his wife.

f For he had & humilitie.

- her great god- 40 And when the servants of Dauid were lines, wildome come to All and come to Abigail to Carmel, they spake vnto her, faying, Dauid fent vs to thee, to take thee to his wife.
 - 41. And she arose, and bowed her self on her face to the earth, & faid, Beholde, let thy handmayd be a scruant to wash the fete of the servants of my lord.

ORIGINALIS AL her fete.

vpon an asse, & her fine maids" followed. her, and the went after the mellengers of Dauid, and was his wife.

Tolhasss.

43 Dauid also toke Ahinóam of * Izreél, & ther were bothe his wrues.

2.Sam.3.15. 44 Now Saulhad'giue*Michalhis daugh-13 ter Dauids wife to Phalti the sonne of Láish, which was of t Gallim.

t Which was a place bor-dering on the countrey of § 1 Moabites.

CHAP. XXVI Dauid was discourred unto Saul by the Ziphims. 12 Dausd taketh awaye Sauls speare, and a pot of water that stode at his head. 21 Saul cofesseth hu sinne.

Chap. 23,19. *Or,in Gibeab. 10 r, the wile dernes.

foldiers.

Gaine the Ziphíms came vnto Sa-A úl to Gibeáh, saying, * Doeth not 15 David hide him felfe"in the hil of Hachiláh before "Ieshimón?

2 Then Saul arose, and went downe to the wildernes of Ziph, having thre thousand a That is, of moste skilful feke Dauid in the wildernes of Ziph. and valiant

3 And Saulpitched in the hil of Hachiláh, which is before Leshimon by the waye side. Now Dauid abode in the wildernes, and he sawe that Saul came after him into the wildernes.

4 (For Dauid had sent out spies, & vnderror, to a certeine place.

stode, that Saulwas come in very dede) 5 Then Dauid arose, and came to the place where Saul had pitched, and when Dauid 18 beheld the place where Saullay, & * Abner the sonne of Ner which was his chief

Chap. 14,50. OF 17.55.

> people pitched round about him) Then spake Dauid, & said to Ahimélech the b Hittite, and to Abishai the sonne of Zeruiáh, brother to · Ioáb, saying, Who wil go downe with me to Saul to .. the hoste. Then Abishai said, I wil go downe with thet.

6 Who was a ftranger & not an Ifraelite. c Who afterwarde was Danids chief captause.

7 So Dauid & Abishái came downe to the people by night: and beholde, Saul laye 20 fleping within the forte, & his speare did sticke in the grounde at his head: and Abnér and the people lay round about him.

8 The faid Abishai to Dauid, God hathe closed thine enemie into thine hand this day: now therefore, I pray thee, let me fmite him once with a speare to y earth, and I wil not smite him dagaine.

him not: for who can lay his hand'e on the one froke. Lords anounted, and be giltles

Moreouer Dauid faid, As the Lord li- uate cause: for ueth, ether the Lord shal smite him, or his Kings at Gods day shal come to dye, or he shal descende appointment, into hersel and new shall come to dye, or he shall descende 2. King. 9,24. into battel, and perish.

The Lord kepe me from laying mine hand vpo the Lords anointed: but, I pray thee, take now the speare that is at his head, and the pot of water, and let vs go

42 And Abigáil hasted, and arose, and rode 12 So Dauid toke the speare and the pot of water from Sauls head, & theigate them away, and no man sawe it, nor marked it, nether did any awake, but thei were all aslepe : for" the Lord had sent a dead slepe "Ebr.the beaux

Then Dauid went into the other fide, & them. stode on v toppe of an hil a far of, a great space being betwene them.

And Dauid cryed to the people, and to Abnér the sonne of Ner, saying,"Hearest "Ebr. answerigh thou not Abnér Then Abnér answered, and faid, Who art thou that cryest to the King?

¶And Dauid said to Abnér, Art not ÿ a f man and who is like thee in Israel f Efterned mo wherefore then hast thou not kept thy fe valiant, and lord the King ' for there came one of the the King? folke in to destroye the King thy lord.

a chosen men of Israel with him, for to 16 This is not wel done of thee: as the Lord liueth, ye are" worthy to dye, because ye "Ebr. former of haue not kept your master the Lords An-death ointed: and now se where the Kings speare 18, and the pot of water that was at his

> 17 And Saul knewe Dauids voyce, & said, Is this thy voyce, s my sonne Dauid: And g Hereby is Dauid said, It is my voyce, my lord ô the hypocrite

> And he faid, Wherefore, doeth my lord owne consciethus persecute his servant for what have I ce, and contradone?or what euil is in mine hand?

captaine, (for Saullay in the forte, and the 19 Now therefore, I beseche thee, let my lord the King heare the wordes of his feruant. If the Lord haue stirred thee vp against me, h let him smel the sauour of a h Let his anfacrifice: but if the children of menhane be pacified by done it, cursed be the before the Lord: for a sacrifice. thei haue cast me out this day fro abiding in the inheritace of the Lord, saying, Go, ferue other 1 gods.

Now therefore let not my blood fall to laye in them, they copelled the earth before the face of the Lord : for him to idolathe King of Ifrael is come out to feke a they forced hi flye, as one wolde hunt a partriche in the to flee to the mountaines.

was fallen vpi

Dr.bolfter.

Dauid fleeth to Achish. I. Samuél.

game, my fonne Dauid: for I wil do thee nomere harme, because my soule was *precious in thine eyes this day:beholde, ABecause thou fined& my li-fe this day

22 Then Dauid answered, & said, Beholde the Kings speare, let one of the yong me

come ouer and fet it.

according to his 1 righteoufnes & faithfulnes: for the Lord had delivered thee into mine hads this daie, but I wolde not lay ward Sail not defending his inflice in the 24 mine hand voon the Lords anounted.

And beholde, like as thy life was muche be fet by in the eves of the Lord, that he may deliner me out of all tribulacion.

25 Then Saul faid to Dauid, Blessed art thou, my sonne Dauid: for thou shalt do great things, and also preuaile. So Dauid went his way, and Saul ieturned to his m place.

m To Gibeáh of Benjamin

a Danid di-

firtifteth Gods

protection, and therfore fleeth

voto the idolaters, who

to Gods people

by his prous-dence chageth

hearts & maketh them to

e Letthine of

me a place.

I Thus he pro-

tefteth his in-

nocencie to-

fight of God,

in whose pre-

fence none is

righteous. Pfal 14,3, and

130,3.

CHAP. XXVII.

2 David fleeth to Achish King of Gath, who giveth him Ziklag. 8 Dauid destroyeth certeine of the Phili-Ams. 10 Achish is deceyued by Dauid.

Nd Dauid said in his heart, I shal now a perish one day by the hand z: of Saul: 18 it not better for me that I faue my selfe in the land of the Philistims, and that Saul may have no hope of me to feke me anie more in all the coastes of Israel, ; and fo escape out of his hand?

2 Dauid therefore arose, and he, and the six hundreth men that were with him, wet vnto Achish the some of Maoch King of

Thus God 3 And David b dwelt with Achish at Gath, he, and his men, cuerie man with his housholde, Dauid with his two wives, Ahiwife the Carmelite.

favour his, in their necessis 4 And it was tolde Saul that Dauid was fled to Gath: so he soght nomore for him. 6

5 And Dauid faid vnto Achish, If I haue now founde grace in thine eyes, e let them giue me a place in some other citie of the countrey, that I may dwel there: for why shulde thy servant dwel in the head citie of the kingdome with thee?

6 Then Achish gaue him Ziklág that fame day:therefore Ziklág perteineth vnto the Kings of Ludáh vnto this day.

PEds the nober 7 of the dayer

"And" the time that Dauid dwelt in the 8 countrey of the Philistims, was foure moneths and certeine dayes.

8 Then Dauid and his men went vp, and inuaded the d Geshurites, and the Girzites and the Amalekites: for they inhabited the land from the beginning, from the 9 way, as thou goest to Shur, even vnto the land of Egypt,

21 Then faid Sail, Phaue finned : come 2- 9 And Dauid fmote the land, & left nether man nor woman aliue, and toke shepe,& oxen, and affes, and camels, and apparel, and returned and came to Achish.

I have done foolishly, and have erred ex- 10 And Achish said, "Where have ye bene on against a rouing this day? And Dauid answered, Against the Southe of Iudah, and against y Southe of the e Isrameelites, & against e which were a familie of

the Southe of the Kenites.

23 And let the Lord rewarde euerie man 14 And Dauid saied nether man nor wo- 11 Chro 129. man aliue, to bring them to Gath, faying, Lett they shulde telon vs, and fay, So did David, and so wilbe his maner all the while that he dwelleth in the countrey of the Philistims.

set by this day in mine eyes: so let my life 12 And Achish beleued Dauid, saying, "He 101, be done hathe made his people of Ifiael veterly to bus people, abhorie him : therefore he shalbe my feruant for euer.

CHAP. XXVIII.

2 Dausd hathe the chief charge promised about Achish. 8 Saul consulteth with a witche, and she causeth him to Speake with Samuel, 18 Who declareth his rume.

Combled their bandes and armie to Ow at that time the Philistims asfight with Israél: therefore Achishsaid to Dauid, a Be sure, thou shalt go out with a Albeit sewas me to the battel, thou, and thy men.

And Dauid faid to Achish, Surely thou agains y peoshalt knowe what thy servant can do. And yet suche was Achish said to Dauid, Surely I wil make he durft nor thee keper of mine head for eucr.

* (Samuél was then dead, and all Isiael Chap 25,1. had lamented him, and builyed him in Ramáh his owne citie: and Saul had b put b According away the forcereis, and the fotherayers demet of God,

out of the land) Then the Philistims assembled them felues, and came, and pitched in Shuném: and Saul assembled all Isiael, & they pitched in Gilbóa.

nóamthe Izreelite, and Abigáil Nabals 5 And when Saul sawe the hoste of the Phi listim's, he was afrayed, and his heart was fore astonied.

Therefore Saul asked counsel of §Lord, & the Lord answered him not, nether by dieames, nor by & Vrim, nor yet by Pro- & Meaning &

Then faid Saul vnto his feruants, Seke me awoman that hathe a familiar spirit, that I may go to her, and aske of her. And his feruants faid to him, Beholde, there is a woman at En-dor that hathe afamiliar

Then Saul d changed him felfe, and put d He feketh on other raiment, and he went, and two me not to God in with him, and they came to the woman by is ied by Saia night: and he faid, I pray thee, coniecture to valawful vnto me by the familiar spirit, and bring meanes, which in his confere. me him vp whome I shal name vnto thee. ce he condem-

And the woman faid vnto him, Beholde, thou knowest what Saul hathe done, how he hathe destroyed the forcerers, and the L.ii.

a great grich to Dauid to fight

deut 18,10.

Exua 28,30.

d Thefe were the wacked Ca maanites, whoappointed to

Dauid suspected.

sothesayers out of the land: wherefore the 23 But he refused, and said, I wil not eat: but sekeit thou to take me in a snare to cause me to dye?

Ge puil fhemet.

eOt, an excelles

f Tobis imaginació, albeit it was Satan, who to blinde

his eyes toke

muél as he cã

do of an Angel of light

"Ebr bythe bad of Prophets

Danid.

gerfont.

to And Saul sware to her by the Lord, saying, As the Lord liueth, no harme shal 24 Now the woman had a fat calfe in the come to thee for this thing.

n Then said the woma, Whome shal I bring vp vnto thee's And he answered,

Bringme vp · Samuel.

e He speaketh
according to
his grosse ignorance, not
C And when the woman sawe Samuél, she cryed with a loude voyce, and the woman confidering & flate of the Saints after spake to Saul, saying, Why hast thou de-Saints after this life , and ceiued me?for thou art Saul. howe Satan 13 And the King said vnto her, Be not a-heathe no po-wer ouer the sized: for what sawest thou? And the wo-

man said vnto Saul, I sawe gods asceding

vp out of the earth.

14 Then he said vnto her, What facion is he of: And the answered, An olde man cometh vp lapped in a mantel: and Saúl ned his face to the ground, & bowed him selfe.

whom him the 15 And Samuel faid to Saul, Why haft y disquieted me, to bring me vp? Then Saul 3 answered. I am in great distresse: for the Philistims make warre against me, & God is departed frome, and answerethme nomore, nether "by Prophetes nether by dreames: therefore I have called thee, that thou may est tel me, what I shal do.

16 Then said Samuél, Wherefore the doest thou aske of me, seing the Lord is gone 4 But the princes of the Philistims were chap 27,7.

from thee, and is thine enemie?

That is, to 17 Euen the Lord hathedone to s him, as he spake *by mine hand: for the Lord wil Chap 25,28. rent the kingdome out of thine hand, and egrymtuifterie giue it thy neighbour Dauid.

28 Because thou obesedst not the voyce of the Lord, nor executedst his fearce wrath vpon the Amalekites, therefore hathe the Lord done this vnto thee this day.

19 Moreouer the Lord wil deliuer Isiael 5 with thee into the hads of the Philistims: Ye shal be h and tomorowe shaltthou and thy sonnes of Israel into the hands of the Philistims.

> 30 Then Saulfel streyght way all along on the earth, and was fore 1 afrayed because of the wordes of Samuel, so that there was no strength in him: for he had eaten no bread all the day nor all the night.

Then the woman came vnto Saul, and 7 sawe that he was sore troubled, and said vnto him, Se, thine handmayd harhe obeyed thy voyce, & I k haue put my foule 8 And Daurd faid vnto Achifh, But what in mine hand, and have obeyed thy wor-

des which thou faidest vnto me. 22 Now therefore, I pray thee, hearken thou also vnto the voyce of thine handmaid, and let me fet a morfel of bread before thee, that thou mayest eat & get thee 9 Achish the answered, and said to David, against & peo. Arength, and go on thy journey.

his servants and the woman together copelled him, & he obeied their voyce. fo he arose from the earth, and sate on the bed.

house, and she hasted, and killed it, and toke floure and kneaded it, and baked of it 1 vnleauened bread.

25 Then she broght them before Saul, and required habefore his feruants: and when they had eaten, they stode up, and went away the fame night.

CHAP. XXIX.

The princes of the Philiftims cause David to be sent backe from the battel against Israel , because they difirusted borns.

CO the Philistims were gathered toge-Other with all their armies in Aphék: & the Israelites pitched by the founteine, oe, in Ain. which is in Izreel.

knewe that it was f Samuél, and he encli- 2 And the princes of the Philistims went '61, captainte. forthe by hundreths and thousands, but a According Dauid and his men came behinde with to their ban-

Achish. Then faid the princes of the Philistims, What do these Ebrewes here > And Achish fard vnto the princes of the Philistims, Is

not this David y feruant of Saul the King of Israel, who hathe bene with me these dayes, b or these yeres, and I have foude b Meaning. nothing in him, fince he" dwelt with me foure

vnto this day?

wrothe with him, & the princes of the Phi "Ebr fell, an General 25,18. listims said vnto him, * Send this fellowe 1 Chro 12,19. backe, that he may go againe to his place which thou hast appointed him, & let him not go downe with vs to battel, lest that in the battel he be an aduersarie to vs: for wherewith shulde he obteine the fauour of his master? shulde it not be with the cheads of the fe men?

Is not this Dauid, of whome they fang in Saul receme dances, saying, * Saul slewe his thousand, if he colde beand Dauid his ten thousand?

be with me, & the I ord shal giue the hoste 6. The Achish called Dauid, & said vnto & 21,11. him, As the Lord liueth, thou hast bene vpright and good in my fight, when thou wentest out and in with me in the hoste, a That is, was nether have I founde euil with thee, fince conversant & y camest to me vnto this daye, but " the "Ebr thou des princes do not fauour thee.

> Wherefore now returne, and go in pea- er. ce, that thou displease not the princes of the Philistims.

haue I done and what hast thou founde in thy setuant as long as I have benewith thee vnto this day, that I may e not go & e This dian. fight against the enemies of my lord the mulacion can King?

I knowe thou pleasest me, as an Angel of ple of God.

l Becaule iz

long tyme, y 16 foure mone-

Chap 18,7.

not good on obe eyes of the price

God:

i The wicked, whe they he-are Gods sudgements, trem-ble and difpatre,but can not feke for mer-ere by repentance.

dead, Chap

31,6

& I have venansed my life. With them

chat fed vuto

thee fro Saul.

God:but the princes of the Philistims haue said, Let him not go vp w vs to battel. 13 And Dauid said vnto him, To whome

Wherefore now rife vp early in § morning with thy f masters servants that are come with thee: and when ye be vp early, assone as ye haue light, departe.

zr So Dauid and his men rose vp early to 14 departe in the morning, and to returne into the land of the Philustims: & the Phi-

listims went vp to Izreél.

CHAP. e The Amalekites burne Ziklag. 5 Danids rwo miues are taken prisoners 6 The people wolde stone bim. 8 He afketh counsel of the Lord and pursuing but enemies recourresh the praye. 24 He deviadeth is equally, 26 And sendeth parte to bes friends.

1) Vt when Dauid and his men were co-Dme to Ziklág * the third day, the A- 16 malekites had inuaded vpon the South, euen vnto Ziklág, and had b smitten Ziklág, and burnt it with fire,

2 And had taken the women that were therein prisoners, bothe small and great, and flewe not a man, but caryed them away, 17 and went their wayes.

3 So Dauid and his men came to the citie,and beholde, it was burnt with fire, and their 'wiues, and their fonnes, and their daughters were taken prisoners.

Then Dauid & the people that was with him, lift vp their voyces and wept, vntil they colde wepe nomore.

5 Dauids two wives were taken prisoners also, Alinoam the Izreelite, and Abigail the wife of Nabál the Carmelite.

6 And Dauid was in great followe: for the 20 Dauid also toke all the shepe, and the people d entended to stone him, because the heartes of all the people were vexed euerie mã for his sonnes and for his dau- 21 ghters:but Dauid comforted him selse in the Lord his God.

¶And Dauid faid to Abiathar the Priest Ahimelechs fonne, I pi ay thee, bring me the Ephod. And Abiathar broght the Ephód to Dauid.

Then Dauid asked counsel at the Lord, 23 saying, Shal I followe after this companie? shal I ouertake them? And he answered him, Followe: for thou shalt surely ouertake them, and erecouer all.

So Dauid and the fix hundreth me that were with him, wet, and came to the ruer Befor, where a parte of them abode:

But Dauid and foure hundreth men followed (for two hundreth abode behinde, being to wearye to go ouer y river Befor)

er And they founde an Egyptia in the field, and broght him to Dauid, and gaue him 24 For who wil obey you in this matter? but re these worfbread and he did eat, and they gave him water to drinke.

Also they gave him a fewe figs, and two clusters of raisins: and when he had eaten, 25 m So from that day forward hee made it wite, It is bothe now at his spirit came againe to him: for he had eaten no bread, nor dronke anie water in

thre dayes, and thre nights.

belongest thousand whence art thous And he said, I am a yong mã of Egypt, and seruant to an Amalekite: and my mafter left me thre daies ago, because I felsicke.

We roued vpon the South of Chereth, & vpon the coast belonging to Iudah, and vpon the South of Caleb, and we burne

Ziklág with fire.

15 And Dauid said vnto him, Canst thou bring me to this companie? And he faid, g Sweare vnto me by God, that thou wilt g For other nether kil me, nor deliuer me into the were in all all ages had in a hands of my master, and I wil bring thee most reserves.

to this companie.

And when he had broght him thither, beholde, they lay scatered abroade voon all the earth, heating and drinking, & dan- h The wicked fing, because of all y great pray that thei and pleasures fing, because of all y great pray that the confider not y had taken out of the land of y Philistims, udgement of God, which is

And Dauid smote them from the twi- the at hand to light, euen vnto the euening of the next Some reade.

& vnto f momorowe, so that there escaped not a man rowe of y two of them, saue soure hundreth yong men, escange: thee which rode vpon camels, and fled.

18 And Dauid recourred all that § Amalekites had také:also Dauid rescued his two wiues.

19 And thei lacked nothing, small or great, sonne or daughter, or of the spoyle of all that they had taken away: Dauid recouered them all.

oxé, or they draue them before his cattel, which the and said, This is Dauids k praye.

And Dauid came to the two hundreth had taken of me that were to wearie for to followe Da- nid from the uid: whome they had made also to abide befides at the river Beloi: and they came to mete lig. Dauid, and to mete the people that were with him: so when Dauid came nere to the people, he saluted them.

Then answered all the euil and wicked of the me that went with Dauid, and said, Because they went not with vs, therefore wil we give them mone of the praye, that we have recovered, saue to every man his I wife and his children: therefore let I vader thefe them cary them away and departe.

23 Then faid Dauid, Ye shal not do so, my and goods, & biethren, with that which the Lord hathe enerie man. giuen vs, who hathe preserved vs, and deliuered the companie that came against vs, into our handes.

as hisparte is that goeth downe to the bat-des to Dauid, that he liege tel, so shall his parte be, that taileth by the ed an oldern from & law, stuffe: they sharparte alike.

a statute and a lawe in Israel, vntil this hathe bene

the hearhen

are comprehé ded the cattel

· For thefe oacly remained the citie, when the me 4 were gone to Warre

a After that

he departed from Achilh.

b That 15, de-

Broyed & ci-

d Thus we fe, gin troubles& aduerfitte we do not consi-der Gods pro-nidece, but like raging bebothe our ow- 7 ne ductte and contene Gods appointment

e Thogh God feme to leave yet if we truft in him, we that be fure to finde comforte.

f God by his promidece bothe provided for the necelfitte of this 12 poore fliag r, and made him a guide to Dauid to accoplifie his enterprife.

L.iii.

26 When Dauid therefore came to Ziklág, he sent of the pray vnto the Elders of Iudah & to his friends, saying, Se, there 5 And when his armour bearer sawethat is a blessing for you of the spoyle of the enemies of the Lord.

27 He sent to them of Beth-él, and to them 6 of South Ramoth, and to them of Iattir,

28. And to them of Aroer, and to them of Siphmoth, and to them of Eshtemoa,

29 And to them of Rachál, and to them of the cities of the Ierahmeelites, and to the of the cities of the Kenites,

30 And to them of Hormáh, & to them of Chor-ashán, and to them of Athách,

And to them of Hebrón, and to all the places where Dauid and his men had 8 hanted.

CHAP. XXXI.

4 Saul killeth him selfe. 6 His children are slaine in the battel. 12 The men of labesh toke downe his bo- 9 dy, which was hanged on the wall.

YOw * the Philistims foght against . Uraél, and the men of Israél sled away from the Philistims,& thei fel downe wounded in mount Gilbóa.

2 And the Philistims preassed sore vpon Saul and his fonnes, and slewe Ionathan, and Abinadáb, and Malchishúa Sauls ii fonnes.

And when the battel went so:e against 3 Saulthe archers and bowemen" hit him, 12 The they arose (as manie as were strong and he was fore "wounded of the archers.

4 Then faid Saul vnto his armour bearer, 2 Drawe out thy sworde, and thrust me through therewith, left the vncircumcifed come and thrust me through and mocke 13 me:but his armour bearer wolde not, for

he was fore afrayed. Therefore Saul toke a sworde and fel vpon it.

Saul was dead, he fel likewise vpon his fworde, and dyed with him.

So Saul dyed, and his thre sonnes, and his armour beater, and all his men that same

day together.

7 And when the me of Israel that were on the otherside of the b valley, and they of b Nere 13 the otherside c Iordén sawe that the men c The tribes of Israél were put to slight, and that Saul of Reuben and Gad, and halfe the tribe se and his fonnes were dead, the thei left the the tribe cities, and ran away : & the Philistims ca- Manasten me and dwelt in them.

And on the morowe when the Philistims were come to spoyle them that were slaine, they founde Saul and his thre sonnes lying in mount Gilbóa,

And they cut of his head, and stripped him out of his aimour, and fent into the land of the Philistims on euerie side, that they shulde d publish it in the temple of d In token of their idoles, and among the people.

10 And they layed up his armour in y house of Ashtaroth, but they haged vp his body on the wall of Beth-shan.

When the inhabitants of e Iabesh Gi- e Whome he lead heard, what the Philistims had done from their es to Saul,

nemies, Chap.

men) & went all night and toke the body of Saul, & the bodies of his sonnes, from the wall of Beth-shan, & came to Iabesh, and *burnt them there,

And toke their bones & * buryed the vn- 2 Sam 2,4. der a tre at Labesh, & fasted seuen dayes. the custome s

THE SECONDE BOKE

of Samuél.

THE ARGUMENT.

His boke and the former beare the title of Samuel, because they conteine the conception, nativitie and the whole course of his life, and also the lines and actes of two Kings, to wit, of Saul and Danid, whome he anointed and confecrated Kings by the ordinance of God. And as the first boke conteineth these things, which God broght to passe among this people under the governement of Samuel and Sault fo this seconde boke declareth the noble actes of Dund, after the death of Saul, when he began to reigne, vato the end of his kingdome: and how the same by him was wonderfully augmented: also his great troubles & dangers, which he susteined bothe within his house and without : what horrible & dangerous insurrections, vprores, & treasons were wroght against him, partely by false counselers, famed friends of flatterers, and partely by some of his owne children and people and how by Gods assistance he ouercame all difficulties, and enioyed his kingdome in rest and peace. In the persone of Dauid she Scripture setteth fouthe Christ Tesus the chief King, who came of David according to the flish, and was persecuted on every side with outward and inward enemies, as well in his owne persone, as in his members, but at length he overcometh all his enemies and giveth his Church victorie against all power bothe spiritual & temporal; and so reigneth with them, King for evermore.

CHAP.

n Shewing 31 hum felfe mindeful of their benefites towards him.

z.Chro.10,1.

4gr,finiae.

Ebr. found 101, afraied.

a So we fe that his cruel life hathe a desperate end, as is comonly sene in them, that persecute the children of God.

II. Samuél. Dauid lamenteth. 2776/1224 The messenger is slayne.

CHAP. I.

4 It was tolde David of Sauls death . 15 He caufeth him to be flaine that broght the tydings 19 He lamenteth the neath of Saul and Ionathan.



had bene two dayes in Ziklág,

a Seming to la ment y ouerpeople of If-

z.Sam 30,17.

2 Beholde, aman came the third day out of 19 the hoste from Saul with his aclothes ret, and earth upon his head: & when he came to Dauid, he fel to the earth, and did ober- 20

3 Then Dauid said vnto him, Whence comest thou? And he said vnto him, Out of the hoste of Israel I am escaped.

- And Dauid faid vnto him, What is done? I pray thee, tel me. The he faid, y the people is fled from the battel, and many of y people are ouerthrowen, and dead, and also Saul and Ionathan his sonne are dead.
- 5 And Dauid faid vnto the yong man, that 22 tolde it him, How knowest thou that Saul and Ionathán his sonne be dead?

b As I fled in the chaie #Or captaines

e lie was an

anuced his co

trey & toyned with the tirae

yet aline.
"Ebr I stede

Chap 3,31.

€ :3,31.

Amalakite

Then the yong man that tolde him, answered, b As I came to mount Gilbóa, be- 23 holde, Saul leaned upon his speare, and lo, the charets and horsemen followed hard after him.

And whe he loked backe, he fawe me, and called me And I answered, Here am I.

8 And he said vnto me, Who art thou? And I answered him, I am an c Amalekite.

Then faid he vnto me, I pray thee, come borne, but re- 9 vpon me, and flaye me: for anguish is come vpon me, because my d life is yet whole in me.

d I am fory, because I am to So" I came vpon him, and slewe him, & 26 Wo is me for thee, my brother Ionabecause I was sure that he colde not live, after that he had fallen, I toke the crowne that was vpon his head, and the bracelet that was on his arme, and broght the hither vnto my lord.

II Then Dauid toke holde on his clothes, *& rent them, and likewise all the men that were with him.

12 And they mourned and wept, and fasted vntileuen for Saul and for Ionathan his sonne, and for the people of the Lord, and for the house of Israel, because they were flaine with the sworde.

ex imined him

After the la- 13 Te Afterward Dauid said vnto the yong man that tolde it him, Whence art thou? And he answered, I am the sonne of a strageran Amalekite.

Plat 101, 15, 14 And Dauid said vnto him, * How wast thou not afraied, to put for the thine hand to destroy the Anounted of the Lord?

15 Then Dauid called one of his yong me, & faid,Go nere, and fall vpo him. And he smote him that he dyed.

16 The faid Dauid vnto him, Thy blood f Thou are inbe vpon thine owne head, for thine owne for thy finte. mouth hathe testified agaist thee, saying, I have staine the Lords Anointed.

Fter the death of Saúl, 17 Then Dauid mouned with this lame-when Dauid was returned from the *flaughter of the Amalekites and 18 (Also he bade them teache the children of had bene two dayes in Ludáhto g shore as it is wuitten in a bake

Iudanto s shoote, as it is written in y boke g That they of* " Iashér)

O noble Israél, h he is flaine vpon thy entities the hie places: how are the mighty ouerthro- that arte

Iesh 10,13. *Tel it not in Gath, nor publish it in to Meaning the stretes of Ashkelon, lest the daughters saut of the Philistims resoyce, lest the daugh-Misch 1,10. ters of the vncircumcifed triumphe.

21 Ye mountaines of Gilbóa, vpon you be nether dewe nor saine, not ile there fields : Let their fer of offrings: for there the shield of the baren, & bring mightie is cast downe, the shield of Saul, forth no frue as though he had not bene anounted with Lord. oyle.

The bowe of Ionathan neuer turned backe.nether did the fworde of Saul returine empty from the blood of the flame, and from the fat of the mighty.

Saul and Ionathan were louely and pleasant in their lines, and in their deathes they were not k deuided: they k They dyed weie swifter the negles, they were stroge ther in Gilthen lions.

to match their

24 Ye daughters of Israel, wepe for Saul. which clothed you in ika: let , 1 with plea 1 As riche gar fur es, and hanged ornaments of golde vp-ly rewels. on your apparel.

25 How were the mighty flaine in the middes of the battel 36 Ionathán, thou wast flaine in thine hie places.

thán: very kinde hast thou bene vnto me: thy love to me was wonderful, passing § loue of m women: how are the mighty o m

uerthiowen, and the weapons of waite de-houlbandes, ft.oyed?

or their chil-

CHAP. II.

4 Dauid 15 anoynted King in Hebron o Abner maketh Ish-bosheth King over Israel is I he battel of the feruants of Dauid and Ish-bosheth. 32 The buryal of A sahél

Fter this Dauid a asked counsel of a By the mea-The Lo d, saying, Shall go vp into Priest, as anie of the cities of Iudah- And the Lord 2... am 5.19. faid vnto him, Go vp. And Dauid faid, Whither shal I go?He theanswered, Vnto b Hebrón.

2 So Dauid went vp thither & his two WI- led Knight ar ues also, Ahinoam the Izreelite, and Abi-ba, Iosh, 14,15. gail Nabals wife the Carmelite.

3 And David broght vp the men that were with chim, euerie man with his hou- of his perfesholde, and they dwelt in the cities of cution. Hebron.

b which citie

L.iiii.

1 Sam: 32, 12.

d According to his pmes, w is to recompece

shem that are

e So y you hal

not want a cap

taine & a defender.

& After this

Chap-5,5

merciful.

Then the men of Iudáh came, and there they anoîted Dauid King ouer the house of Iudah. And they tolde Dauid, saying, 20 *that the men of Iabesh Gilead buryed Saúl.

5 And Dauid sent messengers vnto the me of Iabesh Gilead, & said vnto them, Blessed are ye of § Lord, that ye have shewed fuche kindenes vnto your lord Saul, that 22 , you haue buryed him.

6 Therefore now the Lord shewe mercie and trueth vnto you : and I wil recompence you this benefite, because ye haue 23

done this thing.

Therefore now let your hands bestrog, and be you valiant: albeit your master Saúl be dead, yet neuerthelesse the house of Iudáh hathe anointed me e King ouer

But Abnér the sonne of Ner that was 24 Ioáb also and Abisháipursued after Ab- the gall. captaine of Sauls hoste, toke Ish-bosheth the sonne of Saul, and broght him to Mahanáim,

9. And made him King ouer Gilead, and ouer the Ashurites, and ouer Izreel, and 25 ouer Ephráim, and ouer Beniamín, and

ouerfall Isiael. f Ouer & elemen tribes.

10 Ish-bosheth Sauls sonne was fourty yere and reigned two yere: but the house of Iudáh followed Dauid.

H (And the time which Dauid reigned in Hebrón ouer the house of Judáh, was seue

yere and fix & monethes)

mine was exp 1red, he reigned 12
ouerall y couarcy 33 yeres, feruants of Ish-bosheth the sonne of Saul went out of Mahanáim to Gibeón.

33 And Ioáb the sonne of Zeruiáh, and the servants of David went out and met one 28 an other by the poole of Gibeón : and they fate downe, the one on the one fide of the poole, and the other on the other 29 fide of the poole.

14 Then Abnér said to Ioáb, Jet the yong men now arise, and h playe before vs. And

Ioáb said, Let them arise.

15 Then there arose and went ouer twelue of Beniamín by nomber, which perteined to Ish-bosheth the sonne of Saul, and swelue of the scruants of Dauid.

Meaning, his 16 And euerie one caught 1 his fellowe admerfarie by the head, & thrust his sworde in his felwherefore the place was called "Helkath-Oc. the field of hazzur im which is in Gibeon.

17 And the battel was exceding fore that same day: for Abnés and the men of Is aél k fel before the servants of Dauid.

And there were thre sonnes of Zeruiáh there, Ioáb, and Abishái, and Asahél. And Asahél was as light on foote as a wilde

19 And Asahél followed after Abnér, & in

going he turned nether to the right hand nor to the left from Abnér.

Then Abnér loked behinde him, & faid, Art thou Afahél: And he answered, Yea.

21 Then Abnér said, Turne thee ether to § right hand or to the left, and take one of the yong men, and take thee his weapons: "07, spile. but Asahél wolde not departe from him.

And Abnér said to Asahél, Departe fro me: I wherefore shulde I smite thee to the I way does ? groude?how the shulde I be able to holde kil these

vp my face to Ioáb thy brother?

And when he wolde not departe, Abnér with the hindre end of the speare smote him vnder the m fift rib, that the speare m Some read, came out behinde him: and he fel downe res, where as the lively there, and dyed in his place. And as manie the lively pares lye as as came to the place where Afahel fel the heart, downe and dyed, stode stil.

lungs, y liner, the milt, and

nér: and the funne went downe, when they were come to y hil Ammah, that lieth before Giah, by the way of the wildernes of Gibeón.

And the children of Beniaming athered them selues together after Abnér, & were on an heape and stode on the top of an-

olde when he began to reigne ouer Israel, 26 Then Abner called to Ioab, and said, Shal the neworde denoure for eaer? know nake an end: est thou not, that it wil be bitternes in the of murtherige latter endshow long the shal it be, or thou bid the people returne fro following their brethren?

And Abnér the sonne of Ner, and the 27 And Ioáb said, As God liueth, if thou haddest not ofpoken, furely even in the o if y haden morning the people had departed euerie not prounked one backe from his brother.

¶ So Ioáb blewe atrumpet, and all the people stode stil, and pursued after Israel nomore, nether foght they anie more.

And Abnér and his men walked all that night through the plaine, & wet ouer Ior- on, willdernes. den, & past through all Bithron til they Or to the eleti came to Mahanaim.

30 Ioáb alforetuined backe from Abnér:& whe he had gathered all the people together, there lacked of Dauids servants ninetene men and Asahél.

31 But the seruaes of Dauid had smitten of Beniamín, and of Abners men, so that thre P hundreth and threscore men dyed.

lowes side, so they fel downe together: 32 And they toke vp Asahél, and buryed hi me baud in in the sepulchre of his father, which was his kingdome by the defruin Beth-léhem: and Ioab and his men wet aio allnight, and when they came to Hebron, aduerfances. the date arose.

Thus God wolde confir-

CHAP. III.

Lang warre betwene the boufes of Saul and David. 2 That is, with 2 The children of David in Hebron. 22 Abner turneth our itermissio, to Dauid . 27 Ioab hilleth him.

Here was then a long warre betwene yeres, which the house of Saal and the house of reigne of lib-Daurd: boileth.

frong mes.

k After that mele foure &

swentic were 18

h Let we fe

how they can

handle their

wcapons.

Abnér & Ish-bosheth. I I. Samuél. Abnér slayne.

Dauid: but Dauid waxed stronger, & the house of Saul waze a weaker.

2 ¶And vnto Dauid weie children boine 18 in Hebión: and his eidelt sonne was Amnon of Annoam the Izreelite,

led allo Daniel,s.Chro 3.1.

& Within fene

d Doeft thou efteme me no

more then a dog, for all my feruice done

to thy fathers house?

be admonished

of their fautes.

displeasure, &

go about to bring them fro

their wicked-

sor, fecretly.

mes.

moneths.

- b Who is cal. 3 And his scoole, was b Chilcab of Abigail the wife of Nabal the Caimelite; and the thii d, Absalóm the sonne of Maacáh the 19 Also Abnér spake "to Beniamín, and af "Elir in the daughter of Talmái the King of Ge-
 - 4 And the fourth, Adoniiah the sonne of Aggith, and the fifth, Shephaciáh the fonne of Abital,
 - 5 And the fixt, Ithream by Eglah Dauids wife: these were borne to Dauid in . He-
 - Now while there was warre between 21 the house of Saul and the house of Dauid, Abnér made all his power for § house of Saúl.

7 And Saul had a concubine named Rizpáh, the daughter of Aiiáh. And I sh-bosheth in to my fathers concubing

The was Abner very wrothe for the wordes of Ish-bosheth, & said, Am I ad dogs head, which against Iudah do shewe mercy this day vnto the house of Saul thy ta- 23 ther; to his biethren, & to his neighbours, and have not delivered thee into the hand of Dauid, that thou chargest me this day with a faute concerning this woman?

e We fe how 9 the wicked ca not abide to So do God to Abnér, and more also, ex- 24 cept, as the Lord hathe sworne to Dauid, euen fo I do to nim,

but teke their to To remoue the kingdome fio the hoube stablished ouer Israel, and ouer Iudah, euen from Dan to Beer shéba.

> 11 And he durst nomore answer to Abnér: for he feared him.

> Then Abnér sent messengers to Dauid " on his behalfe, faying, Whose is the land? Who shulde also say, Make couenant thee, to bring all Israel vnto thee.

> 3 Who faid, Wel, I wil make a couenant with thee: but one thing I require of thee, that is, that y fe not my face except thou commest to se me.

> 14 Then Dauid sent messengers to Ishbosheth Sauls sonne, saying, Deliuer me my wife Michál, which I maried foi * an hundreth foreskinnes of the Philistims.

> 15 And Ish-bosheth sent, and toke her from her housbad * Phaltiel the sonne of Laish.

16 And her housband went with her, and came weping behinde her, vnto Bahurim: then said Abnér vnto him, Go, & returne. So he returned.

¶And Abnér had f communicació with the Elders of Israel, saying, Ye soght for Dauid in times past, that he might be vous King.

Now then do it: for the Lord hathe spoken of Dauid, saying, By the hand of my seruant Dauid I wil saue my people Israél out of the hands of the Philistims, and out of the hands of all their enemies.

terwaide Abnei went to speake with Da- ares of Bensa. uid in Hebron, concerning all that Isiael was content with, and the whole s house of g Who chale-

Benjamin.

20 So Abnér came to Dauid to Hebrón, of their father having twenty men with him, and Dauid made a feast vnto Abnér, and to the men that were with him.

Then Abnée said vnto Dauid, I wis life vp, and go gather all Israel vnto my lord y King,that the may make a couenat with thee, & that thou maiest reigne ouer all that thine heart desireth. Then Dauid let Abnér departe, who went 'in peace.

laid to Abner, Wherefore hast thou gone 22 And beholde, the servants of David barme and Ioab came h from the cape, & broght h From warre a great pray with them (but Abnér was philiftims. not with Dauid in Hebron for he had set him away, and he departed in peace)

When Ioáb, and all the hoste that was with him were come, men tolde Ioáb, saying, Abnér the sonne of Ner came to the King, and he hathe fent him away, and he is gone in prace.

Then Ioab came to the King, and faid, What hait thou done beholde, Abnér i Here appearent the malicame vnto thee, why halt thou fent him cious mide of away, and he is departed?

se of Saul, that the throne of Dauid may 25 Thou knowest Abner the sone of Ner: had the King for he came to discesue thee, & to knowe to flay Abner for his primate thy outgoing and ingoing, and to knowe gradge. all that thou doest.

26 And when Ioab was gone out fi o Dauid, he sent messegers after Abnér, which broght him againe fro the well of Siriáh vnknowing to Dauid.

with me, & beholde, mine hand shalbe with 27 And when Abner was come againe to Hebron, * Ivab toke him afide in the gate , King.2,5. to speake with him peaceably, and smote conficuely him under the fift ry!, that he dyed, for the blood of * Ashel his brother.

bring Michail Sauls daughter when thou 28 ¶And when afterwarde it came to Dauids eate, he faid, I and my kingdome are giltles before the Lord for ever, cocer- k the Lord ning the blood of Abner the fonne of knoweth that

> 29 Let the blood fall on the head of Ioáb, and on all his fathers house, that the house of Ioab be neuer without some y haue running yslues, or lepre, or that leaneth on a staffe, or that doeth fall on the sworde, or that lacketh bread.

(So Ioáb and Abishái his brother slewe 1 Abishái ta Abnér, because he had slayne then bio- w loab, because ther Asahél at Gibeón in battel) M.1.

ged the king-dome, because

'Or, without

Ioáb, who wolde haue

Chap 2.23.

fent to his death

to y murther.

2.Sam: 18,27.

2.Sam.25,44.

f Rather for malice that he bare towarde Ish-bosheth, then for love 17 he bare to Danid.

cre & fauour.

Dauid lamenteth.

II. Samuél.

Ish-bosheth slayne.

m Megaing, before y corps

traiteroufly

o According to their cutto-

to banker at buryals

ent fometime

not onely to

conceine in-

warde forrow,

it may appea-

the intint that they may be fatisfied.

me, which was

wicked

p And Dauid said to Ioab, and to all the people that were with him, Ret your clothes, and put on fackecloth, and mourne m before Abnér: and King Dauid him felf 7 followed the beare.

32 And when thei had buryed Abnér in Hebron, the King lift vp his voyce, & wept beside the sepulchre of Abnér, and all the people wept.

33 And the King lamented ouer Abnér, and 8 And thei broght the head of Ish bossheth faid, Dyed Abnér as a foole dyeth

a lie declareth that Abner 34 Thine hands were not bounde, nor thy feete tyed in fetters of brasse: but as a mã wretch or vile perione, but as falleth before wicked men, so didest thou might de,beig fall. And all the people wept againe for decemed by \$

Dauid eat o meat while it was yet day, but Dauid sware, saying, So do God to me & more also, if I taste bread, or oght elstil the funne be downe.

p It is expedi- 36 And all the people knewe it, & it's plea- 40 fed them: as what focuer the King did, pleased all the people.

but also that 37 For all the people and all Israel vnderstode that day, how that it was not the was flayne.

> And the King said vnto his seruants, Knowe ye not, that there is a prince and a great man fallen this day in Israel?

ointed King: and these men the sonnes of Zeruiáh be to hard for me: § Lord reward the doer of euil according to his wickednes.

CHAP. IIII.

3 Baanah and Rechab stage Ish-bosheth the some of Saul 12 David commandeth them to be flagne.

That is A botheth

Dr.cruel.

b Meaning, y he was discouraged.

e The citie Beeroth was in the tribe of Bentamin. 10fh 18,25 d After the death of Saul, 4 for feare of §

Nd whe Sauls a sonne heard & Abnér 🕰 was dead in Hebión, then his hands were b feble, and all Israel was afrayed, And Sauls fonne had two men that were captaines of bands: the one called Baanáhand the other called Recháb, the fon- 2 nes of Rimmon a Beerothite of the children of Benjamin . (for Beeroth was reckened to Beniamin,

Because the Beerothites fled to d Gittáim, and soiourned there, vnto this day) 3 And Ionathan Sauls sonne had a sonne that was lame on his feete: he was fine yere olde when the tidings came of Saul and Ionathan out of Israel: then his nourse toke him, and sled away. And as the made halte to flee, the childe fell, and began to halt, and his name was Mephibósheth.

5 And the sonnes of Rimmon the Beerothite, Recháb and Baanáh went and came in the heate of the day to the house of Ish-bosheth (who slept on a bed at noone) 6

6 And beholde, Recháb and Baanáh his

brother came into the middes of the houfe, as they e wolde have wheat, and they e The diguif smore him vader the fift rib, and fled. For when they came into the house, he which came

slept on his bed in his bedchamber, and f There is no they mote him, and flewe him, and be-thing for vite dangerous. The aded him, and toke his head, and gate where we will them away through the plaine all the to hope of lunight.

vnto Dauid to Hebrón, and faid to the King, Beholde the head of Ish bosheth Stuls fonne thine enemie, who foght after thy life: and the Lord hathe avenged my lord the King this day of Saul and of his

35 Afterwarde all the people came to cause 9 Then David answered Recháb and Baanáh his brother, the sonnes of Rummón the Beerothite, and faid vnto them, As the Lord liueth, who hathe deliuered my foule out of all acuersitie,

When one * tolde me, and faid that Chap.s.ss. Saul was dead, (thinking to have broght good tidings) I toke him and slewe him in Ziklág, who thoght that I wolde haue giuen him a tewarde for histadings:

Kings dede that Abnér the sonne of Ner 11 How & muche more, when wicked men & Foresmeche haue slayne a righteous persone in his exaple of hind owne house, & vpon his bed? shal I not that sew Sauls now therefore require his blood at your their mafter, hand and take you from the earth? hand, and take you from the earth?

39 And I am this day weake and newely an- 12 Then Dauid commanded his yong men, fone, nor reuse of the and they sewe them, and cut of their place, nor time hands and their feere, & hanged them vp did moue the ouer the poole in Hebrón: but they toke most gricuous the head of Ish-bosheth, and buryed it in panishment. the sepulchre of * Abnér in Hebrón.

Chap.3,32.

CHAP. V. 3 Dauid is made King over all I frail. 7 He taketh the force of Zion 19 He asketh counsel of the Lord, 20 And

suercemeto the Philifums twife.

"Hen * came all the tribes of Israel 1.Chro.11. 2. 📘 to Dauid vnto Hebrón, & said thus,

Beholde, we are thy a bones and thy fiesh. a We are of thy kinfed, &c And in time past when Saul was our most nere ioy. King, thou leddest Israel in and out:and ned vato thee. the Lord hathe faid to thee , * Thou shalt Pfal 78.71. feede my prople Is ael, and thous shalt be a captaine ouer Israél.

So all the Elders of Israel came to the King to Hebion: and King Dauid made a couenant with them in Hebion b best That is, tafore the Lord: and they anounted Dauid king the I to witnesd the Arke was

Dauid was thirty yere olde when he be- nadabs house. gan to reigne: and he reigned fourty yere.

5 In Hebron he reigned ouer Iudah* feue Chap 2,11. yere, and fix moneths: and in Ierusalém he reigned thirty and thre yeres ouer all Isiaél an I Iudáh.

The King also and his men went to Ierusalém vnto the Iebusites, y inhabitars

of

c The childre of God called idoles blinde and lame gui-des: therefore the Ichufites 7 mentahar ther finide pro-ue that their 8 gods were nenor lame

1 [bro.11,6.

d The idoles shulde entre 9 that place

He buylt s.Chro 11,8

Except thou take away the c blinde and the lame, thou shalt not come in hither: thinking & Dauid colde not come thither. But Dauid toke the force of Zión: this is the citie of Dauid.

Now Dauid had faid § fame day, Whofoeuer smitch the Iebulites, & getteth vp to the gutters & smiteth the lame & blinde, him: * therefore they faid, The blinde and the lame shal not d come into that house. So Dauid dwelt in that forte, and called it 1 the citie of Dauid, and Dauid buylt roud about it, from . Milló, and inwarde.

*Mer house at Hiram also King of Tyrus sent messegers to Dauid, and cedar tiees, and caipéters, and masons for walles: and thei buylt Dauid an house.

> Then Dauid knewe, that the Lord had 3. And they put the Aike of God vpon a stablished him King over Israel, and that he had exalted his kingdome for his people Isiaels sake.

2 Chro.3.9. 13 And Dauid roke him mo * concubines & wives out of Ierusalém, after he was come 4 And when they broght the Aike of God from Hebrón; and mo sonnes and daughters were borne to Dauid.

z.Chro 3.5.

- that were borne vnto him in Ieiusalém: S :ammúa, and Shobáb, and Nathán, and Selomón,
- 15 And Ibhar, and Elishua; and Nepheg, and Iaphia,

#: Chro 14.8. €r.11,16.

- 16 And Elishamá, & Eliadá, and Eliphálet. T*But when the Philistims heard that they had anointed Dauid King ouer If- 7 And the Lord was very wrothe w Vzzáh, raél, all the Philistims came vp to seke Dauid:and when Dauid heard, he wet downe to a forte.
- 18 But the Philistims came, and spred them selves in the valley of Rephaim.

f By Abiathar 19 the Prieft.

Then Dauid fasked cousel of the Lord, faying, Shal I go vp to the Philistims? 9 wilt thou deliuer them into mme hands? And the Lord antwered Dauid, Go vp:for thine hands.

Ila.28.22.

20 Then Dauid came to Baal perazim, and smote them there, & faid, The Loid fore me, as waters be deutded afondre: therefore he called the name of that place, "Baal-perazím."

Writhe plaine. of divisions

1 Chro. 14,12.

g Meaning, the valley or gy-ights, which 23 Dauid called Baal perazim because of his sinonie

21 And there they left their images, & Da- 12 And one tolde King Dauid, saying, uid and his men "burnt them.

22 Againeithe Philittims came vp,& spred them selves in the valley of & Rephaim.

And when Dauid asked counselos the Lord, He answered, Thou shalt not go vp, but tuine about behinde the,& come vpon them ouer against the mulbery trees.

of the land: who spake vnto Danid, saying, 24 And whe thou hearest the noyse of one going in the toppes of the mulbery tices, then remoue: for then shal the Lord go out before thee, to smite the hoste of the Philistims.

> 25 Then Dauid did so as the Lord had comanded him, and fmote the Philistims fro Géba, vntil thou come to h Gázer.

> > CHAP. VI.

which Dauids foule hateth, I wil preferre 3 The Arke is bright forthe of the house of Abinadab the Philiftims 7 V2 2 ab 15 ftriken, & dyeth. 14 Dauid daceth before did policile : 2. st. 16 And ss therefore despised of his wife Michal.

> Gaine Dauid gathered together all A the "chosen men of Israel, even thirtie or, chief.

from the tow- 10 And Dauid prospered and grewe: for 2 *And Dauid arose & went w all the peo- 1 Chro.13.5.

ac house rounde about to his the Lord God of hostes was with him.

ple that were with him 2 si o Baalé of Iu- 4 This was a ple that were with him a fi o Baale of Iu- a This was a dah to bring vp from thence the Arke of called also ki-God, whose name is called by the Name riath learing, of the Lord of hostes, that dwelleth vpon 10sh 15.9. it betwene the Cherubims.

> newe carte, and broght it out of the house of Abinadab that was in b Gibeah. And b Which was Vzzáh and Ahió the sonnes of Abinadáb the citte of

did drive the newe carte.

out of the house of *Abinadab, that was at '.Sam 7.2. Gibeáh, Ahió went before the Aike,

14. *And these be the names of the sonnes 5 And Dauid and all the house of Israél c played before the Lord on all instrument; cPraised God, made of firre, and on harpes, and on pfalte-mes ries, and on timbiels, and on corners, and on cymbals.

> 6 FAnd whe they came to Nachonsthre- 1 Chro.13.16. shig floore, Vzzáh put his had to the Arke of God,& helde 11: for y oxé did shake it.

& God d smote him in § same place for his d Here we se faute, & there he dyed by § Aike of God. 15 to followe

8 And Dauid was displeased, because the good inerios, Lord had "smitten Vzzah: and he called thing in Gods the name of the place "Pérez Vzzáh vntil feruice with-

Therefore Dauid that day feared the brache Lord, and faid, How shal the Arke of the "On the division of Vazdo." Lord come to me?

1 wil doutles deliuer the Philistims into 10 So Dauid wolde not bring the Arke of the Lord vnto him into the citie of Dauid, but Dauid catyed it into the house of Obed-edóm e a Gittite.

hathe deuided mine enemies afondre be- 11 And the A.ke of the Lord continued in dwelt in Gitthe house of Obed-edom the Gittite, thre earm, I Carp. moneths, and the Lord bleffed Obed-15,21 edóm, and all his housholde.

> *The Lord hathe blessed the house of O I Chro 15.25. bed-edom, and all that he hathe, because of the Aike of God:therefore Dauid went and f broght the Arke of God from the f Meaning, he house of Obed-edom, into the citie of Da caused & Leuid with gladnes.

13 And when they that bare the Arke of the to the laws.

h Which was in the tribe of Benjamin, but

it , according

M.ii.

Nathán sent to Dauid. Michalmocketh Dauid. I I.Samuél.

Lord had gone six spaces, he offied an oxe, and a fat beaft.

14 And Dauid dăced before the Lord with allhismight, and was girded with a li-

g With gar-ment like to y Priestsgarmen 15 So Dauid and all the house of Israel, broght the Arke of the Lord with showting, and founde of trumpet.

16 Andas the Aike of the Lord came into 7 the citie of Dauid, Michael Sauls daughter loked through a windowe, and fawe King Dauid leape, and dance before the Lord, and she h despised him in her heart.

h The worldlings are not able to copre- 17 hend the mocions that moue the childre of God

4. Chro. 16.2.

And when they had broght in the Arke of the Lord, they fet it in his place, in the 8 middes of the tabernacle that Dauid had pitched for it: the Dauid offred burnt offrings, & peace offrings before the Lord.

28 And assone as Dauid had made an end of offing burnt offrings& peace offrings, 9 he * blessed the people in the Name of the Lord of holtes,

19 And gaue among all the people, euen among the whole multitude of Israel, afwel to the women as men, to euerie one a 10 cake of bread, and a piece of flesh, and a bottel of sine: so all the people departed euerie one to his house.

i That is to 20 pray for his house, as he had done for che people.

Then Dauid returned to bleffe his house, and Michal the daughter of Saul in And since the time that I set judges ouer wil walke in came out to mete Dauid, and faid, O how glorious was the King of Israel this day, which was vncouered to day in the eyes of the maidens of his feruants, as a foole 13 vncouereth him selfe.

k It was for 21 no worldely affection ; but enely for that zeele that I bare to Gods glerie.

Then Dauid said vnto Michal, & Itwas before the Lord, which chose me rather thenthy father, and all his house, and comanded me to be ruler ouer all the people 13 *He shal buyld an house for my Name, King sas of the Lord, euen ouer Is ael: and therefore wil I play before the Lord,

wil be lowe in mine owne fight, and of the very same maidseruants, which thou hast spoken of, shal I be had in honour.

had 'no childe, vnto the day of he. death. I Which was

CHAP. VII.

Dauid wolde buylde God an house, but is forbidden 2 by the Prophet Nathan & God putteth Dausd in minde of his benefites 12 He promiseth continuance of his kingdome and posteritie.

1.Chro.17,8. 1

a punishment,

mocked y fer-

fhe

becau e

Fterwarde* whe the King sate in his A house and the Lord had given him seft found about from all his enemies,

3 The King said vnto Nathan the Prophet, Beholde, now I dwel in an house of cedar trees, and the Arke of God remaineth within the a curtaines.

a Within the Tabernacle co Bes Exo 26,7.

Then Nathan said vnto the King, Go, and do all that is in thine heart: for the Lord is with thee.

And the same night the worde of the

Lord came vôto Nathán, saying, Go, and tel my scruat Dauid, Thus saieth the Lord, b Shalt thou buyld me an hou- b Meaning he found to motive

fe for my dwelling? 6 For I haue dwelt in no house fince the ti- king according to mas indgeme that I broght the children of Israel ment and not by the Spirit out of Egypt vnto this day, but haue walfof prophecies, permitted ked in a tent and tabeinacle.

In all the places wherein I have walked with all the children of Ifraél, spake I one worde with anie of the tribes of c Isael c As concer-when I commanded the indiges to fede my ding of an people Is acion faid I, Why buyld ye not house meanig that without me an house of cedar trees?

Gods expresse

Now therefore so say vnto my servant worde nothing Dauid, Thus fayeth the Lord of hoites, "I tempted toke thee from the shepecote following i Sam 16,12. the shepe, that thou mightest be ruler o- pfal.78,70. uer my people, ouer Ifraél.

And I was with thee wherefoeuer thou hast walked, and have destroyed all thine enemies out of thy fight, and have made thee a d great name, lyke vnto the name d I have made of the great men that are in the earth.

(Also I wil appoint a place for my people Israel, and wil plant it, that they may dwelin a place of their owne, and moue e nomore, nether shal wicked people trou- e He promi-feth the qui-ble them anie more as before time, etaes, if they

my people of Israel) and I wil give thee obedience. rest from all thine enemies: also the Lord telleth thee, y he wil make thee an house.

shalt slepe with thy fa hers, & I wil fet vp thy seede after thee, which shal procede out of thy body, and wil stablish his king

and I wil stablish the throne of his king- 1 chec 22,100 dome for euer.

22 And wil yet be more vile then thus, and 14 *I wilbe his father, & he shalbe my son- Ebr 1.5. ne: & * if he finne, I wil chaften him with "Pfal 89,31. the frod of men, and with the plagues of f inat is genthe children of min.

Therefore Michalthe daughter of Saul 15 But my mercy shal not departe away fro their childres. him, as I toke it from Saul whome I haue put away before thee.

And thine house shalbe stablished and thy kingdome for ever before thee, even thy thione shalle s stablished for ever. g This was

17 According to all these wordes, and ac lomon as a ficording to all this vision, Nathan spake gure, but acco thus vnto Dauid.

18 Then King Dauid went in, and fate before the Lord, & faid, Who am I,ô Lord God, and what is mine house, that thou half broght me hitherto?

And this was yet a small thing in thy "Els is bit the fight, ô Lord God, therefore thou halt h Comerh not spoké also of thy servats house for a great this rather of while:but" doeth this apperteine to h ma, they tre mercie, ô Lord God?

Nathan fpea.

through all &

rely as tathers

Chrift.

worth incs that can be ta man

20 And

21 For thy wordes fake, and according to thine owne heart hast thou done all these 5 great things, to make them knowen vnto thy feruant.

22 Wherefore thou art great, ô Lord God: for there is none like thee, nether is there 6 anie god besides thee, according to all that we have heard with our eares.

Deu. 4,7.

i O Ifrael

k And inheritance, which

From the E g: prians and

their idales

that Gods fre election is the

onely cause, why the Ifra-

choien to be

n This praier

is mofte offe-

Qual, whi we

plish ment of

** Ebr founde his tears disposed

his Scohle

23 *And what one people in y earth is like thy people, like Israél whose God went & 7 redemed the to him selfe, that they might be his people, and that he might make him a name, & do for you great things, & and terrible for thy klad, ô Lord, euen for thy people, whome thou redemest to thee out of Egypt, from the 1 nacions, and their 9 Then Toi King of Hamath heard how "Or Marischle

m He the weth 24 For thou hast m orderned thy people

Loid art become their God.

clites were 25 Now therefore, o Lord God, confirme for euer the worde that thou hast spoken concerning thy feruant and his house, and do as thou hast said.

26 And let thy Name be magnified for euer by them that shal say, The Lord of it And King Dauid did dedicate them vnhostes is the God ouer Israél: and let the n house of thy servant David be stablished

before thee.

enterly feke 27 For thou, ô Lord of hostes, God of Isra- 12 Gods glerie, el, hast reueiled vnto thy scruant, saying, I wit buyld thee anhouse: therefore hathe thy seruant "bene bolde to pray this praver vnto thee.

> art God, and thy wordes be true, and thou hast tolde this goodnes vnto thy seruat)

se the house of thy servant, that it may cotinue for euer before thee: for thou, o Lord Godhast o spoken it:and let the house of thy secuant be blessed for ever, with thy 15 bleffing.

• Therefore I firmely beleue it shal come zo paffe.

CHAP. VIII.

Danid ouercommeth the Philistims, and other stran- 16 ge nacioni, and maketh them tributaries to I fraél.

Fter this now, David smote the Phitoke "the bridle of bondage out of a the hand of the Philistims.

with a corde, and cast them downe to the ground: he measured them with b two cordes to put them to death, & with one ful corde to kepe them aliue : so became the Moabites Dauids sefuants, and broght

Dauid smote also Ha ladezer the sonne of Rehob King of Zobáh as he went to recouet his border at § ituer "Euphrâtes.

hundreth horsemen, and twette thousand fotemen, and destroyed all the charets, but On hoghe the he referued an hundreth charets of them charets

Tói.

Then came "the Aramites of Dain "Or, the Syriar. mesik to succour Hadadezei King of Zo cus that u, bah, but Dauid flewe of the Aramites two which ducke and twentie thousand men.

And he put a garifon in Aram of Damé- of Syria, whefek: and the Aramites became fermants to te Damafeus David,d and broght giftes. And the Lord a They payed

saued Dauid wheresoeuer he went.

And Dauid toke the shields of golde that belonged to the servants of Hadadézer, and broght them to e I erusalém.

And out of Betah, and Berothai (cities of the teple. of Hadadezer) Dauid broght exceding muche braffe.

David had smitten all the hoste of Hada-

Israél to be thy people for euer: and thou 10 Therefore Toi sent Ioram his sonne vnto King Dauid," to salute him, andro "Ebr. 10 afte "fretoyce with him because he had foght "Ebr bleffe him againit Hadadezer, and beaten him (for ! For leing Da Hadadezer had warte with Tot) who he was glad "broght with him vessels of silver, and to intreat of vessels of golde & vessels of brasse.

to the Lord with the filuer and golde that he had dedicate of all the nacions, which he had fubdued:

Of "Aram, & of Moab, and of the chil- calopria." dren of Ammon, & of the Philistims, 2nd of Amalék, and of the spovle of Hadadézer the sonne of Rehob King of Zobáh.

28 Therefore now, ô Lord God, (for thou 13 So Dauid gate a name after that he returned, and had flaine of the Aramites in the valley of salt eightene thousand men.

The efore now let it please thee to blef- 14 And he put a garison in Edóm: throughout all Edom put he soldiers, and all they of Edóm became Dauids seruants: and § Lord kept Dauid whethersoeuer he wet. 101,ia all bie

Thus David reigned ouer all Is ael, and eutrepifer executed s judgement and justice vnto all s He gaue md his people.

And Ioab the sonne of Zeruiah was ouer was mercitul the hoste, and Ioshaphát the sonne of Ahi- people lad was "recorder.

🔼 listims, and subdued them, & Dauid 17 And Zadók the sonne of Ahitúb, and Ahimélech the sonne of Abiathar were y Priests, and Seraiah the scribe.

paied no more 2 And he smote Moab, and measured them 18 And Benazahu the sonne of Iehoiada & cor, was eners the the h Cherethites & the Pelethites, & Da h The Chereuids sonnes were chief ruleis.

CHAP. IX. the Kigs gar-g Dauid restoreth all the landes of Sal to Miphibo- charge of his Sheth the some of Ionathan 10 He appointett Ziba to perione

fe to the profit of his landes.

A Nd David faid, Is there yet any man Theft of the house of Saul, that I may a Because of shewe him mercy for a Ionathans sak > And Dauid toke a thousand and seuen 2 And there was of the housholde of Sail 10 Ionathan, 15am 20,15

Ur, of Danafa

uidvictorious,

Peace "Ebr.sa bu had

Oi ,ia Ge-me-

gement in con troucifics, and Chronicles.

thites & Pelethires ware as

Wr, metheg ammin a So that they tribute

1 Chrossa. I

pfal 60,2.

He flewe and referued the third

two partes, as at pleased him

Or, enlarge "Ebr Perast

Mephibósheth.

Dauids men euil handled. 284/1224 II. Samuél.

a sertiant whose name was Zibá, & when they had called him vnto Dauid, § King said vnto him, Art thou Zibá? And he faid, I thy feruant am he.

3 Then the King said, Remaineth there 3 And the princes of the children of Amyet none of the house of Saul, on whome I may shewe the b mercy of God? Zibá then answered the King, Ionathán hathe yet a sonne * lame of his feete.

Then the King said vnto him, Where is he? And Zibá faid vnto § King, Beholde, he is in the house of Machinthe sonne of 4 Ammiel of Lo-debán

5 Then King Dauid sent, and toke him out of the house of Machir the sonne of · Ammiél of Lo-debá:

Whowas alfo called E- 6 liam, y father of Bath theba Davids wife

b Suche mer-

cie,as shal be

acceptable to

Cpab 4.4.

Now when Mephibosheth the sonne of Ionathan, the some of Saul was come vnto Dauid, he fell on his face, and did reuerence. And Dauid said, Mephibófheth? And he answered, Beholde thy fer- 6

7 Then David said vnto him, Feare note: for I wil furely shewe thee kindenes for Ionathán thy fathers fake, and wil restore thee all the fields of Saul thy Sather, and thou shalt ear bread at my table contimually.

8 And he bowed him selfe, and said, What 7 And when David heard of it, he sent Iois thy feruat, that thou shuldest loke vpon füche da dead dog as I am?

Meaning, 4

agratephewe.

+ Ocalaids.

9 Then the King called Zibá Sauls seruat, and faid viito him, I have given vnto thy masters some all that perteined to Saul and to all hishouse.

e Be ye pro- 10 wident ouer-feers and go-merners of his lade that they may be profi-

f That Mephi bolhith may

haue all this

feanc.

Thou ther fore and e thy formes, and thy feruants shal till the land for him, and bring in that thy makers sonne may have fonde to eat. And Mephibosheth thy masters sonne shal eat bread alway at my table (now Zibá had fiftene sennes, and to twentie seruants)

m. Then said Zibá vnto the King, According to ally my lord the King hathe commanded his feruant, fo shal thy servat do, n fthat Meph bosheth may cat at my table, as one of the Kings fonnes.

at commande ta Mephibosheth aiso had a yog sonne named Micha, & all that dwelled in y house 12: Be strong and let vs be valiant for cour e Here is demetha Rings of Zibá, were seiuants vnto Mephibó-

33 And Mephibosheth dwelt in Ierusalem: for he did eat cotinually at the Kings ta- is ble, and was lame on bothe his feete,

CHAP. X. 4 The messengers of David are vilaimusly entreated 14: And when the children of Ammon lawe of the King of Ammon. 7 loab is sent against the

3.6 hra, 29,2. 1

A Free this, the King of the shildren of Ammon dyed, & Hanún his fonne reigned in his stede.

2 Then said Dauid, I wil shewe kindenes vnro Hanún the sonne of Nahásh, as his father a shewed kidenes vato me. And Da at he childre uid sent his seruats to colo te him for his vamindeful of father. So Dauids Cruants came into the abenefit recei land of the children of Ammón.

món faid vnto Hanán their lord," Thin- "Ele In this kelt though David doeth honourthy fa- over dush Di-ther, that he hathesent comforters to thee? hathe not Dauid rather sent his seruants vnto thee, b to searche the citie, and to spie b Their arroit out, and to oue throwe it?

Wherefore Hanun toke Dauids servants, the fimplicitie and shaued of the halfe of their bearde, & of Dauids hecut of their garments in the middle, even their counted tuned to the to their buttockes, and fent them away.

5 When it was tolde unto Dauid, he sent their courses. to mere them (for the men were excedigly ashamed) and the King said, Tarie at Ierichó, vntil y our beardes be growen, then retuence.

And when the children of Ammon fawe that they stanke in the fight of Da- that they deferred uid, the children of Ammon sent and hi- Davids diffles red the Acamites of the house of Rehob, fure, for fine and the Aramites of Zoba, twentie thou- his ambaffafand footemin, and of King Maacah a sor, Striane, thousand men, & of Ish-tob twelve thoufand men.

áb, and all the hofte of the strong men.

And the children of Aminon came out, & put their armie in array at the entring in of the gate: & the Aramites of Zoba, a These were and of Rehob, and of Ish-tob, and of Ma- discrepants of and of Rehob, and of Ish-tob, and of Ma- the country of acáh were by them selues in the field.

When Ioab fawe that the fronte of the by appeareth battel was against him before and be- serued, where hinde, he chose of all the choise of Isra ne interceine el, and put them in array against the A1a-meet, as now the Sweeters

And the rest of the people he deliuered into the hand of Abishai his brother, that he might put them in a ray against the children of Ammon.

And he said, If the Aramites be stroger then I, thou shalt helpe me, & if the children of Ammon be to strong for thee, I wil come and fucsour thee.

people, and for the cities of our God, and clared where-fore warre let the Lord do that which is good in his oghetobe va-derraken: for

Then Ioab, & the people that was with true religion and Gods peohim, joyned in battel with the Aramites, pie. who fled before him.

that the Aramites fied, they fied also before Abishai, and entred into the citie. so Ioáb returned from the children of Ammón, and came to Iciusalém.

And when the Aramites sawe that thei were smitten before Israel, they gathered them togesher.

Syria. where-

the defence of

16 And

Dauid & Bath-shéba.

II. Samuél. Vriáh murthered. 285/1224

Or, Eupbraces

or Hadadi- 16 And Hadarezer fint, and broght out the Aramites that were beyonde the River:& they came to Helám, and Shobách ý captain, of the hoste of Hadaiczer went be- ir The Vriah answered Dauid, f The Arke sucreby God fore them.

f Memneg,the giette Parte

g Which we-

te & chicfeft & mofte prin-

et al for in all

ne deftroyed

or,thefolaters

which were in

o charets.

17 Wh. nit was shewed Dauid, then he githeredfall Is-sel together, and passed ouer Iordén an i came to Helám: and the Aramites set the selues in array against Dauid, and foght with him:

Dauid dest oyeds seuen hundr, theharets of the A amites, & fourtie thousan horsemen, and smote Shobach the captaine of

his hofte, who dyed there.

i Chro 19.18. 19 And when all the Kings, that were feruats to Hadaiezer, fawe that they fell before Ifrael, they made peace with Ifrael, and served them, and the Aramites feared to ferued them, and the Aramites feared to downe to his house.

reby he wolde helpe the children of Ammon anie more. 14 And on the more owe Dauid wrote a lethaur ly in by his wife.

The citte R abbah is besieged 4 Dauid committeth adulterse 17 Vriah is saine 27 Dausd marieth Bath- 15 And he wrote"thus in the letter, hPu- ye "Elir foing

a The yere fol iowing about the foring ri-1 _Chro .20,1.

& Whereupon be vied to reft

at ziter none, as wie red of Ilh-bolheth,

eWho was not

an lira-luc

verted to the

true religion

Leut 15,19.

fon d arcor-

ding to the

Ø 18,19.

Chap 4.7

Nd when the yete was a expired in y A time when K ngs go forthe tobarel, Dauid sen * Ioab, and his servants with 16 \(\Pi\) So whe Ioab besieged \(\vec{y}\) citie, heasing pers \(\vec{a}\) fall him, & all Is ael, who destroyed the chil-ned Vriah vnto a place, where he knew \(\vec{a}\) ivice \(\vec{a}\) ab. dien of Ammón, and besieged Rabbáh: but Dauid . emained in Ierusa!ém.

2 And when it was eurning tide, Dauid arofe out of his bed, and walked vpon the roofe of the Kings palace: and fro the rooft he sawe a woman washing her 18 Then Ioab sint and tolde Dauid all the selferand the womā was very beautiful to loke vpon.

3 And Dauid fint and inquired what woman it was and one faid, I not this Beth-

the . Hittite

Then Dauid sent messengers, and toke borge,but con 4 her away : and she came vnto him and he her vncl nnes) and she returned vnto her hause.

5 An lywoma coceiued: therefore she f nt & d:olde Dauid & faid, I am with childe. & Fearing left in invide be 6 Then David fint to Ioab, sying, Send riáh to Dauid.

7 And when Vriáh came vnto him, Danid demanded im hov/ Ioab did, & how 23 the people fared, and how the warre prof-

O wid thoghe 8 that if Vrish lay with his wire his faure might be clo-

Afterwarde Dauid said to Vriáh, e Go downe to thine houf, and wash thy feete. lace, & the King fint a present after him.

9 But Vrián flopt at the dore of the Kings palace with all the firuants of his loid, and went not down: to his house.

to Then they tolle Dauid, saying, Vriah went not downe to his house: and Dauid said vnto Vriáh, Comest thou not from thy journey why didest thou not go down: to thine house?

of Isael, an I Iudan dwel in tents : and wolde touche my lo. d Ioab and the ferunts of my lord for nee that abide in the op in fields. fha! I then go in hie & relig 3 to mine house to eat and drinke, and lie of his servit, with my wise by thy life, & ly the life of clare him ich thy forde, I wil not do this thing.

18 An the Atamites fled before Ifrael: & 12 Then Dauid faid unto Vriah, Tarie yet jurious to lus this daye, and tomotowe I wil fend thee fernant awaie. So Viiáh abode in Ierusalém that

day, an ! the morowe.

13 Then Dauid called him, & he did eat and drinke b fore him, & he made him 3 droke: g He made hi & at eu. n he went out to lie en his e suche brelly the he with the feruants of his lord, but wend not was wonte to downe to his house.

ter to Ioab, and lent it by the hand of V-

Veiah in the foref one of the strength of the battel, & recule ye backe from him, holder we with that he may be smitten, and dye.

that fliong min were.

17 And the men of the citic came out, and foght with Ioab: & there fell of the people of the scruants of Dauid, & Vriah the Hittite also dyed.

things concerning the waire,

And he cha ged the messenger, saying, When thou hast made an ind of telling the matters of the warre vnto th. King.

sliebe y daughter of Eliam, wife to Vriah 20 'And if the Kings angre arist, so that he 'Or, Thou shale fay vnto thee. Wherefore approched ye vn to v citie to fight, knewe ye not that they wolde hu-le from the walls

lay with her (now she was purified from 21 Who smote Abimélech sonne of Teru- 1 Meaning Gibélheth did not a woman cast a piece of a desousinds milstone vpon him from the wall, and he dyed in Thebez' why went you ny? the wall? Thin fay thou, Thy firuant Vriáh

th-Hittite is also dead.

me Vitah the Hittite. And Ioab fint V- 22 So the meffinger wint, and came and shewed Dauid all that Ioab had fin: him

> And the messenger said vnto Dauid, Certeinly the men preuailed against vs, and came out vnto vs into the fi.ld, but we" put fued them vnto the entring of the "For neve de ga. ft them

So Vriáh departed out of the Kings pa- 24 But & shooters shot fro the wall against thy f. ruants, and some of the Kings fer- k He diffemuants be cead : and tay f ruant VIIah the neurger to g Hittite is also dead.

25 Then Dau'd faid vnto the miffenger, comini hn er, nor toab wie k Thus shalt thou fay vn.o Toah, Let not k. debeutines this thing trouble thecifor the fwo ce de might be e-

M.u...

of Go land n

Nathan reproueth Dauid. II. Samuél.

"El. fo and fo.

"Lbr. was enil in the eyes of the Lord. uoureth" one aswel as another : make thy battel more strong against the circe & deftroy it, & encourage thou him.

26 And when the wife of Vriah heard that her housband Vriah was dead, she

mourned for her houf band.

27 So when the mourning was past, Dauid fent & toke her into his house, and she became his wife, and bare him a fonne: but 3 the thing that Dauid had done, "displeafed the Lord.

GHAP. XII.

r David reproved by Nathan confeseth his sime. 18 The 14 childe cocerned in adulterie dyeth. 24 Salomon is borne. 26 Rabbah 15 taken. 31 The critizens are grieuously pumi fred .

a Because Da-uidday nowe drowned in figure, the losuing mercia of God, whichfuf freth not his to periih, wa- 2 kern his consciece by this fimilituce, and 3 bringeth him to repentance

⊣Hen the Lorda sent Nathán vnto Da- 15 uid, who came to him, and faid vnto him, There were two men in one citie, the one riche, and the other poore.

and oxen:

But the poore had none at all, faue one litle shepe which he had boght, & nouri- 17 shed vp: and it grewe vp with him, and with his children also, and did eat of his ownemorsels, & dranke of his owne cup, and slept in his bosome, and was vnto him 18 as his daughter.

ou, fpared.

'or. wayfaring 4 Now there came a ftranger vnto the riche ma, who refuled to take of his owne shepe, and of his owne oxen to dresse for the stranger that was come vnto him, but toke the poore man shepe, and dressed it for the man that was come to him. The "Dauid was exceding wrothe with

the ma, and saud to Nathan, As the Lord

liverh, the manthat hathe done this thing,

"shal surely dye,

"Ebz. The au- 5 of Danid mas nindeled.

sbilde of dea-

Exed.22.1.

3 Sam. 16,13.

becaufe he did this thing, and had no pitie thereof.

Then Nathan faid to Dauid, Thou art the man. Thus fayth the Lord God of Israel, * I anointed thee King ouer Israel, and deliuered thee out of the hand of Saúl.

b For David & fucceded Saul in his kingdo

me. c The lewes vnderftåd this of Eglah and Michal, or of Rizpah and 9 Michal.

d That 15,grea ter things the these:for Gods loue and bene fites mereale toward his, if by their ingra Thou haft ginen him into

she hands of

And gaue thee thy lords b house, and thy lords wives into thy bosome, and gave thee the house of Israel, and of Iudah, & wolde moreouer (if that had bene to litle) haue giuen thee d suche and suche things. 22 And he said, While the childe was yet Wherefore hast thou despised the com-

mandement of the Lord to do euil in his fight? thou hast killed Vriah the Hittite with the sworde, and hast taken his wife to 23 But now being dead, wherefore shulde I be thy wife, and hast slaine him with the Iworde of the children of Ammon.

ay him not. Now therefore the sworde shal neuer departe from thine house, because thou 24 hast despised me, and taken the wife of Vriáh the Hittite to be thy wife.

M Thus faith the Lord, Beholde, I wil raife

vp ouil against thee out of thine owne house, and wil *take thy wives before thi- Deu 21,30. ne eyes,& giue them vnto thy neighbour, chap.16,22. and he shall ye with thy wives in the fight of this flunne.

For thou didest it secretly: but I wil do none dayes. this thing before all Israel, and before the

Then Dauid said vnto Nathán, "I haue Eales 47,73. finned against § Lord. And Nathan faid vnto Dauid, The Lord also hathe sput g For the Lord away thy sinne, thou shalt not dye.

Howbert because by this dede thou hast turne to him. caused the enemies of the Lord to hblas- h in saying, pheme, the childe that is borne vnto thee hathe appoinshalfurely dye.

¶So Nathán departed vnto his house: man to reigne ouer his peoand the Lord stroke the childe that V. Ple. riahs wife bare vnto Dauid, and it was ficke.

The riche man had exceding many shepe 16 Dauid therefore besoght God for the childe, and fasted and went in, and laye prinie chaber. all night vpon the earth.

> Then the Elders of his house arose to come vnto him, and to cause him to rise from the grounde:but he wolde not, nether did he eat kmeat with them.

So on the scuenth day the childe dyed: & er that God . the servants of Dauid seared to tel him wolde have re hored his that the childe was dead: for thei faid, Be-childe, but holde, while the childe was aliue, we spake therwise devnto him, and he wolde not hearken vnto termined. our voyce:how then shal we say vnto him, The childe is dead,"to vexe him more?

19 But when Dauid sawe that his feruants wil. whispered, Dauid perceived that y childe was dead: therefore Dauid faid vnto his feruats, Is the childe dead? And they faid, He 18 dead.

6 And he shal restore the labe * foure folde, 20 Then Dauid 1 arose from the earth, & I shewing that washed and anounted him selfe, and changed his apparel, and came into the house to be excessiof the Lord, and worshiped, & afterward ue, but modecame to his owne house, and bade that their must praise shulde set bread before him, and he did doings.

> 21 Then said m his feruats vnto him, What m As they w thing is this, that thou hast done thou considered not that God gran didest fast and wepe for the childe, while teth manie it was aline, but whe the childe was dead, fobbes & teathou didest rife vp, and eat meat,

aliue, I fasted, and wept: for I said, Who can tel whether God wil haue mereie on me, that the childe may live?

now fait? " Can I bring him againe anie "By this commore I shal go to him, but he shal not re- appaised his.

¶And Dauid comforted Bath-shéba his wife, and went in vnto her, and lay with Mat. 16. her, and she bare a sonne, & he called o Town, the his name Salomón; alfo § Lord loued hī. 22.9.

f Meaning , 0-

k Thinkingby

res of y faith.

25 *Therefore

p To call him Salomon q Meaning, Danid 1 Chro 22.9 401 she chief citie

r That is, the

coduits are, is

as good as ta-

be called upo is

talent

2 Signifying,

malicious ene.

mies of God.

fo he pur them to cruel death.

a Tamár was

Abialos fifter

both by father

& mother.and Amnons onely

b And there-

fore kept in

her fathers

house as virgins were ac-

cuffomed.

that there is

no enterprise

can lacke cou-

fel to further

by father

25 For the Lord had sent by Nathan the P Prophet: therefore 9*he called his na- 8 me Icdidiáh, because the Lord loued him.

26 Then Ioab foght against Rabbah of the children of Ammon, and toke the "citie of the kingdome.

27 Therefore Ivab sent messengers to Dauid, saying I haue foght against Rabbah, and have taken the citie of r waters.

chief citie, & 28 Now therefore gather the rest of the people together, and besiege the citie, that 10 thou maiest take it, lest "the victorie be attributed to me.

29 So Dauid gathered all the people together, and went against Rabbah, and besie.

ged 11, and toke 1t.

*Andhe toke their Kings crowne from 2 Chro.20,2. 30 his head, (which wayed a talent of golde, f That is, threwith precious stones) & it was set on Da- 12 But she answered him, Naye, my biofcore pounde after y weight of the comune uids head: and he broght away the spoile of the citie in exceding great abundance.

31 And he caryed away the people that was therein, and put them vnder i fawes, and 13 And I, "whether shal I cause my shame "O", How fast ? vnder yron harowes, and vnder axes of vion, and cast them into the tyle kylne: euenthus did he with all the cities of the children of Ammón. Then Dauid and all the people returned vnto Ierusalém.

CHAP: XHII.

24 Amnon Daurds some defileth bis sister Tamár. 19 Tamar u comforsed by her brother Absalom. 15 Then Amnon hated her excedingly, so 29 Absalom therefore killeth Amnon.

Ow after this so it was, that Absalóm the sonne of Dauid hauing a faite sister, whose name was 2 Tamár, Amnón the sonne of Dauid loued her.

And Amnon was so fore vexed, that he fel sicke for his sister Tamár: for she was a b vingin, & it semed harde to Amnón to do any thing to her.

But Amnón had a friend called Ionadáb, the sonne of Shimeáh Dauids brother: and Ionadáb was a very subtile man. 18

Who faid vnto him, Why are thou the Kings sonne so leane fi o day to day wilt thou not tel me? Then Amnon answered him, I loue Tamár my brother Absalos

And I quadáb faid vnto him, Lye downe . Here we: fe 5 on thy bed, and make thy selfe licke: and when thy father shal come to se thee, say már come, and giue me meat, and let her diesse meat in my sight, that I may se it, and eat it of her hand.

6 So Amnón laye downe, & made him felfe ficke: and when the King came to fe him, Amnon said vnto the King, I pray 21 thee, let Tamár my sister come, & make may receive meat at her bast.

Then Dauid sent home . Tamár, saying, Go now to thy brother Amnos hou-

se, and diesse him meat.

¶ So Tamár went to hei brother Amnons house, and he laye downe: and she toke" floure, and knead it, and made cakes cor, pife. in his fight, and did bake the cakes.

And she toke a panne, & e powred them e That is, she out before him, but he wolde not eat. The ferued them on a diffie. Amnón said, Cause ye eucry man to go out from f me: so every man went out fi o ffor & wicker

Then Amnón faid vnto Tamár, Bring to do that bethe meat into the chamber, that I may eat thei are not a-of thine hand. And Tamar toke the cakes me in & fight which she had made, and broght them in- of God. to the chamber to Amnon her brother.

11 And when she had set them before him to eat, he toke her, and faid vnto her, Co-

me, lye with me, my fifter.

ther, do not force me: for no fuche thing * oght to be done in Israél: commit not Leui.18, 9. this folie.

to go: and thou shalt be as one s of the pa: away my fooles in Israel: now therefore, I pray hime thee, speake to the King, for he wil not & wicked personne. denye me vnto thee.

14 Howbeithe wolde nothearke vnto her voyce, but being stronger then she, forced

her, and lay with her. that the hatred wherewith he hated her,

was greater then the loue, wherewith he had loued her; and Amnon said vnto her, Vp,get thee hence

16 And the answered him, " There is no cause:this euil(to put me away)is greater 10, for tibil then the other that thou didest vnto me: but he wolde not heare her,

17 But called his "fei uant that fei ued him, or,bye. and faid, Put this woman now out from me, and locke the dore after her.

(And she had a garment of h divers h For y which coulers vpon her: for with suche garmets was of diners were the Kings daughters that were virgins, appareled) Then his servant broght dayes was had her out, and locked the dore after her.

19 And Tamár put asshes on her head & 37.31 mag 5.30. rent the garment of divers coulers which was on her, and layed her hand on her head, & went her way crying.

vnto him, I pray thee, let my fifter Ta- 20 And Absalom her brother said vnto her, Hathe Amnon thy brother bene with thee Now yet be 1 ftyl, my fifter: he is thy 1 For thogh brother: let not this thing grieue thine he conceined heart. So Tamer remained defilier of foden vegeace heart. So Tamár remained desolate in in his heart, eart. So I amar remained desolate in in in a case, see he difference to the difference of the difference of the ferred and comforted and comforted and comforted to the ferred and comforted and comforted and comforted to the ferred to the fe her brother Absaloms house.

things, he was very wrothe.

me a couple of d cakes in my fight, that I 22 And Absalóm said vinto his brother Amnón nether good not bad: for Ablalóm hated Amnon, because he had sorced his lifter Tamar.

his fifter.

d Meaning fome delicate & dentie meat

N.i.

Mr.in she plaito of Hezir banket, thinwicked purpo-

Ebr bleffed.

Amnon was

pride of the

wicked mafters, that in

all their wic-

ked comman. dements they

shinke to be

n Lamenting,

as he that felt

the wrath of God vpon his

house, Chap.

12.10.

obeyed.

mofte deare

ento him.

23 And after the time of two yeres, Absalom had shepesherers in Baal-hazor, which is beside Ephráim, and Absalóm 38 So Absalóm sled, and went to Geshúr, & called all the Kings sonnes.

hing thereby to fulfil his 24 And Absalom came to the King & said, 39 Beholde now, thy feruant hathe shepesherers: I pray thee, that the King with his se ruants wolde go with thy servant.

25 But the King answered Absalom, Naye my sonne, I pray thee, let vs not go all, left we be chargeable vnto thee. Yet Absalóm laye fore vpå him:howbeit he wolde not go, but "thanked him.

Thé faid Absalóm, But, I pray thee, shal 1 Pretending not my brother ! Amnon go with vs? to the King, And the King answered him, VV hy shulde 2 he go with thee?

27 But Absalóm was instant vpon him, and he fent Amnón with him, & all the Kings children.

28 Now had Absalom commanded his seruants, saying, Marke now when Amnos heart is mery with wine, and when I say 3 And come to the King, and speake of this vnto you, Smite Amnon, kil him, feare not, for haue not " I commanded you? m Suche is the be bolde therefore, and play the men.

And the servants of Absalóm did vnto Amnón, as Absalóm had commanded:& all the Kings fonnes arose, and every man gate him vp vpon his mule, and fled.

And while thei were in the way, tidigs came to Dauid, saying, Absalóm hathe

Then the King arose, and tare his garments, and lay on the n grounde, and all his servants stode by with their clothes 7

And Ionadáb the fonne of Shimeáh Dauids brother answered and said, Let not my lord suppose that thei have slay ne all the yong men the Kings fonnes: for Amnón onely is dead," because Absalóm had reported so, since he forced his sister

"Ebr beraufe fe was pucin As had repe falons mouthe. Tamár.

enritațe it to

Par.bus.

33 Now therefore let not my lord y King 8 And the King said vnto the woman, Go take y thing so grieuously, to thinke that all the Kings fonnes are dead: for Amnón onely is dead.

34 Then Absalóm fled: & the yong man that kept the watche, lift vp his eyes, and loked,& beholde, there came muche people by the way of the hil fide "behinde to

35 And Ionadab said vnto the King, Beholde, the Kings sonnes come : as thy fer- 11 uant said, o so it is.

36 And assone as he had left speaking, beholde, the Kings sonnes came, and lift vp their voyces, and wept: and the King also and all his feruants wept excedingly fore.

PTalmai the sonne of Ammihur King of

Geshur: and David mourned for his sonne

was there thre yeres.

And King Dauid defired to go forthe conceaped vnto Absalóm, because he was pacified concerning Amnon, seing he was dead.

CHAP. XIIII.

2 Absalom is reconciled to his father by the subteltie of Ioab. 24 Absalom may not se the Kings face 25 The beautie of Absalom. 30 He causeth Isabs corne to be burnt, and a broght to his fathers presence.

Hen Ioáb the sonne of Zeruiáh perceiued, that the Kings a heart was a That & King towarde Absalóm,

And Ioab sent to Tekoah, and broght thence a "lubtile woman, & faid vnto her, vor, wife. I pray thee, faine thy selfe to mourne, and now put on mourning apparel, & b anoint b to token of not thy selfe with oyle:but be as a woman mourning: for their vied a that had now long time mourned for the nointing to feme cheareful dead.

maner vnto him (for Ioab" taught her "Ebr. par words whar the thulde fay) in her moushe.

Then the woman of Tekóah spake vnto the King, and fel downe on her face to the grounde, & did obeisance, and said,

"Helpe, ô King. Then the King said vnto her, What avleth thee And the answered, I am in dede a" widowe, and mine houlband is dead: "Ebr a widowe

flayne all the Kings sonnes, and there is 6 And thine hadmayd had two formes, & wemder they two strong eight of the parable strong them left.

Then the King arose, and tare his garthere was none to parte them) so the one describe them there was no not to parte them. Imote the other, and flewe him.

And beholde, the whole familie is risen against thine handmayd, & thei said, Deliver him that smote his brother, that we may kil him for the d foule of his bro- d Because the ther whome he flewe, that we may delta oy hather flewe, that we may delta oy has brother he the heire also: so they shal quenche my oght to be spackle which is left, and shal not leaue to ding to the mine houlbad nether name not posteritie Lawe, Gen 9,

vpon the earth. to thine house, and I wilgiue a charge for

9 Then the woman of Tekoah said vnto the King, My lord, & King, this e trespasse e Astouching be on me, and on my fathers house, & the the breache of King and his throne be giltles.

And y King said, Bring him to me that let me beare speakerh against thee, and he shal touche 'or, innocent. thee nomore.

Then faid she, I pray thee, let the King f remember the Loid thy God, that thou is sweare that woldest not suffer many reuegers of blood their shal not reuenge the to delitoy, left the i flave my lone. And he blood, which answered, As the Lord liverh, there shal monther. not one heere of thy some fall to y earth.

But Absalom sled away, and went to 12 Then the woman said, I pray the e, let thine hadmaid speake a worde to my lord

non by Abla.

Ebr. Saue

FOr one after an

o That onely dead.

p For Maa-cháh his mo-ther was the ehis Talmai, Chap 3.3

Absaloms returne.

II. Samuél. Absaloms ambicion. 289/1224

the King. And he faid, Say on.

g Why doest trary fentence in thy found Absalom?

Or, acceps. h God hathe

puided waies (as fanctua-

the oft times,

whome man judgeth wor-

thy death For I thoght

they worde kil

this mine heir.

15 Ebr reft

k Is of great wildome to

difcerne right from wrong

I Haft not thou

nely.
Or, none can
bide oght from

zed thy re-

30 Abr ble ffed.

quek.

the King

73 Then the woman faid, Wherefore then hast thou s thoght suche a thing against the people of God? or why doeth § King, as one which is fautie, speake this thing, that he wil not bring againe his banished?

14 For we must nedes dye, & we are as water spilt on the grounde, which can not be gathered vp againe: nether doeth God Ipare anie persone, yet doeth he appoint 27 And Absalóm had thie sonnes, and one 4 onces after meanes, not to cast out from him ham daughter named Tamár, which was a fai-the sheet. h meanes, not to cast out from him ham

that is expelled.

ries) to faue 15 Now therefore that I am come to spea- 28 ¶So Absalóm dwelt § space of two yeres ke of this thing vnto my lord the King, the cause is that the people i haue made me afraide: therefore thine handmaid faid, Now wil I speake vnto § King: t may be that the King wil performe the request of his handmaid.

16 For the King wil heare, to deliuer his handmaid out of the hand of the man that wolde destroye me, and also my sonne fro

the inheritance of God.

17 Therefore thine handmaid said, The worde of my lord the King shal nowe be "comfortable: for my lord the King is good & bad:therefore the Lord thy God be with thee.

18 Then the King answered, and said vnto the woman, Hide not fro me, I pray thee, the thing that I shal aske thee. And § womā faid, Let my loi d y King now speake.

And the King faid, Is not 1 the hand of done this by § 19 Ioab with thee in all this? Then the wo- 33 man answered, & said, As thy soul liveth, my lord the King, I wil not turne to the right hand nor to the left from oght that my lord the King hathe spoken: for eucn thy seruat Ioab bade me, & he put all these wordes in y mouthe of thine handmaid.

may speaking 20 For to the intent that I shulde m chan-rather in a pa-rable the plai- ge the forme of speache, thy servant Ioáb hathe done this thig: but my lord is wife a according to the wisdome of an Angel of God to vide istand all things that are

in the earth.

21 ¶And y King said vnto Ioáb, Beholde m . I have granow, I have a done this thing : go then, & bring the yong man Absalóm againe.

22 And Ioáb fel to the grounde on his face, and bowed him felfe, and "rhanked the King. Then Ioab faid, This day thy feruant knoweth, that I have founde grace 3 The Absalom said vinto him, Se, thy mat- ente or place in thy fight, my lord the King, in that the King hathe fulfilled the request of his

23 ¶And Ioáb arose, and went to Geshúr, and broght Absalóm to Icrusalém.

bereby his at- 24 And the King faid, Let him o turne to his owne house, and not se my face. So 5 And when anie man came nere to him, Absalóm turned to his owne house, and fawe not the Kings face.

25 Now in all Israel there was none to be so muche praised for beautie as Absalóm: from the fole of his foote even to the top of his head there was no blemish in him.

26 And whe he polled his head, (for at euerie yeres end he polled it: because it was to heavy for him, therefore he polled it) he weighed the heere of his head at two hundreth P shekels by the Kings weight. P Which

re woman to loke vpon.

in Ierusalém, & sawe not the Kings face.

Therefore Absalóm sent for Ioab to fend him to the King, but he wolde not come to him: and when he fint againe, he wolde not come.

Therefore he faid vnto his seruants, Beholde, Ioáb harhe a' field by my place, & 'or, possesion. hathe barly therein: go, & fet it q on fire: are impacient

& Absaloms seruants set the field on fire. in their affe-tions, & spare Then Ioab arose, and came to Absalom no valential vnto his house, and said vnto him, Whe-meanes to co-refore haue thy seruants burnt my field

with fire?

euen as an Angel of God in hearing of 32 And Abfalóm answered Ioáb, Beholde, I sent for thee, saying, Come thou hither, and I wil fend thee to the King for to fay, Wherefore am I come from Geshur? It had bene better for me to have bene there stil: now therefore let me se § Kings face: and if there be anie trespasse in me, fended by relet him kil me.

Then Ioab came to the King, and tolde fifters dishonour: thus the him:and he called for Absalom, who ca-wickediuftifie me to the King , and bowed him felfe to them felues ap the grounde on his face before the King, and the King killed Absalóm.

CHAP. XV.

2 The practifes of Absalom to aspire to the kingdome. 14 David and his fice. 31 Davids prayer, 34 Hushái ss fent to Absalóm to discouer his counsel.

Fter this, Absalom " prepared him "Ebr made A charets and horses, and fiftie men to bim * runne before him.

2 And Absalom rose vp early, and stode sectorine his hard by the entring in of the gate:& euc- thate rie mathat had ame "matter, & came to y for, confreser King for judgement, him did Absalom call vnto him, and faid, Of what citie art thou? And he answered, Thy servant is of one of the b tribes of Israel.

ters are good & righteous, but there is no he was man deputed of the King to heare thee.

4 Absalom said moseouer, Ohy I were c Thus by made judge in the land, that euerie man w flander, flattehathe anie matter or controversie, might promier the come to me, that I might do him suffice preferences

and did him obeisance, he put forthe his hand, and toke him, and killed him.

b That is no-

fection, and flewing fome parte of mfti-

N.ii.

Dauid fleeth.

II. Samuél.

The Arke returneth.

d by intifing them from his father to him

felfe Counting 7 from the time that the Ifrae lie's had af ked a King of Samuél.

me place

g And byd to his feast in He bros.

" Ebr went And sacreafed

hWhofe heart he fawe that Satan had fo pollelled, that he wolde leawe no mischief vnattěpted

* Ebe chafe "Ebr at bis

feese.

*Or.honfe To wit, fro Ierufalém

k Thefe were as the Kings garde, or as focounfelers.

I Wholas for 19 me write, was the Kings fon-ne of Gath

m Meaning, them of his fa n God requite

6 Andon this maner did Abfalóm to all Israel, that came to the King for judgement: so Absalóm d stale the heartes of the men of Israel.

vnto the King, I pray thee, let me go to Hebrón, and rendre my vowe which I haue vowed vnto the Lord.

mained in Geshur, in Aram, saying, If the Lord shallbring me againe in dede to Ierusalém, I wil F serue the Lord.

peace offring. And the King said vnto him, Go in pea-ful to do in a-ce. So he arose, and went to Hebrán.

Then Absalóm sent spies throughout all the tribes of Israel, saying, When ye heare the founde of the trumpet, ye shal say, Absalóm reigneth in Hebrón.

11 And with Absalom went two hundreth 25 men out of Lerusalém, that were & called: and they wet in their simplicitie, knowing nothing.

Also Absalóm sent for Ahithophel the Gilonite Dauids counseler, from his citie Giloh, while he offred sacrifices: and the treason was great: for the people" encieased stil with Absalom.

Then came 'a messenger to David, faying, The hearts of the men of Ifrael are turned after Absalóm.

14 Then Dauid said vnto all his seruants let vs flee: for we shal not escape fro h Absalóm:make spede to departe, lest he come sodenly and take vs, & bring euilvpó 29 vs, and imite the citie with the edge of the fworde.

Beholde, thy feruats are ready to do according to all that my lord the King shal 'appoint.

16 So the King departed and all his houfholde "after him, and the King left ten concubines to kepe the house.

17 And the King went forthe and all the people after him, and taryed in a "place farre of.

18 And all his feruats went about him, and all the & Cherethites and all the Pele- 32 thites and all & Gittites, euen sixe hudreth men which were come after him fró Gath, went before the King.

Then faid the King to 1 Ittai the Gittite, Wherefore commest thou also with 33 vs ? Returne and abide with the King, for thou are a stranger: departe thou therefo- 34 re to thy place.

20 Thou camest yesterday, and shulde I cause thee to wander to day and go with vs? I will go whither I can: therefore returne thousand cary againe thy m brethren: mercie and " trueth be with thee.

thip and fide- 21 And Ittai answered the King, and said,

As the Lord liueth, & as my lord the King liueth, in what place my load the King shalbe, whether in death or life, even there furely wil thy feruant be.

And after e fortie yeres, bsfalom said 22 Then Dauid said to Ittái, Come, & go foiwarde. And Ittaithe Gittite went, and all his men, and all the children that were with him.

8 For thy servant vowed a vowe when I re- 23 And all the countrey wept with a loude voyce, and o all the people went forward, o To withthe but the King passed ouer the brooke Ki- mea. dión: and all the people wet ouer towarde the way of the wildernes.

24 ¶And lo,Zadók also wasthere, and all the Leuites with hym , P bearing the Aike of Which was the couenant of God: & they fet downe y the Koharha-Aike of God, and Abiathar wet a vp vntil tes, Nomb

the people were all come out of the citie. To fland by
Then the King faid vnto Zadók, Carie the Arke. the Arke of God againe into the citie:if I shal finde fauour in the eyes of the Lord, he wil bring me againe, & shewe me bothe it, and the "Tabernacle thereof.

But if he thus fay, I have no delite in nacle thee, beholde, r here am I, let him do to r The faithe me as semeth good in his eyes.

me as semeth good in his eyes.

The King said againe vnto Zadók the we them seld uses obediene Priest, Art not thou a * Seer ' retuine into to Gods wil. the citie in peace, & your two sonnes with 1.Sam 9.9. you: to wet, Ahimáaz thy fonne, and Ionathán the sonne of Abiathár.

that were with him at Ierusalém, Vp, and 28 Beholde, I wil tarie in the fieldes of the wildernes, vntil there come some worde from you to be tolde me.

> Zadók therefore and Abiathár caryed the Arke of God againe to Ierusalém, and they taried there.

15 And the Kings servants said vnto him, 30 And Dauid went vp the mount of olives and wept as he went vp, and had his head fouered, and wet barefooted: and all the with affines people that was with him, had euerie man ne of forrowe his head couered, and as they went vp, they

Then one tolde Dauid, saying, Ahithóphel is one of them that have confpired with Absalóm: and Dauid said, ô Lord, I pray thee, turne the t counsel of Ahi-t The counsel thophel into foolishnes.

Then Dauid came to the toppe of the doeth more harme the the mount where he worshiped God: and be- open force of holde, Hushai the Archite came against him with his coate torne, & hauing earth vpon his head.

Vnto whome Dauid faid, If thou go with me, thou shalt be a burthen vnto me.

But if thou returne to the citie, and fay vnto Absalóm, I wil be thy u sernant, o u Thogh Hu-King; (as I haue bene in time past thy fa bled here at thers servant, so wil I now be thy servant) the kings re-quese, yet may then thou maiest bring me the counsel of we not vie the Ahithóphel to noght.

35 And hast thou not there with thee Za- mulacion. dók and Abiathár the Priests therefore whatfoeuer

Or,bis tabeto

worldelings

exaple to ex

II.Samuél. Hus hái dissembleth. 1431/1224 Shimeí curseth Dauid.

whatfoeuer thou shalt heare out of the and Abiathan the Prielts.

36 Beholde, there are with them their two fonnes: Ahimáaz Zadoks sonne, and Ionathán Abiathars some: by them also shal ye fend me eueriething that ye can heare.

citie; and Absalóm came into Ierusalém.

CHAP. XVI.

16 Hushai cometh to Absalom. 21 The counsel of Abethophel for the concubines.

e Which was the nil of oliues, Chap 15 hundreth cakes of bread, and one hundreth

ed figges, and a bottel of wine.

'Qı fiz cakes.

thip accuse others.

& Commely there are no Viler traitouts then they, w vader preten-ce of triend-

Ehr I werfhip.

e Which was a cittle in the tribe of Ben-Sam: a

& That is, 19unde about

≈ 2br. man of biond Ebr men of Belial

e Reproching by his meanes Ifh botheth& Abacr were flaine

2 Sam 24,1). & chap 3,8.

f Dauid felt & this was the to judgement of God for his W finne,& therefore humbleth him ighe to his rod

Hen Dauid was a litle pail the a toppe of the hil, beholde, Zibá the couple of asses sadled, and vpon them two

2 And King said vnto Zibá, What meanest thou by these 3 And Zibá said, They 16 And when Hushái the Archite Davids be b asses for the Kings housholdeto ride on, and bread and dryed figges for the yong men to cat, and wine, that the faint may drincke in the wildernes.

3 And the King said, But where is thy masters sonne? The Zibá answered the King, Beholde, he remaineth in Ierusalém: for 18 Hushai then answered vnto Absalóm, he said, This day shal the house of Israel restore me the kingdome of my father.

4 Then said the King to Zibá, Beholde, sheth. And Zibá said," I beseche thee, let me finde grace in thy fight, my lord, ô King.

And when King Dauid came to Bahurím, beholde, thence came out a man of 21 the familie of the house of Saul, named Shimei the sonne of Gerá: and he came out, and curfed.

6 Andhe cast stones at Dauid, and at all the seruants of King Dauid: and all the his a night hand, and on his left.

And thus faid Shimei when he cui sed, Come forthe, come forthe thou" murtherer, and " wicked man.

8 The Lord hathe broght vpon thee all the eblood of the house of Saul, in whose stead thou hast reigned: and the Lord hathe delivered the kingdome into the hand of Absalóm thy sonne: and beholde, thou art taken in thy wickednes, because thou , Anthophels counsel is ourrebrowen by Hushai 14 The art a murtherer.

Then said Abishái the sonne of Zeruiáh vnto the King, Why doeth this * dead dogge curse my lord the King? let me go, I pray thee, and take away his head.

But the King said, What have I to do with you, ye sonnes of Zeruiáh: for he curseth, euen because the Lord hathe fbidden him cui se Dauid: who darie then a And I wil-come vpo him: for he is weary, further the

fay, Wherefore hast thou done for

Kings house, thou shalt shewe to Zadók n And Dauid sard to Abishai, & to all his seruants, Beholde, my sonne w came out of mine owne bowels, seketh my life: then how muche more now may this sonne of Iemini? Suffre him to curse: for the Lord hathe bidden him.

So Hushai Dauids friend went into the 12 It may be that the Lord wil loke on mine affliction, and s do me good for his for, my searce.

curling this day.

The infidelitie of Zibá. 5 Shimeí curseth Dauid. 13 And as Dauid and his men went by the fend coffort to Hushai cometh to Absalom. 21 The counsel of A- way, Shimeí went by the side of the mou are appressed. taine ouer against him, and cui sed as he went, and threwe stones against him, and cast dust.

servant of Mephibosheth met him with a 14 Then came y King & all the people that were with him weary, and refreshed them

bunshes of raisins, & an hundreth of dry- 13 And Absalóm, and all the people, the men of Israél came to Ierusalem, & Ahithophel with him.

friend was come vnto Absalóm, Hushái faid vnto Absalóm, "God saue the King, "Ebr Les she God faue the King.

17 Then Absalóm said to Hushai, Is this thy kindenesto thy i friend Why wentelt i Meaning, Da

thou not with thy friend?

Nay, but whome the Lord, & this people, and all the men of Israel chuse, his wil I be, and with him wil I dwell.

thine are all that perteined vnto Mephibó- 19 And"moreouer vnto whome shal I do "Ebr the sector feruice?not to his fonne as I ferued before thy father, so wil I before thee.

20 Then spake Absalóm to Ahithóphel,

Giue counsel what we shal do. And & Ahithophel faid vnto Absalom, & Suspeating & Go in to thy fathers cocubines, which he kingdome, and hathe left to kepe the house: and when all uerthrowe, he Israel shal heare, that thou art abhorred gueth suche of thy father, the hands, of all that are might mofte hundre his fawith thee, shalbe strong.

people, and all the men of warre were on 22 So they spred Absalom a tent vpon the liation top of the house, and Absalom went in to the people y his fathers concubines in the sight of all Absalom was in hieft autors.

Israél.

23 And the counsel of Ahithophel which he counseled in those dayes, was like as one had asked counsel at the oracle of God: 1 It was so en so was all the cousel of Ahithophel bothe successe the with Dauid and with Absalóm.

CHAP. XVII.

Lord had fo orderned. 19 The Prads sommes are had en the well. 22 Daued goeth over Lorden. 23 Anthophel hangeth him selfe. 27 Thes bring vitails to Da-

Oreoner Ahithophel faid to Abfa- are to gredy lóm, a Let me chuse out now twelue to execute thousand men, and I wil vp and follow af- that they leater Dauid this night,

N.iii-

h To wit , at

thers reconci-

and weake handed: fo I wil have him; and all the people that are with him, shal flee, and I wil fmite the King onely,

3 And I will bring agains all the people vnto thee, and when all shal returne, (b the 17 Now Ionathan and Ahimaaz abode man whome thou lekest being staine) all the people shalbe in peace.

in the eyes Absalem.

"Ely what is

10r,ginen fuche,

e. Hufhái fhe-

Dauid, in that

he reproueth

this wicked

purpole.

night.

confet.

Meaning

Dauid.

"Ebr. was right 4 And the faying " pleased Absalom wel, and all the Elders of Israel.

Archite also, and let vs heare likewise "what he sayeth.

6. So when Hushái came to Absalóm, Absalóm spake vnto him, saying, Ahithóphel hathe spokenthus: shal we do after 19 And h the wife toke and spred a coue- h. Thus God his faying or notel thou?

7. Hushai then answered wnto Absalóm, The counsel that Ahithophel hathe give,

is not e good at this time & % weth him fel-fe faithful to 8 For, faid Hushai, thou knowest thy father, and his men, that they be strong me, and are chafed in minde as a beare robbed of her whelpes in the field: also thy father is a valiant warriar, and wil not lodge with the people.

> in some place; and though some of them be ouerthrowen at the first, yet the people shal heare, and fay, The people that followe

Absalóm, be "ouerthrowen...

willia have a. breache, or rue- so. Then he also that is valiant whose heart Mor, melt. is as the heart of alion, shal" shrinke and 22 faint :: for all Israel knoweth, that thy father is valiant, and they which be with him, stowte men.

u Therefore my counsel is, that all Israel Beer-sheba as the sand of the sea in nomber, and that thou go to battel in thine

owne persone.

32 So shal we come vpo him in some place, where we shal finde him; and "we wil vpo. him as the dewe falleth on the ground:and-24of all the men that are with him, we wil not leaue him one.

13. Moreouer of he be gotten into a citie, 25 then shal all the men of Israel bring ropes to that citie, and we wil drawe it into the river, vntil there be not one smale stone found there.

14 Then Absalóm and all the men of Ifrael said The counsel of Hushaithe Ar- 26 chite is better, then the counsel of Ahithódestroy the agood cousel of Ahithophel, that the Lord might bring cuil vpon...

Absalóm. 15 Then said Hushai vnto Zadok and to Abiathá the Priests, Of this and that maner did Ahithophel and the Elders of If- 28. Broght beds, and basens, and earthen vood Bereit raél counsel Absalóm sand thus and thus haue L.counseled,

Now therefore fend quickly, and shewe and parched come.

Dauid, saying, Tary not this night in the fieldes of the wildernes, but rather get thee fouer, least the King be deuoured & f That is, ouer all the people that are with him.

by En-rogél: (for they might not be sene corside well of to come into the citie) and a maid went, and tolde sthem, and they went and shew-g Meaning, the mostage from ed King Dauid.

their fathers. 5 The said Absalom, Calinow Hushaithe 18 Neuertheles a yong man sawe them, and tolde it to Absalóm.thcrefore they bothe departed quyckly, & came to a mas house in Bahurim, who had a well in his court, into the which they went downe.

> ring ouer the welles mouthe, and fpred fendeth fucgrounde corne thereon, that the thing their greatest

shulde not be knowen.

20 And when Abfaloms feruants came to the wife into the house, they said, Where is Ahimaaz and Ionathan? And the womananswered them, They be gone ouer the broke of water. And when they had I The Chalde text readeth, foght them, and colde not finde them, now they have they have they have passed the Lorenza Levis (alem. they returned to Ierusalém.

9. Beholde, he is hid now in some caue, or 21 And assone as they were departed, the other came out of the well, and went and tolde King Dauid, and faid vnto him, Vp, and get you quyckly ouer the water: for k-suche counsel hathe Ahithophel giuen k Towit te

against you.

Then Dauid arose, and all the people that were with him, and they went ouer Iordén 1 vntil the dawning of the day, so I They transthat there lacked not one of them, that was get alt night, get-by-morning had all their not come ouer Lordén.

be gathered vnto thee, from Dan euen to 23 Now whe Ahithophel sawe that his co- ad ouer. unsel was not followed, he sadled his asse, and arose, and he went home vnto his citie, and put his housholde infordre, and mhanged him selfe, and dyed, and was bu- m Gods infie ryed in lus fatners graue.

Then Dauid came to Mahanaim. And is powred on them, which Absalóm passed ouer Iorden, he, and all are enemies, the men of Ifrael with him.

And Absalom made Amasa captaine his Church. of the hoste in the stead of Ioab: which Amasa was a mans sonne named Ithra an Israelite, that wet in to Abigal the daughter of n Nahash, sister to Zerusah Ioabs also called be mother.

So Ifraél and Absalóm pitched in the land of Gilead.

phel: for the Lord had determined to 27 . And when Dauid was come to Mahanáim, Shobí the sonne of Nahásh out of Rabbáh of the children of Ammón, and Machir thefonne of Ammiel out of Lodebar, and Barzelai the Gileadite out of Rogél

> vessels, and whear, and barly, and sloure, liberale to his, and parched corne, & beanes, and lentils, when they feme

all hafte.

s Ørgemmäded.

POppe quil ch-

De againft him.

d That counfel which femed good at the hirft to Abialom, werf.4. soufel of Hufhái he went so the battel where he was

ALEXTEC.

ag. And

Absalóm.slaine. 144^{293/1224} I I.Samuél.

shepe, and chese of kine for Dauid and for the people that were with him, to eat: for they faid, The people is hungry, & weary, and thirsty in the wildernes.

CHAP. XVIII.

u hanged stame, and cast in a pit 33 Dausdlamenteth

Hen Dauid anobred the people that were with him, & fet ouer them captaines of thousands and captaines of hun- 14

And Dauid sent forthe the third parte of the people under the hand of Isab, and the third parte vnder the hand of Abishai Ioabs brother the sonne of Zermah: and the other third parte vnder the had of Ittái the Gittite. & the King said vnto the 16 Then Ioáb d blewe the trumpet, and the 4 For he had people, I wil go with you my selfe also.

go fo the: for if we flee away, they wil not 17 And they toke Absalóm, and cast him rie. regarde vs, nether wil they passe for vs, thogh halfe of vs were slaine: but thou b art now worthe te thousand of vs:therefore now it is better that thou succour vs 18 Now Absalom in his life time had také

Then the King said vnto them, What ple, that they 4 semeth you best, that I wil do . So y King

countrey; and the wood deuoured muche more people that day, then did the

9 Now Absalóm met the servants of Da-This is a ter

> Mr Then Ioab said vnto the man that tolde him, And hast thou in dede senes why then is didest not thou there smite him to the ground, and I wolde have given thee ten *p ekel, of filuer, and a girdle >

2 Dauid deuideth his armie into thre partes. 9 Absalóm the death of A bfalom.

g Por cettein g of & Reubenttes, Gadites,& of the halre tribe, colde norbeare the infolencie of y foane against y father, & the-

retore toyned

signifying, y a good go-uernour cghe to be fo deare

vato his pro-

wil rather lole

their lines, the y oght shulde

e So called

thur carrel

bevode Fordén

m this wood.

with Dauid

But the people answired, Thou shalt not

out of the citie.

stode by the gate side, and all the people came out by hundreths and by thousands.

5 And the King commanded Ioáb and Abishái, and Ittai, saying, Entreate the yong 19 man Absalóm gently for my sake, and all the people hearde when the King gave all the captaines charge concerning Abla-

6 So the people went out into the field to 20 meete Ifraél, & the battel was in § c wood of Ephiaim:

because y E-phraumetes (as some say) fed 7 Where the people of Israél were slaine before the servants of David: so there was

8 For the battel was skatred ouer all the

uid, and Absalóm rode vpon a mule, and the mule came vnder a great thicke oke: and his head caught holde of the oke, and 23 Yet what if I runne Then he said vnto he was taken up | betwene the heauen and the earthe: & he mule that was vnder him

geance against went away.
them that are to And one that sawe it, tolde Ioab, saying, tebels or dif- to And one that sawe it, tolde Ioab, saying, Beholde, I sawe Absalóm hanged in an

29 And they broght hony, and butter, and 12 Then the manfaid vnto Ioáb, Thogh I shulde "receive a thousand shekels of sit- "Ebr weigh me uer in mine had, yet wolde I not lay mine mine band. had vpon the Kings sonne: for in our hearing the King charged thee, and Abishai, & Itrái, saying, Beware, lest anie touche the yong man Absalóm.

13 If I had done it , it had bene the "danger "Eler a tye a. of my life: for nothing can be hid fro the sainf my feele. King: yea, y thy selfe woldest haue bene

against me.

Then said Ioáb, I wil not thus tary with thee. And he toke thie dartes in his hand, & thrust them" through Absalóm, while "Bbr in the he was yet aliue in the middes of the oke. 16m.

13 And ten seruats that bare Ioabs armour, compassed about and smore Absalóm, and flewe him.

people returned from pursuing after If- pitie of y prople, which was raél: for Ioáb helde backe the people.

into a great e pit in the wood, and layed a e Thus God mighty great heape of stones vpon him: turned his and all Israel sled eueric one to his tent. to hame.

and reared him vp a piller, which is in the * Kings dale : for he faid, I haue no Gen. 14.17. fonne to kepe my name in remembrance. It femeth § & he called § piller after his owne name, God had puni thed hi, in taand it is called vnto this day, Absaloms king away his place.

Chap 14,27. Then said Ahimáaz the sonne of Zadók, I pray thee, let me runne, and beare the King tidings that the Lord hathe"de-"Ebr. ladged. livered him out of the hand of his ene-

And Ioáb faid vnto him, Thou s shalt s For Ioib not be y messenger to day, but thou shalt teason to Abibeare tidings another time, but to day maaz, & don-thou shalt beare none: for the Kings some und wold take is dead.

a great flaughter that day, euen of twentie 21 The faid Ioab to Cushi, Go, tel the Kig, deathwhat thou hast sene. And Cushi bowed him felfe vnto Ioáb, and ran.

22 Thế said Ahimáaz the sonne of Zadók againe to Ioab, What, I play thee, if I also runne after Cushi 2 And Ioab said, Wherefore now wilt thou runne, my fonne, scing that thou hast no tidings to

him, Rune. So Ahimaaz i anne by the way of the plaine and ouerwent Cushi.

24 Now Dautd fate betwene y two hgates. h He fate in And the watcheman went to the toppe of cute of Mahathe gate vpon the wall, & lift vp his eyes, "aom. and fawe, and beholde, a man came runing

And the watcheman cryed, & tolle the King And the King faid If he be alone, "he bringeth tidings. And he came apale, "zie eidige and diewe nere. m. Kibr.

Gen 23,15

of Gods ven-

their parents

N.iii.

26 And the watcheman sawe an other man 6 In that thou louest thine enemies, & harunning, and the watcheman called vnto the porter, and faid, Beholde, another man runneth alone. And the King said, He also bringeth tidings.

vunntag.

"Lib 1 sthe 27 And the watcheman said," Me thinketh the running of the formost slike the running of Ahimáaz the sonne of Zadók. Then the King faid, He is a good man, & commeth with good tidings.

1 He had had experience of his fidelitie, Chap 17,21.

28 And Ahimaaz called, and faid vnto the King, Peace be with thee: and he fel downe to the earth vpon his face before y King, and faid, Bleffedbe the Lord thy God, their hands against my lord the King.

Or delinered

k To wir, Chu thi, who was

29 And the King faid, Is the yong man Absalóm safe? And Ahimaaz answeied, Whe Loab fent the Kings k feruant, and me thy seruat, I sawe a great tumulte, but I knewe 9

30 And the King faid vnto him, Turne afide, oftand here. so he turned afide and

"Ehr tidings is breght

31 And beholde, Cushí came, and Cushí Lord hathe delivered thee this day out of

yong man Abfalóm fafe?And Cufhí answered, The enemies of my lord & King, & all that rife agaist thee to do thee hurt, be as that yong man is.

confidered bothe the mdgemet of God againit his nor otherwife hide his fatherly affe &io toward his fenne.

I Because he 33 And the King was moued, and went vp to the chamber ouer the gate, and wept: & 12 Ye are my brethren: my bones and my as he went, thus he faid, O my sonne Absalóm, my fonne, my fonne Abfalóm: wolde God I had dyed for thee, ô Absalóm, my 13 fonne, my fonne.

CHAP. XIX.

7 Ioab encourageth the King & Dauad is restored 23 Shi meiss pardoned 24 Mephibesheth meeteth the King. 39 Barzelai departeth 41 I frael ftrineth with Indab.

Nd it was tolde Ioab, Beholde, the A King wepeth and mourneth for Absalóm.

=Eb. faluation, 2 Therefore the "victorie of that day was turned into mouning to all the people: for the people heard say that day, The King forroweth for his fonne.

*Dr. by Stealthe.

3 And the people wet that day into the citie fecretly, as people confounded hide them selues when they see in battel.

cryed with a lowde voyce, My sonne Abfalóm, Abfalóm my fonne, my fonne.

b At Mahana- 5 Then Ioab came into bthe house to the King & faid, Thou hast shamed this day haue faued thy life, and the liues of thy sonnes and of thy daughters, and the lines of thy wives, and the lives of thy concubines,

test thy friendes: for thou hast declared this day, that thou regardest nether thy "princes nor servants: therefore this day I vor, captaines. perceiue, that if Absalóm had liued, and we all had dyed this day, that the it wolde haue" pleafed thee wel.

Now therefore vp, come out, and speake in three tool "cofortably vnto thy fituats: for I sweare "Ele to the be by the Lord, except thou come out, there are of the fire wil not tary one man with thee this night: and that wil be worse vnto thee, then all §

euil that fel on thee from thy youthe he-

therto.

who hathe "fhut up the menthat lift up 8 Then the King arose, & sate in the gate: e where the and they tolde vnto all the people, faying, mode reforte Beholde, the King doeth fit in the gate : & hamed. all the people came before the King: for Isiael had fled euerie man to his tent.

Then all the people were at & strife & Eneme one throughout all the tribes of Israel, say- ther & frone ing, The King faued vs out of the had of who shulde first bring him our enemies, & he deliuered vs out of the home. hand of the Philistims, and now he is fled out of the land for Absalóm.

faid, "Tidings, my lord the King: for the 10 And Abfalóm, whome we anoite douer vs, is dead in battel: therefore why are ye

the hand of all that rose against thee. fo slowe to bring the King againe?

Then the King said vnto Cushi, Is the 11 But King Dauid sent to Zadók and to Abiathar the Priests, saying , Speake vn- e That they to the Elders of Iudah and say, Why are such cheging ye behind to bring § King againe to his gence of § Lindhouse, for the saying of all Is ael is come people were so vnto the King, euen to his house)

fiesh are ye: wherefore then are ye the last

that bring the King againe? Also say ye to Amasa, Art thou not my bone and my flesh God do so to me and more also, if thou be not captaine of the hoste to me for euer in y 1 journe of Ioab. f By this poli-

So he bowed the heartes of all the men thogat y by of Iudah, as of one man: therefore they winning of the fent to the King, faying, Returne thou fhulde have with all thy feruants.

15 So the King returned, & came to Iordén. And Iudáh came to Gilgál, for to go to meete the King, & to conduct him ouer Iordén.

16 ¶ And & Shimei y fonne of Gerá, the sonne g who had be of Iemini, which was of Bahurim, hasted him, Chap. & came downe with the men of Iudah to 16,13 meete King Dauid,

a As they do 4 So the King a hid his face, and the King 17 And a thousand men of Beniamin with him, and *Zibá the servant of the house of Chap see Saul, and his fiftene sonnes and twentie feruants with him: and they wet ouer Iordén before y King.

> the faces of all thy seruats, which this day 18 And there wet ouer a bote to carie ouer the Kings housholde, and to do him pleasure. Then Shimei the sonne of Gerá fel before the King, when he was come ouer Iordén,

the people.

19: And

295/1224

Chap.16,15. h For in his adnerfitie he was his mofte cruel enemie. rie to crepe into fauour. i By Iofeph he meaneth E. phráim, Manaf féh, and Benia min (whereof

were vader one ftanderd,

Nomb 2,18

19 And faid vnto § King, Let not my lord impute * wickednes vnto me, nor remem- 33 ber the thing that thy feruant did h wickedly when my lord the King departed it to his heart.

prosperitie fe-keth by flatte- 20 For thy seruat doeth knowe, that I haue first this day of all the house of 1 Ioseph, that am come to go downe to meete my

lord the King.

he was becau- 21 But Abishai the sonne of Zeruiah answered, and said, Shal not Shimes dye for this, because he cursed the Lords anoin-

- 22 And Dauid said, What have I to do with you, ye fonnes of Zeruiáh, that this day ye shulde be aduer sarres vnto me a shal there 37 anie man dye this day in Israel for do not I knowe, that I am this day King ouer If-
- 23 Therefore the King said vnto Shimes, Thou shalt not dye, and the King sware vnto him.
- 24 And Mephibosheth the sonne of Saul came downe to meete the King, and had nether washed his feete, nor dressed his bearde, nor washed his clothes from the

phibosheth being at Jeru-salem had met the King.

k when Me- 25 And when k he was come to Ierusalém, & met the King, the King faid vnto him, Wherefore wentest not thou with me, 40 Mephibósheth?

26 And he answered, My lord the King, my servant discerned me: for thy servant said, reon for to go with the King, because thy seruant s lame.

1 Able for his wisdome to judge in all matters.
m Wortny
to dye for Sauls crueltie sowarde thee.

n Dauid did

him before he knewe y cau-fe, but muche

not reftore

shem.

Chap. 16.3. 27 And he hathe * accused thy servant vnto my lord the King: but my lord v King was an 1 Angel of God: do therefore thy pleasure.

> 28 For all my fathers house were m but dead men before my lord the King, yet didest thou set thy servant among them y did eat at thine owne table: what right therefore haue I yet to ciye anie more 43 vnto the King?

29 And the King faid vnto him, Why speakest thou anie more of thy matters? I have said, Thou, and Zibá deuide the 1 lands.

enil in taking 30 his lands from 30 And Mephibosheth said vnto v King, Yea, let him take all, seing my lord the King is come home in peace.

worfe, that 31 knowing the trueth, he did Then Barzillai the Gileadite came downe from Rogelim, and went ouer Ior- 1 den with the King, to conduct him ouer

> 32 Now Barzillái was a very aged man, eue 1 fourescore yere olde, and he had prouided the King of sustenance, while he lay at Mahanaim: for he was a man of very great

fubstance.

And the Kig said vnto Barzillái, Come ouer with me, & I wil feede thec with me ın Ierusalém.

out of Icusalem, that & King shulde take 34 And Barzillai said vnto & King," How "Els bon many long haue I to lyue, that I shulde go vp dates are the

with the King to Ierusalém?

done amisse: therefore beholde, I am the 35 I am this day fourescore yere olde: and că I discerne betwene good or euil?Hathe thy servant anie taste in that I ear or in y I drinke? Can I heare anie more the voice of finging men and women? wherefore then shulde thy servant be anie more a o burthen vnto my lord the King?

Thy feruant wil go a litle way ouer Iorden with the King, and why wil the King whome he was recompence it me with suche a rewarde? not able to do

I pray thee, let thy servant turne backe feruse agains. againe, that I may dye in mine owne citie, and be buryed in the grave of my father and of my mother: but beholde thy seruat P Chimnam, let him go with my lord the P My fonne King, & do to him what shal please thee.

38 And the King answered, Chimham shal go with me, and I wil do to him that thou shalt be content with; & what soeuer thou shalt require of me, that wil I do for cor, chase.

time the King departed, yntil he returned 39 So all the people went ouer Ioi dén: and the King palled ouer and the King kissed Barzillar, and bleffed him, and he retur- or, bade him ned vnto his owne place.

Then the King went to a Gilgal, and q where the Chimham went with him, and all the peo-tribe of Iudah ple of Iudah conducted the King, and ceme him

also halfe the people of Israél.

I wolde haue mine affe sadled to ride the- 41 And beholde, all the men of Isiael came taken parte to the King, & faid vnto the King, Why haue our brethren the men of Iudah stolen thee away, and have broght the King and his housholde, and all Dauids men with him ouer ! Iordén?

42 And all the men of Iudáh answered the rusalem. men of Is ael, Because the King is nere of kin to vs:and wherefore now be yeangry for this matter? have we eate of the Kings cost, or have we taken anie bribes?

And the men of Israél answered the mé of Iudáh, and said, We have ten partes in the King, and have also more right to Dauid then ye, Why then did ye despise vs, "that our aduise shulde not be first had in 101, have not we restoring our King's And the wordes of first spone to

the men of Iudah were fearcer then the King verf u

wordes of the men of Israél.

Shebaraiseth Israel against Dausd 10 Ioab killeth Amasa trasterously 22 The head of Sheba u delinered to loab. 23 Dausds chief officers.

"Hen there was come a thither a wic- a Where the ked man (named Shébathe fonne of ten tibes con-Bichri, a man of Iemini) and he blewe the Iudah. tiumpet, and said, We have no paite in

o He thoght at

Снар. хх.

b As ther of I idah fay e He thoght by speaking conteptionally of the King of the Ring, to 2 Rirre y people gather to fedi-

d Fro Gilgal, re lorden

Chap 16,22.

Who was his 4 chief captaine in loabs toume, Chap 19,13

f Ether them which hid be-

ne vader Ioab.

Chap 8.19.

g Which was he vied to weare in the warres

Bbr.bease.

*Ehr doubled no bu ftroke

h He Rode II by Amafa at Toabs appoincoment.

i Vice she ci-

Bethmascháb.

b Dauid, nether haue we inheritance in v sonne of Ishai: euery man to his tents, ô Ifraél.

So euery man of Israel went from Dauid and followed Sheba the sonne of Bichii: but the men of Iudah claue fast vnto their 16 King, from d Iordén eucn to Ieiusalém.

When Dauid then came to his house to Ierusalém, the King toke the ten wohinde him to kepe the house, & put them in warde, and fed them, but lay no more with them: but they were enclosed vnto § day of their death, liung in widowhode.

ble me the me of Iudah within thre daies, and be thou here present.

taried longer then the time which he had appointed him.

Then Dauid said to Abishái, Now shal Shéba the sonne of Bichrí do vs more harme the did Absalóm: take thou therefore 20 thy flords servants and followe after him, lest he get him walled cities, & escape vs.

And there went out after him Ioabs mé, 21 or Dauids me 7 and the * Cherethites and the Pelethites, and all the mightie men: & thei departed out of Ierusalém, to followe after Shéba the sonne of Bichri.

> 8 Whethei were at the great stone, which is in Gibeón, Amasa went before them,& Ioabs & garment, that he had put on, was 22 girded vnto him, & vpon it was a swoide girded, which hanged on his loines in the sheath, & as he went, it vsed to falle out.

9 And Ioáb said to Amasá, Art thou m "health, my brother 2 & Ioáb toke Amafá by the beard with yright had to kiffe him.

that was in Ioabs hand: for therewith he Smote him in the fift rib, and shed out his bowels to the grounde, & "smote him not 24 And Adorám ouer the tribute, and Iothe seconde time: so he dyed. then Ioab & the sonne of Bichri.

& said, He that fauoreth Ioab, & he that is of Dauids parte, let lum go after Ioáb.

12 And Amasa wallowed in blood in the 1 Thre deareyeres 9 The vengeance of the sinnes of Samiddes of the way: & when the man sawe that all the people stode stil, he semoued Amasa out of the way into y field, & cast 1 a cloth vpon him, because he sawe that euery one that came by him, stode stil.

13 When he was removed out of the way, euery man went after Ioáb, to followe after Shéba the sonne of Bichii.

14 And he went through all the tribes of 2 Isiael vnto Abel, and Bethmaachah and all places of Berim: and theigathered togethe , and went also after him.

15 So thei came, and befieged him in Abel,

nere to Bethmaachah: and thei cast vp a mount against the citie, & the people thereof stode on the ramper, and all the people that was with Ioab, & destroyed and & That is, he cast downe the wall.

ouerthrowe it.

Then cryed a wise woman out of the citie, Heare, heare, I pray you, say vnto Ioab, Come thou hither, that I may speake with thee.

men hu*concubines, that he had left be- 17 And when he came nere vnto her, the womā faid, Art thou Ioáb! And he answered, Yea. And she said to him, Heare the wordes of thine handmayd. And he answered I do heare.

The faid the King to e Amasa, Assem- 18 Then she spake thus, Thei spake in the 1 she she weeth olde time, faying, Thei shulde aske of A-thit the olde custome was hel, and so have thei continued. bél . and so have thei continued.

5 So Amasa wet to assemble Iudah, but he 19 I am m one of them, that are peaceable peace was of-& faithful in Israel: and thou goest about fred, Deut. 20, to destroye a citie, and a mother in Israel: m she speawhy wilt thou denoure the inheritance keth in the naof the Lord?

And Ioáb answered, & said, God forbid, God forbid it me, that I shulde deuoure, or destrove it.

The matter is not so, but a má of mout n Hearing his Ephráim (Shéba the sonne of Bichrí by he gaue place name) hathe list up his hand against the to reason and required snelv King, euen against Dauid: deliuer vs him him that was onely, & I wil departe from the citie. And autor of the the woman faid vnto Ioáb, Beholde, his head shalbe throwen to thee ouer the wall.

Then the woman went vnto all the people with her wisdome, and thei cut of the head of Shéba the sonne of Bichri, & cast it to Ioab: then he blewe the trumpet, and " their etired from the citie, every man to "Ebr thei were

his tent: and Ioab returned to Icrusalém feuered vnto the King.

10 But Amasatoke no hede to the sworde 23 4*The Ioab was ouer all the hoste of Is-Chap. 5.16. raél, and Banaiáh the sonne of Iehoiadá ouer the Cherethites & oue & Pelethites,

shaphat the sonne of Ahilud the recorder, Abishái his bi other followed after Shéba 25 And Sheiá was scribe, and Zadók and Abiathár the Priests,

And one of Ioabs men h stode by him, 26 And also Irathe lairite was o chief about o Einer in dig-Dauid.

nitie, or fami-

CHAP. XXI.

ul lighteth on hu seue somes which are haged is Foure great battels, which Dausd had against the Philist ms

≺Hen there was a famine in the daies 1 of Dauid, thie yeies" together : and "Ebreyere after Dauid" afked counsel of the Loid, & the "ebr Beste the Lord answered, It is for Saul, and for his face of the bloodie house, because he siewe the 2 G1 a Thinking to

Then the King called the Gibeonites, & these were not faid vnto the (Now the Gibconites were of the seede not of the children of If ael, but a rem- Ioh s.sp. nant of the Amorites, vinto whome the children of Isiaelhad sworne: but Saul

ple, because

Sauls sonnes.

II. Samuél. Dauids victories. 29761224

soght to slaye the for his zeale toward the children of Israel and Iudah)

And Dauid said vnto the Gibeonites, b What shal I do for you, and wherewith b Wherewith may your wrath be ap-peafed, y you shal I make the atonement, that ye may blesse the inheritance of the Lord?

may pray to God to remo 4 The Gibeonites then answered him, We wil have no filuer nor gold of Saul no: of his house, nether for vs shalt thou kil canie man in Ifraél. And he faid, What ye shal say, that wil I do for you.

> 5 Then they answered the King, The man that confumed vs and that imagined euil against vs, so that we are destroyed from remaining in anic coste of Israel,

kinfemen.

ue this plague

from his peo-

Saue onely of Sauls Rocke

e To pacifie \$

3.Sam. 18,3.

of sauls 6 Let seuen men of his d sonnes be delie vnto the Lord in Gibeán of Saul, the Lords chosen. And the King faid, I wil giue them.

bósheth the sone of Ionathán the sonne of Saul, because of the * Lords othe, that was betwene them, euen betwene Dauid and Ionathan the sonne of Saul.

8 But the King toke the two sonnes of Rizpáh the daughter of Arab, whome she bare 20 vnto Saul, enen Armoni & Mephibosheth and the fine sonnes of Michal, the daughter of Saul, whome she base to Abueithe sonne of Barzillái the Meholathite.

And he deliuered them vnto the hands of the Gibeonies, which haged them in the 21 And when he reuiled Israel, Ionathan moutaine before the Lord: so they "dyed all souen together, and they were slaine in the time of maruest : in the & first dayes, & 22 These soure were borne to Haraphah in the beginning of barly harueft.

Abibor Nifan, 10 Then Rizpah the daughter of Arah toke i fackcloth & hadged it vp for hei vpo the rocke, from the beginning of haruelt, 2 Dauid after his victories praiseth God. & The vntil water dropped vpon them from the heaven, and suffred nether the birdes of the aire to light on them by day, nor beaftes of the field by night.

Because 14 And it was tolde Dauid, what Rizpah the daughter of Aiah the concubine of Saul had done.

And Dauid went and toke the bones of Saul and the bones of Ionathán his sonne 2 And he said, * The Lord is my b rocke Psal 18,2. from the citizens of Iabésh Gilead, which and my sorteresse, and he that deliuereth bestiechte. had stollen them from the strete of Bethshan, where the Philistims had *handged 3 God is my ftrength, in him wil I trustimy wetn how his them, when the Philittims had flaine Saul in Gilbóa.

33 So he broght thence the bones of Saul and the bones of lonathan his sonne, and thei gathered the bones of them that were hanged.

14 And the bones of Saul and of Ionathan 5 his fonne buryed they in the countrel of Beniamin in Zeláh, in the graue of Kish his father: and when they had performed 6 The forowes of the grave compassed me ac grave dought. all that the King had commanded, God

was then k appealed with the land. 15 Againe the Philistims had warre with migiftrat iut-

16 Than Ishi benob which was of the sonnes of 1 Harapháh (the head of whose 1 That is, of § speare way el tire hundreth m shekels of me wheen abrasse) cué he being girded with a newe mount to nine fword, thoght to have flaine Dauid.

17 But Abishai the sonne of Zeiuiah fuccoured him, and smote the Philistim, and killed him. Then Dauids men sware vntohim, saying, Thou shalt go no more out with vs to battel, lest thou quenche the n light of Isiael.

uered vnto vs, and we wil hang them vp 18 And after this also there was a battel of the courtey with the Philistims at Gob, then Sib- flaudeth in the bechái the Husharbire slewe Saph, which of the godity

gue them. was one of the fonnes of Harapháh. O Cailed Gé.

But the King had compassion on Mephi- 19 And there was yet another battel in Gob zer, and Zaph is called Zip. with the Philistims, where Elhanah the pain Chro 20, fonne of Iaa:e-oregim, a Bethlehemite 4 flewe P Goliath the Gittite: the staffe p That is, Lahof whose speare was like a weauers be-ther of Go-ame.

Afterwarde there was also a battel in 1 Chro 20,5 Gath, where was a man of a great stature, and had on euerie hand fix fingers, and on euerie foote fix toes, foure and twentie in nomber: who was also the some of Ha-

the sonne of * Shimá the brother of Da- 1.Sam.16.5. uid flewe him.

in Gath, and dyed by the hand of Dauid and by the hands of his feruants.

CHAP. XXII.

angre of God toward the wicked. 44 He prophecieth of the resection of the lewes, and vocacson of the

Nd Dauid spake the wordes of this A fong vnto the Lord, what time the a Intoken of Lord had delivered him out of the hands benefites, that of all his enemies, and out of the hand of he received of

fhield, and the ho ne of my faluacion, my faith wis hie towre and my refuge: my fautour, in ail tentathou hast faued me from violence.

thou hait fauce me room violents
4 I wil call on the Loid, who is worthy to c. As Danid
be praised, so shal I be safe from mine c- figure of
Coris) was by

be pratted, to man a companies.

For the e pangs of death have companied all dangers for circles and many companies and dangers for circles and many companies that the companies and dangers for circles and many companies that the circles and many companies that the circles are companies to the circles and many companies and companies are companies. de me af: aide.

about: the snares of death ouertoke me.

O.ii.

n For the glorie and weith

Church that g is tyranuse.

f Here Michal is named for Marab Adriels wite as appeareth i Sam 18, 9 was the wife of Palrich, 1 Sam 25,44, & neuer had chil de,2 Sam 6,23

g Which was which contesneth parte of Marche and parte of April. h To make her a ter, wherein the prayed to God to turne away his

cause of this famine, God by fending of raine thewedy 12 he was pact-*Or,rest.

1.\$am. 31,10.

when the aire

through the

7 But in my tribulation did I call vpon the Lord, and crye to my God, & he did headidenter into his eares.

8 Then the earth trembled and quaked: the fundacions of the heavens moved, and 32 For who is God befides the Lord? and

shoke, because he was angry.

d Smoke went out at his nostrels, and cod That is, 9 cloudes, and fuming e fire out of his mouth: coles wewapors. Lightening re kindled thereat. & thudering.

f So it semeth to He f bowed the heavens also, and came downe, and darkenes was under his feete. g To flie m 2 11 And he rode vpon g Cherúb and did flye, and he was sene vpon the wings of the winde.

> And he made darknes a tabernacle rounde about him, euen the gatherings of waters, and the cloudes of the aire.

h By this de- 13 At the brightnes of his presence h the fersption of a coles of fire were kindled. clareth the r4 The Lord thundred from heaven, & the

moste hye gaue his voyce. againft his

15 He shot arrowes also, and scatted them: 39 Yea, I have consumed them and thrust to wit, lightning, and destroyed them.

i He alludeth 16 The i chanels also of the sea appeared, of the miracle See. discouered by the rebuking of the Lord, and at the blast of the breath of his no-

> He sent from aboue, and toke me: he drewe me out of manie waters.

18 He deliuered me from my strong ene- 42 They loked about, but there was none to mie, and from the that hated me: for they were to strong for me.

k I was fo be-fer, that all meanes femed to faile.

n Their wic-

kednes is cau-

get thy won-

my calamitie, but the Lord was my stay,

20 And broght me forthe into a large place : he deliuered me, because he fauo-

21 The Lord rewarded me according to my 1 rightcousnes: according to the pure-I Toward Saul and mine thenes of mine hands he recompenced me.

did not m wickedly against m God. an I attempted

> statutes: I did not departe therefrom. 24 I was vpright also towarde him, and

haue kept me from my wickednes.

25 Therefore the Lord did rewarde me, according to my righteousnes, according 48 It 15 God that grueth me power to reue-worlde to my putenes before his eyes.

26 With y godlie thou wilt showe thy sel- 49 And rescueth me from mine enemies: (y fe godlie: with the vpright man thou wiit fhewe thy felfe vpright.

27 With the pure thou wilt shewe thy selfe puie, and with the a frowarde thou wilt 50 Therefore I wil praise thee, ô Lord, ashewe thy selfe frowarde.

fement to for- 28 Thus thou wilt saue the poore people: but thine eyes are vpon the hautie to hu- 51 H. 15 the towre of saluació for his King,

> 29 Surely thou art my light, 6 Lord: and the Lord wil lighten my darkenes.

hoste, and by my God haue I leaped ouer

re my voice out of his temple, & my crye 31 The way of Godis o vncorrupt: the o The maner worde of the Lord is tryed in the fire: he is y God vieth fuccour a shield to all that trust in him. his, neuer faileth

who is mighty, saue our God?

God is my strength in battel, and maketh my way vpright.

34 He maketh my feete like P hindes feete, pHe vieth exand hathe fet me vpon mine hie places.

35 He teacheth mine hands to fight, so that ke me a bowe of "brasse is broken with mine holdes

Thou hast also given me the shield of thy faluacion, and thy louing kindenes hathe caused me to merease.

Thou hast enlarged my steppes vnder me, and mine heeleshaue not flid.

38 I have purfued mine enemies and destroyed them, and have not turned againe vntil I had confumed them.

them through, and they shal not arise, but shal fall vnder my feete.

euen the fundacions of the worlde were 40 Forthou haft a girded me with power que acknow. to battel, and them that arose against me, sed was the hast thou subdued vnder me.

41 And thou hast given me the neckes of victories, who mine enemies, that I might destroy them firength.

faue them, even vnto the Lord, but he an- r The wicked fwered them not.

They k preuented me in the day of 43 Then did I beate the as small as the dust pelled to sie of the earth: I did tread them flat as the is to late. clay of the streete, and did spread them abroad.

> 44 Thou halt also delivered me from the contections of my f people: thou haft pre- f Meaning, of ferued me to be the head ouer nacions: the y lewes, who prople which I knewe not, do serue me.

For I kept the wayes of the Lord, and 45 Strangers thalbe in subjection to me: t Not willing assone as they heare, they shal obey me. but

nothing with-out his com- 23 For all his lawes were before me, and his 46 Strangers shal shrinke away, and feare blingly. in their printe chambers.

> 47 Let the Loidline, u and blessed be u Let him my strength: and God, even the force of wer, that he is my faluacion be exalted.

ge me, and subdue the people vndei me,

also hast lift me vp from them that rose against me, thou hast deliuered me from the cruel man.

mong the * nacions, and willing vnto thy Rom 15,9.

and the weth mercy to his Anointed, even to Dauid, and to his feede * for euer.

CHAP XXIII.

30 For by thee haue I broken through an , The last wordes of David. 6 The wicked Shalbe

in their necel-

pluckt up as thornes. 8 The names and facts of his drinke it.

Which he I spake after y he had made the Pfalmes

⊣Hese also be the 2 last wordes of Da-L uid, Dauid the sonne of Ishái saith, euen the man who was fet vp on hie, the Anointed of the God of Iaakob, and the swete singer of Isiael faith,

The Spirit of the Lord spake by me, and his worde was in my b tongue.

b Meaning, he fpake nothing but by the mo tion of Gods

Spirie.

The God of Isiael spake to me, y stiegth of Israel said, Thoushalt beare rule ouer me,

4 Euen as the morning light when y funne rifeth, the moining, I fay, without clouds, so shal mine house be, and not as the e grasse of the earth is by the bright raine.

5 For so shal not mine house be with God: 19 For he was most excellent of the thre, for he hathe made with me an euerlaiting couenat, perfit in all points, and fure: therefore all mine health and whole desire s, 20 that he wil not make it d growe fo.

d But that my tuer accordig to his promes

Which

groweth quickely and fa-deth fone

kingdome may 6 But the wicked shalbe euerie one as thornes thrust away, because they can not be taken with hands.

> 7 But the man that shal touche them, must be defensed with yron, oi with the shaft of 21 And he slewe an Egyptian a'mã of great orally a speare. & they shal be burnt with fire in the fame place.

8 These be the names of the mighty men whome Dauidhad.He that fate in y feate of e wisdome being chief of the princes, dreth at one time.

battel

e As one of y

Kings counsel.

1 Chro 11,12. 9 And after him was * Eleazar the sonne of Dodó, the sonne of Ahoh í, one of the thre 23 He was honorable among m thirty, but m He was more than the was more than worthies with Dauid, when thei " defied y Or, affailed with diager of Philistims gathered there to battel, when their lines the men of Israel were f gone vp. Meaning. fled from the

10 He arose and smote the Philistims vntil g By a crape which came of his handwas weary, and his hand & claue vnto the sworde: and the Lord gaue great 25 Shammah the Harodite: Elika the Hawearines and framing. victorie the same day, and the people re-

turned after him onely to spoile. a Chro 11,27. II After him was * Shammah the sonne of Agé the Hararite: for § Philistims assembled at a towne, where was a piece of a field ful of lentils, and the people fled fro the Philistims.

and defended it, and flewe the Philistims: fo the Lord gaue h great victorie.

h Who hathe nether reiped Afterward thre of the thirty captaines to mante n r 13 fewe, when he went downe, and came to Dauid in the wil shewe his haruest time vnto the caue of Adullám, & power the hoste of the Philistims pitched in the valley of Rephaim.

14 And Dauid wasth in in an holde, and the garison of the Philistims was then in 33 Shammáh the Hara ite: Ahiám the sonne Beth-léhem.

rines & chirff

Mr, Gyauts

Being ouer- 15 And Dauid 1 longed and find, Olisthat 34 Eliphélet the sonne of Ahasbai the sonne on wolde gue me to drinke of the water of the well of Beth-lehem, which is by the

mighty men is He desired water and wolde not 16 The the thre migty brake into the hoste of the Philistims, and drewe water out of the well of Beth-léhem that was by the gate, and toke & broght it to Dauid, who wolde not drinke thereof, but k powred it k Bridelig his aff &tion, and

for an offring vnto the Lord, And faid, OLord, be it fai from me, that God not to be offended or y I shulde do this. Is not this y blood of the rash enterprimen that wet in reopardy of their lines. fe. therefore he wolde not drinke it. These things did these thie mighty men.

being just, and juling in the feare of God. 18 4*And Abishai the brother of Ioab, the 1 Chro 11,20. sonne of Zeruiáh, was chief among y thie, and he lifted up his speare against thre hundreth,"and flewe them, and he had the "Ebr. flaine. name among the thie.

and was their captaine. but he atteined

not vnto the first thre.

And Benaiah the sonne of Iehoiadá the fonne of "a valiant man, which had done "or, 1/h-hai. many actes, & was of Kabziel, slewe two strong men of Moab: he went downe also, and slewe alion in the middes of a pit in the time of snowe.

stature, and the Egyptian had al speare in I Which was his hand:but he went downe to him with bigge as a wea a staffe, and plucked the speare out of the Chro 11,23. Egyptias hand, & slewe him with his owne speare.

was Adinó of Ezní, he slewe eight hun- 22 These things did Benaiáh the sonne of Ieho1adá, & had the name amóg the thre

worthies.

he atterned not to the first thre: and Daurd y 30 that folmade him of his counsel.

24 T*Asahél the brother of Ioab was one 6 betore of the thirty: Elhanán the sonne of Do Chap 2.18. dó of Beth-léhem:

rodite:

26 Hélez the * Paltite: Itá the sonne of Ik - 1 Chro 11,27. késh the Tekoite:

27 Abiézerthe Anethothite: Mebunnái y n Dmers of Husathite:

28 Zalmon an Ahohite: Maharaithe Ne-peareth tophathite:

But he stode in the middes of the field, 29 Heleb the sonne of Baanah a Neto-re are there mencioned. phathite: Ittaithe sonne of Ribái of Gibeah of the children of Ben:amín.

30 Benaiah the Pirathonite: Hiddai of the riuer of Gaash:

31 Abi-álbon the Aibathite: Azmáueth the Barhumite:

32 Elihabá the Shaalbonite: of the sonnes of Iashén, Ionathan:

of Sharar the Hararite:

of Maachathi. Eliam the fonne of Ahitho phelthe Guonite: O. iii.

low, and notio valiant as the

names, as apalio many mo-

- 35 Heziai the Carmelite: Paarai the Ar-
- 36 Igal the sonne of Nathan of Zobah: 12 Go, and say vnto Dauid, Thus say th the bad appointed for Douid and Baní the Gadite:
- 37 Zélek the Ammonite: Naharái the Befonne of Zeruiáh:
- 38 Iráthe Irhite Garéb the Ithrite:
- o These came 39 V iian the Hittite, o thirty and seuen

CHAP. XXIIII.

z Dauid causeth the people to be nombred. 10 He repenteth, and chuseth to fall into Gods hands 25 Seuentse thousand perish with the pestilence.

a Before they I were plagued with famine, Chap 21,1 b The Lord permitted \$atan, as 1 Chro. 2

e Because he his power and fo to trust the

Fein,it offedea God,els it was

law tul to no-

bei y prople, Exod.30 12,

Nomb 1,2

helped to re-

his kingdome

Nd the wrath of the Lord was a a-A game kindled against Israel, and b ne moved Dauid against them, in that he said, Go, nombei Israél and Iudáh.

of the hoste, which was with him. Go spedely now through all the tribes of Israél, from Dan euen to Beer-shéba and nomber ye the people, that I may knowe the s nomber of the people.

And Ioab faid vinco the King, The Lord thy God increase the people an hun freth folde mo then they be, and that the eyes of my lord the King maye fait: but why doeth my lord the King defire this toing?

- 4 Notwithstanding the King-worde pienes of the host :therefor. loab & the captaines of the holte went out from the prefince of the King, to nomber the people
- And they passed ouer sorden, and pitbe against me & agaist my fathers house. not y tust cauched in Aroer at the right side of the citie 18 So Gad came the sime day ca Dauid, pleud y peo
 that is in he middes of the valley of Gad and sud votto him, Go vp, teare an altai fore he offices 5 ¶And they passed ouer Torden, and pitand towa 1 Izzér.

*Or: 10 the nether !ad ne vly

00137int7.

Then ther came to Gilead, and to "Tahso about to Zidon;

5Q2,341 .

- 7 An Icame to the forterelle of Tyrus and Ca samires, and went toward the South of Iuc'ah, euen to Beer-fheba.
- So when they had gone about all the lad, they returned to Ierusalém at the end of nine moneths and twentie dayes.
- 9 And Ioab delivered the nomber and. fumme of the people vnto the King; and there were in If: ael d eight hudreth thoufand strong m n that drewe swordes, and the men of Iudah were fue hundreth thousand mina
- The Dauids heart smote him, after that he had nombred the people: and Dauid faid vnto the Lord, I have finned excedingly in that I have done: therefore now l ord, I beseche thee, take away the ties- 23. Ail these things did Araunah m as a Kig m That is, abs palle of thy fernant: for I have done very

ning, the worde of the Lord came vnto the Prophet Gad Dauids & Seer, faying,

Lord, I offre thee thre things, chose thee his time

which of them I shal do vnto thee. erothite, the armour bearer of Ioab the 13 So Gad came to Dauid, and shewed hi, and faid vino him, Wilt thou that & f uen of famire were ye: es famine come vpon thee in thy land, paft for the Gi or wilt thou flee thre moneths before terethis was § thine enemies, they following thee, or 4 yers, to the that there be thre daies pestilence in thy have bene ad-land-now adusse thee, and se, what answer ded other series were more.

I shal give to him that sent me.

14 ¶And Dauid said vnto Gad, I am in:a wonderful straite : let vs fall now into the hand of the Lord, (for his mercies are great) and let me not fall into the had of man.

For the King said to Ioab the captaine 15 So the Lord sent a pestilence in Israel, from the morning even to the time appointed:and there dyed of the people fi o h Dan euen to Beei-shéba seuentie thou- h Fro the one

16 And when the Angel stretched out his there hand vpon Ierusalém to destrov it, the Lora *repéted of the euil, and faid to the 1. Sam. 15. 11. Angel that destroyed the people, It is sufficient, holde now thine hand And the i The Lord (pa Angel of the Lord was by the threshing beause he place of Araunah the Iebusite. place of Araunah the Iebusite.

uailed against Ioao & against the captai- 17 And Dauid spake vnto the Lord (when temple therehe fawe the Angel that smote the people) & faid, Beholde, I hane tinned, yea, I haue done wicke dly:but these shepe, what have they k done let tre ne hand, I praye thee, k Danid fawe

> vniothe Lord in the thicking floore of him felte to Araunah the Iebulite.

tim hodshi, so they came to Dan Iaan, & 19 And Dauid (according to the saying of onely cause of Gad) went vp, as the Lord had comman-

to all the cities of the Hiultes and of the 20 And Araunah loked, and lawe the King and his feruanes comming towarde him, and Araunáh went our, and bowed him selfebefore the King on his face to the grounde,

21 And 1 Araunáh faid, Wherefore is my 1 Called also loid the King come to his feruant? Then Ornan, L. Chro, 21,26. Dauid answered, To bye the threshing fluore of thee, for to buylde an altar vnto the Lord, that the plague may ceafe from: the pcople.

22 Then Araunáh said vnto Dauid, Let my lord the King take and offer what semeth him good in his eyes:beliolde the oxen for the burnt offring, and charets, and the instruments of the oxen for wood.

giue vnto the King: & Araunah faid vn- fome write he to the King, The Lord thy God be fauo- Yes King of Jerusalem berable vnto thee.

antre**y: to ý 0**-

fore David wane y course

d According to loabs course: for mallthere were cleuen fand, 1 Chio

e Concluding 10 under the the Beniamites: 01 els chey had but foure hundruth & feur :au thouland, 3.C pro 21,5

m And when Dauid was vp in the mor-

24 Thế the King said vnto Araunáh, Not fo, but I wil by it of thee at a price, & wil 25 And Dauid buylt there an altar vnto the be gaine to, or not offer burnt offring vnto the Lord my God of that which doeth cost me nothing.

And Dauid buylt there an altar vnto the be gaine to, or make 600, or Lord, and offred burnt offrings and peace afterwards offrings, & the Lord was appealed toward he books as muchos as mucho as a price of the sound of th So Dauid boght the threshing floore, and

the oxen for " fiftie shekels of silver.

the land,& the plague ceased from Israel. muche as ca-

that every tri.

THE FIRST BOKE OF

the Kings.

THE ARGUMENT.

Because the children of God shulde loke for no continual rest and quietnes in this worlde, the holy Gost setteth before our eyes in this boke the varietie and change of things, which came to the people of Israelfrom the death of Danid , Salomon and the rest of the Kings , vnto the death of Ahab, declaring how that florishing kingdomes, except they be preserved by Gods protection, (who then fauoreth them when his worde is truely set forthe, vertue estemed, vice punished and concorde mainteined) fall to decay and come to naught: as appeareth by the diuding of the kingdome under Roboham, and I eroboham, which before were but all one people, and now by the iuste punishment of God were made two, whereof Iudah and Bennamin claue to Roboham: and this was called the kingdome of Iudah, and the other ten tribes helde with Ieroboham, and this was called the kingdome of Ifrael. The King of Iudah had his throne in Ierusalem, and the King of I frael in Samaria, after it was buylte by Amri Ahabs father. And because our Samour Christ according to the flesh shulde come of the stocke of David, the genealogie of the Kings of Iudah is here described, from Salomon to Ioram the sonne of Iosaphat, who reigned ouer Iudah in Ierusalém, as Ahab did cer Israel in Samaria.

C H AP. I.

3 Abishag kepeth Danid in his extreme age . s Adoniiáh vsurpeth the kingdome. 30 Salomón u a-nointed King. 50 Adoniiáh fleeth to the altar.

Ow when King Dauid

be foght for my lord the King a yong virgin, and let her fland before the King, and cherish him: & let her lye in thy bosome, that my lord the King may get

3 So they fight for a faire yong maid throughout all the coastes of Israel, and founde one Abisháge a Shunammite, and 12 Now therefore come, & I wil now giue broght her to the King.

4 And the maid was exceding faire, & cherished the King, and ministred to him, but 13 the King knewe her not.

5 Then Adoniiah the sonne of Haggith exalted him felfe, faying, I wil be King. And he gate him charets and horsemen,& d fifty men to runne before him.

fro his"childehode, to fay, Why hast thou done so: Andhe was a very goodly ma, & his mother bare him next after Absalóm.

"Ebr. his wordes 7 And" he toke counsel of Ioab the sonne of Zeruiáh, and of Abiathár the Priest:&

they · helped forward Adoniiáh. 8 But Zadók the Priest, and Benaiah the lowed him.

sonne of Ieho1adá, and Nathán the Prophet, & Shimei, & Rei, & y men of might w were with Dauid, were not w Adoniiáh.

Ow when King Dauid
was a olde, and striken in
yeres, they couered him
with clothes, but no b heate
came vnto him.
Wherefore his seruats
faid vnto him, Let there
faid vnto him, Let there
lord the King a yong

With Adoniiáh sacrificed shepe & oxcu,
and fat cattel by the stone of Zohéleth,
which is by "En-rogél, and called all his brethren the Kings sonnes, & all the men
of Iudáh the Kings seruants,
But Nathán the Prophet, & Benaiáh,
and the mighty men, and Salomón his which is by "En-rogél, and called all his or, the fruntais brethren the Kings fonnes, & all the men ".

and the f mighty men, and Salomon his f As the Chebrother he called not.

Wherefore Nathán spake vnto Bath-shé bathemother of Salomón, faying, Hast thou not heard, that Adoniiah the sonne *of Haggith doeth reigne, and Dauid our 2. Sam. 3.4. lord knoweth it not?

thee counsel, how to saue thine owne s life, a For Adonii. and the life of thy sonne Salomón.

Go, and get thee in vnto King Dauid, & fonne, if he fay vnto him, didest not thou, my lord, ô King, sweare vnto thine hādmaid, sayīg, Assuredly Salomonthy sonne shalreigne afterme, and he shal sit vpon my throne? why is then Adoniiah King

6 And his father wolde not displease him 14 Beholde, while y yet talkest there with the King, I also wil come in after thee, & h comfirme thy wordes.

15 So Bath-sheba went in vnto the King things, as may into v chaber, & the King was very olde, fame. and Abishag the Shunammite ministred vnto the King.

e They take

By decla-ng fuche

e Which citic was in the tri. be of Iffachar.

a He was #bour 70 yere olde, 2 Sam.

b For his name ral heate was worne away with trauels.

sor, ferne lim.

d Rend. z. Sam.

"Ebr.daser.

mere with Io-

Salomón King.

16 And Bath-sheba bowed and made ober- 32 And King Dauid said, Call me Zafance vnto the King . And the King faid, What is thy matter?

17 And the answered hi, My lord, thou swareit by the Lord thy God vnto thine hadmaid, saying, Asluredly Salomón thy sonne shal reigne after me, and he shal sit vpon my throne.

18 And beholde, now & Adoniiáh King, & now, my lord, ô King, thou knowest it 34

The King

realme,& alfo Adonitáh had

many flatterers which kept it fru the King.

being worne
with age, cold
not attend to § 19
affires of the And he hathe offred many oxen, and fat cattel, and shepe, and hathe called all the sonnes of the King, & Abiathar & Priest, 35 & Ioib the captaine of the hoste: but Salomon thy servant hathe he not bidden.

> 20 And thou, my lord, ô King, knowest that the eyes of all Israel are on thee, that thou throne of my lord the King after him.

21 For els whe my lord the King shal slepe with his fathers, I and my fonne Salomón 37

shalbe k reputed "vile.

k And so put shalbek reputed "vile.

to death as wicked trans. 22 And lo, while she yet talked with the King, Nathán also the Prophet came in. greffers
Lbr finners

23 And they tolde the King, faying, Be- 38 holde, Nathan the Prophet. And when he was come in to y King, he made obeisance before the King vpon his face to the grounde.

ging him to be v true & worthy King ap- 24 poited of God as the figure And Nathán said, My loid, ô King, hast as the figure and he shal sit voon my throne

25 For he is gone downe this day, & hathe flaine many oxen, and fat cattel and in pe, and hathe called all the Kings fonnes, & the captaines of the hofte, & Abiathar the 40 And all the people came vp after him, Exodigo, 23, Priest and beholde, they ear & d. inke beforehim, and fay, "God faue King Ado-

Ebr let the Kang Adanitib

l Acknowled-

26 But methy feruat, and Zadók the Priest 41 SAnd Adoniiah and all the gestes that and Benaiah the fonne of Iehoiadá, and thy fruant Salomón hathe he not cal-

17 Is this thing done by my loid the King, m Meaning, y & thou hast not shawed it vnto thy m ferhe oght in fuche affaires uant, who shull'e sit on the th. one of my 42 And as he yet spake, beholde, Ionathán ent rprite nothing except he hadconfullord the King after him?

Then King Dauid answered, & faid, Call me Bath sheba. And she came into § Kings presence, and stoode before the 43

29 And the King sware, saying, As & Lord liueth, who hathe sedemed my foule out of 44 all aduei sitie,

n Moved by \$ 30 spirit of God That as In Sware vnto thee by the Lord God of Isiael, saying, Assuredly Salomonthy sonne shal reigne after me, and he shal sit vpon my throne in my place, fo wil I certeinly do this day.

Then Bath-shéba bowed her sace to the earth, & did reuerece vnto § Kig, & faid, God faue mylord King Dauid for euer.

dok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiadá. And they came before the King.

Then the King said vnto them, Take with you the oferuants of your lord, and of Meaning, the Kings fercaufe Salomón my fonne to ride vpon mi- uants & fuche ne owne mule, & cary him downe to G1- as were of his hón.

And let Zadók the Priest and Nathán the Prophet anoint him there King ouer Israel, and blowe ye the trumpet, and say, God saue King Salomón.

Then come vp after him, that he may come and fit vpon my throne: and he shall be King in my steade: for I haue "appoin- "Ebr comaded. ted him to be prince ouei Israel and ouer Iudah.

shuldest tel them, who shulde sit on the 36 Then Benaiah the sonne of Iehoiada answered the King, & said, So be it, or the Lord God of my lord the King"ratifie it. "Ebr fay fo.

As the Load hathe benewith my lord § King, so be he with Salomón, & exalt his throne about the throne of my lord King

So Zadók the Priest, and Nathán the Prophet, and Benaiah the sonne of Ieho-1adá, and the Cherethites & the Pelethites wet downe, and caused Salomonto ride vpon King Dauids mule, and broght him to Gilión.

thou said, Adomián shal reigne after me, 39 And Zadók the Priest toke an herne of P oyle out of the Tabelnacle, and anoin- p Wherewith ted Salon on an thei blewe the tumpet, med to anount and all the people faid, God faue King Sa the Prefter & the hory in-

Aruments.

and the people piped with pipes & reioyced with great 10ye, so that the earth "rag "Elir, brake. with the founde of them.

were with him, heard it: (and they had made an end of eating) and when Ioab heard the founde of the trumpet, he faid, What meaneth this noise & vproie in the Citica

the sonne of Abiathar the Priest came: & Adoniiáh faid, Come in: for y art "a wor- "Ebr a man of - thy man, and bringest a good tidings.

And Ionathan answered, and said to A ionathan thin donnáh, Verely our lord King Dauid ha- heard coforta-

the made Salomón King. And the King hathe fent with him Za-things corradok the Priest, and Nathan the Prophet, action, and for and Benatah the sonne of Iehotada, and did beat dow-

the Cherethites, and the Pelethites, and ne his pride. they have caused him to ride vpon the Kings mule.

45 And Zadók the Priest, and Nathán the Prophet haue anointed him King in Gihón:and thei are gone vp fro thence with ioye, and the citie is moved: this is the

fo to do becau ie he foresawe Muide be v fijure of Christ.

red with the

Lord.

noise that ye have heard.

46 And Salomón also sitteth on the throne

of the kingdome.

r to bleffe our lord King Dauid, faying, r l'o falute him & to pray & praise God God make the name of Salomón more ne aboue thy throne: therefore the King

worshiped vpon the bed. f He gane God thakes for the 48

And thus faid the King also, Bleffed be the Lord God of Israel, who hathe made one to fit on my throne this day, euen in 8 my fight.

49 Then all the gestes that were with Adoniiáh, were afiased, and role vp, & went

euery man his waye.

& Which Da-

Fannáh.

50 And Adoniiah fearing the presence of Salomón, arose and went, and toke holde

on the hornes of the altar.

uid his father 51 And one tolde Salomón, sayíg, Beholde, Adoniian doeth feare King Salomón: for lo, he hathe caught holde on the hornes of y altar, saying, Let King Salomón sweare vnto me this day, that he wil not flaye his 10 So * Dauid flept with his fathers, & was death feruant with the sworde.

> folfe a worthy man, there shall not an heere of him fall to the earth, but if wickednes

be found in him, he shal dye.

The King Salomon sent, & thei broght 12 him from the altar, and he came and did obeifance vnto King Salomón. And Sa-

CHAP. II.

2 Dauid exhorteth Salomón, and giveth charge as concerning leab, Barzillai, and Shimes 10 The death of Danid. 17 Adomiah af keth Abishag to wife as He 14 He said moreover, I have a sute vnto the King. ussayne. 35 Zadók was placed in Abiathars roume.

that he shulde dye, and he charged

Salomón his fonne, saying,

a 1 am ready 2 I go the " waie of all the earth: be strong therefore, and shewe thy selfe a man,

> And take hede to § b charge of the Lord thy God, to walke in his waies, & kepe his 16 Now therefore I aske thee one request, statutes, & his comandements, & his sudgeméts, & his testimonies, as it is written in the Lawe of Moses, that thou maiest 17 * prosper in all that thou doest, and in euery thing whereunto thou turnest thee,

Wr, do wifely 4 That the Lord may confirme his worde which he spake vnto me, sayig, If thy son- 18 nes take hede to their way, that thei walke before me in ctrueth, with all their hearts, and with all their foules, *" thou shalt not

faid he) want one of thy posteritie vpon

the throne of Israél.

Thou knowell also what Ioab the sonne of Zeruiah did to me, and what he did to the two captaines of the hostes of Israel, *Amasa the sonne of Iether: whome he flewe, and I shed blood of battel in peace, and e put the blood of warre vpon his e He put the girdle that was about his loynes, & in his mito his theashooes that were on his feete.

47 And moreouer the Kings feruants came 6 Do therefore according to thy wisdome, and let thou not his hoare head go downe

to the graue in peace.

famous then thy name, & exalt his thro- 7 But shewe kindenes vnto the sonnes of *Barzillái the Gileadite, and let them be 2 Sam.19,31. among them that eat at thy table: f for so f That is, they their came to me when I fled from Absa delt mercifully with me lóm thy brother.

And beholde, with thee * " Shimei the 2. Sam. 16.5. sonne of Gerá, the sonne of Ieminí, of Bahui im, which curfed me with an horrible curse in y day when I went to Mahanaim: but he came downe to meete me at Iordén, and I sware to him by the Lord, saying, * I wil not flaye thee with the fwor le. 2. Sam. 19,23.

9 But thou shalt not count him innocent : for thou art a wife man, and knowest what thou oghtest to do vnto him: therefore y shalt cause his hoare head to go downe

to the grave with s blood.

buryed in the citie of Dauid.

The Salomon said, If he wil shewe him 11 And the dates which Dated * reigned 13,36 vpon Isiael, were fourtie yeics: seuen yeres 2 Sam. 5.4. reigned he in Hebrón, and thirty & thre yeres reigned he in Ieiusalém.

The sate Salomón vpô the throne of 2. Circ. 29.28 Dauidhis father, and his kingdome was

stablished mightely.

lomón said vnto him, Go to thine house. 13 And Adoniiah the sonne of Haggith came to Bath-shéba the mother of Salomon : and she faid, h Commest thou pea- h For she seaceably? And he said, Yea.

thec. And she said. Say on.

Hen the daies of Dauid drewe nere 15 Then he said, Thou knowest that the kingdome was min-, and that all Israél set their faces on me, that I shulde reigne: 1 In figne of howbest the kingdome is turned away, & their favour & is my brothers: for it came to him by the Lord.

"refuse me not. And she said vnto him, "Ebr, can fi not

And he faid, Speake, I pray thee, vnto Salomon the Kig, (for he wil not fay thee nave) that he give me Abishag the Shunammite to wife.

And Bath-sheba said, Wel, I wil speake

for thee vnto the King.

¶Bath-shéba therefore went vnto King Salomón, to speake vnto him for Adoniiáh: and the King rose to meete her, and k bowed him felfe vnto her, & fare downe k In token of on his throne : and he caused a sear to be reneience, and that others by fer for the Kings mother, and the fate at his example might haue her in greate? his right hand.

vnto * Abnér the sonne of Ner, and vnto 20 Then she said, I desire a smale request honour of thee, say me not nave. Then the King faid vnto her, Aike on, my mother: for I

g Let him be

wolde works

my face to the ne awas

hypocrific 2 Sam.7,12. "Ebr a maa hal not be cus of the throne 2 Sam. 3,27. 2 Sam 20,10. d He fhed bis blood in time of peace, as if

shere had be-

pe warre.

e And without

to dye, as all

b He fheweth 3 how hard a

thing it is to

governe, and that none can

excepthe obey God

Deut. 29,9.

iosh.1,7.

men muft.

Meaning, that if he shulde

have granted Abishag, w was so deare to his father,

be wolde after-

pired to the

2 SAM.7.14.

death

15,24.

2.Sam.2.32.

n He toke Adonitahs parec

whe he wolde haue viurped

the kingdome,

Thinking to be faued by § holines of the

place.

Chap 1.7.

kingdome.

wil not say thee naye.

ar She said the, Let Abishág the Shunamite be giue to Adoniiah thy brother to wife.

22 But King Salomón answered and said vnto his mother, And why doest yaske Abishág 🕏 Shunāmite for Adoniiáhaske for him the 1 kingdome also: for he is 34 mine elder brother, & hathe for him bothe Abiathár the Priest, and Ioáb the sonne of Zeruiáh.

warde haue af- 23 saying, God do so to me and more also, if Adoniiah hathe not spoken this worde

against his owne life.

Now therefore as the Lord liveth, who 36 hathe established me, and set me on the throne of Dauid my father, who also hathe made me an house, as he promised, Adoniiáh shal surely dyesthis day.

25 And King Salomon fent by the hand of Benaiah the sonne of Iehoiada, and he

POr fel voi bim fmote him that he dyed.

26 Then the King said vnto Abiathar 38 the Priest, Go to Anathorh vnto thine *Orspoffessions. **Ebs a man of owne " fields: for thou art " worthy of death:but I wil not this day kil thee, bem When he cause thou m barest the Aske of the Lord 39 fled before Ab God before Dauid my father, & because falom, 2 Sam. thou hast suffred in all, wherein my father hathe bene afflicted.

> 27 So Salomón cast out Abiathár from being Priest vnto the Lord, that he might 40 And Shimei arose, and sadled his asse, *fulfil the wordes of the Lord, which he spake against the house of Eli in Shiloh.

Then tidings came to Ioáb: (for Ioáb ned not after Absalóm) and Ioáb fled vnto the Tabernacle of the Lord, & caught holde on the hornes of the altar.

29 And it was tolde King Salomón, that Ioáb was fled vnto the Tabernacle of the Lord, & beholde, he s by the altar. The Salomón sent Benaiáh the sonne of Iehoiadá, faying, Go, fall vpon him.

30 And Benaiáh came to the Tabeinacle of the Lord, & said vnto him, Thus saith the King, Come out. And he said, Naye, 43 but I wil dye here. Then Benaiáh broght the King worde againe, saying, Thus said Ioáb, and thus he answered me.

31 And the King said vnto him, Do as he hathe faid, and? Imite him, & burye him, v thou maiest take away the blood, which Ioáb shed causeles, from me and from the house of my father.

32 And the Lord shal bring his blood vpo 45 And let King Salomón be blessed, and his owne head: for he smote two me more righteous & better then he, & slewe them with the sworde, and my father David knewe not: to wit, * Abnet & sonne of Ner, captaine of the hofte of Isiael, and Amasá the sonne of Lether captaine of the hoste of Iudáh.

Their blood shal therefore returne vpo the 9 head of Ioab, and on the head of his 9 road shalbe sode for cuer : but vpon Dauid, and vpon indely punited for the his fede, and vpon his house, and vpon his blood that he throne shal there be peace for euer fro the thed.

So Benaiáh the sonne of Iehoiadá went vp, and smote him, and slewe him, and he was buryed in his owne house in the wil-

The King Salomon sware by the Lord, 35 And the King put Benaiah the sonne of Iehoiadá in his roume ouer y hoste: & the King set Zadók the Priest in the roume And so toke of Abiathár.

the office of hie Priest fro TAGET AND A CALLED THE MOUSE OF A CALLED THE house of Eli, & reflored Shimei, and faid vnto him, Buylde thee it to & house an house in Ierusalém, and dwel there, & of Phinchas. departe not thence anie whether.

For that day that thou goest out, & passeit ouer the river of Kidrón, knowe assuredly, that thou shalt dye the death: thy blood shalbe vpon thine owne head.

And Shimei faid vnto the King, The thing is good: as my lord the King hathe faid, so wil thy seruat do. So Shimes dwelt in Ierusalém many dayes.

And after thre yeres two of the f feruats f Thus God appointeth the of Shimei fled away vnto Achish sonne wates & meaof Maachah King of Gath: & thei tolde his unte und-Shimeí, saying, Beholde, thy sequents be in gements vpor the wicked.

and went to Gath to Achish, to seke his feruants: and Shimei went, and broght tous minde his servants from Gath.

had " turned after Adoniiáh, but he tur- 41 And it was tolde Salomón, that Shimeí the to ventuhad gone from Ierusalém to Gath, & was to lose his

worldely profit, which he
And the King fent and called Shimei, had by his fer
& faid vnto him. Did I note that & faid vnto him, Did I not make thee to sweare by § Loid, & protested vnto thee, saying, That day that thou goest out, and walkest anie whether, knowe assuredly v thou shalt dye the death? And thou saidest vnto me, The thing is good, that I have

Why then hast thou not kept the othe of the Lord, & the comandement wherewith I charged thee?

44 The King faid also to Shimei, " Thou a Forthogh knowest all the wickednes whereunto thi-yet thine own ne heart is privie, that thou didest to Da-cosciece wold uid my father: the Lord therefore shal for reuiling & bring thy wickednes vpon thine owne doing wrog to

the throne of Dauid Stablished before the Lord for eues.

46 So the King commanded Benaith the some of Ichoiada: who went out & smote him that he dyed. And the kingdome was * Rablished in the hand of Salomon.

E Becaufe sil C HAP. were deficated

p For it was lawful to take y wilful muraltar, Exod 21,14.

'z Sam 3,27. 2.5AM.20,10.

CHAP. III.

s Salomontaketh Pharaobs daughter to wife . s The Lord appeareth to him, & gineth him wisdome. 17 The pleating of the two harlottes, and Salomons sensence therein.

a. Chro.1,1. 1

Which was Beth-lehem.

c For his fa-

ther had com-

måded him to obey the Lord

& walke in his

d For there \$

was, 2 Chro.

*Or, as be wal-

performed thy

promes.

Theu baft

Tabernacl.

** 3*

`Alomón* thể made affinitie with Pha-Iraoh King of Egypt, and toke Paraohs daughter, and broght her into the a citie of Dauid, vitil he had made an end of buylding his owne house, and the house of the Lord, and the wall of Icrusalem roud

SWhere altars 2 were appoinplaces, because there was no house buylt vnto the Name of the Lord, vntil those 17 And the one woman said, Ohmy lord, I ple it appearent the Name of the Lord, vntil those so Temple was dayes. wate the Lord.

And Salomón loued the Lord, walking in the ordinaces of Dauid his cfather: onely he facrificed and offred incense in the hie places.

wayes, Chap. 4 And the King wet to d Gibeón to facrifice there, for that was the chief hie place: a thousand burnt offrings did Salomon offer vpon that altar.

> 5 In Gibeon the Lord appeared to Salomon in a dreame by night; and God faid, Aske what I shal give thee.

> 6: And Salomón said, Thou hast shewed vnto thy seruant Dauid my father great mercy, when he walked before thee in trueth,& in righteoutnes, and in vprightnes of heart with thee: & thou haft e kept him a sonne, to sit on his throne, as appeareth this day.

> 7 And now, ô Lord, my God, thou hast mafather: and Lam but a yong childe, and knowe not how to f go out and in.

behane myiel-And thy servant is in the middes of thy fe m exeru- 8 peopie, which y hast chosen, euen a great 24 Then & King faid, Bring me a sworde: marcepe God

"Or obedient.

ring this char-

ge of ruling.

That is,to

g Which are io mante in nomber.

ibulde dye.

a.Chro.1,10. 9 *Giue therefore vnto thy servant an "vnwho is able to judge this thy & mighty

10. And this pleased the Lord wel, that Salomon had defired this thing.

ar And God faid vnro him, Because thou hast asked this thing, & hast not asked for thy felfelong life, nether hast askedriches 27. for thy selfe, nor halt asked y life of thine h enemies, but half asked for thy selfe vnh Thansathat derstanding to heare sudgement,

Beholde, I have done according to thy wordes: lo, I have given thee a wife and an. understanding heart, so that there hathe bene none like thee before thee, nether after thee shal arise the like voto thee.

Matt. 6.33- 13 And I have also * given thee that, which Wifdo.7.12. thou hast not asked, bothe riches and honour, so that among the Kings there shal- 101, hathe bene be none likevnto thee all thy dayes.

And if thou wilt walke in my wayes, to kepe mine ordinances and my commandements, * as thy father Dausa did walke, Chap.15.50 I wilprolong thy dayes.

15 And when Salomón awoke, beholde, it was i a dreame, and he came to Ierusa- 1 He knews lém, and stode before the Aike of the co-that God had appeared vinto uenant of the Lord, and offred burnt of him in a decfrings and made peace offrings, and made ame. a feast to all his servants.

Onely the people sacrificed in b the hie 16 Then came two harlottes vnto the sor, rivallers. King, and k stode before him.

& this woman dwel in one house, & I was kept promes deliuered of a childe with her in y house. with salomon in granting

18 And the third day after that I was deli- hum wildome. uered, this woman was deliuered also: and we were in the house together:no stranger was with vs in the house, saue we twaine.

19 And this womas fonne dyed in the night: for the ouerlay him.

20 And the rose at midnight, and I toke my I she fiale the sonne from my fide, while thine hadmaid quicke childe slept, & layed him in her bosome, & layed ihe might her dead fonne in my bosome.

both anothe \$ thame and pu-

21 And when Frose in the morning to give nishement. my sonne sucke, beholde, he was dead: and when I had wel cofidered him in the morning, beholde, it was not my fonne, whome I had borne.

for him this great mirry, and haft given 122. Then the other woman said, Nay, but my sonne liueth, and thy sonne is dead: againe she said, No, but thy sone is dead, & mine aliue: thus they fpake before y King.

de thy scruont King in stead of Dauid my 23 The faid the King, She sayth, this that liueth is my fonne, & the dead is thy fonne: and v other faith, Naye, but the dead is thy fonne, and the living is my fonne.

*Giue therefore vnto thy servant an "vn-derstäding heart, to sudge thy people, that I may discerne between good & badisfor the one, and the woman, whose the interest of the one, and the other halfe to the other.

*Eine therefore vnto thy servant an "vn-derstäding heart, to sudge thy people, that I may discerne between good & badisfor the one, and the other halfe to the other. Throw y may be the other throw y may be thrown the other throw y may be thrown the other throw y may be the other throw y may be thrown the other throws the other throws the other throws the other throws the other thr

childe was, vnto the K ng, for her compassion was kindled toward her sonne, & the faid, Oh my lord, give her the living childe, and " flay him not: but the other " Her mother. faid, Let it be nether mine nor thine, but ly affectio hereinappeareth deuide it.

Then the King answered & faid, Gir e rather endure her the living childe, and flay him not: the law shen this is his mother.

28 And all Israéi heard y sudgement, which the King had sudged, and they feared the King: for they sawe that the wisdome of God was in him to do iustice.

CHAP. IIII.

2 The princes and rulers under Salemon, 22 The purueyance for his vitailes 26 The nomber of het herfes. 32 Hisbokes and wrstings.

tra. lly flame.

P.11.

Salomons prouision.

🖊 all Israél.

enief officers.
b He was the foone of Achie;
mais and Zadoks nephew.

c Not Abia-

Salomón had

put from his office, Chap 2, 27, but another of that name.

Chap.s.14.

#0. #/4 . és Beth-man.

tor, en the plai-

d Which towmes bare lates

name, because

he toke them of the Canaanites, Nomb.

a That is, his 2 And these were a his princes, b Azariah the sonn of Zadók the Priest, Elihoreph and Ahiah the sonnes of Shishá scribes, Iehoshaphát the sonne of Ahilúd, the recorder,

wasouer the hoste, and Sadók and c Abiathár Priests,

5 And Azariáh the sonne of Nathán was ouer the officers, and Zabúd the sonne of Nathan Priest was the Kings friend,

6 And Ahishar was ouer the housholde: & * Adonirám the sonne of Abdá was ouer the tribute.

all Israél, which prouided vitailes for the King and his housholde: eche man had a moneth in the yere to prouide vitailes.

8 And these are their names : the sonne of Hur in mount Ephi áim:

The sonne of Dekar in Makaz, and in Shaalbim and Beth-shemesh, and Elon 28 and Beth-hanán:

The sonne of Hésed in Aruboth, to whome perteined Sochoh, & all the land of Hépher:

ur The sonne of Abinadab in all the regio of Dor, which had Taphath the daughter of Salomón to wife.

Baaná the sonne of Ahilúd in Taanách, 30 and Megiddó,& in all, Beth-sheán, which is by Zartánah beneth Izreél, from Bethfhean to Abel-meholah, euen til beyonde it For he was with then ante wan yea, ther aftronomers, we ouer against Iokmeam:

The sonne of Géber in Ramoth Gileád, & his were the townes of d Iair, the sonne of Manasséh, which are in Gilead, and walles and barres of braffe.

14 Ahmadáb the sonne of Iddó had to Mahanáim:

15 Ahimaaz in Naphtali, and he toke Balmáth the daughter of Salomón to wife:

16 Baanáh the sonne of Hushai in Ashér and in Aloth:

17 Iehoshaphát the sonne of Parúah in e Illachár.

Shimei the sonne of Elah in Beniamin:

Geber the sonne of Vri in the countrei of Gilead, the land of Sihon King of the Amorites, and of Og King of Bashan, and was officer along in the land.

Iudáh and Israél were manie, as the sand of the sea in number, f eating, drinking, and making meary.

Eccles. 47.15. 21 *And Salomón reigned ouer all kingdomes, from the & Riucr vivo the land of the 2 *Also Salomón fint to Hirám, saying, Philistims, and vnio the border of Egypt, 3 and they broght presentes, and served Salomón all the dayes of his life.

Nd King Salomón was King ouer 22 And Salomons vitailes for one day were thirtie" measures of fine floure, and thre- "Ele Corine. score measures of meale:

> 23 Ten fat oxen, and twentie oxen of the pastures, and an hundreth shepe, beside hartes, and buckes, and bugles, and fat

4 And Benaiah the sonne of Iehoiada 24 For he ruled in all the region on the other side of the River, from Tiphsah even vnto "Azzáh, ouer all the h Kings on the o- 101, Gaga ther side the Riuer: & he had peace roude her eall tribu about him on euerie fide.

> 25 And Iudáh and Israél dwelt without feare, euerie man vn .er his vine, and vnder his fig tre, from Dan, euen to Beer- i Throughshéba, all the dayes of Salomón.

And Salomon had twelue officers ouer 26 And Salomon had *fortre thousad stal- 2 Chro. 9.25. les of horses for his charets, and twelue thousand horsemen.

27 And these officers prouided vitaile for King Salomón, and for all that came to King Salomons table, euerie man his moneth, and they suffred to lacke nothing.

Barly also and strawe for the horses and mules broght they vnto the place where the officers were, euerie man according to his charge.

¶ * And God gaue Salomón wisdome Eccles 47,16. and vnderstanding exceding muche, and

a k large heart, even as the fand that is k Meaning. on the fea shore.

And Salomons wisdome excelled the able to comwisdome of all the children of the 1 East prefend and all the wise ome of Egypt.

were Ethan th - Fzrahite, then Heman, mofte wile. then Chalcol, then Darcathe sonnes of Mahól:and he was famous throughout all nacions rounde about.

vnder him was the regió of Argób which 32 And Salomón spake thre thousaid m pro- m Which for is in Bashán: threscore great cities with uerbes: and his songs were a thousand and art thousand to

And he spake of trees, from the cedar tre the capture that is in Lebanón, euen vnto the hyst-lón prom the soprethat sour of the hyst-lón prom the sope that springeth out of the wall : he hieft to the fpake also of beastes, and of soules, and of lowest. creping things, and of fishes.

34 And there came of all people to heare the wisdome of Salomón, fro all Kings of the earth, which had heard of his wildome.

CHAP.

Hirám sendeth to Salomón, and Salomón to him spurposing to buylde the house of G.d 6 He prepareth stuffe for the buylding. 13 The number of the workeme,

Nd Hiram King of Tyrus fent his 101, 2017 A servants vnto Salomón, (for he had heard, that they had anounted him King in the roume of his father) because Hiram had euer loued Dauid.

Thou knowest that Dauid my father colde not buylde an house vnto the Name of the Lord his God, for the warres

him

great vnde-francing and

haue perified

e Salomón obferned not the dunfion that 18 Iofhúa made, 19 but deuided it as might best ferue for his purpole.

f They lued in all peace & Lecuritie.

Euphraces .

g Which is

the,bis exemies

a He decla-

was bounde to

foralinuche as the Lord had fent him

rest and peace .

2 Sam. 7.11.

£.chro 22,10.

which were about him on everie fide, yntil the Lord had put them under the foles of his feete.

4 But now the Lord my God hathe given 17 And the King commanded them, & they me a rest on euerie side, so that there is nether aduersarie, nor euil to resiste.

fet forthe Gods glorie, 5 And beholde, I purpose to buylde an houfe vnto the Name of the Lord my God, 18 And Salomons workemen, & the worke-*as the Lord spake vnto Dauid my father, faying, Thy sonne, whome I wil set vpon thy throne for thee, he shal buylde an house vnto my Name.

6 Now therefore comande, that they have me cedar trees out of Lebanón, and my feruants shalbe with thy servants, and vn- r to thee will give the b hire for thy feruants, according to all that thou shalt ap point: for thou knowest that there are none amog vs, that can hewe timbre like vnto the Sidonians.

And when 'Hirám heard the wordes of Salomón, he reioyced greatly, and said, 2 Blessed be the Lord this day, which hathe giuen vnto Dauid a wise sonne ouer this mightie people.

And Hiram lent to Salomón, saying, I haue confidered the things, for the which thou sentest vnto me, and wil accomplish and firre trees.

Lebanón to the sca: and I wil conucie the by sea "in : afts vnto the place that thou shalt shewe me, and wil cause them to be discharged there, and thou shalt receyue them:now thou shalt do me a pleasure to 6 minister foode for d my familie.

So Hirám gaue Salomón cedartrees & firre trees, euen his ful desire.

11 And Salomón gaue Hirám twetie thoufand "measures of wheat for foode to his housholde, and twentie measures of bea- 7 And whethe house was buylt, it was bu-th, beames to ten oyle. Thus muche gaue Salomón to Hitam yere by yere.

12 ¶And y Lord gaue Salomón wisdome as he * promised him. And there was peae two made a couenant.

¶And King Salomón raifed a summe out of all Israel, and the summe was thirty thousand men:

14 Whome he fent to Lebanon, ten thou- 9 So he buylt; the f house and finished it, & f In Exodus it fand a moneth by course: they were a moneth in Lebanón, & two moneths at ho-

15 And Salomón had seuentie thousand that bare burdens, & fourescore thousand masons in the mountaine,

100. mafter of 16 Belides the princes, whome Salomón 11 And the worde of the Lord came to Sa-

appointed ouer the worke, even thre thoufand and thre hund: eth, which ruled the people that wroght in the worke.

broght great stones and costly stones to make the fundacion of the house, euen hewed stones.

men of Hirám, and the f masons hewed & f The Ebrewe prepared timbre and stones for the buylding of the house.

worde is, Giblim, which
some say, were

CHAP. VI.

The buylding of the Temple and the forme thereof. 12 The promes of the Lord to Salomon

Na *in the foure hungreth and foure 2.Chro.3.1. In score yere (after the children of Is-1aéi were come out of the land of Egypt) and in the fourth yere of the reigne of Salomon ouer Isiael, in the moneth a Zif, a Which me-(which is the second moneth) he buylt parte of April the b house of the Lord. the bhouse of the Lord.

And the house which Kig Salomon buylt mentine tonfor the Lord, was thre fore cubites long, ple & the ora-& twentie broade, and thirty cubites hie.

3 And the porche before the Temple of the court house wastwentie cubites long according where y peo-to the breadth of the house, and ten cu- was before the bites broade before the house.

all thy defire, concerning the cedar trees 4 And in the house he made windowes, offerings fiede. "broade without, and narowe within.

9 My servats shall bring them downe from 5 And by the wall of the house he made " four galleries rounde about, euen by the 101,16fir. walles of the house rounde about the Téple and d the oracle, and made chambres d Where God rounde about.

The nethermost galletie was fine cubites called also the broade, and the middlemost six cubites place broade,& the thirde seue cubites broade: for he made e restes sounde about without e Which were the house, that the beames shulde not be fa- certeine for stened in the walles of the house.

ylt of stone perfit, before it was broght, so rest vpon. that there was nether hammer, nor axe, nor any toole of yron heard in the house, while it was in buylding.

ce betwene Hirám and Salomón, and they 8 The dore of the middle "chambre was or sullerie. in the right fide of the house, & men went vp with winding steires into the middlemost, and out of the middlemost into the third.

> cieled the house being vawted with cie- Tabernacicia ling of cedar trees.

me. And Adoniram was over the summe. to And he buylt the galleries vpon all the sanduarie, and wall of the house of fine cubites height, & the oracle the they were iouned to the house with bea-place. mes of cedar.

lomón, say ing,

excellent ma-

b whereby is

place where y

P.iii.

b This was he wolde not receiue a benefite w 11 hout fome tecom-

c In Hirám 18 7 prefigurate y Gentiles, who Mulde helpe to buylde the Spiritual tem-

etr,fores.

₫ While my feruais are occupied about 10 thy busines

" Ebr Comm. «Or, pare.

Chap.3,12.

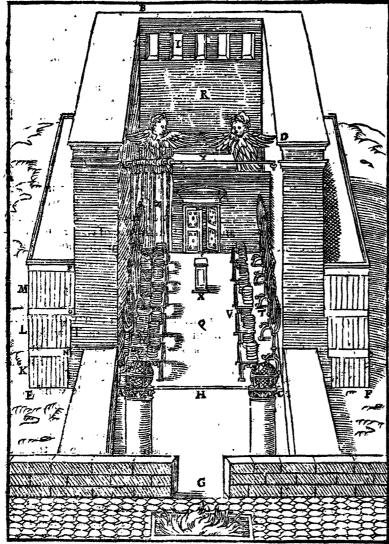
e As touching the furniture of wood, and 13

vitailes

Chap. 4.6.

I. Kings.

THE WENTPER VNCOVERED.



The easile why we vicosed red and let open the Tenple, without fettig forthe the wall that is before it, is, that the ordre of those things that are within, might be sene more linely.

The length of the Temple of threscore cu-

A G The breadth of twetie cubites within , and not measuring the thic-kenes of the walles. This alfo was the length of y porche without y Teple. CD. The height of thirtie

cubites E F The chambers of the

Priefts, which copaffed about the Teple on thre fides , South , Weft and North, and were of thre heights. G H. The breadth of the

porche,ten cubites. The Windowes of the

Temple The first chambet was

five cubites broad The feconde fix.

M The third feuen N O P. The refts or flayes of the walle, which bare vp the poftes that did fe -parate chamber from chamber.

Q. The holy place
R. The holicit of all, when
re the Arke of the couenant was Y

S. The gate to enter in-to the moste holy place T. The fine Candelstickes on cuerse fide of the Te-

The tenstables on bo-the fides for the shewe bread.

X: The incenfe altar.

Eccerning this house which thou buyl- 17 But the house, that is, the temple before i For when he delt, if thou wilt walke in mine ordinaces, and execute my judgements, and kepe all 18 And the cedre of the house within was verfe, he mont my commandements, to walke in them, then wil I performe vnto thee my promes, which I promised to Dauid thy fa-

According 13 And I will dwel among the children of Liraél, and wil not for fake my people II-

fhed it,

15 And buylt the walles of the house within, with bordes of cedre the from the pauement of the house vino the walles of the cirling, and within he covered them. 21 So Salomon covered the house within with wood and couesed the floore of the house with plankes of firre.

16 And he buylt twentie cubites in the fides of the house with bordes of cedre, fre 22 the floore to the walles, and he prepared a place wiebirrit for y oracle, even the moste holy place.

it was fourtie cubices long.

kerued with knoppes, and grauen with deathe teflowres: all was cedre, fo that no stone was ple, wilde cafene.

19 , ¶Also he prepared the place of the oracle in the middes of the k house within, to k That is, in \$ fet the Arke of the couenant of the Lord mone unwarde place of the there. there.

14 So Salomon buylt the house and fini- 20 And the place of the oracle within was twentie cubites long, and twentie cubites broad, and twentie cubites hie, and he couered it with pure golde, and couered the altar with cedre..

> with pure golde:and he"fhut the place of "Ebs be dress the oracle with chaines of goldey and co- through that uered it with golde.

> And he overlaied the house with goldey 1 vntil all the house was made perfit also 1 Meaning the he couered & whole altar, that was before altar of incessthe oracle, with golde.

2 Sam.713.

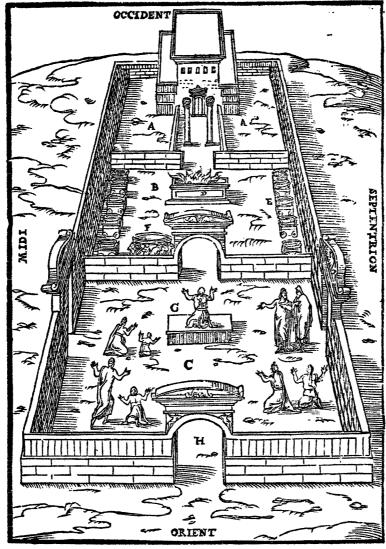
he premi-. Sed vnto Mo. fes, Exo 25,22.

h Meaning vawhich was al-

ag: And

I.Kings.

THE TEMPLE COVERED.



. This figure representeth the great court feparated into thre partes, whose separatio was made of thre orders of hewe stone & one of cedrebordes Inthefirst court towarde the West was the Teple A. I hefe condecourt B was for the Priests , called the inner court In this stode the altar of burnt offring D which was two ter cubites long and afmuche broad , & ten of length 2 Chr 4,1. There was also ten caldrers: fine on the one fide, and fine on the other & and on the Southe fide Hode the Sea. F 2 Chro.4, 2. C the court of the people, which 2 (hro 4,9 is called the great por-che, and Alt 3, 11 the porche of Salomon. Thu court noft in the newe Testamet taken for the Temple . Matt 21, 23. act. 3,2 In this court (hrist preached, & chafed thence the that beght and solde. G. A skaffolde of braffe. whereon Salomón praied that the people might fe him. & the better understand ham: it was fine cubites long, fiue cubites broad, & thre of height. 2. Chro 6. 13. H the gate on the Saffide, called the gate of Sur or Seir 2 K in 11,6 and the

zate of the fundation 2 Chro 23,5 It is also called beautiful Alt 3,2 because the Trince entred inely thereat into the court, and not the people, Ezek. 44,3 for the people entred in by the Southe gate and North gate.

Or,pine tree.

23 And within the oracle he made two Che rubims of "oliue tre, ten cubites hie.

- 24 The wing also of the one Cherúb was fine cubites, & the wing of the other Che-Tub was fine cubites : from the vttermost most parte of the other of his wings, were ten cubites.
- 25 Also the other Cheiúb was of ten cubites:bothe § Cherubíms were of one meafure and one fyfe.

26 For the height of the one Cherúb was ten cubites, and so was the other Cherúb.

made of beate 27 And he put the Cherubims within the inner house, *and the Chesubims Bretched out their wings, so that the wing of § one touched the one wall, and the wing of the other Cherúb touched the other wall: and their other wings touched one ano- 34 But the two dozes were of fire tre, the ther in the middes of the house.

their great fin a8 And he m ouerlased the Cherubims with golde.

- 29 And he carued all the walles of y house round about with grauen figures of Che rubíms and of palme tiees, and grauen flowres within and without.
- parte of one of his wings vnto the viter- 30 And the floore of the house he couered with golde within and without.

31 An in the entring of the oracle he made two dores of olive tre: and the vpper poste & side postes were fine square.

The two dores also were of olive tre, & he graued them with grauing of Cherubims and palme trees, and grauen flowies, and covered the with golde, & laved n thin n 50 that the golde vpon the Cherubims and vpon the caned worke might fill appalme trees.

33 And so made he for the dore of the Temple postes of oliue tre foure square.

two sides of the one dore were rounde, or, felding. & the two sides of y other dore were roud.

golde, were ta ke away with the other ie-wels by their enemics, who m: God pettimes to outscome the for

Exed. 25,20.

m Forene o-

P.iiiL

I.Kings.

35 And he graued Cherubims rand palme. trees and carued flowres and couered the carued worke with golde, finely wroght.

where the 36 And he buylt the court within with thre rowes of hewed stone, and one rowe

Priefts were,

temeth part of October and parte of No-nember.

great court w 37

In the fourth yere was the fundacion is called A&

of the house of the Lord-laied in the moof the house of the Lord-laied in the moneth of Zif:

where y people vsed to pray
p Which conpray
p Which conpray p which conpra of the house of the Lord-laied in the mo-

finished the house with all the furniture thereof, and in euerie point: so was he seue yere in buylding it.

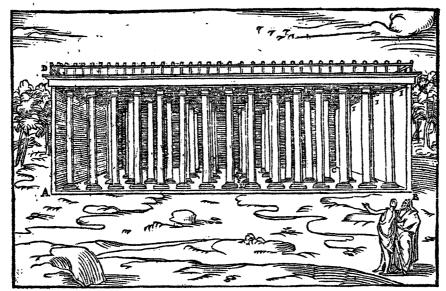
CHAP. VII.

1 The buylding of the houses of Saloman. 15 The excellent workemanship of Hiram in the pieces which he made for the Temple.

Divide thirtene yeres, and a finished Chap o.10. all his house.

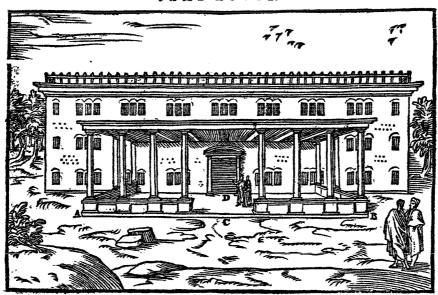
a After he had buylt the Temple.

THE FIRST FIGURE OF THE KINGS HOVSE IN THE VVOOD OF LEBANON.



This figure is made without wall or porche, that the ordre of the pillers within might be sene. A. B. The length of an hundreth cubites. B. C. The breadth of fifty. A. D. The beight of thirtie. E. F. G. H. The foure rowes of pillers. I. The postes which Stayed on the pillers.

THE SECONDE FIGURE OF THE SAME HOVSE.



This seconde figure sheweth the maner of the house without and the perche thereof, which was fifthe cubites long. A. Band thirtie broad. C. D.

b For y beau- 2 we of the place and great abundance of cedre trees ; went to th buylding thereof, it was copared to mout Lebanon in Syria:this hou- 3 fomer for pleafure & recrea-

. There were as many,& lihe proporcion on the one fide 5 as on y other, & at every end euenthre in a rowe one a boue another.

d Refore the pillers of the e For his houfe, which was
at Icrafalem.

Chap.3.1.

≠Orjpreciem.

f Which were refts & ftaies for thebeames to lie vpon. Or, panne.

h As the Lords house was bu-ylt, so was this: onely the great courte f Salomons house was vncovered. Or,Zir.

iThus when God wil haue his glorie Le forthe, he rais feth vp men & excellent gifts fame, Exod

"Ebr the feconsQr.pummett.

He buylt also an house b called the sorest of Lebanón, an hundreth cubites log, and fiftie cubites broade, and thirtie cubires hie, vpon foure rowes of cedre pillers. and cedre beames were lated vpon the pil

And it was couered aboue with cedre vpo the beames, that lay on the fourtie & fiue pillers, fiftene in a rowe.

4 And the windowes were in thre rows,& windowe was against windowe in thre rankes.

And all the dores, and the fide postes wit's the windowes were foure square, & win dowe was ouer against windowe in thre rankes.

6 And he made a porche of pillers fiftie cu bites long, and thirtie cubites broade, and the porche was before d them, euen before them were thirtie pillers.

Then he made a porche e for the thro ne, where he sudged, euen a posche of iud gement, & it was cieled with cedre from pauement to pauement.

8 And in his house, where he dwelt, was an other hall more inwarde then the porche w was of the same worke. Also Salomón made an house for Pharaohs daughter (*whome he had taken to wife) like vn:0 this porche.

9 All these were of costely stones, hewed by measure, and sawed with sawes within and without, from the fundacion the outfide to the great courte.

10 And the fundació was of costely stones, egreat stones, euen of stones of ten cubites, and stones of eight cubites.

by rule, and boardes of cedre.

12 And the great courte round about was with thre rowes of hewed stones, and a rowe of cedre beames: h so was it to the inner courte of the house of the Lord, & 19 to the porche of the house.

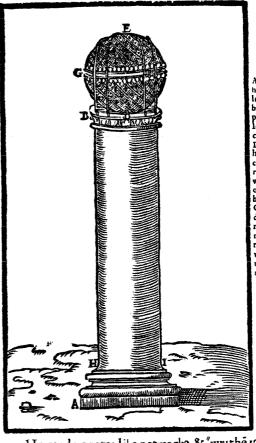
13 Then King Salomon sent, and fet one Hirám out of Tyrus.

14 He was a widowes sonne of the tribe of Naphtalí, his father being a mā of Tyrus, and wroght in braffe: he was ful of wifdome, and vndeistäding, & knowledge to came to King Salomón, and wroght all his worke.

plishement of 15 For he cast two pillers ofbrasse: the height of a piller was eightene cubites,& a threade of twelue cubites did compasse 22 " ether of the pillers.

16 And he made two "chapiters of molten brasse to set on the toppes of the pillers: 23 the height of one of the chapiters was fine cubites, and the height of the other chapiter was fine cubites.

THE FORME OF THE PILLE R.



A B The height of a pil ler eighten cubites:the compalle of a pillerwas twelue cubites D E The height of the chapiter or rounde balle vpo the piller of fine cubites height. G In y middes were two rowes of po-megranates: y reft is the netwirke & flows re delices of oles.

vntof the stones of an hand breadth, & on 17 He made grates like networke, & writhe von ander tie worke like chaines for the chapiters that chance. were on the toppe of the pillers, euen seuen for the one chapiter, & seuen for the other chapiter.

Fro the fund II & About also were costely stones, squared 18 So he made the pillers and two rowes of datio vpward by rule and hander of codes. pomegranates rounde about in the one grate to couer the chapiters that were vpon the toppe. And thus did he for the other chapiter.

And the chapiters that were on y toppe of the pillers were after k lilye worke in k As was fene the porche, foure cubites.

20 And the chapiters vpon the two pillers fichie porches. had also aboue, "ouer against the bellie vor, reil to about within y networke pomegranates: for two the middes. hundreth pomegranates were in the two rankes about vpo"ether of the chapiteis."Ebr the fecode

worke all maner of worke in braffe : who at And he fet up the pillers in the 1 porche 1 which was of y Temple. And when he had set up the in the inner right piller, he called the name thereof the Temple & m Iachin: and when he had fet vp the left the oracle m That is, he piller, he called the name thereof n Boaz, wil hablish, to And vpon the top of the pillers was towarde this

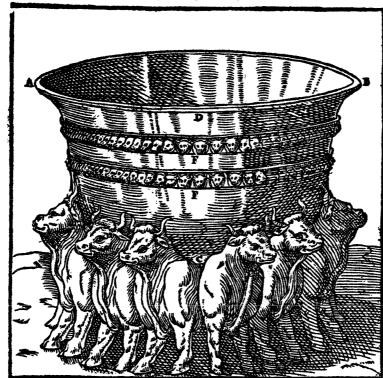
worke of lilyes: so was the workemanship house of the pillers finished.

Arengeh: mea-

And he made a molten o seaten cubites ning, y power thereof shall wide from biim to brim, round in com-continue passe, and fine cubites hie, and a line of the hugenes at thirtie cubites did compasse it about.

communely wroght in co-

THE SEA OR GREAT CALDRON



A B Ten cubires fro gne

fide to the other

C D The height of fine
cubites

F The two rowes, which
copalled y veffel about, and were garnished w builes heades, wherein were pipes to anoyde

a Chro 4,3.

24 And vnder the brim of it were knoppes like wilde cucumers compassing it roude about, ten in one cubite, compassing the sea* rounde about: and the two rowes of 32 knoppes were cast, when it was molten.

25 It stode on twelve bulles, thre loking towarde the North, and thre towarde the towarde the East: and the sea stode aboue vpon them, & all their hinder partes were

*One Bame. 26 It was an hand breadth thicke, and the 34 And foure vndorsetters were vpon the brim the eof was like the worke of the brim of a cup with flowres of lilies: it coteined two thousand P Baths.

p Bath and Epháh seme to be bothe one 27 meafure, Btek 45,11 eue-

And he made ten bases of brasse, one base was foure cubites long, and foure cu-

ry Bach cotes bites broade, and the bases was on this and about ten 28 And y worke of the bases was on this were betwene the ledges:

> 29 And on the borders that were between the ledges, were lyons, bulles and Cherubims: and vpon the ledges there was a base aboue: and beneth the lyons, and bulles 37 Thus made he the ten bases, Thei had all were addictions made of thinne worke.

30 And euery base had foure brasen wheles, 38 and places of braffe; and the foure corners "Bbr ffmilders. had" vndersetters: vnder the caldro were under fetters molten at the fide of enery addicion.

a The mouth of the great 31 bale or frame entred into j

chapiter and about to measure by the cubite: for the mouth thereof we rounde made like a bale,& it was a cubite & halfe

a cubite: & also vpon the mouth thereof were grauen workes, whose borders were foure square, o not rounde.

And under the borders were foure wheles, and the axeltrees of the wheles ioyned to the base; and the height of a whele was a cubite and halfe a cubite.

West, and thre towarde the South, & thre 32 And the facion of the wheles was like the facion of a chafet whele their axeltrees, and their naues and their felloes, & 'ar, iles. their spokes were all molten.

foure corners of one base: & the vndersetters thereof were of the base it selfe.

And in the toppe of the base was a roude compasse of haife a cubite hie roude " which was about: and vpon the toppe of the base the ler, chapter, ledges thereof and the borders thereof or small base, wherein the were of the same.

caldren fode.

maner, Thei had borders, and the borders 36 And vpon the tables of the ledges thereof, and on the borders thereof he did grave Cherubims, lyons and palmetrees, on the fide of cuery one, and addictions rounde about.

one cafting, one measure, and one syste.

The made he ften caldrons of braffe, f To kepe waone caldron contenned fourtie Baths: and ters for y vie euery caldron was foure cubites, one cal-ces. dion was voon one base throughout the tenbases.

And a the mouth of it was within the 39 And he fet the bases, fine on the right side of the house, & fine on the left side of the house. And he set the sea on the right side to was, of \$ of the house Eastwarie towarde y South tuarie

40 ¶And

40 ¶And Hirám made caldrons, and besomes and basens, & Hiram finished all the 42 And source hundreth pomegranates for worke that he made to King Salomon for the house of the Lord:

41 To wit, two pillers and two bowles of the chapiters that were on the toppe of the two pillers, and two grates to couer the two bowles of the chapiters which were

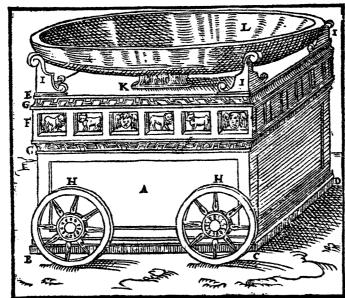
vpon the toppe of the pillers,

the two grates, eué two rowes of pomegranates for euerie grate to couer the two bowles of the chapiters, that were vpon the pillers.

43 And the ten bases, & ten caldrons vpon

the bases,

THE FORME OF THE CALDRONS.



A B C The base whereupon fiede the caldrons which were thre cubites

catorous
long.

C B Foure cubites broade,

B E Thre cubites high

F The imbofement and figures of
lions, builes, cherubims.

G The border of workemanship fol

ding to and fro.

H The foure wheles, which had a cubite and an halfe of height

The foure flayes or vpholds, which were vpouthe base whereupon the caldron flode K. The rounde bothom of a cubite and

halfe long, which did vpholde the caldron in the middes.

L The caldron

And the leas& twelue bulles vnder that

45 And pottes, and besoms and basens: & all these vessels, which " Hiram made I to King Salomón for the house of the Lord, were of shining brasse.

46 In the plaine of Iorden did y King cast thể in "clay betwene Succoh & Zarthán.

And Salomon left to meigh all the veffels because of the exceding abundance, nether colde the weight of the braffe be 2

48. So Salomón made all the vessels that perteined vnto the house of the Lord, the x golden altar, and the golden table, whereon the shewbread was,

the Lord pre- 49 And the candelitickes, fine at the right fide, and fine at the left, before the oracle of pure golde, and the flowres, and the lapes, and the inoffers of golde,

some take 50 And the bowles, y and the hookes, and 5 And King Salomon and all the Congrethe basens, & the spoones, & the ashpannes of pure golde, and the hinges of golde for the dores of the house within, even for the most holy place, and for the dores of the house, to wu, of the Temple.

51 So was finished all the worke that King Salomon made for y house of the Lord, and Salomon broght in the things which *Dauid his father had dedicated: § filuer, and the golde and the vessels, and layed them among the treasures of the house of. the Lord.

CHAP. VIII.

4 The Arke is borne into the Teple. "10 A cloude filleth the Temple. Is The King bliffeth the people.

"Hen* King Salomón affembled the 2 Chro 1,2. Elders of Israel, euch all the heads of the tribes, the chief fathers of the childre of Israel vnto" him in Ierusalem, for to "Ebr Salemba. a bring up the Arke of the couchant of the a For Baud Lord from the citie of Dauid, which is broght it tro

Zión.

And all the me of Israel assembled vnto
he had made King Salomón at the feast in the moneth for it, 2 Sam. of bEthanim, which is the feuerh moneth. 6,17 And all the Elders of Israel came & the part of Septe-ber and parte of October, 12

They bare the Arke of the Lord, and thei the which mo bare & Tabeinacle of the Congregacion, thre selemne & all the holy vessels that were in the Ta-feas, Nons. Bernacle: those did the Priests & Leuites bring vp.

gacion of Israél, that were assembled vnto him, were with him before the Arke, offrig shepe & beenes, which colde not be tolde, nor nombred for multitude.

So the Priests broght the Arke of the C That is, the Kohathites, couenant of the Lord vnto his place, into Nom 4.5 the oracle of the house, into y moste holy place, eue vnder y wings of y Cherubims.

For the Cherubims stretched out their wings ouer the place of the Arke, and the Cherubims couered the Arke, & the bar res thereof aboue.

Obed-edom &

a Chro.sa.

By this na-me also Hi-

çailed.

zarib.

POr thicke

sam the King of fyrus was

This was

done accordige

fcribed vnto

Mofés in Ex-

y Some take

instrument of mufike

odus.

Q ii.

fo farre as they might be fene: for they them altoge-ther out, Exo 25,15.

e Por it is like that the enemies, when they had the hands, toke away the rod the pot with Exed. 40,34.

f He fpake according to 14 Gods promes, which was co-dictionally, y they shulde is they shulde ferue him aright.

2.Sam.7,11.

The two ta-bles wherein the articles of the couenant

2. Mac. 2, 23 And faid, O Lord God of Israel, there is no god like thee in heaven above, or in the earth beneth, thou that kepest couenat 36 & mercy with thy feruants that walke beh Vnfaynedly fore thee with hall their heart, all hypocrifie.

d They drews 8 And they d drew out the barres, that the 24 Thou that hast kept with thy servant the Sanctuarie before the oracle, but they were not sene without: and there they are unto this day.

> tables of itone which Mofés had put there at Horéb, where the Lord made a couenat with the children of Israel, whe he broght them out of the land of Egypt.

of Aaron and 10 And when the Priests were come out of the Sanctuarie, the * cloude filled the house of the Lord,

11 So that the Priests colde not stand to minister, because of the cloude: for the glo-Lerd.

2. Chre 6,1. 12 Then spake Salomón, The Lord * said, that he wolde dwel in the darcke cloude. 13 I haue buylt thee an house to dwel in, an

> And the King turned his face, & blefsed all the Congregacion of Israel: for all the Congregacion of Israel stode there.

And he said, Blessed be the Lord God of Israél, who spake with his mouth vnto 29 Dauid my father, and hathe with his had fulfilled it, faying,

16 Since the day that I broght my people Israel out of Egypt, I chose no citie of all y tribes of Israel, to buylde an house that my Name might be there:but I have cho- 30 Heare thou therefore the supplicacion sen* Dauid to be ouer my people Israél.

17 And it was in the heart of Dauid my father to buyld an house to the Name of the Lord God of Israel.

18 And the Lord faid vnto Dauid my fa- 31 ther. Where as it was in thine heart to buylde an house vnto my Name, thou didest wel, that thou wast so minded:

19 Neuertheles thou shalt not buylde the 32 Then heare thou in heauen, and 1 do & 1 That is, mahouse, but thy sonne, that shal come out of thy loynes, he shal buylde the house vnto my Name.

nger confirmed, 20 And the Lord hathe made" good his the roume of Dauid my father, and fit on y throne of Isiacl, as the Lord promised, and haue buylt the house for the Name of the Lord God of Israel.

21 And I have prepared therein a place for the Arke, wherein is the s couenant of 34 the Lord which he made with our fathers, whé he broght the out of § lad of Egypt.

were writen 22 Then Salomon stode before the al-aCtro.6,13. Then Salomon stode before the altar of the Lord in the fight of all the 35 When heaue shalbe " shut vp, & there "so that there be a drought Congregació of Israel, and stretched out his hands towarde heaven,

hast fulfilled it with thine hand, as appeareth this day. 9 Nothing was in the Aike e saue the two 25 Therefore now, Lord God of Israel, kepe with thy seruat Dauid my father that thou halt promised him, saying, * Thou shalt Chap.2,4, not want a man in my light to lit vpon v throne of I frael: so that thy children take hede to their way, that they walke before me, as thou hast walked in my sight.

him:for thou spakest with thy mouth &

And now, ô God of Israel, I pray thee, let thy worde be verified, which thou spakest vnto thy servant David my father.

rie of the Lord had filled the house of the 27 'Is it true in dede that God wil dwel on ! He is raulthe earth beholde, the heavens, & the hea- admiracion of uens of heavens are not able to containe Godsmercies, who being inthee: how muche more mable is this hou-comprehensible fe that I have buylt?

habitacion for thee to abide in for feuer. 28 But haue thou respect vnto the prayer me familiar of thy feruant, and to his supplicacion, ô with men. Lord,my God, to heare the crye & prayer which thy servant prayeth before thee

> That thine eyes may be open toward this house, night and day, even towarde the place whereof thou hast said, * My Name Deut.12,16. shal be there: that thou mayest hearken vnto the prayer which thy seruat prayeth in this place.

of thy servant, and of thy people Israel, which pray in this place, and heare thou in 'or, from. the place of thine habitacion, euen in heauen, and when thou hearest, haue mercy.

TWhen a man shal trespasse against his neighbour, and khe lay vpon him an othe k To wit the to cause him to sweare, and "the swearer bour shal come before thine altar in this house, "Ebr the othe.

iudge thy servants, that thou codemne the ke it knowen. wicked to bring his way vpon his head, & iustifie the righteous, to give him according to his righteousnes.

worde that he spake : and I am risen vp in 33 When thy people Israel shalbe ouerthowen before the enemie, because they hane sinned against thee, and turne againe to thee, and m confesse thy Name, and m Acknow. pray and make supplicacion vnto thee in sudgement, & this house,

Then heare thou in heaven, and be merciful vnto the sinne of thy people Israel, and bring the againe vnto the land, which thou gauest vnto their fathers.

shalbe no raine because they have sinned to defror the against thee, and shal pray in this place, frutes of the and confelle thy Name, and turns from their sinne, when thou doest affiret them,

Then heate thou in heaten, & pardone the sinne of thy servants and of thy people Israél (when thou hast taught them the

all, wil beco-

good

good way wherein they may walke) and giue raine vpon the land that thou hast given to thy people to inherit.

When there shalbe famine in the lad, when there shalbe pestilence, when there shalbe blasting mildewe, greshopper or caterpiller, when their enemie shal besiege them in the "cities of their land, or 49 anie plague or anie fickenes,

of their gates. 38 Then what prayers, and supplication sopeople Israél, when euerie one shal knowe the plague in his owne o heart, & stretch For fuche

are most mete forthe his hands in this house, receiue Gods mercies 39

"Ele in the lad

Heare thou then in heauen, in thy dwelling place, and be merciful, and do, and giue euerie ma according to all hiswayes, 51 For they be thy people, and thine inheri- mes wolde as thou knowest his heart (for thou onely knowest the hearts of all the children of men)

40 That they may feare thee as log as they liue in the land, which thou gauest vnto our fathers.

de be jurned fro their idolatrie to ferne the true God

e That this is

gion where-with y wile

Dan-6,1.

Or, mainteine sheer right.

that is not of thy people Israel, who shall come out of a farre countries for thy Na-

42 (Whe they shal heare of thy great Nastretched out arme) and shal come & pray in this house,

43 Heare thou in heaven thy dwelling place, and do according to all that the stranger calleth for vnto thee: that all y people of the earth may know ethy Name, & 55 feare thee, as do thy people Israel: and that they may knowe, that thy 4 Name is buylt.

be worthiped. When thy people shalgo out to battel against their enemie by the way that thou shalt send them, and shal pray vnto the Lord *towarde the way of § citie which thou hast chosen, & towarde the house that 57 I have buylt for thy Name,

45 Heare thou then in heauen their prayer and their supplication, and "iudge their 58

a.Chro 6,36. 46 If they sinne against thee (* for there is no man that finneth not) & thou be angry eccles 7,21. 1 10h.1.7. with them, & deliuer them vnto the enemies, so that they carie them away pri- 59 And these my wordes, w I have praied his mere meefoners vnto the land of the enemies, ether

Thogh the Temple was y chief place of prayer, yet he decluded not them, that beother places.

faire or nere, sor. if they re- 47 Yet "if they turne againe vnto their heart in the land (to the which they be caryed away captines) and leturne and pray vinto thee r in the land of them that ca- 60 ryed them away captines, saying, We haue finned, we have transgressed, and done wickedly,

be lee with all they turne againe vnto thee with all

their heart, and with all their foule in the land of their enemies, which led the away captines, and pray vnto thee towarde f the f As Denies way of their land, which thou gauest vnto their fathers, & towarde y citie which thou hast chosen, and the house, which I have buylt for thy Name,

Then heare thou their prayer and their supplication in heauethy dwelling place, and judge their caule,

euei shalbe made of anie man or of all thy so. And be merciful vnto thy people that wrong have sinned against thee, & vnto all their iniquities (wherein they have transgressed against thee) and cause that thei, which led them away captines, may thane pitie and tHernderfie compassion on them:

> tance, which thou broghtest out of Egypt vnto them \$ from the middes of the yron fornace.

52 Let thine eies be open vnto the prayer of thy servant, and vnto the praier of thy people Israél, to hearken vnto them, in all that they call for vnto thee.

P He meaneth 41 Moleouer as touching the P stranger 53 For thou didest separate them to thee suche as shull that is not of the people I said who shall from among all people of the earth for an inheritace, as thou faidelt by the hand of Mosés thy seruant, whe thou broghtest our fathers * out of Egypt, o Lord God. Exed. 19.6.

> me, and of thy mighty hand, and of thy 34. And when Salomon had made an end of praying all this u prayer and supplica- u Sasomon is cion vnto the Lord, he arole from before a figure of Christ, who co the altar of the Lord, from kneling on his tinually is the Mediator beknees, and stretching of his hands to hea- twene God and

> > And stode and blessed all the Congregacion of Israél with a loude voice, fiving,

called vpon in this house which I have 56 Blessed be the Lord that hathe given rest vnto his people Israel, according to all y he promised: there hathe not failed one worde of all his good promes which he promised by the hand of Mosés his ser-

> The Lord our God be with vs, as he was with our fathers, that he forfake vs not, nether leaue vs,

That he may x bowe our hearts vnto hi, x He concludent that may that we may walke in all his waies, & kepe of him feife his commandements, and his statutes, and to God, and y his lawes, which he commanded our fa- all obedience

before Lord, be nere vnto the Lord our God day and night, that he defende the cause of his servant, and the cause of his people I siael" alway as the matter requi- of a day in hee

That all the people of the earth may knowe, that the Lord is God, & none o-

61 Let your heart thereforebe perfit with the Lord our God to walke in his statutes,

101, andge their

de by fatthe & God of ene-

his Church.

Threatnings.

& to kepe his commandemets, as this day. & The the King & all Israel with him 7

offred sicrifice before the Lord.

Chro. 7.3. 63 *And Salomón offred a facrifice of peace

offrings which he offred vnto the Loid, to wit, two & twentie thousand beenes, and an hundreth & twentie thousand shepe: fo the King and all the children of Israel 8 dedicated the v house of the Lord.

y Before the oracle, where the Arke was 64

3. Chro. 7,7.

The same day did the King halowe the midle of the courte, that was before the "house of § Lord: for there he offied burnt offrings, and the meat offrings, and the 9 And they shall answer, Because they for-107.22.4. fat of the peace offrings, because the brafen altar that was before the Lord, was to litle to receive the burnt offrings, and the meat offrings, and the fat of the peace offings.

65 And Salomón made at that time a feast and all Israel with him; a very great Cogregació, euen fró the entring in of 2 Hamath vnto the ruer of Egypt, before the Lord our God, a seuen dayes and seuen

dayes, euen fourtene dayes.

South: meanig all the counfrey. a Scuen dayes uen for the feaft »Ebr.bleffed.

That is, fro North to

for the dedi- 66 And the eight day he fent the people away: and they "thanked the King and went vnto their tentes ioyous and with glad heart, because of all the goodnes that. the Lord had done for Dauid his seruant, 12 And Hiram came out from Tyrus to se and for Ifrael his people.

CHAP. IX.

2 The Lord appeareth the seconde time to Salomon. 21 Salomon grueth cettes to Hiram. 20 The Canaanotes become tributaries. 28 He sendeth forthe a nause for golde.

2. Chre.7:11. I

Hen* Salomón had finished the 14 buylding of the house of § Lord,

Chap. 3.5.

2 Then the Lord appeared vnto Salomón y seconde time, as he *appeared vnto him

thy prayer and thy fupplicacion, that thou hast made before me: I have halowed this house(which thou hast buylt) to * put my Name there for ever, and mine eyes, and mine heart shal be there perpetually.

kingdome vpő Hraél for euer, as I promi-

fed to Dauid thy father, faying, * Thou

shalt not want a man vpon the throne of

Chap. 3.29. deut. 12, 11.

a If y walke 4 an my feare, & withdrawe And a if thou wilt walke before me (as heart, & in righteoufnes) to do according to all that I have commaded thee, and kepe my statutes, and my sudgements,
mon had, even cities for charets, and ciof warra. 5 Then wil I stablish the throne of thy

maner of men which follow sheir fenfuali-

3.Sam 2.12. 3.chro.22,101

b God decla- 6" But if ye and your children turne away:
reththat diffrom me, and wil b not kepe my commaobedience ademēts, and my statutes, (which I have let cause of his displeasure, & To of all miseand worship them,

Then wil I cut of Israel from the land, which I haue given them, and the house which I have halowed *fo: my Name, wil ler 7.14 I cast out of my fight, and Isiael shalbe a e prouerbe, and a comune talke among all e The worlde

Euenthis hie house shalbe so seuerie one flocke sorthe that passeth by it, shalbe astonied, and shall and abusing of hisle, and they shal say, * Why hathe the Gods most liberal benefit Lord done thus vnto this land and to this tes

Deut 29,24

foke the Lord their God, which broght their fathers out of the land of Egypt, and haue taken holde vpon other gods, and haue worshiped them, and serued them, therefore hathe the Lord broght vpon them all this euil-

*And at the end of twentie yeres, when a Chro. 8,2. Salomón had buylded the two houses, the house of the Lord, and the Kings pa-

m (For the which Hiram the King of 'Tyrus '0,, Ze. had broght to Salomón timber of cedre, and firre trees, and golde, and what focuer he desi: ed) then King Salomón gaue to Hirám twétie cities in the lád of "Galík "or, Galik.

the cities which Salomon had given him,

and they pleafed him not.

Therefore he faid, What cities are these which thou halt given me; my brother? And he called them the land of "Cabul "Or, divise, or, ba vnto this day.

And Hiram had sent the Kig d fix score d For his trie talents of golde:

and the Kings palace, and all that Salo15 And this is the cause of yetribute why e The commo
mon defined and minded to do,
Kig Salomón raised tribute, to wit; to buylbout threscore de y house of the Lord, & his owne house, posde weight. and f Milló, and the wall of Ierusalém, & f Milló was as

at Gibeón:

Hazór, and Megiddó, and Gézer.

y towne house
or place of afhazór, and Megiddó, and Gézer.

y towne house
or place of afthy proves and thy fundicación that thou
and taken Gézer, and burnt it with file. and taken Gézer, and burnt it with file, boue. & slewe the Canaanites, that dwelt in the citie, and gaue it for a present vnto his daughter Salomons wife.

(Therefore Salomón buylt Gézer and

Beth-horón the nether,

Dauid thy father walked in purenes of 18 And Baslath and Tamor in the wildernes of the land,

> ties for horsemen, and all that Salomón defired & wolde buyld in Ierufalém, and in Lebanón and in all the land of his dominion)

20: All the people that were h left of the h These were Amorites, Hittites, Perizzites, Hiuites, & as bondmen Iebustes, which were not of the childre was required, of Israél::

before you)but go and ferne other gods, at Townstheir children that were left after

Lesi.25,39.

. The ouerfeers of Salo mons worker were deuided

conde too and y 3,150, which were Ifraeli-

ces: fo here are contained the

which make

k In y 2 Chro

mencion of

thirtie ato, & feme to have

bene emproy.

mal 12,42.

Lorephus faith that the

was quere of

Etniepi, and y Sheba was the name of y

crief citic of Meroe, which

is an yland of

Nilus.

luk 11,31

charges

2, 18

us made

\$50.

them in the land, whome the children of thy layings, and of thy wildome. Israel were not able to destroye, those did 7 Howbert I beleued not this reporte, til I Salomón make tributaries vnto this day.

22 But of the children of Israel did Salomon*make no bondmen: but they were men of warre and his feruants, and his princes, and his captaines, and rulers of his 8 Happy are thy men, happy are these thy charets and his horsemen.

33 These were the princes of the officers, that were ouer Salomons worke: euen fine
hundreth and fiftie, and they ruled y peoued thee, to fet thee on the throne of Ifheare the wife
ued thee, to fet thee on the throne of Ifheare the wife
hand fiftie and they ruled y people that wroght in the worke.

the first coter 24 And Pharaohs daughter came vp fro the citie of Dauid vnto the house which S ilomón had buylt for her: the did he buyl- 10

ewo last pares, 25 And thrise a yere did Salomon offer burnt offrings and peace offrings vpon -the altar which he buylt vnto the Lord:& he burnt incense vpon the altar, that was before the Lord, when he had finished the n The nauie also of Hiram (that caried house.

> 26 Also King Salomón made a nauie of shippes in Ezeon-géber, which is beside Eloth, and the brincke of the red Sea, in n the land of Edóm.

27 And Hiram sent with the nauie his seruants, y were mariners, & had knowledge of the sea, with the seruants of Salo-

28 And they came to Ophir and fet from 13 And King Salomongaue vnto the quene th neek foure hundreth and twenty talets of golde, & broght it to King Salomón.

CHAP. K.

ed 10r then 1 The quene of Sabá commeth to heare the wisdome of Salomon 18 Huroyal throne 23 Hu power and magni-

2 Chro.p.i. I Nd the * quene of * Shebá hearing Athe fame of Salomón (concerning the Name of the Lord) came to proue 15 Besides that hehad of marchant men and him with hard questions,

And the came to I rufalém with a very great traine, & cameis that bare swete odors, and golde exceding muche, & pre- 16 And King Salomon made two hun for the great cious ston s: and she came to Salomón, and communed with him of all that was in her heart.

3 And Salomón declared vnto her all her questions: nothing was hid fio the King, which he expounded not vnto her.

4 Then the quene of Shebá sawe all Salo- 18 mons wildom, and the house that he had buylt.

6 That is, the whole ordre, 5 And the 6 meat of his table, and the sit- 19 And the throne had six steps, and the top ting of his feruants, and the ordre of his ministers, & their apparel, & his drinking vessels, and his burnt offrings, that he offred in the house of the Lord, and "she was greatly aftonied.

6 And the faid vnto the King, It was a true worde that I heard in mine owne land of

came, and had fene it with mine eyes: but lo, the one halfe was not tolde me: for thou hast more wisdome and prosperitie, the I haue heard by reporte.

feruancs, which stand ever before thee, and heare thy wisdome.

rael, because the Lord loued Israel for e- dome of God reueiled in his ues and made thee King, to do equitie worde

and righteousnes.

And the gaue the King six score talents faucu, when of golde, and of swete odors exceding rulers six in years of successions. muche, and precious stones. There came throne of mino more suche abudance of swere odors, e This is the as the quene of Shebá gaue to King Sa- Kings are ap-

golde from Ophír) broght likewise great plenty of * Almuggim trees from Ophir 2.Chro. 2.100 and precious stones.

And the King made of the Almuggfm trees pillers for the house of the Lord,& for the Kings palace, and made harpes & plalteries for fingers. There came no more suche Almuggim trees, nor were anie more sene vnto this day.

of Shebá, what soeuer she wolde aske, befides that, which Salomon gaue her" of "Ebr by chehad his king lie liberalitie: fo she : eturned & of the King. went to her owne countrey, bothe she, and her feruants.

Also the weight of golde, that came to Salonión in one yere, was six hundreth thre fcore and fix * talents of golde,

of the marchandises of them that solde spices, and of all the Kings of Arabia, & of the princes of the countrey.

dieth targats of beaten golde, fix hun abundance of dreth shekels of golde went to a targat:

17 And thre hundreth shields of beaten golde, thre pounde of golde went to one Thield: and the King put them in § house Chap.7.2. of the wood of Lebanón.

Then the King made a great throne of yuerie, and couered it with the best golde.

of the throne was round behinde, & there were s stayes on ether side on the place of g As the charthe throne, and two lions standing by the pl ces to les-

20 And there stode twe liens on the fix steps on ether side: there was not the like made in any kingdome.

Exod 25,39.

f To wit, of A.

called, happy.

"Bor there was

and trade of

his house

Q iiii.

co more Spiris sa ber

I.Kings.



THRONE

MON.

as And all King Salomons dunking vefsels were of golde, and all the vessels of the house of the wood of Lebanon were of pure golde . none were of filuer : for it was nothing estemed in the daies of Sa-

THE ROYAL

OF SALO

22 For the King had on the sea the nauic of Tharshish with the naule of Hiram:once in thre yere came y nauie of h Tharshish, & broght golde and filuer, yuerie, & apes 1 and peacockes.

earietie of pre 23 So King Salomón exceded all y Kings of the earth bothe in riches and in wif-

> 24 And all the worlde foght to se Salomón, to heare his wisdome, which God had put in his heart,

35 And thei broght euery man his present, vessels of siluer, and vessels of golde, and raiment, and armour, and swete odors, 3 horses and mules, from yere to yere.

a Chre 1, 14. 26 Then Salomon gathered tog ether *charets and horsemen: and he had a thousand and foure hundreth charets, and twelue 4 For when Salomón was olde, his wives thousand horsemen, whome he placed in the charet, cities, and with the King at Ie-

*Onbe made fil 27 And the King gaue filuer in Ierusalém 5 For Salomon followed * Ashtaroth the ludg 2:13. meras pleaseous as stones, and gaue cedres as the wilde fig-41 Hones.

trees that growe abundantly in the plaine. mmacion of the Ammonites. lech ver 7.

28 Also Salomón had horses broght out of 6 So Salomón wroght wickednes in the read 2. Ring. Egypt, and fine linen: "the Kings marchants receiued the linen for a price.

did receive 4 29 There came vp and went out of Egypt 7 Then did Salomon buylde an hie place

some charet, worthe fix hundieth shekels of filuer: that is, one horse, an hundreth and fiftie.and thus they broght horses to all the Kings of the Hittites and to the Kings of Ai am by their "meanes.

"Ebr.h andeen

CHAP. XI.

I Salomon hathe a thousand wives and concubines, which bring him to idolatrie . 14 His God raiseth up aduersaries against bim. 43 He dyeth.

Vt Kig Silomón loued *many a out- Deu. 27.17. Blandish women: bothe the daughter a which were of Pharaoh, o the women of Moab, Am- idolaters. món, Edóm, Zidón and Heth,

2 Of thenacions, whereof the Lord had faid vnto the children of Israel, *Go not Exed 34,16. ye in to them, nor let the come in to you: for furely they wil turne your hearts after their gods . to them, I fay, did Salomón ioyne in loue.

And he had seuen hundreth wives, that were princesses and thre hundreth coin-or, greener cubines, and his wives turned away his appetitioned no dowry were princesses and thre hundreth b con- or, quenes

turned his heart after other gods, so y his heart was not e perfit with the Lord his e He served God, as was the heart of Dauid his father. a pure heart.

god of y Zidonians, & d Milcom the abo-d Who was at fo called Mo. mmacion of the Ammonites.

fight of the Lord, but continued not to follow the Lord, as did Dauid his father.

Or, for the com panse of the. Kingsmarchass

h By Thar-skish is ment Cilicia, w was abundant in

e Thus the Scripture termeth, whatfoener man do. eth reuerence and ferue as Sod

Chap 3.5.6

Chap.6,12.

f That thou haft forfaken

Chap 12,15.

g Because the

dah & Bema-

min had their

polleisios mix-

re taken as o-

k Of the King

i Of the Edo.

zeserued titis

a scourge to

ne tribe

of Lioms

flocke

mates

me & worlhiped idoles.

in the mountaine that is over against Ierusalém, and vnto Mólech the abominacion of the children of Ammón.

8 And so did he for all his outladish wives, which burnt incense and offred vnto their 23 F* And God stirred him vp another ad- 2 Sam 8.3.

Therefore the Lord was angry with Salomón, because he had turned his heart appeared vnto him twife,

10 And had given him a*charge concerning this thing, that he shulde not followe other gods: but he kept not that, which the Lord had commanded him.

Wherefore the Lord faid vnto Salomón, Forasmucheas f this is done of thee, and thou hast not kept my contnant, and * I wil furely rent the kingdome fro thee, and wil giue it to thy feruant.

12 Notwithstanding in thy daies I wil not do it, because of Dauid thy father, but I 27 And this was the cause that he lift up his wil reme it out of the hand of thy fonne:

13 Howbeit I wil not ient all § kingdome, but wil gue ones tribe to thy sonne, because of Dauid my seruant, and because 28 of Ierusalém, which I haue chosen.

ed, ther are he- 14 Then the Loid flirred vp an aduer larie vato Salomón, euen Hadad the Edomite, of the Kings h feede, which was in Edém.

a Sam 8,14. 15 *Foi when Dauid was in Edóm, & Ioáb the captaine of the hoste had smitten all the males in Edóm , and was gone vp to bury the I flay ne,

16 (Foi fix moneths did Ioab remaine the- 30 re, and all Is ael, til tre had destroyed all the males in Edóm)

* Thus God other Edomites of his fathers feruants adolater to be with him, to go into Egypt, Hadad being punishe bis peoples finnes. yet a litle childe.

18 And they arose out of Midián, & came Parán, and came to Egypt vnto Pharaóh King of Egypt, which gaue him an house, and appointed him vitailes, and gaue him

So Hadad I founde great fauour in the fight of Pharaoh, & he gaue him to wife the sister of his owne wife, even the sister of Tahpenés the quene.

prises against 20 And the sister of Tahpenes bare him Genubáth his sonne, whome Tahpenés wayned in Pharaohs house: & Genubath 34 But I wil not take the whole king dome was in Pharaohs house among the sonnes of Pharaóh.

> ar And when Hadad heard in Egypt, that Dauid slept with his fathers, & that Ioab the captaine of the hoste was dead, Hadad faid to Pharaoh, Let me depaite, that I may go to mine owne countrey.

for Chemosh the abominació of Moab, 22 But Phanach said vnto him, What hall thou lacked with me, that thou woldest thus go to thine owne countrey And he answered, Nothing, but in any wife let me

> uerlarie, Rezon the sonne of Eliadah, which m fled from his lord Hadadezer m Whe David King of Zobáh.

Hadadézer &

from the Lord God of Israél, *which had 24 And he gathered men vnto him, & had his armie. bene captaine ouer the companie, when Dauid flewe them. And thei went to Damascus, and dwelt there, a and ther made a Town, the him King in Damascus.

Therefore was he an adversarie to If, vaco him raél all the daies of Salomón: besides the euil that Hadad did, he also abhorred Israél, and reigned ouer Aiam.

my statutes (which I commanded thee) 26 9 And Ieroboam frome of Nebat an 2. Chro. 13.6. Ephrathite of Zeréda Salomons seinant (whose mother was called Zernáh a widowe) lift vp his hand against the King.

> hand against the King, When Salomón buylt Milló, he repared the broken places of the citie of Dauid his father.

And this man Isroboám was a man of strength and courage, and Salomón sking that the yong ma was more for the worke, he made him o ouerfee; of all the laboure o He was or of the house of Ioséph.

ucrieer of Salomes wornes

29 And at that time, when I er oboam went for the tribe of out of Ierusalém, the Prophet Ahiian the Manifeh Shilonite foundehim in the way, having a newe garment on him, and their two were alone in the field.

Then Ahiiah caught the newe garment that was on him, and P rent it in twelue P By these vi-

Then this Hadad k fled and certeine 31 And said to Ieroboam, Take vnto thee wolde more depely printe ther Edomites of his fathers servants ten pieces: for thus sayth the Lord God their message of Hrael, Beholde, I wil ret the king dome into their hearts, to whe out of the hands of Salomon, & wil gaue me then were ten tribes to thee.

to Parán, and toke men with them out of 32 But he shal haue one tilbe for my seruat Danids fake, and for Litufalem the citie, which I have chosen out of all the tribes of Isiael,

33 Because ther haue forsaken me, and haue worshiped Ashtaroth the god of the Zidonians, & Chemosh the god of the Moabites, and Milcom the god of the Ammonites, & haue not walked in my wayes (to do 11ght in mine eyes, and my statutes, & "Or, io in 11 and of 12 de spire my lawes) as did Dauid his father.

Or. to de inde

out of his had: for I wil make him prince all his life long for David my feruan:s fake, whome Phaue chosen, & who kept my commandements and my statutes.

35 *But I wil take the kingdome out of his Chap.12,24. fonnes hand, and wil give it vnto thee; ene the ten tribes.

I God broght 19 him to honour that his power able to copalfe his entes-

R.i.

He hathe re-Messiáh . w shulde be the bright ftarre worlde. "Ebr in all that chy foule.

36 And vnto his some wil I give one tribe, that Dauid my seruant maye haue a alight alwaie before me in Ierusalem the citre, which I have chosen me, to put my Name there.

y shulde shine me there. through all y 37 And I wil take thee, & thou shalt reigne," euen as thine heart desueth, & shalt

be King ouer Israel.

mande thee, and wilt walke in my wares, and do right in my fight, to kepe my itatutes and my commandements, as Dauid my seruant did, then wil I be with thee, & buylde thee a sure house, as I buylt vnto 10 Then the yong men that were broght counsel. Dauid, and wil give I fracil vnto thee.

And I wil for this afflict the feede of r Forthis ido 39

Dauid, but not for euer.

¶Salomón foght therefore to kil Ieroboam, and Ieroboam arose, and sled into Egypt vnto Shishák King of Egypt, and was in Egypt vntil the death of Salo-

41 And the rest of the wordes of Salomon, & all that he did, and his wisdome, are thei not writen in the boke of the actes of Salomón?

e Which boke, as is thoght, was lost in their captiui- 42

£46.

Tatrie that Sa-

lomón hathe committed f For y whole spiretual kig-

Rored in Mel-

Ierusalém ouer all Israél, was fourtie

43 And Salomón slept with his fathers and was buryed in the citie of Dauid his father: and Rehoboam his sonne reigned in
his steade.

And the King answered the people sharther; there there wolde attempt
pely, and left the olde mens counsel that
nothing before
the gaue him, his steade.

CHAP. XII.

3 Rehobeam succedeth Salemon. 8 He refuseth the counsel of the Ancient. 20 leroboam reigneth over Israel. 21 God commandeth Rehoboam not to fight. 28 Ieroboam maketh golden calues.

3.Chro 20,2. 1

Nd*Rehoboám went to Shechém: A for all Israél were come to She- 15 chém, to make him King.

2 And when Ieroboam the sonne of Nebát heard of it (who was yet in Egypt) * whether Ieroboam had fled from King Salomón, and dwelt in Egypt,

Chap. 22,40. Or resurned from Egypt

roboám and all the Congregacion of Ifraél came, and spake vnto Rehoboám,

Chap.4.7.

4 Thy father made our * yoke gi kuous: now therefore make thou the grieuous seruitude of thy father, and his some yoke which he put vpon vs, a lighter, & we wil 17 ferue thee.

a Opprefie vs not w fo great charges, which we are not a-5 ble to fufteme.

And he said vnto them, Departe yet for thre dayes, then come agains to me. And 18 the people departed.

6 And King Rehoboam toke counsel with the olde men that "had stande before Salo-*Os , had bene of món his father, while he yet liued, and fellers. make an answer to this people?

bea b feruant vnto this people this day, b Thei shewed and serue them, and answer them, and him that there was no way to speake kinde wordes to them, thei wil be thy scruants for euer.

But he forsoke the counsel that the olde the their suffer pericon.

men had given him, and asked counsel of the yong men, that had bene broght vp with him, and waited on him.

38 And if thou hearke vnto all that I com- 9 And he faid vnto them, What counsel c There is no giue ye, that we may answer this people, thing harder for them, that which have spoken to me, saying, Make are in autorithe yoke, which thy father did put vpon del their affe

vs, lighter?

vp with him, spake vnto him, sayig, Thus shalt thou say vnto this people, that haue spoken vnto thee, and said, Thy father hathe made our yoke heavie, but make thou it lighter vnto vs: eue thus shalt thou fay vnto the, My "least parte shalbe dbig- or, little finger. ger then my fathers loynes.

Now where as my father did burdé you kepe you in with a grieuous yoke, I wil yet make your my father my father woke heauier: my father hathe chastised was you with rods, but I wil correct you with

fcourges.

The time that Salomón reigned in 12 Then Ieroboam and all the people came to Rehoboam the third day, as the King had appointed, sayig, Come to me e The people declare their againe the third day.

the gaue him,

And spake to them after the counsel of occasion the vono men former Administration the yong men, saying, My father made your yoke grieuous, and I wil make your yoke more grieuous: my father hathe chastised you with rods, but I wil correct you with scourges.

And the King hearkened not vnto the people: for "it was the ordinance of the sor, the fore Lord, that he might performe his faying, was the cause. which the Lord had spoken by * Ahiiah Chap.11.11. the Shilonite vnto Ieroboám the sonne

of Nebát.

3 Then thei sent and called him : and Ie- 16 So when all Israel sawe that the King regarded them not, the people answered the King thus, faving, What porcio haue we in f Dauid' we have none inheritance f Thogh their we in f Dauid we have none inheritance i Thogh their in the sonne of Ishái. To your tents, ô good, yet it is Israél:now se to thine owne house, Dauid. most hard for the people to the p

which dwelt in the cities of Iudah, did declare

Rehoboám reigne stil.

Now the King Rehoboam fent Adoram the receiver of the tribute, and all Ifrael stoned him to death: then King Rehoboam"made spede to get him vp to his "Els frengibened him sell cha et, to slee to Ierusalém:

faid, What counfelgiue ye, that I may 19 And Israel rebelled against the house

g of Dauid vnto this day.

And thei spake vnto him, saying, If thou 20 And when all I stael had heard that Ie God for Sale-

d I am muche more able to

Or,fcorpions.

obedience 10

g By the mife

roboám was come againe, they sent and called him vnto the affemblie, and made the house of Dauid, but the tribe of Rudáh * onely.

Chap 11,13.

For as yet he perceined not that the Lord had fo appointed it.

21 And whé Rehoboám was come to Ieru- 1 falém, he h gathered all the house of Iudah with the tribe of Beniamin an hundreth and four score thousand of chosen men(which were good warriours) to fight against the house of Israel & to bring the 2 kingdome againe to Rehoboam the sonne of Salomón.

Prophet.

a Chro 11,2. 22 *But the worde of God came vnto Shemaiah the man of God, saying,

23 Speake vnto Rehoboam the sonne of Salamón King of Ludáh, and vnto all the house of Iudáh and Beniamín, and the remnant of the people, faying,

k Who of his 24 juft judgemet wil punithe § trefpaffer, and of his mercie fpare the mwecent people.

1 He feared

lest his people thulde hauc

by this mea-

m So eraftie

are the carnal

perfuations of

altars

were buylt for ido-

wolde the mo-

peoples deuo-

latrie, he made a newe holy

day , besides

Lord had ap-pointed in y

rinces, when

against hun

Thus fayth the Lord, Ye shalnot go vp, nor fight against your brethren the children of Israel: retuine euerie man to his house: for this thing is done by me. They obesed therefore the worde of the Lord and returned, and departed, according to the worde of the Lord.

25 Then leioboam buylt Shechem in mount Ephraim, and dwelt therein, & wet from thence, and buylt Penuel.

26 And Ieroboam thoghe in his heart, Now 5 The altar also claue asundre, & the assessment of the angles of the state of th shal the kingdome returne to the house of Dauid.

17 If this people go vp and do facrifice in shal the heart of this people turne againe vnto thei lord, euen to Rchoboam King of Iudáh: so shal they kil me and go againe to Rehoboám King of Iudáh.

28 Whereupon the King toke counfel, and made two calues of golde, and faid vnto them, m It is to muche for you to go vp 7 to Ierusalém: beholde, ô Isi zél, thy gods, which broght thee vp out of the land of

they wil make a religion to ferne to their 29 And he fet the one in Beth-él, and the o-

30 And this thing tuined to finne: for the people wét (because of y one)eue to Dan. 2 That is, 2 31 temple, where

and made Priests of the lowest of the peo-

ple, which were not of the fonnes of Leui. Because he 32 And Ieroboam made a feast the ofifteth that is in Iudah, and offred on the altar. So did hein Beth-él and offred vnto the n And an olde Prophet dwelt in Beth-él ther for the calues that he had made: and he placed in Beth-el the Prices of the hie places, which

he had made. 3f And he offred vponthealtar, which he had made in Beth-el, the fifteth day of the 12 And then father faid vnto them, What eight moneth (even in the moneth which he had forged of his owne heart) & made

he went vp to the altar, to burne incense.

CHAP. XIII.

him King ouerall Ifrael: none followed , Iersboam is reprehended of the Prophet. 4 His hand dryeth up is The Prophet is feduced, 24 And is killed of a lyon. 33 The obstinause of Ierobeam.

Nd beholde, there came a a man of a That is, a A God out of Iudáh (by the comman-Piopher dement of the Loid) vato b Beth el, and b Not that \$ Ieroboam stode by the altar to offer in - in Beniamin

And he cryed against the altar by the comandemet of the Lord, and faid, O altar, altar, thus fayth y Loid, Beholde, a childe shal be boine vnto the house of Dauid, *Iosiah by name, and vpon thee shall he sa-crifice the Piless of the hie places that burne incense vpon thre, and they shall burne mens bones vpon thee.

And he gaue a figne y fame time, faying, asshes that are vponit, shal fall out.

4. And whe the King had heard the faying fent me of the man of God, which he had cived on, be pented out. against & altar in Beth-él, Itroboam stietched out his hand from the altar, faying, a Lay holde on him: but his had which he d The wicked put forthe against him, dryed vp, & he col-rage against & Propheres of de not pull it in againe to him.

fel out from the altar, according to the ments. figne, which the man of God had given by the"commandement of the Lord.

the house of the Lord 1 at Ierusalem, the 6 Then the King answered, and said vnto the man of God, e I beseche thee, pray e Thogh the vnto the Lord thy God, and make inter- wicked humble the felius cession for me, that mine hand may be re-for a time, who thored vinto me. And the man of God be-tindgemers; et foght the Lord, and the Kings hand was after they restored, and became as it was afore.

The the King faid vnto the ma of God, declare that they are but Come home with me, that thou mailt "di- vile hypocrine, and I wil give thee a rewarde.

8 But the man of God faid vnto the King, name If thou woldest give me halfethine house, I wolde not go in with thee, nether wolde Ieat bread nor drinke water in this place.

Also he made an " house of hye places, 9 For so" was it charged me by the worde 'or the charged of the Loid, faying, f Eat no bread nor me: 10 mit, an drinke water, norturne againe by the fa- f Seing he had me way that thou camest.

day of the eight moneth, lyke vnto y feast 10 So he went another way & returned not he oght not to by the way that he came to Beth-él.

> & his formes came, & tolde him all v wor- man nor Ankes, y the mã of God had done that day in gel Beth-él, & the wordes which he had spoke vnto the King, tolde they their father.

way went he and his fonnes " shewed him "zbr. logic. what way the man of God went, which came from Ludah.

Lord hathe

God, whe they

"Ebr.monthe.

worde or God. there from, ne-

a solene feast vnto the childre of Israel.&

The Prophets disobedience. I. Kings.

Ieroboams wilfulnes./1224

And he said vnto his sonnes, Sadle me Sadle me the asse. And they sadled him. rode thereon,

44 And went after the man of God, and founde him sitting vnder an oke: and he g This he did 15 Then he faid vnto him, 8 Come home

"Ebr.I am

is here don-ble: first in y y he suffreth

not the Pre-

phete to ovey Gods express

comandement:

i God welde reproue his foly by him,

who was the occasion to

bring him into ctror.

trary

of a simple with me, and eat bread.

munde, thinking

It has duerie to 16 But he answered, I may not returne with

minder thinking

It has duerie to 16 But he answered, I may not returne will eat 30 thee, nor go in with thee, nether wil I eat 30 And he layed his body in his mowne m Which he fbip to a Probread nor drinke water with thee in this place.

> the Lord, saying, Thou shalt eat no bread, nor drinke water there, nor turne againe to go by the way that thou wentest.

18 And he said vnto him, I am a Prophet also as thou art, and an h Angel spake vn-His faute to me by the worde of the Lord, faying, Bring him againe with thee into thine house, that he may eat bread and drinke water:but he lied vnto him.

and next that 19 So he went againe with him, and did eat 33 he fameth to bread in his house, and dranke water.

cion to theco- 20 And as they fate at the table, the worde of the Lord came vnto the Prophet, that broght him againe.

21 And he cryed vato the man of God that came from Iudáh, saying, Thus saith the 34 And this thing turned to sinne vnto the Lord, ' Because thou hast disobeyed the mouth of the Lord, and hast not kept the commandemet which the Lord thy God commanded thee,

22 But camest backe againe, and hast eaten bread & dronke water in the place (whereof he did say vnto thee, Thou shalt eat no bread nor drinke anie water) thy carkers fathers.

3 ¶And when he had eaten bread and droke, he sadled him the asse, to wit, to the Prophet whome he had broght againe.

k by this for 24. And when he was gone, k a lyon met areful exaple. him by the way, and slewe him, and his bodie was cast in the way, and the asse flode the geby: the lyon flode by the corps

> the carkeis cast in the way, and the lyon standing by the corps: and they came and tolde it in the towne where the olde-Piophet dwelt.

26 And when the Prophet, that broght him backe againe from the way, heard thereof, he said, It is the man of God, who hathe bene disobedient vnto the commandemet of the Lord: therefore the Lord hathe delivered him vnto the lyon, which hathe rent him and flame him, according to the worde of the Lord, which he spake vnto

27 And he spake to his sonnes, saying,

the asse. Who sadled him the asse, and he 28. And he went and founde his body cast in the way, and the affe and the lyon stode by the corps: and the lyon had 1 not eaten 1 To declare the body nor torne the alle.

said vnto him, Artthou the man of God 39, And & Prophet toke vp the body of the gemet of God: that camest fro Iudah And he said, "Yea. . man of God, and layed it vpon the affe, had done it for and broght it againe, and the olde Pro- higgsishe wolde also shaue phet came to the citie, to lament and denoured the

grave,& they lamented ouer him, saying, for him selfe. Alas,my brother.

17 For it was charged me by the worde of 31 And when he had buryed him, he spake to his sonnes, saying, When I am dead, bury ye me also in the sepulchre, wherein the man of God is buryed: laye my bones beside his bones.

32 For that thing which he cryed by the worde of the Lord against the altar that is an Beth él, and against all the houses of the hie places, which are in the cities of Samaria, shal furely come to passe.

Mowbest after this, Ieroboam n con- n So the wicuerted not from his wicked way, but tur- by Gods threned againe, and made of the lowest of the atnings, but go people Priests of the bie places. Who become worse wolde, might "cofecrate him felfe, and be and worfe, 2of the Priests of the hie places. "Ebr fil his of the Priests of the hie places.

house of Ieroboam, even to roote it out, and destroy it from the face of the earth.

CHAP. XIIII. e dereboam sendeth his wife disguised to Ahiiah the Prophet, who declareth unto him the destruction of his house. 22 Iudáh 13 punished by Shishak.

T that time Abiianthe sonne of Ie-A roboám fel sicke.

shal not come vnto the sepulchre of thy 2 And Ieroboám said vnto his wife, Vp, I pray thee, a &difguise thy selfe, that they a His owne co knowe not that thou art the wife of Lero- him wines, y boam, and go to Shiloh: for there is A- the Prof God w hijah the Prophet, which tolde me * that not fatifie his I shulde be King ouer this people,

3 And take "with b thee ten loaues and man craknels, and a bottel of hony, and go to Chap. 11, 31. himshe shaltel thee what shal become of hand the yong man.

And beholde, men that passed by, sawe 4 And Ieroboams wife did so, and arose, & who every wee went to Shiloh, and came to the house of of Prophetes, Ahiiáh: but Ahiiáh colde not se, for his 1: Sam. 9,7. " fight was decayed for his age.

The the Lord faid vnto Ahiiah, Beholde, the wife of Ieroboam commeth to alke a thing of thee for her sonne, for he is sicke: thus and thus shalt thou say wnto her: for when the cometh in, the shal feine her felfe to be canother.

Therefore when Ahiiah heard the found wife of Jeroofher fete as the came in at the doie, he d For God ofe faid, Come in thou d wife of Ieroboam: times disclo-feth vato his why feinest y thus thy selfe to be another? the craft and I am sent to thee with heavy tidings.

that this was

According

2. Ebr.eyes stade.

wicked,

dangerous thing it is for men to behane them felues

them.

God fetteth forthe, how coldely, or de- 25 centfully in whereing God hathe called

e Which waft but a scruant.

f To witi two

Chap.21,21.

& z. king.

g Euery male

dogs, I Sam 25,

h Aswel him

as him that is

abroad

211 token Gods maledi-

k In the mid-

des of § wic-ked God hath

bestowe his

I The Lord wil beginne to deftroy it out

mercies

of hand.

to Meaning,

Euphrates.

Suon.

9.8.

Go, tel Ieroboám, Thus saith the Lord God of Israel, Forasmuche as I haue exalted e thee from among the people, and haue made thee prince ouer my people 21 ¶Also Rehoboam the sonne of Salomón Israél,

8 And haue rent the kingdome away from the house of Dauid, and haue giue it thee, and thou hast not bene as my seruant Dauid, which kept my commandements, and followed me with all his heart, and did onely that which was right in mines eyes,

9 But hast done euil aboue all that were before thee (for thou hast gone and made thee other gods, and f molten images, to prouoke me, and hast cast me behinde thy

backe)

the house of Ieroboám, and wil cut of fro Ieroboám him that * s pisseth against the wall, aswel him that h is shut vp, as 24 him that is left in Israél, & wil swepe away the remnant of the house of Ieroboam, as a man swepeth away doung, til it be all gone.

that is in the ftrong holde, II The dogs shal eat him of Ieroboams flocke that dyeth in the citie, and the foules of the aire shal eat him that dyeth in the 26 And toke the treasures of the house of v field: 1 for the Lord hathe said it.

They shal lacke the ho-nour of buryal 12 Vp therefore & get thee to thine house: for whe thy feete entre into the citie, the childe shal dye.

> bury him: for he onely of Ieroboám shal come to the graue, because in him there is founde k some goodnes towar de y Lord God of Israel in the house of Ieroboam.

fome, on who- 14 me he doeth King ouer Israel, which shal destroy the house of Ieroboam in that day: 1 what? yea, euen now.

15 For the Lord shal smite Israel, as when a 29 rede is shaken in the water, and he shal wede Israél out of this good land, which he gaue to their fathers, and shal scatte them beyonde the m Riuer, because they 30 And there was warre betwene Reho-Prophetes, haue made them groues, prouoking the Lord to angre.

16 And he shal giue Israel vp , because of the sinnes of Ieroboám, who did sinne, and n made Israél to sinne.

And Ieroboams wife arose, and departed, and came to Tirzáh, and when she came to the thresholde of the house, the yog man dyed,

38 And they buryed him, and all Ifraellamented him, according to the worde of the Lord, which he spake by the hand of i his seruant Ahiian the Prophet.

49 And the rest of Ieroboams actes, how he warred, & how he reigned, beholde, they 2 are writen in the boke of the Chronicles

were two and twentie yere: and he o flept o The Lord with his fathers, & Nadab his sonne reig- he dyed, 2 Chro. 13, 24, ned in his steade.

reigned in Iudáh. Rehoboám was one and fourtie yere olde, when he begato reigne, and reigned seuentene P yere in Ierusa- p And dyed lém the citie, which the Lord did chuse boam about 4out of all the tribes of Israel, to put his yeres. Name there: and his mothers name was Naamáh an Ammonite.

And Iudáh wroght wickednes in the fight of the Lord: & they prouoked him more w their finnes, which thei had committed, then all that which their fathers 'Or, besider all that their father she their father had done.

Therefore beholde, I wil bring euil vpo 23 Forthey also made them hie places, and by their france. images, and groues on euery hye hil, and vnder euerie grene tre.

There were also Sodomites q in § land. q Where idothey did according to all the abomina- neth, all horcions of the nacions, which the Loid had rible vices are cast out before the children of Israél.

And in the fift yere of King Reho-deftroy boam, Shishak King of Egypt came vp a-vtteriy.

gainst Ierusalem,

Lord, & the treasures of the Kings house, and toke away all: also he carred away all the shields of golde *which Salomonhad Chap 20,16.

23 And all Israel shal mourne for him, and 27 And King Rehoboam made for them brasen shields, and committed them vnto the hands of the chief of the garde, which waited at the dore of the Kings house.

Moreouer, the Lord shal stir him vp a 28 And when the King went into the house of the Lord, the garde bare them, and broght them againe into the garde cham-

> And the rest of § actes of Rehoboám,& all that he did, are they not writen in the r Which beboke of the Chronicles of the Kings of led the bokes Iudáh?

boám and Ieroboám (continually.

31 And Rehoboam slept with his fathers, & dayes of Reho was buryed with his fathers in the citie of David:his mothers name was Naamáh an Ammonite. And Abiiam his sonne reig- t Whose ido. ned in his steade.

CHAP. XV.

Abitam reigneth ouer Iudah. 9 Afa succedeth in hit roume 16 The battel betwene Asá and Baasha 24 Lehoshaphat succedeth Asa 25 Naaab succeaeth Ieroboam 28 Baasha killeth Nadab.

Nd in the eightene yere of King*Ie 2. Chro. 17,22. A roboám the sonne of Nebát, reigned Abuám oner Iudáh.

Thre yere reigned he in Ierusalém, and his motheisname was Maachah y daugh-

of the Kings of Israél.

ter of ² Abishalóm.

that this was

And the dayes which Ieroboám reigned, 3 And he walked in all the sinnes of his fa
Absalóm Sa
A R.iii.

of Shemaiáh f That is, all \$

ám her fonno followed

n The people flial not be excused, when 17 they do enil at y comandemet or their gouernours.

fonne to reig-

a Sam 11,4 € 12,9.

ne ouer Iu-

ther, which he had done before him: and 20 So Ben-hadad hearkened vnto King Ahis heart was not perfit with the Lord his God as the heart of Dauid his father.

4 But for Dauids sake did & Lord his God Meaning, & giue him a b light in Ierusalém, and set vp his sonne after him, and established Ieiufalém,

5 Because Dauid did that which was right in the light of the Lord, and turned from nothing that he commanded him, all the 22 dayes of his life, * saue onely in the matter of Vriáh the Hittite.

6 And there was warze betwene Rehoboám and Ieroboám as long as he liued.

7 The rest also of the actes of Abiiam, and 23 all that he did, are they not writen in the a Chro.13,3. *boke of the Chronicles of the Kings of Iudah there was also warre betwene Abiiám, and Ierobeám.

8 And Abiiam flept with his fathers, & they buryed him in the citie of Dauid: & Ala 24 And Ala flept with his fathers, and was goute & puthis his sonne reigned in his steade.

¶*And in the twentie yere of: Ieroboám 2. Chro. 14,3. 9 King of Isiael reigned Asaouer Iudah.

10 He reigned in Icrusalém one & fourtie 25 And Nadáb the fonne of Icroboám bee That is, his grand mother, as Dauid is oft. yere, and his mothers name was Maachah, the daughter of Abishalóm.

times called II father of the; And Afá did right in y eyes of the Lord,

sucher he was 12 And he toke away the Sodomites out of the land, and put away all the idoles that his tathers had made.

d Nether kin- 13 And he dput downe Maachah his mother also from her citate, because she had made anidole in a groue: & Afá destroyed her idoles, & burntthé by the broke Kidión. God & beco-

But they put not downe the hie places. Neuertheles Asas heart was e vpright with the Lord all his dayes.

me idolaters, but muß be; punished e. For in that that he suffed them to work thing God in other places; then he had father, & the things that he had dedicate visio the house of the Lord, silver, & golde. and vessels.

came of igno-rance and not 16 And there was war ie betwene Afa and Baashá King of Israél all their dayes.

Then Baashá King of Israel went vp against Iudah, and buylt & Ramah, so that he wolde let none go out or in to Afa

because the people shulde 18 Then Asa toke all the silver & the gold berusalem lest y was lest in the treasures of the house of the hou y was left in the treasures of the house of 32 And the residue of the actes of Nadab nes, & so prothe Lord, and the treasures of the Kings house, and deliuered them into the hands of his servants, and King Asá sent them to *Ben-hadad the some of Tabrimon, the 32 sonne of Hezión King of. Arám that dwelt at Damascus, saying,

There is a couenant betwere me and thee, and between my father and thy father:beholde, I haue sene vnto thee a pre-Lent of filuer, and golde: come, breake thy couenant with Baashá King of Israel, that he may & departe from me.

sa, and sent the captaines of the hostes. which he had against the cities of Israél, and smote Iion, and Dan, and Abelbethmaachah, and all Cinneroth, with all the land of Naphtalí.

25 And when Baashá heard thereof, he left buylding of Ramáh, and dwelt in Tir-

Then King Afa'affembled all Iudah, "Or, made a pre-"none excepted. & they toke the stones of "Ebr none inne-Ramáh, & the timber thereof, wherewith eat. Baashá had buylt, & King Asá buylt with them Géba of Beniamín and Mizpáh.

And the rest of all the actes of Afa, and all his might and all that he did, and the cities which he buylt, are they not write in the boke of the Chronicles of § Kings of Indáh?but in his olde age he was diseafed in his h feete.

buryed with his fathers in the citie of Da- philitians the uid his father. And Iehostraphát his sonne 2 Chro 16,12, reigned in his steade.

gan to reigne ouer Israel the secode yere of Afá: King of Iudáh, and reigned ouer Mraél two yere.

26 And he did euil in the fight of the Lord, walking in the way of his father, & in his finne wherewith he made Israel to finne.

And Baashathe sonne of Ahiiah of the house of Islachar conspired against him, & Baasháslewe him at Gibbethón, which belonged to the Philistims: for Nadab & all Ifraél laied fiege to Gibbethon.

28 Eucninthe third yere of Afa King of Iudáh did Baashá slay him, and reigned in his fteade.

Also he broght in the holy vessels of his 29 And when he was King, he k smote all k so God str the house of Ieroboam, he left non aliue red vp one tyto Ieroboam, vntil he had destroyed him, the wickednes according to the worde of y Loid which Chap 14,10. he spake by his seruant Ahiiah the Shilo-

> 30. Because of v sinnes of Ieroboam which be committed, and wherewith he made If rael to finne, by his prouocation, where- 1 By caufing \$ with he pronoked the Lord God of Ifmit idolatrie
> raél.
>
> raél

and all that he did, are they not writen in angrethe boke of the Chronicles of the Kings. of Israél

And there was warre betwene Afa & Baashá King of Israél, all their dayes.

In the third yere of Afá King of Iudáh, began Baashá the sonne of Ahiiáh to reigne ouer all Israel in Tirzab, and reigned m Which was foure and twenrie veres foure and twentie yeres.

34. And he did euil in the fight of the Lord, or mained. walking in the way of Ieroboám,& in his finne, wherewith he made Ifrael to finne.

h He had the de father.

red nor auto-

be regarded, when they blaspheme

me idolaters,

appointed , it

f Of the fame

purpole that Ieroboám did

they shuld

of malice.

2 Chro 16,21 *Or,Syria.

g And vexe me an longer.

Omrí.Aháb. 160^{325/1224} I.Kings.

CHAP. XVI.

1 Of Baasha, 6 Elah, p Zimri, 16 Omri. 31 Achab ma- 15 - rieth lez ebel. 34 Iericho is buylt againe.

Hen the worde of the Lord came to lehú the sonne of Hanáni against Baashá, saying,

a Thus spake 2 Tenu toBaasha 2 in the Name of the Lord

2 Forasmucheas I exalted thee out of the dust, & made thee captaine ouer my people Israel, and thou hast walked in theway of Ieroboám, and hast made my people Israel to sinne, to prouoke me with their

3 Beholde, I wil take away the posteritie of Baashá, and the posteririe of his house, and wil make b thine house like the * house 18 And whe Zimri sawe, that the citie was in holde. of Leroboam the sonne of Nebat.

b Meanig, the house of Baa-Chap 14,11.

Chap. 15. 29 4 *He that dyeth of Baashas stocke in the ci tie,hm shalthe dogs eat: and that man of him which dyeth in the fields, shalthe 19 For his sinnnes which he sinned, in dofoules of the ayre eat.

5 And the rest of the actes of Baashá and what he did, and his "power, are they not or, valiatues writen in the boke of the * Chronicles of 2 Chro 16, 1. the Kings of Israél

6 So Baashá slept with his fathers, & was buryed in Tirzáh, & Eláh his sonne reigned in his steade.

e That is , the 7 Prophet did

And also by the hand of Iehu the son- 21 ne of Hanani the Prophet came the worde of the Lord to Baashá, & to his house, that he shulde be like the house of Ieroboam, eucn for all the wickednes that he 22 But the people that followed Omri, pre- there they had did in the fight of the Lord, in prouoking him with the worke of his hands, and because he killed d him.

d Meaning, Na dáo leroboams fonne

of Iudáh began Eláh the sonne of Baashá to reigne ouer Israel in Tirzah, @ reigned two yere.

his chaiets conspired against him, as he was in Tirzah drinking, til-he was dronken in the house of e Arza stuarde of his house in Tirzáh.

And Zimrí came & smote him & killed him in the seuen and twenty yere of Asa King of Iudáh, & reigned in his steade.

13 And when he was King, and fate on his leauing thereof one to pisse against a wall, nether of his kinffolkes nor of his friends.

12 So did Zimri destroy all the house of Baafhá, according to the worde of § Lord 27 which he spake against Baasháby the had

f Bothe Hanaof Ichu thef Prophet, ni his father and he were 13 For all the sinnes of Baashá, and sinnes of Elah his sonne, which they somed and 28 Prophetes made Israel to sinne, and prouoked the Lord God of Israel with their vanities.

14 And the rest of the actes of Elah, and 29 all that he did, are they not writen in the boke of the Chronicles of the Kings of

Ifraél? In the seuen and twentie yere of Asa

King of Iudáh did Zimrí reigne seuen dayes in Tirzáh, and the people was then in the hoste s besieging Gibberhon, which g which fiege belonged to the Philistims.

ad continue

16 And the people of the hoste heard fay, of Nadab Ie-Zimrí hathe conspired, & hathe also slaine roboas sonne. the Kig. Wherefore all Israel made Omri the captaine of the hoste King ouer Ifraél that same day, euen in the hoste.

77 Then Omrí went vp from Gibbethón, and all Ifrael with him, and they belieged h Tirzáh.

taken, he went into the palace of the Kings house, and "burnt him selfe and the "Ebr burnt the Kings house with fire, o so dyed,

ing that which is euil in the fight of the Loid, in walking in the way of Ieroboám, and in his sinnes which he did, causing Israél to sinne.

20 And the rest of the actes of Zimrí, and his treason that he wroght, are they not writen in the boke of the Chronicles of the Kings of Israél

The were y people of Isiael deuided into two partes: for i halfe y people followed That is, the Tibní the some of Ginath to make him people which King, & the other halfe followed Omrí. fiege of Gibbons, & the other halfe followed Omrí. fiege of Gibbons for

uailed against the people that followed chosen Omri. Tibní the sonne of Gináth: so Tibní dyed, and Omrí reigned.

8 In the fix and twentie yere of Afá Kig 23 In the one and thirtie yere of Afá King of Iudahbegan Omri to reigne ouer Ifraél, & reigned twelue yeie. Six yere reigned he in Tirzáh.

9 And his servant Zimri, captaine of halfe 24 And he boght the moutaine "Samaria of 10 1, Shomer fin one Shemer for two talents of siluer, and buylt in the mountaine, and called the name of the citie, which he buylt, after the name of Shémer, lord of the mountaine Samaria.

25 But Omrí did euil in the eyes of the Lord, and did worse then all that were k For suche before him.

throne, he slewe all y house of Baashá, not 26 For he walked in all the way of Ierobo-the superficio ám the sonne of Nebát, and in his sinnes duly increa-wherewith he made I srael to sinne in pro- der it is, the uoking the Lord God of Israel with their more about nable it is bevanities.

And the rest of the actes of Omr i, that his Church. he did, and his stregth that he shewed, are they not writen in the boke of the Chronicles of the Kings of Israel

And Omri slept with his fathers, & was buryed in 1 Samaria : and Aháb his sonne 1 He was the reigned in his steade.

Now Ahab the sonne of Omri be- Samaria, after gan to reigne ouer Isiael, in the eight tog the Kigs and thirtie yere of Aía King of Iudah: burnt in Tir-R.iiii.

h Where Zime

Kigshouse vp.

of idoletite, y thereof docth

was buryed in

e The Chalde text hathe thus, Drinking ken in the tem ple of Arza y adole by his house in Tirzáh.

and Aháb y fonne of Omrí reigned ouer

30 And Aháb the fonne of Omrí did worse in the fight of the Lord then all that weie before him.

31 For was it a light thing for him to walke in the sinnes of Ieroboam the sonne of Nebát, except he toke Iezebél also the daughter of Eth-báal King of the Zidom By whole meanes he fel nians to m wife, and went and serued Baal, and worshiped him?

& frange 1do- 32 Also he reared vp an altar to Báal in the house of Báal, which he had buylt in Sa-

33 And Aháb made a groue, and Aháb proceded, and did prouoke the Lord God of 14 Israél more then all the Kings of Israél that were before him.

34. In his dayes did Hiel the Bethelite buylde " Ierichó: he laied the fundació thereof in Abirám his eldett sonne, and set 15 vp the gates thereof in his yongest fonne Segub, according to y worde of the Lord which he spake" by Ioshua the sonne of 16. The basel of the meale wasted not, nor earth.

"Ebr by the bad of Lofhus.

Eecle 48.3.

me I ferue b But as I shal

iam 5,16. a That is, who-

3100.

10. brake.

e To greng-

promifeth to

fede him mua

reloudy ..

n Read Iofh.

6,26

to all wicked.

l'atrie,& cruel

periccution.

CHAP. XVII.

; Eliah forewarneth of the fammeto come. 4 Heirfed of rauens c Meu sent to Zarephath, where he restoreth his bostesse sonne to life

Nd Eliah the Tishbite one of the A inhabitants of Gilead faid vnto Ahab, *As the Lord God of Israel liveth, before whome I a stad, there shalbe nether dewe not rayne these yeres, but baccordig to my worde.

declare it by 2 And the worde of the Lord came vnto him, faying,

3: Go hence, and turne thee Eastwarde, and hide thy felfe in the "river Cherith, that is ouer against Iordén,

And thou shalt drinke of the river : and Ishaue commanded the clauens to feede thee there.

against perie-So he went and did according vnto the worde of the Lord: for he went, and remained by the nuer Cherith that is ouer against Iordén.

> & And the rauens broght him bread & flesh in the morning, and bread and flesh in the. euening, and he dranke of the riuer.

7 · And after a while, the river dryed vp, becaufe there fel no raine vpon the earth.

¶And the worde of the Lord came va= 22 to him, faying,

ener at hand 9 *Vp, and get thee to Zarephath, which is in Zidon and remaine there : beholde, I have commanded a widowe there to fustaine thee.

lian to the in to So he arose, and went to Zarepháth: and when he came to the gate of the citie, beholde, the widowe was there e gathering ftickes: & he called her, & faid, Bring me, I pray thee, a litle water in a vessel, that , Eliab is few to Abab; 13 Obadiab hider an bundreth

I may drinke.

Ifrael in Samaria two and twentie yere. 11 And as the was going to fet it, he called to her, and said, Biing me, I pray thee, a. morsel of bread in thine hand.

12 And she said, As the Lord thy God liueth, I haue not a cake, but euen an handeful of meale in a barel, and a little oyle in a eruse:and beholde, I am gathering"a fewe "Ebr race. stickes for to go in, and dresse it for me & my sonne, that we may eat it, and f dye. f For there is

13 And Eliáh said vnto her, Feare not, come, no hope of a do as thou hast said, but make me thereof nance. a litle cake first of all, and bring it vnto me, and afterwarde make for thee, and thy

For thus faith the Lord God of Israel, 8 The meale in y barel shal not be waited, 8 God receinether shal the oyle in the cruse bedimmi- fice for the vie shed, vnto the time that the Lord send or his, but he promise he raine vpon the earth.

So she went, and did as Eliah said, and recopense for the did eat: fo did he and her house h for a h That is, tit he had raine & certeine time.

the oyle was spent out of the cruse, according to the worde of the Lord, which he spake by the hand of Eliáh.

And after these things, the sonne of the wife of the house fel sicke, and his sicknes was so fore, that there was no breath left for, that be

And she said vnto Eliáh, What haue I to tiye whether the had leardo with thee, othou man of God art thou ned by his come vnto me to call my finne to remem-undeceto make brance, and to flaye my fonne?

19: And he faid vnto her; Give me thy fon-torte. ne . and he toke him out of her bosome, & carred him vp into a chamber, where he abode, and laied him vpon his owne

The he called vnto the Lord, & faid, O Lord my God, hast thou k punished also k He was at this widowe, with whome I soiourne, by Gods Name killing her fonne?

21 And he stretched him selfe vpon the and his minichilde thre times, and called vnto y Lord, fiers contemand faid, O Lord my God, I pray thee, shulde have continued his let this childes soule come into him a mercies, as he gaine

The the Lord heard the voyce of Eliah, while he the and the foule of the childe came into him re remained. againe, and he reviued.

And Eliah toke the childer, and broght him downe out of the chamber into the house, and deliuered him vneo his mother, and Eliáh faid, Beholde, thy fonne liueth.

And the woman faid vnto Eliáh, Now 1 I knowe that thou art a man of God, and 1 so hard a that the worde of the Lord in thy mouth deved on God, except we be confirmed by is true.

CHAP. XVIII.

foode on the

dyed
1 God wolde

fhuld haue behad begonne the, specially

d As the trom are many, fo his mercie is Luk-4,25. to firengthen the faith of E-

bles of the Sames of God 8 to deliner the. tent that he foulde loke woon nothing worldely, bus

onely trust on

Gods pross.

274

miracles.

Elias.Obadiáh.

Aháb & Báal. 161 I. Kings.

Prophetes 40 Eliiáh killeth all Baals prophetes 45 He obteineth raine.

a After that he departed from the riner

b God had be-

gone to worke his feare in his

not yet broght him to that

knowledge, w

e God prtieth

oft times the

wicked for \$

godly fake. &

to mete with Obadiah, that

the benefite

fake.

openly

🖊 Lord came to Eliiáh, in the a third yerc, faying, Go, shewe thy selfe vnto Aháb, and I wil send rame vpon the earth.

And Eliiah went to shewe him selse vnto lim.

Ahab, and there was a great famine in Sa
Now therefore send, and gather to me dered, but to 2 And Eliiah went to shewe him selfe vnto

And Aháb called Obadiáh the gouernour of his house: (and Obadiáh b seared

God greatly)

For when Iezébel destroyed the Prophe- 20 heart, but had 4 tes of the Lord, Obadiáh toke an húdreth Prophetes, & hid them, by fiftie in a caue, s alfo requifit of the godly: y is, to profese 5 his Name and he fed them with bread and water. And Aháb said vnto Obadiáh, Go into

the land, vnto all the fountaines of water, and vnto all the rivers, if so be that we may finde graffe to faue the horfes & the mules aliue, lest we depriue the land of the 22 beastes.

6 And so thei deuided the land betwene way by him felfe, and Obadiáh went another way by him felfe.

7 ¶And as Obadiáh was in the way, beholde, Eliiáh emet him: & he knewe him, and fel on his face, and faid, Art not thou

my lord Elijah 2

causeth Eliah 8 And he answered him, Yea, go tel thy

lord, Beholde, Eliiáh shere.

And he faid, What have I sinned, that thou wolc'est deliue; thy seruant into the hand of Aháb, to flaye me?

might be knowen to be granted for Gods children 10 As the Lord thy God liucth, there is no nació or kigdome, whether my loi dhathe not fent to feke thee : and when thei faid, dome and nacion, if thei had not founde

an And now thou faift, Go, tel thy lord, Be-

holde, Eliiah uhere.

12 And when I am gone fro thee, the Spirit of the Lord shal cary thee into some 27 place that I do not knowe: so when I come and tel Aháb, if he can not finde thee, then wil he kil me: but I thy servant d feare the Lord from my youth.

persecuters.y 13 Was it not tolde my lord, what I did when Iezébel slewe the Prophetes of the Lord, how I hidde an hundreth men of the Lords Prophetes by fifties in a caue,& fed them with bread and water?

> 4. And now thou faiest, Go, tel thy lord, Beholde, Eliiáh u bere, that he may ilaye

15 And Eliiáh said, As the Lord of hostes 30 liueth, before whome I stand, I wil surely shewe e my selfe vnto him this day.

1 fence I wil 16 So Obadiáh went to mete Aháb, and declare y thom tolde him: and Aháb wet to mete Eliiáh. tolde him: and Aháb wet to mete Eliiáh. 31 And Eliiáh toke twelue stones, accordig 27 And when Ahab sawe Eliiah, Ahab said

vnto him, Art thou he that troubleth Israéla

Fter many daies, the worde of the 18 And he answered, I have not troubled Israel, but f thou, and thy fathers house, in f The true mithat ye have for sken the comandements nifters of God oght not onely of the Lord, and thou hast followed Baa- not to suffer \$

> all Israel vnto mount Carmel, and the swicked fela prophetes of Baal foure hudreth & fiftie, derers without & the prophetes of the groues foure hun- fone. dreth, which eat at Iezebels table.

So Ahab fent vnto all the children of Ifrael,& gathered the prophetes together

vnto mount Carmél.

21 And Eliiáh came vnto all the people, & faid, How long shalt ye betwene two opi- g Be conftant nions? If the Lord be God, followe him. in religion, & make it not as but if Baal be he, then go after him. And a thing indif-feret whether the people answered him not a worde.

Then faid Eliian vnto y people, I onely God or Baal, remaine a Prophet of the Lord: but Baals feine God prophetes are foure hundreth & fiftie me. wholly or in

them to walke through it. Aháb went one 23 Let them theiefore giue vs two bullocks, and let them chuse the one, and cut him in pieces, and laye him on the wood, but put no fyre under, and I wil prepare the other bullocke, and laye him on the wood, and wil put no fyre vnder.

24 Then call ye on the name of your god, and I wil call on the Name of the Lord: and the the God that answereth h by fyre, h By sending let him be God. And all the people an- heave to bur-

swered, and said, It is wel spoken.

25 And Eliiáh said vnto the prophetes of Báal, Chuse you a bullocke, and prepare him fift, (for ye are many) & call on the name of your gods, but put no fyre vnder.

He is not here, he toke an othe of § king- 26 So thei toke the one bullocke, § was giuen them, & thei prepared it, & called on y name of Báal, from morning to noone, faying, O Báal, heare vs: but there was no voyce, nor anic to answer: and thei leapt i As men raulvpon the altar that was made.

> And at noone Eliiáh mocked them, and faid, Cive loud: for he is a k god: ether he k You efteme talketh or pursueth huenennes, or is in his iourney, or it may be that he flepeth, and must be 1 awaked.

28 And they cryed loude, and cut them fel-their beaftly ues as their maner was, with kniues and thinke that by lancets, til the blood gusshed out vpon anie inflance or sute \$ dead them.

And when mydday was passed, and their ea helpe them had prophecied vntil the offing of the their necessaries. evening facrifice, there was nether voyce, nor one to answer, nor anie that regaided.

And Eliiáh said vnro all the people, Come to me . And all y people came to him. And he repared the altar of the Lord that was broken downe.

to the number of the tribes of the sounces

ne y facrifice.

Arange spirit

l He mocket & vile idoles

d I am non of the wicked procure vnto me suche displeasure, but ferue God and fauour his chil

Baals prophetes slayne.

I.Kings.

Gen 32,28. 2.king .17,34.

parte a piece.

m Hereby he declared the

excellet pow-er of God, who

nature col-demake y fyre

burne euen in

none occasion

a Thogh God fuffer his to

denes & error for a time, yet at the length

he calleth the

home to him

rious figue &

· He comman ded them that

as they were truely perfua-

fother wolde

ferue him w all their pow-er & deftroye the idulaters

his enemies.

worke.

the water, to the intent thei

contrary to

Lord came, saying, * I frael shalbe thy na-121 (1 me')

And with the stones he buyle an altar in the Name of the Lord: & he made a ditche rounde about the altar, as great as wolde conteine two "measures of sede.

**Ebr. Sass , which fame thinks conseins }} And he purche wood in order, & hewed 1 sols & a third the bullocke; in pieces, and layed him on the wood, in

> 34 And faid, Fil foure barels with water, & 2 powre it on the burnt offring and on the wood. Againe he faid, Do so againc. And thei did so the seconde time. And he said, Do it the third time. And thei did it the 3

35 And the water ran rounde about the altar: & m he filled the ditche w water also. 4 But he went a daies journey into the wil-made led bim.

And when they shulde offer the euening sacrifice, Eliiah the Prophet came, & said, Lord God of Abrahám, Izhák and of Israél, let it be knowen this day, that thou art the God of Israel, and that I am thy feruant, and that I have done all these 5 And as he laie and slept winder the iuni-fainds colde things at thy commandement.

to doute, that 37 Heate me, o Lord, heare me, and let this he is y onelie people knowe that thou art y Lord God, people knowe that thou art y Lord God, and that thou half turned their heart a-

gaine a at the last.

runne in blin- 38 Then the fyre of the Lord fel, and confumed the burnt offring, and the wood, & 7 the stones, and the dust, and licked up the water that was in the ditche.

And when all the people sawe it, thei sel by fome noto- 39

the Lord is God.

40 And Eliiáh said vnto them, Take the prophetes of Báal, leto not a man of them broght them to the broke Kishon, & slewe them there.

And Eliiáh said vnto Aháb, Get thee

muche raine.

42 So Ahab went vp to eat and to drinke, and Eliiah went vp to the top of Carmel: and he crouched vnto the earth, and put his face between his knees,

43 And faid to his seruant, Go vp now and went vp, and loked, and faid, There is nothing. Againe he said, Go againe P seuen

As Gods Spirit moved him to pray, fo And at & seuenth time he said, Beholde, thened by the there ariseth a litle cloude out of the sea like a mans hand. Then he faid, Vp, and say vnto Aháb, Make readie il y charet, and get thee downe, that the raine stay thee 12

not.

*Or here and chere.

was he freng-

fame that he did noe faint

Ril til he had

obteined.

45 And in the meane while the heaven was blacke with cloudes & winde, & there was 13 a great raine. Then Aháb went vp & came to Izreél.

of Laakob; (yato whome the worde of the 46 And the had of the Lord was on Eliiah, and he girded up his loynes, and ran a be- q He was fo fore Aháb til he came to Izreél.

CHAP. XIX.

s Eliiah fleing from lez ébel is neurished by the Angel of Ber then the God 15 He u commanded to anome Hazael, lehu, and ble to tunne, Elifhá.

TOw Ahab tolde Iezebel all that Eliiáh had done, & how he had slayne all the a prophetes with the sworde.

Then lezébel sent a messenger vnto E-Bási. liiáh, saying, b The gods do so to me and b Thogh the more also, if I make not thy life like one against Gods of their liues by to morowe this time. of their lives by to morowe this time.

When he sawe that, he arose, and went them backe § for his life, & came to Beer-sheba, which they can not execute their is in Iudah, and left his feruant there.

dernes, and came and fate downe under a iumper tre, & defired that he might dye, and laid, It is now ynough: ô Lord, ctake c so hard a my soule, for I am no better, then my fa-thing it is to

per tre, beholde now, an Angel touched not ouercome the same. him, and faid vnto him, Vp, & eat.

6 And when he loked about, beholde, there was a cake baken on the coles, and a pot of water at his head: so he dideat and drinke, and returned and flept.

And the Angel of the Lord came againe the seconde time, and touched him, and faid, Vp, & eat: for d thou hast a great dHe declared

ioutney.

on their faces, and said, The Lord is God, 8 Then he arose, and did eat and drinke, him miracutored the Lord is God.

Then he arose, and did eat and drinke, him miracutored the Lord is God.

Then he arose, and did eat and drinke, him miracutored the Lord is God. fourtie daies & fourtie nights, vnto Ho- fible for him reb the mount of God.

escape. And they toke them, and Eliiah 9 And there he entred into a caue, & lodged there: and beholde, the Lord spake to him, and said vato him, What doest thou here, Eliiáh?

vp, eat and drinke, for there is a founde of 10 And he answered, I have bene very ie- e He complain lous for the Lord God of hostes: for the more zealous children of Israel haue forsaken thy co- heshewed him uenant, broken downe thine altars, and ne Gods gloflayne thy Prophetes with the sworde, *& rie, the more cruelly was I onely am left, and thei feke my life to he persecuted. take it away.

loke towarde the way of the Sea. And he at And he said, Come out, and stand vpon the mount before the Lord. And beholde, the Lord went by, and a mightie strong winderent the mountaines, and brake the rockes before the Lord: but the Lord was f not in the winde: and after the winde ca- f For the na-me an earthquake: but the Lord was not ture of man is not able to in the earthquake:

And after the carthquake came fyre : but to God, if he faulde appeathe Lord was not in the fyre : & after the re i his firegin fyre came a stil and soft voyce.

And whe Elijah heard it, he couered his his mercie he fubmitteeh face with his mantel, & went out, & stode him felse a in the entring in of the caue: & beholde,

frengthened w Gods Spirit. that he ran fa-

he holdeth

vexcept God had nourished this tourney.

Romai,is.

come nere t our capacitie.

there came a voyce vnto him, and faid, What doest thou here, Eliiáh?

14 And he answered, I have bene very ielous for § Lord God of hostes, & because the children of Israel haue forsake thy couenant, cast downe thine alters and slaine thy Prophetes with the sworde, & I onely am left, and they feke my life to take it

15 And the Lord faid vnto him, Go, returne by the wildernes vnto Damascus, and when thou comment there, anount Hazael

*Or,Syria. King ouer Arám.

> 16 And Iehú the sonne of Nimshí shalt thou anoint King ouer Ifraél: & Elishá the sonne of Shaphat of Abel Meholah shalt thou anount to be Prophet in thy soume.

2.King 9,2. eccles 48.8.

g We oght not to depend on

the multitude

in mainreining

but because

requireth. we

eght to do it.

And * him that escapeth fro the sworde of Hazaél, shal Iehu slaye: and him that escapeth from the sworde of Iehu, shal Elisha slay.

Rom.11,4. h He declareth that wic. blers and idolaters are not 19

i Thogh this natural affe-

ation is not to be cotemned,

yet it oght net

me him. k He wolde

not fray til wood was broght, fo great was his de-fire to follo-

we has your

e100.

kıs.

18 Yet wil* I leaue seue thousand in Israel, even h all the knees that have not bowed to vnto Báal, and euerie mouthe that hathe not killed him.

So he departed thence, and founde Elishá y fone of Shaphát who was plowing with twelue yoke of oxen before him, and was with the twelft: & Eliiah went towards him, and cast his mantel vpon him.

20 And he left the oxen, & ran after Eliiah, and faid, Let me, I pray thee, kille my father and my mother, and then: I wil followe thee. Who answered him, Go, returne: for what have I done to thee?

whe God cal- 21 And when he wet backe againe fro him, he toke a couple of oxen, and fl we them, and fod their flesh with the kinstruments of the oxen, and gaue vnto the people, & they did eat: then he arose and went after 14 And Ahab said, By whome: And he said, went about the Elijah, and ministred worto him.

CHAP. XX.

Samaria is besieged. 13 The Lord promiseth the vi-Storie to Abab by a Prophet. 31 The King of Israel made peace with Ben-hadad, and is reproved there- 15 fore by the Prophet.

*0+,5yriA.

⁴Hen Bé-hadád the King of Arám-af-I fembled all his armie, and two and thirtie 4 Kings with him, with horses, & charets, and west vp, and besieged "Sama- 16 And they wet out at noone: but Ben-haria, and foght against it.

*67, Shamerida 2 And he fent messengers to Aháb King of Israél, into the citie,

- 3 And faid vnto him, Thus fayeth Benaha- 17 So the h feruants of the princes of the harau 1875 6 dád, Thy filuer and thy golde his mine: alfothy women, and thy faire children are mine.
- 4 And the King of Israel answered, and 18 And he faid, Whether they be come out faid, My lord King, according to thy say-Stam conter. ing, b I'am thine, and all that I have.

to obey and s And when the messengers came againe, they faid, Thus comandeth Benshadad, & fayth, When I shalfend vnto thee, and.

comande, thou shalt deliuer me thy filuer & thy golde,& thy women,& thy childre,

& Or els I wil fend my feruants vnto thee . He wolde by to morow this time: and they shal fear- not accept his che thine house, and the houses of thy fer- he did out of che thine house, and the houses of thy fer- he did out uants: and what focuer is pleafant in thine what ocuer he eyes, they shal take it in their hands, and shutde afker for he soghe bring it away.

7 Then the King of I frael fent for all the how to make Elders of the land, and faid, Takehede, I him. pray you, and se how he sketh mischief: for he sent vnto me for my wines, and for my children, and for my filuer, and for my golde, and I denyed him not.

And all the Elders, & all the people faid to him, Hearke not vnto him, nor cofet. d They thought

Wherefore he faid vnto the messengers is their ducties of Ben-hadad, Tel my lord the King, All father to venthat thou dideft fend for to thy feruant then to grant to that they at the first time, that I wil do, but this thig which was not I may not do. And the messengers depar- lawful, onely to satisfie the ted, and broght him an answer. ted, and broght him an answer.

And Ben-hadad sent vnto him, & said, The gods do so to me & more also, if the e dust of Samaria be ynough to all y peo- e Muche lesse ple y followe me, for euerie ma an hadful that there be

faid, Tel him, Let not him that girdeth his worthe anne harnes, boast hi selfe, as he y f putteth it of they halve so

12 And when he heard y tidings, as he was f Boatt not bewith the Kings drinking in the paullions, fore the vidohe laid vnto his seruats, Bring forthe your for. Pur your engines, and thei fer them against the citie. filmes so widre-

13 ¶And beholde, there came a Prophet vnto Ahab King of Israel, saying, Thus faith y Lord, Hast thou fine all this great multitude > beholde, I wil deliner it into thine hand this day, that y mareft knowe, 8 that I am the Lord.

Thus faith the Lord, By the servants of rect s to pul the princes of the provinces . He faid a- Ahab fro his gaine, Who shal ordre the battel . And he now agains it answered, Thou.

Then he nombred the servants of the princes of the prouinces, and they were two hundieth, two and thirtie: & after the he nombred the whole people of all the. children of Israél, euen seuen thousande.

dád did drinke til he was dronken in the tents, bothe he & the Kings: for two & thirtre Kings helped him.

prouinces went out first: & Ben hadad fent the service of out, and they shewed him, faying, There princes. are men come out of Samai ia.

for peace, take them aliue: or whether they be come out to fight, take them yet aliue.

19 So they came out of the citie, to wet, the fer uants of the princes of the prouinces, and the hoste which followed them.

founde anse

wonderful vi-Auries.

S.ii.

ralers of pro-

That 15, go-

pay tribute.

** Ebr man. Or, Syrians.

20 And they slewe euerie one his "enemie: and the Aramites fled, and Israel pursued them: but Ben-hadád the King of Arám escaped on an horse with his horsemen. 1 With them y

were appoint 21 And the King of Israel went out, and is my brother.

ted for the presentation from the horses and charets, and with a 33 Now the mentoke diligenthede, if they "Or, and caught
ted just." great flaughter flewe he the Aramites.

22 (For there had come a. Prophet to the King of Ifrael, & had fand vnto him, Go, be of good courage, and confider, and take hede what thou doest: for when the yere is gone about, the King of Aram wil come 34 And Ben-hadad said vnto him, The civp against thee)

The the servants of the King of Aram said vnto him, Their k gods are gods of the mountaines, and therefore they overcame vs : but let vs fight against them in the plaine, and douteles we shal ouercome them.

24 And this do, Take the Kings away, euerie one out of his place, and place captaines for them.

25 And nomber thy selfe an armie, like the armie that thou hast lost, with suche hor- 36 ses, and fuche charets, and we wil fight against them in the plaine, and douteles we shal ouercome the and he hearkened vnto their voyce, and did fo.

26 And after the yere was gone about, Benhadad nombred the Aramites, and went 37 vp to Aphék to fight against Israél.

27 And the children of Israel were nombred, and were all 1 assembled and went 38 against them, and the children of Israél pitched before them, like two litle flockes

28 And there came a man of God, and spake vnto the King of Israel, saying, Thus fayth the Lord, Because the Aramites haue said, The Lord is the God of the mountaines, and not God of the valleis, therefore wil I deliuer all this great multitude into thine hand, and ye shal knowe 40 And as thy servant had here and there to be same. that m I am the Lord.

m Who am of that m I am the Lord.

like power in 29 And they pitched one ouer against the
the valley, as other sound days of the Sound days the other seuen dayes, & in the seueth day the raélssewe of the Aramites an hundreth thousand fotemen in one day.

and there fel a wall vpon seuen & twentie thousand men that were left; and Ben hadad fled into the citie, and came into"2 Secret chamber.

31 ¶And his servantes said vnto him, Be- 43 holde now, we have heard fay that the Kings of the house of Israel are merciful Kings: we pray thee, let vs put fackec oth about our a loynes, and ropes about our heades, and go out to the King of Isiael: it may be that he wil saue thy life.

loynes, and putropes about their heades, and came to the King of Israel, and faid, Thy feruant Ben-hadad faith, I pray thee, let me liue: and he faid, Is he yet aliue? he

colde catche aniething of him, and made " of iim. haste, & said, Thy brother . Ben-hadad. . He is aline And he said, Go, bring him So Be hadad came out vnto him, and he caused him to come vp vnto the charet.

ties, which my father toke fro thy father, I wil restore, and thou shalt make stretes for thee in P Damascus, as my father did P Thou shale in Samaria. Then faid Ahab, I willet thee appoint in my go with this couenant. So he made a coue- what thou wilt, and I will will, and I will nant with him, and let him go.

Then a certeine man of the children confibe dif. of the Prophetes faid vnto his neighbour "ples. by the comandemet of the Lord, a Smite a By this exme, I pray thee . But the man refused to he wolde more liuely touche fmite him. F Kings heart.

Then saidhe vnto him, Because thou hast not obeyed the voyce of the Lord, beholde, affone as thou art departed from me, a lyon shal . slay thee . So when he reconsection was departed from him, a lyon found haft transgrefhim and flewe him.

the Lord. Then he found another man, and said, Smite me, I pray thee. And the man fmote him, and in finiting wounded him.

So the Prophet departed, and waited for the King by the way, and disguysed him selfe with asshes vpon his face.

of kiddes: but the Aramites filled the co- 39 And when the King came by, he cryed vnto the King, and faid, f Thy servant s By this pa-went into the middes of the battel: and rable he ma-keth Ahab cobeholde, these went away a man, whome demne him another manbroght vnto me, & faid, Kepe felfe, who made a conenant this man: if he be loft, and want, thy life with God entered let with God entered l fhal go for his, or els thou shalt paye a tahim escape,
whome God lent of filuer.

to do, he was gone: and the King of Isiaél faid vnto him, So shal thy sudgement be: thou hast given sentence.

battel was ioyned: and the children of If- 41 And he hasted, and toke the assess away from his face: & the King of Isiael knew him that he was of the Prophetes:

30 But the rest sled to Aphék into the citie: 42 And he said vnto him, Thus saith the Lord, *Because thou hast let go out of thine Chap: 22;36. hands a man whome I appointed to dye, thy life shal go for his life, and thy people for his people.

> And the King of Israel went to his houfe heavy and in displeasure, and came to

mandement of

CHAP. XXI.

2 Lez ébel commandeth to kil Naboth for the Vineyard, that he refused to sel to Ahab. 19 Elisab reproueth Ahab, and he repenteth.

k Thus ywic-ked blasphe-me God in their: furie, whome not. withRadinghe fuffreth yapunified.

1 All they, & were in y bat-tel of the former yere, ver.

I am on the hills, and can alwei deftroy a multitude w fewe as with

"Ebr from chaber to chamber.

manic.

n In figne of fubmillion, and that we have ath, if he wil punishe vs w 32 The they girded sackeclothabout their rigour.

After

a Thogh A-Thogh Abe condemned by the holy Spirit, yet he was not fo rigorous that he wolde take from another man his right without ful 3 #ecompence

b Thus y wicked confider not what is inft & lawful, but fret in-wardely, when 5 they can not haue their inordinate appe

e As thogh fhe faid, Thou knowest not what it is to reigne. Commande,and inereat not beare be mery.

d For the they wied to inquire of mes taucold taft tiuely that were notorious finters

worldelings contrary to Gods comademet, who willeth not to cofent to the firedingof innocét demets of prin 13 ces then the mik Lawes of

"Får bleffe.

A "Free these things Naboth the Izreby the palace of Ahab King of Samaria.

2 And Aháb spake vnto Nabóth, saying, a Giue me thy vineyarde, that I may make is nere by mine house: and I wil give thee for it a better vineyarde then it is: or if it please thee, I wil gue thee the worthe of it in money.

And Naboth said to Ahab, The Lord fathers vnto thee.

- 4 Then Aháb came into his house heauy & in displeasure, because of the worde which Naboth the Izreelite had spoke vnto him. 19 for he had faid, I wil not give thee the inheritance of my fathers, and he lay b vpon his bed and turned his face and wolde eat no bread.
- Then Iezébel his wife came to him and said vnto him, Why is thy spirit so sady thou eatest no bread?
- 6 And he said vnto her, Because I spake vnto Nabóth the Izreelite, and said vnto him, Giue me thy vineyarde for money, or if it please thee, I wil give thee another not give thee my vineyarde.

Then Iezébel his wife said vnto him, Doest thou now gouerne the kingdome of Israél? vp, eat bread, and" be of good chere, I wil grue thee the vineyard of Na- 22 And I wil make thine house like y house both the Izreelite.

8 So she wrote letters in Ahabs name,& fealed them with his feale, and fent the letters vnto the Elders, and to the nobles

9 And the wrote in the letters, faying, Proclaime a d fast, and set Naboth amog the chief of the people,

tes: for none 10 And fet two wicked men before him, and let the witnes against him, saying, Thou didest blaspheme God and the King: the

Thus the it And the e men of his citie, even the Elders and gouernouss, which dwelt in his it was write in the letters, which she had fent vnto them.

blood, obey 12 They proclaimed a fast, and set Naboth rather y wicked comman among the chief of the people,

And there came two wicked men, & fate before him: and the wicked men witnessed against Naboth in the presence of the God and the King. The they carried him Stones, that he dyed.

44 Then they fent to Iezébel, faying, Naboth is stoned and is dead.

15 And when Iezébel heard that Nabóth

was stoned and was dead, Iezébel said to Aháb, f Vp, & take possession of the vi- f This examneyard of Naboth the Izreelite, which ple of monhe refused to give thee for money : for the holy God leaneth to vs Nabóth is not aliue, but is dead.

me a garden of herbes thereof, because it 16 And when Ahab heard that Naboth was we shulde abhorre all ty dead, he rose to go downe to the vineyard rannie, and of Naboth the Izreelite, to take posses, whome sion of it.

And the worde of the Lord came vn- to be pitiful and inclined to to Eliiah the Tishbite, saying,

kepe me from giuing the inheritace of my 18 Arise, go downe to mete Aháb King of Israel, which is in Samaria. lo, he is in the vineyarde of Naboth, whether he is gone downe to take possession of it.

Therefore shalt thou say vnto him, Thus faith the Lord, 8 Hast thou killed, and al- g Doest thou so gotten possession? And thou shalt spea- anie advanta- ke vnto him, saying, Thus sayth the Lord, ge by murche- in the place where dogs licked the blood nocent? of Naboth, shal dogs licke eue thy blood h This was

And Aháb said to Eliiáh, Hast thou as 2. Kin, 9, 24 20 founde me, ô mine enemie? And he answered, I have founde thee: for thou hast solde thy selfe to worke wickednes in the fight of the Lord.

vineyarde for it : but he answered, I wil 21 * Beholde, I wil bring euil vpon thee, & Chap.14.10. wil take away thy posteritie, and wil cut 2 king o.t. of from Ahab him that *pisseth against y z Sam 25,22. wall, aswel him that is * shut vp, as him Chap. 14,100 that is left in Israel,

> of*Ieroboam the sonne of Nebat, & like Chap. 15,29. the house of *Baashá the sonne of Ahiiáh, Chap 16,3. for the prouocacion wherewith thou hast prouoked, and made Israel to sinne.

that were in his citie dwelling w Naboth. 23 And also of Iezébel spake the Lord, saying, *The dogs shaleat Iezébel, by the z.Kin.g.35. wall of Izreél.

> 34 The dogs shal eat him of Ahabs stocke, that dyeth in the citie: and him that dyeth in the fields, shal the foules of the ayre

cary him out, and stone him that he may 25 But there was none like Ahab, who did · fell him felfe, to worke wickednes in the i by the wice fight of the Lord: whome Iezebel his his wife, he wife prouoked.

citie, did as Iezébel had sent vnto them: as 26 For he did excedig abominably in fol-cruel murthelowing idoles, according to all that the Am rer, as one that morites did, whome the Lord cast out be- fe wholly to fore the children of Israel.

Now when Ahab heard those wordes, he tent his clothes, and put fackecloth vp o "him and fasted, and lay in sackecloth and "Ebr. bu fest. went k foftely.

people, saying, Naboth did "blaspheme 28 And the worde of the Lord came to Eliiah the Tishbite, saying,

away out of the citie, and stoned him with 29 Scess thou how Ahab is humbled before mebecause he submitteth him selfe betore me, I wil not bring that euil in his dayes, but in his I fonnes dayes wil I bring e- 1 Meaning, la uil vpon his house.

nature & kinde

Or, forereffe, or, poffestion.

sdolater and ferue finne

k Intoken of mourning or, as fome read, bare foted.

Jorams time, 3 Kin 9,26.

CHAP. XXII.

2 Ichoshaphat & Abab fight against the King of Syria. 15 Michaiah sheweth the King what shalbe the successe of their enterprise. 24 Zedkiidh the false prophet sinsteth him. 34 Ahab is slasne. 40 Ahazia his some 14 succedeth. 41 The reigne of lehoshaphat, 31 and lorám bis senne.

z.Cbro.zl.2. Ben-hadad a Ben-hadad the King of Syria and A-hab made a peace, which indured thre yeres b To fe and vifite him

The Kings of Syria kept Ramoth befose this league ade bor Ben-hadad: sherefore he shoght him felfe boude thereby to reftore it d I am ready so loyne & go all mine is. at spå commane He femed y he wolde not

the contrarie, he wolde not obey f Meaning, the falle prophe-tes, which we- 7 me flangerers, & ferued for lukept after the death of those whome bliss

g lehoshaphāt did not ac-knowledge y false Prophe-tes to be Gods: ministers, but

abide to heave hate the Pro-phetes of God a moleft the i Read Genef. In their Ringlie appa-

I The true Prophetes of God were acdodrine, Ifa. 20, 2 sere 7,2. Wherein the faise Propheses did imitate" A without warre betwene Aram and

2 And in the third yere did lehoshaphat the King of Iudah become downe to the King of Israél.

(Then the King of Israel said vnto his 16 seruats, Knowe ye not that Ramoth Gilead was ours?and we staye, and take it not out of the hand of the King of Aram?)

And he said vnto Iehoshaphat, Wilt thou go with me to battel against Ramoth Gilead - And Iehoshaphar said vnto the King of Israel, & I am as thou art, my people as thy people, and mine horses as 18. thine horses.

Then Lehoshaphat said vnto the King of Hrael, Alke counfel, kpray thee, of the 19 Lord to day.

ne worde not go to the war-re, except God approach te-yet when Mi-chan coulcled Then the King of Israel gathered the Prophetes vpon a foure hundreth men, and faid vnto them, Shal I go against Rane? And they faid, Go vpefor the Lord shal deliuer it into the hands of the King.

And Ichoshaphát said, Is there kere neuera Prophet of the & Lord more, that 21 we might inquire of him?

exambone Isabbel had al-8 And the King of Mrael faid vnto Rehoshasembled and phore Thomas are Mistigliable phát, There is yet one man (Micháiah the sonne of Imlah) by whome we may aske 22 counsel of the Lord, but h I hate him: for he doeth not prophecie good vnto me, but euil. And Iehoshaphar said, Lernot the King say so.

Then the King of I frael calledan: Eunuche, & faid, Call quickely Michaiah the h Whereby fonne of Imlah.

wicked ca nos 10. And the King of Mrael & Ieholhaphát 24 the King of Ludáh fate ether of them on his throne in their k apparel in the voyde place at the entring in of the gate of Saplace at the entring in of the gate of Samaria, and all the Prophetes prophecied
before them.

Lord from me; to speake vntothee?

And Michaiah said, Beholde, y shalt see we that none
in that day, when thou shalt go from chawere in y said
ber to chamber to hide thee.

11 And Zidkiiáh the sonne of Chenzanáh made him I hornes of yron, & faid, Thus 26. And the King of Ifrael faid, Take Mi-God hathe go fayth the Lord, With these shak thou referenced to push the Aramites, vntil thou hait confu-vie fignes for med them.

med them.

And all the Prophetes prophecied fo, push the Aramites, vntil thou hast confu-

saying, Go vp to Ramoth Gilead, & profper : for the Lord shal deliner it into the Kings hand.

them, thinking 17. And the messenger that was gone to thereby to state the mentenger that was gone to make theirid call Michaiah spake wat o him, saying, Beause more holds as a state of the holde now, the wordes of the Propheres 29 So the King of Israel & Ichoshaphat the true Propheres

declare good vnto the King with" mone "Hor monthe. accorde : let thy worde therefore, I pray m This is the thee be like the worde of one of them, & ment of & wiespeake thou good.

And Michaiah faid, As the Lord liveth, finlde frenke what focuer the Lord sayth vnto me, that against things

wil I speake.

Nd * they continued a thre were 15 \ So he came to the King, and the King ner fo vigodsaid vnto him, Micháiah, shal we go a- 110gaist Ramoth Gilead to battelor shal we leave of And he answered him,"Go vp, & n He speaketh prosper: and the Lord shal deliuer it into because & Kig the hand of the King.

And the King faid vnto hi, How oft shal false prophe I charge thee, that thou tel me nothig but tes, meaning y by experience that which is true in the Name of y Lord, he finde trye

Then he said, I sawe all Israel scatted that thei were but flatterers. vpon the moutaines, as shepethat had no shepherd. And the Lord said, These ha- o It is better ue no master, let euery man returne vnto thei returne home, the to be his house in peace.

his houle in peace.

(And the King of Israel said vnto Ichocause their take shaphar, Did I not tel thee, that he wolde warre in Franch prophecie no good vnto me, but euil?)

Againe he faid, Heare thou therefore y probacion. worde of the Lord. I sawe the Lord sit on his throne, & all the P holte of heaven p Meaning, his itode about him on his right hand and on Angels. his left hand.

moth Gilead to battel, or shal I let it alo- 20 And the Lord said, Who shal'entise A-101, persuade & háb that he may go and fall at Ramoth deceipe. Gilead And one faid on this maner, and another said on that maner.

> Then there came forthe a spirit, & 9 stodebefore the Lord, and faid, I wil entife though \$\frac{9}{2}\$ deut hem. And the Lord faid vnto him, Whereto bring vs to with?

> And he faid, I wil go out, and be a false further power spirit in the mouthe of all his prophetes, then God giThe he said, Thou shalt entise ham. & shalt with him. Thế he fạid, Thou fhalt entife him,& fhalt 🗒 also preuaile: go forthe, and do so.

23. Now therefore beholde, the Lord hather put a lying spirit in the mouthe of all these thy prophetes, and the Lord hathe appointed euil against thee.

Then Zidkiiáh § sonne of Chenaanáh came nere & smote Michaiah on v cheke, and faid, * When went the Spirit of the a Chro. 18:29. Lord from me; to speake vntothee?

ber to chamber to hide thee.

chaiah, &cary hi vnto Amon y gouernour re none fo mu of scitie, and vnto loash the Kings sonne, the as to the

And say, thus sayth the King, Put this pyoed away w man in the prison house, & fede him with fed w a smale bread of affliction, & with water of affli- portion of bread & water. ation, vneil Lreturne in peace.

ction, vneil Ereturne in peace.

u That when
And Michaiah faid, If y returne in pea- fe things con and ce, the Lord hathe not spoken by me. And to piffe, yeman he said," Hearken all ye people.

attributed fo mucke to the

all his pphe-

lorie& knowe

30 And the King of Ifrael faid to Iehoshaphát, I wil change mine apparel, and wil entre into the battel, but put thou on thine apparel. And the King of Israel changed him felfe, and went into the battel.

31 And the King of Aram commanded his two & thirtie captaines ouer his charrets, faving, Fight nether with smal, nor great, faue onely against the King of Israel.

32 And when the captaines of the charets sawe Iehoshaphát, they said, Surely it is y King of Israel, & they turned to fight against him: and Jehoshaphát x cryed.

2 That is, to \$ Lord for hel- 33

And when the captaines of the charets sawe that he was not the King of Israel, they turned backe from him.

Or, in his fine 34 pliente & igmoransly. "Ebr. 6- be. rmene the bris gandine.

Then a certeine man drue a bowe mightely and smote the King of Israél betwene the ioyntes" of his brigadine. Wherefore he said vnto his charet man, Turne thine had & cary me out of the hoste: for I 47 am "hurt.

y Towit, A-háb King of If raci.

"Abrifiche.

they King stode stil in his charet against the Aramites, and dyed at euen: and the blood ran out of the woude into the mid-

des of the charet.

z Of the Ifrae

Chap. 21, 19.

36 And there went a proclamatió through out § zhoste about the going downe of the funne, faying, Euery man to his citie, and euery man to his owne countrei.

57 So the King dyed, and was broght to Samaria, & they buryed & King in Samaria.

38 And one washed the charet in the poole of Samaria & the doggs licked vp his blood(&"they washed his armoure)accordig Or, the harlote *vnto the worde of the Lord w he spake.

39 Cocerning the rest of the actes of Ahab & all that he did,& § yuorie house, which he buylt, & all the cities that he buylt, are they not writen in the boke of the Chronicles of the Kings of Israel?

40 So Aháb ilept with his fathers, & Ahaziáh his sonne reigned in his steade.

2. Chro. 20,31. 41 *And Ieholhaphát the sonne of Asá began to reigne vpon Iudah in the fourth yere of Aháb King of Israél.

Kig of Iudáh wet vp to Ramoth Gilead. 42 Ichoshaphát was siue and thirtieyere olde, when he began to reigne, and reigned fiue and twentie yere in Ierusalém. And his mothers name was Azubáh the daughter of Shilhi.

> 43 And he walked in all the wayes of Asa his father, and declined not therefrom, but did that which was right in the eyes of the Lord. Neuertheles the hie places we a Meening. I re not taken away: for the people offred ftil an error, thinand burnt incense in the hie places.

> nd burnt incense in the hie places. king that they might stil sa-And Iehoshaphát made peace with the critice to the

King of Israel.

Lord in those places, as well

Concerning the rest of the actes of Ie- as thei did behoshaphat, and his worthie dedes that he ple was buyle, did, and his battels which he foght, are they not writen in the boke of the Chronicles of the Kings of Iudah?

46 And the Sodomites, which remained in the dayes of his father Asa, he put cleane

out of the land.

There was then no King in Edóm: the

b deputie was King.

And the battel encreased that day, and the v King stode still in lus charet against to saile to 4 Ophir for golde, but they wer dank was gonot, for the shippes were broken at Ezion uerned, by who

Gáber.

49 Then said Ahaziáh the sonne of Aháb the Scripture vnto Iehoshaphát, Let my seruáts go with meaneth cisa & all § Sea called Mediter wolde not.

50 And Iehoshaphat did slepe with his fa- writeth thers, & was buryed with his fathers in the dia, where the citie of Dauid his father and Ichoram his Egyptians fonne reigned in his steade.

Ahaziah the sonne of Ahab began to reigne ouer Israel in Samaria, the seuententh yere of Iehoshaphát King of Iudáh, & reigned two yeres ouer Israel

But he did euil in the fight of the Lord, and walked in the way of his father, & in the way of his mother, and in the way of Ieroboám the fonne of Nebát, which made Israél to sinne.

53 For he served Baal and worshipped him. & prouoked the Lord God of Israel vnto wrath, according vnto all that his father sor, in all prina

b In the time

fike for golde.

ter as bis fan

SECONDE BOKE

of the Kings.

THE ARGUMENT.

His seconde boke conteineth the actes of the Kings of Indah and Ifraelito wit, of Ifrael, from the death of Ahab vnto the last King Hostrea, who was imprisonned by the King of Assyria, co his citie Samaria taken, & the te tribes by the sufte plague of God for their idolatrie & difbedience to God led into captivitie. And also of Iudah, fro the reigne of I choram sonne of I choshaphat vnto Zedechid who for contemning the Lords comandement by his Prophetes, & neglecting his fundry admonitions, by famine & other meanes was taken by his enemies, fawe his fonnes moste cruelly staine before his face, & his owne eyes put out, as the Lord had declared to him before by his Prophet I eremie: and also by the suse vengeance of God for contempt of his worde Terusalem was destroyed, the Temple burnt, and he

. So that he 2 was punished for his idola-

trie after two

fortes; for the

Moabites ,

were wonte to

pay him tri-bute, rebelled,

& he fel dow

ne at a grate w

was spon his

at Ekron, wor

flipped this i-dole, & figni-fieth y god of flies, thinking that he colde

preserve them from the birig

were offred to

truc God, for els they wol-

ne but to him.

she mother of error and ide-

alone. d Ignorance is

Laurie.

light benethe. 3 b The Phili-

and all his people were led away captives into Babylon. In this boke are notable examples of Gods favoir towardes those rulers and people which obey his Prophetes and imbrace his worde: and contrary wife of his plagues towardes those commune weales which neglect his ministers and do not obey his commandements.

CHAP. I.

zebub 3 He is reproued by Elijah. To The captaines over fiftee were fent to Elisah, whereof two were burnt with fire fro heaven by bu prayer 17 Ahaz jah dyeth. and leberám his brother fuccedeth him.

Hen Moáb rebelled a-gaist Israél after the de-ath of Aháb:

And a Ahaziáh fel through the lattefle win dowe in his vpper chaber which was in Sama-

ria: so he was sicke: the he fent messengers, to whome he said, Go, & enquire of Baal-zebúb the god of Ekrón, if I shal reco-

uer of this my disease.

Then the Angel of the Lord faid to Eliiah the Tishbite, Arise, & go vp to mete the messengers of the King of Samaria, and saye vnto them, . Is it not becaufe there is no God in Israel, that ye go to inquire of Baal-zebubthe god of Ek-

Wherefore thus fayth the Lord, Thou of flies: or els 4. he was fo cal-led, because flies were inshalt not come downe from the bed on which thou art gone vp; but shalt dye the gedredingreate abundance of the blood of y facrifices that

death. So Eliiah departed.

And the mellengers returned vnto him, to whome he faid, Why are ye now retur-

that idolaters 6. And they answered him, There came a man and met vs, and said vnto vs, Go, and returne vnto the King which sent you, and fay vnto-him, Thus fayth the Lord, d Is it. not because there is no God in Israel, that thou sendest to enquire of Baal-zebub the god of Ekron? Therefore thou shalt not come downe from the bed, on which thou art gone vp, but shalt dyethe death.

7 And he said vnto them, What maner of man was he which came and met you, and

tolde you these wordes?

And they said vnto hi, He was an heerie man, and girded with a girdle of lether about his loynes. Then faid he, It is Eliiah the Tishbare.

9 Therefore the King fent vnto him a captaine ouer fiftie with his fifty men, who went vp vnto him : for beholdeshe fate on the toppe fof a mountaine, & he faid vnço him, O man of God, the King hathe com- a manded that thou come downe.

what power manueuma thou wored, & faid to the captaine ouer the fiftie, If that Ibe aman of 2. Then Eliian faid to Elista, Tary here, I ifratiwere cur God, let syre come downe fro the heaue, pray thee for the Lord hathe fent me cumcifed after and deuoure thee and thy system. So syre. To Beth-el. But Elisha said, As the Lord uer Torden & came downe from the heaven and devour. red him and his fiftie.

3 Abaz jah by a fall falleth ficke & cofulteth with Baal. It Againe also he fent vnto him another captaine ouer fiftie, with his fifty. Who spake, and said vnto him, hO man of God, h He spake thus the King commandeth, Come downe this in mocke-

But Eliiah answered & said vnto them, muche the If I be a man of God, let fyre come dow- more ne from the heaven, and devoure thee and God wolde thy fiftie. So fyre came downe from the fiewe by ef-heauen, and deuoured him and his fif-ther he was a

Tet againe he sent the third captaine

ouer fifty w his fifty. And the third captaine ouer fifty went vp & came, & fel on his knees before Eliiáh,& befoght him,& faid vnto him, O man of God, I pray thee, let my klife and the life of these thy fifty k Which hum
feruantes be precious in thy sight.

Beholde, there came fyre downe from his seruant

That is spare

the heaven and devoured the two former my life & les captaines ouer fifty with their fifties: the- me not dye as refore let my life now be precious in thy

And the Angel of the Lord faid vnto-Eliiah, Go downe w him, be wnot afrayd m Thins & Lord of his presence. So he arose, and wet downess to his that ne with him wato the King.

16. And he faid vnto him, Thus faith the of tyrants, Lord, Because thou hast sent messengers otherwise of them selves a to inquire of Baal-zebub the God of Ek-re afraide to rón, (was it not because there was no fage. God in Israél to inquire of his worde) therefore thou shalt not come downe of the bed, on which thou art gone vp, but shalt dye the death.

So he dived according to the worde of y n Jehoshaphat Lord which Eliiáh had spoken. And I Ie-going to bath horám begã to reigne in his steade, in the syrians, made seconde yere of Tehoram the sonne of Ie-his sonne Ie-horám Ring in hoshaphat King of Iudah, because he had the 17 yere of

no sonne.

hrs reignerand
in the 18 yere.
Was the seziáh, that he did, are thei not writen in the his fonne, 1eboke of the Chronicles of the Kings of horam y forme of Ahab

CHAP. II.

& Blitah deuideth the waters with his cloke 11 He is taken this Ichora Sinan deviden the waters with his cloke & devideth lehoshaphat We into heaven 13 Elisha taketh his cloke & devideth dyed and the lordén 20 The better and venemous waters are hea- kingdome of led 23 The children that mocke blisha, are rent in pre- firmed to his ces with beares.

Nd when the Lord wolde take vp E-A flish into heave by a whirle wind, E which was Iliáh went with Elishá from a Gilgál.

lineth, & as thy soule lineth, I wil not leather fore four ue thee. So they came downe to Beth-el. wildernes, as

true Prophet

or not.

reigned in If-rael; and in the fifthe yere of

3: And Tufh 5.9.

e Some thinke & of hisgarmets www.ere.rough At made of he-ETC.

f-To wit, Cara glic declareth hathe in the mouthe of his feruan .. , when shey ireatena God indgs-ments against the wicked

b So called because they are begotten newe by the heauenlie doc

c That is,fro being any more thine head: for to be as y head, is to be the mafter,as to be at the fere. 15 to be 2 fcholar d For y Lord had reneiled

it vnto him e Not onely at Beth-el, but at Iericho and othe places were there Prophetes, w had icholais, whome they inftructed and 6 broght vp in y God.

f Town,of Iordén.

g Let thy Spirit haue dou-

ble force in

times or let me haue twife

fo muche as i reft of the Pro

nided intothre

partes, let me

Eccle 48,13.

2 mac 2,58. h Thus God

hathe left a to

Rimonie in all

ages bothe be-fore the Lawe,

in the Lawe. 8

in the time of

the Gospel of

o refurredio

were at Beth-él, came out to Eiishá, and faid vnto him, Knowest thou that & Lord wil take thy mafter from thine head this day? And he faid, Yea, I d knowe it: holde ye your peace.

Againe Eliiáh said vnto him, Elishá, tary here, I pray thee : for the Lord hathe 17 Yet they were instant vpon him, til he fac was extrasent me to Ierichó. But he said, As y Lord liueth, and as thy foule liueth, I wil not leaue thee. So thei came to Ierichó.

were at " Ieiichó, came to Elisha, & said vnto him, Knowest thou, that the Lord wil take thy master from thine head this 19 day? And he faid, Yea, I knowe it: holde ye your peace.

Moreouer Eliiah said vnto him, Tary,I pray thee, here: for the Lord hathe fent me to Iordén. But he faid, As the Lord liueth, & as thy foule liueth, I wil not leave thee. So they went bothe together.

phetes went and stode on the other side afarre of, and thei two stode by Iordén.

8 ¶ Then Eliiáh toke his cloke, and wrapt it together, and smote the f waters, and they were deurded hether and thether, & 22 thei twaine went ouer on the dive land.

9 Now when thet were passed ouer, Eliiah thee before I be taken from thee. And Elishásaid, I pray thee, Let thy Spirit & be double vpon me.

me, because of 10 And he faid, Thou hast asked an hard thing : yet if thouse me when I am taken from thee, thou shalt have it so: & it not, it shal not be.

phetestor thy four beig de- 11 And as thei went walking and talking, beholde, there appeared a charet of fyre, and horses of tyre, and did separate them twaine .* So Eliiáh went vp by a whyilewinde into h heauch.

12 And Elishá sawe it, and he cryed, My father, my father, the cha et of Isiael, and the horsementhercof: & he sawe him no more: and he toke his owne clothes, & rent them in two pieces.

He toke vp also the cloke of Eliiah that fel from him, and ieturned, and stode by the banke of Iordén.

14 After, he toke the cloke of Eliiah, that fel from him, and smote the waters, and faid, Where is the Lord God of Eliiáh, 2 and he him felfe. Againe also he smote the waters, and thei were separated this waye and that waye: and Elisha went ouer.

15 And when the children of the Prophetes, which were at Iericho, sawe him on the otherside, they said, The Spirit of 4 Eliiáh doeth rest on Elishá: and they came to mete him, & fel to the grounde before him,

And the b children of the Prophetes that 16 And faid vnto him, Beholde now, there be with thy servants fift: estrong men: let them go, we pray thee, and feke thy k ma- k Meaning. Efter, if so be the Spirit of the Lord hathe thight his botaken him vp, and cast him vpon some die had bene mountaine, or into some valley. But he cast in some mountaine faid, 1 Ye shal not send.

was ashamed: wherefore he faid, Send . So douted where thei sent fiftie me, which soght thre daies, me, but Elish but founde him not.

And the children of the Propletes that 18 Therefore the 1 cturned to him, (for he vp to God. taried at Ierichó) and he said vnto them, Did not I say vnto you, Go not?

And the men of the citie faid vnto Elishá, Beholde, we pray thee: the situacion of this citie is pleasant, as thou, my lord, seelt, but the water unoght, & the groude

Then he said, Bring me a newe cruse, & sababisants. put falt therein. And they broght it to

7 And fittie men of the sonnes of the Pro- 21 And he went vnto the spring of the waters, and cast there m the salt, and said, m Thus God Thus faith the Loid, I have healed this gave him powwater : death shal no more come thereof, to nature, to make that wanether barennes to the grounde.

So the waters were healed vntil this for mas vie, day, according to y worde of Elishá which hurtful.

he had spoken.

said vnto Elishá, Aske what I shal do for 23 And he wet vp from thece vnto Bethél. And as he was going vp the waye, litle children came out of the cirie, and mocked him, and faid vnro him, Come vp, thou balde head, come vp, thou balde head.

24 And he turned backe & loked on them, and a cursed them in the Name of the a perceiung. Lord. And two beares came out of the heart against forest, and tare in pieces two and fourtie the Lord and his worde, he child:en of them.

25 So he went from thence to mount Car- to take vengemél, and from thence he returned to Sa- munte done maria.

CHAP. III.

1 The reigne of Iehoram 6 He and Iehoshaphat go to warre against Moab, which rebelled 13 clisha reprouethhim, 17 And grueth err boste water 24 The Moabites are out come 27 Their King Sairificeth hu forme

YOw Iehoram the sonne of Ahab beganto seigne ouer Israél in Samaria, the a eightenth yere of leholhaphar a Read the an-King of Iudah & reigned twelve yeres.

And he wrognt euil in the fight of the verie Lord, but not like his father nor like his mother: for he toke away the image of b He facrifi-Báal that his father had made.

3. Nevertheles, he cleaved vnto b the finnes roboum had of Ieroboám, the sonne of Nebát, w made made Israél to sinne, & departed not there fro. done aircr y

re of shope, and rendred vnto the King abites tribuaof Israel an hundreth thousand lambes, ries to his ine T.1.

was affured he was raked

Or, silleth the

defireth God

1 Chap & 17.

ced to y golde

I The Spirit of prophecie is ginen to him as it was to Blijábs

5 But when Ahab was deade, the King of Moáb rebelled against the King of Israél.

The cfore King Ichoram went out of

- 7 And went, and sent to Fehoshaphát King of Iudáh, saying, The Kig of Moáb hathe tebelled against me: wilt thou go with me I wil go vp:for d I am, as thou art, my people, as thy people, and mine horses as thine
- 8 Then said he, What way shal we go vp? 23 And thei said, o This is blood: § Kings o The sold sieve of the And he answered, The way of the wilder- are surely slayne, and one hathe smitten wicked is but nes of Edóm.

So went the King of Ifrael & the King 24 And when the came to the hofte of If- true io, which of Iudah, and the . King of Edóm, and when they had compassed the way seuen daies, thei had no water for the hoste, nor King 22,48 King 22,48 King 10 for the cattel that "followed them.

that y Lord hathe called these thre Kigs, to give them into the hand of Moab.

u But Ichoshaphát said, Is there not here a Prophet of the Lord, that we may inquire of the Lord by him? And one of the King of Isiaels servants answered, & said, Here is Elishá y sonne of Shaphát, which 26 f powied water on the hands of Elijah.

Then Ichoshaphát said, 8 The worde of the Lord is with him. Therefore the King of Israel, and Iehoshaphat, and the King of Edóm went downe to him.

And Elishá said vnto the King of Israél, h What haue I to do with thee? Get thee to the Prophetes of thy father and to the Prophetes of thy mother. And the King of Israel said vnto him, Nave: for the Lord hathe called these thre Kings, to grue them into the hand of Moab.

Then Elishá said, As the Lord of hostes liueth, in whose sight I stand, if it were not, that I regarde the presence of Iehoshaphát the King of Iudáh, I wolde k not haue loked towarde thee, nor sene thee.

I He sig longs 15 But now bring me a minstrel. And when the minstrel 1 played, the hand of the Lord came vpon him.

And he said, Thus saith the Lord, Make this valley ful of dyckes.

to see will not onely miraculoudy give give for thus faith the Lord, Ye shall nether
gou waters,
but your enemies also into
your hand.
be filled with water, that ye may drinke,
bothe ye and your carrel and your handles se winde nor se raine, yet the valley shal 2 bothe ye and your cattel, and your beaftes.

bestowe his 18 But this is a m small thing in the fight of

19 And ye shal smite euerie strong towne and euerse chief citie, and shal fel euerse fayre tre, and shal stop all the fountaines of water, and a marre enerie good field with stones.

& an hundreth thousand rams withe woll. 20 And in the morning when the meat offring was offred, beholde, there came water by the way of Edóm: and the countrey was filled with water.

Samaria the same season, and nombred all 21 And when all the Mozbites heard that the Kings were come vp to fight against them, thei gathered all that was able " to "zir in zirde put on harnes, and vpwarde, and stode in him felfe with their border.

to battel against Moáb? And he answered, 22 And their ose early in the morning whe the sunne arose vpo the water, & the Moabites fawe the water ouer against them, as red as blood.

another: now therefore, Moab, to y spoile. a preparacion to their def-

raél, the Israelites arose vp, and smote the 15 at hand. Moabites, so that thei fled before them, but they P inuaded them, and smote p Meaning, they tollow

Therefore the King of Israel said, Alas, 25 And they destroyed the cities : and on towner. all the good field euerse ma cast his stone, & filled them, & thei stopte all the fountaines of water, and felled all the good q Which was trees: onely in I Kir-haraseth lest they cipal cures of the stones thereof: howbeit thei wet about wherein they it with flings, and smote it.

it with slings, and smote it.

And when the King of Moab sawe that r some referthe battel was to fore for him, he toke with of Edos foune, him seuen hundreth men that drewe the whome they swordeto breake through vnto the King say he had taken in y skiraf Edóm:hut thei colde not. of Edóm:but thei colde not.

The he toke his eldest sonne, that shulde to be his owne haue reigned in his steade, & rostred him sonne, whome for a burnt offring vpon the wall: fo that his gods to I frael was fore grieued, and thei departed which barbafrom him, and returned to their coun-rous cruelts trey.

CHAP. IIII.

4 God increaseth the oyle to the poore widowe by Elisha. 12 He obtemeth for the Shunammete a sonne at Gods a Read Chap. hand 28 Who dying, 32 He raifeth him up againe. 33.

40 He maketh swete the pottage, 42 And multiplieth fore fel not the loaues.

Nd one of the wives a of the font or prodigali-And one of the wives a of the font or prodigality the hand of the lish a, saying, Thy servat mine housband to the local to is dead, and thou knowest, that thy servant am poore and did b search Lord: and the creditour not able to is come to take my two sonnes to be his a Thus God

Then Elishá said vnto her, What shal I be broght to do for thee tel me, what hast thou at ho fitte, before he me. And she said, Thine handmayd hathe succor them, that afterwar nothing at home, fauc a d pytcher of oyle. de they may §

the Lord: for he wil giue Moab into your ; And he said, Go, and borowe thee vessels more praise hand.

abroade of all thy neighbours, emptyee into Prophe to declareth here. veilels, & spare not.

And when thou art come in, thou shalt that God neflut the dore vpon thee & vpon thy fon guide for his nes, and powie out into e all those vessels wires & their and for a side those that are ful. and set aside those that are ful. S S3 truft to him.

rhem into the

moued the Ifraelites hearts of pitte to departe.

vothriftine

f That 15, who was his fernat. g He is able to infrust vs what is Gods wil in this

d Read 1.

Bing-22,4.

e Meaning,the

Viceroy or

Lieutenant of

the King of Iudib, read t

as their fete.

h He knewe y this wicked King wolde have but vied his counsel to ferue his turne,& therefoned to answer him.

i The wicked esterne nor the feruants of God, but when they are drive by wery neces-ficie &feare of prefent dan-

ger. kGod fuffreth be declared to the wicked. because of the goldlie that ared vp y Proto prophecie in He wil not Thogh God benefites for a time ypon his enemies, yet he hathe his feafons, when be wil take them away to

might fe his

vengeance, & is prepared a-

5 So she departed from him, and shut the dore vpon her, and vpon her sonnes. And they broght to her, and she powred out.

6 And when the veilels were ful, she faid vnto her fonne, Bring me yet a vessel. And he said vnto her, There is no mo vessels.

And the oylef ceased.

f To augment and increase in the veffels 7

g God new aid not onely prounde for 8 his fernat, that God here his dets that de be payed. doctrine and professió with-out sader, but also for his wife and chil-

de be separate from the reft of the house, that he might more comodioully give him felfe to fludy and prayers.

iThus the ferwants of God are not vabenefites they k I am conter with that the God hathe fet 14 me, and can want nothing

for agother I Which then Wasta repro- 15 the &therefore he wolde y his mafter ihnlde pray to God for her that the might Gen. sty 10.

that one câ de

Then she came and tolde the man of God. And he said, Go, and sel the oyle, & pay them that thou art in det vnto, and li- 25 ue thou and thy children of the & rest.

¶And on a time Elishá came to Shunë,& there a woman of great estimation cost: a1ned him to eat bread: and as he passed by, he turned in thether to eat bread.

And she said vnto her housbad, Beholde, I knowe now, that this is an holie man of God that passeth by vs continually.

pray thee, with walles, and let vs fet him there a bed and a table & a stole, and a cadlefticke, that he may turne in thether whe he commeth to vs.

And on a day, he came thether and turned into the chamber, and laye therein,

Shunammite: and when hexalled her, she fode before him.

13 Then he faid vnto him, Say vnto her now, Beholde, thou hast had all this great care for vs, 1 what shal we do for thee? Is there anie thing to be spoke for thee to the King or to the captaine of the holte? And the answered, I & dwel among mine 30 And the mother of the childe said, As the owne people.

Againe he faid, What is then to be done for her? Then Gehazi answered, In dede she hathee 1 no sonne, and her housband is 31 But Gehazi was gone before the, & had.

The Said he, Gall her. And he called her, and she stode in the dore.

16 And he faid, *At this time appointed, according to the time of life, thou shalt em- 32 brace a sonne. And she said, Oh my lord, thou man of God, do not lye vnto thine handmaid.

17- So the woma conceiued, and bare a sonne at that same season; according to the time of life, that Elishá had said vato her.

18 And when the childe was growen, it fel on a day, that he went out to his father, & to the reapers.

His head 19 And he faid to his father, m Mine head, aked fore, and mine head. Who faid to bisferuant, Bearherefore he ery cd thus. re him to his mother.

20 And he toke him and broght him to his mother, & he sate on her knees til noone,

21 Then she went vp, and layed him on the 36 bed of the man of God, and thut the dore vpon him, and went out.

Then she called to her hous band; and

yong më & one of the affes:for I wil hafte to the man of God, and come againe.

And he faid, Wherefore wilt thou go to him to day?it is mether " newe moone n For at fache nor Sabbath day. And she answered, "All times the peo-fly the week." All the week work to resorte to be shalbe wel.

Then she sadled an asse, and said to her doerine and feruant, Dryue, and go forwarde: stay not confolacion neb pent. for me to get vp, except I bid thee.

¶So she went, & came vnto the man of God to mount Carmél. And whe the man of God fawher" ouer against him, he faid 'or, farre of to Gehazí his feruant, Beholde, the Shunammite.

26 Runne now, I say, to mete her, and say vnto her, Art thou in helthe?is thine houfband in helthe? & is the childe in helthe? And the answered, We are in helthe.

h Which shul- 10 Let vs make h him a litle chamber , I 27 And when she came to the man of God vnto the mountaine, she o caught him by o Intoken of his fete: and Gehazi went to her, to thrust toy that she her away: but the man of God said, Let her alone: for her soule is "vexed within her, Ebriher soule and the Lord beach." and the Lord hathe hid it from me, and win binerate. hathe not tolde it me.

22 And faid to Gehazí his foruat, Call this 28 Then she said, Did I desire a sonne of my lordedid I not fa; Discerue me not.

The he said to Gehazi; Girde thy loynes, and take my staffe in thine hand, and go thy way: P if thou mete anie, falute him , Make fuche not: and if anie salute thee, answer him spede that nothing may let not: and lay my staffe vpon the face of the thee in f way.

Lord liueth, and as thy foule liueth, I wilnot leave thee. Therefore he arose, and followed her.

layed the staffe vpo the face of the childe, but he nether spake nor heard: wherefore he returned to mete him and tolde him, faying, The childe is not waken.

Then came Elishá into the house, and beholde, the childe was dead, and layed vpon his bed.

He went in therefore, and shut the dore vpon them twaine, and prayed vnto the

After he went vp, and a lay vpon the Thelike did childe, and put his mouth on his mouth, widowes fone and his eyes vpon his eyes, and his han is at Sarephra I. Wing 17,21 and vpon his hands, and stretched him felfe s Paul Addition vponhim, & the flesh of the childe waxed to fignifying f

35 And he wet from him, and walked vp and worde of Goo downeinthe house, & went vp and spred and are diffrahim felfe vpon him: then the childe nee- spiritual life. fed feuentimes, and opened his eyes.

Then he called Gehazi, and find, Call oftenumes. this Shunammite. So he called her, which came in vnto him. And he said vnto her, Take thy sonne.

said, Send with me, I pray thee, one of the 37 And she came, and fel at his fete, and

That is,in the land of If-

Apoticaries

call collo-quintida, and

ment and dan-

They feared y they were poyloned, be-

cause of the

X It is not the

tiffieth,but §

God giueth

bitternes.

bowed her felfe to the grounde, and toke vp her fonne, and went out.

38 Afterwarde Elishá returned to Gilgál, and a famine was in the fland, and the childre of the Prophetes dwelt with him. 7 And he faid vnto his feruant, Set on the great pot, and feethe pottage for the children of the Prophetes.

39 And one went out into the field, to gather herbes, and founde, as it were, a wilde t Which the vine, and gathered thereof wilde gourdes his garment ful, and came and shred 8 them into the pot of pottage: for they is moste veheknewe it not.

gerous in pur- 40 So they powred out for the men to eat: and when they did eat of the pottage, they cryed out, and said, O thou man of God, u death sin the pot:and they colde not eat 9 Then Naaman came with his horses, & was true in his

> The he said, Bring meale. And he cast it into the pot, and faid, Powre out for the 10 people, that they may eat: & there was none euil in the pot.

42 Then came a man from Baal-shalisha, and broght the man of God bread of the 11 But Naamán was f wroth & went away, have recourse first frutes, even twentie loaves of barly,& ful eares of corne in v huske. And he said, Giue vnto the people, that they may eat.

43 And his seruant answered, How shulde I set this before an hundreth men ' He said againe, Giue it vnto the people that 12 Are not Abanah and Pharpar, rivers of not regarde to they may eat: for thus fayth the Lord, They shal eat, and there * shal remaine.

bread that fa- 44 So he set-it before them, and thei did eat, and left ouer, according to the worde of the Lord.

CHAP.

z Naaman the Syrian is healed of his leprosie. 16 Elisharefuseth his gifts 27 Gehazi ss striken with leprosie because he toke money, & raimet of Naamán.

Ow was there one Naamán captaine 14 of the hoste of the King of Arám, a great man, and honorable in the light of his lord, because that by him & Lord had a deliuered the Aramites. He also was a mightie man and valiant, but a lepre.

And the Aramites had gone out by bandes, & had taken a litle maid of the land of Israel, and she" served Naamans wife. And the faid vnto her masties, Wolde God my lord were with the b_Prophet that is in Samaria he wolde soone deliuer 16 But he said, As the Lord liueth (before also freely He felch him of his leprosie.

And c he went in, and tolde his lord, saying, Thus and thus saith the maid that is of the land of Israel.

5 And the King of Aram said, Go thy way thether, and I wil send a letter vnto the King of Israel. And he departed, and offer nether burnt sicrifice, nor offring might fall to de toke "with him ten talents of sluer, and so with him ten talents of sluer, and the total three sluer s King of Israel. And he departed, and ge of raiments,

6 And broght the letter to the King of If-

rael to this effect, Now when this letter is come vnto thee, vnderståd, that I haue sent thee Naamán my seruat, that thou mayest heale him of his leprosie.

And when the King of Israel had red the letter, he rent his clothes, and faid, Am I God, to kil and to give life, that he doeth fend to me, that I shulde heale a man from his leprosie? wherefore considre, I pray you, and se how he seketh a quarel against

But when Elishá the man of God Bad heard that the King of Israel had rent his clothes, he fent vnto the King, faying, Wherefore hast thou ret thy clothes? Let . The Propter

him come now to me, and he shal knowe, king because that there is a Prophet in Israel. that there is a Prophet in Israél.

with his charets, and stode at the dore of promes & the the house of Elishá.

And Elishá sent a messenger vnto him, Church deftsfaying, Go and wash thee in Iorden seuen pher, whose times, and thy fiesh shal come agains to wolde hears, thee, and thou shalt be cleansed.

and faid, Beholde, I thoght with my fel-for comforce. fe, He wil surely come out, and stand, and murmureth call on the Name of the Lord his God & when it confidereth onely put his hand on the place, and heale the the fignes and leprofie.

Damascus, better then all the waters of Is- God, which raélemay I not wash me in them, and be teined. cleansed. So he turned, and departed in displeasure.

13 But his seruants came, and spake vnto him, and faid, & Father, if the Prophet had g This declas comaded thee a great thing, woldest thou reth that ier-

not haue done 112 how muche rather then, reuerence and whe he faith to thee, Wash, and be cleane? Rers aschildre Then went he downe, and *washed him their faibers, felse seen in Iorden, according to masters ow ard the saying of the ma of God:and his flesh their seruants muste be ffecame againe, like vnto the flesh of a litle &ioned as tochilde, and he was cleane.

15 And he turned agains to the man of Luk. 4,27. God, he, and all his companie, and came & ftode before him and faid, Beholde, now I "Ebr blefting. In So the Lord In all & worlde h So the Lord know that there is no God in all y worlde, commandeth but in Israel : now therefore, I pray thee, that they that take" a rewarde of thy seruant.

whome I stad) I wil not receive it. And he his confesence wolde have constrained him to receive it, ing present at h but he refused.

17 Moreouer Naamán said, Shal there not desireth God be grue to thy servant two mules loade of to forgine hi, this earth for thy feruant wil hencefor the his example might fall to

feruant, that when my master goeth into he wil nouer the house of Rimmon, to worship there, but the true God.

not lesue his other thulde outwarde things& hathe

fliulde

& Here appeareth that among the infideles God hath his, 2 and also that the infideles eftimation, w do good to their courrey. "Ebr.fhe was before. Meaning, E.

lifhá. That is, 4 Naamán tolde at to the King of Syria.

d To give this as a prefent to the Prophet "Ebr in his bank.

and

Gehazis plague.

II. Kings. Elishas prayer. 167839/1224

my selse in the house of Rimmon: when I do bowe downe, I say, in the house of Rimmón, the Lord be merciful vnto thy 4 So he went with them, and when they caferuant in this point.

k The riapproue his commune ma

biddeth him fare wel.

I Declaring

thereby what

fectio be bare

to the Prophet

his mafter.

The Pro-19 Vnto whome he said, & Go in peace. 5 So lie departed fro him about halfe a daies iourney of grounde.

> mã of God faid, Beholde, my master hathe spared this Aramite Naamán, receiuing not those things at his had that he broght: as the Lord liueth, I wil run after him, and 7 take somewhat of him.

mán . And when Naamán sawe him running after him, 1 he light downe from the charet to mete him, and faid, Is all well

22 And he answered, All is wel: my master 9 hathe sent me, saying, Beholde, there be come to me, even now from mounte Ephráim two yong men of the children of the Prophetes: giue them, I pray thee, a 10 talent of filuer, and two chage of garmets.

23 And Naamán said, Yea, take two talets: and he compelled him, and bounde two talents of silver in two bags, with two change of garments, and gave them vnto two
of his sevuats, that they might beare them
led his sevuants and said vnto them, Wil & cause them before him.

or fecres place.

Maamans

*or,forcereffe, 24 And when he came to "the towre, he toke them out of their hads, and layed them in 12 Then one of his se ruants said, None, my the house, and sent away the men: m and they departed.

> 25 Then he went in, and stode before his matter. And Elishá said vnto him, Whěce commest thou, Gehaz i And he said, Thy ser- 13 uant went no whether.

present with

o That is, momey to by pof-fefsions with: meaning, vit is deteftable in the fernants of 27 God to haue couetous mindes

To be an p To be an example to all fuche, as by whose coue-tousnes Gods worde might be flandered.

n Was not 1 26 But he faid vnto him, " Went not mine heart with thee when the man turned agai- 14 ne from his charet to mete thee? Is this a time to take money, and to receive garshepe, and oxen, and men seruants, and maid feruants?

> The leprofie therefore of Naamán shal cleaue vnto thee, & P to thy sede for euer. And he wet out from his presence a lepre 16 And he answered, & Feare not: for they it be but agawhite as snowe.

> > CHAP. VI.

Elisha maketh yro to swimme about the water s He 17 discloseth the King of Syrias counsel to the King of Israel 13 Who sending certeine to take him, were kept fast in Samaria. 24 Samaria is besieged and endureth extreme famine.

- Nd the childre of the Prophetes said A vnto Elishá, Beholde, we pray thee, the place where we dwelwith thee, is to litle for vs.
- 2 Let vs now go to Iorden, that we may ta-Or a piece ke thence euerie man a beame, and make wood ht to vs a place to dwel in . And he answered, 19 buy lde wich Go.

and leaneth on mine hand, and I bowe 3 And one faid, vouchfafe, I pray thee, to go with thy feruants. And he answered, I wilgo.

me to Iordén, they cut downe wood.

And as one was felling of a tre, the yron 'Or, the axe fel into the water:thé he cryed,& faid, A-bed. las master, it was but borowed.

And Gehazi the servant of Elishá the 6 And the man of God said, Where fel it? And he showed him the place. Then he cut downe a piece of wood, and cast in thether, and he caused the yron to b swimme.

Then he faid, Take it vp to thee. And he this miracustretched out his hand, and toke it.

21 So Gehazi followed spedely after Naa- 8 Then the King of Aram wai red against to whome he Israel and toke counsel with his si uants, had given suand faid, In suche and suche a place shall of his Spirit.

C Meaning, y
he my campe.

he my campe.

Therefore the man of God sent vnto the in ambushe & take the Israe-King of Israel, saying, Beware thou go lites at vnnot ouer to suche a place: for there the A- wares ramites are come downe.

So the King of Israel sent to the place which the man of God tolde him, & warned him of, and d faved him selfe from d The wicked thence, not once, nor twife.

ye not shew me, which of vs bewrateth our disclosed. counsel to the King of Israel?

lord, ô King, but Elishá the Prophet that is in Israel, telleth the King of Israel, euen the wordes that thou speakest in thy pri- e There is no-

uie chamber. And he said, Go, and espie where he is, cank go athat I may fend and fetch him. And one knoweth it. & tolde him, fayig, Behoide, he is in Dothán. difcouereth it

So he sent thether horses, and charets, and a f mightie hofte: and they came by f Thogh ithad night, and compassed the citie.

ments, o and oliues, and vineyardes, and 15 And when the servant of the ma of God ment to have aiose early to go out, beholde, an hosse taken Elisha, compassed the citie with horses and cha-euer doute & rets. Then his feruant faid vnto him, Alas thike thei are master, how shal we do?

> that be with vs, are mo then they that be inft one, or a with them.

> yith them.
>
> Then Elishá prayed,& said,Lord,I beGods helpe,& seche thee, ope his eyes, h that he maie see. that millions of Angels cam
> And the Loid opened the eyes of the setped about the uat, & he loked, & beholde, the mountaine godlie to deli-was ful of horses & charets of fyre round in that he about Elisha.

> 18 So they came downe to him, but Elistá prepared prayed vnto the Lord, & said, Smite this scue vs people, I pray thee, with blidenes. And he Meaning, the smote them with blindenes, according to nemies, which came downe, the worde of Elishá.

he worde of Elishá.

And Elishá said vnto them, This is not selves sure of thinking them the way, nether is this the citie: followe

b God wroght ritie of Elifhá.

thing fo craf-

cret that thou

in mans judg

k Thus he did caufe he foght his owne reuengance, but onely to fet forthe y glo-ric of God.

I The wicked vie renerent & grave wordes towardes the 22 feruats of God, when they thinke to haue ante comodithogh in their heart they ca not abyde the.

m For this gefor commune bene augresme in battel: for they returmed no more at that time to n The Ebrewes write, y they burned it in y wood

e. Meaning, apays bus sm Bic.

*Co, pnder his etothes p. Thus hypo-erites, when 3t. they fele Gods undgements, fe hi with outpies, whome in profperitie

q Meaning, Iefonne who killed the Prophetes & cau-fed Naboth to be Roned.

me, and I will lead you to the man whome ye feke. But he k led them to Samaria.

the Spirit of 20 And when they were come to Samaria,

God & not beElishá said. Lord opë their eves that they Elishá said, Lord, opë their eyes that they may se. And the Lord opened their eyes, and they fawe, and beholde, they were in the middes of Samaria.

> 21 And the King of Israel said vnto Elishá when he sawe them, I My father, shal I fmite them, shal I smite them?

- And he answered, Thou shalt not smite them: doest thou not smite them that thou hast taken with thy sworde, & with thy bowe? but set bread and water before the, that they may eat and drinke and go to 2 their master.
- 23 And he made great preparacion for the: & when they had eaten & dronken, he fent them away: and they went to their master. So the bands of Aram came m nomore

m for this gethe interacte & the miracle
wroght by the
Propher, did
more prenaile
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ram gathered all his hoste, and went vp, &

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and gathered all his hoste, and went vp, &

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and gathered all his hoste, and went vp, &

propher,
and gathered all his hoste, and belieged Samaiia.

for lo, they belieged it vntil an asses head was at foure score pieces of feluer,, and the fourth parte of a kab of dooues a doung fight against at fine pieces of silver.

Israel, or in the state Ring of Israel was going

vpon the wall, there cryed a woman vnto 5 him, faying, Helpe, my lord, ô King.

fiege for lacke 27 And he faid, Seing the Lord doeth not succour, thee, how shulde I helpe thee with the obasne, or with the wine presse?

nie kinde 'of 28 Alfo y King said vato her, What aileth 6 For the Lord had caused the campe of y Leui.13 46 thee? And the answered, This woman faid unto me, Give thy forme, that we may eat him to day, and we wil eat my fonne to-

Deut, 25, 17. 29 *So we fod my sonne, and did eat him: and I faid to her the day after, Giue thy: fonne, that we may eat him, but she hathe 7 hid her fonne.

30 And wheathe King had heard v wordes of the woman, he rent his clothes, (and as he went upon the wall, the people loked, 8 and beholde, he had sackecloth "within Evpon his flesh)

And he said, God do so to me and more also, if the head of Elishá the sone of Shaphát shal stand on him this day.

ward ceremo- 32 (Now Elishá sate in his house, and the Eiders fate with him) And the King fent a 9 man before him; but before the meffenger came to him, he said to the Elders, Se ye not how this 4 murtherers fonne kathe fent to take away mine head? take hede when the mellinger commeth, & shut the dore, and hadle him roughly at the dore: 10 is not the found of his mafters fete behind

33 While he yet talked with the, beholde,

the messenger came downe vnto him, & said, Beholde, this euil cometh of y Lord: "shulde I attend on the Lord any longer?

CHAP. VII.

1 Elisha prophecieth plentie of vitaile and other things finde not so to Samaria. 6 The Syrians runne away and have no against their man following them 17 The prince that wolde not bele- affiliaions. ue the worde of Elishá is troden to death.

⊣Hen Elishá said, Heare ye the worde of the Lord: thus faith the Lord, a The goddie a Tomorowe this time a measure of fine are curred of Gods holpe in their their curred of Gods helpe in their curred of Gods hel measures of barly for a shekel in the gate necessities, but of Samaria.

Then a prince, on whose hand the King onely reueled b leaned, answered the man of God, and my Gods Spe faid, Thogh the Lord wolde make win-b To whome dowes in the heaue, colde this thing come the charge & to passe. And he said, Beholde, thou shalt things, as fe it with thine eyes, but y shalt not deat versit

to another, Why fit we here vntil we dye? downe corne quetnes, then being en samaria; quetnes, then being entre was a great famine in Samaria: 4. If we say, We will entre into the citie, the this colde not they had 25; So there was a great famine in Samaria: famine is in the citie, & we shall dye there: dome to passe. and if we fit here, we dye also. Now there rie shalbe punished herein, fore come, and let vs fall into the campe whe thoushalt

of the Aramites: if thei saue our liues, we cle & yet not shal liue: & if they kil vs, we are but dead. be partaker So they rose vp in the twilight, to go to e For it was

the campe of the Aramites: and when the commanded we were come to the vimoste parte of the they shulde campe of the Aramites, lo, there was no not amog the man there. man chere.

Aramites to heare af noise of chaiets & af Thus God noise of horses, & a noise of a great ar- great prepara mie, so y they said one to another, Behol- tion to de saoy the wicked de, the King of Israel hathe hired against things they be vs the Kings of the Hittites, & the Kings for he can fea of the Egyptians to come vpon vs.

Wherefore they arose, and fled in the or shaking of twilight, & left their tentes & their hor. a leafeses,& their asses, even the campe as it was,

And when these lepers came to y vtmost red remember the part of the campe, they entred into one their owne co tent, and did eat and drinke, and carred facthers. thence filuer and golde, and raiment, and went and hid it: after they returned, and entred into another tent, & caried thence alfo, and went, and hid it.

Then said one to another, We do not wel: this day is a day of good tidings, and we holde our peace . if we tary til day light, some mischief wil come vpon.vs. sor, we faille.
Now therefore come, let vs go, and tel purified for care. the Kings housholde.

So they came, & called vnto the porters of the citie, & tolde the, faying, We came to the campe of the Aramites, & lothere was no man there, nether voyce of ma, but

r So the wicrage & defpe. ration if they

I There are no more left, but

thes, or the reft

are contumed

with the fami

ne as the reft

of the people.

k Which he

Di verf z

Hazael.

horses tyed and asses tyed: and the tentes are as they were.

And the porters cryed and declared to the Kings house within.

12 Then the King arose in the night, and h He miftrufaid vnto his seruants, h I wil shewe you Acd & Prophe. now, what the Aramites haue done vnto tes wordes & vs. They knowe that we are affamished, therefore colde beleue notherefore they are gone out of the campe thing, as thei which are moto hide them selues in the field, saying, re politike When thei come out of the citie, we shal then god-lie-cuer caft catche them aliue, and get into the citie.

more perils catche them and, and generally and then sedeth as And one of his servants answered, and that remaine, & are left in the citie, (beholde, they are enen as all the multitude of Israel that are left therein: beholde, Isay, they are as the multitude of the Israelites that are cosumed)& we wil send to se.

So they toke "two charets of horses, and of the charet, the

castomed in the 15 And they went after them vnto Iordén, and lo, all the way was ful of clothes and vessels which the Aramites had cast from them in their hafte: & the messengers re- 7 Then Elisha came to Damascus, & Ben- was wrongful turned, and tolde the King.

16 Then the people went out and spoiled the campe of the Aramites: so a measure of fine floure was at a shekel, and two mea- 8 And the King said vnto Hazael, Take fures of barly at a shekel k according to §

worde of the Lord.

fpake by the mouthe of Eli 17 And the King gaue the prince (on whose hand he leaned) the charge of the gate, & the people 1 trode vpon him in the gate, 9 As the peo-ple presied out of y gate to runne to y and he dyed, as the man of God had faid, which spake it, when the King came dow-Syrians tentes

where they ne to him.

had heard was 18 And it came to passe, as the man of God

where they ne to him.

And it came to passe, as the man of God

where they ne to him.

had special to passe, as the man of God

where they ne to him. fures of barly at a shekel and a measure of fine floure shalbe at a shekel, tomorowe a- 10 bout this time in the gate of Samaria.

But the prince had answered the man hathe shewed me, that he shal surely dye. cour of this of God, and said, Thogh the Lord wolde in And he loked vpon him stedsastely til disastibut he knew y this 19 But the prince had answered the man make windowes in the heaven, colde it come so to passe? And he said, Beholde, y shalt se it with thine eies, but thou shalt 12 And Hazael said, Why wepeth my lorde obtenne the not eat the reof.

20 And so it came vnto him: for the people trode vpon him in the gate, and he dyed.

CHAP. VIII.

Elisha prophecieth unto the Shunammite the dearth of Seuen yere 12 Hc prophecieth to Haz ael that he shalbe King of Syria is He reigneth after Benhadad.16 leho ram reigneth ouer Iudah. 20 Edom falleth from Iudah Ohoziáh succedeth Ieborám.

≺Hen spake Elishá vnto the woman, *whose some he had restored to life, 14 faying, Vp, and go, thou, and thine house, and forourne where thou a canst forourne: for the Lord hathe called for a famine,&

it cometh also vpon the land seuen yeres. 2 And the woman arose, and did after the faying of the man of God, and went bothe the & her housholde and sosourned in the land of the Philistims seuen yeres.

And at the seuen yeres end, the woman returned out of the land of the Philistims and went out b to call vpon the King for b That is to

her house and for her land.

And the King talked with Gehazi the taken ner pof seruat of the man of God, saying, Tel me, the was abset. I praye thee, all the great actes, that Elishá hathe done.

faid, Let men take now five of the horses 5 And as he tolde e the King, how he had e Gods woder her land. Then Gehazí said, My lord, ô whome beso-King, this is the woman, and this is her re he contemsonne, whome Elishá restored to life.

the King sent after the hoste of the Ara- 6 And when the King asked the woma, she an entrance to the poote with the sport with Eunuche, saying, Restore thou all that are hers, and all the d frutes of her landes fince d The King y day she left the land, eue vntil this time. be mitely re-

hadád the King of Arám was sicke. & one ly holden sto tolde him, faying, The man of God is her come hether.

a present in thine hand, and go mete the man of God, that thou maiest inquire of the Lord by him, faying, Shal I recouer of this disease?

¶So Hazaél went to mete him, and toke the present in his hand, and of euerie ego- e of all the od thing of Damascus, euen the burden chiefest & pre of fourty camels, and came and stode be- of y courtey. fore him, and said, Thy sonne Ben-hadad King of Aram hathe sent me to thee, saying, Shal I recouer of this disease?

And Elishá said to him, Go, & say vnto him, Thou shalt secouer: howbeit & Lord f Meaning that he shulde re-

Huxael was ashamed, and the man of God messeger Hazael shulde sale him to

And he answered, Because I knowe the euil that thou shalt do vnto the children of Israel: for their strong cities shalt thou set on fyre, and their yog men shalt thou slay with the sworde, and shalt dashe their infants against the stones, & rent in pieces their women with childe.

Then Hazael said, What? is thy servant a s dog, that I shulde do this great thing great thing de be without And Elishá answered, The Lord hathe all humanite shewed me, y thou shalt be Kig of Aram. and pitte.

So he departed from Elishá, and came to his master, who said to him, What said Elishá to thee? And he answered, He tolde me that thou shuldest recouer.

reby prepared

caused that re

Chap 4.35. cant finde a commodicus place to dwel. where as is picacie.

T.iiii.

h Vnder pretence to re-fresh or ease him, he ftyfled him with this

2 Chro 21, 4 1 Read Chap 1,17

k He was cofir fathers weath

I The holy

Goft sheweth

2.Sam.7,13.

15 And on the morow he toke a thicke cloth and dipt it in water, and h spread it onhis face, and he dyed: & Hazael reigned in his steade.

16 ¶ * Now in the fifte yere of Ioram the fonne of Aháb King of Israél, and of Iehoshaphát King of Iudáh, Iehotám the fonne of Iehoshaphát King of Iudah began k to reigne.

med in his king dome after his 17 He was two and thirtie yere olde, when he began to reigne: and he reigned eight yere in Ierusalem.

18 And he walked in the wayes of the Kigs of Israel, as did the house of Ahab: for § 1 daughter of Aháb was his wife, and he did euil in the fight of the Lord.

hereby what 10yne with in- 19 fideles Yet the Lord wolde not destroy Iudáh, for Dauid his seruants sake, * as he had promised him to give him a light of to 3 his children for euer.

bene fubication Danids some until this time of Icho- 21 rám.

n This was

eitie in Iudah

giuen to the Leuites, Iosh

King Ichorám

because of his

be enderftand.

that he was King, mede King, when his fa-

ther reigned, but after his

fathers death

he was fourtte as 2 Chr 12,2.

mrned

ulblarrie.

m Which had 20 In those dayes Edom mrebelled from vnder the hand of Iudáh, & made a King ouer them felues.

> his charets with him the arose by night, and smote the Edoffites which were a- 5 And whe he came in beholde, the captaibout him with the captaines of the charets, and the people iled into their ten-

> 22 So Edóm rebelled from vndei the hand of Iudáh vnto this day then "Libnáh re- 6 And he arose, and went into the house, belled at that same time.

Concerning the rest of the actes of Io-21,13, and after 23 rám and all that he did, are they not wiiten in the boke of the Chronicles of the Kings of Iudáh?

24 And Ioiam slept with his fathers, & was 7 buryed with his fathers in the citie of 2. Chro. 22, 1. Dauid. And * Ahaziah his sonne reigned in his steade.

> 25 In the twelft yere of Ioiam the sonne of Aháb King of Israel did Ahaziáh the 8 fonne of Iehorám King of Iudáh begin to reigne.

• Which is 20 26 Two and twentie yere olde was Ahaziáh when he began to reigne, & he reigned one yere in Ierusaiem, & his mothers 9 name was Athaliah y daughter of Omrí King of Israel.

he was confir- 27 med King, whe And he walked in the way of the house of Ahab, and did euil in the fight of the 10 And the dogs shal eat Iezébel in the foie, his bre-Lord, like the house of Ahab: for he was the sonne in lawe of the house of Aháb.

28 And he went with Ioram the sonne of Aháb to warre agaist Hazaél King of A- u rám in P Ramóth Gileád, and the Aramites smote Lorám.

And King Ioram returned to be healed in a Izreel of the wounds which the Aramites had giuen him at Ramáh, when he 12 And thei said, It is false, telvs it now. some of God foght against Hazaal King of A.4 foght against Hazaél King of Aiám. And Ahaziáh the sonne of Iehorám King of Iudah went downe to se Ioram the

sonne of Aháb in Izreél, because he was

CHAP. IX.

6 Ichn is made King of Israel, 24 And killeth Ichoram the King thereof, 27 And Ahaziah, otherwise called Ochozias, the King of Iudah, 33 And causeib lezébel to be cast downe out of a window, and the dogs did eat her.

Hen Elisháthe Prophet called one of L the children of the Prophetes, and faid vnto him ,* a Girde thy loynes and 1.Kin.19, 17. take this boxe of oyle in thine hand, and felfe to go di-get thee to Ramoth Gilead.

Representation of the said a Prepare thy get thee to Ramoth Gilead. get thee to Ramoth Gilead.

And when thou commelt thether, loke for in those where is lehú the sonne of sehoshaphát, vised long garthe sonne of Nimshi, and go, and make ments, which him stife up from among his hearhern. & which they tucked him ai ise vp from among his brethren, & vp, when they lead him" to a feeret chamber.

Then take the boxe of oyle, and powre it "Ebr from chaon his head, & fay, Thus fayern the Lord, ber to chamber. I haue anointed thee for King oue: Israél. then open the dore, and flee without anie

Therefore Ioiam went to Zair, and all 4 So the servant of the Prophet gate him to Ramoth Gilead.

> nes of the armie were fitting And he faid, I have a message to thee, ô captaine. And Iehú faid, Vnto which of all vs > And he answered, To thee,ô captaine.

and he powred the oyle on his head, and faid vnto him, Thus faith the Lord God of Isiael, I have banointed thee for King b This annolinoues the people of the Lord, enem ouer If- ting was for Kings, Priests

raél. & Prophetes.
And thou shalt smite the house of Aháb all sigures of raél. thy master, that I may auenge the blood Messah, in

of my scruants the Prophetes, & the blothere offices od of all the scruants of the Lord * of the plifted hand of Iczébel. 1 K.m. 25, 21.

For the whole house of Aháb shalbe destroyed:and *I wil cut of from Aháb, him 1 Kin 14. 18. that maketh water against the wall, aswel 6 21,22. him that is shut vp, as him that is left in Ifraél.

And I wil make the house of Aháb like & 21,30. the house of Ieroboam the sonne of Ne- 1 King 16. 3. bát, & like the house *of Baashá the sonne ren of the ar-

field of Izreel, and there shalbe none to din this estiburye her. And he opened the dore, and matton the worlde hathe

Then Iehú came out to the feruants of God. notof his lord. And one said vnto him, Is all assoche as & wel? wherefore came this a mad fellowe ever sandered to thee? And he faid vnto them, Ye knowe the children the man, and what his talke was.

Then he faid, Thus and thus spake he to faid he had \$ me, saying, Thus saith the Lord, I have denish therefore they ogher anointed thee for King over Israel. anointed thee for King ouer Israél.

nue, whome he called be-

p Which was a citte in § tri be of Gad beyonde Iorden 29

q: This is a citie belonging Machar.

13. Then couraged.

Iorám slayne.

II. Kings. Iezébel slayne. 169343/1224

13 Then they made haste, and toke euerie man his garment, and put it vnder him on the top of the staires, and blewe the trumpet, saying. Ichú is King.

14 So Ichú the sonne of Ichoshaphát the sonne of Nimshí cospired against Iorám (Now Ioram kept Ramoth Gilead, he & all Israel because of Hazael Kig of Aram.

Chap 1,29, 15 And * King Ioram returned to be healed in-Izieel of the woundes, which the 27 Aramites had given him, when he foght with Hazaél King of Aram) and Iehú faid, If it be your mindes, let no man departe and escape out of the citie, to go & tel in Izrcél.

> 16 So Ichu gate vp into a charet, and went to Izreel: for Ioram layethere, and Aha28 And his served him in a charet
> ziah King of Iudah was come downe to
> served him in a charet
> to Ierusalem, & buryed him in his sepulk That is also
> served him in a charet
> served him in a

se Iorám.

e God had thus orderned, as is red 2

Chro 22,7:

adolatrous

this wicked &

King, who was

more ready to gratific wie ked Iorámsthe

to obey y wil of God, thulde perish w him, by whole mea

to have bene

Aronger.

And the watcheman that stode in the 29 towrein Izreel, spyed the companie of Iehú as he came, and faid, I fe a companie. And Ichorám said, Take a horseman and 30 And when Ichú was come to Izreći, Ie-tweitre yere fend to mete them, that he may fay, Is it

nes he thouse 18 So there went one on hos sibacke to mete 31 And as Ichú entred at the gate, she faid, 1 Bing of an him, and faid, Thus faith the King, Is it peace? And Iehú said, What hast thou to 32 Or, followe me. do with peace? turne behinde me. And the watchema tolde, saying, The mellingercame to them, but he commeth not againe.

Then he sent out another on horsebacke, which came to them, and faid, Thus faith the King, Is it peace? And Iehú anfwered, What half thou to do with peace? 34

turne behinde me.

20 And the watchman tolde, faying, He came to them aifo, but commeth not againe, and the marching w like the marching of 35 Iehú the sonne of Nimshí: for he mar-

cheth f furroufly.

Then Iehoram said, Make readie: and about his en- 21 his charet was made readie. And Iehorám King of Israel and Ahaziáh King of Ludáh went out ether of them in his charet against Iehu, and met him in the field of Naboth the Izreelite.

22 And when Iehoram sawe Iehu, he said, Is it peace, Iehú? And he answered, What s peace? the whoredomes of thy mother Iczébel, and her witchcraftes are yet in & lebu causeth the seuentse sonnes of Ahab to be stayne, this worlde agreat nomber.

Then Iehoram turned his hand, & fled, and faid to Ahaziáh, O Ahaziáh, there s

24. But Iehú toke a bowe in his hand, and smote Ithoram betwene the shulders, that the arowe went through his heart: and he fel downe in his charet.

25. The said Iehu to Bidkar a captaine, Ta- 2 ke, & çalt him in fome place of the field of Naboth the Izreclite: for I remember

that when I and thou rode together after orifiate this Aháb his father, the Lord "layed this bur- prop den vpon him.

26 * Surely I haue sene yesterday the blood h By this plaof Naboth, and the blood of his h fonnes, ce it is condet, faid the Lord, and I wil render it thee in that Ierebell caused bothe this field, faith the Lord: now therefore Naboth & his take and cast him in the field, according to put to death ? the worde of the Lord.

But when Ahaziáh the King of Iudáh neyarde more fawe this, he fled by the way of the garde quietly: for els house: and Ichu pursued after him, & said, might haue Smite him also in the charet : & thei smote fession him in the going vp to Gur, which is by 1 After that Ibleam . And he sled to Megiddo, and ded in Samaila he fied to Me-

chie with his fathers in y citie of Dauid. um whole yeAnd in the k eleuenth yere of Ioram 8,35 before.

the sonne of Aháb, bega Ahaziah to reig- when he said that he began ne ouer Iudáh.

zebel heard of imand peinted her face; and taketh parte tired her head, & loked out at a wyndow. of § yere for the whole

Had m Zimri peace, we flewe his mafter?

And he lift vp his eyes to the windowe, wolde fill reand faid, Who is on my fide, who Then celie flate and two or thre of her Eunuches loked vnto dignitie m As thogh

33 And he faid, Caft her downe: and they Can any traiter, or any y cast her downe, " and he sprinkled of her rifeth against blood vpon the will, and vpon the horses, have good sue and he trode her vnder fote.

And whe he was come in, he slid eat and so, chief ferdrinke, and faid, Visite now yonder curfed " run. woman, and bury her: for the is a o Kings by the mocion of the Spirit daughter.

And thei wint to bury her but thei fou- blood fluide be fhed, that de no more of her then the skul & the fete, had shed the

and the palmes of her hands.

Wherefore they came againe and tolde specacle and him. And he faid, This is the worde of the example of Gods indge Lord, which he spake" by his seruat Eliiah ments to all the Tishbite, saying, * In the field of Izre- o rowit, of \$ él shal the dogs cat the flesh of Iezébel.

And the carkets of Iezébel shalbe as "Ebr by doung vpo the grounde in the field of Izrcél, so y none shal say, P This is Iezebel. P Thus Gods CHAP. X.

13 And after that fourty and 3000 of Ahaz tahs tree gunft the shat thren 25 He killeth also all the priests of Baal 35 As worde & perzer bu death bu fonne reigneth in hu fleade.

Háb had now seuentie a sonnes in A Samaria. And Iehu wrote letters, & a The Scripsent to Samaria vnto the rulers of Izreel, call the sonner to the Elders, and to the bringers vp of children, or Ahabs children, to this effect,

Now when this letter commeth to you, (for ye have with you your mailers fonnes, ye haue with you bothe charets and

gaiast bim.

2 King 23,2 \$ Aháb might claimed pof-

hautie & cruel

the wolde lav. cefferead'f

n This he did blood of inno-

inagements ap fecute his fer-

enemie becaufe of their finnes, that he wil 23 euer ftirre vp ge his cante.

g Meanig that forainmehe as

God is their

f As one that

wenr earnefily

terprife.

h He wrose this to proue thei wolde ta Ke his parte ar se.

e God as a in-

fte midge punt-

of wicked pa-

zents vnto the thirde & fourt Constacton.

Kings death

to his posteri-tic:for y Lord commanded

me, and moued

you to execute

ment
"Ebr.by the

e Meaning, &

latro priefts

ked children

horses, and a defensed citie, and armour) Colider therefore which of your masters fonnes is best and moste mete, &b set him on his fathers throne, and fight for your masters house.

But thei were excedingly afraied, & said, Beholde, two Kings colde not stand before him, how that we then stand?

5 And he that was gouernour of Ahabs 16 house, and he that ruled the citie, and the Elders, and the bringers vp of the childre fent to Iehu, saying, We are thy servants, 17 and wil do all that thou shalt by dvs : we wil make no King: do what semeth good to thee. 4 61

6 Then he wrote another letter to them, take the heades of the men that are your masters sonnes, and come to me to Izreel by tomorowe this time. (Now the Kings

7 And when the letter came to them, they toke the Kings sonnes, and slewe the seuenty persones; and laied their heades in balkets, and sent them vnto him to Iz-

8 Then there came a messenger & tolde him, saying, Thei haue broght the heades 21 of the Kings sonnes. And he said, Let the lay them on two heapes at the entring in of the gate votil the morning. .

And whe it was day, he went out, & flode d Te can not suffely codene one for the beholde, I conspired against my master, & flewe him: but who flewe all these?

done the like 10 Knowe now that there shalf all vnto the earth nothing of the worde of the Lord, 23 And when Iehu went, & Iehonadab the which the Lord spake concerning & house of Aháb: for the Lord hathe broght to passe that he spake " by his seruant * Eliiah.

a King 21,29 tr So Jehu flewe all that remayned of the house of Aháb in Izreel, and all that were agreet with him, and his familiars and abune offrig, Iehú appointed fourescole troyed as in his epriefts, so that he let none of his remaine.

12 And he arose, and departed and came to Samaria. And as Ichú was in the waye 25 And when he had made an end of the control of the by an house where the shepherdes did

He met with the brethren of Ahaziah King of Ludáh and faid, Who are ye And thei answered, We are the brethren of Ahaziáh, & go downe to falute the children of the King and the children of the quene. 26 And they broght out the images of the was nere to

And he said, Take them aliue. And thei belide the house where y shepe are shorne, euentwo and fourtie men, and he f left not one of them.

15 ¶ And when he was departed thence, he 29 But f.o the sinnes of Icroboam y sonne

met with Iehonadab the sonne of Rechab into the charet.

And he faid, Come with me, and fe the vorgraine Gut zeale that I have for the Lord : fo they for him. made him ryde in his charet.

And when he came to Samaria, he slewe all that remained vnto Ahab in Samaria, til he had destroyed him, according to the worde of the Lord, which he spake to B-

sayig, If ye be mme, & wil obey my voice, 18 Then Ichu assembled all the people, and said vnto them, Ahab serued h Baal ah Here Biet litle, but Ichu shal serue him muche as taken for

sonnes, enen seuenty persones were with 19 Now therefore call vnto me all the pro- lezebel can-the great men of the citie, which broght photes of Baal, all his servants, and all his superior the propriefts, and let not a man be lacking : for I alio to vied a haue a great facrifice for Báal: who foeuer 22,54. is lacking, he shal not liue. But Iehu did it by a subtiltie to destroye the servants

> 20 And Ichu szid, "Proclaime a solemne "Ets sauje. asséblie for Báal. And thei proclaimed it.

So Ichú sent vnto all Israel, and all the servants of Báalcame, and there was not a ma left that came not. And thei came into the house of Báal, & the house of Báal was ful from end to end.

& said to all the people, Ye be drighteous: 22 Then he said vnto him that had y charge of the vestrie, Bung forthe vestements for all the servats of Baal. And he broght them out veilements.

> sonne of Rechab into the house of Baal, he faid vnto the servants of Báal, Searche diligently, and loke, left there be here with you any of the ! servants of the Lord, but i Thus God the servants of Báal onely.

men without, and faid, If anie of the men his Lawe he whome I have broght into your hands, presse comma-escape." his soule shalks for his soule. escape," his soule shalle for his soule.

burnt offing, Ichú faid to the garde, and for him. to the captaines, Go in, slaye them, let not a man come out. And they smote the with the edge of the sworde. And the garde, and the captaines cast them out, & went vnto the k citie, where was the temple of Baal. k which citie

temple of Báal, and burnt them.

toke them aliue, & slewe them at the well of And they destroyed the image of Baal, and threwe downe the house of Báal, and made a jakes of it vnto this day.

28 So Ichú deltroyed Báal out of Isiael.

comming to mete him, and he s'blefied g For he feahim, and said to him, Is there heart vp-red God and lamented the right, as mine heart is toward thine? And wickednes of Iehonadab answered, Yea, douteles. Then therefore Iegiue me thine hand. And when he had gi- hu was glad uen him his hand, he toke him vp to him him of Re-

f Thes Gods vengeance 18 haue any parsuite with the

1 Thus God

ement, albeit

his wickednes

was afterward punished.

of Nebát which made Israél to sinne, Iehú departed not fro them, nether from the golden calues that were in Beth-el and 7 that were in Dan.

30 ¶And the Lord said vnto Ichú, Because thou hast diligently executed that which 8 was right in mine eyes, and hast done vnto the house of Ahab according to all thigs that were in mine heart, therefore shalthy I sonnes vnto the fourte generacion fit on approueth & rewardeth his zeale, in execu the throne of Ifraéla

ting Gods ind 31 But Ichú regarded not to walke in y lawe of §Lord God of Isiael with all his heart: for he departed not from the sinnes of Ieroboám, which made I fraél to finne.

Orsto cur them 32 In those dayes the Lord began to lothe coastes of Isiael,

33 From Iordén Eastwarde, euen all the land of Gilead, the Gadites, and the Reubeni-Aroér (which is by the river Arnón) and Gileád and Bashán.

34 Concerning the rest of the actes of Iededes, are they not writen in the boke of the Chronicles of the Kings of Lirael

- 35. And Iehú slept with his fathers, and they buryed him in Samaria, and Ichoahaz his fonne reigned in his fbeade.

36 And the time that Ichu reigned ouer Ifraél in Samaria is eight and twetie yeres. CHAP. XI.

Athaliab putteth to death all the Kings somes, except Ioash the sonne of Ohozzah. 4 Ioash is appointed King 15 lehotada tauseth Athaliah to be slaine 17 He maketh a covenant betwene God and the people. 18 Baal and his priefts are destroyed.

Hen* Atnaliáh y mother of Ahaziah. whe she saw that her sonne was dead, she arose, & destroyed all the Kings fede. But Lehoshéba y daughter of King Iorám, and lifter to Ahaziáh b toke Loásh the sonne of Ahaziáh, & stale him from among the Kings sonnes that shulde be slaine, bothe him and hisnource, keping them in the bed c chaber, and they hid him from A- 16 Then they layed hads on her, & she went thaliah, so that he was not slaine.

And he was with her hid in the house of the Lord six yere: and Athaliah did reigne 17

toke the captaines ouer hundreths, with caused them to come vuto him into the the house of Baal, and destroyed it with the house of Baal, and the house of the Lord, & made a couenar with the & toke an oth of them in the house of the Lord, & shewed the the Kings sonne. And he comanded the, saying, This is it that ye must do, The third parte of e you, 19 that cometh on the Sabbath, shal f warde towarde the Kingshouse.

Ring Called the 6 And another third parte in § gate of s Sur: Eust gare of and another third parte in the gate behinde and another third parte in the gate behinde.

them of the garde: & ye shalkepe watche "in the house of Massah.

And two partes of you, that is, all that h go: breake bis out on the Sabbath day, shal kepe y watche hwhose charof the house of the Lord about the King. ge is ended.

And ye shal compasse the King round about, euerieman with his weapon in his hand, and whofoeuer commeth within the ranges, lethim be flaine: be you with the King, as he goeth out and in.

9 And the captaines of the hundreths did according to all that Ichoradá the Priest comanded, & they toke euerie man his me that entred in to their charge on the 1 Sab- 1 Read verf & bath with them that went out of it on the and 7 Sabbath, and came to Ieho1adá the Prieft.

Israel, and Hazael smote them in all the 10 kAnd the Priest gaue to the captaines of k To, whitehundreths the speares and the shields that horada. were King Dauids, and were in the house of the Lord.

tes, and them that were of Manasséh, from u And the garde stode, everie mã with his weapon in his hand, from the right fide of the house to the lest side, about the altas & about the house, round about the King.

hu, and all that he did, and all his valiant as Then he broght out I the Kings sonne, I That is Isand put the crowne vp6 him and gaue him had benc kept "the Testimonie, & they made him King: secret six yes also they annointed him, and clapt their m Meaning, hands, and faid, God faue the King.

13 And when Athaliah heard the noyfe of chiefcharge & the running of the people, the came in to whereby one the people in the house of the Lord.

And when the loked, beholde, the King stode by a piller, as the maner was, and n where the the princes and the trupeters by the King, was in the and all the people of the land reloyced, & 1 cmple. blue with trumpets. Then Athalian rent her clothes, and cryed, Treason, treason.

15 But Ichoradá the Priestcommanded the captaines of the hudreths that had the rule of the hoste, and said vnto them, Haue her forthe of the ranges, & he that o fol- or, out of the loweth her, let him dye by the fworde: for o To take her the Priest had said, let her not be slayne parte in the house of the Lord.

by the way, by the withe horses go to the

house of y King, and there was she slaine: p That bothe And Ienoiadá made a couenant betwene people shulde the Lord and P the King, and the people, maintenne the that they shulde be the Lords people: li-of God and kewise betwene the a King and & people. defiroy all ido

his alrars, & his images brake they downe obey in the courageously, and slewe Mattan the priest r Euen in the of Baal before the altars: & the Priest place where fet a garde ouer the house of the Lord.

Then he toke the captaines of hudreths, have been hound the either captaines and the garden of have been hound the either captaines and the garden of have been hound the either captaines and the garden of have been hound the either captaines and the garden of have been hound the either captaines and the garden of have been hound the either captaines and the garden of the captaines and the captaines are the captaines and the captaines are th and the other captaines, and the garde, and pe by his ideal the people of the land: and they broght powred his the King from the house of the Lord, and vengcance vpo came by § way of the gate of § garde to § frown, 1e-

zs eftablifhed.

2 Chro 22,70. Meaning all post ritie of Teneshaphat. to whome the kingdome appertened thus I God vied the this woman to deftroye the whole familie of Abab

The Lord promifed to mainteine the familie of Da-uid and not to uenche the light thereof: therefore he moved the he-art of Ieho- 3 shéba to preferue him

d The chief Prieft Iehothebas houf bad: e Of the Lieuires, which had charge of the keping of the Teple and kept watche by course That none 5

fluide come; wpon the, whi-le they were crowning the

the Ismple.

Which by her erueltie &

perfecució had

vexed y who-

Kingshouse: & he sate him downe on the throne of the Kings.

20 And allthe people of the land reioyced, 12 And to the masons and hewers of stone, and the citie was in quiet. t for they had Slaine Athaliah with the sworde beside the Kings house.

21 Seucn yere olde was Iehoásh when he began to reigne.

CHAP. XII.

& Ichoash maketh provision for the repairing of the Teple. 16 He ftayeth the King of Syria by a present fro commung against Lerusalém. 20 He ss killed by two of bis feruants.

a [bro.14,1. 1

So long as

ministers of good, they prosper

So hard a

thing it is for

in autoritie to

be broght to the perfit o-bedience of

30,12: alfo the

lued y vower

at, Leu. 27,2,& their fre libe-

d For the Te-

dreth fiftie &

fine yeres be-

things decated of

the negligence of the Kings his predecef-

fors, and also by wicked-mes of the ido-

e He taketh from them the

ordering of § 8 money becau-fe of their neg

laters

ligence.

ralitte.

God. e That is, the money of re-deption, Exed

tulers gue ca-

Zibiáh of Beer-shéba.

2 And Iehoásh did that which was good in the fight of the Lord all his time that a Ie-

hoiada the Priest taught him.

But b the hie places were not taken away: for the people offred yet and burnt incen-

se in the hie places.

And Ichoash said to the Priests, All the 17 them, that are 4 siluer of dedicate things that be broght to the house of the Lord, that is, the money of them that are vnder the counte, the mo- 18 And I choash King of Iudah toke all the ney that cuerie man is fet at, and all the money that one offreth willingly, and bringeth into the house of the Lord,

money which the Priest va-Let the Priests take it to them, euerie ma of his acquaintance: and they shal repaire the broken d places of the house, where so-

euer anie decaye is found.

ple which was 6 ¶Yet in the thre and twentieth yere of King Iehoásh the Priests had not méded 19 that which was decayed in the Temple.

Then King Iehoásh called for Iehoiadá the Priest, and the other Priests, and said vnto them, Why repaire ye not the ruines 20 of the Temple - now therefore e receiue nomore money of your acquaintance, excepte ye deliuer it to repaire the ruines of 21 the Temple.

So the Priests consented to receive nomore money of the people, nether to repaire the decayed places of the Temple.

Then Iehoiadá the Priest toke a chest & bored an hole in the lid of it, and fet it beside the altar, on the f rightside, as eue- , Iehoahaz the sonne of Iehu is deliuered into the hade rie man commeth into the Temple of the of the Syrsans. I He prayeth unto God and is deliue-Lord. And the Priests that kept the "dore, put therein all the money that was broght into the house of the Lord.

10 And when they sawe there was muche money in the chest, the Kings secretary came vp & the hie Priest, and put it vp after that they had tolde the money that was founde in the house of the Lord,

And they gave the money made ready into the hands of them, & that vndertoke the worke, and that had the overlight of

out to the carpenters and buylders that wroght vpon the house of the Lord,

and to bye tymber and hewed stone, to repaire that was decayed in the house of the Lord, and for all that which was layed

13 Howbeit there was h not made for the h For thefe house of the Lord bowles of silver, instru- men had onely the charge of mets of musike, basons, trumpets, nor anie the reparacion vessels of golde, or vessels of silver of the and the rest of money that was broght into the house of y money was the Lord.

N*the seueth yere of Iehu Iehoash be- 14 But they gaue it to the workeme, which see to be gan to reigne, and reigned fourty yeres repaired therewith the house of the I and in Ierusalém, and his mothers name was 15 Moreouer, they rekened not with the 24,14. men, into whose hands they deliuered that money to be bestowed on workmen: for they dealt faithfully.

The money of the trespasse offring and the money of the sinne offrings was not broght into y house of the Lord: for it was

Then came vp Hazael King of Aram, and foght against Gath and toke it, and Hazaél set his face to go vp to Ierusalém.

hallowed things that Iehoshaphát, & Ie-! horám, and Ahaziáh his fathers Kings of death of Ie-Iudah had dedicate, and that he him felfe fel to idolatise had dedicated, and all the golde that was research him, foude in the treasures of the house of the and firreth ve his enemie a-Lord and in the Kings house, and sent it gainst him.

Lord and in the Kings house, and he departed whome he parent he departed with \$ 100 mm he parent he pa to Hazael King of Aram, and he departed cified with from Ierusalém.

Concerning the rest of the actes of Io- for God wolash and all that he did, are they not wil- ned with the ten in the boke of the Chronicles of the fe gifes, feing the Kings he-Kings of Iudáh

And his servants arose and wroght ked. treason, and & slewe Ioash in the house of k Because he

Euen'Iozachar the sonne of Shimeath, ne of Ichoiand Iehozabad the sonne of Shameath, ne of Ichoiand Iehozabad the sonne of Ichoiand Iehozabad the Ichoiand Iehozabad Iehozaba and Iehozabád the sonne of Shomér his dá to death, 2. Chro 24,25. seruants smote him, and he dyed: and they I Read 2 Sam. buryed him with his fathers in the citie "or, loxaldr. of Dauid. And Amaziáh his sonne reigned in his steade.

CHAP. XIII.

red. 9 Ioash his some reigneth in his steade. 24 Hazaél dyeth. 26 Elisha dyeth.

N the thre and twentieth yere of Ioash Lthe sonne of Ahaziáh King of Iudáh, Iehoaház the sonne of Iehú bega to reigne ouer Israel in Samaiia, and he reigned seuentene yere.

2 And he did cuil in the fight of the Lord, and followed the sinnes of Ieroboam the sonne of Nebat, w made Israel to a sinne, a By worth and departed not therefrom.

the house of the Lord; and they payed it; And the Lord was angry with Israel, and robeam deli-

ues which lecred in Afrael

f That is , on che Southfide. Or, veffel.

g For the King II had appointed other which were mete for that putpole, Chap 22,5

out for the reparacion of the Temple.

Amaziáh.

While Ichoahaz lized.

King of Aram, and into the hand of Benhadad the sonne of Hazael, all b his dayes. 4 And Iehoahaz befoght the Lord, and the Lord heard him: for he sawe the trouble 19 of Israél, wherewith the King of Arám troubled them.

ash the some of Ichoahaz.

d Safely and without dan-

ger Ebr as yefter- 6 day and before yefterday.

Wherein thei did comit their idolathe Lord had commaded to be deftroyed, Deu 16,20. f That 15, Ha-Zael and Benhadad his fon- 8 me, as verfi read of Haza-él Chap 8,12

g' His chief purpole is to describe the kingdome of Iudab & how God performed his promes made to the house of I Dautd but by Ifraél was af-Bifted and punished for their great is dolatrie, who thogh they had now dege and divers po nishments did 14 call them va-

to him againe h Thus thei vied to call \$ Prophetes and feruats of God 15 by whome God bleffed his people, as chap 2,12 meaprosper their countrey, the by force of ar-

1 That is tow- 17 ard Syria, (o that he did not enely prophedes, but alfo cofirmed bim by these fig-nes that he shulde haus § rictorie.

e Towit, 10-5 (And the Lord gaue Israél a c deliuerer, so that they came out from under the subiection of the Aramites. And the children re time.

Neuertheles they departed not from the made Israel sinne, but walked in them.euen the e groue also remained stil in Samaria) For he had left of the people to Iehoaház but fiftie horsemen, and ten charets,& ten thousand sotemen, because the King stode vpon his sete.

1 By this mira for Aram had destroyed them, and inade 22 Put Hazael King of Aram vexed Israel med the autothem like dust beaten to poudre.

hoahaz and all that he did, and his valiat dedes, are they not writen in the boke of the Chronicles of the Kings of Israél

9 And Iehoahaz slept with his fathers, and they buryed him in Samaria, and Ioash his sonne reigned in his steade.

10 In the seue and thirtieth yere of Ioash King & of Iudáh began Iehoásh the son-Samaria, and reigned fixtene yere,

And did euil in the fight of the Lord: for he departed not from all the sinnes of Ieroboám the sonne of Nebát that made Israel to sinne, but he walked therein.

sheweth how 12 Concerning the rest of the actes of Ioash and all that he did, and his valiant dedes, and how he foght against Amaziáh King of Iudáh, are they not writen in the boke of the Chronicles of the King of Israel

Berat, yet God 13 And Ioash slept with his fathers, & Iero-bothe by sen-ding the sun dry Prophetes

And Ioash slept with his fathers, & Iero-boam sate vpon his seat: & Ioash was bu-ryed in Samaiia amog v Kings of Israel. boám sate vpon his seat: & Ioásh was bu- 1 ryed in Samaria amóg y Kings of Israél.

When Elishá fel sicke of his sicknes, whereof he dyed, Ioash the King of Israel 2 He was fiue and twentie yere olde when came downe vnto him, and wept vpon his face, & faid, h O my father, my father, the charet of Israel, & the horseme of & same.

The Elishásaid vnto him, Take a bowe 3 and arowes. And he toke vnto him bowe and arowes.

ning that by 16 And he said to the King of Israel, Put their prayers their did more thine hand vpon the bow. And he put his thine hand vpon the bow. And he put his 4 hand vpon it. And Elishá put his hands vpon the Kings hands,

warde. And when he had opened it, Elishá said, Shote. And he shot. And he said, Beholde the arowe of the Lords deliverance 6 & the arowe of deliuer ace against Aram: for thou shalt smite & Aramites in Aphék, til thou halt confumed them.

deliuered them into the hand of Hazaél 18 Againe he said, Take the arowes. And he toke them. And he said vnto the King of Israel, Smite the ground. And he smote thrise, and ceased.

Then the man of God was kangry with k Because be him, and said, Thou shuldest haue smiten to baue vicofiue or fix times, lo thou shuldest haue smi- tie against the ten Aram, til thou hadest consumed it, God for twife where now thou shalts finite Aram but had not a zethrise.

of Israel & dwelt in their tentes as "befo- 20 \ So Elisha dyed, & they buryed him. mually and to And certeine bands of the Moabites came defroy thems into the land that yere.

finnes of the house of Ieroboam which 21 And as they were busying a man, beholde, they sawe the souldiers: therefore they cast the man into the sepulchre of Elishá. And when the man was downe, & touched the bones of Elishá, *he reuiued & Eccles 48.14.

all the dates of Iehoaház.

Concerning the rest of the actes of Ie- 23 Therefore the Lord had mercie on the, no in his life and pitied them, and had respect vnto the they contem-because of his couenant with Abraham, fight they Izhák, and Iaakób, and wolde not destroy might returne them, nether cast he them from him as same doctrine.

So Hazael the King of Aram dyed: til their sinnes and Ben-hadad his sonne reigned in his were come

ne of Iehoahaz to reigne ouer Israel in 25 Therefore Iehoash y sonne of Iehoahaz of amedment. returned, and toke out of the had of Benhadad the sonne of Hazael y cities which he had taken away by waire out of the hand of Iehoahaz his father: for thre times did Ioash beat him, and restored the cities vnto Ifraél.

CHAP. XIIII.

Amaziah the King of Iudah putteth to death them that flewe hu father, 7 And after smiteth Edóm. If Ioash dyeth, and Ieroboam has some succedeth him. And after him reigneth Zachadah.

⊣He secode yere of Ioásh sonne of Iehoahaz King of Israel reigned *Ama- a Chro. 25. 1. ziáh the sonne of Ioásh King of Iudáh.

he began to reigne, an I reigned nine and twentie yere in Ierusalém, & his mothers name was Iehoadán of Ierusalém.

And he did a vprightly in the fight of a In the begin the Lord, yet not like Daurd his father, but ng of his reig did according to all that Ioash his father to have an outward she had done.

had done.

Notwithstanding the hie places were ness but after-warde he benand vpon it. And Elishá put his hands not taken away: for as yet the people did came an idola facrifice & burnt incense in the hie places. ter, & worshiped the idoles.

And said, Open the windowe East
And when the kingdome was confir- of y idumeas.

med in his had, the slewe his seruats which Chap. 12,20. had killed the King his father.

But the children of those that did flay b Because the him, he bilewe not, according vnto that that nether confension written in the boke of the Lawe of Moparakers with less, wherein the Loid commanded, faying, their fathess in that acc.

ale to onercome them contr

whose doari

re.& there was

V.iii.

Deut 24,16. ez.ck.18,20.

e For the Idu- 7 means, whom Danid had

brogin to fubrection, did re-

belle in the ti-

finne of Icho-

d Let vs fight had to hand &

tel, and not de-

froye one a.

nothers cities.

e By this pa-

copareth him felfe to a cedre tre becau-

thiftle, becau-fe he ruled but

oner two tri-bes, and the wilde beafts are Iehoalhs

fpoiled the ci-

ties of Iudah.

f Brag of thy

shou tarte at home and an-

poye me not.

@@r.brogb: bim.

them of Indah for an affuran-

eg of peace,

fhaphát Or, the tower,

me of Ichora 8

the children nor the children put to death for the fathers : but euerie ma shal be put to death for his owne sinne.

He slewe also of c Edóm in the valley of falt ten thousand, and toke, the citie of Séla

theel vnto this day.

Then Amaziah fent messensers to Ie- 3 hoásh the sonne of Iehoaház, sone of Iehú King of Israel; saying, Come, 4 let vs se one another in the face.

trye it by bat- 9 Then Ichoásh the King of Israel sent to AmaziáhKing of Iudáh, sayıng, The thiftle that is in Lebanon, sent to the cedre that is in Lebanon, faying, Giue thy daughter to my fonne to wife : and the wilde ghter to my ionne to wife: and the wilde made I rael to finne.

beaft that was in Lebanon, went and trode to He reftored the coast of I fracil, from the methodide form of the thistle.

centring of Hamath, vnto y Sea of the wil
and the wilde made I frael to finne.

The reftored the coast of I fracil, from the methodie form of the wilder of the wilde

kigdome ouer sen tribes, and 10 Amazián to a Because thou hast smiten Edom, thine heart hathe made thee proude: f brag of glorie, & tarye at home. why doest thou prouoke to thine hurt, that thou shuldest fall, and Iudáh with thee?

are lenoains fouldiers that it But Amaziáh wolde not heare:therefore Ichoash King of Israel went vp: and he & Amaziáh King of Iudáh sawe one another in the face at Beth-shemesh which is 27 in Eudáh.

12. And Iudah was put to the worse before Israel, and they thed energie man to their

13 But Ichoásh King of Isiael toke Amaziáh King of Iudáh, the sonne of Iehoásh the sonne of Ahaziáh, at Beth-shémesh,& came to Ierusalém, and brake downe the wall of Ierufalém fró the gate of Ephráim to the corner gate, foure hundreth cubites. 29

14. And he toke all the golde and filuer, and all the vessels that were foude in the houseof the Lord, and in the treasures of the Kings house, and the children that were in s hostage, and returned to Samaria.

That is, w. Concerning the rest of the actes of kehoásh which he did and his valiant dedes, I and how he foght with Amaziah King of Indah, are they not writen in the boke of the Chronicles of the Kings of Lirael?

And Ichoash slept with his fathers, and was buryed at Samaria among the Kings of Maél: and Ieroboam his sonne reigned inhis steade.

47 And Amaziáh the sonne of Igash King of Ludáh, lived after the death of Ichoásh fonne of Ichoahaz King of Lifael liftene 4. But the hie places were not put away : for he because he

18 Concerning the rest of the actes of Ama-Concerning the rest of the actes of Ama- in the hie places.

21th, are they not writen in the boke of the 5. And the Lord b smore the King : and he to Gods ordinance, was smill Chronicles of the Kings of Iudah?

19. But they wroght treason against him in Ierusalém, and he sled to h Lachish, but they sent after him to Lachish and slewe him there.

*The fathers shal notibe put to death for 20. And they broght him on horses, and he was buryed at Ierusalém with his fathers in the citie of Dauid.

at Then all the people of Iudah toke A- i Who is all zariáh, which was sixtene yere olde, and called vzziáh, made him King for his father Amaziáh.

by warre, & called the name thereof lok- 22 He buylt & Elath, and restored it to Lu- k Which is at dah, after v the Kig flept with his fathers, non or Elota.

In the instent yere of Amaziah the fonne of Ioash King of Iudah, was Ieroboám the fonne of Ioálh made Kig ouer Israel in Samaria, & reigned one and fourtie yere.

24 And he did euil in the fight of the Lord: for he departed not from all the linnes of I Because this Ieroboam the sonne of Nebat, which so vile and almade Israel to sinne.

dernes, accordig to worde of the Lord thip calues, & God of I frael, which he spake"by his ser- hads, theresowant Ionah the sonne of Amittai the Prophet, which was of Gath Hépher.

26 For the Lord sawe the exceding bitter in the reproaffliction of Isael, so that there was none laters minut vp, nor any left, nether yet any that band of

colde helpe Israél.

Yet the Lord" had not decreed to put "Ebr had not out the name of Isiael from under the fores. heauenatherefore he preserued them by y hand of Feroboam the some of loash.

28 Concerning the rest of the actes of Feroboám, and all that he did, and his valiat dedes, & how he foght, and how he re-Rored Damascus, and "Hamath to Iudah " Which was in Israel, are they not writen in the boke also called An in Israel, are they not writen in the boke tookia of syof the Chronicles of the Kings of Ifrael 114, or Riblat.

So Ieroboám slept with his fathers, euen with the Kings of Israel, and Zachauáh his sonne reigned in his steade.

CHAP. XV.

. Az ariáh the King of Iudah becommeth a leper 3 Of Iotham, 10 Shallum, 14 Menahem, 23 Pekahiah, 30 UZ. ziáh, 31 lothám, 38 And Aliáz

N the "feuen & twetteth yere of Iero- "Elr in therm" boám King of Ifrael, bega Azarráh, fon wenbyene. ne of Amaziah King of Iudah to reigne. 2. Sixtene yere oldé was he, when he was made King, and he reigned two and fiftie

yere in Ierusalém: and his mothers name a so long as he was Iecholiáh of Ierusalém. was Iecholiáh of Ierufalém.

And he did a vprightly in the fight of the bris father & Lord, according to all that his father Ama grand father were flaine by

the people yet offred, and burned incense wolde viurpe in the hie places.

was a leper vnto the day of his death, and re immediath dwelt in an house aparte, and Iotham the by the hand of God with the Kings fonne gouerned the house, & ciud-leprofie, ged the people of the land.

6 Concerning the rest of the actes of Aza- or deput

c As wiceroy

riáh,

B Which el-Robeim buylem Iudáh for a forgered Sea Chrouse

Shallúm. Menahém.

II.Kings. Pekahiáh.Iothám. 13/12/1224

riah, and all that he did, are they not writen in the boke of the Chronicles of the Kings of Iudáh?

So Azariáh slept with his fathers & they buryed him with his fathers in the citie of 23 Dauid, and Iotham his sonne reigned in his steade.

8 In the eight and thirtieth yere of Azariáh King of Iudáh did Zachariáh the 24 fonne of Teroboam reigne ouer Israel in Samaria fix demonethes,

And did eail in the fight of the Lord, as did his fathers: for he departed not from 25 the sinnes of Ieroboam the sonne of Nebát, which made I srael to sinne.

gan to execute to And Shallum the sonne of Labesh conspines wrath against house of Iehu.

e Zachariák

e Zachariák

e Zachariák

e Zachariák in his steade.

> Concerning the rest of the actes of Zachariáh, beholde, thei are write in y boke of the Chronicles of the Kings of Isiael.

tahish y sonme of the Chionicles of the Kings of Hiael.

This was the *worde of the Lord, which 27 In the two and fiftieth yere of Azariáh
thém who reig
med but two

he spake vnto Iehú, sayig, Thy sonnes shal King of Iudáh began Pékah the sonne of fit on the throne of Ifrael vnto y fourte ge neracion after thee. And it came so to passe.

Shallum the sonne of Iabesh began 28 And he did epil in the sight of the Lord: to reigne in the nine and thirtieth yere of Vzziáh King of Iudáh: and he reigned the space of a moneth in Samaria.

14 For Menahém the sonne of Gadí went 29 In the dayes of Pékah King of Israél, vp from Tirzáh, and came to Samaria, & smote Shallum the sonne of Iabesh in Samaria, & Hew him, & reigned in his itead.

55 Concerning the rest of the actes of Shal lum, and the treason which he wroght, beholde, they are writen in the boke of the 30 And Hoshéa the sonne of Elah wroght Chronicles of the Kings of Israei.

Then Menahém destroyed f Tiphsah, and all that were therein, and the coastes thereof from Tirzáh, because they opened not to him, and he smote it, and ript 31 vp all their women with childe.

The nine and thirtieth yere of Azariáh King of Iudáh, began Menahém the sonne of Gadi to reigne ouer Israel, @ reigned 32 ten yeres in Samaria.

18 And he did euil in the fight of the Lord, sinne of Ie:oboám the sonne of Nebár; which ma le Ifraél to finne.

The Phul the King of Affhur came against the sland: & Menahém gaue Phul a thousand h talents of silver, that his had might be with him, & establish the kingdome in his hand.

beig an milde-le, & thereto- 20 And Menahém exacted the money in If-1 aél, that all men of substance shulde giue the King of Affhur fifty shekels of silver a piece: so the King of Asshur retuined & 36 Cocerning the rest of \$ actes of I ot I am, tailed not there in the land.

toutrey & led at Conce, ning the rest of the actes of Me-

writen in the boke of the Chronicles of the Kings of Israél?

And Menahém slept with his fathers, & Pekahiáh his sonne did reigne in his stead.

In the fiftieth yere of Azariáh King of Iudah, bega Pekahiah the sonne of Menahém to reigne ouer Isiaél in Samaiia, 🔗 reigned two yere.

And he did euil in the fight of § Lord: for he departed not fro the finnes of Ieroboam the sonne of Nebat, which made

Israel to sinne.

And Pékah the sonne of Remaliah, his captaine cospired against him, and smote him in Samaria in the place of the Kings palace with Argob and Arieh, and with Which were him fifty men of the Gileadites: so he kil- conspiracion led him, and reigned in his steade.

26 Concerning the rest of the actes of Pekahiáh, and all that he did, beholde, they are writen in the boke of the Chronieles of the Kings of Israel.

King of Iudáh began Pékah the sonne of Remaliah to reigne ouer Israel in Samaria, and reigned twentie yere.

for he departed not from the finnes of Ieroboam the sonne of Nebat, that made Israélto sinne.

k came Tiglath Pilefer King of Affhur, k For God Alle and toke Iion, & Abel, Beth-maachah, & red yp Plud & Tiglath Pile-Ianoah, and Kedesh, and Hazor, and Gi-ter against Is-lead, and Galilah, all the land of Naph-sines, I Chro. tali, and carred them away to Allhur.

treason against Pékah the sonne of Rema liáh, and fmote him, and flewe him, & reigned in his steade in the twentieth yere of Iotham the sonne of Vzziáh.

Concerning the rest of the actes of Pékah, and all that he did, beholde, they are writen in the boke of the Chronicles of the Kings of Isiael.

¶*In the second yere of Pékah the sonne 2 Chro.27. E. of Remaliah Kig of Israel, began Iotham fonne of Vzziáh Kig of Iudáh to reigne. or Azarida.

and departed not all his dayes from the 33 Fine and twentie yere olde was he, whe he began to reigne, and he reigned fixtene yere in Ieiusalém: and his mothers name was Ierushá the daughter of Zadók.

34 And he did vprightly in the fight of the Lord:he did according to all that his fa ! He sheweth ther Vzziáh had done.

ther Vzziáh had done.

nes was not put away: for fiche, but y he had many and the people yet offied & buint incense in y great fautcs. hie places: he buylt the hieft gate of the house of the Lord.

& all y he dyd, are ther not write in y bo-

ke of the Chionicles of y Kigs of Ludáh? m After the nahem, and all that he did, are they not 37 In m those dayes the Lord began to tham.

V.iiii.

cent from Ic- 9 hu, who reigned accor-ding to Gods promes, but in him God bewas the laft m Ifrael, y had ar the kingdome faue onely Pe-

Chap. 10,30.

d He was the

Which was 16 a cutte of Ifrael that wolde not receiue him to be Kig.

That is, of Ifrael h in fteade of 19 feking helpe as of God, he wet about by mo-ney topircha-fe the fauour of this King re God forfoke him, & Phul fone afterwarde brake promes, de-froyed his way captuse

nWhich flewe of Iudah in 38 feore thou fand fighting men, 2 Chro 28,6, because they had forfaken the true God.

a This was a wicked fonne

againe came godlie Ezeki-ah, and of him

wicker Mana-

feh, faue thit

God in y end shewed him

certeine it is . to depend on the dignitie of our fathers b That is, of-

fred hiro Mo-

him to passe betwene two fyres, as y ma-ner of the Ge-

tiles was, Leu. 5. 21,18, Deu.18,

154.7,1.

of a godlie fa-: ther, as of him 2

rám, and n Pekáh the sonne of Remaliáh. And Iotham slept with his fathers, and was but yed with his fathers in the citie of ned in his steade.

CHAP. XVI.

1. Aház King of Ludáh consecrateth his sonne in fyre. 's Ierusalem is besieged of Damas us is taken and Rezin flaine 11 Idolatrie 19 The death of Ahaz, 20 Hez echiáh suceedeth him.

He seuententh yere of Pekah the sonne of Remaliáh; Aház the sonne of Iotham King of Iudah began to reigne. Twentie yere olde was Ahaz, when he began to reigne, and he reigned fixtene yere in Ierusalém, and did not vprightely in the fight of the Lord his God,like Dauid his father:

mercie, thus we fe how yn. But walked in the way of the Kings of Israél, yea, & made his sonne to b go thorow the fyre, after the abominations of the heathe, whome the Lord had cast out before the children of Hrael.

lech, or made 4 Also he offred and burnt incense in the hie places and on the hilles, & vnder eueriegrene tre.

*Then Rezin King of Aram and Pekah sonne of Remalian Kig of Efraél came vp to Ierusalém to fight: & they besieged Ahazibut colde not ouercome chim.

6 At the same time Rezin King of Aram restored Eláth to Aram, and droue the Iewes fro Elath: so the Aramites came to Elath, and dwelt there vnto this day.

Pilefar King of Affhur, faying, Lamathy fernant and thy fonne: come vp, and deliuer me out of the hand of the King of Aram, and out of the hand of the King of Israel which rife vp against me.

the admonitio 8: And Aház toke the filuer and the golde of § Brophet.

Isai. Isa. 7.4. that was foude in the foule of the Lord, that was foude in the f house of the Lord, and in the treasures of the Kings house, and fint a present vnro the King of As-

men, and wol-de notonce life And the King of Affhur consented vato him: and the King of Asshur went vp against Damascus, and when he had take it, he carried the people away to Kir, and a flewe Rezin.

10 And King Ahaz went vnto Damascus. to mete Tiglath Pilefar King of Allhur: was at Damascus, he sent to Vriiáh the Priest the patern of the altar, and the facion of it, and all the workemanship 3. And Shalmaneser King of Asshur came or impietie as

we feitht H. And Vriian the Priest made an altar sin there is no price fo wicked, all pointes like to that which Kino Ahaall pointes like to that which King Ahaz had sent from Damascus, so did Vijiah the Priest against King Ahaz came from Damascus.

send against Iudáh Rezinthe King of A- 12 So when the King was come from Damascus, the Kig sawe the alta: & the King drewenere to the altar and offred h the- h Ether of-

Dauid his father, & Ahaz his sonne reig- 13 And he burnt his burntoffring, and his tie, or of thanmeat offring, & powed his drinkoffring, Leui 3,1, or els and sprinkled the blood of his peace of-meaning and frings besides the altar,

14 And set u by the brasen altar which was Nom 28,1; and before the Lord, and broght it in farther thus he contebefore the house betwene the altar and the ned the meahouse of the Lord, & set it on the North- tarwhich God side of the altar.

15 And King Ahaz commaded Vriiah the mon, to ferue Priest and said, Vpon the great altar set owne fantasse i Thuis, at on fyre in the morning the burntoffring, right hand as and in the even the meat offing, and the men went into Kings burnt offring and his meat offring, with the burntoffring of all the people of

the land, and their meat offring, and their drinkoffrings: and powre thereby all the blood of the burnt offring, and all the blood of the sacrifice, and the k brasen k Here he esta altar shalbe for me to inquire of God.

And Vriigh the Priest did according to owne wicked all that King Ahaz had commanded.

And King Ahaz brake the boi ders of the commande the bases, and toke the caldrons from of nance of God. them, and toke downe the fea from the brasen oxen that were under it, and put it vpon a pauement of stones.

18 And the I vaile for the Sabbath (that 10 reent, when they had made in the house) & the Kings rein they lay entrie without turned lie to the house of which had ser the Lord, m because of & King of Asshur. Let he in the Tem

Then Ahaz sent messengers to Eiglath 19 Concerning the rest of the actes of A. ple and so de-Pilesar King of Asshur, saying, Lamthy haz, which he did, are they not writen in m Ether to flat the boke of the Chronicles of the Kings ter the King of Asyria, when he shull

20 And Ahaz slept with his fathers, & was de thus se him buryed with his fathers in the citie of Dadinaceof God, uid, & Fezekiáh his fonne reigned in his Temple might steade.

CHAP. XVII.

3 Hoshea King of Israel is taken, 4 And he and all house. his realme broght to the Afgrians, 18 For their idolatrie 24 Lions destroie the Asyrias that dwelt in Sama ria. 29 Euerie one worshipeth the God of his nation, 35 Contrary to the commandement of God.

N the twelfte yere of Ahaz King of LIudáh began Hoshéa the sonne of Eláh to reigne in Samaria ouer Israél, and reigned nine yeres,

and when King Ahaz sawe the altar that 2 And he did euil in the fight of the Lord, but not as the Kings of Israel, that were a Thogh he inuented no before him.

> vp against him, and Hoshea became his he soghe for feruant, and gaue him presents.

4 And the King of Affhur founde treafon God had forin Hoshea: for he had sent messengers to biddens. So King of Egypt, and broght no present payed tribute vnto the King of Alshur, bas he had done for the spaces of eight yetes. yerely:

frings for pea ded by Salo-

blifheth by co mandemêt his procedings. & doeth aboliffs

him if y King. affaile his

newe idolatrie helpe at the

e For \$ Lord preferred the citie and his people for his promes fake made to Da- 7 d Which citie. Azariah had taken from the Aramites and fortified it, Chap 14,23 e Contrary to f Thus he ipa-e red not rospoi le the Temple of God to hame fuccour of his heart tow-

ard God defire his hel-

pe, nor yet

pheres coulel.

but he shall Andeflatterers. & falle mit.ifters to ferue his turne.

Israels captiuitie.

II. Kings. The lyons.

yerely:therefore the King of Asshur shut him vp, and put him in prison.

Then the King of Asshur came vp Samaria, and besieged it thie yere.

e For at this

were subiect to y Afsyrias. d He fetteth

forth at leeth

this great pla-gue & perpe-

tual captiut-

nith all people

and nacions to cleane to the Lord God, and

onely worthip

him tor feare

of like mdge-

e Meaning,

all their bor-

Deut 4,19

"Ebr by the

Lere 18,11 6

25,5.6 35,15

hand of

Chap.12,10. 6 TIn the ninth yere of Hoshea, the King of Asshur toke Samaria, and caryed Israláh, and in Habór by the river of Gozán, and in the cities of the Medes. time y Medes

For when the children of Israél 4 sinned against the Lord their God, which had 20 Therefore the Lord cast of all the sede broght them out of the land of Egypt, from vnder the hand of Pharaoh King of Egypt, and feared other gods,

8 And walked according to the facions of 21 m For he cut of I frael from the house of land where he shewed § great the heathen, whome the Lord had cast out before the children of Israel, and after the maners of the Kings of Israel, which they

And the children of Israel had done se- 22 For the children of Israel walked in all 1246 cretly things that were not vpright before the Lord their God, and throughout all the towre of the watche, to the defenfed citie,

10 And had made them images and groues grene tre,

And there burnt incense in all the hie places, as did the heathe, whome the Lord had taken away before them, and wroght wicked things to angre the Loid,

12 And serued idoles: whereof the Lord had faid vnto them, * Ye shal do no suche 25 And at the beginning of their dwellig nothing to do.

13 Notwithstanding the Lord testified to Israél, and to Iudah "by all the Prophefrom your euil waies, & kepe my comandements of my statutes, according to all the Lawe, which I commanded your fatheis, and which I fent to you by my feiuants the Prophetes.

Neuertheles they wolde not obey, *but hardened their neckes, like to the neckes of their f fathers, that did not beleue 27

in the Lord their God. And their efused his statutes and his couenant, that he made with their fathers, and his testimonies (wherewith he witnesthat were rounde about them: concerning whome, the Lord had charged them, that they shulde not do like them.

16 Finally they left the commandements of the Lord their God, and made them molten images, * euen two calues, & made agioue, and worshiped all the s hoste of 30 For the men of Babel made a Succoth- found that is heanen; and serued Báal.

17 And thei made their fonnes and their daughters h passe thi ough the fyre, and vfed witchcraft and enchantements, yea, i folde them felues, to do euil in the fight , Read of this

of the Lord, to angle him. throughout all the land, and went against 18 Therefore y Lord was exceding wroth

with Israel, and put them out of his sight, and none was left but the tribe of Iudah k onely.

él away vnto Asshúr, and put them in Ha- 19 Yet Iudáh kept not the commandemets but Iudáh, & of the Lord their God, but walked accor- their of Benia-min & Leui, w ding to the facion of Israel, which they remained, we

> of Israel, and afflicted them, & deliucred them into the hands of spoylers, vntil he had cast them out of his i fight.

Dauid, and they made Ieroboam the fon- teft tokens of ne of Nebat King: & Ie1 oboam drewe If- his presence & rael away from following the Lord and mThat is, God made them sinne a great sinne.

the sinnes of Ieroboam, which he did, and departed not therefrom,

then cities had buylt hie places, bothe from 23 Until the Lord put Israel away out of his fight, as he had faid" by all his feruats "Ebr bythe the * Prophetes, & carved Isiael away out ba dof of their land to Asshui vnto this day.

vpon euerie hie hil, and vnder euerie 24 And the King of Asshui broght folke from Babel, and from " Cuthah, and n of these from Auá, and from Hamáth, and from peoples came the Samaritas, Sepharuaim, and placed them in the cities whereof menof Samaria in steade of the children of If cion is so muraél: so they possessed Samaria, and dwelt Goipel. & with in the cities thereof.

> there, there feared not the Lord: therefore o That is, ther the Lord fent lyons among them, which feined him flewe them.

tes, and by all the Seers, faying, * Turne 26 Wherefore they spake to the King of blasphime his Asshur, saying, The nacions which thou re were no hast removed, and placed in the cities of he chassists Samana, knowe not the maner of & God Machines, he should be should of the land: therefore he hathe fent lyons mightie powamong them, and beholde, they flay them, et among the because they knowe not the maner of the punishment God of the land.

> Then the King of Affhur commanded, saying, Cary thether one of the pricits, whome ye broght thence, and let him go and dwel there, & teache them the manci of the God P of the countrey.

fed vnto them) and they followed vanitie, 28 So one of the priests, which they had to worship nit thus y wicked and became vaine, & followed the heathe caryed from Samaria, came and dwell in rather the to Beth-el, and taught them how thei shulde modities, wil feare the Lord.

> 29 Howbert euerrenació made then gods, and put them in the houses of the hie places, which the Samaiitas had made, euerie nacion in their cities, wherein thei dwelt q Meaning, y

> Benoth: and the men of Cuth made Nei- dole, which gál, and the men of Hamath made Ashi- was mofte e-flemed in that má.

phrase, Kig. 21,20, 2 25.

k No whole tribe was left re coúted with

cut of the ten tribes, t King.

es wolde haue

p That is, how

place whence they came

f So therroalledge the aufathers or gre- 15 at antiquitie, proue y they were godlie, is but to declare that we are y shildre of the

Deut 31,27.

wicked: Exod 32,2.

g That is, the funne, y moo-ne & ftarres, Deut 4,19 h Read Chap

X.i.

had a certein knowledge of

God & feared

ment, but thei continued fil idolaters, as

which wor-

thip bothe God & idoles:

but this is not

giue his com-mandements

Gen 32,28.

1 king 18.31.

ludg.6,10.

iere la,2.

him, because

And the Auims made Nibhaz, and Tartak: and the Sepharums buint their chilThe trutted in the Lord God of Israel: so piece of brasel: so the trutted in the Lord God of Israel: so piece of brasel: so the trutted in the Lord God of Israel: so piece of brasel: so the trutted in the Lord God of Israel: so piece of brasel: so the trutted in the Lord God of Israel: so piece of brasel: so the trutted in the Lord God of Israel: so piece of brasel: so the trutted in the Lord God of Israel: so piece of brasel: so the trutted in the Lord God of Israel: so piece of brasel: so the trutted in the Lord God of Israel: so piece of brasel: so piece of br 31 And the Auims made Nibház, and Tardren in the fyre to Adrammélech, and Anammélechtle gods of Sepharuaim.

12 Thus they feared the Lord, and appointed out priests out of them selves for the 6 hie places, who prepared for them facrifices

in the houses of the hie places.

g That is,the: 33 They feared the Lord, but served their 7 gods after the maner of the nacions whome they caryed thence.

of the punish- 34 Vnto this day they do after the olde maper: they nether feare God, nether do after 8 He smote the Philish ms vnto Azzáh, & pent, but a piethen ordinances norasten them custothe coastes thereof, c from the watche ce of brase
c Read Chap. mes, not after the Lawe, nor after the comandement, which the Loid commanded 9 the children of Iaakób, * whome he named Isiael,

as appeareth
verf 34
f He meaneth And www whome the Lord had made coucnat, & charged them, faying, * Feare none this by the Ifraelites, to other gods, nor bowe your selues to them, to And after thre yeres they toke it, enen in whomehe had nor seine them, noi sacrifice to them:

But feare the Lord which broght you out of the lad of Egypt with great power, and a stretched out arme: him feare ye, and II worship him, and sacrifice to him.

37 Also kepe ye diligently the statutes and the ordinances, and the Lawe, and the comandement, which he wiote for you, that 12 Because they wolde not obey the voyce ye do them continually, & feare not other gods.

38 And forget not the couenant that I have made w you, nether feare ye other gods,

39 But feare the Lord your God, and he wil 3 deliuer you out of the hands of all your

40 Howbeit they obeyed not, but did after their olde custome.

e That is, the AT fe ftrangers, were fent into So these 'nacions feated the Lord, and ferued their images also: so did their childien, and their childrens children: as did their fathers, so do they vnto this day.

CHAP. XVIII.

4 Ezekiáh King of Iudáh putteth downe the brasen ferpent, or destroyeth the ideles, 7 And prospereth ii Ifrael u carred away captine 30 The blasphemie of Sa-

2 Chre 28,27 I G 29,1.

Samaria by y

Afsyrians

Ow in * the third yere of Hoshéa, sonne of Eláh King of Isiaél, Hezekiáh the sonne of Aház King of Iudáh began to reigne.

He was fine and twentie yere olde when he began to reigne, and ieigned nine and twette yete in Ierusalem. His mothers name also was Abí y daughter of Zacharráh, 17 And he did a vprightly in the fight of the Lord, according to all that Dauid his father had done.

He toke away the hie places, and brake the images, and cut downe the groues, & brake in pieces the * brafin feipent that Moses had made: for vnto those dayes the

11, and he called it b Nehushtán.

that after him was none like him among leth & serpent all the Kings of Iudah, nether were there by contempt,

anic suche before him.

ding was set up by yworde
For he claue to the Lord & departed not of God,& mifrom him, but kept his commandements, racles were which the Lord had commanded Moses, yet whe it was

So the Lord was with him, and he prof- abused to idopered in all things, which he toke in hand: good king def also he rebelled against the King of As- troyed it, not thinking it shui, and served him not.

towre vnto the defensed citie.

¶ * And in the fourte yere of King He- Chap.17.1. zekiáh, (which was the seueth yeic of Hoshéa sonne of Elah King of Israel) Shalmanéser King of Asshur came vp against Samaiia, and belieged it.

the fixt yere of Hezekiáh:that is,* y ninth Chap.17.6. yere of Hoshéa King of Israél was Samaija taken.

The the King of Ashun did cary away Israél vnto Asshúr, and put them in Haláh and in Habór, by the river of Gozán, and in the cities of the Medes,

of the Loid their God, but transgressed his couenant: that w, all that Moses the seruant of the Lord had commanded, and wolde nether obey nor do them.

* Moreover, in the fourtenth yere of 2. Chro. 32, 24 King Hezekiáh Sanehei ib Kig of Asshúr isa.36.3. came vp against all the strong cities of Iu-

dáh, and toke them. Then Hezekiáh King of Iudáh sent vnto the King of Asshur to Lachish, saying, d I have offended: departe from me, d As his zeale what thou layest vpon me, I wil beare praised, so his it. And the King of Allhui appointed vn- weakenes is to Hezekiáh King of Iudáh thic hun- y none shulde dieth talents of filuer, and thirty talents felfe. of golde.

Therefore Hezekiáh gaue all the filuer that was founde in the house of the Lord, and in the treasures of the Kings house.

16 At the same season did Hezekiáh pul of the plates of the doies of the Temple of the Loid, and the pillers (which the faid Hezekiáh King of Iudáh had coueied ouet) and gaue them to the King of Af-

And the King of Allhin fent . Tar- e After certei tán, and Rab-sais, and Rabshakéh stom ne yeres when Hezekiáh cea Lachish to King Hezekiáh with a great sed to send y hoste against Ieiusalém. And they went tribute appoint vp, and came to Ieiusalém, and when they of \$AS. itans, were come vp, they stoole by the condite tames & armie of the vpper poole, which is by the path of squale him the fullers field,

children of Israel did burne incense to 18 And called to the King. Then came out

a Althogh thei of tudah were gmen to ampictie, as ther of Iirael were, yet God 3
for his pmes
fake was merciful vnto the throne of Da-uid & vet by 4 his midgement towarde the other, prouo-ked them to repentance. Nembezi,&.

to them Eliakím the sonne of Hilkiáh,

one, writer of Chronicles, or, fectione.

Bbr talke of the lippes f Thou thin-

helt y wordes wil ferue to perfuade thy

g Egypt shall not onely be able not to

fuccour thee,

but ihalbe an

hurtvoto thee

idolaters thin-

religion is de-

froyed, when fuperficion &

idolatite are

i Meaning y it was best for hi

to yelde to the

King of Affy-

in Il that he

had not më te

fournish two

thousand hor-

alwayes in

their profpers-

speaketh to feare Ezekiah

that by refifting him, he fhulde refit

101, Sy: 1427.

God

rctormed

Ъ

Thus the

náh the chanceller, and Ioáh the fonne of Afaph the recorder.

19 And Rabshakéh said vnto them, Tel ye Hezekiáh , I pray you, Thus sayth the great King, eue the great King of Affhur, What confidece is this wherein y trustest?

ce, f bat counsel and strength are for the warre. On whome then doest thou truit,

that thou rebellest against me?

moue my ma- 21 Lo, thou trustest now in this broken staffe of rede, to met, on & Egypt, on which if a man leane, it wil go into his had, & peaice it: soss Pharaoh King of Egypt vinto all 35 that trust on him.

22 But if ye fay vnto me, We trust in § Lord our God, is not that he whose hie places, and whose altars Hezekiah hathe h taken 36 But the people held their peace, and the true away, and hathe faid to Iudah and Ierus. lém, Ye shal worship before this altai in Ierusalém?

23 Nowtherefore give 1 hostages to my 37 loid the King of Asshur, and I wil gine theetwo thousand horses, if thou be able to fet riders vpon them.

power was fo 24 For how canit thou despise anie captaine of the least of my masters seruats, & put thy trust on Egypt for charets and horfemen >

k the wicked 25 Am I now come vp without the k lord to this place, to destroye it the lord faid tie flatter the felues, y God doeth fauous 26 the Thus he to me, Go vp against this lad, & destroy it. Then Eliakim the sonne of Hilkiah and I Shebnáh, and Ioáh faid vnto Rabshakéli, Speake, I pray thee, to thy feruants in the and talke not with vs in the Icwes tongue, in the audience of the people that are on the wall.

> 27 But Rabshakéh said vnto thé, Hathe my mafter sent me to thy master and to thee 3 And they faid unto him, Thus sayth He to fpeake these wordes, and not to the men which lit on the wall, that they may eat then owne doung, & drinke" their owne piffe with you?

loude voyce in the lewes language, & ipake, saying, Heare the wordes of the great King of the King of Affhur.

29 Thus fayth the King, Let not Hezekiáh disceiue you : for he shal not be able to deliuer you out of mine hand.

70 Nether let Hezekián make you to truft 5 in the Lord, faying, The Lordwil furely deliuer vs, and this citte shal not be giuen 6 And Isaiah faid vnro them, So shal ye say cittes of laoues into the hand of the King of Affhur.

Hearken not vnto Hezekiah: for thus faith the King of Affhur, Make "appointement with me, and come out to me, that euerie man may eat of his owne vine, and 7 euerie man of his owne figtre, and drinke

euerie man of the water of his owne well,

which was stewarde of the house, & Sheb- 32 Til 1 I come, and bring you to a land 1 He maketh like your owne land, enen a land of wheat him felfe fo and wine, a land of bread and vineyardes, wil not grant a land of oliues oyle, & hony that ye may cept they ren-liue and not dye: and obey not Hezekiáh, det them felfor he discerueth you, saying, The Lord be led away wil deliuer vs.

Thou thinkest, Surely I haue "eloquen- 33 Hathe anie of the gods of the nacios delivered his land out of the hand of the King of Affhur?

34 Where is the god of Hamáh, and of Arpád?where is the god of Sepharuáim, Hena and Iuah > how have they delivered Samaria out of mine hand?

Who are they among all the gods of the nacios, that haue deliuered their land out of mine hand, that the m Loid shulde de- m This is an liuer Ieiusalém out of mine hand?

answered not him a worde: for the Kings equal with commandement was, faying, Answer ye idolesof other

Then Eliakím, the sonne of Hilkiáh w was stewarde of the house & Shebnah the chanceller, and Ioah the sonne of Asaph the recorder came to Hezekiáh with their clothes rent, and tolde him the wordes of Rabshakéh.

CHAP. XIX.

God promiseth by Isaidh Victorie to Hezekiah 35 The Angel of the Lord killeth an hundreth and foure score and five thoufand men of the Afgreans. 37 Sancherib is killed of his owne funnes.

Nu*when King Hezekiáh heard it, 154 57.5 A he rent his clothes and put on fackeclothe,& came into the house of § Loid, 'Aramites language, for we vndeistand it, 2 And sent Eliakim which was y itewarde of the house, and Shebnah the chanceller, and the Elders of the Priests clothed in fukeclothe a to Isaiah the Prophet the = Fo heare for

> forme of Amóz. zekiáh, This day is a day of tribulacion and of rebuke, & blasphemic: for the childien are come to b the birth, and there is b The dangers no strength to bring forthe.

28 So Rabshakéh stode and cryed with a 4 If so be the Lord thy God hathe heard aurnge this blugnemie, all the wordes of Rabshakeh, whome the nor felues, no mother King of Asshu. his master hathe sent the a woma to saile on the living God, and to repro- to her tragel che him with wordes which the Lord thy God hathe heard, the lift thou vp t'y prayer for the eremnant that a:e lest

So the feruants of King Hezek:ah came lerufalem w to Isaiáh.

to your master, Thus fayth the Lord, Be not afrayed of the wordes which thou liast heard wherewith the servats of the King & The Lord of Asshur haue blasphemed me.

Beholde, I wil fend a blaft d vpon him, way all the & he shal heare a noyse, & returne to his and Хu.

phemie against the true Gods moste iharpe

menewe prophecie and to

we connecties

ned of all the

can with one

"By the water of their frie

Draby bis band

₩Ebm. bleffing: dissons of peace.

Hezekiahs prayer.

of Affyria be-

cause of his op preffion of o-

treys
g The more

g The more nere that the

their deftru-

they blaiphe-

h Before the

Arke of the couenant

1 Hesheweth

what is the

true refuge &

fuccour in all

dangers, to wit, to flee to

ahe Lord by erneft prayer.

he discerneth God from all adoles and fal-

& gods.

ther

couu-

Sancheribs hoste destroyed. II. Kings.

owne land: & I wil cause him to fall vpon the fworde in his owne land.

8 ¶So Rabshakéh returned, and founde the King of Asshur fighting against Libnáh: for he had heard that he was depar- 23 ted from Lachish.

e That is, Sa-9 e He heard also men say of Tirhákah King of Ethiopia, Beholde, he his come our, blacke Mo out to fight against thee: he therefore def For y Kings parted and fent other messengers vnto of Ethiopia & Egypt toyned

Hezekiáh, sayıng,

together a-gainst y King 10 Thus shal ye speake to Hezekiáh Kig of Iudáh, & fay, Let not thy & God discerue 24 thee in whome thou trustest, saying, I erusalém shal not be deliuered into the hand of the King of Affhur.

wicked are to 11 Beholde, thou hast heard what the Kings of Asshur haue done to all lands, how they haue destroyed them: and shalt thou be

deliuered?

Haue the gods of the heathe delivered 26 Whose inhabitats have small power, sinning of his them which my fathers have destroyed? as and are assailed, and consounded: they are wil never sufficient. Gozán, and Harán, and Rézeph, and the childre of Eden, which were in Thelafar?

Where is the King of Hamáth, and the

14 So Hezekiáh receiued the letter of the hand of the messengers, and red it: & He- 28 And because thou ragest against me, and waide sade zekiáh wet vp into the house of the Loid, and Hezekiáh spred it before the h Loid.

15 And Hezekiáh prayed before § Loid, and faid, O Lord God of Israel, which dwelleit betwene the Cherubims, thou art 29 very God alone ouer all the kingdomes of the earth: thou hast made the heaven & the earth.

k shew by ef- 16 Lord, k bowe downe thine eare, and fect that thou heare:Lord open thine eyes and beholde, wilt not fuffer thy Name to be blaiphe-med I By this title 17 and heare the wordes of Sancherib, who 30

18 And have fet fyre on their gods: for they were no gods, but the worke of mans hads, stroyed them.

Now therefore, O Lord our God, I beseche thee, saue thou vs out of his hand, that all the m kingdomes of vearth may knowe, that thou, ô Lord, art onely God. 33

Then Isaiah the sonne of Amóz sent to Hezekiáh, saying, Thus sayrliğ Lo d thou hast prayed me, concerning Saneherib King of Affhur.

21 This is the words that the Lord hathe 35 spoken against him, O n virgine, daughter of Zion, he hathe despised thee, and laughed thee to scorne: ô daughter of Icrusalém, he hathe shaken his head at thee.

22 Whome hast thou railed on and whome

hast thou blasphemed and against whome half thou exalted thy voyce, and lifted vp thine eyes on hye euen o against the Ho. o God counly one of Israél.

By thy messengers thou hast railed on him, and wil the Loid, and faid, By the multitude of reuenge it w is my charets I am come vp to the top of of his Saintes. the mountaines, by the sides of Lebanón, and wil cut downe the hie cedies thereof, and the faire fyire trees thereof, and I wil go into the P lodging of his borders, and P Meaning Tee into the forcit of "his Caimel.

I have digged, and dronke the waters of highe of his borders, to others, and with the plant of my feete ha-wit, of Iudah. ue I dryed all the floods closed in.

25 Hast thou not heard, how I have of olde country, time made it, and have formed it long a- of cines before go? 9 and shulde I nowe bring it, that it ged shulde be destroyed, and layed on rusnous that forasmuheapes, as cities defensed?

like the graffe of the field, and grene her-fer itvitterly to be, or graffe on the house toppes, or as as other cities corne blasted before it be giowen.

King of Arpád, and the King of the citie 27 I knowe thy dwelling, yea, thy goying r Thus he de-of Sepharuáim, Hená and Iuá? out, and thy comming m, and thy fury a- fcribeth the wicked, which

gainst me.

thy tumult is come vp to mine eases, I and decay like wil put mine hoke in thy notirels, and my fi wil bridet bridel in thy lippes, & wil bring thee bac- thy lage and turne thee to ke againe the same way thou camest.

And this shalbe a t signe vnto thee, o feth me t God did not Hezehidh, Thou shalt eat this yere suche onely promes things as growe of the selues, and the next zee bur gueth yere suche as growe without sawing, and him a signe to confirme the the third yere sowe ye and reape, & plant faith viney ardes, and eat the frutes thereof.

And the remnant that is escaped of the hathe sent to blashheme the liuing God.
Truerh it is, Lord, that the Kings of Afshur haue destroyed the nacions and their in front of Ieiusalém shall go a remnant, bet that small remnant of Ieiusalém shall go a remnant.

and some that shal escape out of mount danthatises Zión: the x zeale of the Lord of hostes caped x the loue, y shal do this.

euen wood and stone : therefore they de- 32 Where fore thus faith the Lord, concer-toward his Church shall ning the King of Asshur, He shal not en- overcome the tie into this citie, not shote an arow there, enterprises of nor come before it with shield, noi cast a men mount against it:

> But he shal returne the way he came, and shal not come into this citie, fayth the

God of Israel, I naue heard that which 34 For I wil defend this citie to saue it for mine owne sake, & for Dauid my seruants

> T*And the same night the Angel of the 15a 37,36. Lord went out and smote in the campe of tobs 1,21 Althur an hundieth foure score and fyue eccl 48,24. thousand : fo when they rose early in the 2 mac 8,19 morning, beholde, they were all dead corples.

for a time flo-

for what end the faithful to be delinehe may be glo rified by their deliuerance

ta He sheweth defire of God 20

n Because as n Becapie as yet Iesusalém had not bene taken by the enemie, therefore be calleth her virgine.

36 So Sancherib King of Alshur departed, and went his way, and returned, and dwelt in Niniuéh.

y This was \$ 37 infe indgenet of God for his blafphemie, that be finlde be flame before that idole, whome he pre ferred to the liumg God, & by them by whome he oght by nature to have beme defended

And as he was in the temple worshi- 13 ping Nisroch his god, Adramélech and Sharezer his fonnes y flewe him with the fworde: and they escaped into the land of Ararát, ad Esarhaddón his sonne reigned in his steade.

CHAP. XX.

Hezekiáh is sicke, and recepueth the signe of his health 12 He receyueth rewardes of Berodach, 13 Sheweth 14 his treasures, and is repreheded of Isaiah 22 He dyeth and Manasséh bis son se reigneth in his steade

2 Chro 32,24 I esa 38,1. eccle 48,46.

Bout that time *was Hezekiáh sicke A vnto death: and § Prophet Isaiáh the sonne of Amóz came to him, and said vnto him, Thus sayth the Loid, Put thine 15 Then said he, What haue they sene in house in an ordre: for thou shalt dye, and not liue.

not be trou blcd.

b Meaning, without all hypocrifie e Not io mu-che for his

for feare that idolatrie fhul-

which he had

be dilhonored.

Because of his vnfamed repentance &

prayer God curaed away

his wrath

dolinerance

f He declareth

y albeit God ca heale without other me-

decines, yet he . sheweth that 8

he wil not ha-

ne these infe-

1107 meanes concemned

That his 2 Then he turned his face to the wall, & prayed to the Lord, saying,

> how I have walked before thee intrueth which is good in thy fight: and Hezekiáh e wept fore.

owne death, 18 4 And afore Isaiah was gone out into the middle of the court, the worde of the

Lord came to him, saying,

Turne againe, and tel Hezekiáh the capdeftroyed, and 5 taine of my people, Thus fayth the Lord God of Dauid thy father, I have heard thy prayer, and sene thy teares: beholde, 19 Then Hezekiáh said vnto Isaiáh, The I He acknow.

I haue healed thee, and the third day worde of the Lord which thou hast! spo- to be the true thou shalt go vp to the chouse of the Lord.

e Togue that And I wil adde vnto thy dayes fiftene ye- 20 1e,& wil deliuer thee and this citie out of the hand of the King of Asshur, and wil defend this citie for mine owne sake, and for Dauid my seruants sake.

Then Isaiah said, Take af lompe of diye figs. And they toke it, and layed it on the 21 And Hezekiáh slept with his fathers: & left & enemies boyle, and he recouered.

For Hezekiáh had said vnto Isaiáh, What shalbe the signe that the Lord wil heale me, and that I shal go vp into the house of the Lord the third day?

9 And Isaiah answered, This signe shalt thou have of the Lord, that the Lord wil do that he hathe spoken, Wilt thou that the shadowe go forwarde ten degrees, or go backe ten degrees?

Fret the fine 10 And Hezekiáh answered, It is a light thing for the shadowe to palle forwarde 2 ten degrees: not so then, but let the shadowe g go backe ten degrees.

an tine Rings 11 And Isarah the Prophet called ynto the Loid, and he bioght againe the shadowe ; Foi he went backe and buylt the hie plate degrees backe by the degrees whereby it had gone downe in the h dial of Aház. 12 ¶*The same season Berodách Baladán

the sonne of Baladán King of Babél, sent letters and a 1 present to Hezekiáh: for he the fauour had heard how that Hezekiáh was sicke God shewed

And Hezekiáh heard them, and shewed galio because them all his treasure house, to wet, the filter, he had declared him telfe & the golde, & the spices, and the precious enemie to Saointment, & all the house of his at mout, nemer which and all that was founde in his treasures: was now dethere was nothing in his house, and in all troved his k realme, that Hezekiáh shewed them k Beig moued

Then Isaiah the Prophet came vnto use. & al o be-King Hezekiáh, and faid vnto him, What med to receyfaid these men? and from whence cam fine of him they to thee And Hezekiah faid, They he was Gods en come from a farre countrey, even from Ba- dele

thine house? And Hezekiáh answered, All that is in mine house have they sene: thereisnothing among my treasures, that I haue not shewed them.

I beseche thee, o Loid, remember now, 16 And Isaiah said unto Hezekiah, Heare the worde of the Loid.

& with a perfit heart, and have done that 17 Beholde, the dayes come, that all that is in thine house, and what soeuer thy fathers haue laied vp in flore vnto this day, * fhal & 2Kin 24.13. be caried into Babel: Nothing shalbe left, tere 27,19. faith the Lord.

18 And of thy fonnes, that shal procede out of thee, which thou shalt beget, shal they take away, and they shalbe eunuches in the palace of the King of Babél.

ken, is good: for faid he, Shal it not be good, Prophet of Good, and theif m peace and trueth be in my dayes?

Concerning the rest of the actes of He bleth him selzekiáh, and all his valiant dedes, and how de he made a poole & a códite, & bioght wa hathe shewed ter into the citie, are they not written in me this fauour the boke of the Chronicles of the Kings quietnes durig of Iudáli?

Manassch his sonne reigned in his stea- had occasion

CHAP. XXI.

s King Manasseh restoreth sdolatrie, 16 And weth great cause he had crueltie 18 He dyeth, and Amon his some succedeth, refored reli-23 Who u killed of hu owne servants 26 After him gion reigneth Issiáh

Anastéh*was twelue yere olde whé 2.Chro.33.1. IVI he began to reigne, and reigned fiftie and fiue yei e in Icrufalém: his motheis name alfo was Hephz: báh.

And he did eail in the fight of the Lord after the abominacion of the heathen, whome the *Lord had cast out before the Deu.s. ... children of Isiael.

ces, *which Hezekiáh his father had de- Chap.11.4. stroied:and he erected up alters for Báal, and made a groue, as did Aháb King of X.iii.

my life: for he to reinyce, if the had decared in

ne go fo manie degrees backe that & houres may be fo mah Which dial was for in the top of the flayres that A-

ház had made.

₹∫a 1941.

Israél, and worshiped all the hoste of heauen and serued them.

Iere. 32,34. 2.Sam.7.10. 4 Also he + buylt altars in the house of the Lord, of the which the Lord said, *In Ierusalém wil I put my Name.

5 And he buylt altars for all the hoste of the 19 heaven in the two courtes of the house of

the Lord.

a Read Chap 6

1 King 8,29.

€ 9.3· 2 king.7,10.

And he caused his sonnes a to passe through the fyre, and gaue him selfe to that had familiar spirits and were sothetayers, and did muche euil in the fight of 21 For he walked in all the waie, that his fathe Lord to angre him.

7 And he set the image of the groue, that he had made, in the house, where of y Lord 22 And he forsoke the Lord God of his fa had faid to Dauid and to Salomon his fonne, * In this house, and in I rusalém, which I have chosen out of all the tribes 23 And the servants of Amon conspired

of Isiael, wil I put my Name for euer. 8 Nether wil I make § seete of Israel moue anie more out of the land, which I gaue 24 And the people of the land slewe all their fathers: so that they wil b obserue Therefore feing they o-beyed not the and do all that I have commanded them, & according to all the Lawe that my fercomademet of God,they we-

ze infly east forthe of that 9 uant Moses commanded them. Yet they obeyednot, but Manasséh led

them out of the way, to do more wickedly then did the heathen people, whome the

10 Therefore the Lord spake by his scruats

the Prophetes, faying,

lere.15.4.

s Meaning, ŷ

this great pla-gue, inalbe a-

deftroyed Sa-

maria and the

of the tribes.

As I haue

whofoeuer

stonished

dáh

lad which thei

had but on co-

11 *Because that Manasseh King of Iudáh hathe done suche abominaciós, and hathe wroght more wickedly then all that the Amorites (which were before him) did, & hathe made Iudáh sinne also w his idoles,

12 Therefore thus faith the Lord God of Isiael, Beholde, I wil bring an euil vpon Ierusalém and Iudáh, that whoso heareth of it, bothe his eares shal c tingle.

shal heare of 13 And I wil stretch ouer Ierusalém the li- 2 ne d of Samaria, and the plommet of the house of Aháb: and I wil wipe Ierusalém, as a man wipeth a dish, which he wipeth, and turnethit vpfide downe.

house of A. And I wil for sake the c remnant of madestroye Inne inheritance, and deliver them into the e Meaning Iu-dah and Benhad of their enemies, and they shalbe robbed & spoiled of all their aduersaries, samin, which

were onely 15 Because they have done euil in my fight, and have provoked me to angre, fince the time their fathers came out of Egypt vntil

this day.

fThe Ebrewes 16 write that he flewe Isaiah § Prophet, who was his father in Lawe.

Moreouer Manasséh shed f innocent blood exceding muche, til he replenished Ierusalém from corner to corner, befide hissinne wherewith he made Judah to finne, and to do eail in the fight of the Lord.

17 Concerning the rest of the actes of Manasieh, and all that he did, and his sinne 6 'ỷ he finaed, are they not writen in ý boke

of the Chronicles of the Kings of Iudah? 18 And Manasséh slept with his fathers, and was buryed in § gaide of his owne house, euen in the gaiden of Vzzá: and Amón his

fonne reigned in his steade.

¶*Amón was two and twentie yere ol- 2 Chro 23,20. de, when he began to reigne, and he reigned two yere in Ierusalém: his mothers name also was Meshullémeth the daughter of Harúz of Iotbáh.

witchcraft and sorcerie, and he vsed them 20 And he did euil in the sight of the Lord,

as his father Manasseh did.

ther walked in, and scrued the idoles that his father scrued, and worshiped them.

thers, and walked not in the g way of the g That is, according to his comandements.

against him, and slewe the King in his

them that had conspired against King Amón, and the people made Iosiah his fonne King in his iteade.

25 Concerning the rest of the actes of Amón, which he did, are they not writen in the boke of § Chronicles of the Kings

Lord destroyed before the children of 26 And they buryed him in his sepulchre 'or, he buryed in the garden of Vzzá: and Iossáli his son- gais bus fours. ne reigned in his steade.

CHAP. XXII.

4 Iosiáh repareth the Temple & Helkiáh findeth the beke of the Lawe, and causeth it to be presented to Iosiah. 12 W ho sendeth to Huldah the prophetesse to inquire

I Osiáh was eight yere olde when he be- 2 Chro 34, 5. gan to reigne, and he reigned one and was prophethirtie yere in Ierusalém. His mothers name also was Iedidan the daughter of A make visite name also was Ledidah the daughter of A- ned by Indde the Propher, daiáh of Bozcáth.

And he did vprightly in the fight of the thre hundreth Lord, & a walked in all the wayes of Da- 16.King-13,2: uid his father, and bowed nether to the eight yere of eight hand, nor to the left.

God of his fa

And in the eightenth yere of King Io- ther Dound, Sidh, the King sent Shaphan the some of 2 Chro 343-Azalián the sone of Meshullam the cha vers b Certeine of the Lord, saying,

4 Govp to Hilkigh the hie Prieft, that he the Priefts we may fumme the filuer which is broght in- to this office. to the house of the Lord, which the ke- as Chap 12.92 c From the the pers of the bore have gathered of the me of Ioash for the space

5 And let them deliuer it into the hand the Templere of them that do the worke, and haue the our reparation ouerfight of the house of the Lord: let through the neglicence of them give it to them that worke in the periods this house of the Lord, to repaire the decaied they that have places of the house. places of the house:

To mit, vnto the artificers and carpenters oght to have & malons, and to be tymber, and hewed it taken from them. flone

The Lawe is founde.

d Se God pro-

mars,leing he

went about to

zcaloudy to

fer forthe the

worke of God.

e This was the

copie that Mo

as appeareth 3 Chro 34-14

which ether

by the negli-

gence of the Pricits had be

ne loft, or els by the wicked nes of idola-

grous Kings

*Ebr melted.

fome Prophet whome God reucleth the

knowledge of

things vato, as

Jer 21,1 thogh at other times

they inquired the Lord by

Vrim & Iba-

anım.

II. Kings. The Lawered. 176357/1224

stone to repaire the house.

7 Howbeit let no rekening be made with them of the money, that is deliuered into then hand: for they deale d faithfully. niced him of faithful fer- 8

And Hilkiah the hie Priest faid vnto Shaphan the chanceller, I haue founde the boke of the Lawe in the house of the 20 Beholde therefore, I wil gather thee to Lord: and Hilksah gaue the boke to Sha-

phán, and he ted it.

So Shaphan the chanceller came to the fes left them, 9 King, and broght him worde againe, & faid, Thy seruats haue "gathered the money, that was founde in the house, and haue deliuered it vnto the hands of them 2 Iosiah readeth the Lawe before the people 3 He uants out of that do the worke, and have the ouerfight of the house of the Lord.

Also Shaphan the chanceller shewed had bene abo- 10 the King, sayig, Hilkiáh the Priest hathe deliuered me a boke. And Shaphan red

it before the King.

And when the King had heard the wordes of the boke of the Lawe, he ient his clothes.

12 Therefore the King commanded Hilkiáh the Priest, and Ahikam the sonne of Shaphán, and Achbór the sonne of Michaigh, and Shaphan the chanceller, and

f Meaning to 13 founde: for great is the wrath of the Lord that is kindled against vs , because our fatheis haue not obeyed the wordes of this boke, to do according vnto all that which is writen therein for vs.

> 14 So Hilkiáh the Priest and Ahikám, and Achbor and Shaphan, and Asahiah went vnto Huldah the Prophetesse the wife of Shallum, the sonne of Tikuáh, 4 the sonne of Hathás keper of the wardrobe: (and she dwelt in Ieiusalém in the s colledge) and they communed with her. And the answered them, Thus sayth

the Lord God of Israel, Telthe man that

fent you to me,

bled to intreat 16 Thus sayth the Lord, Beholde, I wil bring euil vpon this place, and on the inhabitants thereof, even all the wordes of 5 § boke which § King of Iudáh hathe red,

17 Because they have for saken me, and haue buint incense vnto other gods, to anger me with all the hworkes of their hands: my wrath also shalbe kindled against this place, and shal not be quenched.

Goa wate 18 But to the King of Iudah, who sent you abominablem to inquire of the Lord, fo shal ye fay vnto him, Thus fayth the Lord God of If-1aél, The wordes that thou hast heard, shal come to paffe.

harden their 19 But because thine heart did melt, and heart, Plan thou hast humbled thy selfe before the thou hast humbled thy selfe before the

Lord, when thou heardest what I spake against this place, and against the inhabitats of the same, to wit, that it shulde be destroyed and accussed, and hast rent thy clothes, and wept before me, I haue also heard it, fayth the Lord.

thy fathers, and thou shalt be put in thy graue in a peace, and thine eyes shal not kWhereupon fe all the euil, which I wil bring vpon this ther that the place. Thus they broght the King worde augre of God

CHAP. XXIII.

maketh a couenant with the Lord 4 He putteth dow- this worlde, ne the sdoles, after he hadk.lled their priests 22 He kepeth Posseouer.24 He destroyeth the consurers 29 He was killed in Megiddo, 30 And his some leheaház reigneth in hu steade 33 After he was taken his some Iehotakim was made King.

Hen*the King afent, and there gathe- 2 Chro. 34,36 red vnto him all the Elders of Iudah a Because he fawethegreat

and of Ierusalém.

And the King went vp into the house of God that were threatned, the Lord, with all the men of Iudah and he knewe no more spedie all the inhabitats of Icrusalém with him, waye to auoiand the Priests and Prophetes, and all the to turne to people bothe small & great: and he red in God by repen Afahian the Kings feruant, faying,

Go ye and f inquire of the Lord for me, and for the people, and for all Iudáh, concerning the wordes of this boke that is

And the King flode by b the piller, and b where the found of or great is the worder of the Lord.

And the King flode by b the piller, and b where the found of or great is the worder of the Lord.

The worder of the Lord is the worder of the Lord in God by tepen their earcs all the wordes of the boke of tance, we can be the courant, which was found in the house of faith, and faith by hearing of worder of the Lord.

The worder of the Lord is the Lord in God by tepen the courant the wordes of the boke of tance, we can be the courant, which was found in the house of faith, and faith by hearing of the Lord.

And the King flode by b the piller, and b where the found of faith, and faith by hearing of the Lord.

The worder of the Lord is the courant, which was found in the house of faith, and faith by hearing of the Lord.

The worder of the Lord is the courant, which was found in the house of faith, and faith by hearing of worder of the Lord.

The worder of the Lord is the courant, which was found in the house of faith, and faith by hearing of worder of the Lord.

The worder of the Lord is the courant, which was found in the house of faith, and faith by hearing of worder of the Lord is the courant, which was found in the house of the Lord is the courant, which was found in the house of the Lord is the courant, which was found in the house of the Lord is the courant, which was found in the house of the Lord is the courant, which was found in the house of the Lord is the courant, which was found in the house of the Lord is the courant, which was found in the courant was found in the course of the Lord is the courant was found in the house of the Lord is the courant was found in the house of the Lord is the courant was found in the house of the Lord is the courant was found in the house of the Lord is the courant was found in the house of the Lord is the courant was

made a conenant before the Lord, that King had his they shuldewalke after the Lord, and kepe place, Chap this commandements, and his testimo- c As Ioshúa can thus shautes with all them heart & did, Ios 24 22 nies, and his statutes with all their heart, & d Meaning the with all their foul, that they might accom- w were plish the wordes of this couenant writen & his Priest inthis boke. And all & people stode to the of that altar,

Then the King commanded Hilkish the buylt to acrihie Priest and the d Priests of the second fice to his calordre, and the kepers of the dore, to bring f Meaning the out of the Temple of the Lord all the al, which were vessels that were made for Baal, and called Chemifor the groue, and for all the hofte of hea- rims, ether be cause thei wauen, and he burnt them without Ierusa-re blacke gar lém in the fields of Kedrón, and caryed were smoked the powdre of them into Beth-él.

And he put downe § fChemerim, whome the Kings of Iudah had fouded to burne that groue we incesse in the hie places, or in the cities of idolaters for deuorion had And he put downe y Chemerim, whome les Iudáh, and about Ieiusalém, & also them planted that buint incense vnto Báal, to the sun-ple, contrarte ne and to the moone, and to the planets, & to the comma dement of the to all the hoste of heauen.

to all the hoile of heaven.

Lord, Deu 16,
And he broght out the grove from the read, the simili Teple of the Lord without Ierusalem vn rude of a groto the valley Kedión, and burnt it in the hanged in the valley Kedión, and stampt it to powdre, Temple h Bothe in control of the contr and cast the dust thereof vpon the graues tempt of the of the children of the people.

And he brake downe y houses of y sodo-had worshimites, that were in the house of the Lord, polythem in their lines.

the wicked, when God taketh his fer-

which Ierobo.

g Or, the hou-& was nere to 15 where the learned affemthe Scriptures, & the deftrine of the Prophe-

h The workes of mans hand here fignific all that ma in-uenteth beside Gods ferm e. Meaning that he old a pent as they, that do not it pent, 95,8.

Iehoaház.

where the women woue hangings for the

groue.

i Because that

forfaken the Lord to ferue

idoles , were

not mete to

feruice of the Lord for the

inftruction of

sabret, becaufe they imore on the tabres

while their children were

burning, that their crye shulde not be

commanded

carions to be caft

1 The idola-

trous Kigs had dedicate hor-fes & charets to the funne e-

heathen did, arels to facri-

fice the as a

agreable
*Or, valley
m That was y
mout of oli-

ucs, fo called

becapic it was

1 King. 12, 7

8 Also he broght all the priestes out of the cities of Iudah, and defiled the hie places 19 Iolian also toke away all the houses of him, and cauwhere the priests had burnt incense, enen from Géba to Beer-shéba, and destroied the hie places of the gates, that were in § entring in of the gate of Ioshúa the gouernour of the citic which was at the left hand of the gate of the citie.

Neuerthelesthe priests of the hie placesicame not up to the altar of the Lord in Ierusalém, saue onely thei did eat of the vnleauened bread among their brethren.

not mete to 10 He defiled also k Topheth, which was in the valley of the children of Hinnom, that no man shulde make his sonne or his which was a valley nere it He put downe also the horses that the to Ierusalem. Kings of Iudah had given to the sunne at the substitute of the sunne at the sunne daughter passe through y syre to Molech. 22 the entring in of the house of the Lord, by the chamber of Nethan-mélech the

eunuche, which was ruler of the suburbes, 23 and burnt the charets of the sunne with

heard, where 12 after Iofiah And the altars that were on the top of 24 the chamber of Ahaz, which the Kings of Iudah had made, and the altars which Manasséh had made in the two courtes of the house of the Lord, did the Kig breake downe, and hasted thence, and cast the dust of them in the brooke Kedron.

ther to calle a moreouer the King defiled the hie pla-about as the ces that were before Ferusalém and on the right hand of the m mount of correption (which *Salomon the King of Israel had buylt for Ashtoieth the idole of the Zido mians, and for Chemosh the idole of the Mozbites, and for Milchóm the abomination of the children of Ammon)

> 14 And he brake the images in pieces, and cut downe the groues and filled their pla-

ces with the bones of men.

yk in Ifrael, 1. King 12,18

nwhich lero 15 Furthermorenthe altarthat was at Bethél, & the hie place made by Ieroboám the 27 sonne of Nebát, which made Israél to sinne, both ethis altar and also the hie place brake he downe, & burnt the hie place, & stampt it to powder and burnt the groue.

> the graves, that were in the mount, and fent and toke the bones out of the graues, and burnt them vpon the altar, and polluted it, according to the worde of the Lord 29 that the o man of God proclaimed which

cryed the same wordes.

The he faid, What title is that which I see And the me of the citie faid vnto him, It is the sepulchre of the man of God, 30 which came from Iudáh, and tolde these things that thou half done to the altar of Beth-él.

is The faid he, Let him alone: let none re-

moue his bones. So his bones were faued with the bones of the P Prophet that came p Meaning & from Samaria.

the hie places, which were in the cities of contrary to Samaria, which the Kings of Israel had commandemet made to angrethe Lord, and did to them were bothe according to all the factes that he had two buryed in one graue. done in Beth-él.

And he facrificed all the priests of the hie places, that were there vpo the altars, and burnt mens bones vpon them, and retuined to Ierusalém.

31 Then the King commanded all the people, faying, *Kepe the Passeouer vnto 26 hro 35.3. the Lord your God, *as it is writen in the 3 efdr 1.1. boke of this couenant.

ke that from the daies of the Iudges that titude & zeaiudged Ifraél, nor in all the dayes of the ple with the
Kings of Israél, and of the Kings of Israél, Kings of Israel, and of the Kings of Iu-great prepara-

And in the eightenth yere of King Iosiáh was this Passeouer celebrated to the Lord in Ierusalém.

Iolian also toke away them that had familiar spirits,& the sothesayers, and the images, and the idoles, & all the abominacions that were espied in the land of Iudáh & in Iel usalém, to performe the wordes of the * Lawe, which were writen in Leui 20,27. the boke that Hilkiah the Priest founde in deut.il....

the house of the Lord.

ces that were before Terusalém and on the 25 Like vnto him was there no King beforehim, that turned to the Lord with all his heart, and with all his foule, & with all his might according to all the Lawe of Mosés, nether after him arok there anie like him

26 Not withstanding the Lord turned not from the refearcenes of his great wrath strucked hewherewith he was angrie agaift Iudah, be- art of the peo cause of all the prouocacions wherewith ple, w wolde Manasséh had prouoked him.

Therefore the Lord faid, I wil put Iudáh alfo out of my light, as I haue put away Israel, and wil cast of this citie Ierusalém, which I have chosen, and the house whereof I faid, * My Name shalbe there. , King 8,29.

16 And as Iolián turned him felfe, he spied 28 Concerning the rest of the actes of Io- 6 3.3 siáh, and all that he did, are they not wri- 2 king -7, 20ten in the boke of the Chronicles of the Kings of Indah?

> TIn his dayes Pharaoh Nechoh King a Chro. 21.20. of Egypt went vp against the King of Afshur to the river Perath. And Kig Iosiah s Because he went against him, whome when Pharabh his country, fawe he slewe him at Megiddo.
>
> Refeared left fawe, he flewe him at Megiddó.

> Then his feruants caried him dead from done him har-Megiddó, and broght him to Ierusalém, me, and therefore wolde & buryed him in his owne sepulchre. And have flaied hi, the people of the land toke Iehoahaz the yet he confulsonne of Iosiah, and annointed him, and Lord, & therefore was flain.

Exod 12.3. deut 16,2.

· Ascordigto the prophecie 3 King, 13, 2

theaning, the

Which was

Antiochia in Siria, called alfo Hamath

•Urithte be ikurde jes reig-

made him King in his fathers steade.

3.Chro 36. 1. 31 *Ichoahaz was thre and twentie; eie olde when he began to reigne, & reigned thre moneths in le: usalém. His mothers name 8 allo was Hamutal the daughter of Iciemiah of Libnáh.

22 And he did euil in the light of the Lord, according to all that his fathers had done. Ficked Kings 33 u at Ribiah in the 'and of Hamath, while he reigned in I rusaiem, and put the land to *In that time came the servants of Ne- Dan 1,1 to a tribute of an hundreth talents of fil-

uer, and a talent of golde.

Jetusalém: so the citte was besieged.

34 ¶ And Pharaoh Nechoh made Eliakím ir And Nebuchad-nezzá King of Babél the some of Iosiah King in steade of Iofiáh his father, and turned his name to Iehorakim, and toke Ichoahaz away, which is The lehoiach in the King of Iudah d ca- d That is yel when he cam: to Egypt, dyed there.

35 And Ichotakim gave the filter and the golde to Pharaóh, and taxed the land to giue the money, according to the comandement of Pharaoh: he leuyed of enerie to his vallue, filuer and golde to give vnto Pharaóh Nechóh.

36 I horakim was fine and twentie yere olde, when he began to reigne, & he reigned eleuen yeres in Ierusalém. His mothers name also was Z budáh the daughter of 14 Pedaiáh of Rumáh.

37 And he did euil in the fight of the Lord, according to all that his fati eis had done.

CHAP EXIIII.

z leboiakím made subsett to Nebuchad-nez zér rebelleth 3 The cause of hurusne and all Indans 6 leborachis reigneth is He and his people are carried unto Babylon 17 Zedikiah u made King.

2 In the end I of y third yere or his reigbeginning of the fourte, Danis

[bep 20,17.

nicked tyrāts to execute his

made madgemets, yet they

are not to be excused, be-

caufe thei pro

ceded of ambi

cion & malice

way , as they led him prifo-

Jere 33,19,

€ 23,27.

N his a dayes came Nebuchad-nezzá: King of Babél vp, and Ichoiakim betuine: l, and rebelled against him.

And the Lord sent against him bandes of the Chaldees, & bandes of the Aramites, and bandes of the Moabites, and bandes of the Ammonites, & he sent them agailt 17 Iudah, to delitore it, *according to the worde of the Lord, which he spake by his feruants tile Prop! e:es.

Though God 3 Surely by the b comandement of § Lord came this vpon Iudah, that he might pit them out of his light for the linnes of No. naffeh, according to all that he did,

(for he filled I. rulalem w innocent blood) therefore the Lord wolde not pardone it.

Concerning the self of the actes of Icho- 20 3 iakim, & all that he did, are the: not write in the boke of the Chronicles of § Kings e Not that he was buryed white fathers, but he dyed in the of Iudáh?

So Iehoiakím e flept with his fathers, and Ichoiachín his four reigned in his ftea c. ner towarde 7

And the King of Egypt came no more out of his land: for the King of Babel had taken from the riuer of Egypt, vnto the riuer Perath, all that perteined to the on Emphanis King of Eg; pt.

¶Ichorachin was eightene yere olde, whe he began to reigne, and reigned in Terufalém thre moneths His mothers name alfo was Nehushtá, the daughter of Elnathán of Ieiusalem.

And Pharaoh Nechoh put him in bonds 9 And he did cail in the fight of the Lord, according to all that his father had done.

buchad-nezzá: King of Babél vp against

came against the citie, & his seruants did

beli: ge it.

me out against the King of Babel, he, and vota him by his mother, and his seimants, and his piin-counsel of te ces, and his eunuches: and the King of Babel toke him in the eight yere of his e In the reig-

of Baby lon

man of the people of the land, according 13 *And he carved out thence all the treasu- Chap 20,37 ies of the house of the Lord, and the trea- 1/4 39.6. fures of the Kings house, and brake all the vessels of goldc, which Silomon King of Is ael had made in the Teple of the Lord, as the Lord had said.

And he caryed away all Terusalém, and all the princes, and all the strong men of wait cenen ten thousand into captiuitie,& all the workemen, & conning me: so none remained fauing the poore people of the

*And he carved away Ishoiachin into 2 Chro 3624 Babél, and the Kings mother, & the Kings esther 2,6. wines, and his curuches, and the mightie of the land car, ed he away into captiuitic from I. susalém to Babél,

came his scruant thre yere: afterwarde he 16 And all the men of warre, even seven thousan i, and carpenters, & lockesmithes a thousand: all that were strong and apt for waite, did the King of Babel bring to Babél captines.

T*And the King of Babél made Matta- Iere عند في المادة ال máh his vnele King mhis steade, & chan Jast. ged his name to Zedekiáh.

18 Zedekiah was one & twentie yeie olde, when he began to reigne, and he leigned eleue yeres in Ierusalem His mothers name also was Hamutal the daughter of Ieremiáh of Libnáh.

And for the innocent blood that he shed, 19 And he did cuil in the fight of the Lord, according to all that Iehotakim had

> Therefore certeinly the wrath of the Loid was against Ierusalém & Iudáh vntil he cast them out of his flight . And Ze-four of ter-falem was todekiáh rebelled against the King of Ba-da in 10 ka

CHAP. XXV.

r Leru falom is besteged of Nebuchad-niz z ár, i :: no 7 The somes of Zeachigh are high teller

Iere.39,1 & 1

\$2,4. a That is,of

b Which the

Ebrewes call

Tebet, and it

or December & parte of Ta-

nuarie

coteineth part

d Which was

a pofterne do-

re or some seexer gate to if-

eOr condened hi for his per

z Chro.36,13.

52,12 the tenth day, because y fyre continued fro the feuenth

day to y teth.

the garde.

turie &treaso, 7

fue out at.

Zedekiáh

after are his owne eyes put out. 21 Iudah is broght to Babylon.25 Gedoliáh u stayne.27 lehoiachin u exalted. 16

Nd*in the a ninthe yere of his reig-A ne, the b tenth moneth & tenth day of the moneth Nebuchad-nezzár King of Babél came, he, & all his hoste against Ic- 17 *The height of the one piller was eigh- 1 King 7.15. rusalém, and pitched against it, and they buylt fortes against it rounde about it. So the citte was belieged vnto the eleueth

yere of King Zedekiáh.

OT, A mount And the ninthe day of the moneth the fae In fo muche mine was c fore in the citic, so that there themsthers did eat their was no bread for the people of the land. children. Then the citie was broken vp, and all Lament 4,10.

the men of warre fled by night, by the waye of the d gate, which is between two 19 walles that was by the Kings garden: now the Caldees were by the citie rounde about : and the King went by the way of the wildernes.

5 But the armie of the Caldees pursued after the King, and toke him in the deferts of Iericho, and all his hoste was scatted from him.

6 Then they toke the King, and caryed him vp to the King of Babel to Riblah, where they e gaue judgement vpon him. And they slewe the sonnes of Zedekiáh before his eyes, and put out the eyes of Zedekiáh, and bounde him in chaines,& caryed him to Babél.

f Jeremie 8 writeth Chap. And in the fift moneth, of seventh day of the moneth, which was the nintenth yere of King Nebuchad-nezzár King of Babél, came Nebuzar-adán chief steward and servant of the King of Babél, to Ie- 23 rusalém,

9 And burnt the house of the Lord, and the Kings house, and all the houses of Iorusalém, & all the great houses buint he with fyic.

10 And all the amie of the Caldees that were with the chief stewarde, brake downe the walles of Ierufalém rounde about.

u And the rest of the people that were left in the citie, and those that were fled and s fallen to the King of Babel, with the remnant of the multitude, did Nebuzaradán chief stewarde carye away captiue.

But the chief stewarde left of the poore of the land to diesie the vines, and to til.

the land.

Chap 20.17 167,8 27,22.

g While the

3 * Also the pillers of brasse that were in the house of the Lord, and the bases, and the brasen Sea that was in the house of the 26 Then all the people bothe small & great his childre in Lord, did the Caldees, breake, and caryed the brasse of them to Babel.

4.Of thefe read Exod. 2746

The pottes h also and the besomes, and the instruments of musike, and the incense 27 asshes, & all the vessels of brasse that they ministied in, toke they away.

15 And the affhe pannes, and the basens, and all that was of golde, & that was of filuer,

toke the chief stewarde away,

With the two pillers, one Sea & the bales, which Salomon had made for the house of the Lord: the brasse of all these vesfels was without weight.

tene cubites, and the chapiter thereon was tere 12,21 biasse, and the height of the chapiter was 2 chro. 3,15. with networke thre cubites, and pomegranates upon the chapiter tounde about, all of braffe: and likewife was the feconde piller with the networke.

And the chief stewarde toke Seraiáh the chief Priest, and Zephaniah the ! seconde : That is, one Priest, and the thre kepers of the dore.

And out of the citie he toke an eunuche hie Priests that had the outslight of the me of warre, were ficke or and k fine men of them that were in the discherwise Kings presence, which were founde in the k seremie macitie, and Sopher captaine of the hoste, keth mencies who mustred the people of the land, and here he speathrescore men of the people of the land, that were the that were founde in the citie.

20 And Nebuzar-adán the chief stewarde toke them, and broght them to the King

of Babél to Ribláh. And the King of Babel smote them, and slewe them at Riblah in the land of Hamáth. So Iudáh was caryed away captine out of his owne land.

22 *Howbeit there remained people in the lere. 41.6 land of Iudáh, whome Nebuchad-nezzár ? King of Babél left, & made Gedaliáh the sonne of Ahikam the sonne of Shaphan ruler ouer them.

The when all the captaines of the hoste & their men heard, that the King of Babel had made Gedaliáh gouernour, ther came to Gedaliáh to Mizpáh, towit, Ishmaél the sonne of Nethaniah, and Iohanan the sonne of Káreah, and Seraiáh the sonne of Tanhumeth y Netophathite, & Iaazani-4 That is, he

áh ý sonne of Maachathí, thei & their me. them in the And Gedaliáh I sware to the, & to their Name of the Lord, accormen, and said vnto them, Feare not to be ding to Icrethe servants of the Caldies: dwel in the submit them land, and serue the King of Babel, and ye selues to Ne-buchad-nez-

25 *But in the seventh moneth Ishmael the was the renesonne of Nethaniah the sonne of Elisha-Lord. má of the Kings sede, came, and ten men Iere. 41.1. with him, & smote Gedaliah, & he dyed, reremes couand so did he the Iewes, and the Calcees 64,1ere 40,4s that were with him at Mizpah. 1 hus 10g was that were with him at Mizpáh.

and the captaines of the armie arose, and Babylon, who came to m Egypt: for they were afrayed of mezzars fonde, the Caldees.

Notwithstanding in the seuen and thir-preserved to tieth yere after, a Icho: achin King of Iu- honour thus by Gods prodáhwas caryed away in the twelft moneth udence the the fiven and twentith day of the mo- was referred neth, Euil-meiodách King of Babél in the Christ.

appointed to rowme, if he

thers death,

} ere

I. Chron.

the head of Iehorachin King of Iudah out of the pulon,

ne aboue the throne of the Kings that were with him in Babél,

yere that he began to reigne, did lift vp 29 And changed his prisongarments: and he did continually eat bread before him, all the dayes of his life.

28 And spake kindely to him, & set his thro- 30 And his o porció was a cotinual porcion o Meaning, y giuen him by the King, euerie day a cer- ne nad an ortem, all the dayes of his life.

FIRST BOKE

the "Chronicles, or Paralipoménon.

THE ARGUMENT.

"Ebr. Wordes of dayes. emitted, to wit, nthe beaus of

He Iewes comprehend bothe these bokes in one, which the Grecians because of the length the Kings. I devide into two and they are called Chronicles, because they note briefly the histories from Adam to the returne from their captitute in Babylon. But thefe are not thefe bokes of Chronicles, which are so of mencioned in the bokes of Kings of Indin and Ifraet, which did at large set forthe the strue of bothe the kingdomes, and afterward perished in the capitalitie: but an abbridgement of the same, and were gathered by Esra, as the Lewes write, for their returne fro Babylon. This first boke conteineth a brief rehearful of the children of Adam vnto Abraham, Ix hak, Lackob, and the twelve Patriarches, chiefly of Luddh and of the reigne of Danid, because Christ came of him according to the fi sh. And therefore it setteth forthe more amply his actes, bothe cocerning civil government, and also the administraction, and care of things concerning religion, for the good successe whereof he reso ceth, and give th thankes to the Lind.

3 The genealogie of Adam and Noah Until Abraham, 27 And from Abraham to Esau 35 His children. 43 Kings and dukes came of him.

aMeaning that ! Sheth was A- 2 dams fonne & Enoth Sheths

b Te had bene 4

hane named Shem, of who - 5

fufficient to

me came Abra

ham and Da-

mencion is al

Ham and Iá-

Gen 20,2

or, Riphish.

Por Rodausm.

Henoch, Methushelah, Lamech,

Lámech, Nóah, b Shem,Ham,& 20 Lápheth.

¶*The sonnes of Iapheth were Gomer, 21 And Hadoram and Vzal and Diklah, and Magog, and Madái, and Iauán, and 22 And Ebá!, and Abimael, and Shebá, Tubál, and Méshech, and Tirás.

te the worlde 6 And the sonnes of Gomer, Ashchenáz, & by these thre, I pháth and Togge

Also the sonnes of Iauán, Elisháh and fo made of 7 Tarshisháh, Kittím, and "Dodaním.

8 · The fonnes of Ham more Cush and 27 *Abram, which is Abraham Mizráim, Put and Canáan.

9 And the sonnes of Cush, Sibá and Hauilah,and Sabrá, and Razmáh, and Sabte- 29. chá. Also the sonnes of Raamáh were Shebá and Dedán.

e Who sirft did 10. And Cush begate e Nimrod, who bega 30 Mishma, and Dumah, Massa, "Hadad, and "Ur, Hadar, fe about 0- to be mighty in the earth. Tema,

mim, Lehabim and Naphruhim:

22 Pathrusim also, & Cassubim, of whome 32 eame the Philiffins, and Caphtorim.

13 Also Canaan begate Zidon his first borne, and Heth,

14 And the Ichusite, and the Amorite, and the Girgashite,

sy And the Hisuite, and the Arkite and the Simite,

16 And the Aruadite, & the Zemarite, and the Hamathite.

17. The formes of Shem were Elam and

Affhúr, and Arpachshád, and Lud, and d Aram, and Vz, and Hul and Gether, and d of whome Méthech.

18 Also Arpachshad begate Shélah, & Shé-refore thei are lah begate e Eber.

Dâm, a Sheth, Enosh, lab begate e Eber.

Kenan, Mahalakeel, Ié19. Vnto Eber aisowere borne two sonnes:
the name of the one was Péleg: for in his
the name of the one was Péleg: for in his
the name of the one was Péleg: dayes was the earth deuided: and his bro- which were thers name was Iokrán.

Then Ioktán begate Almodád and Shéleph, and Hazermáueth and Iérah,

23 And Ophi, and Hauilah and Iobib: all be of that trithese were the sonnes of Ioktan.

24 Shem, & Arpachshad, Shelah.

25 Eber, Péreg, Rehú,

26 Serúg, Nahór, Teráh,

28 The fonnes of Abraham were Izhak, g Who came of shem and and Ishmaek.

These are their generacios. * The eldest Gen 16,11. fonne of Fihmael was Nebatoth, and Ke- @ 17.5. dár, and Adbeel and Mibsam,

thers, Geneß 11 And Mizraim begate Ludím and Ana- 31 Ietúr, Naphish and Kédemah: these are the sonnes of Ishmael.

> And Keturah Abrahams h cocubine h Read Gene bare sonnes, Zimran, and Jokshan, & Me 352dán, and Midian, and Mhbák & Shuah: and the sonner of okshan, Sheba, and Dedan.

33. And the sonnes of Midian were Ephih, & Ephár, & Henoch, & Abida, & Eldaáh: *all these are the sonnes of Keturáh.

34 *And Abraham begate Izhak: the fonnes Gen. 21,2. of Izhak, Efau, and If sel.

35. The sonnes of Esau were 1 * Eliphaz, thers, read Reuel, and leush, and Italiam, and Korah. Gen 36.4.

came the Syriaus, and the-

afterwarde called Ifraelites of Ifrael, which was laskob: and lowes of ludah, because of the excelle-

f He repeateth Shem againe, because he wolde come to the flocke of Abraham. of him Shelak.

6 21.2.

Gen. 25,4. porne of thre Gen. 36,9.

Gen. 10,22. Ø 11,10.

The Kings of Edóm.

I. Chron.

Iudahs genealogie^{2/1224}

FOr, Zeph4. k Which was Elephaz con-37 cubine: read

mencio of the

me of Elau.

Kings that cu-

according to Gods promes

made to A-brauam cocer

Kings reigned

mea voto the

time of Danid.

who conque-

domites.

Or Pak

*Or,Aluab.

36 The sonnes of Eliphiz, Temán, and Omár, "Zephí, and Gatam, Kenáz, and k Timna, and Amalek.

The sonnes of Reuel, Nahath, Zerah, Shammáh and Mizzáh.

1 He maile 38 And the sonnes of Seir, Lotán, and Sho-called Scirthe 121 and 721 described and Document bál, and Zibcón, and Anáh, and Dishón, Horste, which inhabited moand Ezér and Dishán. unt Seir.Gen .

mam, and Timna Lotans fister.

40 The sonnes of Shobal were Alian, and Manahath, and Ebál, Shephí, and Onám. 8 And the sonnes of Zibeon, Aiah & Anan.

The sonne of Anah was Dishon. And the sonnes of Dishon, Amran, & Eshban, and Ithran, and Cheran.

The sonnes of Ezér were Bilhán, and Zaauán, and Iaakán. The sonnes of Di-

shón were Vz, and Arán.

And these were the m Kings that reigm He maketh 43 ned in the land of Edóm, before a King reigned ouer the children of I sael, to wit, his citie wis Dinhabah.

ning him, that 44 The Bela dyed, and Iobab the sonne of and ann, that Zerah of Bozráh reigned in his iteade. Come of him.
These eight 45 And who lobab was dead, Hussham of y Zérah of Bozráh reigned in his steade.

lad of the Temanites reigned in his stead. one after another in Idn- 46 And when Hussham was dead, Hadad the sonne of Bedad which smote Midian and the name of his citie was Auith.

48 And Samláh dyed, and Shaul of Rehoboth by the river reigned in his steade.

the sonne of Achbó - reigned in his iteade.

ned in his steade, & the name of his citie daughter of Matréd the daughter of Me-

51 Hadád dved also, and there were dukes in Eilom, duke Timna, duke "Aliah, 22 And Segub begate Iair, which had thre duke Iethéth,

Pinón,

53 Duke Kenáz, duke Temán, duke Mibzár, 54 Duke Magdiel, duke Iram. these were

the dukes of Edóm.

The genealogie of Iudah unto Ishai the father of Dausd.

'H-se are the sõnes of Israél,*Reubén, Simeón, Leuí and Iudáh, Ishachár, & 25 Zebulún,

Dan, Ioséph, and Beniamín, Naphtalí, Gad, and Ashér.

*The formes of a Iudah, Er, and Onan, & Shelah. These thre were borne to him of the daughter of Shua & Cananite but Et the eldest some of Ludáh was cuil in the

fight of the Lord, and he slewe him.

*And Thamár his daughter in lawe bare Gon. 38,29. him Pharez, and Zerah: so all the sonnes of mat.1.3. Iudáh were fyue.

5 *The sones of Pharez, H. zron & Hamul. Ruth. 4,18.

6 The sonnes also of Zeráh were Zimri, our, Zabdi. and b Ethan, and Hemán, and Calcól, and b of these Dara, which were fine in ail.

39 And the sonnes of Lotán, Hori, and Ho- 7 And y sonne of Carmi, *Achar that trou- or, Achae. bled Israel, transgressing in the thing ex- Iosh.7.1. communicate.

The sonne also of Ethán, Azariáh.

And the sonnes of Hezrón that were borne vnto him, Icrahmeel, and c Ram and Whome E. Chelubái.

Aram, Mat.1,5

10 And Ram begate Aminadáb, and Aminadáb begate Nashón d prince of the d Tharis, chief children of Iudah,

xx And Nahshónbegate Salmá, and Salmá begate Bóaz,

12 And Boaz begate Obed, and Obed begate" Ishai,

Béla the sonne of Beór, and the name of 13 *And Ishai begate his eldest sonne Eliab, 1. Sam. 16,19 and Abinadáb the seconde, and Shimma & 17,12.

14 Nathaneél the fourt, Raddathe fift,

Ozém the fixt, and Dauid the seuent.

Whose sisters were Zerusah & Abigail. And the sonnes of Zeruiah, Abishai, and Ioáb, and Asahél.

in the field of Moab, reigned in his stead, 17 And Abigail bare Amasa: and the father of Amala was lether an Ishmeelite.

and the name of his citte was substituted and same of his citte was substituted and same of his citte was substituted and same of his cite was substituted and same of his cite was substituted and same of his cite was substituted and subst fonnes are these, Iesher, and Shobab, and verso. Ardón.

49 And when Shaul was dead. Báal-hanán 19 And when Azubáh was dead, Caléb toke vnto him Ephrath, which bare him Hur.

50 And Baal-hanan dved, and Hadad reig- 20 *And Hur begate Vri, and Vri begate Exod.31.2. Bezaleél.

mas Paí, & his wives name Mehetabél the 21 And afterwarde came Hezrón to the daughter of Machir the father of f G lead, f Who was and tok, her when he was threstore yere unte Gi olde, and she bare him S gub. olde, and she bare him S gub.

Non.

and twentie cities in the land of Gilead.

Duke Aholibamáh, duke Eláh, duke 23 And Gesshur with A-am toke the townes of lair & from them, and K. nath and Geshurnes & the townes thereof, even in escore cities. Syrians toke All these were the sonnes of Machin, the from father of Gilead.

And after that Hezrón was dead at h Caleb Ephratah, then Abiah Hezron, h Which was wife bare nim also Ashur the i father of of the houf-bad and wife, Tekóa.

And the somes of Icrameci the eldest Berk-linem fonne of Hezrón were Ram the eldist, Ephratah.
then Bunáh & Orén & Ozén and Alnian, chief & prin-

26 Also Ierahmeel had another wife named Atarán, which was the mother of Onám.

27 And the formes of Ram the eldest fonne of Ierahmeel were Maaz, and Iamin

Gen. 29,32. & 30,5. G 35,18. Gen. 38,3. Ø 46,12. chap.4.1. a Thogh Iu-dáh was not Isakobs eldeft Isakobs eldest fonce, yet he first beginnerh at him, because he walde come

logie of Danid, of whome ca-

me Christ.

I. Chron. Dauids genealogie. 1-363/1224

28 And the sonnes of Onam were Shammai 52 And Shobal the father of Kiriath-icaand Iadá. And the sonnes of Shāmái, Nadáb and Abishúr.

was called Abiáhil, and she bare him Ahbán and Molíd.

30 The sonnes also of Nadab were Séled and Appáim: but Séled dyed without 54 children.

31 And the sonne of Appaim was Ishi, and the sonne of Ishi, Sheshan, and the sonne of Sheshan, k Ahlái,

And the sonnes of Iadá the brother of ther was aly- 32 Shammái were Iether and Ionathán: but Iéther dyed without children.

33 And the sonnes of Ionathan were Péleth and Zazá. These were the sonnes of Ierahmeél.

And Sheshan had no sonnes, but daughters. And Sheshan had a seruant that was I an Egyptian named Iarha.

35 And Sheshan gaue his daughter to Iarhá his seruant to wife, and she bare him

36 And Attaibegate Nathan, and Nathan 2 The thud Absalom the sonne of Maa-Sam 33-11 calbegate Zabád,

37 And Zabád begate Ephlál, & Ephlál begate Obéd,

28 And Obed begate Ichú, and Ichú bega- 3 te Azariáh,

19 And Azariáh begate Hélez, and Hélez 4 These six were borne vnto hi in Hebrón: begate Eleafáh,

40 And Elealáh begate Silamái,& Silamái begate Shallum,

41 And Shallum begate Ickamiáh, & Ieka- 5 And these foure were borne vnto him in also. whom miáh begate Elishamá.

42 Alfo the sonnes of Caléb, the brother of Ierahmeel, were Meshanis eldest sonne, which was the 1 father of Ziph: & the son- 6 Ibhar also, and e Elishama, and Elipha-day, 18 not renes of Maresháh the father of Hebrón.

Ziphins, be. 43 And the sonnes of Hebrón were Kórah y And Nógah, and Népheg, and Iaphía, and Tappúah, and Rékem and Shéma.

And Shéma begate Ráham the father of Io:koam: and Rékem begate Shammai. 9 These are all the sonnes of Dauid, besides Eliam: so thei 45 The sonne also of Shammai was Maon:

and Maon was the father of Beth-zur. m This diffe- 46 And Epháha m concubine of Caléb 10

bare Harán and Mozá, and Gazéz: Harán also begate Gazéz.

The sonnes of Iahdai were Regem, and 11 Iothám, and Geshán, & Pélet, and Epháh, and Sháaph.

and her childere de Calebs concubine Maachah bare Shedren did inheber and Tithanáh.

> She bare also Shaaph, the father of Mad-She bare allo Shaaph, the father of Mad- sonne, Manalsch his sonne, bothe they y mannah, and Sheva the father of Mach- 14 And Amon his sonne, & Iosiah his were alive & benah, and the father of Gibeá. *And Achfah was Calebs daughter.

These were the sonnes of Caléb the sonne of Hui y elde it sonne of Ephiachah, Shobal the father of Kiriarh-iear im.

réph the father of Beth-gadér.

rim had fonnes, and he" was the ouerfeer "Or, he that faof halfe Hammenoth.

And the name of the wife of Abishur 53 And the families of Kiriath-ieatim were orbit to energe the Ithrites, and the Puthites, and the Shu bu fubicates mathites,& the Milhraites, of them came the Zarieathites, and the Eshtaulites.

> The sonnes of Salma of Beth-lehem, and the Nerophathite, the a crownes of a Meening, the the house of Ioab, and halfe the Manah - chief & prince pal thites and the Zorites. thites and the Zorites.

55 And the families of the Scribes dwel- Manahehrere. ling at Iabéz, the Tirathites, the Shim- o Which were meathites, the Shuchathites, which are and expert in the P Kenites, that came of Hammath the the Lawe father of the Law of Tanhard Nob. father of the house of Recháb.

CHAP. III.

I The genealogie of Dauid and of his posteritie unto the sonnes of Insiah.

Hese also were the sonnes of a Da-aHe returnera uid, which were borne vnto him in to the genealo Hebron: the eldest Amnon of Ahmoam, to shewe that the Izraelitesse: the second b Daniel of A- Christ came of his stocke bigáil the Carmelitesse.

cháh daughter of Talmái King of Ge-borne of her, shur: the fourt Adoniiah the sonne of bals wife the Haggith:

The fift Shephatian of Abital: the fixt Ithream by Eglah his wife.

and there he reigned seuen yere and fix conely salemoneths: and in Ierusalém he reigned uids thre and thirtie yere.

And these foure were borne vnto min in Dauld made Lei usalém, Shimea, and Shobab, and Na-his by adop-of d Rathshua the tion he that thán, and c Salomón of d Bathshúa the tion daughter of Ammiél:

7 And Nogan, and Elizada, and Eliphélet, d Called also 8 And Elishama, and Elizada, and Eliphélet, Bathshéba the nine in nomber.

the fonnes of the concubines, & Thamar uerse names.

And Salomons sonne was Rehoboam, Sam s. 15:8 Ewhose sonne was Abiáh, and Asá his son- & ne, and I ehoshaphát his sonne,

And Io am his sonne, and Ahaziah his re next borne, fonne, and Ioash his sonne,

And Amaziah his sonne, & Azariah his boke of Kigs fonne. Lotham his fonne,

13 And Ahaz his sonne, & Hezekiáh his which were asonne, Manasséh his sonne,

15 And of the sonnes of Iosiah, the el-preserred to dest was "Iohanan, the seconde Ichoia-dignitie royal kim, the thirde Zedekiah, and the fourt ther Ichora-

41 Salmá the father of Beth-léhem, and Ha- 16 And the sonnes of Iehoiakím were Ie-1011 Iehoaháx. Y.iii.

10,29,& mdg.

b Which

Carmelite.

uids natural fonne, y other was begotten ın adulterie & kened among Dauids

daughter of e Elishamá, or Elishúa 2 Danid med those son nes, which weby the fame names: in the

f So called be the elder. 2.1(ing.23.30.

& That is, the chief gouernor or prince of § caule the prin ce ognt to hauc a fatherlie 44 care and affeation toward his people.

& Who dyed whiles his fa-

me and there-

fore it is faid,

vert. 34 that Shefhan had

a o lonnes.

rence was betwene the wife and the cocubine, that the wife was take 47 with certeine folemnities of mariage rit:the concu bine had no folemnities in 49 mariage, nechildren m herre,but had a porcion of goods or mo- 50 ney gruen the

Ish 15.17.

Sonne.

h So that She-

chantahs na-

tural fonne,&

the other fiue

in all were fix.

a Meaning,

Judáh, as nenewes & kinf-

men:for onely

his natural

Gen 38,29.

G 46,12.

shap . I.d.

The first

borne of his mother, & not

the eldeft fon-

fonne

they came

ot I

coniáh his sonne, and Zedekiáh his sonne. 17 And the sonnes of Ieconiah, Assir and 12 And Eshton begate Beth rapha, & Pa-Sheakiel his sonne:

18 Malchirám alfo and Pedaiáh, & Shenazár, Iecamiáh, Hoshamá, and Nedabiáh.

g s Mat faith 19 And the sonn s of Pedaiah were s Zesubbabél, and Shimmeí: and the sonnes of 14 bél was sonne of Zalarhiel, Zerubbabél were Meshullám, and Hanameaning that he was his niáh, and Shelomith their sister, nonewe according to the E. 20 And Hashubáh, & Ohél, and Berechiáh, brewe ipea-

che. for he was Pedalahs 21 And the sonnes of Hananiah were Pelatiáh, and lesaiáh: the sonnes of Rephaiáh, the sonnes of Arnán, the sonnes of 16 And the sonnes of Iehaleél were Ziph, Obadiáh, the sonnes of Shechaniáh.

22. And the some of Shechaniah was She- 17 maiáh : and the sonnes of Shemaiáh mere Hattush and Igeal, and Bariah, and Neariáh and Shaphat, h fix. maiáh was She

nái, and Hezekijáh, and Azrikám, thre.

And the formes of Elioenai were Hodahis neuewes,& 24 1áh, and Eliashíb, and Pelasáh, and Akkúb, and Iohanan, and Delaiah and Anan, seuen.

CHAP. IIII.

3 The genealegie of the sonnes of Ludáh, 5 Of Ashur, 9 Of Iaber, and his prayer. II. Of Chelub, 24 And Simeon: their habitacions, 38 And conquests.

Hezión, and Carmí, and Hur, and Shobal.

And Reaianthe sonne of Shobal begate Pharez was 2 Láhad: these are the families of the Zoreathites.

3. And these were of the father of Etam, Izieél, and Ishmá and Idbásh: and the name of their sister was Hazleleponi.

4 And Penuel was the father of Gedon and Ezéi the father of Husháh: these are the sonnes of Hur the beldest sonne of Ephi átah, the father of Beth-léhem.

But Ashur the father of Tekoa had two ne of his fa. 5 wines, Heleáh, and Naaráb.

> 6 And Naaráu barehim Ahuzám, & Hé- 24 pher, and Temeni and Haashtari: these were the sonnes of Naaráh.

7 And the sonnes of Helcan mere Zéreth,. Iezóhar and Ethnán.

8 Also Cox begate Anúb, and Zobebáh, & the families of Aharhél y sone of Harum.

his brethien: and his mother called his name · Iibez, saying, Because I bare him in forowe.

faying, It thou wilt bleffe me in dede, and enlarge my coastes, and d if thine hand be 29 And at Bilbah, and at Ezem, and at To- 10th 19,1 and with me, and thou wilt cause me to be deliuered from euil, that I be not hurt. And 30 And at Bethuel, and at Horman, and at meia-God granted the thing that he asked. Ziklag,

gate Mehir, w was the father of Eshron. seáh,& Tehinnáh the father of the citie of Nahásh: these are the men of Recháh. 13 ¶And y fonnes of Kenaz were Ochniel & Zeraiáh, & § sonne of Othniel, Hathath.

And Meonothái begate Ophráh. And Seraiah begate Ioab the cfather of the val e The Lord of ley of craftesmen: for they were craftes- the amphens

did worke

& Hazadiáh, er Iushabhésed, siue in nöber. 15 And the sonnes of Caléb the sonne of f Iephunnéh were Irú, Eláh, and Náam. f Called alfo And the sonne of Eláh was Kenáz.

and Zipháh, Tiriá, and Asareél.

And the fonnes of Eziáh were léther & Méred, and Ephér, and Ialón, and he begate Miriam and Shammai, and Ishbah the father of Eshtemóa.

And the sonnes of Neariah were Elioe- 18 Also his wife Iehudiiah bare Iered the tor, se bare, father of Gedor, and Heber the father of me unag the fe Socho, and Lekuthiel the father of Za-Egrab nó ah: and these are the sonnes of Bithiáh the daughter of Phaiaoh which Mered onrofy bome be

had Mired

19 And the sonnes of the wife of Hodiah, the fifter of Nahám the father of Keiláh were the Garmites, & Eshtemóa the Maachathite.

He: * sonnes of Ludán were * Phárez 20 And the sonnes of Shimón were Amnón and Rinnáh, Ben-hanám and Tilón And the sonnes of Ishi were Zoheth, and Benzohéth.

Iáhath, and Iáhath begate Ahumái, and 21. The fonnes of Sheláh, the sonne of Gen 38.5. Iudáh were Er the father of Lecáh, & Laadáh the father of Marelháh, and the families of the housholdes of the that wroght fine linen in the house of Ashbéa.

> 22 And Iok im and the men of Chozebá & Ioásh, and Saráph, which had the dominio - in Moab, and I asliubs Lehem . These also cor, of the saba-

are ancient things.

23. These were potters, and dwelt among plants & hedges sthere thei dwelt with Ring Dauids the King for his worke. the King for his worke.

*The sonnes of Simeon were Nemuel, his workes. and Iamín, Iaríb, Zérah, & h Shaúl.

25. Whose sonne was Shallum, & his sonne, exad 6,15. Mibfam, chis fonne Mishmá.

26: And the sonnes of Mishma, Hamuel was mittedhis sonne, Zacchúř his sonne, & Shimei

9. But Libez was more honorable then, 27 And Shimei had sixtene sonnes, and fix daughters, but his brethren had not many children,nether was all their familie like to the children of Iudah in multitude.

And labez called on the God of Isiael, 28: And they dwelt at Beer-sheba, & at Mo i These cities ladáh, and az Hazár Shuál,

And Chelub the brother of Shuah be- 1 And at Beth-marcaboth, and at Hazar Sulim,

betauts of Lou

fernedhim in. Gen 46,10. b His fonne O. had is here 9-

Otherwife called Othniél,Indg 1,13.

d It is to be underftäd, that shen he wolde accoplish his which De made.

belonged to \$

k Then Dauid restored them to the tribe of ludáh

of Simeon was to great in nobery in

the time of E-

foght newe

dwelligs vato

Gedor, which

as in the tribe

of Dán.

Susim, at Beth-birei, & at Shaaraim. these 6 Beerah his sonne: whome Tilgath Pilnewere their cities vnto the reigne of & Da-

And their townes were Etam, and Ain, 7 Rimmón, and Tóche, & Ashán, fiue cities. 33 And all their townes that were round a-

bout these citiesvnto Báal, These are their genealogie,

And Meshobáb and Tamléch, & Iosháh the fonne of Amashiah,

35 And Ioél and Iehú the fonne of Ioshibiáh, y sonne of Seraiáh, y sonne of Asiel,

46 And Elionái, and Iaakobah, & Ieshoha-Benaiáh,

37 And Zizáthe sonne of Shiphéi, the sonne of Allon, the sonne of Iedaiah, the sonne of Shimi i, the sonne of Shemaiah.

38 These were famous princes in their families, and increased greatly their fathers

f For the tribe 39 And they I went to the entring in of Gedór, euen vnto the East side of the valley, to feke pasture for their shepe.

zekiáh thei 40 And thei found fat pasture & good, & a wide land, bothe quiet and fruteful : for they of Ham had dwelt there before.

> 41 And these described by name, came in § dayes of Hezekiáh Kig of Iudáh,& smote their tents, and the inhabitants that were foundethere, and destroyed them veterly because there was pasture there for their Thepe.

the sonnes of Simeon went to mout Seir, and Pelatiáh, Neariáh, and Rophaiáh,

captaines,

and were to not flame by baul & Dauid.

And the rest of Amalek that had m escaped, and they dwelt there vnto this day. 18

CHAP. V.

1 The birthright taken from Reuben and given to the sonnes of loseph 3 The genealogie of Reuben, 11 And Gad, 23 And of the halfe tribe of Manaseh.

He sonnes also of Reubén the eldeit I sonne of Isiaél (for he was the eldeit, *but had defiled his fathers bed, therefore 19 And they made warre with y Hagarims, his birthright was given vnto the a fonnes of Iosephthe some of Israel, so that the 20 And they were holpen against them, & new ore of Islama. genealogie is not rekened after his birth-

For Iudah preuailed about his brethren, & of him came the prince, but the birth-

right was Iosephs)

*The sonnes of Reuben the eldest sonne of Hraél were Hanoch & Pallu, Hezion and Carmi.

The sonnes of Ioel, Shemaiah his sonne, Gog his fonne, and Shime i his fonne,

5 Michahhis sonne, Realah his sonne, and ... Báal his fonne,

efer King of Affhur caryed away: he was e To wie, in a prince of the Reubenites.

And when his biethren in their fami- Israel, Rigs. lies rekened the genealogie of their generacions, Ieiel and Zechariah were the

habitations and the declaration of their 8 And Béla the sonne of Azáz, the sonne of Shéma, the sonne of Ioel, which dwelt ind Aroér, eue vnto Nebó & Báal-meon, d Theseplaces

Also Eastwarde he inhabited vnto the were beyonde entring in of the wildernes from the ri- ward the East in the land giuer Peiath: for they had muche cattel in ne to the Reuthe land of Gilead.

1áh, and Asaiáh, and Adiél and Iesimiél & to And in the dayes of Saul they warred with the Hagarims, which fell by their e The Ishmaehands: and they dwelt in their tents in lites that came of Hagár Abra all the East partes of Gileád.

II And the children of Gad dwelt ouer bine. against them in the land of Bashan, vnto Salcháh.

12 Ioéi w:, the chiefest, and Shapham the seconde, but Iaanai & Shaphat were in Ba-

And their brethre of the house of their fathers were Michael, & Meshullam, & She bá, & Sorái, and Iacán & Ziá, & Ebér, Seué.

14. These are the children of Abihail, the sonne of Huri, the sonne of Iaroah, the sonne of Gilead, the sonne of Michael, the sonne of leshishai, the sonne of lahao, the fonne of Buz.

vnto this day, and dwelt in their rowme, 15 Ahi the sonne of Abdiel, the sonne of Guní was chief of the housholde of their fathers.

42 And besides these, sue hundreth men of 16 And they dwelt in Gilead in Bashan, & f Bothe the he in the townes thereof, and in all the fubur- le countrey & one p culiar er bes of Sharon, by their borders.

and Vzziel the sonnes of Ishi were their 17 All these were rekened by genealogies Bashan. in the dayes of Iothám King of Iudah,& in the dayes of Ieroboam King of Israél.

The sonnes of Reuben and of Gad, & of halfe the tribe of Manasseh of those v were valiant men, able to beate shield, & fworde, and to drawe a bowe, exercised in warre, were foure & fourtie thoufand, seuen hundreth and threscore, that went out to the warre.

with a Letúr, & Naphish and Nodab.

the Hagarims were deliuered into their el, Gene 25,13 h To wit, by hand, and all that were with them: for thei the Lord, that cryed to God in the battel, and he heard gaue them the them, because they trusted in him.

21 And they led away their cattel, eue their camels fiftie thousand, and two hundreth. & fiftie thousand shepe, and two thousand affes, and of "persones an hundreth thou-"Bbr fales of

22 For many fel downe wounded, because i Meaning the captuitie of § the warre was of God. And they dwelt in tetribes vaded

zilah King of

Ur, Euphrases.

hams concu-

Gen 35,32. Ø 49.4. a Because ti ei were made thet had a dou ble portion b Inat is, he was y chiefest 2 of all y tribes according to Jaakobs pre-phecie. Gen 49,8,& becau- 3 de come of him

Gen 45,9. exod.6,14. Borab .26,5.

their steades vntil the captimitie.

k Otherwise called, Baalgad.

23 And the children of the halfe tribe of 17 And these be the names of the sonnes of Manasséh dwelt in the land, from Bashán mount Hermón: for they increased.

24 And these were the heades of the housholdes of their fathers, euen Epher and 19 Ishi, and Eliel and Azriel, and Iciemiah, and Hodauian, and Iahdiel, strong men, valiant & famous, heades of the houshol- 20 des of their fathers.

25 But they transgressed against the God 21 of their fathers, and went a whoring after the gods of the people of the land, who- 22

inftruments to execute his iufte magemet agaift inners, althogh they wereled wma lice & ambitio. 3.King 18,11.

Gen 46,11.

exod 6,17.

chap 23,6.

Leuit 10,1: Nomb.20,25.

I Sam 2,31. b And did Va-

furped the

was led into captilitiewith

his father Se-

rajah the bie Prieft, 2 Kig.

35,18.

of Pul King of Asshur, and the spirit of 23 Elkanáh his sonne, and Ebiasáph his son- Nomb 16, 1. Tilgath Pilneeser King of Asshur, and he caried them awaye: euen the Reubeni- 24 tes, and the Gadites, and the halfe tribe láh and Habór, and Hará, and to the riuer Gozán, vnto this day.

CHAP. VI.

10 The genealogie of the somes of Lewi. 31 Their ordre in the ministerie of the Tabernacle. 49 Aaren & bu sonnes Priests 54,57 Their habitations.

He sonnes of Leus were Gershon,

Koháth, and Merarí.

2 *And the fonnes of Kohath, Amram, Izhár, and Hebrón and Vzziel.

3. And the children of Amram, Aaron, and Mosés and Miriam. And the sonnes of and Ithamár.

4 Eleazár begate Phinehás. Phinehás begate Abishúa,

5 And Abishúa begate Bukkí,& Bukkí begate Vzzí,

6. And Vzzí begate Zerahiáh, and Zarahiáh begate Muaiórh.

7 Meraióth begate Amariáh, and Amariáh begate Ahitub,

a Which was 8 And Ahitub begate 2 Zadók, and Zadók begate Ahimaaz, ser that Apia-

ther was depo o And Animáaz begate Azariáh, and Azato the propheriáh begate Iohanán,

10. And Lohanán begate Azariáh (it was he that was b Priestain the house that Salomón buylt in Ierufalém) 1 arlyrefift Kig

Vzziáh, who 12 And Azariáh begate Amariáh, and Ama riáh begate Anitúb,

Ruefts effice, 2 And Ahitub begate Zadók, and Zadók 36 begate Shallum,

3 And Shallum begate Hilkiah, and Hilkiáh begate Azariáh,

14 And Azariáh begate Seraiáh, and Sera-1áh begate lehozadák,

a That is, he 15 And Ichozadák departed whe the Lord caried away into captiunte Iudah and Ierusalém by the L. d of Nebuchad-nez- estaél.

16. The fonnes of Leuiswere Gershom, Koháthand Merarí.

Gershóm, Libní, and Shimeí.

vntok Báal Hermón, and Senír, and vnto 18 And the sonnes of Koháth were Amrám, and Izhár, and Hebrón and Vz-

> The fonnes of Merari, Mahli and Mushi:and these are the families of Leui coceining their fathers.

> Of Gershóm, Libní his sonne, Iaháth his fonne, Zimmáh his fonne,

Ioáh his sonne, Iddó his sonne, Zérah his fonne, leater ai his sonne.

The sonnes of Kohath, d Aminadab his a who sement fonne, * Kórah his sonne, Asir his to be called fonne,

ne, and Assir his sonne,

Taháth his sonne, Vriél his sonne, Vzziáh his fonne, and Shaul his fonne,

of Manasséh, and broght them vnto * Ha- 25 And the sonnes of Elkanah, Amasai, and Ahımóth.

> 26 Elkanáh. the sonnes of Elkanáh, Zophai his sonne, and Nahath his sonne,

> Eliáb his sonne, Ierohám his sonne, Elkanáh his fonne,

28 And the formes of Samuel, & eldeft Vafh- entired toth, 1 ni then Abiáh.

29 The sonnes of Merari were Mahli, 3 verse of this Libní his fonne, Shimeí his fonne, Vzzáh his fonne,

30 Shimea his sonne, Haggiáh his sonne, A faiáh his fonne.

Aarón, *N'adáb, and Abihú, & * Eleazár, 31 And the se be they whome Dauid set sor to fing in the house of the Lord, after that the Arke had f rest.

32 And thei ministred before the Tabeina- place where cle, euen the Tabernacle of the Congre-Teple fhuide gation with s finging, vntil Salomon had nomore cary buylt the house of the Lord in Lerusa- g Reid Exed lém: then they continued in their office, 27,24 according to their cuitome.

33 And these ministred with their children: of the sonnes of Kohath, Heman a singer, the sonne of Ioel, the sonne of Shemuél,

34 The sonne of Elkanah, the sonne of Teroham, the sonne of Eliel, the sonne of Tóah,

The fonne of Zuph, the sonne of Elkanáh, the fonne of Máhath, the sonne of

The fonne of Elkanáh, the fonne of Ioél, the sonne of Azariah, the sonne of Zephaniáh,

The fonne of Tahath, the fonne of Af '01, 11 place. sir, the some of Ebiasaph, the some of

38. The sonne of Ehar, the sonne of Kohath, the sonne of Leui, the sonne of si-

39 And his brother h Afaph stode on his 'O', coofis. right hand & Alaph was the some of Be- coufin of the rechiah, the sonne of Shimea,

Sam 8,2 & the

After it Was

The

fingers brethien, because

they came of

§ same flocke k Read

1 Or,entes &

m Ther were

firft apposted,

and prepared

also called,

Kiriatn-arba,

Gen 23,2 10fh. 31,11.

man might

fee thereunte for fuccour ril

tryed, Den 19,

the Leures

Nomb 4,4

40 The sonne of Michael, the sonne of Baasciáh, the sonne of Malchiáh,

41 The sonne of Ethni, the sonne of Zérah, 62 And to the sonnes of Gershóm accordig the sonne of Adaiáh,

42 The sonne of Ethán, the sonne of Zimmáh, the sonne of Shimeí,

43 The sonne of Iáhath, the sonne of Gershóm, the sonne of Leui.

44 And their brethren the sonnes of Me- 63 Unto the sonnes of Merari according rari were on the left hand, euen Ethan the sonne of Kishi, the sonne of Abdi, the sonne of Mallúch,

45 The sonne of Hashabiáh, the sonne of Amaziáh, the sonne of Hilkiáh,

46 The sonne of Amzi, the sonne of Bani, the sonne of Shamer,

The sonne of Mahlí, the sonne of Mushí, the sonne of Merari, y sonne of Leui.

The Lentes 48 And their brethren the Leutes were k appointed vnto all the service of the Tabeinacle of the house of God,

- But Aarón and his fonnes burnt incenfe vpon the altar of burnt offring, and on the altar of incense, for all that was to do in the moste holy place, and to make an atonement for Israel, according to all that Moses the servant of God had comman-
- 30 These are also the sonnes of Aarón, E- 69 And Atalón and her suburbes, and Gath leazái his fonne, Phinehás his fonne, Abifhúa his fonne,
- gr Bukki his sonne, Vzzíhis sonne, Zerahiáh his fonne,
- 52 Meraioth his sonne, Amariah his sonne, Ahitúb his sonne,

53 Zadók his sonne, & Ahimáaz his sonne.

10r, entes \$ 54 And these are the I dwelling places of them throughout their townes & coastes, euen of the sonnes of Aaron for the fami72 And out of the tribe of Islachar, "Ké-161, K. from, lie of the Kohathites, for the molecular deshand has Coharded and has been also made to the coharded and has been seen as the son the lie of the Kohathites, for the m lot was

tor n Which was 55 So thei gaue them'n H. bron in the land 73 of Iudah and the suburbes the reof rounde

> 56 But the field of the citie, and the villagesthereof thei gaue to Caléb the sonne of Iephunnéh.

o That he i 57 And to the fonnes of Aaron they gaue had killed a the cities of India. the cities of Iudah for orefuge, even Hebron and Libná with their suburbes, and Iattir, and Eshtemóa with their suburhis cause were

> 58 And P Hilén with her suburbes, & De- 77 bir with her subuibes.

59 And Ashán and her suburbes, and Bethshémesh and her suburbes:

And of the tribe of Beniamín, Gebá and her suburbes, and a Alémeth with her suburbes, & Anathoth with her suburbes: all their cities were thirtene cities by their families.

Manasséh and 61 And vnto the sonnes of r Kohath the 79 remnant of the familie of the tribe, even

of the halfe tribe of the halfe of Manasfeh, by lot ten cities.

- to their families out of the tribe of Islachái, and out of the tibe of Asher, & out of the tribe of Naphtalí, and out of the tribe of Manasseh in Bashan, thirtene ci-
- to their families out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulún, by lot twelue cities.

64 Thus the children of Israel gaue to the Leustes cities with their suburbes.

65 And they gaue by lot out of the tribe of y children of Iudáh, & out of the tribe of the children of Simeon, & out of the tribe of the children of Benjamin, these cities, which thei called by their names.

66 And they of the families of the sonnes of Kohaih, had cities and their coastes out

of the tribe of Ephráim.

67 *And they gave vnto them cities of re- 10/h 21,21. fuge, Shechém in mount Ephráim, & her suburbes, and Gézer and her suburbes,

68 Iokmeam also and her suburbes, & Bethhorón with hei suburbes,

Rimmón and her suburbes,

70 And out of the halfe tribe of Manasséh, "Aner and her siburbes, and "Bileam and 'or, Tandeba her suburbes, for the families of the rem- or, Gub rim-

nant of the sonnes of Kohath. 71 Vnto the sonnes of Gershom out of the f who in the

taroth with her suburbes,

deshand her suburbes, Daberath and her fuburbes,

"Ramoth also and her suburbes, and " A- "or, tarmich, ném with her subui bes,

74 And out of the tribe of Asher, Mashal 10sh 21,29 and her fuburbes, and Abdon and her fub-

urbes,

75 And Hukók and her suburbes, and Re-10, Relhalb. hób and her fuburbes,

76 And out of the tribe of Naphtalí, Kédesh in Galilea & her suburbes, & "Ham-"97, Anmerbmon and her suburbes, and "Kiriathaim 101, Karian, Iolh 21,32 and her suburbes.

Vnto the rest of the children of Merati were given out of the tribe of Zebulun, "Rimmon and her suburbes, " Tabor and considerate her fuburbes.

78 And on the other side Iordén ly Ieuchó, euen on the Eastside of Iorden, out of the tribe of Reuben, Bezer in the wildeines with her suburbes, and Iahzah with her fubuibes.

And Kedemoth with her suburbes, and Mepháath with her suburbes,

10fh 21,34.

p Which To-shúa calleth Helon, Ioth 24,15 4 Or, Almon, 4 Or, Aln Join 21,18 r That is, thei 60 gaue a portion to y Kohashithe remnant of the tribe of Leui, out of & out of Ephra-

familie of the halfe tribe of Manasseh, called also Golán in Bashan, & her suburbes, &"Ash-Gershon.

Iofh 21,27

Iofh 21,29

I.Chron. The other genealogies.

- so Andout of the tribe of Gad Ramóth in 15 And Machít toke to wife the fifter of Hup-Gilead with her suburbes, and Mahanaim with her suburbes,
- 81 And Heshbon with her suburbes, & Iaazéi with her subuibes.

CHAP. VII.

I The genealogie of Issachar, Bemamin, 13 Naphtali, 14 Manaséh, 20 Ephráim, 30 And Ashér.

Nd the sones of Islachas were Tola 2 & Puah, a Iashúb, & Shimrón, fouic, 17 who also is 2 And the sonnes of Tola, Vzzi, and Rephaiah, and Ieriel, and Iahmai, & Iiblam, their fathers. Of Tolá were valiant men of warre in their generacions, b whole nom- 19 ber was in the dates of Dauid two & twen-

fonnes of Izi ahaiáh, Michael, & Obadiáh,

and Ioél, & Ishiah, e fine men all princes.

And with them in their generacions after the housholde of their fathers were

bands of mé of warre for battel, six & this-

tie thousand: for thei had many wives and

their nomber was founde th' great whe tie thousand, and six hundreth. And the sonne of Vzzi was Izi ahaiáh,&§

Dauid nobred the people, 2 3 Sam 24,1

Or. Phuz th

GLD. 46,13.

6 That is,

e Meaning, the formes,

*Or, zinfmen. 5 And their brethren among all the fami- 22 Therefore Ephi aim their fathei mour- Ephraimites lies of Islachar were valiat men of warre, rekened in all by their genealogies foure fcore and feuen thousand.

The sonnes of Beniamin were Béla, &

Bécher, and d Iediael, ethre.

And the sonnes of Béla, Ezbón, & Vzzí, of the housholdes of their fathers, valiant men of warre, and were rekened by then thirtie and foure.

8 And the sonnes of Bécher, Zemiráh, and 26 Ioash, and Eliézer, and Eliocnás, & Omrí, & Icimóth, & Abiáh, & Anathóth, & A - 27

9 And thei were nombred by their genealogies according to their generacions, and the chief of the houses of then fathers, valiant men of warre, twentie thousand & two hundieth.

ro And the sonne of Iediael was Bilhan, 29 And by the places of the children of and the sonnes of Bilhan, Ieush, and Beniamín, and Ehúd. and Chenaanáh, and Zethán, and Tharshish, and Ahisháhar.

All these were y sonnes of Iediael, chief of the fathers, valiant men of warre, seuctene thousand & two hundreth, marching 30 in battel aray to the warre.

And Shuppim, & Huppim were the fonnes of "It, but Hushim was the sonne of gr

another.

The sonnes of Naphtali, Iahziel, and 32 Guni, and Iézer, and Shallum s of the fonnes of Bilhah.

The sone of Manassch was Ashi iel whome the bare vnto him, but his concubine of At am bate Machit the * father of Gilead. 34 And the sonnes of Shamer, Ahi, & Roh-

pim & Shuppim, and the name of their fister was Maachah. And the name of the secode some was Zelophehad, and Zelophehád had daughters.

16 And Maachanthe wife of Machir bare a sonne, and called his name "Péresh, and or Jexer. the name of his brother was Sheresh : and Nomb-26,30.

his sonnes were Vlam and Rakém.

And v sonne of Vlam wis Bedan. These were the sonnes of Gilead the sonne of Machir, the sonne of Manassch.

and Shemuel, heades in the housholdes of 18 And his lister Molecheth base Ishod, & h Meaning, the Abiézer, and Mahaláh.

And the fonnes of Shemida were Ahian, and Shéchem, and Likhí, and Aniám.

The fonnes also of Ephiaim were Shuthélali, & Béred his sonne, & Táhath his fonne, and his fonne Eladáh, & Táhath his fonne,

21 And Zabád his sonne, and Shuthélah his sonne, and Ezéi, and Eleád: and the men of Gath that were borne in the land, flewe i which was them, because the came downe to take a- one of the fine

way then cattel.

ned many dayes, and his brethren came to or, viaffulne comforte him.

23 And when he went in to his wife, she conceiued, and bare him a fonne, & he called his name Beijáh, because afflictió was in his house.

and Vzziel, and Iei imoth, & Iri, fiuc heads 24 And his daughter was Sheráh, which conseens buylt Beth horon the nether, and the vpper, and Vzzén Sheeráh.

genealogies, two and twentie thousand & 25 And Rephah was his k sonne, & Resheph, k To without and Télah his sonne, & Táhan his sonne, Ephraim.

Laadán his sonne, Ammihúd his sonne, Elishamá his sonne,

Non his sonne, Iehoshua his sonne.

lameth: all these were the sones of Becher. 28 And their possessios & their habitacions were Beth-el, and the villages thereof, and Eastwarde Naarán, and Weitwarde Gézer with the villages thereof, Shechem alfo and the villages thereof, vato Azzáh & or, Adult the villages thereof,

Manasteh, Beth-shean & he: villages, Taanách and her villages, Megiddó and her villages, Dor and her villages. In those dwelt the children of Toseph the sonne of

Israél.

¶* The fonnes of Asher were Innah,& Gen 46,17. Isuáh, and Ishuai, & Beriáh, & Sérah their

And the sonnes of Beriah, Heber, and Malchiel, we is the father of Birzauith

And Hober begate Iaphlet, and Shomer, and Hotham, and Shuah their lifter.

33 And the sonnes of Liphlet were Pasach, and Bimhal. and Ashuath: these were the children of Iaph'et.

Or Ainbel

gáh,

f Meaning, he was not the fonne of Bentamin, but 12 of Dan, Gen 46,21 101,3f Aber 101,5billem, Gen 46,14 g Thefe came of Dan and Napheali, & were the fon-nes of Bilhah, 14 Gen 46,23 Momb 25,31.

io]h.17,1.

46,21 Nomb. 7

d Called alfo Afibel.Gen.

e Which were the chicition els there were feuen in allias appeareth, Gen.46,21.

Mi,Iri

I. Chron.

gáh, Iehubbáh, and Arám.

And & fonnes of his brother Helem were Zopháh, and Iimná, and Shélesh & Amál. 26

36 The sonnes of Zopháh, Suáh, and Har- 27 népher, and Shuál, and Berí, and Imráh,

37 Bézei and Hod, and Shamma, and Shil- 28 sháh, and Ithrán, and Beerá.

38 And the sonnes of lether, lephunneh, & Pispá and Ará.

39 And the sonnes of Vllá, Haráb, and Haniél.and Riziá.

40 All these were the children of Asher, the heads of their fathers houses, noble min, 31 And Gidor, and Ahio, and Zacher. valiant me of warre and chief princes, and 32 And Mikloth begate Shimeah: the fe althei were rekened by their genealogies for warre and for battel to the nomber of fix and twentie thousand men.

CHAP. VIII.

1 The sonnes of Bentamin, 33 and race of Saul. # He conti- I D Eniamin also a begate Béla his eldest 34 D sonne, Ashbél the seconde, and Aharáh the thirde,

his purpose is 2 Nohah the source, and Rapha the fifte. encalogie of 3 Gerá, and Abihúd,

And Abishúa, and Naamán and Ahóah,

And these are the sonnes of Ehud: these were the chief fathers of those that inhacaptines to Monahath,

7 And Naaman, and Ahiah, and Gerá, he caryed them away captines: and chebegate Vzzá and Ahihúd.

And Shaharaim begate certeine in the converge of Moab, after he had sent daway Hushim and Baará his wives.

9 He begate, I fay, of Hodesh his wife, Iobáb and Zibiá,and Milhá,and Malchám,

19 And Ieuz & Shachiá and Mirmá: thefe were his formes and chief fathers.

11- And of Hushi he begate Ahitub& Elpáal. Misham and Shamed (which buylt Ono, and Lod, and the villages the eof)

R And Beriah and Shema (which were the chief fathers among the inhabitants of Analon: they draue away the inhabitants of Gath)

44 And Ahió, Shafak and Ierimoth,

And S badiáh, and A. ád, and Ader,

36 And Michael, & Ispah, & Ioha, the sonnes of Beriah,

17 And Zebadiáh, & Meffiullám, & Hizkí, 3 and Héber,

M: And Ishmerai and Izliah, and Iobab, the sonnes of Elpaal,

19. Iakim alfo, and Zichri, and Sabdi,

20 And Elienái, and Zillethái, and Eliel,

21 And "Adaiáh, and Beraiáh, and Shimrath the fonnes of Shimei,

-32 And Ishpan, and Eber, and Eliel,

23 And Abdon, and Zichri, and Hanan;

24 And Han miáh, & Elám, & Antothiiáh,

Iphedeiáh & Penuél Vionnes of Shashák, 25 And Shafherar, & Shehariah & Athaliah,

And Iaareshiau, and Eliah, and Zichri, the sonnes of Ieroham,

These were the chief e fathers accor- e The chief of ding to their generacions, even princes, Bentamin that which dwelt in Icrufalém.

falem

29 And at Gibeon dwelt the father of Gi- Chap 9,35. beón, & v name of his wife was Maachah.

30 And his eldest sonne was Abdon, then Zur, and Kish, and Báal, and Nadáb.

fo dwelt with their brethren in Lerufalera, euen by then brethien.

B And 1 Ner begate Kish, and Kish begate i who in the Saul, and Saul begate Ionathan, and called Abiel. Malchishúa, & Abinadáb, and & Eshbáal. g He is also.

And the sonne of Ionathán was h Me-named libbe. Same.

rib baal, and Merib-baal begate Micáh. And the fonnes of Micah were Pithon,& h He is like-

Mélech, and Taréa and Aház. And the sonnes of Béla were Addar, and 36 And Ahaz begate Iehoadah, and Ichoa-2-sam 9,6. dah begate Alémeth, and Azmaueth, and

Zimri, and Zimii begate Mozá, And Gerá, and Shephuphan, and Huram. 37 And Mozá begate Bine ah, whose sonne was Raphah, and his sonne Eleasah, and his fonne Azél.

bited Géba:and b they were caryed away 38 And Azéi had six sonnes, whose names are these, Azrikám, Bocherú and Ishmaél, and Sheariáh, and Obadiáh, and Hanán: all these were the sonnes of Azél.

> 39 And the fonnes of Eshekhis brother were Vlám his eldest sonne, Iehúsh the secode, and Eliphélet the third

40 And the fonnes of Vlam were valiant men of warie which shot with the bowe, and had manie sonnes and nephewes, an hundreth and fiftie: all these were of the fonnes of Benjamm.

CHAP. IX.

22 And the formes of Elpaal were Eber, and , All Ifrael and Iudah mmbred 10 Of the Priest; and Leustes, 11 , 29 And of their offices

I Hus all Israel were nobred by their I genealogies: & beholde, ther are writen in the boke of the Kings of Israel and of Iudah, and they were a caryed away to a Hitherto he hathe descri-Babel for their ti ansgre fion.

z And the chief inhabitants that dwelt in nealogies bes their owne possessions, and in their owne into capting cities, euen Israel the Pricits, the Leuites, he describeit and the b Nothinims.

And in Ierusalem dwelt of the children after their reof Judah, &of the children of Beniamin, & b Meaning the of the children of Ephraim, & Manasteh. serued in the

4 Vthái f fonne of Aminud y fone of Om- Iolh 9,31. rithe some of Emri, the some of Bani: of the childre of Phá ez, the sonne of Iudáh.

And of Shiloni, Asarah the eldeft, and his

6 And of the somes of Zérah, Ieuel, and their brethren six hundreth and ninetie.

dwelt in leru-

iheth,2 Samu.

Mephibotherb

* To Merilo.

nucth in y de-feription of y

min , because

to let forthe y

b Meaning:the anhabitents of

the citie Gé-

To wit, E-

d After the had

put away has

two writes.

The officers of the Temple. I.Chron.

- 7 And of the sonnes of Beniamín, Sallú, the sonne of Meshullam, the sonne of Hodauiáh, the sonne of Hasenuáh,
- 8 And Ibneiáh the sonne of Ierohám, and Eláh the sonne of Vzzí, the sonne of Michri, & Meshullam the sonne of Shepha- 25 And their brethren, which were in their tiáh, the sonne of Reuel, the sonne of Ibniiáh.
- And their brethren according to their 26 For these source chief porters were in generacions nine hundreth, fiftie and fix: all these men were chief fathers in the Or, chief of the housholdes of their fathers.

iaríb, and Iachín,

ar And Azariáh the sonne of Hilkiáh, the sonne of Meshullam, the sonne of Zadók, 28 And certeine of them had the rule of the the some of Meraioth, the some of Ahitub the chief of the house of God,

e That is . be

d To ferue in

the Temple,

office.

Families.

was the hie 12 And Adaiáh the sonne of Ieroham, the 29 sone of Pashhui, the sonne of Malchiiah, and Maasa the sonne of Adiel, & sonne of Iahzérah, the sonne of Meshullam, y sonne of Meshillemith, the sonne of Immer.

> 3 And their brethie the chief of the houlholdes of their fathers a thousand, seuen hundreth and thre score waliat men, for y at And Mattithiah one of the Leuites which worke of the service of the house of God.

sucre one ac-¶And of the Leuites, Shemaiáh the sonne of Hasshub, the sonne of Azrikám, the sone of Hashabiah of the sones of Merari, 32 And other of their brethren the sonnes

15 And Bakbakkár, Héresh and Galál, and Mattaniah the sonne of Micha, the sonne of Zichri, the sonne of Asaph,

 And Obadiáh the sonne of Shemaiáh, the sonne of Galal, y sonne of Ieduthun, and Berechiáh, the sonne of Asá, the sonne of Elkanáh, that dwelt in the villages of the Netophathites.

And the porters were Shallum, and Akkúb, and Talmón, and Ahimán, and their brethren: Shallúm was the chief.

18 For they were porters to this time by companies of the children of Leuí vnto e So called

the Kings gate Eastwarde.

Because the king came in 19 And Shallium the sonne of Kore the son-to the Teple ne of Ebiasaph the sonne of Korah, & his ne of Ebiafaph the sonne of Kórah, & his 37 brethren the Korathites (of the house of their father) were ouer the worke, and offi- 38 f Their charce to kepe the gates of the f Tabernacle: so their families were over the hoste of the Lord, keping the entrie.

were onely ap 20 And Phinchas the sonne of Eleazar was pointed for y their guide, and the Lord was with him. their guide, and the Lord was with him.

21 Zechariáh the sonne of Meshelemiáh 40 wastheporter of the dore of the Tabernacle of the Congregacion.

22 All these were chosen for porters of the gates, two hundreth and twelue, which 42 were nombred according to their genealogies by their townes. Dauid established these and Samuél the Seer 'in their per- 43 petual office.

23 So they and their children had the ouer-

fight of the gates of § house of § Lord, eue of the house of the Tabernacle by wardes.

The porters were in foure quarters Eastward, Westward, Northward and Southward.

townes, came at & feuen dayes from time & They ferued to time with them. zek 4,10.

perpetual office, and were of the Leuites and had charge of the "chambers, & of the 'or, spening of treasures in the house of God.

so ¶ And of the Priests, Iedaiáh, and Ieho- 27 And they laye round about the house of God, because the charge was theirs, & they caused it to be opened euerie morning.

> ministring vessels: for they broght them in by tale, and broght them out by tale.

Some of them also were appointed ouer the instruments, and ouer all the vesfels of the Sanctuarie, and of the h floure, h whereof \$ and the wine, and the oyle, and the incen-meat offring fe, and the swete odours.

Leuit 252.

And certeine of the fonnes of the Priests made ointments of swete odours.

was the eldest sonne of Shallum the Korhite, had the charge of the thigs that were made in the frying pan.

of Kohath had y overlight of the * shew- Exed.25,30. bread to prepare it euerie Sabbath.

33 And these are the singers, the chief fathers of the Leuites, which dwelt in the chabers, and had none other charge: for i mewere-cothey had to do in that busines day and rinnally occurnight.

34 These were the chief fathers of the Leuites according to their generacions, and the principal which dwelt at Ierusalém.

35 * And in Gibeon dwelt" the father of Chap 3.29. Gibeón, Ieiél, and the name of his wife was 'Or, Abigibelos Maacháh.

36 And his eldest sonne was Abdon, then Zur, & Kish, & Báal, and Ner, & Nadáb,

And Gedor, and Ahio, and Zechariáh, and Mikloth.

And Mikloth begate Shimeam: they also dwelt with their brethren at Ierusalém, euen by their brethren.

39 And Ner begate Kish, & Kish begate ! Sam tout. Saul, and Saul begate Ionathan and Mal-chap 1.33. chishúa, and Abinadáb and Eshbáal.

And the sonne of Ionathan was Meribbáal: and Merib-báal begate Micáh.

41 And the sonnes of Micah were Pithon,& Mélech and Tahréa.

And Ahaz begate k Iarah, and Iarah k Who was at begate Alémeth, and Azmaueth & Zim-hoadah chap. ri, and Zimri begate Mozá.

And Mozá begate Bineá, whose sonne wasRephaiáh, and his sonne was Elcasáh, and his sonne Azel.

Or for their Káchste.

thereby,& not

the commune

ge was , that mone shulde

entre into tho-

people

nifter in.

44 And

44 And Azél had six sonnes, whose names arethese, Azrikám, Bocherú, & Ismael, & & After the death of Saul is Dauid anointed in Hebrón. Sheariáh, and Obadiáh, and Hanán: the se are the fonnes of Azél.

? The battel of Saul against the Philistims, 4 In which he dyeth, s And his sommes also. 13 The cause of Sauls death.

e.Sam.31,1. 1 Hen * the Philistims foght against Israél: and the men of Isiael fled before the Philistims, and fel downe flaine ın mount Gilbóa.

> 2 And the Philistims pursued after Saul & after his sonnes, and the Philistims smote Ionathán, and Abinadáb, & Malchishúa

the sonnes of Siúl.

Ber founde.

Ehr fallen.

e Which was

ly downeward

of a fish & sp-warde of a

man.

- 3 And the battel was fore against Saul, and the archers hit him, and he was "wounded of the archers.
- Then faid Saul to his armour bearer, Drawe out thy sworde, and thrust me through therewith, lest these vneueucicised 5 And the inhabitants of Iebus said to Dacome & mocke at me: but his ai mour bearer wolde not, for he was fore afraid: therefore Saul toke the sworde & fel vp6 it.

5 And when his armour bearer sawe that 6 Saalwas dead, he fel likewise vpon the

fworde, and dyed.

So Siúl dyed and his thre sonnes, and

all his house, they dyed together.

And when all the men of Israel that were in the valley, sawe how they fled, and that 8 Saul and his sonnes were dead, they forfoke their cities, & sled away, and the Phi listims came, and dwelt in them.

8 And on the morowe when the Philistims came to spoile them that were slaine, they 10 found Saul & his fonnes "lying in mount

9 And when they had stript him, they toke his head and his armour, and fent them bout, to publish it vato their idoles, and to the people.

so And they laied up his armour in § house of their god, and fet up his head in the

house of a Dagón.

the idole of y nouie of Dagon.
the idole of y n Whé all thei of Iabesh Gilead heard
from the bel- all that the Dh. I.n. all that the Philistims had done to Saul,

had the forme 12 Then they arose (all the valiant men) 13 He was with Dauid at Pas-dammim, & and toke the body of Saul, and the bodies of his fonnes, and broght them to Iabeth, and buryed the bones of them vnder an oke in Iabésh, and fasted seuen

13 So Saul dyed for his transgression, that he committed against the Lord, * euen a-8.Sam. 15,23. gainst the worde of the Lord, which he is kept not, and in that he foght and afked counfel of a" * familiar spirit,

Or, witche and s.Sam.28.2. 14

And asked not of the Lord: therefore he Dauid the sonne of Ishái.

CHAP. XI.

s The Iebusites rebell against Daud, from whome he taketh the towre of Zion.6 loab is made capt ame. 10 His Valiant men.

Hen *all Israel a gathered them sel- 2.Sam 1.1. Lues to Dauid vnto Hebion, saying, a This was as Beholde, we are thy bones and thy flesh. of ishbosheeb And in time past, euen when Saul was Sauls sonne, when saul was sauls sonne, King, thou leddest Israel out and in: and reigned ouer the Lord thy God said vnto thee, Thou years and fix shalt sede my people Israel, and thou shalt more the in the bron, 2, Sam.

be captaine ouer my people Israel. So came all the Elders of I fiael to y King to Hebrón, & Dauid made a couenat with

thế in Hebrón before the Lord. And they anointed Dauid King ouer Israel, *accor- 1. Sam. 16,15. ding to the worde of the Lord by the

hand of Samuel.

¶And Dauid & all Israél went to Ierusalém, which is Iebús, where were the Icbufites, the inhabitants of the land.

uid, Thou shalt not come in hither. Neuer theles Dauid toke the towre of Zión, which is the citie of Dauid.

And Dauid said, * Whosocuer smiteth y a Sam.s.2. Iebusites first, shal be the chief & captaine. So Ioáb the sonne of Zeruián wét first vp, and was captaine.

7 And Dauid dwelt in the towre: therefore

thei called it the citie of Dauid.

*And he buylt the citie on euerie side, fro 2. Sam. 1, 3. Milló euen round about:& Ioáb repaired the rest of the citie.

9 And Dauid prospered, & grewe: for the Lord of holtes was with him.

These also are the chief of the valiant 2. Sam. 33.2. men that were with Dauid & joyned their force with him in his kingdome w all Ifraél, to make him King ouer, Israél, according to the worde of the Lord.

into the land of the Philiftims round a- re And this is the nomber of the valiant me whome Dauidhad, Iashobeám the sonne of Hachmoni, the b chief among thirty: b Meaning the he lift vp his speare against thre hundreth, & best assemble whome he slewe at one time.

And after him was Eleazar the sonne of ad, the chief of "Dodo the Ahohite, which was one of the the princes vacle, thre valuant men.

there the Philistims were gathered together to battel: and there was a parcel of ground ful of barly, and the people fled before the Philistims,

14 And thei stode in § middes of the field, and faued it, and slewe the Philiftims: fo this ad isre the Lord gaue a great victorie.

And thre of the d thirtie captaines wet wis the chies to a locke to Dauid, into the caue of A. fest of the dullam. And the armie of the Philiftims zir & his two camped in the valley of Rephaim.

fleweh m, and turned the kingdome vato 16 And when Dauid was in the holde, the Philistims garison was at Beth-léhem.

Dauids worthies.

Theithat fled to Dauid2/1224 I.Chron.

2.Sam 23,15. 17 And Dauid longed, and said, * Oh, that 36 Hépher the Mecherathite, Ahiiah the Pe one wolde give me so drinke of the water

> of the Philistims, and drewe water out of the well of Beth-léhem that was by the 32 gate, and toke it and broght it to Dauid: but Dauid wolde not drinke of it, but

powred it for an ollacion to the Lord, 19 And said, Let not my God suffer me to do this: shulde I drinke the blood of these reopardye of their lines: therefore he wol-

de not drinke it:these things did these thre

mightiem.n.

20 And Abshai the brother of Ioab, he was chief of the thie, and he lift vp his speare against thre hudreth, and slewe the, and had the name among the thre.

21 Among the thre he was more honora-* but he attained not vnto the first thre.

3.Sam 23.19.

* Dr. 31923.

f Meaning,

2 Sam. 23.23.

305016

mid

e That is,this

water, for the which they ve

blood.

- 22 Benaiah the sonne of Iehorada (the sonne of a valiant man) which had done ma- 47 Eliel and Obed, and Iaasiel the Mcsonie actes, and was of Kabzeel, he slewe two "strong men of Moab:he went downe also and slewe a lion in the middes of a pit in time of fnow.
- 23. And he slewe an Egyptian, a mã of great stature, euen fine cubites long, and in the Egyptias hand was a speare like a weauers beame; and he went downe to him with a staffe, and plucked the speare out of the Egyptians hand, and skwe him with his owne speare.

24 These things did Benaiah the sonne of 2 Lehoradá, & had the name among the thre

worthies.

25 Bcholde, he was honorable among thirtie, but he attained not vnto the first thre. 3 * And Dauid made him of his counsel.

These also were valiant men of warre, water to Da- 26 Afahél the brother of Ioáb, Elhanan the fonne of Dodo of Beth-lehem,

g Called also 27 8 Shammoth the Harodite, Hélez the Sam 23,25

28. Irá the sonne of Ikkésh the Tekoite, Abiézer the Antothite,

h Heis also 29 h Sibbecai the Husathite: Ilai v Ahohite, salled Mahar si the Netophathite, Heled the nu 2 Sam 23, sonne of Baananthe Notophathite,

31 I.hái the sonne of Ribái of Gibeáh of the-hildren of Beniamín, Benaich the Pi- 7 And Ioelah, and Zebadiah, the sonnes of rathonite,

Afbathite.

33 Azmáueth the Baharumite, Elihabá the Shanlbonice,

The sonnes of Hashem the Gizonite, Ion ithán the fonne of Shagéli the Harite,

35 Ahram the sonne of Sacar the Hararite, Eliphál the sonne of Vi,

lonite.

of the well of Beth-lehem that is at the 37 Hezró the Carmelite, Naaraí the some of Ezbái,

18 Then these thre brake thorowe the hoste 38 Ioél the brother of Nathán, Mibhár the Sonne of Haggeri,

> Zélek the Ammonite, Nahi ai the Berothite, the armour bearer of Ioab, the sonne of Zeruiáh.

40 Irathe Ithrite, Garib the Ithrite,

41 Vriáh the Hittite, Zabád the sonne of

mes lues: for they have broght it with the 42 Adiná the sonne of Shizá the Reubenite, a captaine of the Reubinites, and thirtie with him.

43 Hanan the sonne of Maachah, and Io-Chaphat the Mithnite,

144 Vziathe Ashterathite, Shamá and Icicl the sonnes of Otham the Aioerite,

45 Iediael the sonne of Shimri, and Ioha his brother the Tizite,

ble then the two, & he was their captaine: 46 Eliel the Mahauite, and Teribai and Ioshauiáh the sonnes of Elnáam, & Ithmah the Moabite,

baste.

CHAP. XII.

1 Who they were that went with Dausd when he fled from Saul 14Their valsanines 23 Thei that came unto bim unto Hebron out of euerietribe to make him King

Hese also are they that came to Da-L uid to a Ziklág, while he was yet kept a To take his closh because of Saulthe sonne of K th: Saul, who perand they were among the valiant and hel- feetted him. pers of the battel.

Thei were weaponed with bowes,& colde vieg right and the left had with stones and with arrowes & with bowes, and were b That is, of of Sauls brethien, euen of Beniamin.

The chief were Ahiczer, and Ioash the ismin, wherefonnes of Shemaaha Gibeathite, and Ie-of Saul was, & ziel, and Pelet the sonnes of Asmaueth, excellet throwers willings, Berachah and Iehu the Antothite,

4 And Ishmaiáhthe Gibeorate, a valiant man among thirtie, & about the thirtie, and Ieremiáh, and Ichaziel, and Iohanan, and Ioshabadthe Gederathite,

5 Eluzái, and Ierimóth, and Bealiáh, and Shemariáh, and Shephatiáh, the Haru-

6 Elkanáh, and Ishiáh, and Azariél, and Loézer, Iashobeám of Hakorehím,

Leroham of 'Gedor.

12 Murat of the rivers of Gaash, Abiel the & And of the Gadin's there separated them felues fome vnto Dauid into the holde of the wildernes, valuant men of warte, and me of armes, capt for battel, which colde handle "speare and shield, and their faces .o., sagles. were like the faces of clyons, and were like c Manig feetthe roes inthe mountaines in Iwiftenes,

9 Ezér the chief, Obadiáh the secoade,

Indg 20,16

I.Chron.

Eliáb the third,

10, Miffman- 10

d Which y E-brewes called

Nitan or A-

Bib, coteming

halte Marche and halfe A-

den was wõte

to ouerflowe his bakes, read

Iofh 3,15.

'Mishmanah the fourte, Teremiah the

m Attat the fixt, Eliel the seuente,

Iohanan the eight, Elzabad the ninte,

14 These were the sonnes of Gad, captaian hundreth, and the greatest a thou-

15 These are they that went ouer I or den in the d first moneth whe he had filled ouer 30 And of the children of Ephiaim twe:ie Farce all his bankes, and put to flight all them of the valley, towarde the East and the

pril, when for 16 And there came of the children of Ben- 31 1amín, and Iudah to the holde vnto Da-

> 27 And Dauid went out to mete them, and answered and said vnto them, If ye be come peaceably vnto me to helpe me, mine heart shalbe knit vnto you, but if you come to betray me to mine aduerfaries, feing there is no wickednes in mine hades, the God of our fathers beholde it, and rebu-

e Thespirit of 18 boldenes and courige motreake thus.

And the fpirit came vpon Amasai, which was the chief of thirtie, and he faid, Thine are we, Dauid, & with thee, ô fonne of Ishan. Peace, peace be vnto thee, and peace be vnto thine helpers: for thy God helpeth thee. The Dauid received them,& made them captaines of the garifon.

19 And of Manasséh some fel to Dauid, when he came with the Philistims against Saul to battel, but they thelped them 36 And of Asher that went out to the bat f Trev came one'y to helpe not: for the princes of the Philistims * by Danid & not adussement sent him away, saying, He Philiftims, w wil fall to his master Siúl for out heawere enemies

to their coun-70 As he went to Ziklág, there fel to him 1 Sam 29, 4 Or, on the treperdie of our

to inccour the

of Manasséh, Adnáh, and Iozabád, and Iediaél, and Michael, and Iozabad, and Eliwere of Manasleh.

g Town, of 5 21 And the 1 helped Dauid against that bahad burned y citic Ziklag. 2 Sam. 20,9

de. for thei were all valiant men and weie captaines in the hofte. 22 For at that time day by day there came toDauid ro helpe him, vntil it was a great

hoste, like the hoste of h God. Arong for the 23 And these are the nombers of the captaines that were armed to battel, & came to Dauid to Hebion to turne the kingdome

Ebrewes fa, a thing is of God, when it a excellent of Saul to him, according to the worde of the Lord.

h Meaning,

of rebuckler.

24 The children of Iudáh that baie shield &" speare, were six thousand & eight hundreth armed to the warre.

25 Of the children of Simeon valiant men of warre, seuen thousand and an hundreth.

26 Of the children of Leui foure thoufund and fix hundreth.

27 And Ieho1adá was the chief of them of · Aaron: and with him thre thousand and co the test. seuen hundreth.

tes ,h ch ra-in by descent

33 Icremian the tente, Machannai the ele- 28 And Zadók a yong man very valiant, of Aaroa and of his fathers housholde came two and twentie captaines.

nes of the hoste:one of the least colde resist 29 And of the children of Beniamin the brethre of Saul thre thousand: for a great parte of them vnto that time k kapt the k Thurs, the warde of the house of Saul.

great.ft nom-bertoke Sauls

thousand, & eight hundreth valiant men e famous men in the housholde of their

And of the halfe tribe of Manasieh eightene thousand, which were appointed by name to come and make Dauid

32 And of the children of Islachar which were men that had understanding of the times, to knowe what Israel oght to do: 1 Men of good the heades of them were two hundreth, & knewe at all all their brethien were at their comman-times what dement.

was to be do-

33 Of Zebulunthat went out to battel, expert in warre, & in all instruments of warre, fiftie thousand which colde fet the vor, fee them fee battel in aray: they were not of"a double "Ebr hears and

34 And of Naphtalí a thousand captaines, and with them with shield and speare seuc & thutie thousand.

35 And of Dan expert in battel, eight and twentie thousand, and six hundreth.

tel and were trained in the warres, fourtie thousand.

37 And of the otherside of Iordén of the Reubenites and of the Gaddites, and of the halfe tisbe of Manasséh with all instruments of waire to fight with, an hundieth and twentie thousand.

hú, & Ziltái, heades of the thousands that 38 m All these men of warre that colde lead m 50 that his an armie, came with vpright heart to He whole hofte bion to make David King over all Ifracl: dreth twente & all the rest of Israel was of one accorde two hundrech to make Dauid King:

o make Dauid King:

And there they were with Dauid thre their aray dayes, eating and drinking: for their bre- constitution thren had prepared for them.

40 Moreoues they that were nere them vntil Isfachar, and Zebulun, and Naphtali broght bread vpon affes, and on camels, and on mules, and on oxen, euen meat, floure, figges, & reifins, and wine & oyle, & beues and shepe abundantly: for there was 10ye m Israél.

CHAP. XIII.

The Arke is broght againe from Kiriathiearim to Lerusalèm.9 Vz zá dyeth because he touched .?.

the liraclites.

a His firft care 3

was to reftore religió, which had in Sauls dayes bene cor

2.Sam 6,2.

b That is, fro Gibea, where the inhabitats

of Kiriath ica

rım had pla-

ced minihe

house of Abinadáb,2 Sam

c The fonnes of Abmadáb

d That is, be-fore the Arke

where God

shewed hi felfe so that the

fignified, w is comune to all

facr mets bo-

the in the olde

& newe tefta-

Nachon, 2 Sa. 6,6.

apperterne to

his vocation

for this char-

codemaed, ex-

are words of God

g Who was a Lenute & cal-

1 Gittite,

dwelt at Gath.

Or, Nelus

i ected.

🔼 taines of thousands & of hundreths,

Wwith all the gouernours.

2 And Dauid said to all the Cogregacion of Israel, If it seme good to you, and that 2 it procedeth of the Lord our God, we wil fend to and fio vnto our brethren, that are left in all the land of Isiael (for with them are the Pricsts and the Leuites in 3 v cities and their suburbes) that thei may assemble them selves vnto vs.

God to vs: for we foght not vnto it in the dayes of Saúl.

And all the Congregacion answered, Let 5 ted & neg- 4 vs do fo: for the thing femed good in the

eyes of all the people.

5 ¶*So Dauid gathered all Israél together fi o'Shihor in Egypt, eue vnto the entring of Hamath, to bring the Arke of God from b Kiriath-iearim.

And Dauid went vp & all Israel to Baaláth, in Kiriath-iearím, y was in Iudáh, to bring vp from thence the Arke of God the Lord that dwelleth betwene the Chesubims, where his name is called on.

6,3
**Or, Baale, read 7 And they carried the Arke of God in a and Vzzá and Ahió e guided the cart.

8 And Dauid and all Israel plaied before d God with all-their might, bothe w longs & with harpes, and with violes, and with pets. figne is taken for the thing 9

And when they came vnto the threfthing floore of Chidon, Vzzá put forthe his hand to holde the Arke, for the oxen did shake it.

against Vzzá, and he smote him, because he lated his hand vpon § Arke: so he dyed

f Before § Artheref before God.
ke for vsurpig tra And Dauid was angrie, because the Lord
that w did not Tra And Dauid was angrie, because the Lord the name of that place Pérez-vzzá vnto

this day.

the Priests,

Nom 415,165,12

And Dauid feared God that day, sayig,
here all good
intentions are

Col. How shal I being in to me the Arke of

cept thei be comanded by 13 Therefore Dauid broght not the Arke to him into the citie of Dauid, but caused it to turne into the house of & Obed Edóm the Gittite.

because he had 14 house of Obed Edom, even in his house thre moneths; and the Lord blefled the house of Obed Edom, and all that he had.

CHAP. XIIII.

2 Haram fendeth wood and work emen to David. 4 The names of his children 8. 14. By the counsel of God be goeth against the Philiftims & overgommeth the. 1 as God fighteth for him.

Nd Dauid counseled with the cap- 1 THen *sent Hiram the King of "Ty- 2 Sam.s,11. rus messengers to Dauid, & cedre "bbr Zer. trees, with masons & carpéters to buylde him an house.

> Therefore Dauid knewe that the Lord had confirmed him King ouer Israél, & that his kingdome was lift vp on hie, because of his a people Israél.

Tause of his a people Israel.

Also Dauid toke mo wives at Ierusamade to the lém, & Dauid begate mo sonnes & daugh-people of 16-

And we willbring againe the Arke of our 4 And these are the names of the children which he had at Ierusalém, Shammúa, and Shobáb, Nathán, & Salomón,

And Ibhar, and Elishúa, and b Elpá b Elpáletana Nógah are nos let,

6 And Nogah, and Nepheg and Ia Sam 5, 14 for there are but eluen & here

7 And Elishamá, and Beeliadí, and Eli-101 Elisada. phálet.

8 But when the Philistims heard that Dauid was anointed King ouer I fraél, all 🕏 Philistims came up to seke Dauid . And when Dauid heard, he went out against them.

9 And the Philistims came, and spred them selues in the valley of Rephasin.

newe cart out of the house of Abinadab: 10 Then Dauid asked counsel at God, saying, Shal I go vp against y Philistims, & wilt thou deliver them into mine hand And the Lord faid vnto him, Go vp: for I wil deliuer them into thine hand.

timbrels and with cimbales and with trū- 11. So they came up to Báal-perazím & Dauid sinote them there: and Dauid said, God hathe deuided mine enemies with mine hãd, as waters a. e deuided: therefore thei called the name of that place, Báal-pera- c That is, the

ment e Called also 10 But the wrath of the Lord was kindled 12 And there they had left their gods : and the encous Dauid faid, Let them euen be buint with there like wa-

13 Againe the Philistims came and spred them selves in the valley.

had made a breache in Vzzá, and he called 14 And whē Dauid asked againe cousel at God, God faid to him, Thou shalt not go vp after them, but turne away from them, that thou maiest come vpon them ouer against the mulbery trees.

15 And when thou heatest the notic of one going in the toppes of the mulbery trees, then go out to battel: for God 1s gone forthe before thee, to smite the hoste of

the Philistims.

So the Aike of God remained in the 16 So Dauid did as God had commanded. him: and they smote the hoste of the Philistims from Gibeon euen to Gé-

> my And the fame of Dauid went out into all lands and the Lord broght the feare of him vpon all nacions.

> > CHAP. XV.

David prepareth an hoste for the Arke. 4 The nonber and ordre of the Leustes. 16 The fingers are chasen

valley of drus were ditperfed

oint p alme

The ordre of the Leuites. I.Chron.

sen out among them. 25 Thei bring againe the Arke with soye 29 Dausd dancing before st, u despised of hu wrfe Michal.

a That was in the place of y ciric called Zion, 2. Sam

dom, 2 Sam.

10r, hinfmea

21 & Nomb

6,19.

Ø 20.

Nd David made him houses in the A a citie of Dauid, and prepared a place for the Arke of God, and puched for it a tent.

Nemb.4,8 2 Then Dauid said, * None oght to cary 19 So Hemán, Asáph & Ethán were singers the Arke of God, but the Leuites: for the Lord hathe chosen them to beare the Ar- 20 ke of the Lord, and to ministre vnto him

¶And Dauid garhered all Israél together b From f houto Ierusalém to bring vp the b Arke of the 21 Lord vnto his place, which he had orderned for it.

4 And Daurd affembled the sonnes of A2rón, and tle Leunes.

5 Of the fonnes of Kohath Vi iel the chief, and his brethien fix score.

6 Of the sones of Meraii, Asaianthe chief, 23 Ani Berechian & Elkanan were porters charge and his biethren two hundreth & twentie.

Of the sonnes of Gershom, Ivel the 24 chief, and his brethren an hundreth and

c Who was § 8 Of the sonnes of c Elizaphán, Shemafonne of v7ziel, § fourte
fonne of Koháth, Fxod 6,
31 & Noch
21 & Noch

chief, and his brethren foure score.

fonne of Ko 10 hath, Exod. Of the sonnes of Vzziel, Amminadab the chief, and his brethren an hundieth &

> the Piiclts, and of the Leuites, Vriél, Afaiáh and Ioél, Shemaiáh, and Eliel, and

22 And he said vnto the, Ye are the chief fa- 27 thers of the Leuites: fanctific your selues, and your brethien, and bring vp the Aike of the Lord God of Isiael vato the place

the Lord our God made a bicache among vs: for we loght him not after due f or-

f According die.
as he hathe ap pointed in the 14 So the Priests and the Leuites sanctified them sciues to bring vp the Arke of the 29 Lord God of Isiael.

> 15 And the sonnes of the Leuites bare the Arke of God vpon their shule cis with the barres, as Moses had commanded, *according to the worde of the Lord.

> 16 And Dauid spale to the chief of the Leuites, that they shulde appoint certaine of their brethren to fing with a instruments of mulike, with violes and harpes, & cymbales, that thei might make a founde, and lift vp their voyce with 10ye.

So th: Leutes appointed Hemán the sonne of Ivel, and of his brethren Alaph the sonne of Berechiah, and of the sonnes of Merari then brethien, Ethan the sonne

of Kushaiáh,

And with them their brothren in the h seconde degre, Zechariáh, Ben, and Iaa- h which were ziel, and Shemiramoth, and Ichiel, and inferior in dig Vnní, Eliáb, and Benaiáh, and Maasiáh, & Mattithiah, and Elipheleh, and Mikneah, and Obed Edóm, and Ieiel the posters.

to make a founde with cymbales of braffe,

And Zechariáh, and Aziél, and Shemiramóth, and Iehiél, and Vnní, and Eliáb, and Maashiáh, and Benaiáh with violes on Alamoth,

And Mattithiah, & Elipheleh, and Mik- infirmment of neáh, and Obed Edóm, and Ieiel, and A- musike, or a zaziáh, with harpes k vpon Sheminith le-wheretio thei nazzéah.

But Chenaniáh the chief of the Leuites k Which was had I the charge, bearing the burden in the had I the charge, bearing the burden in the ner the which he j was most charge, for he was able to instruct.

for the Aike.

An i S ccaniáh and Iehoshaphát and & song to the Nethancél and Amashan, and Zacharian, and Benniah, and Eliézer the Pricits did blowe with trumpets before the Aike of God, and Obéd Edóm and Icuáh were porrers m for the Arke.

Of the sonnes of d Habron, Eliel the 25 *So David and the Elders of Israel and chich & Fikathe captaines of thoulands went to bring 2 Sam 6,12. vp the Aske of the concurant of the Lord from the house of Obed Edom with

And Dauid called Zadók & Abiathar 26 And because that God " helped the Le- n That 15, gome uites that bare the Arke of the coucnant them frength of the Lord, thei offred o feuen bullockes their officeand sevien rams.

And Dauid had on him a linen gai- the fit beiff, met, as ail the Leuites that bare the Arke, offred at cuery and the fingers and Chenaniah that had fixt pafe, 2. the chief charge of the singers : and vpon Dauid was a linen P Ephod.

13 For * because ye weie not there at § first, 28 Thus all Israel broght vp § Aike of the 6,14 Lords coucnant with shouting and soude of trumpets & with cornet, & with cymbales, making a founde with violes & with

harpes.

And when the Aike of the a couenant q it was for of the Loid came into the crite of Dauid, it put the If Michal the daughter of Saul loked out at racties in re a windowe, & fawe King Dauid dancing the Lord coand playing, and * she despised him in her with them heart. 2 Sam 6,14.

o Belides the

CHAP. XVI.

I The Arke being placed, thet offer fact, fices. 4 Dausd orderneth Afoph and hu brethren to memster before the Lord.s He appointeth a notable Pfalme to be fung in praise of the Lord.

CO *thei broght in the Aike of God, & . Sam 6.17. et it in the middes of the Tabernacle that Dauid had pitched for it, and thei offred burnt offrings and peace offrings before God.

e Prepare your felues,& be pure, abfter ne from all

things whereby ye might be pollute d.& fo not able to come to y Ta-

bernacle Cha 13,10. Lawe

Exod 35,15.

3 Thefe inftra ments & other teremonies. thei ob erued, were infinaions of their infacte, which 17 comming of Chrift.

Aa.i.

a He culled vpon the Name of God defiring him to prosper y peo- 3 ple, and give good accelle augs.

b To wie, Gods ben fites tow-

arde his peo-

c David gave the this Pfal-

me to praise \$ Lord, fignify-

our čies prifes

the Name of

P(al.105,1.

vpö his Name

chosen a fewe of the stocke

f In ouercom

which judge-J

oprion oncly

Gen 22,16.

Bbr coarde, whereby par-cels of lands

h Meaning, fró

the time that

gred, ynto the

zıme, y Iaakob into E-

gypt for fa-

Pfal.95,1.

to Mofés

ì∫a.12,4.

fring y burnt offring & the peace offrings, he ablessed the people in the Name of the

And he dealt to euerie one of Israel bothe man and woman, to euerie one a cake of 27 bread, and a piece of fiesh, and a bottel of

And he appoited certeine of the Leuites to minister before the Aike of the Lord, and to b rehearse and to thanke and praise 29 Give vnto the Lord the glorie of his the Loid God of Israel,

5 Afaph the chi.f, and next to him Zechariah, Ieiél, and Shemii amóth, and Iehiél, and Mattithiáh, and Eliáb, and Benaiáh, & 30 n Tremble ye before him, all the earth: n Hible, our Obćd Edóm, euen Ieiél with instruments, violes and harpes, and Asaph to make a founde with cymbales,

And Benaiah and Iahaziel Priests, with trumpets continually before the Arke of

the couenant of God.

ing that in all Then at that time Dauid did cappoint at the beginning to give thankes to the Lord by the had of Afaph & his brethre. be practed and 8 called vpou. *Praise the Lord & call vpon his Name: declare his d workes among the people.

9 Sing vnto him, sing praise vnto him, and

d Whereof talke of all his would take the hearts this is y chie to Resource in his holy Name let the hearts fest that he to that he chosen of him felse a Churchto call II of them that feke the Lord reloyce.

Scke the Lord and his strength: seke his face continually. e Who of his

wonderful p-12 Remember his maruelous workes that he hathe done, his wonders, and the findgements of his mouth,

of Abraham to be his chil-O sede of Israel his servant, ô the children of Iaakób his s chosen.

mig Pharabh, 14 He is the Lord our God: his indgemets are throughout all the earth.

Gods mouther words which he commanded to a thou worde, which he commanded to a thoug Meaning he-reby that the fand generacions:

promes of ad- 16 *Which he made with Abraham, and his othe to Izhák:

apperteineth to & Church 17 And hathe confirmed it to Iaakób for a Lawe, & to Israel for an euerlasting coľuk.1,73 ebr. uenant,

> 18 Saying, To thee will give the land of 40 To offer burnt offings vnto the Lord, Canáan, the "lot of your inheritance.

were measured 19 When ye were's fewe in nomber, yea, 2 very fewe, and strangers therein,

Abraham en- 20 And walked about from nacion to nacion, and from one kingdome to another people,

21 He suffred no ma to do them wrong, but 1 As Pharaoh & Abimelech rebuked 1 Kings for their lakes, laying,

k Mine elect 22 Touche not mine k anointed, and do my 1 Prophetes no harme.

people & them whome I haue fanctified 1 To whome 23 *Sing vinto the Lord all the earth: decla- 42 Euen with them were Hemán and Icdu-God declared re his faluacion from day to day.

his worde, & 24 Declare his glorie among the nacions, at to their poand his woulderful workes among all peo-

2 And when Dauid had made an end cfof- 25 For the Lord is great and muche to be praised, and he is the feared about all

> 26 For all the gods of the people are m i m His frong doles, but the Lord made the heauens.

> Praise and glorie are betorchim: power thogh all the and beautie are in his place.

> and beautie are in his place.
>
> follow idoles,
>
> generally sof the yet he wolde cleane to the people: giue vnto the Lord glorie and liung God.

Name . bring an offring and come before him, & worship the Lord in the glorious

furely the worlde shal be stable and not smighte had

31 Let the • heavens reioyce, and let the o He exhorearth be glad, and let them fay among the teth the dumnacions, The Lord reigneth.

Let the sea roare, and all that therein is: him in cosidering sgreames let the field be 10y ful and all that is 111.

Let the trees of the wood the reioyce at of God the presence of the T the presence of the Lord: for he commeth to Piudge the earth.

Praise the Lord, for he is good, for his all things to their efface.

mercie endureth for euer.

35 And say ye, Saue vs, ô God, our saluació, and gather vs, & deliuer vs from the heathe, that we may praise thine holy Name, and a glorie in thy praise.

36 Blessed be the Lord God of Israel for this to be the euer and euer: and let all people say, So circe of man.

be it, and praise the Lord.

37 Then he left there before the Aike of bothe in heart the Lords couenant Alaph and his bre- and mouthe to thren to minister continually before the praces. Arke, that which was to be done euerie

And Obed Edom and his brethren, thre score and eight: and Obéd Edóm the sonne of Icduthun, and Hosah were

And Zadók the Priest and his brethren the Priests were befoie the Tabernacle of the Lord, in the hie place that was at Gi-

vpon the buint offring altar continually, in the moining and in the euening, euen according vnto all that is writen in the Lawe of the Lord, which he commanded Isiaél.

41 And with them were Hemán, and Ic- (With Zadók duthun, and the soft that were chosen, and the reft of (which were appointed by names) to praise the Loid, because his mercie endureth for euer.

thun to make a founde with the cornets & with the cymbales, with excellent in truments of mulike: and the sonnes of Ieduthun were at the gate.

faith appen-

r He willeth

43 And

Nathans message.

I.Chron. Dauids humilitie. 1857/1224

chicfly bounde to our owne house, for the which asfor all other 3 thigs, we oght God, and inftruct our families to prai-fe his Name. I

2 Sam 7,2. 4 Wel buylt & faire

b That is, in tents con red 2 with ikinnes c As yet Gud had not renephit what he purposed concerningD and 4 Nathan had Spokeato Danid e That is, in a

tent which re- 6 moued to and f Meaning, whereforeer his Arkewent, which was a figne of his

presence.

Of a shepg Of a shep-herd of shepe I made the a thepherd of me, fo y thou came it not to 8 this dignitie through thine owne merites, but by my puafor gotten thee

h Make them fure that they fial not remone
"E'r foines of 211 quitte GOr, confume

Wil giue Airitic.

k That is, ento thefe figures fhulde ceafe.

1 which was Sanl.

t Declaring y 43 And all the people departed, euerie man after our due- to his house: & Dauid returned to t blefto his house: & Dauid returned to t blessc his house.

CHAP. XVII.

Dauid 13 forbidden to buyl to an house unto the Lord. 12 Christ is promised under the figure of Salmon. 18 Daued grueth toankes, 23 And prayeth Unito 17 God.

TOw *afterwarde whe Dauid dwelt in his house, he said to Nathán y Prophet, Beholde, I dwel in an house of a ce-

Then Nathan said to Dauid, Do call that is in thine heart, for God is with thee. 19 O Lord, for thy servants sake, even actival processes And the Grant description of the characteristics. And the same a night euen the worde of God came to Nathan, saying,

Go, and tel Dauid my seiuat, Thus faith therefore feig Got favored house to dwel in:

ke what he 5

For I haue dwelt in no house, since the the Lord, Thou shalt not buylde me an 20 Lord, there is none like thee, nether is out anie delet-

vnto this day, but I have bene from e tent to tent, and from habitacion to habitacion.

Wherefoener I have t walked with all Istacl, spake I one worde to anie of the sudges of Israél (whome I commanded to fede my people) saying, Why have ye not buylt me an house of cedie trees?

7 Now therefore thus shalt thou say vnto my seruant Dauid, Thus saith the Lord of hostes, I toke thee si o the shepecoare 8 0 23 from following the shepe, that thou shuldeit be a prince ouer my people Israel.

And I have bene w thee whethersoeuer thine enemies out of thy fight, and have "made thee a name, like the name of the great men that are in the earth.

9 (Alfo I wil appoint a place for my peodwel in their place, and moue nomore: nether shal the "wicked people" vexe the anie more, as at the beginning,

10 And fince the time that I commanded iudges ouer my people Israel) And I wil 26 Therefore now Lord (for thou art God, me by Nathia subdue all thine enemies: therefore I say vnto thee, that the Lord wil buylde thee an house.

And when thy dayes shalbe fulfilled to gowith thy fathers, then wil I raise vp thy sede after thee, which shal be of thy fonnes, and wil stablish his kingdome.

22 He shal buylde me an house, and I wil 1 The battel of Danid against the Philistims, 2 And stablish his throne for k euer.

the coming of 13 I wil be his father and he shalbe my fon- 1 ne, and I wil not take my mercie away fro him, as I toke it from him that was before 1 thee.

> 14 But I wil establish him in mine house, & 2 in my kingdome for ever, and his throne shalbe stablished for euer,

cording to all this vision. So Nathán spake to King Dauid.

And Dauid the King m went in and m He weet to " fate before the Lord and faid, Who am reyarke was, I,ô Lord God, and what is mine house, thewing what that thou hast broght me n hetherto.

Yet thou esterning this a smalething, ô first of the God, hast also spoken concerning the Lord house of thy servant for a great while, and meaning to hast regarded me according to the estate this chate of a man of o hye degre, o Lord God.

dre trees, but the Arke of the Lords coue18 What can Dauid d. fire more of thee for kingdome that the honour of thy scruate for thou knowest the formula to me and my thy fernant.

> cording to thine P heart half thou done of me all this great thing to declare all magni- according to

ficence.

there are god besides thee, according to uing all that we have heard with our eares.

day § I broght out the children of Israél 21 Moreouer what one nacion in the earth to like thy people Israel, whose God went to redeme the to be his people, & to make thy selfe a Name, and to do great and terrible things by cafting out nacios from before thy people, whome thou hast delinered out of Egypt3

> 22 For thou hast ordeined thy people Israél to be thine owne people for euer, and thou

Lord art become their God.

Therefore now Lord, let the thing that thou hast spoken concerning thy servant & concerning his house, be contirmed for euer, and do as thou hast said,

thou hast walked, and have destroyed all 24 And let thy Name be stable & magnified for euer, that it may be faid, The Lord of hostes, God of Isiael, is the God of a Israél, & let the house of Dauid thy ser- a rhat is, at uant be stabirshed before thee.

The west him solder in de de

ple Israel, & h wil plant it, that they may 25 Forthou, omy God, halt receled vn- to be their to the eare of thy feruant, that thou wilt maning them buylde him an house: therefore thy fer- from dangers, & preferring uant hathe "bene bolde to pray before them

> and half spoken this goodnes vnto thy "Eler hithe feruant)

Now therefore, it hathe pleased thee to not breake blefle the house of thy servant, that it may promes. be before thee for ever: for thou, ô Lord, hast blessed it, & it shalbe blessed for ever.

CHAP. XVIII.

ag amit Moab, 3 Zobáh, 5 Arám, 12 And Edóm:

Nd after this Danid smote the Phi- sam 8 i is cash A listims, and subdued them, and toke of bondage, a Gath, and the villages thereof out of the because it was hand of the Philiftims.

And he smote Moab, and the Moabites country road about in subbecame Dauids servants, and "broght i dien giftes.

15 According to all these wordes, and ac- 3 And Dauid Smote Hadarezer King of Or, Hadage

whe we recci-

Frely, and

r Thou haft declared vnto And canfi

aftrong town., "ar, payed iri.

Aa.11.

Or Enphrates.

2 Sam. 2.4

Zobáh vnto Hamáth, as he wét to stablish 1

his border by the river Perath.

4 And Dauid toke from him a thousand charets, and seuen thousand horsemen, & 2 twetie thousand fotem, n, and *dest. oyed all the charets, but he reserved of them an hundreth charets.

5 Then came the Aramites of Damascus to succour Hadarézer King of Zooah, but Dauid slewe of the Aramites two and

twentie thousand.

And Dauid put a garison in Aram of Damascus, and the Aramites became Dauids servants, and broght giftes : and the Loid b preserued Dauid wheresoeucr

And Dauid toke the shields of golde that 4 were of the servants of Hadarezer, and

broght them to Itrusalém.

e Which 2 Sa- 8 muél 8, 8 are called Betáh& Berothái

I Kang 7,23.

tere.\$2,20.

Dr.D traifet.

5 That is . in all things that

he enterprised.

And from c Tibhath, and from Chun (cities of Hadarézer) broght Dauid ex- 5 ceding muche brasse, wherewith Salomón made the brasen* Sea, and the pillers and the vessels of brasse.

9 Thế Tốu King of Hamáthheard how Dauid had smiten all the hoste of Hada- 6

rézer King of Zobáh:

Iorám, 2 Sam 2.10.

e Because the

Edomires and

the Syrians
toyned their
power together, it is fuld

the Aramites

were spoiled.

underftad that

fand, as is in the title of the

reft.

d Called also to Therefore he sent d Hadóram his sonne to King Dauid, to salute him, and to reioyce with him, because he had foght against Hadarézer, & beaté him (for Tou had warre with Hadarézer) who broght all vessels of golde, and filuer and brasse.

ar And King Dauid did dedicate them vnto the Lord, with the filuer and golde that he broght from all the nacions, from e Edóm, and from Moáb, and from the children of Ammon, and from the Philiftims, and from Amalék.

And Abishái the sonne of Zeruiáh 2 Sam. 8, 12, y 12

tene thousand,

And he put a garifon in Edóm, and all Ioib sewe 13 the Edomites became Dauids feruants: & the Lord preserued Dauid wheresoeuer io When Ioab sawe that the fronte of the threscore plal.

14 So Dauid reigned ouer all Israel, and executed judgemet and justice to all his

the hoste, and Iehoshaphát the sonne of Ahilúd recorder,

16 And Zadók the sonne of Ahitúb, and Abimélech the sonne of Abiathar were iz And he said, If Aiambe to strog for me, the Priests, and Shausha the scribe,

Or Seral ab. 17 *AndBenaiáh the sonne of Ieho1adá was ** & Sam 8,17. ouer the & Cherethites and the Pelethig hear Sam 8,18, Read 1 tes : and the sonnes of Dauid were chief 13 Eestrong, and let vs shewe our selues vaeuil, the coueuil, the couabout the King.

CHAP. XIX.

4 Hanun King of the childre of Ammon doeth great insurses to the servants of David 6 He prepareth an areme against Dauid, is And is onercome.

Fter this also * Nahash the King of & Sam. 10,2. the children of Ammon dyed, & his funne reigned in his steade.

And Dauid faid, I wil showe kindnes vnto Hanún the sonne of Nahásh, because his a father shewed kindenes vnto me. And a Because Na-Dauid sent m. slengers to comforte him hash received Dauid & his for his father. So the scruants of Dauid copanie, when came into the land of the childre of Amted him, he wolde now wolde now wolde now wolde now here. món to Hanún to comforte him.

And the princes of the children of Am- re to his fonne mon said to Hanan, Thinkest thou that for the same Dauid doeth honour thy father, that he hathe sent comforters vnto thee3 Are not his feruants come to thee to b fearche, to b Thus § mahis feruants come to thee to b fearche, to licious euer
fike and to spie out the land f.ke and to spie out the land

Wherefore Hanún toke Dauids seruats, purpose of the and chaued them, and cut of their gar-work fente ments by the halfe vnto the buttocks, and ued of the

fent them away.

And there went certeine and tolde Dauid mu 10.4.
concerning the men: and he fent to mete do the ime and them (for the men were excedingly asha-vilante, where med) & the King said, Tary at Iericho, sadoursoghte vntil your beardes be growen: the returne. hanc bene ho-

When the children of Ammon sawe cause the lethat they "stanke in the sight of Dauid, the weare side gar fent Hanun and the children of Ammon ments and bea thousand talents of filuer to hyre them diffigured the charets & horsemen out * of Aram Naha- to make them odious to ráim and out of Arám, Maacháh, and out thers of e Zobáh.

And they hyred them two and thirtie be abborred of thousand charets, & the King of Maachah 2 Sam 10.8. and his people, which came and pitched e Which were before ! Medebá: and the children of f which was Ammon gathered them selves together a cine of the from their ciries, and came to the battel. ben beyonde

And whon Dauid heard, he sent Ioab & Iordéa. all the hofte of the valiant men.

smote of Fdom in the salte valley feigh- 9 And the children of Ammon came out, and set their battel in araye at the gate of the citie. And the Kings that were come, were by them selues in the field.

battel was against himbefore & behinde, then he chose out of all the choise of Is aél, and set him selse in araye to mete the

15 And Ioab the sonne of Zeruiah was ouer 11 And the rest of the people he deliuered vnto the hand of Abishar his brother, and they put them selves in araye against the children of Ammon.

then thou shalt succourme: & if the children of A nmon prevaile against thee, the great that whe

liant for our s people, and for the cities rige can not of our God, & let the Lord do that which be valiant, and that in good is good in his owne fight.

So Ioab and the people that was with ragious & co him, came nere before the Aramites vnto mit the

beardes, z. Sa-

Or.bad made

ced to Go!

the

Dauids victories.

I.Chron. The people nombred 7918-24

the battel, and they fled before him.

25 And when the children of Ammon fawe fore Abishai his brother, and entred into the citie: so Ioáb came to Ierusalém.

16 And when the Aramites sawe that they 8 were discomfited before Israel, they sent messingers and caused the Aramites to come forthe that were beyonde the h riuer. & Shophach the captaine of the holte , Dauid caufeth the people to be nombred, 14 And there of Hadaiezer went before them.

And when it was shewed Danid, he ga- 1 thered all Israel, and went ouer Iorden,& came vnto the, and put him selfe in araye against them: and whe Dauid had put him selfe in battel araye to mete the Aramites, rulers of the people, Go on nomber I said to load a read a sum of the people, Go on nomber I said to load a sum of the people, Go on nomber I said to load a sum of the people, Go on nomber I said to load a sum of the people, Go on nomber I said to load a sum of the people, Go on nomber I said to load a sum of the people, Go on nomber I said to load a sum of the people, Go on nomber I said to load a sum of the people, Go on nomber I said to load a sum of the people, Go on nomber I said to load a sum of the people, Go on nomber I said to load a sum of the people, Go on nomber I said to load a sum of the people, Go on nomber I said to load a sum of the people, Go on nomber I said to load a sum of the people, Go on nomber I said to load a sum of the people, Go on nomber I said to load a sum of the people, Go on nomber I said to load a sum of the people, Go on nomber I said to load a sum of the people, Go on nomber I said to load a sum of the people a sum of the people and the peo

they foght with him.

i Forthis olace read 2 Sam. ED 18.

h That is Eu-

phrates.

- 18 But the Aramites fled before Ifrael, and Dauid destroyed of the Aramites 1 seuen thousand charets, and fortie thousand 3 And Ioab answered, The Lord increase foremen, and killed Shophach the captaine of the holte.
- 19 And when the servats of Hadarezer sawe that they fel before Israel, they made peace with Dauid, and serued him. And the Aramites wolde nomore fuccour the children of Ammón.

CHAP. XX.

3 Rabbab destroyed. 3 The Ammonites tormented. 4 The Philistims are thrife ouercome with their 5 gyants.

2.Sam 11,1. 1

a Which was

the chief citie

of the Amino-

Nd*whethe yere was expire I, in the A time that Kings go out a warrefire, Ioab carried out the strength of the armie, dren of Ammon, and came and besinged 6 But the Leuites and Beniamin counted thered not the and destroyed the countrey of the chil-*Rabbáh(bur Dauid taryed at Ieiusaiém) an i Ioáb smote Rabbáh and destroyed it. 2.Sam 12,29 2 *The Dauid toke y crowne of their Kig 7 from of his head, and founde it the wright

b Which mo-

unterh about feue thousad& feuestie crow. tes , which is sbout thre- 3 wignt.

And he carred away the people that were in it, and cut them with sawes, and with 9 harowes of yron, and with axes, even thus did Dauid with all the cities of the children of Ammon. Then Dauid and all the people came againe to Ierusalém.

in it: and it was fet on Dauids head, and he

broght away the spoile of the citie exce-

2.Sam.21,18. 4 eor, Gob 2 Sam" 21,18 *Or, Saph. *Or, Rephdim, or, the grants.

¶*And after this also there arose warre at" Gézei with the Philistims : then Sibbecharthe Hushathite slewe "Sippai, of the children of Haraphah, and they were

5 . And there was yet another battel with the Philistims: and Elhanán the sonne of Iair c Read 2 Same slewe . Lahmi, the brother of Goliath & ZI.Ig. Gittite, whose spearchtaffe mas like a wea-

ding muche.

uers beame.

And yet againe there was a battel at d Meaning, \$ he had fix a Gath, where was a man of a great stature, prace on hads and his fingers were by d. fixes; even toure المنطأ الداوة

and twenty, and was also the sonne of Harapháh.

that the Aramites fled, they fled also be- 7 And when he reuiled Israel, Iehonathan the sonne of Shimeá Dauids brother did

> These were boine vnto Harapháh at Gath, and fel by the hand of Dauid: and by the hands of his seruants.

> > CHAP. XXI.

dye seventie thousand men of the postulence.

A Nd a Satan itode vp against Israél, a He tompted A and prouoked Dauid to nomber Is- ting before his

from b Beer-sheba euen to Dan, and bring 24.1 That is, fre it to me, that I may know the nomber of southe to

his people an hundreth times fo many as they be,ômy lord the King: are they not all my lords servants > wherefore doeth my lord require this things why shulde he be a cause of etrespasse to Israel.

Neuertheles the Kings worde preuailed thing indifferent & viual against Ioab. And Ioab departed and wer to nomber the through all Israel, and returned to letusa- people, but be

And Ioab gaue the nomber of summe of the people vnto Dauid: & all Istael were freigh finde in his people, deleuen hundreth thousand men y drewe God punished fworde : and Iudah was foure hundreth dioab partely and seuentie thousand men that drewe for grief and

he not among them: for the Kings worde it is here dewas abominable to Ioab.

And God was displeased with this thig: mentio of thir therefore he smote I sraél.

of a b talet of golde with precious stones 8 Then Dauid said vnto God, I haue sin- ether by 10yned greatly, because I have done this some of the thing: but now, I besechethee, remoue the were mixed winquitie of thy scruant: for I haue done Indih. or as \$ very foolishly.

And the Lord spake vnto Gad Dauids & princes are

"Seer,faying,

10 Go and tel Dauid, saying, Thus sayth the Lord, I offie thee threthings: chose thee one of them, that I may do it vnto

n So Gad came to Dauid, and said vnto him, Thus fayth the Lord, Take to thec

12 Ether thre yetes famine, or thre moneths to be destroyed before thine aduerfaries, and the sworde of thine enemies 'to take thee, or els the sworde of & Lord 'Or, smile ther. and peftil nee in the land thre dayes, that \$Angel of the Lord may destroy throughout all the coastes of Israel: now therefore aduse thee, what worde I shall bring againe to him that fint me.

Aa.iii.

It of an ambi-

parely through

clared. e In Samuelie tie thousand Ebreues wri te,here Şchief Or. Prouber

The Kings sin punished. I. Chron. Preparacion for the Temph 1224

- 33 And Dauid faid vnto Gad, I am in a wo- 26 And Dauid buylt there an altar vnto the derful strait.let me now fall into the hand of the Lord: for his mercies are exceding great,& let me not fall into y hand of ma.
- great, & let me not fall into § hand of mā.

 So the Lord fint a petitience in Ifraél, and there fell of Ifraél feuernie thousand

 And when the Lord had spoken to the that is and there fell of Ifraél feuernie thousand

 And when the Lord had spoken to the that is and there for the that is and the spoken to the that is an answered him by fyie from heaus vpom in God declaration to the the spoken to the spoken to the that is an answered him by fyie from heaus vpom in God declaration to the spoken to the 14 So the Lord fint a pellilince in Israel,
- 15 ¶And God sent the Angelinto Ierusalém to destroye it. And f as he was de- 28 Atthat time when Dauid sawe that the fice, but of g stroying, the Lord behelde, and 8 repented of the eurland faid to the Angel that he tem th to dest oyed, It is now ynough, let thine had rep nt , read cease. Then the Angel of the Lord stode 29 (But the Tabernacle of the Lord which haven stone by the thresshing floore of 'Ornan the Iebusite.

16 And Dauid lift vp his eyes, and fawe the Angel of the Lord stad between the earth and the heaven with his sworde draw n in his hand, and the etched out towarde Ierusalém. Then Dauid and the Elders of Ifrael , which were clothed in facke, fell a David prepareth things necess rie for the buylding of vpon their faces.

and Danid faid vnto God, Is it not I that commanded to number the peoples It is even I that have finned and have committed euil, but the se shepe what ha- 1 ue they done before my God, I before thee, let thine hand be on me and on my fathers houf, and not on h thy people for 2

their destruction.

brut repentace and a f therise 18 The the Angel of the Lord comanded his people, w delireth God Gadto say to Dauid, that Dauid shulde go vp, and fet vp an altar vnto the Lord 3 to ipare them and to punish. in the thiesshing soore of Ornán the Iebulite.

> 19 So Dauid went vp according to § laying of Gad, which he had spoke in the Name of the Lord.

> 20 And Ornánturned about, and sawe the Angel, and his foure sonnes that were with him, 1 hid them selues, and Ornán thiefshed wheat.

And as Dauid came to Ornán, Ornán loked and fawe Dauid and went out of the thresshing floore, and bowed him selfe to Dated with his face to the ground.

22 And Dauid faid to Oinán, Giue me the 6 place of thy thiesshing sloote, that I may buylde an k altar therein vnto the Lord: giue it me for sufficient money, that the 7 And David said to Salomon, My sonne, a.Sam. 7, 25.

And King Dauid said to O nárr, Not for I wil not take that which is thine for y Lord, nor offer burnt offigs without cost. ble to Got as So Dauid gaue to Ornán for that place " fix hudreth shekels of golde by weight.

Lord, and offred burnt offrings, and peace offrings, and called vpon the Lord, and he

his shethe.

Lord ha? heard him in the thresshing floodering a lyo re of Ornán the Iebusite, then he facrih- 3 alias, Leus.
6, 13 & come downs from

Moses had made in the wildernes, and the me by the altar of burnt offring were at that feafon withing to in the hie place at Gibión.

And Dauid colde not go before it to afke counsel at God: for he was afraied of the sworde of the Angel of the Lord)

CHAP. XXII.

the Teple. 6 He comanaeth his some Salomon to tuylde the Teple of the Lord when thing he him felfe was forbidden to do. 9 Under the figure of Salumon Christ ıs promujed.

Nd Dauid said, This is the a house a That is, the A Nd Dauid laid, I his is the a house place wherein cof the Loid God & this is the altar have been all be well be well by the control of the Loid God & this is the altar have been also been also be supplied to the control of the Loid God & this is the altary have been also be

to. the burnt offing of Israel.

And Dauid commanded to gather together the b trangers that were in the land ning into or of Israel, and he fet masons to have and the riations we distribute the house of God polish it mes to buyide the house of God. the iew es

Dauid also prepared muche yron for the c lo wit, we mailes of the dores of the gates, and fleedis of gol for the toynings, and abundance of braffe de. 2 Chr 3,90

paling weight,

And cedre trees without nomber: for the Zidonians and they of Tyrus broght amuche cedre wood to Dauid.

And Dauid faid, Salomon my sonne is yong and tender, and we must buylde an house for the Lord, magnifical, excellent and of great fame and dignitie throughout all countreis. I wil there fore now prepare for him. So Dauid piepared very much before his death.

Then he called Salomón his sonne, and charged him to buylde an house for the Lord God of Israel.

I purposed with my selfe to buyld an hou-

Then Ornán said vnto Dauid, Take it to the and let my lord the King do that which same in the Lord came to me, Chap 28,5, which same in the Lord came to me, Chap 28,5, and let my lord the King do that which same in the Lord came to me, Chap 28,5, and a Thou hast shed muche blood, at the how hast made great battels: thou shalt not greatly God attement to shed muche blood vpon the earth in hast shed muche blood vpon the earth in blood, of participation. my fight.

> shalbe a mã of rest, for I wil gaue him rest Lord, albeit he from all his enemies round about: there-encry-ifed no fore his name is Salomoni and I wil fend Gods commapeace and quietnes vpon Israel in his comme. 10 *He dayes.

9,24 as appeabiliu, Leu to, t

i If man hide him felte at y fight of an Angel which is 2 21 creams, how much cleffe is a finner abie so appeare beei God?

h Thus he bo-

the the weth &

care toward

T Read 2 Sam

24,16 g When God

d'awet 1 bas

Or, Arauadh-

k Thus he aid by the cra aas verf 18 for el. it ned bine abommable except he had 23 ether Gods worde, or renelacion That 15, 25 muche as It 15 worthe for pantus Auenen

of his own & control hauctsmans goods to offer voto the Lord, it had bine theft and nor acceptan Read 2.52.

plague may be stayed from the people.

fo:but I wil bye it for sufficient money. 9 Beholde, a sonne to thee, which to buylde the for I wil normhark a man for a sonne to the son I will normhark a man for a sonne to the sonne to

canfe is faitd

Salomons charge.

I.Chron. The chief Leuites. 1881/1224

z Sam 7.13. 10 *He shal buylde an house for my Name, and he shal be my sonne, and I wil be his father, and I willestablish the throne of 5 And foure thousand were porters,& foure

his kingdome vpon Israél for euer.

11 Now therefore my sonne, the Lord shalbe e He sheweth that there can thou shalt buylde an house to the Lord be no profpers tie, but when the Lord is w thy God, as he hathe spoken of thee.

12 Onely the Lord give thee f wildome & 7 understanding, and give thee charge over Isiael, euen to kepe the Law of the Lord 8

thy God.

aright & whe reby the realde to observe the statutes and the judgements which the Lord commanded Moses for Israél: bè strong and of good cou- 10 rage:feare not, nether be afraied.

For Dauid 14 For beholde, according to my 8 pouertie was poore in respectof Salo Lord an hundreth thousand talents of mon. golde, and a thousand thousand talents of filuer, and of brasse and of yron passing weight: for there was abundance: I haue 12 also prepared timbre and stone, and thou maiest prouide more thereto.

15 Moreover thou half workmen with thee ynough, "hewers of stone, and workemen FOrmalous, de carpensers. for timbre, and all men expert in cuerie

h That 15, go about it quic-

The nations round about.

ws f Thefe are

onely the mea

nes whereby Kings gouerne their fubiectes

and fiortih.

16 Of golde, of filuer, and of brasse, and of yron there is no nomber. h Vp therefore, \$4 & be doing, & the Lord will be with thee.

17 Dauid also commanded all the princes Jaying,

& hathe giuen you rest on eueric side for land into mine hand, & the land is subdued before y Lord & before his people.

k For els he 19 Now set k your hearts and your soules knewe that God wolde plague them,& buylde the Sanctuaric of the Lord God not p per their labours except they foght w all their bearts to bring the Arke of the couenant of the 19 Lord, and the holy vessels of God into the house buylt for y Name of the Lord. fet forthe his glorie

CHAP. XXIII.

2 Dauid being olde, ordeineth Salomón King. 3 He causeth the Leustes to be nombred, 4 And assigneth them to their offices. 13 Aaron and his somes are for the hie Priest 14 The Somes of Moses.

SO when Dauid was olde and ful of 22 And Eleazar dyed, and had no sonnes, choic the Le-2. King 1.30. Dauics, * he made Salomon his sonne but daughters, and then d brethren the uits twice, fire King ouer Itiael.

2 And he gathered together all the princes 23 of Isiael with the Priests and the Leui-

• And the Leuites were nombred from the age of thirtie yere and aboue, and their nomber according to their summe was eight and thirtie thousand men.

4 Of these foure and twentie thousand were set to aduace the worke of the house

of the Lord, and fix thousand were ouerfeers and sudges.

thousand praised & Lord with instrumets which "he made to praise the Lord.

with thee, and thou shalt e prosper, and 6 *So Dauid deuided offices vnto them, to Chap 6.1. wit, to the sonnes of Leui, to * Gershon, Exod.6.15. Koháth, and Merarí.

Of the Gershonites were Lazdán and torstabel, Shimeí.

The sonnes of Laadán, the chief was Iehiél, and Zethám and Ioél, thre.

The fonnes of Shimei, Shelomith, and Then thou shalt prosper, if thou take he- 9 Haziel and Haram, thre: these were the chief fathers of Laadan.

> Also the sonnes of Shimes were Iahath, Ziná, Ieúsh, and Beriáh: these soure were the sonnes of Shimei.

haue I prepared for the house of the 11 And Iáhath was the chief, &" Zizáh the or. zinna seconde, but Ieush & Beriah had not many fonnes: therefore they were in the families of their father, counted but as one.

The sonnes of Kohath were Amram, Izhár, Hebrón and Vzziél, foure.

13 *The fonnes of Amram, Aaron and Mo- Exod 2,2. 62 fés: and Aaron was separated to a sanctifie albat is, to the moste holy place, he & his sonnes for serie in the euer to burne incense before the Lord, to place & to co minister to him, and to blesse in his Name fecrate & holy,

dre of the Le-

the Priefts as

borne, althogh

Matt 1,25.

"Ebr I male,

Mosés also the man of God, & his children were named with the btribe of b Thei were

of Israel to helpe Salomon his sonne, 15 The sonnes of Moses were Gershom, utes & not of and Eliézer,

18 Is not the Lord your God with you, 16 Of the sones of * Gershom was Shebuél Exad.2,22, the chief.

he hathe giuch the i inhabitants of the 17 And the sonne of Eliézer was Rehabiáh the chief: for Eliezer had none other The Scriptusonnes: but the sonnes of Rehabiah were chief or y first very many.

to seke the Lord your God, and arise, and 18 The sonne of Izhar was Shelomith the there be none

The sonnes of Hebron were Ieriah the fish, Amariah the seconde, Iahaziel the thud, and Iekamiám the fourt.

The sonnes of Vzziel were Michahthe first, and I Mhiáh the seconde.

21 The sonnes of Merari were Mahli and Mushi. The sonnes of Mahli, Elea- a zár and Kish.

but daughters, and then derethren the at the age of fonnes of Kishtoke them.

The fonnes of Mushi were Mahli, and 3, & againe af-Edér, and Ierimoth, thre.

Edér, and Ierimoth, thre.

These were the sonnes of Leui accor-office did reding to the house of their fathers, even quire at y bethe chief fathers according to their offi-hid no charge ces, according to the nomber of names of h fore their then summe that did the worke for the were thus and feruice of the house of the Lord from the old, and had age of e twenty yeres and aboue.

Meaning their coufins

EICANODEO 4

10- est execte -- 000.

A2.1111.

25 For Dauid said, The Lord God of Israél hathe giuen rest vnto his people, that they may dwel in Icrusalém for euer.

26 And also the Leuites shal nomore beare the Tabernacle and all the vessels for the

feruice thereof.

Therefore according to the last wordes of Dauid, the Leurtes were nobred from 7 twentie yere and aboue,

28 And their office was vinder the hand of 8 the sonnes of Aaron, for the seruice of the house of the Lord in the courtes, and 9 The fift to Malchiah, the sixt to Mila- another chambers, and in the purifying of all holy th ngs, and in the worke of the setuice io The sevent to Hakkoz, the eight to Aof the house of God,

29 Bothe for the shewebread, and for the 11 The ninteto Ieshúa, the tent to Sheca Baptist was of · fine floure, for the meat offring, and for the vnleauened cakes, and for the fryed 12 things, and for that which was rolled, and for all measures and cise,

30 And for to stand euerse morning, to giue thankes and to praise the Loid, & like- 14 The fiftente to Bilgah, the fixtente to wisc at euen,

31 And to offer all burnt offings vnto the 15 The seuentente to Hezi, the eightente Lord, in the Sabbaths, in the moneths, and at the appointed times, according to 16 Then netente to Pethahiah, the twenthe nomber & according to their custome continually before the Lord,

32 And that they shulde kepe the charge of the Tabernacle of the Congregacion, and 18 The thre and twette to Deliáh, the fouthe charge of the holie place, and the charge of the sonnes of Aaron their bre- 19 These were their ordres according to thren in the service of the house of the Lord.

CHAP. XXIIII.

Dauid assigneth offices vuto the sonnes of Acron.

Leur.10,4. 207 3.4· € 26,6.

f In wallhing

and cleaning all the holy

veficia

TH. se are also the *diustions of the fonnes of Aarón, The fonnes of 20 (And of the fonnes of Leuí that remai Azrón were Nadab, and Abihú, Eleazár, and Ithamá-.

a Whiles their 2 father yet le

their father, and had no childre. therefore Eleazár and Ithamár executed § Priests 22 office.

そりてっているか.

3 And Dauid distributed them, even Zadok of the fonnes of Eleazar, and Ahimélech of the sonnes of Ithamár according to their offices in their ministra- 24 The sonne of Vzziel was Michah, the

` Ebr beades.

- 4 And there were found mo of the sonnes 25 The brother of Michah was Isshuah, the of Eleazár by the"nomber of men, then of them, to wit, among the sonnes of Eleazár, de of their fathers, and among the sonnes of Ithamar, according to the housholde of their fathers, eight.
- Thus they distributed them by lot the Sanctuarie and the rulers of the house of of the fonnes of Ithamár.
- 6 And Shemaiáh the sonne of Nethaneél

the scribe of the Leuites, wrote them before the King and the princes, and Zadók the Priest, and Ahimélech the sonne of Abiathár, and before the chief fathers of the Priests and of the Leuites, one familie being reserved for Eleazár, & another reserved for Ithamár.

And the first b lot fel to Ichoiarib, and b This lot was the fecond to Iedaiáh,

The third to Hairm, the fourt to Seo- occasio of en-

mín,

· buáh,

The eleuent to Eliashib, the twelft to Luk 1,5

The thirtente to Huppah, the fou tente to Ieshebeáb,

Immér,

to Happizzer,

tieth to Jehozokél,

17 The one and twentie to Iachin, the two and twentie to Gamul,

re and twentie to Maaziáh.

their offices, when they entred into the house of the Lord according to their cufrome vnder the hand of Asion their fa- d By the digther, as the Lord God of Israel had com- gaue to Aaron manded him.

ned of the sonnes of Amrám, was Shubaél, of the sonnes of Shubaél, I. derah,

But Nadáb and Abihú dyed a before 21 Of Rehabiah. euen of the sonnes of Rehabiáh, the first Issniiáh,

Of Izharí, Shelomóth, of the sonnes of Shelomóth, Iahath,

And las fonnes Ieriah the first, Amariah the seconde, Iahaziel the thirde, and Iekameám the fourt,

sonne of Michah was Shamir,

fonne of Ishiiah, Zechariah,

the sonnes of Ithamar . and they denided 26 The sonnes of Merari were Mahli and Muthi, the sonne of Izaziiah was Beno,

fixten heades, according to the houshol- 27 The sonnes of Merari of Ishaziah were Benó, and Shóham, and Zaccúr and I-

28 Of Mahlí came Eleazar, which had no fonnes.

one from the other, and so the rulers of the 29 Of Kish. the sonne of Kish was Ierah-

God were of the sonnes of Eleazar and 30 And the sonnes of Mushi were Mahli, e Which was of the sonnes of the sonnes of the sconde and Edér, and Icrimoth: these were sonnes sonne of & of the Leutes after the housholde of theu rare fathers. 3t And

use or grudgig of one against

e Zacharierhe

ric one had y dignitic. & fel vnto him by

a The fingers were denied

twentie cour-

ics, to th t e-

tein.d twelue, & in all there

wire 288,as

"Ebr.ba ds.

b Whereof o-

ne is not here no i bred

c M. amng, Pfalmes and

ferge to prate

*Or, Prophet.

ureg of she

web- baad.

comparae and

e Withert re-

conning f So that he

ferued in the

firft turne, ard

the referery one as his tur-

ne followed,

orderly

course

veií 7

nery course or orare con-

f That is, eue- 31 And these also cast f lottes w their brethren the sonnes of Aaron b fore King Dauid, and Zadók and Ahimélech and the chief fathers of the Priests, and of the Le- 17 uites, even the chief of the families agailt their yonger brethrin.

снар. хту.

The fingers are appointed, with their places & lottes.

SO Dauid & the captaines of § irmie nes of Alaph, and Heman, and Icduth in, who shulce sing prophecies with harpes, 21 The fourtent, to Matrithiah, he, his sonwith violes, and with cymbales, and their nomber was even of the men for the office 22 The fiftent, to Ie-moch, he, his sonnes of their ministerie, to with

Of the sonnes of Asaph, Zaccur, and Io- 23 feph, & Nethaniah, & Asharélah the sonnes of Asiph were vnder the hand of A- 24 faph, which fang prophecies by the "com-

mission of the King.

Of Ieduthun, the formes of Ieduthun, 3 Gedaliáh, & Zeri, and Líhaiáh, Ashabiáh and Mattithiah, b fix, vinder the hands of their father: Ieduthun sang e prophecies 27 with an harpe, for to give thankes and to praise the Lord ..

Of Hemán, the sonnes of Hemán, Bukkiáh, Mattaniah, Vzzićl, Shebuél, and Ie- 29 rimóth, Hananiáh, Hanáni, Eliáthah,

Mallothi, Hothir & Mahaziath.

5 All these were the sonnes of Heman the 31 The source and twentieth, to Romamti-Kings "Seer in the wordes of God to lift *Or.po. ce meavp the horne and God gaue to Hemán fourtene sonnes and thre daughters.

eurgoneraemie. 6 All these were vnder the "hand of their father, finging in the house of & Loid with cymbales, violes & harpes, for the service a of the house of God, & Asaph, and Ieduthán, and Hemán were at the Kings" comandement.

So was their nomber with their brethren 2 that were instruct in the songs of § Loid, euen of all that were conning, two hundr, th foure flore and eight.

a Who shulde 8 And the. cast lottes, d charge against charge, aswel e small as great, the cunning man 4 as the scholer.

spea to age or 9 And the first lot fell to f Ioséph, which was of Asaph, the seconde, to Gedalián, who with his biethren and his fonnes were twelue.

> The third, to Zaccúi, he, his sonnes and his breth en were twelue.

constitution I The fourte, to Izri, he, his sonnes & his brethrentwelue.

- 12 The fift, to Nethaniáh, he, his sonnes & 7 his brethren twelue.
- The sixt, to Bukkiáh, he, his sonnes & his brethren twelue.
- 14 The seuent, to Ieshai élah, he, his sonnes 8 and his brethren twelue.
- 15 The eight, to Leshaiáh, he, his sonnes and

his brethren twelue.

- The nint, to Mattaniáh, he, his fonnes & his brothren twelue.
- Th. tent, to Shimei, he, his fonnes and his b ethien iwelue.
- 18 The elevent, to Azaréel, he, his sonnes and his brethr n twelue.
- 19 The twelft, to Ashabiáh, he, his sonnes and his brethr newelve.
- The thirtent, to Slubael, he, his sonnes and his brethien twelue.
- nes and his brethren twe ue.
- and his brethren twelue.
- The fixtente, to Hananiáh, he, his fonnes and his brethren twelue.
- The seuentente, to Ioshbekáshah, he, his fonnes and his brethien twelue.
- The eightente, to Hananí, he, his sonnes and his brethren twelue.
- 26 The ninetente, to Mallothi, he, his fonnes and his brethren twelue.
- The twetteth, to Eliáthah, he, his sonnes and his breth en twelue.
- 28 The one and twentieth, to Hothir, he, his fonnes and his biethren twelue.
- The two and twentieth, to Giddalti, he, his fonnes and his biethien twelue.
- Giddálti,&Romámti-ézer,Ioshbekássiah, 30 The thre and twentieth, to Mahazióth, he, his fonnes and his biethien twelue.
 - ézer, he, his sonnes & his biethren twelue.

CHAP. XXVI.

1 The porters of the Temple are orderned, everse man to the gate, which be shulde kepe; 20 And oner the trea-

Oncerning the divisions of the por- or, confer and ters, of the Korbites, Mestel miáh the some of Koté of the some sof a A- This Alaph

An ithe Connes of Meshelemiah, Zecha-thar or y name 11ah the eldest, Iediael the seconde, Zeba- carea alio Ediáh the third, Jathniel the fourt,

3 Elamthe fift, Ichohanan the fixt, & Eli- alio Jaiapus choenái the scuent.

And of the sonnes of Obed Edóm, Shemaián the eldest, Ichozabád the seconde, Ioáh the third, and Sacái the fouit, and Nethaneel the fift,

Ammiel the fixt, Islachar the sevent, Peulthái the eight: for God had b blessed b in ginne him many chit

hım. And to Shemaiáh his sonne, weie sonnes borne, that eruled in the house of their corlike dear father, for thei were men of might.

The sonnes of Shemaiah were Othni, and this men and Rephael, and Obed, Elzabad & his bie-valiut thren strong men. Elihú also, & Semach-

All these were of the sonnes of Obed E- 101, 191 000. dom, thei and their formes and their bre- to ferme in the thien mightie and & firong ty fetue, even office of the portering.

bee splitch sp

dren

menning war-

thre score and two of Obed Edóm.

9 And of Mellielemiah sonnes and brethre eightene mightie men

to And of Holah of the sonnes of Merari the sonnes were Shurthechief, & (thogh he wasnorthe eldest, yet his father made 29 him the chief)

ar Helkith the seconde, Tebaliahthethud, Zecharian the fourte all the "fonnes & 30 the brethren of Hofih were this tene.

12 Of these were the dunium of the porcers of the chief men; having the charge e against their brethre, to serue in the house of the Lord.

one as the o- 13 And thei cast lettes bothe smale & great ji Among the Hebronites was lediiah the for the house of their fathers, for cuerie

wash.

60,, co ifi as.

₹ØFacen fes.

e According to their tur-

f One expert

and mete to kepe y gate

g This was an house, where refert to concocerning the Temple, as a Connocacion house. h Whereat

they wied to east out y filth of the catle, Meanig,two ene dake and k Which was an house wherein they kept of the Téple. 20

or Mifele- 14 And the lot on the Eastside fel to "Shelemiáh:the theiseast lottes for Zechariáh his forme f a wife counfeler, and his los came out Northwarde:

25. To Obéd Edóm Southwarde, and to his sonnes the house of & Asuppim:

they vied to 16 To Shuppim and to Holah Westwarde with § gate h of Shallecheth by the paucd firete that goeth vpwarde, warde ouer against warde.

17 Eastwarde were fix Leuites, & Northwarde foure a day, and Southwarde foure a daye, and towarde Asuppim: two & two. Of the princes and rulers that monstred unto the King. 18 In & Parbartowarde & West were foure

by the paued strete, and two in Parbar. These are the divisions of the porters of the sonnes of Koré, and of the sonnes of Merarí.

And of the Leuites, Ahiiah was ouer the treasures of the house of God, and ouer the treasures of the dedicate things.

21 Of the sonnes of Laadan the sonnes of 2 the Gershunites descending of Laadan, the chief fathers of Laadan were Gershunns ت Iehielí.

Ioél his brother, appointed ouer the treasures of the house of the Lord.

1 Thefe also 23 had charge omer the treasu. TCL.

Or confins.

Of the 1 Amramites, of the Izhatites, 4 of the Hebronites and of the Ozielites.

24 And Shebuel the sonne of Gershom, the sonne of Mosés, a ruler ouer the treasures.

25 And of his brethren, which came of Eli- 5 ézer, was Rehabiáh his fonne, and Ieshaiáh his fonne, and Iorám his fonne, and Zichrí his fonne, and Shelomith his fonne.

26 Which Shelomith & his biethren were 6 ouer all the treasures of y dedicate things, which Dauid the King, and the chief fathers, the captaines ouer thousands, and 7 hundreths, and the captaines of the armie had m dedicate.

as the Lord ommanded. Momb.31,28.

(For of the battels and of the spoiles they did dedicate to mainteine the house 8 of the Lord)

28 And all that Samuel the Seer had dedi-

cate, and Saul the sonne of Kish and Abnér the sonne of Ner, and Ioáb the sonne of Zeiuiah, and who soeuer, had dedicate ance thing at was under the hand of Shelomith, and his brethren.

Of the Izharites was Chenaniah & his fonnes, for the busines " without out If- " Meaning of raél, for officers and for judges.

things ywere out of y cir.e.

Of the Hebronites, Ashabiah and his brethren, men of actiuitie, a thousand, and seuen hundreth were officers for Israel beyonde Iordén Westwarde, in all the bufines of the Lord, and for the seruce of o That is, for the King.

. chiefest, euen the Hebronites by his generacions according to the families. And in the fourtieth yere of the leigne of Dauld thet were foght for: and there were founde among them men of activitie at Lazér in Gilead.

33 And his P brethren men of activities two p Towit, the thousand & seuen hundreth chief fathers, duch. whome King Dauid made rulers ouer the Reubenites, & the Gadites, and the halfe tribe of Manasséh, for euerse matter perteining to 4 God, and for the Kings buli- a Bothe in internal and

CHAP. XXVII.

⊣He childré of Israél also after their nomber, even the chief fathers and captaines of thousands and of hundreths, and their officers that serued the King by diuers "courses, which came in & went "Ebr.diniffeat, out, moneth by moneth throughout all the a Which exemoneths of the yere:in eueric course were cuted their charge and of-

Ouer the first course for the first moneth ment by comming in and was Iashobeam the sonne of Zabdiel: and foure and twentie thouland. was Iashobeam the sonne of Zabdiel: and going out. in his course were foure and twentie thou-

22 The sonnes of Ichieli were Zethan and 3 Of the sonnes of Pérez was the chief ouer all the princes of the armies for the first moneth.

And ouer the course of the seconde moneth was Dodái, an Ahohite, & this was his course, & Mikloth was ba captaine, and in b That is, Dohis course were foure & twetie thousand.

The captaine of the third hofte for the third moneth was Benaráh the sonne of Iehoiadá the chief Priest: & in his course were foure and twentre thousand.

This Benaiah was mightie amog thir- 2.Sam 13,260 tic and aboue the thirtie, and in his course & 22,23. was Amızabád his sonne.

The fourt for the fourt moneth was Asahél the brothet of Ioáb, and Zebadiah his sonne after him: and in his course were foure and twentie thousand.

The fift for the fift moneth was prince Shamhuth the Izrahite : and in his course foure and twentie thousand.

9 The

Officers appointed.

Salomón chofen. 196385/1224 I. Chron.

- sonne of Ikkesh the Tekoite : and in his course foure and twentie thousand.
- The sevent for the sevent moneth was Hélez the Pelonite, of the sonnes of Etie thousand.
- m The eight for the eight moneth was Sibbecaithe Hushathite of the Zarhites: and in his course foure and twentie thousand.
- 12 The nint for the nint moneth was Abiezer the Anethothite of the sonnes of Iemini and in his course source and twen- 30 And over the camels was Obil the Ish-
- n The tent for the tent moneth was Maharái, the Netophathite of the Zarhites: 31 And ouer the shepe was Iazíz the Hageand in his course foure and twentie thoufand.
- #4 w w Benarah the Pirathonite of the sonnes of Ephraim: and in his course foure and twentie thousand.
- The twelft for the twelft moneth was 3 And Ahstophel was the Kings couleler, of God. Heldáithe Netophathite, of Othniel: & in his course foure & twentie thousand.

fides thefe ewelue captatmes.

Ox. Berramia.

- e Meaning, be- 16 Moreover e the rulers over the tribes of Israel ouer, the Reubenites was ruler, Eliezer the sonne of Zichii: ouer the Shimeonites, Shephatian the sonne of Maa- 3 Becaufe Duud was forbidden to buylde the Teple, he counseles. cháh:
 - 17 Ouer y Leuites, Hashabiah the sonne of Remuél:ouer them of Aharón, & Zadók: 1
 - 18 Ouer Iudáh, Elihú of the brethi é of Dauid ouer Iliachar, Omri the sonne of Michaél:
 - 19 Ouer Zebulun, Ishmaiáh the sonne of Obadiáh: ouer Naphtali, Ierimoth the Sonne of Azriél:
 - 20 Quer the sonnes of Ephraim, Hoshéa the sonne of Azazziáh: ouer the halfe tribe of Manasséh, loéi y sonne of Pedaráh: 2

Ouer the dother halfe of Manasseh in Gilcad, Iddó the sone of Zecharian: ouer Beniamín, Iaasiél the sonne of Abnér:

was over the 22 Ouer Dan, Azariél y sonne of Ierohám. these ar the prices of the tabes of Israel.

- 23 But Dauid toke not the nober of them 3 But God faid vnto me, * Thou shalt not Pfal 99 5 from twentie yere olde and vnder,becaufe the Lord had faid that he wolde increase Israel like vnco y starres of the heaues.
- 24 And * Ioab the sonne of Zeruiah began 4 to nomber: but he finished it not, e because there came wrath for it against Israél, nether was the nomber put into the f Chronicles of King Dauid.
- f The Ebrewes 25 And ouer the Kings treasures was Azma-make bothe the fonne of Adiel; and ouer the treafures in the fields, in the cities and in the 5 *So of all my sonnes (for the Lord hathe Wift.9.7. villages & in the towres was Iehonathán the some of Vzziáh:
- ching the no-26 And ouer the workemen in the field that tilled the grounde, was Ezri the sonne 6 And he said vnto me, Salomon thy sone, of Chelub:

9 The fixt for the fixt moneth was Irathe 27 And over them that dreffed the vines, was Shimei the Ramathite: and ouer that which apperteined to the vines, and ouer the store of the wine was Sibdi the Shiphmite:

phrium, and in his could foure and twen- 28 And over voluetrees and mulberie trees that were in the valleies, was Baal Hanan the Gederite: & ouer the store of the oyle

was Ioash:

- 29 And ouer the oxen that fed in Sharon, was Shetrái the Shaionite: & ouer the oxé ın y valleses was Shaphat y sone of Adlas:
- maelite: and ouer the affes was Lehdeiah the Meronothite:
- rite: all these were the rulers of the substacethat was King Dauids.
- The elevent for the elevent moneth 32 And Iehonathan Danidsvincle a man of counsel and of vnderstanding (for he was a & fcribe)& Ichiel the sonne of Hachmo- g That is, a ni ware with the Kings h foanes.

and Hushar the Archite the Kings friend. feholemesters

And after Ahitophel was Iehoiadá the and teachers. fonne of Benar ah and Abrathar : and cap- Ahutopuel taine of the Kings armie was Ioab.

CHAP. XXVIII.

willeth Salomón and the people \$8 performe st . & Exbortung him to feare the Lord.

TOw Dauid affembled all the princes of Israel: the princes of the tribes,& the captaines of the bandes that served the King, and the captaines of thousands & the captaines of hundreths, and the rulers of all the substance, and possession of the King, & of his fonnes, with the eunuches, 121, thirf ferand the mightie, and all the me of power, "anti-GCa 17. vnto I erusalém.

man learned

had häged hun

17,27 Ichoia-da was made

feife, 2

And King Dauid stode vp vpon his fete, and faid, Heare ye me, my brethren & my people: I purposed to haue buylt an house of a reft for the Arke of the couenant of a Where the the Lord, & for a * foote tole of our God, remaine and and have made ready for the buylding,

buylde an house for my Name, because 2 Sam 7.13. thou hast bene a ma of warre, & hast shed chap.22,8. blood.

Yet as the Lord God of Isiael chose me before all the house of my father, to be King ouer Israel for euer (for in Iudah wolde he chuse a prince, & of the house of b Iudáh is the house of my father, & amóg b According to the fronte formes of my father he delited in me cie of I-nkob, to make me King ouer all [fra/1] to make me King ouer all Israél)

giuen me manie sonnes) he hathe eue chofen Salomón my sonne to sit vpő the thro-

ne of the kingdome of & Lord ouer Israel. he shal buylde mine house & my courtes:

d Which is 22 beyonde lorden in telpid of Indáh alio

one captaint

Reubenites &

che Gadices

Chap 21.7 e And the comandement of the King was abominable to

Icab, Chap Chronicles but one, & at this werfe make the middes of the

Bb. 11.

Canian.

pfal.7.10.

sere. 11,20.

Ø- 17,10.

€ 20,12.

CHCION.

in hes forme

wath him.

f Meaning, for

for I have chosen him to be my sonne, and I wil be his father.

7 I wil stablish therefore his kingdome 19 for euer: if he indeuoure him selfe to do my commandements, and my sudgemets, as c this day.

e If he contime to kepe 8 the Congregacion of the Lord, and in the departe not therefrom, as audience of our God, kepe and seke for all he doeth his the comandements of the Lord your God, that ye may possesse this a good land, and To wit, of

leaue it for an inheritance for your childrenafter you e for euer. e He decla-And thou, Salomon my sone, knowe thou 21 Beholde also, the copanies of the Priests thing can fe- 9 parat them fro the commodithe God of thy father, and serue him with a perfit hearte, and with a willing minde: tie of this lad bothe for the * for the Lord fearcheth all hearts, and vnfelues & their derstandeth all the imaginacions of thoposteritie, but their finnes & ghtes: if thou feke him, he wil be founde of iniquitie thee, but if thou for sakehim, he wil cast 2.Sam.16,7.

thee of for euer.

10 Take hede now, for the Lord hathe chosen thee to buylde f the house of the Sanctuarie: be strong therefore, and s do it.

B Put it in exe It Then David gaue to Salomon his sonne the paterne of the porche and of the houses thereof, and of the closets thereof, and of the galeries thereof, and of the chambers thereof that are within, and of

the house of the merciseate,

"He that were 12 And the pareine of all that "he had in his minde for the courtes of the house 2 of the Lord, and for all the chambers rounde about, for the treasures of the house of God, and for the treasures of the dedicate things,

33 And for the courses of the Priests, and of the Leuites, and for all the worke for the seruice of the house of the Lord, and for all the vessels of the ministerie of the hou- 3

se of the Lord.

14 He gaue of golde by weight, for the ressels of golde, for all the veffels of all maner of seruice, and all the vessels of silver by weight, for all maner vessels of all maner 4 of feruice.

h That is, the 15 eé cădleficks, & King 7,49.

The weight also of golde for the h candlestickes, and golde for their lapes, with the weight for euerie candiesticke, & for 5 The golde for the things of golde, and house. the lampes thereof, & for the cadlestickes of filuer by the weight of the candlesticke, and the lampes thereof, acco: ding to the vse of euerie candlesticke,

bles of shewbread, for euerie table, & siluer

for the tables of silver,

17 And pure golde for the fleshokes, & the bowles, and plates, & for basens.golde in 7 weight for euerie basen, and for siluer bafens by weight for euerie basen,

And for the altar of incense, puie golde by weight, and golde for the paterne of the charet of the Cherubs that spred the

felues, and couered the Aske of che couenante of the Lord:

All, saidhe, by writing fent to me k by k For all this All, saidhe, by writing jent to me the hand of the Lord, which made me vn-ting in the boderitand all the workemanship of the Exod 5.40 w boke the king

Now therefore in the fight of all Ifrael 20 And David said to Salomon his sonne, put in execu-Bestiong, and of a valiant courage and do cion, Deut. it seare not, nor be afraied: for the Lord God, euen my God wwith thee: he wil not leaue thee nor for sake thee til thou hast finished all the worke for the seruice of the house of the Lord.

> and the Leuites for all the service of the house of God, euen they shalbe with thee for the whole worke, 1 with euerie fre he- 1 That Is, eueat that is skilful in anie maner of serui- ready to helpe ce. The princes also and all the people mil the with thohe "wholly at thy commandement.
>
> The state is the ready to helpe ce. The princes also and all the people mil the with thoGod hathe giGod hathe gibe "wholly at thy commandement.

> > CHAP. XXIX.

nen him "Ebr as all shy

The offring of Dausd and of the princes for the buylding of the Temple. 20 David greeth thankes to the Lord. 20 He exhorteth the people to do the same. 22 Salomón is created King. 28 Daued dyeth, and Salomón hu some reigneth in hu steade.

Oreouer Dauid the King said vnto Vall the Cogregacio, God hathe chofen Salomón mine onelie sonne yong and tendre, & the worke u great: for this house u not for man, but for the a Lord God.

Now I have prepared with all my power be excellent for the house of my God, golde for resels in all pointes, of golde, and filuer for them of filuer, and braffe forthings of braffe, yron for things of yron, and wood for things of wood & onix stones, and stones to be set, and carbuncle stones and of divers colour, and all precious stones, & marble stones in abundace.

Moreouer because I haue b delite in the b His great house of my God, I have of mine owne the finheragolde and silver, which I have gave to the cof the Te-house of my God, beside all that I have to spare no exprepared for the house of the Sanctuarie, befowe his

Euen e thre thousand talents of golde owne peculiar of the golde of Ophir, and seuen thousand c He sheweth talents of fined filuer to ouerlay the wal- what he had of his owners les of the houses.

the filuer for thing, of filuer, and for all the worke by the hands of artificers: and who is d willing " to fil his hand to day d He was not vnto the Lord

16 And the weight of the golde for the ta- 6 So the Princes of the families, and the pronoded or these of shewbread, for euerie table, & silver prices of the tribes of Isiael, & the captaintering to see nes of thousands & of hundreths, with the ke of God rulers of § Kings worke, offied willingly, And they gaue for the seruice of the houle of God five thousand talents of golde, and ten thousand pieces, and ten thousand talents of filuer, and eightene thousand talents of brasse, and one hundreth thousand talents of yron.

e for y Lords

onely liberal

ear, conerings 1 Meaning, of the mercileat which coucred the Arke, which wascal 18 led the charet because the Lord declared hum feife there

Dauids prayer.

Dauids death. 191387/1224 II.Chron.

e Meaning,the char had ante

f That is , with a good courage & without hypocrific.

8 And they with whome precious stones were founde, gaue them to the treasure of the house of the Lord, by the hand of Ichiel the Gershunnite.

9 And the people reioyced when they offied willingly: for they offred willingly vnto the Lord, with a f perfite heart. And Dauid the King also reloyced with great iove.

fore all the Congregacion, & Dauid faid, Blessed be thou, o Lord God, of & Israel our father, for euer and euer.

g Which did felfe to our fa-

ther laskob. II Thine, o Lord, is greatnes and power, and glorie, and victorie and praise: for all that is in heaven & in earth is thine: thine is the kingdome, ô Lord, and thou excel- 22 lest as head ouer all.

> Bothe riches and honour come of thee, & thou reignest ouer all, and in thine had is power and strength, and in thine hand it is to make great, and to give strength vnto all.

> 13 Now therefore our God, we thanke thee, and praise thy glorious Name.

But who am I, and what is my people, that we shulde be able to offer willingly 24 after this forte for all things h come of thee: and of thine owne hand we have giuen thee.

cemed of thee, 15 For we are i strangers before thee, and 25 solourners, like all our fathers: our dayes are like the shadowe vpon the earth, and there is none "abiding.

we them all of there is none "abiding.

God, and the- 16 O Lord our God, all this abundance 26

tefere must that we have prepared to buylde thee an that we have prepared to buylde thee an house for thine holy Name, is of thine 27 And the space that he reigned ouer Ishand and all esthine.

land but lent 17 I knowe also, my God, that thou * tryest the heart, and hast pleasure in righteousnes of mine heart all these things: now also have I sene thy people which are founde here, to offer vnto thee willingly 29 Concerning the actes of Dauid the with loye.

> 18 O Lord God of Abraham, Izhak and Israel our fathers, kepe this for euer in the * purpose, and the thoghts of the heart of thy people, and prepare their hearts vnto 30

they may fer-the thee wis-19 And give vnto Salomón my sonne a per-tinoly.

And give vnto Salomón my sonne a per-

testimonies, and thy slatutes, and to do all things, and to buylde the house which Ihaue prepared.

20 And David said to all the Congregació, Now bleffe the Lord your God. And all the Congregacion blessed the Lord God of their fathers, and bowed downe their heades, & worshipped the Loid and the 1 King.

10 Therefore Dauid blessed the Lord be- 21 And they offred sacrifices vnto the Lord, the King. and on the motowe after that day, they offred burnt offrings vnto the Loid, euen a thousand yong bullockes, a thousand rammes, or a thousand sheepe, with their m drinke offrings, and facrifices in abunda- m Meaning, all ce for all Israél.

And they did eat and drinke before the ming'ed, with Lord the same day with greate roye, and ces, as wine, they made Salomon the sonne of Dauid oyle, &c. King the seconde time, and anointed him prince before the Lord, and Zadók for the hie Priest.

23 So Salomon sate on the n throne of the n This decla-Lord, as King insteade of Dauid his fa- kings of su-ther, and prospered: and all Israél o- res of Christ, beyed him.

And all the princes and men of power, & to whome and all the sonnes of King Dauid" sub God gaue the mitted them selues vnder King Salo- mo 2 of 219

And the Lord magnified Salomón in bard. dignitie, in the light of all Israel, and gaue him so glorious a kingdome, as no King had before him in Israel.

Thus Dauid the sonne of Ishai reig- 1.King 2, 11. ned ouer all Israel.

rael, was fourtie yere: seuen yere reigned he in Hebron, and thre &thirtie yere reigned he in Ierusalém:

nes: I haue offred willingly in y vpright- 28. And he dyed in a good age, ful of dayes, riches and honour, and Salomon his fonne reigned in his steade.

> King first and last, beholde, they are writen in the boke of Samuél the Seer, and in the boke of o Nathan the Prophete, and o The bokes of Nathan & Of Nathan & On the bokes of Nathan & On the boke of Nathan & On the bokes of Nathan

> and P times that went ouer him, and ouer the cap-initio. Ifrael and ouer all the kingdomes of the housies and earth.

I That is, did

things

guets.

THE SECONDE BOKE

of the Chronicles.

THE ARGUMENT.

Hu seconde boke conteineth briefely in effect that, which is comprehended in the two bokes 1 of the Kings: that is, from the reigne of Salomon to the destruction of Ierusalem, and the Bb.in.

We gaue thee nothing of our owner bue that which we have refor whether \$ poral or fpiritual, we recetgiue him the

And therefore haue this

me Ebr wasting for shem so returne 1 Sam 16,7.

shap.28.9.

k Cotinue the in this good minde, that

II.Chronicles.

carying away of the people captive into Babylon. In this storie are certeine things declared and fet forthe more copiously then in the bokes of the Kings, and therefore serve greatly to the waterst inding of the Prophete's. But thre things are here chiefly to be considered. First that the godle Kings, when they same the plagues of God prepared against their countrey for sinne, had recourse to the Lord, and by earnest prayer were heard, and the plagues removed. The seconde how it is a thing that greatly offendeth God, that fuche as feare him and prof. Je his religion, Shulde toyne in amitte with the wicked. And thirdely how the good rulers ever loved the Prophetes of Gol, and were very zealous to fet forthe his religion throughout all their dominions, and contrarie wife the wicked hated his ministers, deposed them, and for the true religion and worde of God, set up idolatrie, and served God according to the fantasie of men. Thus have we hitheriothe chief actes from the beginning of the worlde to the buylding aguine of Ierusalem, which was the two and thretieth yere of Darius, and conteine in the whole, thre thousand, source hundreth source score and eight yeres, and six moneths.

C H A P.

4 The offring of Salomón at Gibeón. 8 He prayeth unto God to give him wisdome. 11 Which he giveth him and more. 14 The nomber of bis charets and horses, is And of his riches.

Or, eftabli fhed. and ftrong. 5. King 3,1. a That is, he 2

proclaimed a

fice, and com-maded that all

shulde be at the fame.

Read 1.

King 3,4 c So called, because that

God thereby

thewed cer-

the congrega-

offrings, Exed.

Exod 18,1.

2.K.198.44.

Hé Salomón the sóne of 12
Dauid was cofirmed in the hiskingdome: & y*Lord re his God was with him, & magnified him highlie.

And Salomón a spake 13 vnto all Israél, to the cap-

taines of thousands, and of hudreths and to the judges, and to all the governours in all Israel, even the chief fathers.

3 So Salomón and all the Congregacion with him went to the hye place that was at b Gibeón: for there was the Tabernacle c of the Cogregacion of God which Mo-fes the servant of the Lord had made in 15 And the King gaue filuer and golde at mainteine the the wildernes.

reine fignes to 4 But the Arke of God had Dauid broght vp from Kiriath-iearim, when Dauid had ched a tent for it in l'erufalém.

Moreouer the d brasen altar * that Bezad Which was 5 for the burnt leel the sonne of Vri, the sonne of Hur had 17 made, did he set before the Tabernacle of the Lord: and Salomón and the Cogregacion foght it.

6 And Salomón offred there before y Lord vpon the brasemaltar that was in the Tabernacle of the Congregacion: * euen a thousand burnt offrings offred he vpon it.

The same night did God appeare vnto Salomón, and said vnto him, Aske what I shal give thee.

\$ And Salomón faid vnto God, Thou hast shewed great mercievnto Dauid my father and hast made me to seigne in his steade. 2

9 Now therefore, ô Lord God, let thy promes vnto Dauid my father be etrue : for thou hast made me King ouer a great people, like to the dust of the earth.

Gue me now wisdome and knowledge, 3 y I may f go out & go in before this people for who ca iudge this thygreat people?

11 And God faid to Salomón, Because this was in thine heart, & thou half not alked riches, treasures nor honour, nor the s liues of thine enemies, nether yet hast asked long life, but hast asked for thee wisdome & knowledge that thou mightest judge my people, ouer whome I haue made thee King,

Wisdome & knowledge is granted vnto thee, and I wil give thee riches and treasures and honour, so that there hathe not bene the like amog the Kings w were before thee, nether after thee shal there be y like.

Then Salomon came from the hie place, that was at Gibeón to Ierusalémfrom before the Tabernacle of the Congregació, and reigned ouer Ifrael.

* And Salomón gathered the charets & 2.King.20.28 horsmen: and he had a thousand and foure hudreth charets, & twelue thousand horsmen, whome he placed in the h charet 61- h Which were

Ierusalem as tones, & gaue cedre trees charets as the wilde fig trees, that are abundantly fo great plenin the plaine.

made preparacion for it : for he had pit- 16 Also Salomon had horses broght out of med then to-Egypt and * fine linen : k the Kings mar- Mai.19.9. chats received the fine linen for a price. e.c. 27.7.

They came up also and broght out of k Read 1. Kigs.

Egypt some charet, worthe fix hundreth shekels of filuer, that is an horse for an hundreth and fiftie: & thus they broght horses to all the Kings of the Hittites, and to the Kings of Aram by their "meanes.

WEby backs.

CHAP. II.

z The number of Salomons workemen to buylde the Tem ple 3 Salomon sendeth to Hiram the King of Tyrus for wood and workemen.

THế Salamón determined to buyld an house for the Name of the Lord,& an "house for his kingdome.

And Salomón tolde out seuentie thousand that bare burdens, and foure score thousand men to hewe Stones in the mountaine, and thre thousand and a six hudreth a which is to

And Salomon sent to Huram the King of officers & Tyrus, sayig, As thou hast done to Dauid els the chief my father, & * didest send him cedre trees officers were but 3300, as to buyld hi an house to dwel in, so do to me. 1 King 5,16.

Beholde, I buyld an house vnto the Na- 10, Hiram.

me of y Lord my God, to fanctifie 1.

Or, palace.

_ 2.Sam.s. 22.

Performe thy pmes made to my ia-

f That I may to gouerne this people,read 1.Chro 27,1.

g That is, tobe zeueged on this be enemies.

him, & to burne swete incese before him, and for the continual shewbread, & for § burnt offrings of the morning & evening, 17 on the Sabbath daies, & in the newe moneths, and in the solemne feastes of the Lord our God: this is a perpetual thing for Israel.

5 And the house which I buyld, is great: for great 13 our God aboue all gods.

Who is he the that can be able to buyld him an house, when the heauen, and the heauen of heauens can not conteine him? who am I then § I shulde buyld hi an houle-but I doit to burne b incense before him. Send me now therefore a cunning man

that can worke in golde, in filuer, and in brasse, and in yron, and in purple, and "crimosin and blewe silke, and that can graue in grauen worke with the cunning men y are with me in Iudáh and in Ierusalém, whome Dauid my father hathe prepared. Send me also cedre trees, firre tr. and

"Algummim trees from Lebanon: for I 2 And he began to buyld in the seconde Gen 22,2. knowe that thy feruants can skill to hewe timbre in Lebanón: and beholde, my seruants shalbe with thine,

That they may prepare me timbre in abundace: for the house which I do buyld, is great and wonderful.

so And beholde, I wil give to thy fervants the cutters and the hewers of timbre twe tic thousand" measures of beaten wheat, and twentie thousand measures of barly, and twentie thousand baths of wine, and twentie d thousand baths of oyle.

Then Huram King of Tyrus answered 5 in writing which he fent to Salomón, Be-_ cause the Lord hathe loued his people, he hathe made thee King ouer them.

bath 15 a mea 12 Huram said moreouer, Blessed be the Lord God of Israel which made the heauen and the earth, and that hathe given vn 7 to Dauid the King a e wife sonne, that hathe discretion, prudence and vnderitanding to buylde an house for the Lord, and a palace for his king dome.

13 Now therefore I have sent a wise man, & of vndeistäding of my father Hurams,

albert it apper reth this this 14 *The sonne of a woman of the f daugh-Hiram had § ters of Dan: and his father was a man of ters of Dan: and his father was a man of Tyrus, & he can skill to worke in golde, timbre, in purple, in blewc filke, and in fine linen and in ci imosin, and can graue in all dred worke that shalbe giue him, with thy cunning men, and with the cunning men of my lord Dauid thy father.

gratio be, ther maried in di. 15 Now therefore the wheat and the barly, it * And the wings of the Cherubims were 1 King. 6,19. the oyle & the wine, which my lord hathe

that the might be of Dan, and he har mo. 16 And we wil cut wood in Lebanon as muche as thou shalt nede, and wil bring it

thou maiest cary them to Ierusalém.

And Salomón nöbred all the strangers that were in the land of Israel, after the nombring that his father Dauid had nombred them: and they were founde an hundreth and thre and fiftie thousand, and fix hundreth.

18 And he set seventie thousand of them to the burden, and fourescore thousand to hewe flores in the mountaine, & thre thoufand and fix hundreth ouerfeers to cause the people to worke.

CHAP. III.

The Temple of the Lord, and the porche are buylded. with other things thereto belonging.

O*Salomón began to buyld the house 1.King.1.1.1 Softhe Lord in Ierusalém, in mount a Moriáh which had bene declared vnto a which is § Dauid his father, in the place that Dauid mourinewhere Abrahim prepared in the thresshing floore of *Or- thoght to hanan the Lebulite.

moneth & the seconde day, in the fourt 2. Sam. 24,16. yere of his reigne.

3 And these are the measures, whereon Salomón grouded to buyld the house of God: the length of cubites after the first b mea- b According fure was threscore cubites, & the breadth to the whole length of the twenty cubites:

And the porche, y was before the length moft holy plain the fronte of the breadth was twentie ce w the reft. cubites, and the height was an d hundreth as muche as and tweetie, & he ouerlaied it within with pure golde.

And the greater house he fyled with firre discount the tree which he overlated with good golde.

tree which he ouerlaied with good golde, top for in the & graued thereon palmetrees & chaines. menció is manero is m

6 And he overlased y house with precious de, from the fundatio to y stone for beautie : and the golde was gol- first flage. de of · Paruáim.

de of e Paruáim.

The house, I say, the beames, postes, and which is calwalles thereof and the doores thereof o- led Peru. uerlased he with golde, and graued Cherubims vpon the walles.

He made also y house of the moste holy place: the length thereof was in the fronte of the breadth of the house, twentie cubites, and the breadth thereof twentie cubites: and he ouerlaied it with the best golde, of fix hundreth talents.

in siluer, in biasse, in yron, in stone, and in 9 And the weight of the nailes was siftie shakels of golde, and he overlased the chabers with golde.

graven work's, and broder in all broy- 10 And in the house of the moste holy place he made two Cherubims wroght like children, and ouerlased them with golde.

twentie cubites long: the one wing was fiue cubites, reaching to the wall of the house, and the other wing fine cubites, reaching to § wing of the other Cherúb.

Pb.1111.

ue facrif

b That is, to which he 7 hathe commadec, fignitying that none is able to honour & ferue God in that perfeatio as his ma seftie deferueth Or, fkarles.

& Some take it for brafil, or the wood called Ebenum, others for co-#all Or, Almuggim 9

* Ebr. cerim.

d of Bath read 1 King. II 7,26 it 15 cal-led al oEphá but Ephá 15 to measure drye things, as for la-COUPS.

e The very heathen confelled that it was a lingular when he gaue to any nation 2 King that Was wife & of underftäding. ge of God ten, that she
was of the tri
be of Naphtril, 1 K.g.7
14 which may be voderftand that by reafon of the co-fulion of tra-bes, withen be uers ribes ,fo

- was fiue cubites, reaching to the wall of the house, and the other wing fine cubites ioyning to the wing of the other Che-
- 13 The wings of these Cherubims were fored abroad twentie cubites: they itode on their fete and their faces were toward the house.

f Which Cepa- 14 rated the Tem ple from the mofte holy place.

g Enerie one was eighte cu-bites long but the halfe cibi was hid in the roundenes of thechapiter & therefore he and an halfe. For everie piller an huadreth, read. L King 7,10.

He made also f the vaile of blewe silke and purple, and crimofin, and fine linen, 12 & wroght Cherubims thereon.

15 And he made before the house two pil lers 8 of fine and thirtie cubites hie: and the chapiter that was vpon the top of cche of th. m, was fine cubites.

the colde not 16 He made also chains so the oracle, and be sent for it put them on/the heades of the pillers, and made an hhundreth pomegianates, and put them among the chaines.

ple, on on the right hand & the other on the left, and called that on the right hand 15 Iachin, and that on the left hand Boaz.

CHAP. IIII.

The altar of brassa 2 The molten Sea 6 The caldrens. 7 The candleftukes, &c.

Deu. 6. O.

called because

of the great

quantitie of

contened, I King 7,23

& Meaning, ve-

der the brim of the v-ffel,

as 1, Kig. 7,2a c In the length of every cubise were të hes

FIT WE Joor

 $oldsymbol{\lambda}$ tie cubites long, and twentie cubites broade, and ten cubres hie. a A great vel- 2 fel of braffe, fo tes from brim to brim, rounde in copasse, and five cubites hie : and a line of thirtie cubites did compasse st about.

3 And vnderbit was the facion of oxen which did compasse it round about, eten in a cubite compassing the Sea about two rowes of oxen were cast when it was mol- 20

It stode vpon twelue oxen : thre loked des or knop-pes which in toward the North, and thre loked toward the West, & thre lok d toward the South, an I thre loked toward the East, and the 22 Sea stode about vpon them, and all their hin 'er parces were inwarde.

5 And the thickenes thereof was an hand. breadth, and the brim ther of was like the wo.ke of the brim of a cup, with floures of'lilies: it conteined thre thousand

He made also ten caldrons, and put fiue on the right hand, and fine on the left, to wash in them & to clense in them that & which apperteined to the buint offrings: but the Sea was for y Priestes to wash in.

And he made ten candlestickes of golde (according to their forme) and put them in the Teple, sue on the right had, and fiue on the left.

8 And he made ten tables, & put them in 2 the Temple, fiue on the right hand, & fiue on the left: and he made an hundreth bafens of golde.

12 Likewise the wing of the other Cherúb 9 And he made the court of the Priestes,& the great f court and dores for the court, f called also and ouerlayed the dores thereof with the porche of

10 And he set y Sea on the right side East- taken for the Temple wh re ward toward the South.

and basens, and Hurám finished the wor- "Or, caldrone. ke that he shulde make for Kig Salomón for the house of God,

To wet, two pillers, & the bowles & y chapiters on the toppe of the two pillers, and two grates to couer the two bowles of the chapiters which were vpon the toppe of the pillers:

13 And foure hundreth pomegranates for the two grates, two rowes of pomegranates for euerie grate to couer the two bowles of the chapiters, that were vpon the

gmeth to euerie one but 17, 17 An he fet vp the pillers before the Te- 14 He made also bases, and made caldrons vpon the bafess

And a Sea, and twelue bulles vnder it:

Pottes also and besomes, and fleshokes, and all these vessels made Huiam & his father, to King Salomon for the house of some resurren

the lord of shining brasse.

The motion Sea 6 The calarons.

the Lord of shining brasse.

the Lord of shining brasse. Zeredáthah.

And he made a molten a Sea of ten cubi- 18 And Salomon made all these vessels in rus had, his great abundance: for the weight of brasse mother was a colde not be rekened.

19 And Silomon made all the vessels that Some read, for his father, the were for the house of God the golden al- autor of this tar also & the tables, whereon the flow- h in Ebrewe bread Stode.

Moreover the candlestickes, with their thy were set lampes to burne them after the maner be-fore the oracle of pure golds. fore the oracle, of pure golde.

And the floures and the lampes, and the Prefence. fnoffers of golde, which was fine golde.

And the hookes, and the basens, and the considerances spones, and the ashpans of pure golde: of analyse. the entire also of § house & dores thereof within, even of the moste holy place : and the dores of the house, to met, of the Temple were of golde.

i That is, coue

of golde.

farher a Tyria.

the bread of

ices, because

CHAP. V.

2 The things dedicated by David, are put in the Temple. 2 The Arke ubroght into the Temple .10 What was within it is They fing praise to the Lord.

O* was all the worke finished that Sa- 1.King.7.50 Jomon made for the house of y Lord, & and Salomon broght in the things that Dauid his father had dedicated, with the filuer and the golde, and all the veffels, put them among the treasures of the hou-Te of God.

Then Salomón assembled the Elders of Israél, and all the heades of the tribes, the chief fathers of the children of Israel vnto Lerusalém to bring vp the Arke of the

3,11 It is alfo Christ prea-ched, Mat 21,

mr foure dely_ d In § first booke of Kings, 6 chap 7, 26 me made of two the leffe nober was take there, & here according as the 7 mafures proas declared e Euen as thes fhulde be ma-

II.Chron. Salomons prayer. 1991/1224 The Arke of the couenant.

b When the

things were dedicate and

broght into the Temple c Called in E-

and parte of October, 1

King 8,2. &

moneth the

y first moreth, becau'e, they

fay , that the worlde was created in y moneth, & af-

ter they came

began at Mar-che but becau

se this opinio

15 vncerteine.

we make Mar-

Dauid, which is Zión.

3 And all the me of Israel assembled vnto the King at the b feast: it was in the se- 2 And I have buylt thee an house to dwel cloude. uent e monerh.

And all the Elders of Israéleame, & the

Leuites toke vp the Aike. brew Ethani, 5

cotening part
of September
bernacle of the Congregacion, and all the bernacle of the Congregacion. and all the holy vessels that were in the Tabernacle, 4 those did the Priests & Leuites bring vp. ewes called 6 And King Salomón and all the Congiegacion of Israél that were assembled vnto him, were before the Arke, offring shepe & 5 Since the day that I broght my people bullockes, which colde not be tolde nor nombred for multitude. fro Tgypt thet 7

So the Priests broght the Aike of the couenant of the Lord vnto his place, into the Oracle of the house, into the moste Holy place, enen vnder the wings of the 6 But I have chosen Ierusalém, that my

che euer the first, as best services do 8 For the Cherubims stretched out their services do 8 For the Cherubims stretched out their services of the Arke, and the wings over the place of the Arke, and the 7 Cherubims couered the Aike and the baries thereof aboue.

9 And they drewe out the barres, that the 8 ends of the barres might be sene out of the Arke before the Oracle, but they were not sene without: and there they are vnto this day.

Or, without the Oracle

rod and Mana were taken thence before st was broght to this place.

d For Aarons 10 Nothing was in the Arke, faue d the two Tables, which Mosés gaue at Hoiéb, where the Lord made a couenant with the childsen of Israel, when they came out of 10

m And when the Priests were come out of the Sictuarie (for all the Priests that were present, were e sanctified and did not waite by courfe.

e Were prepared to ferue the Lord.

12 And the Leuites the fingers of all fortes, 11 And I haue set the Arke there, wherein is as of Afaph, of Hemán, of Ieduthún & of their sonnes and of their brethren, being cladde in fine linen, stode with cymbales, 12 And y King stode before the altar of feet of the co-& with violes and harpes at the East end of the altar, and with them an hundreth & twentie Priests blowing with trumpets:

They agreed in And thei were as one, blowing trumpers, 13

fongs.

and finging, and made one founde to be heard in praising and thanking the Lord, and when they lift vp their voyce with trumpets and with cymbales, and with instruments of musike, and when they praig This was y fed the Lord, finging, & For he is good, befeet of their house, euen the house of the Lord was fil-

> led with a cloude, 24 So that the Priests colde not stand to ministre, because of the cloude: for the glorie of the Lord had filled the house of 15 God.

CHAP. VI.

3 Salomon bleffeth the people 4 He praiseth the Lord. 14 He praieth unto God for those that shal pray in the Temple.

couenant of the Lord from the a citie of a He*Salomon faid, The Lord hathe s. King. s. 11. faid that he wolde dwel in the darke a After y he cloude: giorie of the Lord in the

in, an habitacion for thee to dwel in for

3 And the King turned his face, & bleffed all the Congregacion of Israél (for all the Congregacion of Isiael stode there)

And he faid, Bleffed be the Lord God of Israel, who spake with his mouthe vinto Dauid my father, & hathe with his hand ror, power.

fulfilled it, faying,

out of the land of Egypt, I chose no citie of all the tribes of Isiael to buylde an "house, that my Name might be there, no- "or, Temple. ther chose I aniemanto be a ruler ouer my people Israél:

Name might be there, and have chosen Dauid to be ouer my people Israel.

* And it was in the heart of Dauid my fa- s.Sam 7.5. ther to buylde an house vnto the Name of the Lord God of Istaél,

But the Lord said to Dauid my father, Where as it was in thine heart to buylde an house vnto my Name, thou didest wel, that "thou wast so minded.

"Fbr.ehae is

9 Notwithstanding thou shalt not buylde was in sh the house, but thy some which shalcome out of thy loynes, he shall buy lde an house vnto my Name.

And the Lord hathe performed his worde that he spake : and I am risen vp in the soume of Dauid my father, and am fet on the throne of Israel as the Lord promised, and have buylt an house to the Name of the Lord God of Isiael.

the b couenant of the Lord, that he made b Meaning, y

with the children of Israel.

the Lord, in the presence of all the Con-umant, that gregacion of Isiael, and stretched out his our fathers hands,

(For Salomon had made a brasen skaf-made for that folde & fet it in the middes of the courte he praying for of fine cubites long, & fine cubites broade, the whole peo and thre cubites of height, and vponit he heard of all. stode, and kneled downe vpon his knees before all the Congregacion of Israel, & ditretched out his hands towarde heaven) d Bothe to Bi-

cause his mercie lasteth for euer) then the 14 And said, O Lord God of Israel, there the great beuno God like thee in heauen nor in earth, nefites of God which kepeft couenant, and mercie vitto him, and also thy feruants, that walke before thee with to pray for all their heart.

Thou that hast kept with thy servant Dauid my father, that thou haft promised him: for thou spake it with thy mouthe, & hast fulfilled it with thine had, as appeareth or, in offen, or this day.

folde that was

wherem is co

of his people. 3 Mac 2.8.

by thy power.

Cc.i.

WEST & MAA that art be cut 16 Therefore now Lord God of Israel, kepe with thy seruant Dauid my father, that thou hast promised him, saying, Thou "shalt not wat a man in my sight, that shal sit vpon the throne of Isiael: so that thy 29 fonnes take hede to their waies, to walke ın my Lawe, as y hast walked before me.

17 And now, o Lord God of Israel, let thy worde be verified, which thou spakest vn-

to thy seruant Dauid.

with man on earth beholde, the * heavens, 1.King.5,27. and the heavens of heavens are not able to conteine thee: how muche more mable is this house, which I have buylt >)

> But have thou respect to the prayer of 31 thy seruant, & to his supplicacion, ô Lord my God, to heare the crye & prayer which

thy seruant prayeth before thee,

e That thou mateft declare in effect, that continual care oner this pla-

That thine e eyes may be open toward this house day and night, even toward the place, whereof thou hast said, That thou woldest put thy Name there, that thou maiest hearken vnto the prayer, which thy

feruant prayeth in this place.

ar Heare thou therefore the supplicacion of thy Teruant, and of thy people Israel, which they praye in this place: and heare thou in the place of thine habitacion, euen in heauen, and when thou hearest, be mercıful.

f.King. 2,31. 22 f By receining any thing fro him, or els by denyig that w he hathe left wrong

g Meaning, 20 guie him that which he hath descrued.

•Or, praife.

*Orseward this

place.

¶*When a man shal sinne against his 34 f neighbour, and he lay vpon him an othe To cause him to sweare, and the " swearer 'fluel come before thine altar in this house,

him to kepe. 23 Then heare thou in heaven, and do, and sudge thy feruants, in recompensing the wicked to bring his way s vpon his head, 35 and in instifying the righteous, to give him according to his rightcoulnes.

> uerthrowen before the enemie, because they have sinned against thee, and turne againe, and confesse thy Name, and pray, and make supplication before thee in this

25 Then heare thou in heaven, and be merciful vato the sinne of thy people Isiael, and bring the againe vnto the land which thou gauest to them and to then fathers.

26 When heaven shalbe shut vp , and there against thee, and shal pray in this place, & confesse thy Name, and turne from their finne, when thou doest afflict them,

27 Then heare thou in heaven, and pardone the sinne of thy servants, and of thy people Isiael (whe thou hast taught them the good way wherein ther may walke) & grue raine vpon thy land, which thou hait give 39 vnto thy people for an inheritance.

Chap.20,9. 28 ¶*When there shalbe famine in the lad, when there shalbe postulence, blasting, or

mildewe, when there shalle greshopper, or caterpiller, when their enemie shal besiege them" in the cities of their land, or any "Ebr in the plague or any ficknes,

Then what prayers and supplicacion soeuer shalbe made of any man, or of all thy people Israel, when euerie one shal knowe his owne plague, and his owne difcase, and shal stretche forthe his hands toward this house,

18 (Is it true in dede that God wildwel 30 Heare thou then in heaven, thy dwelling place, and bu merciful, and giue euerie ma according vnto all his wayes, as thou doeft knowe his h heart (for y onely knowest h He declathe hearts of the children of men)

That they may feare thee, and walke in poerites can thy wayes as long as they live in the land nor of any but which thou gauest vnto our fathers.

Moreouer as touching the stranger God with an which is not of thy people Ifrael, who shal and in time recome out of a faire courrey for thy great Pentance. Names sake, & thy mightie hand, and thy stretched out arme: when they shal come and pray in this house,

Heare thou in heaue thy dwelling place, there is no acand do according to all that the stranger ceptio of per-calleth for vnto thee, that all the people of people of fea-the earth may know e thy Name, and feat reth him and thee like thy people Israel, and that they reousnes is acmay knowe, that thy Name is called vpon copieds Ac. in this house which I have buylt.

When thy people shal go out to battel against their enemies, by the way that k thou shalt send them, and they praye to k Meanigehat thee, in the way toward this citie, which enterprise any thou hast chosen, euen toward the house warre, but at \$ Lords comanwhich I have buylt to thy Name,

Then heare thou in heaven their prayer wis lawful by and their supplication, and judge their for, according

24 And when thy people Israel shalbe o- 36 If thei sinne against thee (* for there is 1 King 8.46. no man that finneth not) and thou be an- eccles 7,21. grie with them and deliver them vnto the Istohn. Ist. enemies, and theitake them & cary them away captine vnto a land farre or nere,

37 If they "turne agains to their heart in "Orgrepeat. the land whether they be caryed in captiues, and tuine & pray vnto thee in the lad of their captiuitie, fayig, We have finned, we have transgressed and have done wic-

shalbe no raine, because they have sinned 38 If they turne agains to thee with all their heart, and with all their foule in the land of their captiuitie, whether they haue caryed them captines, & pray toward then lad, which thou gauest vnto their fathers, and toward the citie which thou hast chofen, and toward the house which I have buylt for thy Name,

Then heare y in heaven, in the place of thine habitacion their prayer & their supplicacion, &"iudge their cause, & be mei - *", mai ir ine ciful vnto thy people, which have finned 40 Now against thee.

prayers of hynot be heard, of the, which

Salomons sacrifice.

II.Chron. Gods promes. 1932/1224

40 Nowmy Gol, I beseche thee, let thine eyes be open, and thine eares attent vnto the prayer that is mide in this place.

I That is, into thy Temple

m Let them be preserued by shy power and made vertu-ous and holy n Heare my prayer, which meed King

Pfal.132.8. 41 *Now ther. fore at 16,0 Lord God, to come into thy 1 rest, thou, and the Aike of thy ft ength: d Lord God, let thy Priest. be clothed with m saluacion, and let thy Sainces reloyce in goodnes.

42 O' Lord Gid, tetus: not the face of nthine anointed: remember the mercies 12 promised to Dauid thy seiuant.

CHAP. VII.

The fyre consumeth the sacrifice 2 The glorie of the 1 life to be an house of sacrifice.

Lord filleth the Temple 22 He heareth hus prayer, 13 If I shut the heaven that there be no rai-17 And promifeth to exalt him and his troone.

2 Mac 2,10. I 2 Hereby God declared that h- was plea-fed with Salomons prayer.

Nd * waē Salomón had made an end A of praying, a fyre came downe from h. aucn, and confumed the burnt offring & 14 If my people, among whome my Name the facilities, and the glorie of the Loid filled the house,

2 So that the Priests colde not enter into the house of the Lord, because the glorie of the Lord had filled the Lords houf.

And when all the children of Israel saw the fyre, and the glorie of the Lord come downe vpon the houfe, they bowed them selues with their faces to the carth vpon 16 For I have now chosen and fanctified and send un feat the pauement, and worshiped and praised the Lord, faying, For he is good, because his mercie lifte.h for euer.

"Hor by their

King. 8.65. 4 *Then the King and all the people offred 17 And if thou wile walke before me, as Da facrifices before the Lord.

- 5 And King Salomón offred a facrifice of two and twentie thousan I bullockes, and an hundreth and twentie thousand shepe. 18 to the King and all the people dedicated the house of God.
- 6 And the Prichs waited on their offices & the Leutes with the instruments of musike of the Lord, which King Dauid had made to praise y Lord, Because his mercy lasteth for euer: when Dauid praised God "by them, the Priests also blewe trumpers 20 Then wil I plucke them vp out of my ouer against them : and ail they of Isiael stode by.

7 Moreouer Salomón halowed the middle of the court that was before the house of the Lord: for there he had prepared burnt because the brasen altar which Solomon b The feast of the laberna-eles witch was had made, was not able to receive & buint

ment month & They affirm-bled to heare me of seuen dayes, & all Israel with him, a very great Congregacion, from the entring in of Hamath, vnto the river of

daves in the Egypt.

Bouth sor Ta- 9 And in the eight day they made a folene affemblie, for they had made the dedileage to de price y two & caeson of the altar scuen dayes, and the swetterbiday.

3 King 8, 66, but they went to And the d thre and twentieth lay of the

feuent moneth, he fent the people away

into their tents, 10yous & with glad heart, because of the goodnesthat the Lord had done for Dauid and for Salomón, and for Israél his people.

it *So Salomán finished the house of the 1 King. 2.1. Lord, and the Kings house, and all that came into Salomons heart to make in the house of the Loid and he prospered in his

And the Lord * appeared to Salomón Nom.11.5. by night and faid to him, I have heard thy prayer, and have chosen this place for my-

selfe to be an house of sacrifice.

ne, or if I commande the grashopper to deuore the land, or if I fend pestilence among my people,

is called vpon, do humble them felues, & praye, and feke my presence, and turne fro their wicked wayes, then wil I heare in heauen, and be merciful to their sinne, and wil cheale their land.

Then m'ne eyes shaibe open and mine cease &d. froy cares attent vnto the prayer made in this the beafts that

this house, that my Name may be there for for euer: and mine eyes and mine heart shalbe there perpetually.

uid thy father walked, to do according vnto all that I have commanded thee, and shalt obserue my statuts & my judgemets,

Then wil I stablish the throne of thy kingdome, according as I made the couenat with Dauid thy father, faying, *Thou Chap &.w. shalt not want a man to be ruler in Israél.

19 But if ye turne away, and for sake my statutes and my commandemets which I haue see before you, and shal go and serue other gods, and worthin them,

land, which I have given them, and this house which I have I fanctified for my f which this Name, wil I call out of my fight, and wil decly the that make it to be a prouerbe and a commune rosped tother talke among all people.

offrings, and the fat of the peace offrings, 21 And this house which is most e hie, shalbe ament of his an astonishm nt to euerie one y passeth by ownegloru. a it, so that he shal say, Why hithe the Lord abuse shose

offring, and the meat offring, and the fat.

And Salomon made b a feaft at that time of feven dayes & all Ifaél much him

forethe Lord God of the fore which lorde this prairie. foke the Lord God of thei fathers, which fe, he doeth broght them out of the land of Egypt, withdrawe his an I have taken holde on other gods, and haue worshiped them, and served them, therefore hathe he broght all this eurl vpon them.

CHAP. VIII.

2 The cities that Salomon buylt. 7 People that were made tributarie unto bina. 12 Hu fairifices 12 He Sendeth to Ophir.

e I wil caufe y

of the earth, e in due leas

God after that maine | feuen bernseles d They had

whe next day.

kept in the fe-

worde of

Cc.ii.

a Signifying y he was tweete yere in buyl-ding them.

That is, w Hiram gaue againe to Sa-lomon because they pleased? cherefore called them Ca- 4 bál, ý isadirt or filth,t King c Meaning, of municious and 5

creafures for the warre. d That is, he repaired and 6 fortified them: for they were buylt long before by Secrata of the tribe of Ephráim, t. Chro 6,24. Read to

King 7,2.

Dages come up De tribate.

f for is all there were 3300, but here he meaneth of them that had II the principal charge, read ; King 9,33.

Chap.4,2.

Exod.39.39. 13 Ot, after the maner of enerie g Read Leviz.

8.Chro.24.1.

lomón had buylt the house of the 16 Lord, and his owne house, Then Salomón buylt the cities that Hurám b gaue to Salomón, and caused the children of Israel to dwel there.

Nd* after a twentie yere when Sa-

And Salomón went to Hamáth Zobáh, 17 and ouercame it.

And he buylt Tadmor in the wildernes, 18 & repaired all c the cities of store which he buylt in Hamath.

And he buylt & Beth-horon the vpper,& Beth-horón y nether, cities defensed with walles, gates and barres:

Also Baalath, and all the cities of store that Salomon had, and all the charet cities, and the cities of the horsemen, and euerie pleasant place that Salomon had a minde to buylde in Ierusalém, & in . Lebanon, and throughout all the land of his i dominion,

7 And all the people that were left of the Hittites, and the Amorites, and Perizites, and the Hiunites, and the Iebusites, which were not of Israel.

3 Betof their children which were left after them in the land, whome the children of Ifraél had not confumed, even the did S2- 2 lomón make"tributaries vntil this day.

9 But of the childré of Israél did Salomón make no servants for his worke: for they 3 were me of warre, and his chief princes,& the captaines of his charets & of his hor-

so So these were the chief of the officers which Salomon had, even f two hundreth and fiftie that bare rule ouer the people.

Thé Salomón broght vp the daughter of Pharaoh out of the citie of Dauid, into faid, My wife shal not dwel in the house of Dauid King of Israél: for it is holy, because that the Arke of the Lord came vnto it. 6 Howbeit I beleued not their reporte, vn-

12 Then Salomón offred burnt offrings vnto the Lord, on the * altar of the Lord, which he had buylt before the porche,

To * offer according to the commandement of Moses "euerse day, in the Sab- 7 baths, and in the newe moones, and in the folemne feastes, s thre times in the yere, that is, in the feast of y Vnleauened bread, & and in the feast of the Wekes, and in the feast of the Tabennacles.

4 And he set the courses of the Priests to their offices, according to y ordie of Dauid his father, & the Leurtes in their watches, for to praise and minister before the 9 Pricsts euerie day, & the porters by * their courles, at euerie gate: for lo was the commandement of Dauid the man of God.

as And they declined not from the commandement of the King, concerning the to Priests & the Leuites, touching all things,

and touching the treasures.

Now Salomón had made prouisió for all the h worke, from the day of the fun- h Bothe for dacion of the house of the Lord, vntil it also y workewas finished : sothe house of the Lord was manship.

Then went Salomón to Ezion-géber,& to Elothby y i seaside in y land of Edom. I Meaning, the

And Huram fent him by the hands of his red Sea. seruants, shippes, and seruants that had knowledge of the sea: and they went with k which sum-y seruats of Salomon to Ophir, & broght meis thogle thence k four hundreth and fiftre talents to mount to ofgolde, and broght them to King Sa- kur hundreth lomón.

CHAP. IX.

1.9 The Quene of Sheba cometh to se Salomon & bringeth mo , then are giftes. 13 Hu yerely revenues. 30 The time of his spoken of King 9,28. reigne. 31 His death.

Nd*when the Quene of Sheba heard 'King.10.1. A of the fame of Salomón, she came to huk 11.31.

* proue Salomón with harde questions at a To knowe Ierusalém, with a verie great traine, and whether his camels that bare fwete odours and muche so great as the golde, and precious stones: and when she reporte was. came to Salomón, the comuned with him of all that was in her heart.

And Salomón declared her all her queftions, and there was b nothing hid from b There was Salomón, which he declared not vnto her. no queftion fo Then the Quene of Sheba sawe the wif-did not solue. dome of Salomon, and the house that he

had buylt.

4 And the meat of his table, and the litting of his servants, and the ordre of his wayters, and their apparel, and his butlers, and their apparel, and his burnt offrings, or, galleries which he offred in the house of the Lord, whereby he and the was "greatly aftonied.

the house that he had buylt for her: for he 5 And she said to the King, It was a true as more spires worde which I heard in mine owne land , or, alee. of thy fayings, and of thy wisdome:

> til I came, and mine eyes had sene it: and beholde, the one halfe of thy great wildome was not tolde me: for thou excedest the fame that I heard.

Happie are thy men, and happie are thefe thy servants, which stande before thee all way, and heare thy wisdome.

Blessed bey Lordthy God, which loued thee, to fet thee on his chrone as King, e Meaning, in the stead of the Lord thy God: because that the Israethy God loueth Israel, to establish it for Gods peculiar euer, therefore hathe he made thee King kings are the ouer them, to execute judgemet & juffice. lieutenants of God, which

Then the gaue the King fix fcore talents oghe to grante of golde, and of swete odours exceding with him the superior tie, muche and precious stones: nether was and there suche swere odours since, as the Que- untice to th. ne of Shebá gaue vnto King Salomón.

And the servants also of Hurám, and the secuants of Salomón which broght golde

wacs, for here

Salomons riches.

H.Chron.

Rehoboámi95/1234

d Read Chap.

from Ophii, broght d Algumim wood & precious stones.

e Or. pillers. meaning, the garnishing & trimming of y stayres or pil-Lers.

E That is, & the Kinggine penfe of that treasure which the broght.

eWhich fum-

to 2400 cro-

fanne, Budeus

h Or, pounds, called mine,

whereof eue rie one femed

co make an

I That is, the

Reppes & the

faftened to the

throne. k Vpon the pommels or knoppes.

er And the King made of the Algumim 27 wood estaires in the house of the Lord,& in the Kings house, and harpes and violes for fingers: and there was no fuche sene before in the land of Iudáh.

22 And King Salomón gaue to the Quene of Shebá euerie pleasant thing that she 29 asked, f besides for that which she had broght vnto the King: so she returned and went to her owne countrey, bothe the, and her feruants.

23 Also the weight of golde that came to Salomón in one yere, was fix hudreth thre 30 And Salomón reigned in Ierusalém ouer as inthim. score and fix talents of golde,

chants broght: and all the Kings of Arabia, & the princes of the countrey broght golde and silver to Salomón.

15 And King Salomón made two hundreth targats of beaten golde, & fix hundreth shekels of beaten golde went to one tar-

16 And thre hundreth shields of beaten golde:thre hudreth h shekels of golde went to one shield, and the King put them in 2 the house of the wood of Lebanón.

hundreth fic- 17 And the King made a great throne of yuorie and ouerlaied it with pure golde.

18 And the throne had fix steppes, with a 3 footestole of golde 1 fastened to the throne, and stayes on ether side on the place of the feate, and two lions standing by the 4 k stayes.

or 19 And rwelue lions stode there on the six iteppes on ether fide: there was not the li-

ke made in anie kingdome.

were of golde, and all the vessels of the house of the wood of Lebanon were of in the dayes of Salomón.

21 For the Kings shippes went to Tarshish with the servants of Huram, everie thre I Which cou. yere once came the shippes of I Tarshish. apes, and pecockes.

thight to be Cilicia, read : 22 So King Salomon excelled all v Kings of the earth in riches and wisdome.

> 23 And all the Kings of the earth foght the 8 presence of Salomón, to heare his wisdome that God had put in his heart.

24 And they broght euerie man his present, raiment, armour, & swete odours, horses, and mules, from yere to yere.

en That 15, ten 25 And Salomon had m foure thousand stalles of horses, and charets, and twelue thousand horsemen, whome he bestowed in the charet cities, and with the King at Ierusalem.

26 And he reigned ouer all the Kings from

the River even vnto the land of the Phi- 'Or, Emphrater. listims, and to the border of Egypt.

And the King gaue filuer in Ierusalém, " as stones, & gaue cedre trees as the wil- " The abidade fig tiees, that are abundant in the poral trafu-

28 And they broght vnto Salomón horses figure of the out of Egypt, and out of all lands.

Coceining the rest of the actes of Salo-elea first enmon first & last, are they not writen in the news vinder the boke of Nathan the Prophet, and in the Christ prophecie of Ahiiáh the Shilonite, and in the visions of "Icedo the Seer o against "or just I.roboám the sonne of Nebát?

all Israél fourty yeres.

Besides that which chapmen and mar- 31 And Salomon * slept with his fathers, & 1 King 11,42 they buryed him in the citie of Dauid his father: and Rehoboam his sonne reigned in his steade.

CHAP. X.

4.14 The rigour of Rehoboam.13 He followeth lewde counsel. 16 The people rebelle.

Hen * Rehoboam * wet to Shechem: 1. King 12.1. for to Shechem came all Israel to ma- a After the death of Salo-

ke him King.

And when Ieroboám the sonne of Nebát heard it, (which was in Egypt, whether ne had fled fro the presence of Salomon the King) he returned out of Egypt.

And they fent and called him: so came Ieroboám and all Ifraél, and comuned with

Rehoboám, saying,

Thy father b made our yoke grieuous: That is, hadeled vs mudenow therefore make y the grieuous fer- Iy it femeth uitude of thy father, and his fore yck, dened their that he put vpon vs, lighter, and we wil heartes, for ther they thus mur ferue thee.

20 And all King Salomos drinking vessels 5 And he said to the, Departe yet thre dayes, declareth also the come againe vnto me. And the people the inconscie of the people.

pure golde: for filuer was nothing estemed 6 And King Rehoboam toke counsel with the olde men that had stand before Salomon his father, while he yet lived, faying, What counsel give ye that I may janswer this people's

and broght golde, and filuer, yuorie, and 7 And they spake vnto him, saying, If thou be kinde to this people, and please them, and speake louing wordes to them, they

wil be thy feruants for euer.

But he left the cousel of the ancient men that they had given him, and toke counsel of the yong me that were broght vp with

him, and ewaited on him.

veilels of filuer, and veilels of golde, and a And he faid unto them, What counfel gi- 15, wi 11th with with ue ye, that we may answer this people, w of his countel and secretes. haue spoken to me, saying, Make the yoke which thy father did put vpon vs, lighter

10 And the yong men that were broght vp with him, spake vnto him, saying, Thus shalt thou answer the people that spake to thee, faying, Thy father made our yoke heavy, but make thou it lighter for vs;

c Or.that Ros

horfes in cueric Rable, which in all tie thouland. As t King 4,26

trey of 5 best writers is

Ming.10,23.

de by him, that

ger meaning y re greater pow er thể was lus father.

ser, feorpieus

thus shalt thou say vato them, My d least parte shal be bigger then my fathers loynes.

11 Now where as my father did burde you wa grieuous yoke, I wil yet increase your 6 He buylt also Beth-lehem, and Etam, and them arouges yoke: my father hathe chastised you with roddes, but I wilcorrect you with fcourges. 7

12 Then Ieroboam and all the people ca- 8 me to Rehoboam the third day, as the 9 King had appointed, Laying, Come againe to me the third day.

33 And the King answered them sharpely: and King Rehoboam left the counsel of it the ancient men,

And spake to them after the counsel of the yong men. faying, My father made 12 And in all cities he put shields & speayour yoke grieuous, but, I wil increase it: my father chastised you with roddes, but I wil correct , on with fcourges.

15 So the King hearkened not vnto the people: for it was the e ordinance of God that the Lord might performe his laying, 14 which he had spoken ", by Ahiiah the Shilonite to Leroboam the sonne of Nebat.

according to 16 So when all Israel sawe that the King wolde not heare them, the people answered the King, saying, *What portion have is me in Dauid-for we have none inheritance in the sonne of Eshái . C Israel, euerie man to your tents:now se to thine ow- 16 And after & Leuites there came to Ieru-34-15 ne house, Dauid. So all Israél departed to their tents.

> 17 Howbeit Rehoboam reigned ouer the children of Israel, that dwelt in the crites 17 of Indah.

> 18 Then King Rehoboám sent Hadorám that was "ouer the tribute, & the children of Israel stoned him with stones, that he dyedsthen King Rehoboam "made spede 18 to get him up to his charet, to flee to Ie-

And Is ael rebelled against the house of Dauid vinto this day.

CHAP. XI.

4 Rehoboam is forbid len to fight against Ieroboam. s Cities which he buylt zi He hath eightene wines ; & threscore concubines, and by them eight and twentie fonnes, and threscore daughters

Nd*whé Reheboam was come to Ie 11 rusalém, he gathered of the house of Luaah and a Beniamin nine score thousand chosen men of warre to fight against b If ael, & to bring the kingdome againe 22 And Rehoboam made & Abyah the fone & cined ale to Rehobeám.

But the worde of the Lord came to Shemaian the man of God, saying,

Speake vnto Rehoboám, the sonne of Salomón King of Iudáh, and to all Israel that are in Iudáb, and Beniamín, faying,

4 Thus fayth the Lord, Ye shal not go yp, nor fight against your brethren: returne eucrie man to his house for this thing is done of me. They obeied therefore the

worde of the Lord, and returned from going against Ieroboám.

5 And Rehoboám dwelt in Ierusalém, and e Or,repaired · buylt strong cities in Iudáh.

them & made Tekóa

And Beth-zur, and Shocó, & Adullam, boam.

And Gath, and Mareshá, and Ziph,

And Adoraim, and Lachish, and Aze-

10 And Zoráh,& Aialón & Hebrón, which were in Iudah & Beniamin, strog cities.

And he' repaired the strong holdes and or prigibened put captaines in them, and store of vitaile, and oyle and wine.

res,& made them exceding strong: fo Iudáh and Beniamín were his.

17 SAnd the Priests and the Leuites that were in all Ifrael, "reforted vnto him out "Bir, Bode. of all their coastes.

For the Leuizes lest their suburbes and their possession, and came to Judáh and to Ierufalem: for leroboam and his ion- Chap. 13.90 nesshad cast them out from ministring in the Pris fts office vnto the Lord.

* And he orderned him Priests for the ,Kin 12, 31. hie places, and for the decuils and for the desired les, read les, read les.

calues, which he had made.

falemiofall ytribes of Mrael, suche as set theirehearts to feke y Lord God of Israel, ewhich were to offervino y Lord God of the r fathers. zealous

So they ft engthened the king dome of & feared God Iudáh, and made Rehoboám the ionne of Salomón mightie, thre yers long: for thre yere they walked in the way of Dauid & f so long as Salomón.

And Rehoboam toke him Mahalath forch his worthe daughter of Ierimorh the sonne of deshey pro-David to wife, & Abshasl the daughter of Eliáb the sonne of Ishai,

19 Which bare him sonnes Leush, and Shemarióh, and Zábam.

And afterher he toke Maakah y daughter of Absalom which bare him Abiiah, and Arthái, and Zizá, and Shelomíth.

21 And Rehoboám loued Maakáh y daughter of Absalom about all his wives & his concubines: for he roke eightene wives,& thre fcore concubines, and begate eight and twette fonnes, & threscore daughters.

of Maakan the chief ruler among his bre Abijam, who thren ; fon he; thoght to make him King, yere, i ki 152.

And he raught him : and dispersed all his sonnes throughout all the countreis of Iudah and Beniamin vnto euerie strong citie: and he gaue them abundance of vitaile, and b defired many wives.

CHAP. XIL

I Rehoboum for saketh the Lord and is punished by Shifrák s Shemaiáh repreueth him 6 He habloth hem fel-

they feared God, and fet

h Hegane him felfe to haus

many water.

. Gods wil im pofeth fuche a nece fatte to fecond caufes that nothing çã pe done bur yet mans wil worketh as of m felfe, to that in can not be exented wodoing emi, by alledging that it **Lbr. by the had

Or recayable.

1.K sn.12, 16.

"Bbr Migthemed bim felfe.

1.Kin.32, 20.

a That is , the half, t toe of. Bentamin der the other i alfe was gone af ser leroboam. B Méaning the ten tribes w sebalted.

fe 7 God sendethbim succour. 9 Shishak taketh bis treasures 13 His reigne and death. 16 Abstab his sonne Sweedeth him.

Nd when Rehoboam had establi-🖊 shed the kingdome & made it strog, he forfoke the Lawe of the Lord, and all Il ael with him.

Therefore in the fift yere of King Reple that for § 2 hoboám, Shishák the King of Egypt came vp against Ierusalém (because they had transgressed against the Lord)

> With twelue hundreth chaicts, and thie score thousand horsme,& the people were without nomber, that came with him from Egypt, enen the Lubims, b Sukkiims, & the Ethiopians.

because they 4 And he toke the firog cities which were of Iudáh, and came vnto Ierusalém.

Or, Marte Mr. 5 Then came Shemaiah the Prophet to Rehoboám, and to the princes of Iudáh, that were gathered together in Ierusalém, 2 He reigned thre yere in Ierusalém: (his her grindesabecause of Shishak, and said vnto them, mothers name also was h Michaiah the ther i Kinga. Thus sayth the Lord, Ye have for saken me, therefore haue I also left you in the hands of Shifhak

> Then the princes of Ifrael, and the Kig humbled them selues, and said, The Lord usd sufte.

And when the Lord sawe that they humbled them selues, the worde of the Lord came to Shemaiah, saying, They have hubled them selues, therefore I wil not destroye them, but I wil fend them deliuerace shortely, & my wrath shal not"be powred out vpon Ierusalem by the hand of Shifhák.

8 Neuertheles they shalbe his seruants : so shal thei know my e seruice, & the seruice of the kingdomes of the earth.

Then Shishak King of Egypt came vp against Ierusalém and toke the treasu- 6 res of the house of the Lord, and the treafures of the Kings house: he toke even all, and he caryed away the shields of golde, *which Salomón had made.

In stead whereof King Rehoboám made thields of braffe, and committed them to the hads of the chief of the gaide, that waited at the dore of the Kings house.

11 And when the King entred into the house of the Lord, the garde came and base 8 Nowtherefore ve thinke that ye be able rage them and broght them againe vnto the garde chamber.

f Which decla 12 And because he f humbled him selfe, the wrath of the Lord turned from him, that he wolde not deftroye all together. And also in Iudah the things prospered.

*So King Rehoboám was strong in Leru salém and reigned: for Rehobo ámwas one &fourtie yeie olde, whe he begå to leigne, & reigned & seuentene yeres in Ierusalém, the citie which the Lord had chosen out of all the trabes of Israel to put his Name

there. And his mothers name was Naamáh an Ammonitesse.

14 And he did euil: for he prepared not his heart to feke the Loid.

15 Theactes also of Rehoboam, first and last, are they not writen in the "boke of "His fagings. Shemaiah the Prophet, and Iddo & Seer, m rehearing the genealogie 2 & there was warre alway betwene Rehoboám & Iero-

16 And Rehoboám slept with his fathers, and was buryed in the citie of Dauid, and Abuáh his fonne reigned in his stead.

Or Abiam.

CHAP. XIII.

s Abtiáh maketh warre against Ieroboám 4 He sheweth the occasion.12 He trusteth in the Lord and ouerco- a He meaneth meth Ieroboam 21 Of his wives and children.

I N the eightence y reof King Ierobo- iamin b Or. Maachi, ám began Abitali to reigne ouer a Iu- 1 hing 15,2

Called alfo
Abfhalon, for

daughter of Vriel of Gibea) and there one of the top was waire betwene Abijah and Iciobo. Pes of mount Ebb aim

And Abisah set the battel in aray with re chosocust doer viupens the armie of valiant men of warre, even or take in fro foure hundreth thouland cholen men. Ie. grefett the or roboam also set the battelin aray against dinance of \$\frac{1}{2}\text{birth bird seth burd seth the or \$\frac{1}{2}\text{bird seth}\$. him with eight hundreth thousand cho-him with were strong and valiant.

And Abijah stode vp wpon mount d Ze- for his aduanmeráim, which is in mount Ephráim, and f That is perfaid, O Ieroboám, & all Israél, heate you p enal, bicanse that thing,
which is fal-

Oght you not to knowe that the Lord ted, is prefer-God of Israel hathe gruen the kingdo- ruptio he mea me ouer Israel to e Dauid for euer, euen to nethalfo that him and to his fonnes by a couenant of lemnely & co

And Ieroboam the sonne of Nebat the tes, where as feruant of Salomon the sonne of Dauid according as as risen vp, and hathe *rebelled against his Nom 18,19

7 And there are gathered to hims vaine g This worde men & "wicked, and made them selves tongue is Rastrong against Rehoboam the sonne of cha, which our Salomón: for Rehoboám was h but a Matt 5,12 childe and " * tender hearted, & colde not Bilial relist them.

to relift against the kingdome of the beauted Lord, which is in the hands of the sonnes Leus 26,36. of Dauid, and ye be a great multitude, & 1 King 12.31. the golden calues are with you which I. thap 11.14.
roboám made you for gods.

the flowith

* Haue ye not driven away the Priests of the nature of the Lord the sonnes of Azion and the Le ke no trial of uites, and haue made you Priests like the life & dr &rine people of other countres who focues com- of their minimeth to" confecrate with a 1 young bul- Le the mothe locke and feuen rams, the fame may be a vilett & greatent fullet and leaftes ful Priest of them that are no gods. ue their turne.

Iudah and Be-

fring of facrifi

h Meaning, in

6 Which were a people of A-frica called \$ Troglodites. dwelled in ho

Or.when the

blifted Kehn-brams higdome a For fuche is

the mconftan-

ci. of the peo

mote pare thei follow the vi-

ces of their

gonernours.

Lord had cha. I

c Signifying y no calamitie vs except we for ake God, & v he neuer leaueth vs til we have caft 7 d And therefore douth in-Rely punish you for your finnes

Ebr drop dam

e He Theweth that Gods punishments are not to defroy his veterly but to chaffile the, to bring them to y knowled-ge of them fel ues & to knowe how much better it is to ferue God the tyrants

Chap oss.

teth that God feketh not the renth of a finu.rfió, Fzek. 12,32 & 33,11 4 K 371 14,21

2 That is, twel that he had be ne onercon e by Sailbik. #CT 2.

Ieroboám discomfited. The Ethiopians destroys \$1224 II. Chron.

10 But we belong vnto the Lord our God, & haue not forfiken him, & the Priests the 3 fonnes of Aarón minister vnto the Lord, and the Leunes in their office.

k As it was ap pom ed in the Lawe, Exod 39.39

II And they bu ne vnto the Lord everie 4 k morning and euerie euening burnt offrings and swete incense, and the bread is fet in order vpon the pure table,& the cadlesticke of golde with the lapes thereof, to burne euerie euening: for we kepe the watche of the Lord our God:but ye haue forfaken him,

I Because their 12 caufe was good & approued by the Lord, thei doured ret of the inccelle and victorie.

m Contemnig good coulch

Spirit of God,

he theght to

sor , gane him

Se eners brown.

a. He fheweth that the flay

mes & affuran

de of victories depende vpon our truft & co

filnce in the

"Etr daugh

Lord

5497-

And beholde, this God is with vs, as a captaine, & his Priests with the sounding trumpets, to crye an alaime against you. O ye children of Israel, fight not against 7 the Lord God of your fathers: for ye shal not prosper.

13 But Icroboam caused an ambushment m to compasse, & come behinde them, when thei were before Iudah, and the ambushment behinde them,

oucico- 14 me by decesse. tel was before and behinde them, and they cryed vnto the Lord, and the Priests blewe with the trumpets,

> 35 And the men of Iudali gaue a shoute: & euen as the men of Iudah shouted, God 9 smote keroboám and also Israél before Abuáh and Iudah.

16 And the children of Israel fled before Iudáh, and God deliuered themsinto their 10 Then Asa went out before him, and their 10sh 15, 44 hand. hand.

27 And Abiiah and his people slewe a great ne wounded of Israel fine hundresh thoufand chofen men.

18 So the children of Israél were broght vnder at that time: and the childre of Iudáh preuailed, " because they stated vpon the Lord God of their fathers.

19 And Abiian pursued after Ieroboam, & 12. So y Lord smote the Ethiopians befo- incir owne toke cities from him ein Bethel, and the "villages thereof, and Ieshanah with her villages, and Ephrón with her villages.

20 And Icroboam recoucred no firength againe in the dayes of Abriah, but y Lord plaged him, and he dyed.

21 So Abiith waxed mightie, and maried fourtene wives, and begate two and twentie sonnes, and fixtene daughters.

The rest of the actes of Abnah and his 14 maners and his fayings are writen in the Storre of the Prophet Iddo.

CHAP. MIIII.

3 A sa destroieth idolatrie & commandeth his people to serve the erve God 11 He preseth onto God when he 15 Yea, and they smote the tents of cattel, & Shulde go to fight 12 He obtemeth the victorio.

So Abriah slept with his fathers, & thei buryed him in the citie of Dauid, & Asa his sonne reigned in his steade: in whose dayes the land was queet ten yere.

2 And Asa did that was good and right in

the eyes of the Lord his God.

For he toke away the alters of the strange gods & the hie places, & brake downe the images, and cut downe the groues,

And comanded Iudah to seke the Lord planted contrary to the God of their fathers, & to do according to Ly the Lawe and the commandement.

And he toke away out of all the cities of Iudah the hie places, & the images: thereforc the kingdome was b quiet before b He Thewerk

6 He buylt also strong cities in Iudah, be- kiglomes fize cause the land was in rest, and he had no first solarie, waire in those yeres: for the Lord had gi- and aduncing uen him rest.

Therefore he faid to Iudáh, Let vs buyld these cities and make walles about, and towies, gares, and barres, whiles the lad is before vs: because we have soght y Lord have the ful our God, we have foght him, and he hathe government given vs rest on euerie side: so they buylt and prospered.

Then Iudáh loked, and beholde, the bat 8 And Asahad an armie of Iudáh that bare shields and speares, thre hundreth thoufand, and of Beniamin that bare shields & drewe bowes, two hundreth & foure fcore thoufand: all these were valuant men.

And there came out against then Zérah d of Ethiopia with an hofte often hudreth a the king of thousand, and thre hundreth charets, and Ethiopiaor E-came vnto e Maresháh. Ethiopiaor E-gypt eWhich was a

fet the battel in aray in the valley of Ze- where Michapháthah belide Marcháh.

flaughter of them, so that there sel dow- 11. And Asa*cryed vnto the Lord his God, 1.King 14.6. & faid, Lord, it is nothing with thee to helpe with many or with no power: helpe vs, or, atai find ô Lord our God. for we rest on thee, and ay, without in thy Name are we come against this multitude: ô Lord, thou art our God, f let not f Thus y ahilman preuaile against thee.

re Asa and before Iudah, and the Ethio power or poli-

pransfled.

13. And Afa and the people that was with their enemies, him, pursued them vnto Gerár. And the B- but consider thiopians hoste was ouerthrowen, so that whether them there was no life in them : for they were entreprisested to Godsglorie, destroyed before the Lord and before his atheren hoste: & they caryed away a mighty great of \$ victorie fooile.

And they fmore all the cities round a- 110, the can tur-bout Gerár: for the s feare of the Lord as all fieth me to dust we the came vpon them, and they spoiled all the breath of his eities, for there was exceding muche spoiling. The Lord had finke the le in them.

caryed away plentie of shepe and camels and returned to Ierusalém.

CHAP. XV.

r The exhortatio of Az ariah & Asa purgeth his contrey of idolatrie 11 He sacrificeth with the people.14 Thos fweare together to ferue the Lord. 16. He depofeth his

a Which were 16,20

chat the reft &

reth Rrength

with feare.

Israels couenant with God. II. Chron. Hanáni imprisoned. 1999/1224

ther for her idolatrie.

a Who was as his freher Was, verlis.

ce of twelve

yeres under Re hoboam, and

ligif was neg-lected and i-

e He fheweth,

thir notwith

Randing the wickcines of

me he heareth

so their tribu-

from Zerih King of the

ther dangers,

when thei called vpon the Lord d Your confi-

dence & trust in God ibal not be frustrat

* Azariah the sonne of Odél. 2 And he went out to mere Asa, and said vnto him, O Asa, and all Iudah, and Ben- 18 Also he broght into the house of God of his officers, iamin, heare ye me. The Lord swith you, while we be with him: and if we feke him, he wil be founde of you, but if ye forfake him, he wil forfake you.

b For the spa-Now for a long feason Israel hathe bene without the b true God, & without Pricht to teache and without Lawe.

ence yeres vo- 4 But whosever returned in his affliction to der abrahate the Lord God of 16-21 hee was founde of them.

dolatric plan- 5 And in that time there was no peace to a him, that did go out and go in : but great troubles were to all the inhabitants of the

syrats of their tage, yet God 6 For nacion was destroyed of nacion, and bath h s, who citie of cities for Colored to the company to the colored to the color citie of citie: for God troubled them with 2 all aduersitie.

lacion, as he delmered his 7 Be ye strong therefore, and let not your hads be weake: for your d worke shal haue a rewarde.

Ethiopians, & out of all o- 8 the prophecie of Odéd the Prophet, he was encouraged, and toke away the abominacions out of all the land of Judáh,& Beniamin, and out of the cities which he had taken of mount Ephraim, and he renued the altar of the Lord, that was befo- 4 re the porche of the Lord.

> 9 And he gathered all Iudáh & Benramín, & the strangers with the out of Ephiaim, and Manasseh & out of Simeon: for there fell many to him out of Isiael, when they fawe that the Loid his God ma with him.

third moneth, in the fiftente year of the reigne of Afa.

Which they is And they offred vnto the Lord the same time of the f spoyle, which thei had broght, euen seuen hundreth bullockes, and seuen 7 thousand shepe.

> And they made a coucnant to feke the Lord God of their fathers, with all their heart, and with all their foule.

And s who so cuer wil not seke the Lord God of Israel, shalbe sleane, whether he 8 were small or great, man or woman.

aright, follong 14 And they sware vnto the Lord with a loude voyce, and with shouting and with trumpets, and with cornets.

> they had sworne vnto the Lord with all their heart, and foght him with a whole desire, and he was h founde of them. And the Lord gaue them rest rounde about.

> mother from her regecie, because she had made an idole in a groue; and Alabrake downe her idole, & stamped it, and burnt

Hen the Spirit of God came vpon 17 But the hie places were not k taken away through lacke out of I Israel: yet the heart of Afa was of reale in him peifite all his daves.

the things that his father had dedicate, & the superflucio that he had dedicate, filuer, and golde, & of the people, that all were veffels.

19 And there was no warre vnto the fine & I Because that thirtieth yere of the reigne of Afa.

CHAP. XVI.

a Afa for feare of Baasha King of Ifrail, maketh a mes to Iaahob; therefore If. Aja for feare of Danina 1, 18 y s s no therefore II. couenant with Benhadad King of Aram. 7 He we retail is some proued by the Prophet, 10 Whome he putteth in prison, time taken for 12 He putteth his trust in the Philitans 13 Hu death. Indish because Indish was his

N the six & thirtieth yere of the reig-chief people me of Asá came a Baashá King of Isra-of his predeél vp against Iudáh, and buylt b Ramáh cessors. to let none passe out or go in to Asi King awho reigned of Iudáh.

Then Asa broght out silver and golde Ieroboam out of the treasures of the house of the he fornsted Lord, and of the Kings house, and sent to and disches it Benhadad King of Aram that dwelt at Benizmin nere "Damascus, saying,

And when Afá heard these wordes, and ? There " a couenant betwene me & thee, and betwene my father and thy father:beholde, I have fent thee filuer and golde: come, breake thy league with Baashá c He thoght King of Israel that he may departe from to repulte his

Me.

And Benhadad hearkened vinto King meants, y is, by feking hel-Asa, and sent the captaines of the armics pe of infidewhich he had, against the cities of Isiael. les, at they y which he had, against the cities of Isiael. feke ? Turkes And they smote Ison, and Dan, and Abel-antichthics the thereb. to máim, and the store cities of Naphtali.

And when Baasha heard it, he left buyl-ues more ding of Ramáh, and let his worke cease.

2 Called Shi. 10 So they affembled to Ierusalém in the 6 Thin Asa the King toke all Iudah, and caryed away the stones of Ramáh and the tymbre thereof, wherewith Baashá did buyld, and he buylt therewith Géba and

> And at that same time Hanani the Sees 10, Prophis came to Afa King of Iudah, and faid vnto him, Because thou hast rested 7pon the King of Aram, and not rested in the Lord thy God, therefore is the hoste of the Kig of Aram escaped out of thine hand.

* The Ethiopians and the Lubims, were Chap 14.3. they not a great hoste with charets and horsemen, exceding many; yet because thou didest rest vpon the Lord, he deliuered them into thine hand.

ther & herein 15 And all Iudáh reioyced at the othe: for 9 *For the eies of the Lord beholde all the **Por profes her thered y earth to showe him felfe strong with them heale that are of perfite heart toward him. thou of turning to hast the donc foolishly in this : therefore Gad by repenfrom henstorthe thou shalt have warres. damed the ad-

by the Lawe the Lord gaue them sett rounde about.

of God but he 16 And King Asa deposed Marchah his to The Asa was wroth with the Seer, & put prophet, and Prophet, and Prophet, and Prophet, and Prophet, and Prophet and Pr him into a"prison:for he was displea-pmished him fed with him, because of this thing . And as the wicked All oppressed certeine of the people at the be tolde of their fau, et. Dd 1.

partly through

God was cal-led the Godof Ifrael by reafon of his pro-

ra Gibeán. Or Darme fe's

an volas ful

2 Mac. 0.5.

man, contemig parte of May and parte of

lune had taken of the Ethiopias.

g These were
the wordes of their couenar, which conian- 12 ded all idolaters to be put to death accor ding to the Lawe of God. 13 Deut 13

ther ferued hi ue & prosper them

he lacked zea-le for the oghe bothe by the couenant, and gaue place to toolish pitie, & wolde al o feme afres a forte to fatiffie the Lawe

it at the broke Kidrón.

Or, gouele, or fwollea. Or, to the top

of bu bead.
e God plagued his isbel-

it is nothing to begine wel,

glorie, and put

f He theweth

sharit is in waine to feke to y Philitias, except first we

leketo God

are the thief cause of all

a That is, his

and against V-

goas "Abr.werke.

eruft in him

ar And beholde, the actes of Asa first and last, lo, they are writen in the boke of the Kings of Iudah and Israel.

12 And Alá in the nine and thirtieth yere 12 So Ichoshaphát prospered and grewe vp of his reigne was diseased in his fete, and his disease was' extreme: yet he soght not

lion, & hereby 13 So Ala slept with his fathers, and dyed in the one and fourtieth yere of his reigne.

except we fo 14

cotinue to the

ed, that 15, Zea
lous of Gods And they buryed him in one of his fepulchres, which he had made for him felfe in the citie of Dauid, & laied him in the bed, which they had filled with swete othe arte of the apotrcarie: and they burnt him with an exceding great fyre.

CHAP. XVII.

Ichoshaphat trusting in the Lord, prospereth in riches to purge our finnes, which and beneur. 6 He abolisheth idolatrie, 7 And causeth the people to be taught. 11 He receiveth tribute of our difeafes, & after vie the after vie the faile of phi fitta, as a meane by whome God worketh firangers. 13 Hu munitsons and men of Warre.

Nd Iehoshaphathis sonne reigned Ain his stead, and prevailed against Mraél.

2 And he put garifons in all the strong cities of Iudah, and set bands in the land of Iudáh and in the cities of Ephráim, which Asá his father had taken.

3 And the Lord was with Iehoshaphat, because he walked in the a first wayes of his father Dauid, and foght not b Baalim,

vertues mea-ning, before he had committed w Bath-sheba But Sight the Lord God of his father, and walked in his commandements, and not after the "trade of Israél. b Soght not helpe at firage 5

Therefore the Lord stablished the kingdome in his hand, and all Iudah broght presents to Iehoshaphát, so that he had of riches and honour in abundance.

e Hegaue him. 6 And he e lift vp his heart vnto the wayes 2 felfe wholy to af the I and and hearly again marrows. of the Lord, and he toke awaie moreouer Arue & Lord. the hie places & the groues out of Iudah.

> 7 And in the third yere of his reigne he sent his princes, Ben-hail, and Obadiah, & Zechariáh, and Nethaneel, and Michaiáh, that they shulde & teache in the cities of Tudáh,

And with them Leuites, Shemaiáh, and Nethaniáh, and Zebadiáh, and Afahél, & Shemiramoth, and Iehonathán, and Ado- 4 niiáh, and Tobiiáh, and Tob adoniiáh, Leuites, and with them Elishamá and Iehorám Priests.

, And they taught in Iudih, and had the boke of the Lawe of the Lord with them, & went about throughout all the cities of Ludáh, and taught the people.

And the feare of the Lord fell vpon all the kingdomes of the lands y were rounde 6 But Iehoshaphat said, Is there here never not but flatteabout Iudah, and they o foght not against Iehoshaphát.

shaphat gifts and tribute silver, and the Arabias broght him flockes, seue thousad, and seven hundreth rams, and seven thoufand, and feuen hundreth he gotes.

on hie: and he buylt in Iudah palaces and cities of store.

the Lord in his discase, but to the Phisi- 13 And he had great workes in the cities of Iudáh, and men of warre, & valiant men ın Ierufalém.

> 14 And these are the numbers of them after the house of their fathers, In Iudah were captaines of thousands, Adnáh the captaine, and "with him of valiant men "Ele in his thre hundreth thousand.

dours and diver fe kindes of spices, made by 15 And at his hand Iehohanan a captaine, opening and with him two hundreth & foure score "".

thousand.

And at his hand Amasiáh the sonne of Zichri, which f willingly offred him felfe f Meaning. & vnto the Lord, and with him two hudreth was a Navathousand valiant men.

And of Beniamín, Eliadá a valiant má, and with him armed men with bowe and shield two hundieth thousand.

And at his hand Iehozabád, & with him an hundreth and foure score thousand armed to the warre.

These s waited on the King, besides s That is, these those which the King put in the strong ordinarie garcities throughout all Iudáh.

CHAP. XVIII.

: Iehoshaphát maketh affinetse with Abáb. 10 Foure hadreth Prophetes cousel Abab to go to warre.16 Min chaidh u against them. 23 Zidkidh smiteth him. 25 The King putteth him su prison.29 The effect of bu prophecie.

Nd* Ichoshaphát had riches & ho- 1 King 12.3. nour in abundance, but he was 10yned in a affinitie with Ahab.

And after ceiteine byeres he went downe Tehoshaphars to Ahab to Samaria: & Ahab flewe shepe Ahabs daughand oxen for him in great nomber, & for ter b That is, the the people that he had with him, and enti- third yere, fed him to go vp vnto c Ramoth Gilead. 1 Ring 22.2 And Ahab King of Israel faid vnto Ieho- it out of the shaphat Kig of Iudah, Wilt thou go with syrians. me to Ramoth Gilead? And he answered him, I am as thou art, & my people as thy people, & we wil ioyne w thee in the waire.

And Iehoshaphat said vnto the King of Isiael, Aske counsel, I pray thee, at the d worde of the Lord this day.

Therefore the King of Israel gathered Aduste of some prophet, to of Prophetes foure hundreth men, and knows when faid vnto them, Shal we go to Ramoth ther it be Gilead to battel, oi shal I cease And they e Which were faid, Go vp: for God shal deliner it into of Bial, fignithe Kings hand.

a Prophet more of the Lord ywe might rers and fuche inquire of him'

their rage a- 11 Alfosome of the Philistims broght Icho- 7 And & King of Isiael faid vnto Ichosha- 11000.

fying that the

He knewe it was in vaine to professe refuche were ap pointed which colde infirms the people in the fame, and had autoritie

Ligion , except 8 to put away

e Thus God Prospereth all suche that w a pure heart feke his glo- 19 zie, and kepeth their enemies in feare y thei canor be able to execute garaft them.

f Yet the true ministers of God oght not to ceafe to do their dutte, shogh the Arates can not abide them to 8 speake the aruet h g Meaning, y refuie to hea- 9 ze anie that was of God h That is, in their mai.Aie and royal ap-

parel.

A Read & King. 33,14.

k Thinking.

where as foure

phetes had a-

durft not

gaine lay it.

l He spake

ot the falle

the King well

m He prophe-cieth how the people thulde be disperied &

phát, There is yet one man, by whome we him : for he doeth not prophecie good vnto me, but allway euil: it is Michaiah the sonne of Imlá. The Ichoshaphát said, Let not the King say & so.

And the King of Israel called an eunuche, and faid, Call quickly Michaiah the fonne of Imla.

phát King of Ludáh sate ether of them on his throne clothed in their h apparel:they Sate even in the thresshing floore at the en- 25 And the King of Israel said, Take ye have not, and declare their tring in of the gate of Samaria: & all the Prophetes prophecied before them.

10 And Zidkiáh the sonne of Chenaanáh made him i hoines of yron, & faid, Thus 26 And fay, Thus faith the King, Put this faith § Lord, With these shalt thou push § Arimites vntil thou hast consumed them.

And all the Prophetes prophecied fo. faying, Go vp to Ramoth Gilead, & prof- 27 And Michaigh faid, If thou returne in greand thirk. per: for the Lord shal deliuer it into the hand of the King.

22 ¶ And the meilinger that wet to call Mi- 28 So the King of Isiael and Iehoshaphat charah, spake to him, saying, Beholde, the wordes of the Prophetes declare good to therfore, I pray thee, be lyke one of theirs, and speake thou good.

greed in one thing, that he is And Michaiah said, As the Lord liveth, being but one men, and in leift estimatio 14 whatsoeuer my God saith. y wil I speake.

faid vnto him, Micharah, shal we go to Ra moth Gilcad to battel, or shal I leave of And he faid, 1 Go ye vp, and prosper, and they shal be deliuered into your hand.

Prophetes, as 15 And the King faid to him, How oft shal I charge thee, that thou tel me nothing but the trueth in the Name of the Lord

16 Then he faid, I sawe all Israel scatered in the mountaines, as shepe that have no sping with the Lord faid, m These 32 For when the captaines of the chaires this will ed have no medical and the Lord faid, m haue no master: let the returne euerre man to his house in peace.

prophecie good vnto me, but euil

18 Againe he faid, Therefore heare ye the worde of the Lord: I sawe the Lord sit vpon his throne, and all the * hoste of heaven standing at his right hand, and at 34 And the battel increased that day : and

Affradecesme.

Angels

a Meaning,hip

19 And the Lord said, Who shal persuade Aháb King of Israél, that h may go vp and fall at Ramoth Gilead > And one spake and faid thus, and another faid that.

30 The there came forthe a spirit and stode before the Lord, and faid, I wil perfuade him. And the Lord faid vnto him, Wherein?

21 And he said, I wil go out, and be a false spirit in the mouthe of all his Prophetes.

fhalt also prevaile:go forthe and do so.

put a P false spirit in the mouthe of these p Se they that thy Prophetes, & the Lord hathe determi- frienden frong

23 Then Zidkiáh the sonne of Chenaanáh ibey shulde came nere, and smote Michaiáh vpon the 2. Thess. 2, 210 9 cheke, and said, By what way wet the spi- 3. By this crurit of § Lord frome, to speake with thee cion and hy And the King of Israel, and Iehosha- 24 And Michaiah said, Beholde, thou shalt discovered the fe that day whe thou shalt go from cham-the hypotrites boak of) Spiber to chamber to hide thee.

> Michaiah, and carie him to Amonthe go-malice against uernour of the citie, & to Ioash the Kings the in whome fonne,

man in the prison house, & fede him with bread of affliction and with water of affliction vntil I returne in peace.

peace, the Lord hathe not spoken by me. And "he faid, Hearc, all ye people.

the King of Judáh wet vp to Ramoth Gi-

y King with one k accorde: let thy worde 29 And the King of Ifraél faid vnto Iehoshaphat, I wil T change my selfe, and en- SThus y wietre into the battel : but put thou on thine their apparel. So the King of Ifrael chaged him fubilite code felie, and they went into the battel.

what soener my God saith will speake. selfe, and they went into the battel.

So he came to the King, and the King 30 And the King of Aram had commanded where the heat by his the captaines of the charets that were with words him, faying, Fight you not with fmall nor great, but against y King of Israel onely.

31 And when the captaines of the charets fawe Iehoshaphát, they faid, It is the King of Israel: and they compassed about him to fight. But Ichoshaphat cived, & y Lord t He cryed to helped him & moued them to departe from knowledging his taute

fawe that he was not the King of Israel, aguna the they turned backe from him.

Aháb fleane. 17 And the King of Israél said to Iehosha- 33 Then a certaine man drewe a bowe" my- Prophet, and phát, Did Inot tel thee, that he wolde not ghtely, & smote the King of Israel between also by direct the said by displayed in the said b ne the toyntes of his brigadine: thereto- the time rehe faid to his charetman, Turne thine placing property hand, and carie me out of the hoste: for I really am hurt.

> the King of Israél " stode stil in his cha- " He diffemret against the Atamites vntil euen, and that his foildyed at the time of y funne going down: ders might fight more cou

> > CHAP. XIX.

After Ichoshaphat was rebuked by the Prophet , he called agains the people to the honoring of the Lord. s He appointeth sudges and ministers, 9 And exhorteth them to feare God.

Nd Ichoshaphát the King of Iu-Adh returned" fafe to his house in Ie-"Elico place.

And o he said, Thou shalt persuade, and a And Iehu y sonne of Hanani the Seer wet

may aske counsel of the Lord, but I f hate 22 Now therefore beholde, the Lord hathe

ned euil against thee.

delution, that rit which they

r Repe him fireidily in prison and let him rele bun-

*Or, Mubaiáh.

worde of the

rigiously.

babergi it

o That is, the

aHe declareth that the writh and sudgement of God is over all fuche, that Capporte the wicked, and }
rather showe
notin dede y they are eneche as hate 🕏 Lord "Bbr wrath fre 4 the Lard b He vifited all his courrei and broght his people from idolatric to y knowledge of §

the true God. free frue code.

Bothe to pre
ferue you, if
you do infely,
or to punish 6
you, if you do
the contrarie d He wil deelare by the punifhement. 7 all iniquitic. Deu.10,17. iob 34,19. att.10,34. 7077 2.11. gal 2,6. ephe.6.9. . 3.26.

and Leunes w shulds sadge 9 matters according to the worde of the Lord f That is, to IO trye whither

pet.1,172 e The Prieffs

res or els on fer purpole, Nomb 35,11 dcut 4.41. g Meaning, y God wolde punish them moste sharpepublike affaires of the realme

I Thei fhal hane the handeling of inferiour caufes k God wil affift them that do matre a That is, & Ammonites in langage & sp. g parel The Hebrews thinke that they were Amalekites, but as may up peare by the 20 verie, they 2 were the Idumeans of mout Seir b Cilled the dead for where God de-frosed the fire

out to metchim, and said to King Telioshaphat, 2 Wollest thouselpe the wictherefore for this thing y wrath" of the Lord is vpon thee.

Neuertheles good things are founde in thee, because thou hast take away the gro- 5 ues out of the land, and hast prepared thine heart to seke God.

returned and went b through the people from Beer-shebi to mount Ephraim, and broght them againe vnto the Lord God of their fathers.

And he set sudges in the land throughout 7 all the strong cities of Iudah, citie by

And said to the judges, Take hede what ye do : for ye execute not the sudgements \$ of man, but of the Lord, & he wilber with you in the cause and judgement.

Wherefore now let the feare of § Lord 9 be vpon you:take hede, & do it:for there is no 4 iniquitie with the Lord our God, nether * respect of persones, nor receiving of rewarde.

8 Moreouer in Ierusalém did Ichoshaphát set of the Leuites, and of the Priests and 10 of the chief of the families of Israel, for the judgement and cause of the Lord; and they returned to Ieiusalém.

And he charged them, saying, Thus shal ye do in the feare of the Lord faithfully and with a perfite heart.

And in euerie cause that shal come to you of your brethren that dwel in their cities, betwene fblood and blood, betwene 12 lawe and precept, statutes and judgemets, ye shaliudge them, and admonish them that they trespasse not against the Lord, that s wrath come not vpon you and vpo your And beholde, Amarian the Priest shall e y chief ouer you in all matters of the Lord, bublie of the last of the shall e y with the shall e y chief ouer you in all matters of the Lord, bublie of the last of the l brethre. Thus shal ye do & trespasse not. 13 & Zebadiáh the sonne of Ishmael, a ruler 14 And Iahaziel the sonne of Zechariáh the forethe Arke of the house of Iudáh, shalbe for all the h Kings affaires, & the Leuites shalbe officers I before you. Be of courage, and do it, and the Lord shalbe with the k good.

CHAP. XX.

maruelous Victorie that the Lord gave him against bu enemies. 30 Hureigne and aftes.

Fter this also came the children of A Moab and the children of Ammon, and with them of the 4 Ammonites against Ichoshaphát to battel.

The there came that tolde Icholhaphat, faying, There cometh a great multitude against thee from beyonde the b Sea, out of Aram: and beholde, they be in Hazzon 17 Tamár, which is En-gedi.

be cines for 1 And Iehoshaphát feared, and set him selfe

c to 1. .e the Lord, and proclaimed a fast e This decla. th oughout all Iudáh.

ked, and love them that hate the Lord's 4 And Iudah gathered them felues toge- goalie is, ther to aike counful of the Lord : they ca- is as a priche to firre then me eue out of all the cities of Iudah to in- to prayer, and quire of the Lord.

> And Iehoshaphat stode in the Congrega- it mouth the cion of Iudah and Ierusalém in the house to iek after of the Lord before the new court,

So Iehoshaphat dwelt at Ierusalém, & 6 And said, O Lord God of our fathers, att or els to fact not thou God in heaven and reignest not suro despaire. thou on all the kingdomes of the heather and in thine hand is power and might, & none is able to withstand thee.

> Didest not thou our God cast out the inhabitants of this land before thy people Israel, and d gauest it to the sede of Abra- dHe grouder h

> And they dwelt therein, and have buylt whereby ha thee a Sanctuarie therein for thy Name, helps, and allo saving,

> *If eucl come vpon vs, as the fworde of commetoward iudgement, or pettilence, or famine, we wil his, for as nuch as he has stand before this house and in thy pre-the once chofence (for thy Name f is in this house) & begonne wil crye vnto thee in our tribulacion, and there his grathou wilt heare and helpe.

And now beholde, the children of *Am- 1-King-8.37. mon and Moab, and mout Sein, by whome chap 6,28. thou woldestnot let Israel go, when they see which com-came out of the land of Egypt: but they meth by Gods turned aside from them, and destroyed ments for our them not:

n Beholde, I say, thei rewarde vs, in coming here called to cast vs out of thine inheritance, which declared thy thou half caused vs to inherit.

O our God, wilt thou not judge them? Den 2.9. for there is no stregth in vs to stand before nebem 13,3 this great multitude that cometh against vs,nether do we know what to do: but our eyes s are towarde thee.

And all Iudahitode h before the Lord thee and watte with their yong ones, their wives, and for our delines their children.

sonne of Benaiah, the sonne of Iciel, the of y couenant. sone of Mattaniáh, a Leuite of the sonnes of Alaph wasthere, vpon whome came the which was Spirit of the Lord, in the middes of the spirit of God Congregacion.

3 Tehoshaphat and the people pray unto the Lord. 22 The 15 And he said, Hearken ye, all Iudah, & ye inhabitants of Icrufalém, and thou, King Iehoshaphát: thus saith the Lord vnto you, Feare you not, nether be afraied for this great multitude: for the k battel s not k They Se' again (so) } yours, but Gods.

yours, but Gods.

Tomorowe go ve downe ag sinst them: you the effect wit rise beholde, they come vp by the cleft of Z12, tor 104 and ye shalfinde them at the end of the broke before the wildernes of Iemel.

Ye shal not nede to fight in this battel. *ft ind firl, more not, and beholde the "fal- Evod 14.15. uacion of the Loid towarde you. d Indah,

feare of to depend on § worldly mea-

on his mercie, which he w.

f That 15, 1t 15

We onely

to prophecie.

and Ierusalém, feare ye not, nether be aand the Lord wilbe with you.

i peolaring 18 Then Ishoshaphat I bowed downe 31 with his face to the earth, and all Iudah & the inhabitants of Ierusalém fell downe gruing thankes for the deline- 19 before the Lord, wor shiping the Lord.

And the Leuites of the children of the Kohatkites and of the children of the Corhitesstode vp to praise the Lord God of Israel with a loude voice on hie.

20 And when they arose early in the morning, they went forthe to the wildernes of Tekóa: & as they departed, Iehoshaphát stode and said, Heare ye me, ô Iudáh, and their hearts vnto the God of their fa- good fig was their hearts vnto the God of their fa- good fig was their hearts vnto the God of their fa- good fig was their hearts vnto the God of their fa- good fig was their hearts vnto the God of their fa- good fig was their hearts vnto the God of their fa- good fig was their hearts vnto the God of their fa- good fig was their hearts vnto the God of their fa- good fig was their hearts vnto the God of their fa- good fig was their hearts vnto the God of their fa- good fig was their hearts vnto the God of their fa- good fig was their hearts vnto the God of their fa- good fig was their hearts vnto the God of their fa- good fig was their hearts vnto the God of their fa- good fig was their hearts vnto the God of their fa- good fig was their hearts vnto the God of their fa- good fig was their hearts vnto the God of their fa- good fig was their hearts vnto the God of their fa- good fig was their hearts vnto the God of their fa- good fig was the vnto the God of their fa- good fig was the vnto the God of their fa- good fig was the vnto the God of the vnto the vnto the God of yeinhabitats of Ierusalém: put your trust in the Lord your God, and ye shalbe assu- 34 Concerning y rest of the actes of Ieho- & molatrie cut red: beleue his - Prophetes, and ye shal prosper.

des and doffne 21 And whe he had confulted with the people, and appointed fingers vnto the Lord, & them that shulde praise him that u in the 35 beautiful Sanctuarie, in going forthe bem This was a fore the men of armes, & saying, " Praise pfalme of tha-kes gining, w shey vied co- 22

And when they began to shoute, and to praise, the Lord laied ambushmets against the childré of Ammón, Moáb, and o moút 37 Seir, which were come against Iudah, and they slewe one another.

For the children of Ammon and Moab o Meaning, the 27 rose against the inhabitats of mount Seir, to flea & to destroyethem: and when they had made an end of the inhabitats of Seir, euerie one helped to P destroy another.

tord according to Icho-dang to len to the earth, and none escaped.

enemies 25 And when Iehoshaphat and his people came to take away the spoyle of them, thei found amog them in abundance bothe of substance & also of bodies lade with pre- 2 cious sewels, which thei toke for the selues, til they colde cary nomore: they were thre dayes in gathering of the spoile: for it was muche.

them selues in the valley of Beracháh: for there thei bleffed the Lord: therefore thei called the name of that place, The vallei

retu-ned with Ienoshaphát their head, to go againe to Leiusalein with loye: for the Lord had made the to resoyce ouer their

28 And they came to Ierusalém with violes, and with harpes, and with trumpets, euen vnto the house of the Lord.

bireg uer co. Forte or let se 29 And the feate of God was vpon all the kingdomes of the earth, when they had heard that the Lord had foght against the enemies of Israel.

fraied : tomorowe go out against them, 30 So y kingdome of Iehoshaphát was quiet, & his God gaue him rest on euery side.

¶ And * Iehoshaphát reigned ouer Iu-1.Km.22.42 dah, and was fine & thirtie yere olde, whe he began to reigne : and reigned fiue and twetie yere in Ierusalém, and his mothers name was Azubah the daughter of Shilhi.

32 And he walked in the f waye of Asa his f Meaning, 18 his vertues & father, and departed not therefrom, doing those wates, that which was right in the fight of the lowed God. Lord.

shaphat first and last, beholde, thei are wri of this people, but that they ten in the boke of Iehu the sonne of Ha- wolde fill renáni, which "is mencioned in the boke of filth and idolg the Kings of Israel.

he Kings of Israel.

Yet after this did Iehoshaphat King they able to re of Iudáh ioyne him selfe with Ahaziáh some cuil, & ether haue li-King of Israél, who was giuen to do euil. ele zeale, or

ye the Lord, for his mercie lasteth for euer, 36 And he toyned with him, to * make ship- not suche as pes to go to Tarshish: and thei made the herein hew shippes in Ezión Gabér.

Then Eliézer the sonne of Dodauáh of 1. King. 16,1 Mareshih prophecied agaist Ichoshaphar, 1. (19.22.49. faying, Because thou hast " ioyned thy felf " Thus God welde not hawith Ahaziah, the Lord hathe broken thy ue his to 10yworkes, and the shippes were broken, that with idolaters thei were not able to go to Tarshish.

ly to aboliffa not to be ex-

& wicked me.

CHAP. XXI.

1 Iehoshaphát dyeth.3 Iehorám succedeth him , 4 W hich k! leth his brethre, 6 He was broght to idolatrie, 11 And seduceth the people 16 He u sppressed of the Philissims. 18 Hu miserable end.

Ehoshaphát thể slept with his fathers, and was buryed with his fathers in the citie of Dauid: and Ichoram his sonne reigned in his Itead.

And he had brethren the sonnes of Ichoshaphát, Azariáh, and Iehiél, & Zechariáh, and Azariáh, and Michael, & Shephariáh. All these were the sonnes of Ichoshaphát King of a Ifrael.

victorie and 26 And in the fourte day their affembled a And their father gaue them great giftes ifraffic ment of filuer and of golde, and of precious Indah things, with strong cities in Iudah, but the 2 King. 8, 16. kingdome gaue he to Iehoram: for he was b Because the

giang, which was also est. of Beracháh vnto this day.

was also est.

de dth. valley 27 The cuerie mon of Iudáh & Ierusalém

f Johnsha

f Johnsha

And Iehoróm rose vp vpő the kigdome thousand ber selective bet selective bet selective bet selective bet selective bet se of his father, and made him felfe ftrog, & come cruel, & b flewe all his brethren with the fworde, murther them, and also of the princes of a Israél.

and also of the princes of elsael.

Selection was two and thirtievere olde, note to chewhen he began to reigne, and he reigned emeaning of the manning of th eight yere in Ierusalem.

6 And he walked in the waye of the Kings do that we fe of Isiael, as the house of Ahab had done: how it canot bey weshulde for he had the daughter of Ahab to dwife, my ne with \$ and he wroght euil in the eies of Loid. ne God.

Dd.iii.

a Read chan

whome by na-

To give thakes to the Lord for the valley was calthat is, blef. fing or thak, s phát, forl \$ 2 & 12, becauft the Lord and-ged y, enemies accowing to p ais. File declareth ficreby, that \$

his faith and

epedience to

the Lord. and

rance promi-

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munely to fing whe they prai-fed the Lord

for his benefi-

ees , and was made by Da-mid, Pful, 136.

Idumeans, w

dwelt in mous

power when he delinered his by crufing

to kilone ano-

ther

Thus the

ac.

feare or de-Bradiote les (SCHOOL C

2.Sam.7,12. 1.king 2,4. G 95. 2 king \$.19. chap 6,16.

Howbeit the Lord wolde not destroy the house of Dauid, because of the * couenant that he had made with Dauid, and because he had promised to give a light to him, and to his sonnes for euer.

¶In his dayes Edóm rebelled fró vnder the hand of Iudah, and made a King ouer

9 And Ichoram wet forthe with his princes, and all his charets with him: & he rose vp by night, and smote Edóm, which had co- 2 pailed him in, and the captaines of the charets.

eR ead 2 King.

shar the idola-

promes with God, as doeth

the adultereffe

to her hous-

Some thinke

Bliffia, fo cal-

as had Eliáho

h We fe this

away fro God,

murt herers of

i There were where Arabias

Southward. sowardEgypt-h Called also

Ahaziah, as Chap 22,1, or

Africa

be come adolaters and

10 But Edóm rebelled from vnder the håd of Ludáh vnto this day, the did . Libnah 3 rebell at the same time from vider his hand, because he had forsaken the Lord God of his fathers.

Moreouer he made hie places in the mountaines of Iudah, and caused the inhabitants of Ierusalém to commit forni-F Meaning, ide larrie, because cacion, and compelled Iudáh thereto.

ser breaketh 12 And there came a writing to him from s Eliáh the Prophet, saying, Thus saith the Lord God of Dauid thy father, Becaufe thou hast not walked in the wates of Iehoshaphat thy father, nor in the wayes of 6 Afa King of Iudáh,

had the Spirit 13 But half walked in the way of the Kings in abundances of I frael and Land of Israel, and hast made Iudah and the inhabitants of Ierufalém to go a whoring, as the house of Aháb went a whoring, and hait also ileane thy brethre of thy fathers house, which were better then thou,

Beholde, with a great plague wil y Lord 7 And the destruction of Ahaziah f came f Hereby we fe how nothing fmite thy people, and thy children, & thy waves, and all thy substance,

35 And thou shalt be in great diseases in the disease of thy bowels, vntil h thy bowels

example daily practifed vp6 fall out for the disease, day by day. Practifed vp6 shem that fall se So the Lord stirred vp against Ichoram the spirit of the Philistims, and the Arabians that were beside the Ethiopias.

And they came vp into Eudáh, and brasheir brethre. 17 ke into it, and carried away all the fubstahis sonnes also, and his wives, so that there was not a sonne left him, saue * Iehoaház, the yongest of his sonnes.

Azariáh,ver.6 18 And after all this, the Lord smote him in his bowels with an incurable difeafe.

> 29 And in processe of time, euen after the ed of two yeres, his guttes fell out with his to disease: so he dyed of sore diseases: & his people made no burning for him like the burning of his fathers.

When he began to reigne, he was two 11 and thirtie yere olde, and reigned in Ierusalem eight yere, 1 and lived without being defired: yet they buryed him in the citie of David, but not among the sepulchresof the Kings.

CHAP. TTI.

2 Ahazjáhreigneth after Ichorám. 2 Ichii King of Ifrael killeth Abaz sáh zo Ashalsáh putteth to death all the Kings linage 11 loufh escapeth.

Nd "the inhabitants of Ierusalem a. King. 1,24. 🔼 made Ahazıáh hıs yögeft fonne Kig in his stead : for the armie y came a with a Meaning, the the Arabians to the campe, had fleane all Philais the eldest:therefore Ahaziáh the sonne of Iehorám King of Iudáh reigned.

Two and b fourty yere olde was Ahaziah b Ress Chap. whe he began to reigne, & he reigned one c That is, af-

yere in Ierusalém. and his mothers name ter the death of his father.

was Athalish the daughter dof Omri. d She was AHe walked also in the waie's of the house ter, who was of Aháb: for his mother counseled him to the some of do wickedly. do wickedly.

Wherefore he did euil in the fight of the Lord, like the house of Ahab: for

they were his counselers after the death that it much of his father, to his destruction. of his father, to his destruction.

5 And he walked after their counsel, and that the rulers went with Ichoram the sonne of Ahab their counses King of Israel to fight against Hazael there can not King of Aram at Ramoth Gileadiand the be a good Kig. Aramites smote Ioiam.

And he returned to be healed in Izre- filers. el, because of the woudes wherewith their had wounded him at Ramáh, when he fogh, with Hazaél King of Arám. Now Azariáh the fonne of Iehorám King of Eudán went downe to se I ehorám the sonne of Aháb at Izreél, because he was diseased.

of God in that he wer to Ioram: for when can come t he was come, he went for the with Ichoram Gods proude against Iehu the sonne of Nimshi, *who- ce & as he hame the Lord had anointed to destroye & the referebe the house of Aháb.

Therefore when Jehu executed judge- were his will. ment wpon the house of Ahab, and foude 2 Kmg. 9.7. the princes of Iudah and the sonnes of grasse. the brethren of Ahaziah that waited on Ahaziáh,he slewe them also.

ce that was founde in the Kings house, & 9 And he soght Ahaziáh, and they caught hi where he was hid in Samaria, & broght him to Iehu, and slewe him, and buryed him, because, said thes, he is the sonne of s This was \$ sehos shapphat, which soght the Lord with God. because all his heart. So the house of Ahaziáh was he toyned him not able to reteine the kingdome.

Therefore when Athalian the mother re the worthsof Ahaziah sawe that her some was dead, mes of Ichoshaphat hiss
she arose and h destroyed all the Kings segrandstather,
moued them
cogue him y

But Ichoshabeath the daughter of the honour of bu-King, toke Ioash the some of Ahaziah, "Yan and stale him from among the Kings son- h to the inter nes, that shulde be sleane, and put him and be none to ma his nurce in the bed chamber: fo le- he tele to the hoshabeath the daughter of Kig Ichoram fhe might vier the wife of Ichoiada the Priest (for she pe the

vicked coun-

meanes to fer-

enemice : yet God to decla-

gouex-

That is, as ne write, he was not regard ded, bus depo fed for his wie kednes & idolatrie: fo that 20 his fennereigned 22 yeres, (his father yet lynig) without honour & af-ter his fashers death he was conrmed se reigne fil,

Was

Iehoidáthe Priest.

II.Chron. Ioásh anointed King4926324

wasthe sister of Ahaziáh) hid him from A- 11 Then they broght out the Kings sonthaliah: so she slewe him not.

Priefts and Le nites dipt, w kept their couries week-Iudáh

gue of Atha-liah or after y death of Aha-

Eich.

i Meaning, in 13 And he was with them hid in the house the chamber, of Galance of God six yeres, whiles Athaliah reigned ouer the kland.

courtes week- s Ioash the some of Ahaziahis made Ring. 3 Atha-ly in § Tople is Ioash the some of Ahaziahis made Ring. 3 Atha-k To wit, of Isahis put to death 17 The Temple - Control ed. 19 lehviadá appositeth ministers in the Temple.

2 King.11,4, I Nd* 2 in the seuente yere Iehoiadá A waxed bolde, and toke the captaines of hundreths, to wit, Azzriáh the soune of Ieroham, and Ishmael the sonne of Iehohanán, and Azariáh the sonne of Obéd, and Maaliah the sonne of Adaiah, and Elishaphát the sonne of Zichrí in couenant with him.

2 And they went about in Iudah, & gathered the Leuites out of all the cities of Iudáh, and the chieffathers of Israél: and they came to Ierusalém.

b Meaning of Judah & Bentamin read why they are } called Ifrael, Chap. 15,17

3.Sam 7, 12. 1 kmg.2,4. chap.21,7.

2.King.11, 6. e Which was

And all the Congregacion made a couenant with the King in the house of God: & he faid vnto them, Beholde, the Kings sonne muste reigne, *as y Lord hathe said of the somes of Dauid.

4 This is it that ye shal do, The third parte of you that come on the Sabbath of the Priests, and the Leuites, shalbe porters of the doies.

And another third parte towarde the Kings house, and another third parte at the * gate of the c fundacion, and all the people shalbe in y courtes of the hou- 17 And all the people went to the house of se of the Lord,

toward & East 6 But let none come into the house of the Lord, faue the Pricfts, and the Leuites that minister: they shall go in, for they are holy:

18 And Ichoiadá appointed officers for commanded in but all the people shal kepe the watch of the Lord.

7 And the Leuites shal compasse the Kig round about, and euerie ma with his wearpon in his hand, and he that entreth dinto the house, shalbe sleane, and be you. with the King, when he commeth in, and when he goeth out.

8 So the Leuites and all Iudáh did according to all things that Iehoradá the Priest had commanded, and toke euery man 20 And he toke the captaines of hundreths, his men that came on the Sabbath, with them that e went out on the Sabbath: for Ichosadá the Priest did not discharge the courses.

And Iehoiadá the Priest deliuered to the captaines of hundreths speares, and shields, and bucklers which had bene King Dauids, and were in the house of 21 Then all the people of the land reioy-people. God.

to And he caused all the people to stad (euerie man with his weapon in his hand) from the right fide of the house, to the left fide of the house by the altar and by the shoule rounde about the King.

ne, and put vpon him the crowne and gawe him the s testimonie, and made him gratis, the King . And Ichoiada and his fonnes boke of the Law, or as foanointed him, and faid, God faue the me read, they

¶ But when Athaliah heard the noise eel. of the people running and praising the King, she came to the people into the house of the Lord.

13 And whe 'fhe loked, beholde, the King 'Or. fave the stode by his piller at the entring in, & the princes & the trumpets by the King, & all the people of the land resoyced, and blewe the trumpets, and the fingers were with instruments of musike, and they that colde sing praise: then Athalian rent her h Declarigher clothes, and faid, h Treason, treason.

Then Iehoradá the Priest broght out which having vanishly, & by the captaines of hundreths that were go-murther viurthe captaines of hundreths that were go-murener vius-uerners of the hoste, and said vnto them, ped the crow-ne, wolde flat Haue her forthe of the ranges, & he that have descared i followeth her, let him dye by § fworde: for, and there-for the Priest had said, Slea her not in the house of the Lord.

15 So they layed hands on her : and when her partie, & fhe was come to the entring of the horse- to mainteine gate by the Kings house, thei slewe her

16 ¶And Ichoiadá made a k couenant be- k That they twene him, and all the people, and the ferue him and King, that they wolde be the Lords peo-renounce all

Báal, and I destroyed it, and brake his al- I According to tars and his images, and slewe " Mat-made to the tán the Priest of Báal before the altars.

the house of the Lord, vnder the hands the forthe per of the Priests and Leuites, whome Da-fore and also uid had distributed for the house of the citic, Beu. the Lord, to offer buint offrings vnto Oricharge. the Lord, * as it is witten in the Lawe Memb.at, s. of Moses, with rejoycing and singing by the appointement of Dauid.

19 And he set porters by the gates of the house of the Lord, that none that was vncleane in any thing, shulde entre in.

and the noble men, and the gouerners of the people, and all the people of the land, and he caused the King to come downe out of the house of the Lord, and they went through a the hie gate of the a Which was Kings house, and set the King vpon the gree, that the throne of the kingdome.

ced, & the citie was quiet, o after that thei o For where had sleane Athairah with the sworde.

CHAP. XXIIII.

4 Ioash repaireth the house of the Lord 17 After the ness for y pla-death of Lehoiada he falleth to idolatrie 21He stoneth Sucs of Cod to death Zecharsah the Prophet 25 Ivash is killed such people. Dd.uu.

Lord

King might be

a tyrant & an idolater reigneth, here can

d Meaning, re make any ru multe or to hinder their caterpule.

e Which had finified their course on the Sabbath, & 10 the other part entred to kepe 9 their turne.

f Meaning, the most holy place where § Arke Rode.

2.King. 12, 1. 1

a Who was a faithful coun-

feler, and gr-perned han by the worde of 3

oor, gane bin two wines.

b He meaneth

not the ten tri

hes but onely the two trib

of Indáh and

For he was

d The Scriptu- 7

re doeth ter

me her thus, be

cause the was

cruel mur

therer, and a

blasphemous

Exed.30,13.

& Such as we-

retauntul me.

Ling had appointed for

whome the

3,Kung.12,2. 8

ad olatreffe

the bie Prieft.

Exod.30,13.

God.

of his squae servits 27 After him reigneth Amaziah. Oash* was seuen yere olde when he beganto reigne, and he reigned fourtie yere in Ierusalém: and his mothers name was Zibiáh of Beet-shéba.

2 And Ioash did vpiightly in the sight of the Lord, all the dayes of a Ichorada the

And Iehoiadá "toke him two wives, and he begate fonnes and daughters.

de, to renue the house of the Lord.

And he assembled the Priestes and the Leuites, & faid to-them, Go out vnto the cities of Iudah, and gather of all b Israel 17 money to repaire the house of your God, from yere to yere, and haile the thing: but the Leustes hasted not.

Therefore the King called Iehoiadá, 18 the chief, and faid vnto him, Why haft thou not required of the Leuites to bring in out of Iudáh and Icrusalém * the taxe of Mosés the servant of the Lord, and of of Mosés the servant of the Lord, and of pas.

broght hum to the Congregacion of Israel, for the Ta- 19 And God sent Prophetes among them, to most vile idea.

latric

bernacle of the testimonie

For wicked Athaliah, & her childrenbrake vp the house of God: and all the things that were dedicate for the house of 20 the Lord, did thei bestowe vpon Baz-

Therefore the King commanded, * and they made a cheft, and fet it at the gate of the house of the Lord.

9 And they made proclamacion through Iudáh and Ierusalém, to bring vnto the Lord * the taxe of Moles the servant of 21 Then they conspired against him and m There is no God, lased vpon Israel in the wilder-

And all the princes and all the people 10 reioyced, and broght in, and cast into the 22

chest, vntil they had finished.

And when it was time, e thei broght the chest vnto the Kings officer by the hand of the Leuites: and when they sawe that there was muche filuer, then § Kings Scri- 23 And when the yere was out, the hofte "Rentenge my be (& one appointed by & hic Priest) came and emptied the cheft, and toke it, and caried it to his place againe: thus they did day by day, and gathered filuer in abundance.

shis thing was Se and counsel, and not by amy one mas at-

Ysignifying y 12 And the King and I lehoiadá gaue it to 24 fuche as did the labour & worke in the house of the Lord, and hyred masons and carpenters to repaire the house of the Lord : they gave it also to workers of yron and braffe, to repaire the house of the Lord.

> 23 So the workemen wroght, and the worke "amended through their hands: and they restored the house of God to his state, & strengthened it.

> 24 And when they had finished it, they broght the rest of the filuer before the

King and Ichoiadá, and he made thereof g veffels for the house of the Lord, even g For the wievessels to minister, bothe morters & inc. n. bed Kings may fe cuppes, and vessels of golde, and of sil and Athaliah uer: and they offred burntoffrings in the the vessels of house of the Lord continually all the the semple, or

15 But Iehoradá waxed olde, and was ful idoles. of dates and dyed. An hundreth and thirtie yere olde was he when he dyed.

dayes of Iehoradá.

And afterward it came into Ioashmin- 16 And thei buryed him in the citie of Da- h Signifying. uid with the Kings, because he had done de not houous good in Ifrael, and toward God and his who had fo ex ouse. cellenty ser-ued in swor. And after the death of Iehoiada, ca- ke of y Lord, house.

me the princes of Iudah, and did reuere- and in the afce to the King, & the King hearkened vn-mune wealth

And they left the house of the Lord knewe now ! God of their fathers, and served groves definite of hi and idoles: and wrath came vpon Iudah who did watand Ierusalém, because of this their tres- as a father, &

bring them againe vnto the Lord: and k They toke thei k made protestation among them, but heave & earth

they wolde not heare.

And the Spirit of God came vpon Ze-that except charian the fonne of Iehoiada the Priest, to the Lord, he which stode about the people, and said grienously puwhich stode about the people, and fair greening production.

In a place a bout the local care people in the product of the product of the product of the people of the peo ken you.

froned him with stones at the m comman- & beaftely as dement of the King, in the court of the fe heartes

house of the Lord.

Thus Ioash the King remembred not y delite more in kindenes which Ichorada his father had superfiction & done to him, but flewe his fonne. And whe in the true fer he dyed, he said, The Lord oloke vpo 1t, & pure of God & pure simplicarequire it.

of Aram came vp against him, and thei death & requi came against Iudah and Ierusalem, & de-your hands or stroyed all the princes of the people fro the speaketh this by proamong the people, and sent all the spoile phecie, because the king of Damasers. of them vnto the King of Damascus.

Thogh the armie of Aram came with a de do it This Zacharie is all company of me was the T and Jal! small company of me, yet the Lord deli- so called the uered a very great armie into their-hand, this Mar 23. because they had for saken the Lord God 35,beccuse has of theirfathers: and they o gaue sentence progenitouts

against Ioásh.

against 10ain.

25 And when thei were departed from him, o That is, reformed for their left him in great diseases) his ked him, and owne servants conspired against him for handled him the blood of the P children of Iehoiada P Meanig Zathe Priest, and slewe him on his bed, and charte w was one of Iehoia he dyed, and they buryed him in the CI-das some set tie of Dauid:but they buryed him not in the Lord.

vie of their

that God woliadá.&e

the

"Ebr a mediciworke, meanig,

Amaziáh.

Iudahs foyle. II.Chron. 20407/1224

the sepulchies of the Kings.

26 An I these are they that conspired agaist monitesse, and Ishozabad the sonne of Shimrith a Moabilesse.

q That is, con- 27 cernights fon # That is , the reparacion.

But 9 his fonnes, and the summe of the of the house of God, beholde, they are writen in the storie of the boke of the Kings. And Amaziáh his sonne i eigned in his stead.

CHAP. XXV.

3 Amaziah putteth them to death which slowe bu father 10 He sendeth back, them of Israel 11 Ho overcometh the Edomites . 14 He falleth to idolatrie 17 And Ioásh King of Israel overcommeth Amaz sáh. 27 He u slayne by a conspiracie.

Maziah was fine and twentie yere 14 🕰 olde, when he began to reigne, & he reigned nine and twentie yere in * Ierusalem: & his mothers name was Ichoaddán, of Ierusalém.

3 King 14,2.

a Meaning,in 2 respect of his predecessers, albeit he had 3 his imperfec-

Deut 24,16. 2 king.14.6. tere-31.30. ezek 18,20.
b Ihat 15, for y faute wherefore y childe
as punished, ex cept he be cul pable of the

e So many as were able men to beare weapons & go to d That is, out of the ten tribes, which had separated 6 them 'elucs before,bothe from God and theirtrue

Ring 7
e And therefore to thinke to have helpe of the, who the Lord fauoreth not, is a to cast of the helpe of the Lord f If thou wilt

not gine credit to my wor-

g He sheweth shat if we deped onely vpo Bod, we shal not nede to be troubled with times that w fhalbe necef-farie, if we o-bey his worde

Lord, but not with a peifite heart.

And when the kingdome was established vnto him, he slewe his seruants, that had flayne the King his father.

4 But he flewe not their children, sont did, as it is writen in the Law, com the boke 16 And as he talked with him, " he said wehl selie, nor of Moses, where the Lora commanded, faying, * The fathers shal not dye for the b children, ne her shal the children dye for the fathers, but everie man shal dye for his owne finne.

¶ And Amaziáh affembled Iudáh, and made them captaines ouer thousands, & 17 captaines our hundreths according to the houf s of their fathers, throughout all Iudah and Bewamin: & he nombied them from etwentie yere olde and aboue, and fand chosen me, to go forthe to the warre, and to handle speare and shield.

He hyred also an hundreth thousand valiant men dout of Israel for an hundreth

talents of filuer.

But a man of God came to him, faying, O King, let not the armie of Israel go 19 Thouthinkest: lo, thou hast smiten E-hain wages, with thee: for the Lord is not e with Ifraél, neiher with all the house of Ephraim.

If not, go thou on, do it, make thy felfe sti og to the battel, but God shal make thee

What shal we do then for the hundreth raél Then y man of God answered, The Lord is able to give thee more then this.

respects for he to So Amaziáh separated the, to wit, the armie that was come to him out of Ephia- 22 And Iudah was put to the worse before moueth their im, to returne to their place: wherefore their wrath was kindled greatly against

Iudáh, and they returned to their places with great angre.

him, Zabad the sone of Shimrath en Am- u Then Amaziah was encouraged, and led forthe his people, & went to the falt valley, and smote of the children of h Seis, h for the les ten thousand.

taxe gathered by him, and the fundacion 12 And other ten thousand did the children broght to subof Iudáh take aliue, and caryed them to redio, rebelled the toppe of a 110cke, and cast the downe ram lehoshafrom the toppe of the rocke, and they all in the 2. Hig

burst to pieces.

14.7 this rocke is called \$

13. But the men of the * armie, which A-eithe Sela maziáh sent away, that they shulde not go h That is, the with his people to battel, fell vpon the ci- fand of ifrael. ties of Iudah from Samaria vnto Bethhorón, and smote thre thousand of them, and toke muche spoyle.

Now after that Amaziáh was come fro the flaughter of the Edomites, he broght the gods of the children of Seir, and fet them vp to be his gods, and 1 worshiped 1 Thus where them, and burned incense vnto them.

dán, of Ierusalém. them, and burned incense vnto them. ne guen the
And he did vpiightly in the eyes of the Wherefore the Lord was wroth with A- ior his benefimaziah, and sent vnto him a Prophet, tes and great which said vnto him, Why hast y soght from God, and the gods of the people, which were not a- did most silely ble to m deliuer their owne people out of m He proues h thine hand thine hand?

> vnto him. Haue thei made thee y Kings pers, is no God counseler : cease thou: why shulde they but an idole ofmite thee And the Prophet ceased, but King faid, I knowe that God hathe eletermined of hard it is for the carto destroye thee, because thou hast done nal man to be this, and hast not obeyed my counsel.

Then Amaziah King of Iudah toke mat he comecounsel, and sent to Ioash the sonne of & threateneth Ichoahaz, the sonne of Iehi King of If- him that war-12el, faying, Come, P let vs fe one another imprisoneth

founde among them thre hundreth thou- 18 But Ioash King of Israel sent to Ama- 2 Chro 16,10 But Ioásh King of Israel sent to Ama- 2 Chro 16,10 ziáh King of Iudáh, saying, The thistle 21 that is in Lebanón, sent to the cedre that P Tharis, let is in Lebanón, saying, * Giue thy daughter hand to ter to my sonne to wise: & the wilde bealt hand so he was oftended, that was in Lebanon went & troue downe the the armie the thistie.

dom, and thine heart lifteth thee up to the counted of bragge: abide now at home: why doest the Propher, thou prouoke to thene hurt, that thou shul- certeine of the dest fall, and Iudáh with thee

fall before y enemie: for God hathe power 20 But Amaziah wolde not heare: for q it 2 King 14,9, to helpe, and to cast downe.

was of God, that he might deliuer them q Thus God into his hand, because they had soght the guerthy rhose gods of Edóm.

talents, w I haue giuen to the hoste of If- at So Ioash the King of Israel went vp : & iruff, to teache he, and Amaziah King of Iudah fawe one thun to have another in the face at Bethshemesh, which onely to im 1s in Iudáh.

Israel, and they fled euerie man to his lowe i write

Dauid had

for his faure. him to death.

of the Mrachcuries of au-

deftradier.

Ec.i.

Meaning, the fucceilers of Obed Edom!

for the house

hare the name

of the chief

akeg1411

fuher.

33 But Ioash the King of Israel toke Amaziáh King of Iudáh, the sonne of Loash, the fonne of Ichoahaz in Berhshemesh, & . broght him to Ierusalem, & brake downe to And he buylt towres in the wildernes, f where as y the wall of I. rusalém, from the gate of Ephi aim vnto the corner gate, foure hundreth cubites.

24 And he toke all the golde and the filuer, and all the vessels that were founde in the house of God with . Obed Edóm, and in 11 the treasures of the Kings house, and the children that were in holtage, & returned to Samaria.

35 ¶And Amaziáh the sonne of Ioásh Kig of Iudáh lived after the death of Ioásh sonne of Iehoahaz King of Israel, fiftene ie

26 Cóceming the rest of the actes of Amaziah first & last, are they not writen in the boke of the Kings of Iudah and Israel

27 Now afterthe time that Amaziáh did turne away from the Lord, * they wroght treason against him in Ierusalém: & when 14 he was fled to Lachish, thei set to Lachish after him, and slewe him there.

28 And thei broght him vpon horses, & buryed him with his fathers in the citie of 15 He made also werie" artificial engins in "Ets englist by

CHAP. XXVI.

3.5 Vez Sáh abeying the Lord profereth is his enterprifes 16 He wanth proude & Ujurpost the Proests ffi-.co. 19 The Lord plagueth him so The Priefts draue dim out of the Temple. Grandude bim out of the Lords 16 But when he was firong, his heart i was I Thus profougle 23 Huberyal, and hu fucceffour. he rean forthe permit caused

s.King.14AI t a Call-dalfo Azariáh.

¬Hen*allÿ people of Iudáh toke ⁴ Vzziáh, wnich was sixtene yeie olde, & made him King in the stead of his father Amaziáh.

Arongsthis ci-aie was also galled Elath Ar Planon.nere esty red Sea & Kingwa.

of lehotadi.

any y fekesh woto him, and

cherefore man

trudion.

3 He fortified 2 He buylt & Eloth, & restored it to Iudah after that the King slept with his fathers. *Sixtene yere olde was Vzziáh, when he began to reigne, and he reigned two and fiftie yere in Terusalem, and his mothers name was Iccolián of Ierusalém.

> And he did vprightly in the fight of the Lord, according to all that his father Amaziáh did.

e This was 5 mor that Zee charish that was the fonne And he foght God in the dayes of c Zechariah (which vnderstode the visions of 19 God) and when as a he foght the Lord, God made him to prosper.

that some on there is a for the went for the and foght against the of that name of the for Godue
Afor GoduePhiliftims and brake downe the wall of Philistims and brake downe the wall of Gath, and the wall of Iabnéh, and the wall 20 of Ashdod, and buyst cities in Ashdod, and among the Philistims.

And God helped him against the Philistims, and against the Arabians that dwelt

in Gur-báal and Hammeuním.

€ That is,thei \$ payed tribute da figne of fub-

ziáh, and his name spred to the entring in of Egypt: for he did moste valiantly.

9 Moreouer Vzziáh buylt towres in Ieru-

salém at the corner gate, and at the valley gate, & at the * f turning, and made them Nehem. 3,19. Itrong

and digged many culternes: for he had returneth. muche cattel bothe in the vallers and 'Orpiner. plames, plowmen, and dreffers of vines in the mountaines, and in & Carmel: for he g That is, in loued houl bandile.

Vzziáh had alfo an hoste of fighting me designisisha that wet out to warre by bades, according the fruteful to the counte of their nomber vnder the taken for a hand of Ieiel the scribe, and Maaseiah the grene eare of ruler, o vnder the hand of Hananiah, one it is ful, as Leui-2,14. of the Kings captaines.

The whole h number of the chief of the h of y chief families of the valiat men were two thoufind and fix hundreth.

officers of the
kingt house,
of office capfand and fix hundreth.

And under their hand was the armie for geants for warre, thre hundreth and seuen thousand, warre,

helpe the King against the enemie. And Vzziáh prepared them throughout all the hofte, fhields, and speares, and helmets, and brigandines, and bowes, and sto-

and five hundreth that foght valuantly to

nes to fling.

Ieiusalém, to be vpon the towres and vpo the tancatra the corners, to shore arowes and great stones: and his name spred farre absoade, because God did helpe him merueloutly, til he was mightie.

lift vp to his destruction: for he transgref- men to trust in fed against the Lord his God, & went into them selver, & by forg, tring the Temple of the Lord to burne incense him, which is vpon the alter of incense.

And Azariah y Priest went in after him, their owne per and with him foure score Priests of the dicion.

Lord, valiant min. 18 And they withstode Vzziáh the King,& faid vnto him, * It perteineth not to thee, Nembitire Vzziah, to buine incense vnto the Lord, but to § Priests the sonnes of Aarón, that are confecrated for to offer incense: k go k Thogh his in the of the Sanctuarie: for thou hast traf zeale sented gressed, and thou shalt have none honour also his intenof the Lord God.

Then Vzziáh was wroth, and had incen-not gouerned se in his hand to burne it: & while he was of God, he did wroth with the Priests, the leprosie rose vp wickedly, and in his forehead before the Priests in the bothe untily house of the Lord beside the incesse altar, resided & also punished.

And whe Azariáh the chief Priest with all the Pricits loked vpon him, beholde, he was leprous in his forehead, and they caused him hastely to departe thence; and he was even compelle I to go out, because the Lord had smiten him.

And the Ammonites gaue e giftes to Vz- 21 *And Vzziáh the King was a lepre vnto 2. King. 15.3. the day of his death, and dwelt as a lepre I According in an' house aparce, because he was cut of to the commafro the house of the Lord: & Jotham his Lord, Leus. fonne 13,48.

taines and ier-

th, autor the reof, procure

ciónyet becau-

22 Concerning the rest of the actes of Vzziáh, first and last, did Isaiáh the Prophet the lonne of Amoz write.

they buryed him with his fathers in the field of the buryal, which perteined to the Iotham his sonne reigned in his itead.

CHAP. XXVII.

2 Intham reigneth, and ouercometh the Ammonites & Hu reigne Odeath. 9 Ahaz hu sinne reigneth in bu stead.

3.King 15,33 1

a To wit, to of

fer intente a-gainft Sworde of God, which

in the comendacton of Io-

ged tromido-

for the height

called Opinel at was it y Baft gare, and men-sion is mide of it, chip 3,4 "Eur Corem.

when we put

*Or yerely

thám

thirg is ipoke 3

m And there-

fore was bu-

ryed aparte

field, but not

in the fame fepulchres auch

iers

TOtham * was tyue & twentie gere olde L when be began to reigne, and leigned name was Ierusháh the daughter of Za-

2 And he did vprightly in the fight of the Lord according to all that his father Vzziáh did, saue that he entred not into the * Temple of the Lord, and the people did yet b corrupt their wates.

Hebuylt the hye e gate of the house of 8 the Lord, and he buylt very muche on the wall of the castel.

b 1h.y were 4 Moreouer he buylt cities in the mounnot cleane pur taines of Ludáh, and in the forests he buylt palaces and towres.

far foore cubi- 5 And he foght with the King of the children of Ammon, and preuailed against them. And the children of Ammon gaue him the same yere an hundieth talents of filuer, and ten thousand " measures of wheat, and ten thousand of barly: this did the children of Ammon give him bothe in the second yere and the third.

4 He fheweth 6 So Iotham became mightie d because he that all prof-p rine cometil of God, who never faileth, 7 directed his way before the Lord his God. Concerning the rest of the actes of Iothám, and all his warres and his wayes, lo,

of Ifraél, and Iudáh.

He was fyue and twentie yere olde when he began to reigne, and reigned fixtene yere in Ierusalem.

And Istham Slept with his fathers, and they buryed him in the citie of Dauid: & Aház his sonne reigned in his stead.

CHAP. XXVIII.

a Ahaz an idolater is given into the hands of the Syrias, and the King of I frael g The Prophet reproueth the Ifraelises crueitie. 18 Indah 13 molefted with enemies. 23. Ahaz mereafeth hu idolatrie. 26 Hu death and successour.

Ház * was twentie yere olde when A he began to reigne, and reigned fixtene yere in leiusalem, and did not vprightly in the fight of the Lord, like Dauid 14 his father.

But a he walked in the wayes of § Kings of Israél and made euen molten images 15 And the me that were i named by name, were rehear-for b Baalime tole vp and toke the prisoners, and with help before.

fonne ruled over the Kings house, and sudged the people of the land.
Concerning the rest of the actes of Vz
fyre, after the abominacions of the heath of the fire actes of Vzwhome the Lord had cast out before the 33.6 ten.18,14. children of Liraél.

23 So Vzziáh fl pt with his fathers, and 4 He facrificed also and burnt incense in the hie places, and on hilles, and vnder euerie grene tra.

Kings: for they faid, He m is a lepre. And 5 Willrefore the Lord his God delivered him into the hand of the King of the Aramites, and they smote him, and toke of his," manie prisoners, and broght them" Block great to Damascus: and he was also deliue. ed caprinire. into the hand of the King of Isiael, which fmote him with a great flaughter.

fixtene yere in Ie. usalém, and ris mothers 6 For Pekah the sonne of Remaliah, slewe c. Who was in Ludáh fix score thousand in one day, all " valiant men, because they had for saken "Ebr. frames of the Lord God of their fathers.

Kig of Ifracl

And Zichri a" mightie man of Ephraim Or, syman. flewe Maaseiah the Kings sonne, and Azrikam the governour of the house, and El-

kanáh the fcconde after the K ng.

And the children of Ifraél toke prisoners of their brethren, d two hundreth thou-d This By the fand of women, sonnes and daughters, and of God Irael caryed away muche spoile of them, and defroyed Inbroght the spoile to Samaria.

9 But there was a Prophet of the Lords. (whose name was Oded) and he went out before the hoste that came to Samaria, & faid vnto them, Beholde, e because the e For they Lord God of your fathers is wroth with had ouercome Iudah, he hathe deliuered them into your thim by these owne valianthand, and ye have same them in a rage, nes, & did not that reacheth vp to heauen.

to And now ye purpole to kepe vader the wredthem inchildren of Iudai and Leiusalem, as fer to their bade, uants and handmaides vnto you: but are dan had offernot you futhe, that f firmes are with you be-f May not God aiwel punth fore the Lord your God

tham, and an ins wartes and ins way, as no they are writen in the boke of the Kings in Now therefore heare me, and deliuer the figures, as no they are writen in the boke of the Kings in Now therefore heare me, and deliuer the figures, as no they are writen in the boke of the Kings in Now therefore heare me, and deliuer the figures, as no they are writen in the boke of the Kings in Now therefore heare me, and deliuer the figures, as no they are writen in the boke of the Kings in Now therefore heare me, and deliuer the figures, as no they are writen in the boke of the Kings in Now therefore heare me, and deliuer the figures, as no they are writen in the boke of the Kings in Now therefore heare me, and deliuer the figures, as no they are writen in the boke of the Kings in Now therefore heare me, and deliuer the figures, as no the same of the figures. captaines againe, which ye have take pri-thefe men for foners of your brethren: for yfearce wrath theirs, feing of the Lord stoward you. greater>

Wherefore certeine of the chief of the children of s Fphraim, Azarian the fon- s Which trine of Ichohanan, Perechiah the sonne of greaten, and Meshillemoth, and Ichizkian the sonne of had mone au-Shallum, and Amasa the sonne of Hadlai, stode vp against them that came from the warre,

And faid vnto the, Bring not in the captiues hether: for this shalbe h a sinne vpon h God wit nor vs-against the Lord: ye ented to adde mo-ne, which we reto our finnes and to our trespasse, thogh comit against him, to be view our trespasse be great, & the fearce wrath punished. of God is against Israel.

So the armie left the captives and the. spoile before the princes and all the Con-

Ec.11.

God had dela

Act 15"

Nor, predecef-four He was an

idolatre, like them.

b As the ido-laters have cor teine chief adeles, who ase as patrons: (as were the-fe Baalim) fo haue they o- 2 thers which are inferior & do represent § great idoles

Biher for their woundes or a carmes.

I To them of the tribe of Iudih.

m To Talgath Prinecier, and those Kings y 17 dominion , 2 King.16,7.

a We meaneth Indáh,becaule Abaz for loke foght helpe of the infideles. gead of Ifrael taken for Iudih chap.15,

2,King :16,8.

o As he fallely inppoied.

p Thus the wickedmeasure Gods fanour by profmerlitte: for if idolaters profper, they ma-ke their idoles gods , not them oft times whome he toweth,& giueth his enemies good fucceffe for a time, warde he wil deftroye Beniamin

POr la Lerafaq They buryed him not in the ettie of Dauid where were \$ fepulchres of the Kings.

the spoile clothed all that were naked among them, and arayed them, and shod i them, and gaue them meat and gaue them drinke, and k anointed them, and caryed all that were feble of them vpon asses, & broght them to Iericho the citie of Palmetrees to their brethren: so they retur- 2 ned to Samaria.

16 At that time did King Ahaz send vnto the " Kings of Ashur, to helpe him. (For the Edornites came moreouer, and

slewe of Iudah, & caryed away captiues. 18 The Philistims also inuaded the cities in 4 the lowe countrey, and towarde the South of Iudáh, and toke Bethshémesh and A1alón, and Gederóth and Shochó, with the villages thereof, & Timnah, with her villages, and Gimzo, with her villages, and they dwelt there.

19 Forthe Lord had humbled Iudáh, because of Aház King of . Israél: for he had broght vengeance vpon Iudáh and had grieuously transgressed against the

20 And Tigláth Pilneéser King of Asshúr came vnto him who troubled him and did not strengthen him.

"Hor divided. 21 For Ahaz "toke a porcion " out of the house of the Lord and out of the Kings house and of the princes, and gaue vnto § King of Asshur: yet it helped him not.

22 And in the time of his tribulacion did he yet trespasse more against the Lord, (this is King Ahaz)

mascus, which o plagued him, & he said, Becausethe gods of the Kings of Aram they wil P helpe me: yet they were his ruine, and of all "Ifraél.

house of God, and brake the vessels of the house of God, and shut vp the dores of the house of the Lord, and made him alters in euerie corner of Ierusalém.

considering y euerie coinei of Itudah he made hie places, to burne incense vnto other gods, and prouoked to angre the Lord God of his fathers.

tor a time, 26 Concerning the rest of his actes, and all his wayes first and last, beholde, they are writen in the boke of the Kings of Iudah, and Isiael.

27 And Ahaz slept with his father s, & they buryed him in the citie of Ierusalem, but broght him not vnto the 4 sepulchres of 14 the Kings of Israel: and Hezekiah his sonne reigned in his steade.

CHAP. XXIX.

2. 3 Hezekiah repareth the Temple and advertiseth the Leustes of the corruption of religion. 12 The Leustes prepare the Temple. 20 The King and hu princes faerefice in the Temple. as The Leuites fing praises,

31 The oblacion of the people.

TEzekiáh * began to reigne, when he a.King ie.i. I I was fyue and twentie yere olde, and reigned nine and twentie yere in Ierusalém: and his mothers name was Abisah the sondi. daughter of Zechariah.

And he did vprightly in the light of the Lord, according to all that David his fa-

ther had done.

He opened the a dores of the house of a which A. the Lord in the first yere and in the b first baz had shue moneth of his reigne, and repared them. 24.

And he broght in the Priests and the Le-

uites, and gathered them into the East ple for ftrete,

frete,

And said vnto them, Heare me, ye Leui- pur religion
tes: sanctifie now your selues, and sanctifie procure that & the house of y Lord God of your fathers, Lord may be and carye forthe c the filthines out of the ferued aright. Sanctuarie.

For our fathers haue trespassed, and done tars, groues & euil in the eyes of the Lord our God, and was occupied haue forsaken him, and turned away their in their serusfaces from the Tabernacle of the Lord, & with the Te-.turned their backes.

They have also shut the dores of the porche, and quenched the lampes, and haue nether burnt incense, nor offred burnt offings in the Sanctuarie vnto the God of Ifraél.

8 d Wherefore the wrath of the Lord hathe d He shewerk bene on Iudah and Ierusalém : & he hathe tempt of relimade them a "scatering, a desolacion, and gion is the can an hissing, as ye se with your eyes.

For he sacrificed vnto the gods of Da- 9 For lo, our fathers are faile by y sworde, of the head and and our sonnes, & our daughters, and our meetene. wiues are in captiuitie for the same cause.

helped them, I wil sacrifice vnto them, & 10 Now "I purpose to make a couchant "Ebr it is is with the Lord God of Israel, that he may mine heart turne away his fearce wrath from vs.

24 And Ahaz gathered the vessels of the in Nowmy sonnes, be not deceived: for by the magethe Lord hathe + chosen you to stand be- you those ; fore him, to serue him, and to be his mini- had his worde, sters, and to burne incense.

Then the Leuttes arose, Mahath the uoyde his pla sonne of Amashai, and Ioel the sonne of gues, but by Azariah of the sonnes of the Koharhites selues to his and of the fonnes of Merari, Kish the fon-wil. ne of Abdí, and Azariáh the sonne of Iehalelél: and of the Gershonites, Ioah the sonne of Zimmáh, and Edén the sonne of

3 And of the sonnes of Elizaphán, Shimrí, and Iehiél: & of the sonnes of Asaph, Zechaitáh, and Mattaniáh!

And of the sonnes of Hemán, Iehiél, and Shimeí :and of the sonnes of Ieduthún, Shemaiáh and Vzziél.

15 And they gathered their brethren, and sanctified them selves & came according to the commandement of the King, and by 'Or, concerning the wordes of the Lord, for to clenie the the Lord. house of the Lord.

the idoles, alle was pol-

that there is

Sacrifices.

II.Chron. The Passeouer. 20#11/1224

f Frothepol-lucions and tilth that Abroght in

16 And the Priests went into the inner partes of the house of the Lord, to f clense it, 28 & broght out all the vnclennes that they founde in the Temple of the Lord, into the courte of the house of the Lord: and the Leustes toke it, to carie it out vnto the 29 bi oke Kidrón.

g Which con-teined parte of 17 Marche and Parte of April.

They began the first day of the s first mometh to fanctifie it, and the eight day of the moneth came they to the porche of § Lord: so they sanctified the house of the Lord in eight dayes, and in the sixtete day of the first moneth they made an end.

18 Then they went in to Hezekiáh the King, and faid, We have clenfed all the house of the Lord and the altar of buint 31 And Hezekiáh spake, and said, Now ye offring, with all the veffels thereof, & the shewbread table, with all the vessels thereof:

Or + able where the bread was his sa widee

19 And all the vessels which King Ahaz had cast aside when he reigned, and transgrelled, haue we prepared and sanctified: and beholde, they are before the altar of 32 And the nomber of the burnt offrings, the Lord.

h By this ma- 20 ner of speache incane a corteme d'Aigéce a thing & whe there is no delay Less. 4,14.

f For without fprinkling of blood nothing

colde be fan-

&ificd, Ebr 9, 21 exod 24,8

& That is the

King and the Elders, as Leu

fine oftring ,

muft lay their

hanus vpon it,

to fignific that they had de-

ferued that

that they did

confecrat it to God to be thereby fau-dified, Exod

1. Chro 16,4.

¶And Hezekiáh the King h rose early, and gathered the princes of the citie, and went up to the house of the Lord.

& speed to do 21 And they broght seuen bullockes, and seuen rams, and seuen lambes, and seuen hegoates, for a * sin offring for the king- 34 But the Priests were to fewe, & were not dome, and for the sanctuarie, and for Iudáh. And he commanded the Priests the fonnes of Aarón, to offer them on the altar of the Lord.

22 So they flowe the bullockes, and § Priefts receiued the blood, & 1 fprinkled it vpon the altar: they flewe also the rams & sprinkled the blood vpon the altar, and they slewe the iambes, and they sprinkled the blood vpon the altar.

Then they broght the hegoates for the sinne offring before the King & the Cogregacion, k and they laied their hands vpon them.

And the Priests slewe them, & with the 4.15 for they 24 that offred a 1 blood of them they cleffed the altar to reconcile all Ifraél: for the King had commanded for all Israel the burnt offring & the finne offring.

death, and also 2 5 He appointed also the Leuites in the 1 house of the Lord with cymbales, with viol-s, and with harpes, *according to the commandement of David, and Gad the Kings Seer, and Nathanthe Proph. t: for the commandement was by the hand of the Lord, and by the had of his Prophetes. but it was the And the Leuites stode with the instruthe 1 commandement was by the hand of the Lord, and by the had of his Prophetes. 2

ments of Dauid, and the Priests with the trumpets.

27 And Hezekish commanded to offerthe ; For thei colde not kepe it at this time, cleane, or els burnt offring vpon the altar: & when the burnt offring bega, the fong of the "Lord began with the trumpets, and the instru-

ments nof Dauid King of Israel.

And all the Congregacion worshiped, ted to praise ? finging a fong, and thei blewe the trum- Lord with pets:all this continued vntil the burnt offring was finished.

And when they had made an end of offring, the King and all that were present with him, bowed them sclues, and worshi-

ped.

30 The Hezekiáh the King & the princes commanded the Leures to praise the Lord with the o wordes of Dauid, and o With that of Afaph the Seer. fo thei practed with pfalme where ioye, and thei bowed them selues, and made i Chro worshiped.

haue "conficrate your selues to the Lord: "Eler fled come nere and bring the facrifices and of your hards frings of praise into the house of the Lord. And the Congregacion broght sacrifices, and off. ings of praises, and euerie man that was willing in heart, offred burnt offrings.

which the Congregacion broght, was feuetie bullockes, an hundreth rammes, and two hundreth lambes: all these were for

a burnt offring to the Lord:

An I for Planctification fix hundreth bul p That is, for the holy oflockes, and thie thousand shepe.

able to flay all the burnt offrings: therefore their brethren the Leuites did helpe them, til they had ended the worke, & vntilother Priests were sanctified: for the Leuites were amore vpright in heart to san- a Meanig, wete more zeatous to set for

And also the burnt offings were many ward the relawith the *fat of the peace offrings and the Leu.3,30 drinke offrings for the burnt offring. fo the service of the house of the Lord was

let in oi der. Then Hezekiáh reioyced & all the people, that God had made the people for rea , the the weeth dy: for the thing was done fodenly.

CHAP. XXX.

1.13 The keping of the Paffeouer by the Kings comma- art of the peodement. 6 He exhorteth Israel to turne to the Lord. Plc. 18 He praieth for the people 24 Hes oblation and the primes.27 The Leustes bleffe the people

Nd Hezekiah fent to all Israel, and A Iudáh, and also wrote letters to a E-a meaning and phi aim and Manasseh, that thei shulde co-Tilgáth Pilnee me to the house of the Lord at I rusalém, sen awayinto to kepe the Passeouer vnto the Lord God the captimitie, of Is aél.

And the King and his princes and all the oght to have Congregacion had taken counsel in Ieru-done it in the falem to kepe the Passeouer in the b seco- as Exod 13,18 nom 9,3, yet if any were not

because there were not Priests ynow san-neighber might Etified, nether was the people gathered to the fecode mo Icrusalém.

n Which Da.

frings.

that religion can not proce

de, except God touche the he-

2 King 15,29. b Thogh thes neth. as Nom.

9,10.

commandemés of Gud

m The Pfalme hid appointed takes giuing

Ee.iii.

all the Congregacion.

5 And they decreed to make proclamacion throughout all Israél from Beershéba euen to Dan, that they shulde come to kepe the P. sseouer vnto the Lord God of 18 For a multitude of the people, enen a mul If ael at Ietusalem: for they had not done it of a great time, d as it was witten.

So the postes went with letters by the

commission of the King; and his princes,

throughout all Ifrae, and Indah, and with

the command ment of the King, laying,

Lord God of Abrahám, Iznák, and Is. aél,

and . he wil returne to the remnant that

are escaped of you, out of the hands of the

dIn luche fort and pertectio, 6 appointed.

e Fre one end

of the land to

other, Vortn and South

e He wil have compassion on them, and prefeme them.

I Submit your felues to the

Lord , and re-

repeniance re-

fore your bre

des of the ene-

mics.

wicked mocke at the fertunts
of God, by
whome he cal-

heth the tors-

por ofredific

in .h. easts

i He theweth

fome obey & fome mock at

fort & men th.

Their heart, &

the other are

felues k Which de-

wlareth that

offended , beforce we can

right A Seing their

ewne neglige-

haue bene mo

the readines

of the people, Chap 19:36 m To we, of the lambe of

Riren for their fin-nes he gave, apto the has-

which

belle no more.

7 And be not ye like your fathers, and like the Lord God of their fathers: and therefore he made them defolate, as ye se.

Kings of Affhur.

Be not ye now stifnecked like your fatheis, but f give the had to the Lord & come into his Sactuarie, which he hathe san-Aified for euer, and serue the Lord your 22 God, and the fearcenes of his wrath shall turne away from you.

g God wil not o mucly preferus you, but through your For if ye returne vnto y Lord, your brethren and your children shal finde mercie before them that led them captimes, and 23 they shal s returne vnto this land: for the Lord your God is gracious and merciful, and wil nortuine away his face from you, 24 For Hezekiáh King of Iudáh had giuen if ye conuert varo him.

So the postes went from citie to citie through the land of Ephraim and Manafféh, eucn vnto Zebulún: but they h'au. ghed them to fco negrand macked them.

Ne ertheles divers of Asher, and Mapetite, 190en 11 19,14, yet the worde ceaseth felves and cam- te- lerufaiem.

12 And the band of God was in Iudah, fo that he gave them one theart to no the comandemet of the King, and of the rulers, according to the worde of the Lord.

with the one people, to kepe the feath of y unicauened bread in the seconde moneth, a very great affembise.

left to them 14 And they arose, & toke away the k altars that were in Ierusalém: and all those for incenfe toke they away, and call them into the broke Kidrón.

we must put away those shings where with God is 15 Afterward they flewe the Passeouer thefourtente day of the seconde moneth: and the Priests and Leuites were 1 ashamed, and fanctified them felues, and broght the burne offrings into the house of the Lord. 1.

16 And they stode in their place after theirmaner, according to the Law of Moses the man of God: and the Priests sprinkled the " bloods received of the hands of the Leuites.

4 And the thing pleased the King, and 17 Because there were manie in the Cogregacion that were not sanctified, therefore the Leures had the charge of the killing of § Passeouer for all that were not cleane, to sanctifie it to the Lord.

titude of Ephráim, & Manasséh, Islachár & Zebulun had not clensed them sclues, yet did eat the Paffeouer, but not as it was wiiten: wherefore Hezekiáh prayed for them, faying, The n good Lord be merci- n He knews, ful toward him,

That prepareth his whole heart to key was mort a-Lord God, the God of his fathers, thou in God, then the Ye childré of Israél, turne againe vnro the 19 he be not clenfed, according to the puri-thefe cercunoficacion of the Sanctuarie.

And the Lord heard Hezekiáh, & o hea- vnto God to led the people.

vour brithien, which trespassed against 21 And the children of ksrael that were pre people, which Sent at Jerusalém, kept the feast of the vn- of malice bue leauened bread seuendayes w great 10ye, of ignerance and the Leutes, and the Priests praised accept the as the Lord, day by day, finging with low- parified. de instruments vnto the Lord.

And Hezekiáh"fpake comfortably vnto "Els Balese all y Leuites that had good knowledge to the heart. fing vnto the Lord: & they did eat in that feast seuen dayes, & offred peace offrangs, & praised the Lord God of their fathers.

And the whole assemblie toke counsel to kepe it other feuen dayes. So thei kept it

fouen dayes with soye.

to the Congregacion a P thousand bul- p This great lockes, and scuen thousand shepe. And cla eth bow the princes had given to the Congrega- & all th yeo ciona thoughny bullockes, and ten thou- whome God fant shepe: and many Priests were fan- hathe guen Atificd.

nuffich, and of Zebolun suomuted them 25 And all the Congregació of Iudáh re-benove it in toyced with the Priests and the Leuites, & etting forthe all the Congregacion that came out of se. If ael, and the ft angers that came out of the land of Israel, & that dwelt in Ludáh.

26 So there was great joye in Ierusalém: forfincethe time of Silomon the sonne of Dauid King of Israel there was not thelike thing in Ierusalem.

Than the Priests and the Leuites arofe, and a bleffed the people, and their voy- of According ce was heard, and their prayer came vp Vn is writen No.
6,33, who their heaven to his holy habitacion.
6,31, who their fluide dimiter

The people destroye idolarrie. 2 Hezekiáb appointesb Priefts & Leusses, 4 And proudeth for their timng. 33 He orderneth over feers to diffribute to everie one his pertion

Nd whe all these thigs were finished, [] all Ifrael that were founde in § citiesof Iudah, went out & brake the images, & a According cut downe the groues, & brake downe the demer of the hie places, and the altars through out all Lord, Deur 70 Judáh & Beniamín, in Ephráum also and a mac 12,40. Manasléh,

ritic of heart observatio of fore he praced pardon this

oght to be me

feshe people.

Tithes and offrings.

II. Chron. Prouision for the Pric 18/18/4

5 That is , all they which ca me to the Paileoner.

2 And Hezekiáh appointed the courses of the Priests and Leuites by their turnes,e- is And at his hand were Eden,& Miniamin, uerie man according to his office, bothe Pricits & Leuites, for the burnt offring & peace offrings, to minister & to give thankes, and to praise in the gates of the tents of the Lord.

e That is, in § Temple wher the allembied -Bi in a tent

Mon.28,8. ÷1.

d The tithes &

Erft frutes for

the maintena. ee of & Pricks

e That their 5

unindes might

not be intang.

led with pro-

dely thigs but they might wholy & che-

refully Grue

Which they

had dedicate to the Lord by

For the relief of the Priests, Leut-

gers & fuche

the Lord, an

air people

praied for all

i He sheweth

(And the Kings porcion was of his owne Substance for the burnt offrings, euen for the burnt offrigs of the morning & of the euening, and the burns offrings for the Sabbaths, and for the new moones, & for the solemne feastes, * as it is writen in the Law of the Lord)

4 He comma led also the people that dwelt in Ierusalém, to giue a d parte to the Priests, and Leuites, that they might be een couraged in the Law of the Lord.

And whe the commadem nt was spred, the children of Israel broght abundance of first frutes, of corne, wine, & oyle, & honie,& of all the increase of the field, and the tithes of all things broght they abun-

our publified & Aud the children of Israel & Iudah that dwelt in § cities of Iudah, thei also broght the tithes of bullockes and shepe, and the 20 holy tithest w were cofecrate vnto y Lord their God, & laid them on a many heapes.

In the third moneth they began to laye at the fundacion of the heapes, and finished them in the feuent moneth.

tes, widowes, pupill s , fa- 8 sherieffe, fran And when Hezckiáh & the princes came, and sawe the heapes, thei h blessed the as were in ne-sefsitie h Thei praifed 9 Lord and his people I fraél.

And Hezekiah questioned withe Priests and the Leuites concerning the heapes.

to beritie to 10 And Azariáh y chief Priest of the houte of Zadók answered him, & said, Since the people bega to bring the offrings into the house of the Lord, we have eaten & haue-bene satisficed, & there is left in abu dace: for the Lord hathe bleffed his people, and this abundance that is left.

11 ¶And Hezekiáh cómanded to prepare chambers in the house of the Lord: and they prepared them,

ple, & mercathey prepared them,
feth by his
ble sing that

And caryed in the first frutes, and the tithes, & the dedicate things faithfully: & ouer the was Conaniáh the Leuite, y chief, ; and Shimei his brother the feconde.

> And Iehiél, and Azaziáh, & Náhath, & Afahél,& Ierimóth, and Iozabád, and Eliél, and Ismachiáh, and Máhath, and Benaiah were ouerseers "by the appointement of Conaniáh, and Shimei his brother, o by the comandement of H zekiáh the King, and of Azariáh the chief of the house of God.

Manasséh, vntil they had made an end:af- 14 And Koréthe sone of Imnáh the Leuiterward all the bchildre of Israel returned euerie mã to his possession, into their ow-

> & Ichúa, & Shemaiah, Amariáh, and Shechaniah, in the cities of the Priests, ro di-Aribute with fidelitie to their brethre by courses, bothe to the great and small,

16 Their daily porcion: beside their generacion being males & from thre yer olde & who had atand aboue, even to all that entred into the alowance house of the Lord to their office in their tion, diffribu-

charge, according to their courses:

Bothe to the generació of the Priests after the house of then fathers, & to the Le uites from twentie yere oldi & aboue, according to their charge in their cou les:

And to the generacion of all their childien, their wives, & their sonnes and their daughters throughout all the Congregacion: for by their ifidelitie are theip ar. 1 Memig. that takers of the holy things.

19 Alfo to the formes of A. ron, the Pricht, buttons of the which were in & fields & fuburbes of their one had their cities, in euer ie citie the men that were ap thig that wepointed by names, shulde give porcions reoffred, or els to all the males of the Pricits, and to all mes & chi'dre the generacion of the Leuites.

And thus did Hezekiah throughout all unes And thus did Hezekiah throughout all untes were faithful in Iudah, and did wel, and vprightly, & true-their office. ly before the Lord his God.

And in all the workes that he began for ded on them. the laurce of the house of God, bothe in the Law and in the commandements, to feke his God, he did it with all his heart, & prospered.

CHAP. XXXII.

s Sanneherib emuadeth Iudah. 3 Hez kiah prepareth for the marre ? He exhorteth the people to put their trust in the Lird 9 Sameherib blasphemeth God. 20 Hezektah prayeth 21 The Angel destroteth the Afgreans, and the King is flaine 25 Hezeksah is not thank ful toward the L rd.33 His death.

Frer these things faithfully desembed, A *Sanneheifb King of Alshur came & Kin 14, 13. and entred into Iudah, and belieged the sau 30,1. frog cities, & thoght to "winne them for eccles. 20. him selfe. them vp.

2 When Hezekiáh sawe that Sanncheríb was com:, & that his "purpole was to fight "Ebr.face. against I rusa'em,

Then he tok counsel with his princes and his nobles, to stoppe the water of the fountaines without the citie: and they did helpe him.

So many of the people assembled them selues, and stopt all the fountaines, and the river that ran through the middes of the countrey, saying, Why shulde the Kings of Asshur come, and finde muche water3

te porter toward the East, was over the things were willingly offred vnto God, to difficiente the oblations of the Lord,& the holy things that were confecrate.

were relieved. because the Le

that this pleteous liberale tie is expediét for y mainteministers, and that God sherefore profpereth his peowhich is gine.

-Zir by chę

a He made a double wall b Read 2 Sam c Some read, fwordes or 6 daggers.

"He spake 10 their beart.

e This declaweth that Ezekiáh did euer put his truft in made him fel-fe firong and 9 vied, lawful meanes, left he fhulde feme to tempt God. 3 Kin.18, 17. f While he be Seged La-

chifh.

frengthined broken well and made and buylt all the broken wall, and made up the towres, & another wall without, & repared a Milló in the b citte of Daurd, and made many 18 dartes and shields.

> And he set captaines of warre ouer the people and affembled them to him in the broad place of the gate of the citie, and "spake comfortably vnto them, saying,

7 Be strong and couragious: feare not, nether be afraiedfor the King of Alhúr,nether for all the multitude that is with him: for there be mo with vs, then s with 20

That is, the 8 With him is an d arme of flesh, but with With him is an darme of flesh, but with this and cryed to heaven.

but refuge in vs is the Lord our God for to helpe vs, 21 And the Lord sent an Angel which de-dangers. and to fight our battels. Then the people were confirmed by the wordes of Hezekiáh King of Iudáh.

*After this, did Sanneherib King of Afthúr find his feruants to Ierufalém (while he was Sagainst Lachish, and all his domi pson with him) varo Hezekiáh King of Iu dáh and vnto all Iudáh that were at Ierusalém, saying,

Thus faith Sanneherib the King of Affhui, Wherein do ye trust, that ye wil remaine in Lerusalém, during the siege

M Doeth not Hezekiah entice you to give ouer your selues vnto death by famine & by thirst, saying, The Lord our God shal deliuer vs out of the hand of the King of

his hie places and his 8 altars and comma: ded Eudáh and Ierusalém, saying, Ye shal woiship before one altar, and buine incefe vpon it?

onely defini- 13. Knowe ye not what I and my fathers haue done vnto all the people of other countieies > Were the gods of the nations of other lands able to deliuer their land out 26 Notwithstanding Hezekiah humbled his life shalde of mine hand?

Who is he of all the h gods of those nacions (that my fathers have destroied) that colde deliuer his people out of mine liuer you out of mine hand

pare the luig God to vile 1. 15 . Now therefore let not Hezekiáh deceiue you, nor seduce you after this sorte, ne ther beleue ye him: for none of all y gods deliuer his people out of 1 mine hand and out of § hand of my fathers: how muche lesse shal your gods deliuer you out of mi- 29

se that when y 16 And his servants spake yet more against the Lord God, & against his & servant He-

> He wrote also letters, blaspheming the Lord God of Israel and speaking against him, faying, As the gods of the nacions of wher countreis colde not deliuer their peo

ple out of mine hand, so shal not the God of Hezekiáh deliuer his people out of mi-

Then they cryed with a loude voyce in 1 Their worthe Iewes speache vnto the people of Ie- des are write rusalém that were on the wall, to feare the and to aftonish them, that they might take the citie.

19 Thusthey spake against the God of Ierufalém, as against the gods of the people of the earth, even the m workes of mans mwbich w

ButHezckiah the King, and the Prophet zed by man Isaian the sonne of Amoz n praied agaist n Ihis shew this and cryed to heaven.

stroned all the valuant men, and the prices and captaines of the hofte of the King o To the nom of Affhur: so he returned "with shame to ber of an hunhis owne land. And when he was come in- fcore and free to the house of his god, they that came thousand, as forthe of his powne bowels, slewe him the "Ebrauth Bar re with the fworde.

e with the sworde.

So the Lord squed Hezekish and the in-rametreh, and sharezer his habitants of Ierusalem from the hand ionnes. of Sanneherib King of Allhur, and from the hand of all other, and mainteined the congourned. on euerie side.

23. And many broght offrings vato & Lord to Icrusalém, and presents to Hezekiáh King of Iudah, so that he was a magnified a Thus after in the fight of all nacions from thence sendeth cotors

Hathe not y same Hezekiáh také awaie 24 *In those dayes Hezekiáh was sicke vn- on him, and co to the death, and praied vnto the Lord, and praied vnto the Lord, trut in his who spake vnto him, and gaue him r a mercies

25 But H. zekiáh did not rendre accordig ifa. 31.1 to the rewarde bestowed upon him : for his his fasth in heart was lift vp, and wrath came vpon who declared him, and vpon Iudáh and Ierusalém.

him felie (after that his heart was lifted be prolonged yp) he and the inhabitants of lerufalem, The was life and the wrath of the Lord came not vppride of his vi
on them in the daies of Hezckish. on them in the daies of Hezckiáh.

hand that your God shulde be able to de- 27 Hezekiáh also had excedig muche riches ed them for an & honour, & he gate him treasures of fil-offentation to uer, & of golde, and of precious ftones, & dours of Baby of swete odours, and of shields, and of lonall pleasant vessels:

of any nacion or kingdome was able to 28 And of store houses for the increase of wheat, and wine and oyle, and stalles for all beaftes, and rowes for the 'stables.

And he made him cities, and had posses - 401, parque. fion of shepe and oxen in abundance: for God had given him substance exceding

30 This same Hezekiáh also stopped the vpper water fprings of Gihon, and led was called Sithế streight vnderneth toward y citie of loe, whereof Dauid Westward. so Hezekiáh prospered de 15a 8,6. in all his workes.

fores & thew-

FOrgranger, and

19h 9.7:

31. But.

ked put no dif ferete briwe. me true religion & faile, God & idoles for Hezekialt faced true re ligion thus y Papales flander the ieruats of God for when shev deftrois Idolatere they #24 fay thet they abouth reli-

b. This is his blasphemie, y he wil comi When man hathe profpeleth in pride him felfe able to resift and

quercome eué God him felf. k Herein we wicked peake gants of God, they care not to blafphene 17 God hum felf. red . God, they. wolde loue his

But because of the ambassadours of the princes of Babél, which sent vnto him to enquire of the wondre that was done in 10 the land, God left him to " trye him, & to knowe all that was in his heart.

retempted, w 32 Concerning the rest of the actes of Heats to trye whicher they zekiáh, and his goodnes, beholde the con writen in the vision of Ishaiah the Prophet, the some of Amoz, in the boke of the Kings of Iudáh and Isiaél.

So Hezekiáh slept with his fathers, and they buryed him in the highest sepulchre of the sonnes of Dauid: and all Iudah and the inhabitants of Terusalém did him honour at his death and Manasséh his sonne reigned in his itead.

CHAP. XXXIII.

3 Manaséh an idolater 9 He causeth ludáh to erre. 11 Heuled away prisoner into Babylon. 12 He praieth to the Lord, and u delivered 14 He abolisheth sdolatrie, 16 And fetteth up true religion 20 He dyeth and Amon hu sonne succedeth, 24 W home hu owne Ceruants flay.

Anasseh was twelue yere olde,* whe 3.King.21,1. 1 VI he began to reigne, and he reigned 15 fiue and fiftie yere in Ierusalém:

> 2 And he did eurl in the fight of the Lord, like the abominacions of the heathen, * whome the Lord had cast out before the children of Israel.

> For he went backe and buylt the hie places, * which Hezekiáh his father had broken downe: * and he fet vp altars for Baathe holte of the heaven, and served them.

4 Also he buylt altars in the house of the Lord, whereof the Lord had said,* In Ie- 18 Concerning the rest of the actes of thinking it norusalém shal my Name be for euer.

5 And he buylt altars for all the hoste of the heaue in the two courtes of the house of the Lord.

a Read 2 King 6 2 And he caused his sonnes to passe through & fyre in the valley of Ben-hinnóm: he gaue him selfe to witchcraft and to charming, and to forcerie, and he vied them that had familiai spirits, and sothesayers: he did verie muche euil in y sight of the Lord to angre him.

> 7 He put also the karued 1 mage, which he 20 had made, in the house of God: whereof God had faid to Dauid and to Silomón his fonne, * In this house & in Iciusalém, 21 which I have chosen before all the tribes

remoue any more out of the land which I haue appointed for your fathers, so that they take hede, & do all that I have commanded them, according to the Law and 23 And he humbled not him feif before the statutes and judgements by the bhand of

9 So Manasséh made Iudáh and the inhabitats of Ierusalém to erre, & to do woise 24 then the heathen, whome the Lord had

destroyed before the children of Isra-

And the Lord spake c to Manasséh & c Meaning, by to his people, but they wolde not regarde. but their he-

Wherefore the Lord broght vpon them are were not the captaines of the hoste of the King of lene & repent Affhur, which toke Manasseh op put him in the preaching fetters, and bounded him in chaines, and ca-of the worde ryed him to Babél.

12 And when he was in tribulació, he prayed to the Lord his God, and humbled him selfe greatly before y God of his fathers,

And prayed vnto him. and God was den- a Thus afflictreated of him, and heard his prayer, and tiogmeth vabroght him againe to Ierusalém into his he that hared kingdome: the Manasseh knewe that the God in his pf-Lord was God.

14 Now after this he buylt a wall without to him the citie of Dauid, on the Westside of Gihón in the valley, eue at the entire of a Read Chap. the fish gate, & compassed about Ophel, i Read Chap. and raised it very hie, and put captaines of 2733warre in all the strong cities of Iudah.

And he toke away the strange gods and the image out of the house of the Lord, and all the altars that he had buylt in the mount of the house of the Lord, and in Ierusalém, and cast them out of the citie.

16 Also he prepared the saltar of § Lord, gwhich Sale. and facrificed thereon peace offrings, and monhad cauof thankes, and commanded Iudáh to sei- de ue the Lord God of Isiael.

lim, and made groues, and worshiped all 17 Neuertheles the people did facilisce stil in the hie places, but vnto § h Lord their h Thus by ig-

> Manasséh, and his prayer vnto his God, the alert, so and the wordes of the Seers, that spake to that thei worhim in the Name of the Lord God of If- thiped God: rael, beholde, ther are writen in the boke of the toworth. the Kings of Israel.

19 And his prayer and how God was intrea- he bathe apted of him, and all his sinne, and his tref-, which alpasse, and the places wherein he buylt hie best that it is places, and set groues and images (before inth Ebrew, he was humbled) beholde, they are writen yet because it in the boke of "the Seeis.

on the boke of "the Seers.

So Manasseh slept with his fathers, and we have plathey buryed him in his owne k house: and ced it in yend or this bote.

Amon his sonne reigned in his stead. Or, Heg at. Amon his sonne reigned in his stead.

Amón was two and twentie yere olde, k Becuse he when he began to reigne, and reigned two bly offended

which I have cholen befole all the tribes when he began to reight, and reight as did Manasséh his father. for Amon sa- the Kings, bus crificed to all the images, which Manasseh in the garden his father had made, and serued them,

> Lord, as Manassch his father had humbled him felfe: but this Amon trespassed more and more.

And his ferrants * conspired against 2. King. 21,23 him, and slewe him in his owne house.

taketh no pla-

he feketh vn-

therwife then

2 King. 18,4. Lere 32,34.

Deut.18.9.

n Here we fe the canfe, why

haue faith or

no, and that they may fele

the preionce of God, who fuffreth them

not to be out?

come by ren-

tacions, but in their weake-

ses minifireth

Grength.

a.King 21,5.

30,3.

2 King 8,29. 6 9,3.2 king

b By the char geging to Mo25 But the people of the land flewe all the 11 Euen to the workernen & to the buylders that had conspired against King Amon: and the people of the land made Ioliah his some King in his stead.

CHAP. XXXIIII.

a lofiah deftroyeth the idoles, & And restoreth the Temple. 14 The bake of the Lawe is founde. 21 He fendeth to Huldab the prophetesse for counsel. 27 God heareth bu prayer. 31 He maketh a couenant with God.

e.King.23,3. I

a He followed

Lord.

TOhâh* mu eight yeze olde whé hebegan to reigne, and he reigned in Iciufalem one and thirtie yerc.

2 And he did vprightly in the light of the 13 And they were over the bearers of burdes, Lord, and walked in the wayes of a Dauid Danid in all pointes that he followed § his father, and bowed nether to the right

hand nor to the left.

b When be was but fixtene yere olde, he shewed him felfe zealous of Gods glotie yere olde he abolished idolatrie and gestored y true 4 religion Which theweth that he wolde fe the reformacion w his owne cies.

And in the eight yere of his reigne (when 14 he-was yet a b childe) he began to feke after the God of Dauid his father: and in the twelft yere he began to purge Iudah, and Ierusalem from the hie places, and the groues, and the kerued images, and molte 15

And they brake downe e in his fight the altars of Baalim, and he caused to cut downe the images that were on hie vpon them: he brake also the groues, & the ker- 16 ued images, and the molten images, and stampt them to poudre, and strowed it vp-

on the graves of them that had sacrificed

vnto them.

a Read 2-18 5 Also he burnt the d bones of the Priests

6 And in § cities of Manasséh, & Ephráim, and Simeon, éuen vnto Naphtalí, with 18 their maules they brake all rounde about.

e This great 7 zeale of this godlie King 9 holie Goff fet-And when he had e destroyed the alters and the groues, and had broken and itamped to poudre the images, and had cut 19 And when the King had heard the wordowne all the idoles throughout all the land of Israél, he returned to Ierusalém.

¶* Then in the eightente yere of his reigne when he had purged the land and the Temple, he sent Shaphan the sonne of Azaliáh, and Maaseáh the gouernour of the citie, and Toah the sonne of Toahaz the 21 recorder, to repare the house of the Lord his God.

9 And when they came to Hilkish the hie Priest, they dehuered the money that was broght into the house of. God, which the Leuites that kept the dore, had gathered at the hand of Manasséh, and Ephráim, & 22 of all the relidue of Isiael, and of all Ludáh and Beniamín, and of the inhabitats of Ierusalém.

lem, meaning, so And they put it in the hands of them that shulde do the worke o had the ouerfight in the house of the Lord: and they gaue it to the workemen that wroght in 23 the house of the Lord, to repair & amende the house.

gaue they it, to bye hewed stone and timber for couples & for beames of the flou- f For there ses, which the Kings of Iudah had def- were many porcious and troyed.

12 And the men did the worke & faithfully, ple and the ouerscers of them were Ishath & Meaning. I and Obadish the Leuites, of the children suche credite of Merari, and Zechariah, and Meshul- for their fidelam, of the children of the Kohathites to made none acfet it forwarde: and of the Leuites all that coptes of that which their recolde skil of instruments of musike.

and them that fet forwarde all the workemen in euerie worke : and of the Leuttes were scribes, & officers and porters.

And when they broght out the money that was broght into the house of the Lord, Hilkianthe Priest foude the h boke h Read z Rie of the Law of the Lord given by the had of Masés.

Therefore Hilkiah answered and said to Shaphan the chanceler, I have founde the boke of the Lawe in the house of the Lord: and Hilkiah gaue the boke to Shaphán.

And Shaphan caryed the boke to 1 the i For y Ring King, and broght the King worde againe, ded to have faying, All that is committed to the hand continually a of thy scruams, that do they.

17 For they have gathered the money that night, Deut. was founde in the house of the Lord, and 17,126. vpontheir alters, and purged Judáh and . haue deliuered it into the hands of the ouersers, and to the hands of the worke-

> Also Shaphan the chanceler declared to the King, saying, Hilkiah the Pitest hathe giuen me a boke, & Shaphan rea it before the King.

des of the Lawe, he k tare his clothes.

20 And the King commanded Hilkiah, and of God had Ahikam the sonne of Shaphan, & Abdon bene so long suppressed, and the sonne of Micah, & Shaphan the chan- & people kept celer, and Asaian the Kings seruant, say- in ignorance, conidering allo

the curies co-tesned therein Go and enquire of the Lord for me, and against y traffor the rest in Israel and Iudah, concer-gressours. ning the wordes of this boke that is founde: for great sthe wrath of the Lord y is fallen vpon vs, because our I fathers haue I Thus 5 godnot kept the worde of the Lord, to do af- lament their ter all that is writen in this boke.

Then Hilkiah and they that the King their fathers had appointed, went to Huldah the prophe fours haue oftelle the wife of Shallum, the sonne of fended God. Tokháth, the sonne of "Hasráh keper of 'or, Tirudh the " wardrobe (and the dwelt in Ieru- m Meaning.e-falem within the a colledge) and they there of the communed hereof with her.

And the answered them, Thus faith " Read hereof the Lord God of Isiael, Tel ye o the man 2 King. 22, 15 that fent you to me,

ed to the Tem-

k For forow that y words

but also that

rel, or of the the King.

10 rether returded to Lerufa-

seth forthe as

an example & paterne to o-

"gulers, to teache the what God requireth

6.King 12.4.

24 Thus

Iosiahs couenant.

This the

p This ine Speaketh in co

tempt of the Molaters, who

sure makethat

a god, which

they have my de, and framed

owne hands

end of Gods

shreatnings,

to call his to repentance, &

to affure the unrepensant of

their, deftru-

R It may ap-

touched wrue

repentance, fe-

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f Forafmuch

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£ 602rosie

The Passeouer. 20617/1224 II. Chron.

24 Thus faith the Lord, Beholde, I wil brig euil vpon this place, and vpon the inhabiwriten in the boke which they have red before the King of Iudáh:

incele vnto other gods, to angre me with all the workes of their Phands, therefore shal my wrath fall vpon this place, & shal

not be quenched.

reason and na- 26 But to the King of Iudah, who sent you to enquire of the Lord, so shal ye say vnio him, Thus faith the Lord God of Ifrael, The wordes which thou hast heard, shal come to paffe.

4 This decla-reth what is \$ 27 But because thine heart did 1 melt, and thou didest humble thy self before God, whe thou heardest his wordes against this 5 place and against the inhabitants thereof, and humbledit thy seife before me and taich thy clothes, and weptest before me, I have also heard it, saith the Lord.

> 28 Beholde, I wil gather thee to thy fathers, and thou shalt be put in thy graue in peace, and thine eyes shal not se all the euil, which I wil bring vpon this r place, and 7 Ioliah also gaue to the "people shepe, la- be not samete vpon the inhabitants of the same. Thus they broght the King worde againe.

Then the King sent and gathered all the Elders of Iudah and Ierusalém.

a time onely for the Kings 30 of the Lord, and all the men of Iudáh, and the inhabitants of Ierusalém, and the Pricits and the Leuites, and all the people fro the greatest to the finallest, and he red in their eares all the wordes of the boke of the couenant that was founde in the 9 . Conaniáh also and Shemaiáh and Ne- e so y eneme house of the Lord.

trangreffe, he 38 knewe is ap-And the King stode by his piller, and made a couenant before the Lord, to walke after the Lord, and to kepe his commãdements, and his testimonies, and his sta- 10 tutes, with all his heart, and with all his soule, of he wolde accoplish the wordes of the couenant writen in the same bok.

And he caused allthat were sounde in 11 And thei slewe the Passeouer, & Priests ferning God 3? Terufalém, and Benjamin to stand to it: & the inhabitants of Lerufalém did according to the couenant of God, even the 12 And they toke away from the 8 burnt of passour for onely sprices. God of their fathers.

33 So Iosiáh toke away all the abomitacions out of all the countreis that perteiled all t that were found in Ifraél, to serue in the boke of Moses, & so of y bullockes. I farisce generalled all that were found in Ifraél, to serue in the boke of Moses, & so of y bullockes. I farisce generalled all that were found in Ifraél, to serue in the boke of Moses, & so of y bullockes. I farisce generalled all that were found in Ifraél, to serue in the boke of Moses, & so of y bullockes. I farisce generalled all that were found in Ifraél, to serue in the boke of Moses, & so of y bullockes. I farisce generalled all that were found in Ifraél, to serue in the boke of Moses, & so of y bullockes. I farisce generalled all that were found in Ifraél, to serue in the boke of Moses, & so of y bullockes. I farisce generalled all that were found in Ifraél, to serue in the boke of Moses, & so of y bullockes. I farisce generalled all that were found in Ifraél, to serue in the boke of Moses, & so of y bullockes. I farisce generalled all that were found in Ifraél, to serue in the boke of Moses, & so of y bullockes. I farisce generalled all that were found in Ifraél, to serue in the boke of Moses, & so of y bullockes. I farisce generalled all that were found in Ifraél, to serue in the boke of Moses, & so of y bullockes. I farisce generalled all that were found in Ifraél, to serue in the boke of Moses, & so of y bullockes. I farisce generalled all that were found in Ifraél, to serue in the boke of Moses, & so of y bullockes. I farisce generalled all that were found in Ifraél, to serue in the boke of Moses, & so of y bullockes. I farisce generalled all that were found in Ifraél, to serue in the boke of Moses, & so of y bullockes. I farisce generalled all that were found in Ifraél, to serue in the boke of Moses, & so of y bullockes. I farisce generalled all that were found in Ifraél, to serue in the boke of Moses, & so of y bullockes. I farisce generalled all that were found in Ifraél, and the serue in the boke of Moses, & so of y bullockes. I farisce generalled all that were found in Ifraél, & so of y bullockes. I faris the Lord their God-so all his daies they turned not backe from the Lord God of their fathers.

CHAP. XXXV.

Seruice. 20 He fighteth against the King of Egypt, & dyeth. 24 The people bewayle him.

🖊 Oreouer * Ioliáh kept a Paffeouer 🕠 Lynto the Lord in Ierusalem, & they

flewe the a Passeouer in the fourtente a The Scriptus day of the first moneth. euil vpon this place, and vpon the inhabitants thereof, euen all the curses, that are 2 And he appointed the Priests to their call the lambe
tants thereof, euen all the curses, that are 2 And he appointed the Priests to their call the lambe
tants thereof, euen all the curses, that are 2 And he appointed the Priests to their call the lambe

charges, and incouraged them to the fir- which was but

uice of the house of the Lord,

25 Because they haue forsake me, and burnt 3 And he said vnto y. Leuites, that b taught cause mall sa all Israel and were sandissed unto yLord, fignes haue the Put the holy Arke in the house which Sa-things which lomon the some of Dauid King of Is-are figurate. rael did buyld: it shal be no more a c bur- Lentes charge den vpon your fluiders: ferue now the was not onely Lord your God and his people Ifraél,

Lord your God and his people Ifraél, Teple, but also 4 And prepare your selues by the houses of to instruct the people in the your fathers according to your courses, as worde of G id. *Dauid the King of Ifrael hathe writen, before the Ti-& according to the writing of Salomon Plewas buyler has formed

his fonne,

And stand in the Sanctuarie according now to teache to the diussio of the families of your bre- to praise God. thren "the children of the people, and after Chro 2320. the diussion of the familie of the Leuites: "01, ibr piple.

6 So kil the Passeouer, and sanctifie your selues, and d prepare your brethren that deshorte euethey may do according to the worde of me one to erathe Lord by the hand of Mosés.

bes and kiddes, all for the Passeouer, even Passeouer to all that were present, to the nomber of the prople. thirty thousand, & thre thousand bullockes:these were of the Kings Substance.

And the King went vp into the house 8 And his princes officed willingly vnto the people, to the Priest & to the Leuites: Hil kiáh, and Zechariáh, and Iehiél, rulers of the house of God, gaue vnto § Priests for the Pailcouer, esen two thousand and six hundreth she pes& thre hudreth bullockes.

than el his brethren, and Hashabiah and one, a in ot all Leiel, & Iozabad, chief of the Leuites ga-that they had ue vnto the Leutes for the Passcouer, syue a liberal porthousand shepe, & syue hudreth-bullockes. wee of God.

Thus the service was prepared, and the Priests stode in their places, also the Leuites in their ordres according to the Kings commandement:

f sprinkled the blood with their hands, & the f Meaning of Leurtes slayed them.

fring to give it according to the divisions might iprikle. of the families of the children of the peo- and in necession ple, to offer vnto the Lord, as it is writen might kil the

re, according to the cultome, but the fan- was not expe-Aified things they fod in pottes, pannes, dient to be for the fired, that eveand caulderns, & distributed them quic- rie mas might kely to-all the people.

Iofian kepeth the Paffeouer. 2 He setteth forthe Gods 14 Afterwarde also they prepared for the haue his porfelues & for the Priests: for the Priests the Exod 12.4. fonnes of Aaron were occupied in offring of buint offrigs, & the fat vntil night there-, fore the Leuites prepared for the selues,&

office onely is

offer place of-

a Because he had charge o-ner all & must answer for enerie one that perished, he shoght it his duerie to fe g ke professió to 1 receive the

3:King 23,23 1

for the Priests the sonnes of Aarón.

8.Chro.25,3.

herby his Prophet , becau-ie he appoin-ted the Pialmes &prophe. be lung

Eir.founde.

an the fix and

ewentieth yere of his age k Which was a citie of the

Affyrians, and

Joliah fearing left he pai-

shaue taken his

kingdome,made warre a-gainft him and confulted not

Or,Euphrates.

I That is, ar-med him felfe,

or difguifed

cause he might

pot beknowe.

she Lord

Ebr of my

And the fingers the fonnes of Alaph fode in their standing * according to the commandement of Dauid, and Alaph, and Hemán, and Ieduthún the Kings h Seet: 1 and the porters at euerie gate, who might not departe from their seruice: therefore their brethren the Leuites prepared for

16 So all the seruice of the Lord was pre- 1 pared the same day, to kepe the Passeouer, and to offer burnt offrings vpon the altar of the Lord, according to the commande- 2 ment of King Ioliáh.

27 And the childre of Israel that were prefent, kept the Passeouer the same time, and ; And the King of Egypt toke him away at neths after & the feast of the vnleauened bread seuen

so And there was no Passeouer kept like that, in Israel, from the dayes of Samuel 4 the Propher:nether did all y Kings of Ifraél kepe suche a Passeouer as Iosiáh kept, and the Priests and the Leuites, & all Iudáh, and Israél that were "present, and the inhabitants of Ierusalém.

This Passeouer was kept in i the eigh-Which was 19 tente yere of the reigne of Ioliah.

T*After all this, when Iosiáh had prepared the Téple, Nechó King of Egypt

ame vp to fight against & Carchemish

King of Babél, & bounde him with chai
broght a newe

the fight of the Lord his God.

and the people
turned not to

Against him came vp Nt buchadnezzár
God by his
King of Babél, & bounde him with chaibroght a newe came vp to fight against & Carchemish by Perath, and Iosiah went out against

fing through 21 But he sent messengers to him, saying, What have I to do with thee, thou King of Iudáh I come not against thee this day, 8 but against the house "of mine enemie, and God commanded me to make haste: leave of to come against God, which is with me, lest he destroye thee.

22 But Iosiáh wolde not turne his face fro him, but I chaged his apparel to fight with 9 him, and hearkened not vnto the wordes of Nechó, which were of the mouth of God, but came to fight in the valley of Megiddó.

23 And the shoters shot at King Iosiáh: thể the King said to his servants, Cary me

24 So his servants toke him out of that chahe had, and when they had broght him to Ierusalém, he dyed, and was buryed in the sepulchres of his fathers : and all Iu- 12 * And he did euil in the sight of y Lord yere of his adáh and Ierusalém m mourned for Iosiah.

And Ieremiáh lamented Iofiáh, and all finging men and finging women mourned for Iosiáh in their lamétacions to this 13 But he rebelled moreouer aga nst Ne- a King 24.17 day, and made the same for an ordinance vnto Israél: and beholde, they be writtn in the a lamentacions.

made, wherein helame- 26 Concerning the rest of the actes of Iosiáh and his goodnes, doing as it was write 14 in the Law of the Lord.

27 And his dedes, first and last, beholde, thei are writen in the boke of the Kings of Ifraél and Iudáh.

xxxvi. CHAP.

After Iosiah, reigneth Ichoahaz, 4 After Ichoahaz, Ichoiakim. & After him Ichoiachin. 11 After him. Zedekiáh. 14. 17 In whose time all the people were carried away to Babel for contemming the admonicions of the Prophetes, 22 And were restored agasne the Seventseth yere after by King Cyrus

Hen the people of the land toke Ie- 2 King. 28.38 hoaház the fonne of Iosiah, and made him Kig in his fathers stead in Ierusalém. Iehoahaz was thre and twentie yere olde when he began to reigne, and he reigned thre moneths in Icrusalem.

Ierusalém, and condemned the land in an came Necho b hundreth talents of silver, & a talent of so the plagues began, which Huldáh & rhe Prophets force and the King of Egypt made Eliakím prophets force the state of the state of

his brother King ouer Iudah and Ierusa-warned shulde lém, and turned his name to Iehoiakim: rufalém and Nechó toke Ichoaház his brother, and b To pay this caryed him to Egypt.

5 Iehotakímwas fyue and twentie yere olde when he began to reigne, and he reigned eleuen yere in Ierusalem, and did e euil in e Because he.

nes to carye him to Babél.

Nebuchadnezzár also *caryed of y ves- ar lingth room lels of the house of the Lord to Rabes and the mout. fels of the house of the Lord to Babel, and 2. King. 24.13 put them in his Temple at Babél.

Concerning the rest of the actes of Iehoiakím, and his abominaciós which he did, & d that which was founde vpo him , be- a Hemeaneck holde, they are writen in the boke of the fuperkinous markes which Kings of Ifrael and Indah, & Ishoiachin were founde his sonne reigned in his steade.

his sonne reigned in his steade.

Thoiachín was e eight yere olde when was dead: we thing declared he began to reigne, and he reigned this how deply moneths and ten dayes in I rusalém, and idolarie was did euil in the fight of the Lord.

id euil in the fight of the Lord.

And when the yere was out, King Ne-kes in his flesh. buchadnezzar sent and broght him to Ba- e That is, he bel with the precious vessels of the house at eight yere away, for I am very sicke.

So his servants toke him out of that charet, & put him in the seconde charet which is Zedekiáh was one and twette yere olde, such as a structure of the Lord, and he made Zedekiáh his olde and reight ten yer brother King ouer Lidáh and Ierusalém. res when his ret, & put him in the seconde charet which is Zedekiáh was one and twette yere olde, such as a structure of the seconde charet which is Zedekiáh was one and twette yere olde, such as a structure of the Lord, and he made Zedekiáh his olde and reight yere.

whe he began to reigne, and reigned eleue his fathers deyere in Ierusalem.

his God, and humbled not him felf before alone thre mo-Ieremiah the Prophet at the commande-neths and ten ment of the Lord,

buchadnezzár, which had cause | h.m to iere. 12.2. Iweare by God: and he hardened his necke & made his heart obstinate that he might not returne to the Lord God of Irael.

All the chief of the Priests also and of the people trespassed wonderfully, accor-

a For thre me

ath, which was

on The people for muche la-mented y loffe of this good King, that afwas anjegicat 25 this was spoke of asa prouer-be, read Zach. 22,11 a Which fome

thinke Ieremie seth the flate of the Church after thus Tigs death.

Bbr by the bad

ef his fBy this phra-

fe the fcriptu-

g Til God

fte nedes pu-nish them hWhether thes

Aed . thinking

to have bene

faued for the

holines there-

Which is not because God

inte sudgement punish thus people for this King was led with ambi-

cion and vame glorie, where-

MINTO WERE 10Y-

ned furie and

erueltie theiefore his worke was condena-ble, notwith-

standing itwas

onGods parte,

who vied this

wirked infiru-

ment to decla-

se his inflice.

H.

ding to all the abominacions of the heathen, and polluted the house of the Lord which he had fanctified in Ierufalém.

15 Therefore the Lord God of their fathers sent to the "by his messengers, frifing early and fending: for he had compaffion on his people, and on his habitacion. re meaners of the But they mocked the messengers of God and despised his wordes, and misused his diligently , 25 Lere 11,7 25,3, & 4-265, & 32, Prophetes, vntil the wrath of the Lord arose against his people, and til there was

ger suffertheir 17 For he broght vpon them the King of with the swoide bin the house of their Satuarie, and spared nether yong man, nor virgine, ancient, nor aged. God i gaue all

into his hand, And all y vessels of y house of God great 23 & small, and the treasures of the house of § Lord, and the treasures of the King, and of apprough him which yet is the minister of his princes:all these caryed he to Babél.

And they buint the house of God, and his inflice, but because God 19 wolde by his brake downe the wall of Ierusalém, and burnt all the palaces thereof with fyre, &

all the precious vessels thereof: to destroye all.

20 And thei that were left by the fworde, caryedhe away to Babél, and they were seruants to him and to his fonnes, vntil the kingdome of the k Persians had rule,

To fulfil the worde of the Lord by the had made the mouth of Ieremiah, vntil the lad had her Bavylonians fil of her Sabbaths: for all the dayes that i Whothreatfhe lay defolate, she kept Sabbath, to fulfil ned the vonseuentie yeres.

48 T*But in ym first yere of Cyrus King of captuitie, w Persiá (when the worde of the Lord spoken sabbaths of rest of the lade by the mouth of Ieremiah, was finished) lere 25,11 the Lord stirred vp the spirit of Cyrus lero.25.43. King of Persia, and he made a proclama- 6 29,10. Ming or rema, and ne made a proclama-cion through all his king dome, and also m is the first by writing, saying,

Thus fayth Cytus King of Persia, All reigned ouer y kingdomes of the earth hathe the Loid of God had a God of heaven given me, and he hathe boue an hunn commanded me to buyld him an house dreth yeres, Cyrus in Ierusalém, that is in Iudáh. Who is a- wasborne, tsa. mong you of all his people, with whome rufalem & the the Lord his God wlet him go vp.

k Whe Cyras

King of Perfia.

yers that he Temple shulde be buyle againe by Cyrus his anointed. cause God ve for a time to

delmer

Church.

PRAYER OF

nasséh King of the Iewes.

Lord almightic, God of our fathers, Abram, Isaac and Iacob, and of their righteous fede, which hast made heauen and earth with all their ornament, which hast bound the sea by the worde of thy commandement, which hast shut vp the depe and sealed it by thy terrible and glorious Name, whome all do feare & tremble before thy power: for the maieflie of thy glorie can not be borne, & thine angrie threatning toward sinners is importable, but thy merciful promes is vnmeasurable & vnsearcheable. For thou art the moste high Lord, of great compassio, long suffring & moste merciful, & repetest for mãs miseries. Thou, ô Lord, accordig to thy great goodnes hast promised a repentance & forguenes to them that sinne against thee, & for thine infinite mercies halt appointed repentance vnto finners that thei may be saued. Thou therefore, ô Lord, that art the God of the iuste, hast not appointed repentance to the iuste, as to Abram, and Isaac and Iacob, which haue not b sinned against thee, but thou hast appointed repentance vnto me that am a finner: for I have finned about the nober of the sand of the sea. My transgressions,

ô Lord, are multiplied: my transgreffions are exceding many: and I am not worthy to beholde & se the height of the heaues for the multitude of mine vnrighteousnes. I am bowed downe with many yró bádes, that I cá not lift vp mine head, nether haue any release. For I haue prouoked thy wrath and done euil before thee. I did not thy wil, nother kept I thy commandements. I haue set vp abominations & haue multiplied offenses. Now therefore I bowe the kne of mine heart, besechig thee of grace. I hauc sinned, ô Lord, I haue finned, & I acknowledge my tráfgrefsiós: but I humbly beseche thee, forgiue me:ô Lord, forgiue me, & destroye me not with my transgressions. Be not angry with me for euer by referuing euil for me, nether condemne me into the lower partes of the earth. For thou art the God, euen the God of them that repent; and in me thou wilt shewe all thy goodnes: for thou wilt saue me that am vnworthy, according to thy great mercie: therefore I wil praise thee for everall the dayes of my life . for all the power of the heauens plaise thee, & thine is the glorie for euer & euer, Amen. Ff.111.

Thu prayer is not in the Ebrewe , but we eval flated out ef the Greke.

promised that repetance shall be the way for thé to returne to thee b He ipeaketh this in copa-rifon of him felfe & those holy fathers which have shor commedacton in the Scriptures, fo that in respect of him self he calleth

their finnes no

th ng,but attra buttth vnto them righte-

. Thou haft

EZRA

THE ARGUMENT.

S the Lord is ever merciful vnto his Church, and doeth not punish them, but to the intent A they shulde se their owne miseries, and be exercised under the crosse, that they might contemne the worlde and affire vnto the heavens so after that he had rifited the Lewes and kept the now in londinge scuentie yeres in a strange countrey among infideles and idolaters, he remembred his tendre mercies and their infirmities, and therefore for his owne sake raised them up a deliverer, and moved bothe the heart of the chief ruler to pitte them, and also by him pumshed suche, which had kept them in serustude. No withstanding lest they shulde growe into a contempt of Gods great benefite, he kepeth them stil in exercise, and raiseth domestical enemies, which endeuour as muche as they can to hindre their moste worthte enterprises yet by the exhortacion of the Prophetes they went forward by hil: and hile til their worke was finished. The autor of this boke was Ezra, who was Priest, and scribe of the Law, as chap. 7, 6. he returned to Ierusalem the first yere of Darius, who succeded Cyrus, that is more then source yeres after the returns of the first under Zerubbalel, when the Temple was buylt He broght with him a great companie, and muche treasures, with letters to the Kings officers for all suche things as shulde be necessarie for the Temple and at his coming he redressed that which was amisse, and set the things in good ordre.

CHAP. I.

3 Cyrus sendeth againe the people that was in captiunies 8 And raftereth them their holy vessels.

A.Chro. 36,2. 1

3.e2 .2,1.tere.

23,12 0 29,10

he and Darius had wonneBa-

bylon Who pro-

amfed the de-linerance after

paft, Ier. 25, 11, That 15, moued

him, and gaue

which Monar-

che, and had-

manie hacions

vader his do.

minion, which

King cofcleth

through pouer

tie were not

that he shulde

pecestaries EWhich they

them felues

soward the re

paration of & Temple. g The Babylo- 5

mans & Chaldeans gaue them here pre-fents thus ra-

therehen the-

want for their

necefsities, he

up the heart of

she very infideles to helpe

fend

ung God.

tohane reces- 3 ued of the li-

200

him heart

were

yeres

Ow *in a ý first yere of 9

Cyrus King of Persia (ý

the worde of the Loid,

spoken by the b mouth of 10

leremiah, might be accó

plished) the Lord stirred

vp the cspirit of Cyrus 11

King of Persia, and he made a proclamacion through all his kingdome, and also by writing, faying,

Thus faith Cyrus King of Persia, The d For he was 2 Lord God of heaven hathe gruen me dall the kingdomes of the earth, and he hache commanded me to buyld him an house in Terusalém, which is in Iudáh.

Who is he among you of all his people with whome his God is let him go vp. to Terusalém which is in Iudáh, and buyld the house of the Lord God of Israel:he is 2 the God, which is in Ierusalém.

ne, the Kings. And euerie one that remaineth in anie place (where he fosourneth) elet the men of his place relieue him with filuer & with golde, and with substance, & with 3 cattel, f and with a willing offing, for the house of God that is in Ierusalém.

Then the chief fathers of Indah & Benia mín, & the Priests & Leuites rose vp, with 5 The sonnes of Aráh, seven hundreth, and d Meaning of the commune all the whose spirit God had raised to go vp, to buyld the house of the Lord which 6 is in Icrusalém.

God fhulde 6 And all s they that were about the, stregthened their hands with vessels of silver, 7 with golde, with substance & with cattel, & with precious thigs, besides all that was 8 willingly offred.

Alfo the King Cyrus broght forthe the 9 vellels of the house of the Lord,* which Nebuchadnezzár had také out of Ierusa- 10 The sonnes of Baní, six hundreth, and lém, & had put thể in ý house of his god.

8 Even the did Cyrus King of Persia brig forthe by the had of Mithredath the treafurer, and counted the vnto h Sheshbazzár h so the Chat the prince of Iudáh.

And this is the nomber of them, thirtie was the chief basins of golde, a thousand basins of silver, sourmour, so nine and twentie knives, nence stil renine and twentie kniues,

Thirtie bowles of golde, of filuer house of Dabowles of the secod forte, foure hundreth und ferand ten, of other vessels, a thousand.

All the vessels of golde & filuer were fi- were offred in ue thousand & foure hudreth. Sheshbaz- farifice k With § Terre zár broght vp all k with thể of the captiui- es ý had be-tie that come vp fró Babél to Ierusalém. ucs in Baby-CHAP. II.

The number of them that returned from the captivitie.

Helevalso are the sonnes of the pro- Nebe.7.6. uince, that went vp out of v captiui- 3.esar 5.7. tie (whome Nebuchadnezzár Kig of Ba- dea, w was bel had carred away vnto Babel) & retur a prounce, ned to Ierusalein, & to Iudah, euerie one which was in vntohis citie,

Which came with b Zerubbabel, to wit, Ie- b Zerubbabel shua, Nehemiah, Seraiah, Reelaiah, Mor raine, Ieshua decai, Bilshan, Mispar, Biguai, Rehum, the hie Pries. Baanah The nomber of the men d of the aman of great people of Israel was,

The somes of Parosh, two thousand, an eame after, hundreth, seuentie and two:

The fonnes of Shephatian, thre hundreth that Mordefeuentie and two:

Seuentie and fiue:

The fonnes of Palrath Moab, of the fon- or fine date nes of Leshing Total nes of Ieshúa & Ioáb, two thousand, eight hundreth and twelue:

The sonnes of Elám, a thousand, two húdreth, and foure and fiftie:

The fonnes of Zattu, nine hundreth, and fiue and fourtie:

The sonnes of Zaccai, seuen hundreth, and threscore:

two and fourtie:

deas called Ze rubbabél, who

beaftes shar

54 yeres. cThis was not

a Kin 25. 13. 7 2 chr 36.7. '287 27 J 94

dan 132.

u The

The fonnes of Bebái, six hundreth, and thre and twenty:

12 The sonnes of Azgad a thousand, two hu dreth, and two and twentie:

13 The sonnes of Adonikam, six hundreth, thre score and six:

14 The sonnes of Biguái, two thousand,& fix and fiftic:

15 The sonnes of Adin, soure hundreth & foure and fiftie:

The sonnes of Ater of Hizkiah, ninetie e Which were 16 of the posters and eight: kısb

17 The sonnes of Bezai, thre hundreth, & thre and twentie:

18 The sonnes of Ioráh, an hundreth, and

19 The sonnes of Hasshum, two hundreth and thre and twentie:

20 The sonnes of Gibbar, ninetie and fiue: F Trat is, mha 21 f The sonnes of Beth-lehem, an hudreth 51 birants for fo and thre and twenty: enis word (Som ne) figniseth, 22 The men of Netopháh, six & fiftie:

paires of pla-

Priefts.

whe it is toy.

The men of Anothoth, an hundreth & eight & twentie:

The sónes of Azmáueth, two & fourtie:

25 The sonnes of Kiriáth a im, of Chephiráh,& Beeroth, Cuen hundreth & thre and fourtie:

The sonnes of Haramáh and Gába, six hundteth, and one and twentte:

two and twentie:

The sonnes of Beth-él & Ai, two hun- 57 dreth, and thre and twentie:

The sonnes of Nebó, two and fiftie:

The sonnes of Magbish, an hundreth and fix and fiftic:

31 The sonnes of the other Elam, 2 thousand, and two hundreth, & foure & fiftie:

32 The sonnes of Harim, thre hundreth &

The sonnes of Lod-hadid, & Onó, seue hundreth, and fiue and twentie:

34 The sonnes of Iericho, thre hundreth 60 and fiue and fourtie:

35 The sonnes of Senáah, thre thousand, six hundreth and thirtie.

B. fore he 36 The sPriests: of the sonnes of Icdaiah B. Fore he hathe decla-red the two tra of the house of Ieshúa, nine hundreth sebes of Indih uentie and thre:

an i Beniamin, 37 The fonnes of Immér, a thousand and metro yeri-two and fiftie: begineth at § 38 The sonnes of Pashur, a thousand, two

seuentene.

RThe Leutes 40 The Leutes: the sonnes of Ieshua,& Kadmiél of the sonnes of Hodauiáh, seuentie and foure.

The Singers 41 The fingers: the fonnes of Alaph, an hundreth and eight and twentie.

EThe Porters. 42 The sonnes of the porters: the sonnes of Beside their scruants and their mai- m Read Exo. of Shallum, the sonnes of Ater, the sonnes

of Talmon, the sonnes of Alkub, § sonnes of Hatitá, the sonnes of Shobá. all were an hundreth and nine ad thirtie.

43 The Nethinims: the fonnes of Zihá y h so called be onnes of Hasuphá, y sonnes of Tabbaoth, reguento the The sonnes of Keros, y sonnes of Sta- 1 emple, to cur

há, the sonnes of Padón, waterfor the 45 The formes of Lebanáh, the formes of vie or the fa-Hagabán, the sonnes of Alkúb, me of the Ge

biolitis & ne 46 The sonnes of Hag ab, the sonnes of Sha re appeared lái, the sonnes of Hanán,

Iofhua, Ioiki The fonnes of Giddel, the fonnes of 9,24 Gáhar, the sonnes of Reaigh,

48 The formes of Rezin, the formes of Neko lá, the sonnes of Gazzám,

49 The sonnes of Vzzá, the sonnes of Faféah, the sonnes of Besai,

50 The fonnes of Afnih, the fonnes of Meunim, the fonnes of Nephulim, The fonnes of Bakbuk, the fonnes of Ha

kupá, the sonnes of Haihur, 32 The sonnes of Bazluth, the sonnes of

Mehidá, the sonnes of Haisha, The sonnes of Barcos, the sonnes of Si-

sará, the sonnes of Thámah, The fonnes of Neziah, the fonnes of Hatiphá,

55 The fonnes of Salomons feruants : the i Which came sonnes of Sotal, the sonnes of Sophereth, solumon had

the sonnes of Perudá, The men of Michmas, an hundreth, and 56 The sonnes of Iaalah, the sonnes of Dar the semple. kón, the scnnes of Giddél,

The sonnes of Shephatiáh, the sonnes of Hattil, the sonnes of Pochereth Hazzebaim, the sonnes of Ami.

58 All the Nethinims, and the sonnes of Sa lomons fruants were thre hundreth ninetie and two.

59 And these went vp from Telmelah, & from Telharshá, Cherúb, Addán, & Immér, but they colde not discerne their fathers house and their sede, whether they were of Israel.

The sonnes of Delaiah, the sonnes of Tobiah, the sonnes of Nekodá, six hundreth and two and fiftie.

or And of the sonnes of y Pricits, y sonnes k of him is of Habaiáh the somes of Coz, the son-2 sam 17.27 nes of Barzillanwhich toke of § daugh- & 1931 & beters of Barzillat the Giliadite to wife, and c be was had was called after their name.

62 The fight their writing of the ge- have changed 38 The fonnes of Pashur, a thousand, two hundreth and seuen and fourtie:

18 The fonnes of Pashur, a thousand, two hundreth and seuen and fourtie:

19 The fonnes of Harim, a thousand and 63 And 1 Tirshatha said vnto them, that said cotte the seuence of the put from the Pricshode.

18 The fonnes of Pashur, a thousand, two nealogies, but they were not found; there there said the results in the seuence of the put from the Pricshode.

19 And 1 Tirshatha said vnto them, that said vnto them, that said vnto them, that said vnto them, that said vnto them, the said vnto them the said vnto them.

thei shulde not eat of the most, holy this, the worlde & til there rose vp a Priest with m Vrim & the organise of

64 The whole Congregacion together was Chalde warm two and fourtie thousand, thre hundreth & figurates he and thre flore,

des : of whome were seuen thousand, 28,30.

n Which mont

french crowne

at 6 shil 4 d. for the dram-me is y eight part of an ou-

ce,& the ouce

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mout to of our many 69666. li.13 shil 4 d. fo that y who-le some was

94493 lt. 26.

s.Efdr.s, 47.

ri, w answe-seth to part of September &

h Meanig, ne-phewe: for he was the fonne

of Pedaráh mead a Chro.

1,19.

to of our me ncy 24826. lt. thre hundreth and seuen and thirtie : and 8 And in the seconde yere of their comamong them were two hundreth finging men and finging women.

66 Their houses were seuen hundreth, & six and thirty their mules, two hundreth and

fiue and fourtie:

67 Their camels foure hudieth and fine & thirtie: their asses, six thousand, seuen hudreth and twentie.

13, thil 4 d e- 68 And certeine of the chief fathers, when they came to the house of the Lord, which was in Ierusalém, thei offred willingly for the house of God, to set it vp vpon his fundacion.

the eight part 69 of a marke Which are Thei gaue after their habilitie vnto y treasure of the worke, even one and threscore thousand a drammes of golde, and fiue thousand o pieces of silver and an hundreth Priests gaiments.

> So the Priests & the Leuites, and a certeine of the people, and the fingers, & the porters, and the Nethinims dwelt in their cities, and all Israél in their cities.

2 Thei buyld the altar of God 6 Thei offer to the Lord. 7. Thes prepare for the Teple, 11 And fing wato the Lord. Nd* when the a feuent moneth was La come, and the children of Israel were in their cities, the people assembled them selues as one man vnto Ierusalém.

rte of Octo- 2 Then stode vp Leshúa the sonne of Lozadák, and his brethren the Priests, and Zerubbabél the b sonne of Shealtiel, and his 12 Many also of the Priests and the Leuibrethren, & buylded the altar of the God of Israél, to offer burnt offrings thereon, as it is writen in the Law of Mosés the

s In the place 3 And they set the altar vpo his bases (for was among them have a feare was among them have a feare was among them ple of those countreies) therefore they offred burnt offrings thereo vnto the Lord, even burne offrings in the morning and at

> 4 They kept also the feast of the Tabernacles, as it is writen, and the burnt offring *daily, by nomber according to the

custome day by day,

And afterward d the continual burnt offring, bothe in the new moneths and in all the feast dayes that were consecrate un all the featt dayes that were confecrate Lord God of Isiael.

The fixing of vision the Lord, and in all the oblations 2 And thei came to Zerubbabel, & to yehief placed in the willingly offred vnto the Lord.

← From the first day of the sevent moneth began they to offer burnt offrings vnto the Lord: but the fundacion of the Tem-

ple of the Lord was not laied.

They gaue money also vnto the masons, 3 Then Zerubbabel, and Ieshua, and the the greatest enemies to the and to the workemen, and meat and drinke, and oyle vnto them of Zidón and of Tyrus, to bring the cedre wood from Le banon to the fea vnto "Iapho, according to the grant that they had of Cyrus King of Persia.

ming vato the house of God in Jerusalém in the e second moneth began Zerubbabél the sonne of Shealtiel, and Leshúa parte of April
the sonne of Iozadák, and the remnant of and parte of
their breshren the Priesse and the I course their brethren the Priests and the Leuites, meane season they had pro-they had pro-unded for this season they had pro-unded for this season they had pro-unded for this season they had protiustie vnto Ierusalém, and appointed the necessarie for Leustes from twenty yere olde & aboue, to let forward the worke of the house of the Lord.

And Ishua f ftode with his fonnes, and f They gaue his brethren, & Kadmiel with his fonnes, them exhoraor the fonnes of Iudah together to fet for raged euerse ward the workemen in the house of God, in the worke. and the sonnes of Henadad with their fonnes, and their brethren the Leui-

so And when the buylders laied the fundacion of the Temple of the Lord, thei appointed the Priests in their apparel with trumpets, and the Leuites the fonnes of Alaph with cymbales, to praise the Lord,

*after the ordinance of Dauid King of a Chro.16, &

Thus they sang when they gaue praise, and when they gaue thankes vnto the Lord, For he is good, for his mercie endureth for euer toward Isiael. And all y people shouted with a great shoute, whe their prassed the Lord, because the fundacion of the house of the Lord was layed.

tes and the chief of the fathers, ancient g Because thet men, which had sene the first house, when was nothing so the fundacion of this house was layed be-glorious as fore their eies) swept with a loude voy-which Saloce:and many shouted a loude for ioye,

So that the people coide not discerne the flanding Agsounde of the shoute for ioye, from the genscoforteth
movee of the wening of the mental sounds. noyce of the weping of the people: for the phecieth that people shouted with a loude crye, and the beautiful the noyce was heard farre of.

CHAP. IIII.

2 The building of the Temple is hindred & how.11 Let-bers of Chipters to Artaxerkes, and the answer. Res bodie.

By the adversaries of Sudah and Be-namin heard, that the children of the a Meaning the captiuitie buylded the Temple voto the Samiria, who Lord God of Isiaél.

fathers, and said vnto them, We wil buyl- trade of \$7 tende with you: for we feke the Lord your 17.24 & 1937.
God as ye do: & we have sacrificed vnto fed God, but him fince the time of Efar Haddon King worthiped Iof Allhur which broght vs vp hither.

rest of the chief fathers of Israel, said vn- true servants to them, It is not for you, but for vs to b For thei per buyld the house vnto our God: b for we cented what their pretence our selues together wil buyld it vnto the was to was to Lord God of Israel, as King Cyrus the erro idolatine fleade of King of Persia bathe commanded vs.

the firft meaning the spiri-tual Temple,

true religions.

món had plaard 18.

Emd.23,16.

d That is , afeer the teaft of 5

Pan, Lappe.

Rehums accusation.

Ezrá. The buylding hindred. 209

worke

thus hey that

rely terued d He was also colled Artax-

erxes, which is a Perfian na 7

mie foine thi-

ke it was Cim

b fes Cyrus

fonne, or Da-

rms, as veris e Call. Ar-

figuitet i in y Perfil togue

en excellent

"Or, comfelour.

tax.th.S.W

"Ebr madether 4 Wherefore the people of y land" difcouraged the people of Iudan, and troubled them in buylding, They bribed 5 And they hyred counselers against the, the gouerness water the king to hider

to hinder their deuice, all the daies of 18 Cyrus King of Persia, eue vntil the reigne of Darius King of Persia.

halt, can not 6 And in the reigne of Ahashuer of h (in the abide, y God shuld be gunning of his reigne) wrote thei an ac cusation against the inhabitants of Iudáh and Ierusalém.

And in the dayes of . Artahshashte, Mi- 20 thredath, Tabeel, & the rest of their companios w ote when it was peace vnto Artahshashte King of Persia, & the writing of the letter was the Aramites writing, 21 Make ye now a decree, that those men the thing declared was in the language of

the scribe wrote a lettre against Ierusalém to Artalishashte & King, in this sorte.

Shimshái the scribe, & their companions f Dinaré, and Aphirsathcaié, Tarpelaié, Anharfaié, Archeuaié, Bablaié, Shushancha·é, Dehaué, Elmaié,

sed in Sama-ria in stand of 10 And the rest of the people whome the great & noble 8 Asnappat broght ouer, & 24 Then n ceased the worke of the house a Net all toset in the cities of Samaria, and other that of God, which was in Ierusalém, and did prophetes exate beyonde the hRiuer and i Cheéneth.

This is the copie of the letter that S-BRVANTS the men beyonde the Ri- ; Haggas & Zechas ich do prophecse. 3 The worke of the troubles.

Temple anoth from the contraction of the troubles. they fent vnto King Arrahsháshte, THY

bevinde it. Be it knowen vnto the King that the Icwes, which came vp from thee to vs, are 1 come vnto Icrufalém(a citie rebellious & wicked)& buylde, & layethe fundacions of the walles, and have soyned the fundacions.

Be it knowen now vnto the King, that if 2 this citie be buylt, & the fundacio, of the walles layed, thei wil not give tolle, tribute,nor k custome: so shalt thou hinder the Kings tribute.

Now therefore because" we have bene broght vp in the Kings palace, it was not mete for vs to fe the Kings dishonour: for this cause haue we sent and certified the King,

15 That one may searche in the boke of the Chronicles of thy fathers, and thou shalt 4 finde in the boke of the Chronicles, and perceive that this citie is rebellious and that thei have moved sedicion of olde time, for the which cause this citie was destroyed.

We certifie the King therefore, that if this citie be buylded, and the fundacion of 6 the walles layed, by this meanes the porcion beyonde the River shal not be thine. 77 The King sent an answer vnto Rehum

the chancelour, and Shimshái the scribe, and to the rest of their companions that dwelt in Samaria, and vnto the other beyonde the River, 1 Shelam & m Cheéth. 1 some read

The letter which ye sent vnto vs, hathe luracion or bene openly red before me, greting, m Called also 19 And I have commanded and they have Cheeneth, as

searched, and founde, that this citie of versis, olde time hathe made insuriectio against Kings, and hithe rebilled, and rebellion hathe bene committed the.e.n.

There have bene mightie Kings also ouer Ierusalém, which haue ruled ouer all beyonde the Riuer, and tolle, tribute, and custome was given vnto them.

may cease, and that the citie be not buylt, til I haue given another commandement.

8 Rehum the "chancelour, and Shimshai 22 Take hede now that ye faile not to do this: why shulde domage growe to hurt the King

9 Then wrote Rehumthe chancelour, and 23 When the copie of King Artahshashtes lettie was ied before Rehum & Shimshas the scribe, & their companions, they went vp mall the hafte to Ierusalém vnto the Iewes, and caused them to cease by force and power.

fray vnto the secode yere of Darius King continue, but they vied lefte of Persia.

diligen e be-

nás, 6 Hu lettres to Darius.

He"*Haggás a Prophet & Zechariáh 'Or, Haggess the sonne of Iddó a Prophet prophe- 3.esar 6.6. cied vnto the Lewes that were in Iudah, & Ierusa'ém, in the Name of the God of Israel, euen vnto them.

Then Zerubbabél the sonne of Shealtiel,& Ieshúa the sonne of Iozadák arese, and began to buylde the house of God at Ierusaiem, and with them were the Piophetes of God, which a helped them.

phetes of God, which a helped them. a Which in-At the same time came to them Tatnai, to go torward which was captaine beyonde the River, & & accused the Shether-boznai and their companions, & that they were that thus vnto them, Who hathe given to buyldtheir owne houses, you commandement to buylde this house, then zealous and to lay the fundacions of these walles to buylee the fepk of God.

b Then said we vnto them after this ma- b That is, the

ner, What are the names of the menthat this, as ver.10. buylde this buylding?

noysome vnto Kings and prouinces, and 5 But the eye of their God was vpon the this tanous Eiders of the Iewes, that they colde not arengin cause them to cease, til the matter came to Darius : and then they answered by letters theieunto..

The copie of the lettre, that Tatnai captaineb, youd the River, and Shether boznai and his companions Apharfechaie, (which wer beyonde the River) en vico Gg.1. King Darius.

f Thefe were ple, which the Affyrian plathe ten tribes g Some thinks at was Sanneherib , bur rather Salmana-

h To wit Fue 11 phrates, & he meaneth in reiped of babil they dwelt a certeine pco ple v ennyed the lewes-

& Meaning, the gifts that are wonte to be gmen to Kings 14 whe they pal-fe by any courcy Ebr In the Childe, we have of she palace.

7 They sent a lettre vnto him, wherein it was writen thus, VNTO DARIVS the

King, all peace.

8 Beitknowen unto the King, that we wet 3 In THE FIRST yere of King Cyrus, into the province of Iudea, to the house of the great God, which is buylded with great stones, and beames are layed in the walles, and this worke is wroght spedely, and prospereth in their hands.

Then asked we those Elders, and saidwnto them thus, Who hathe giuen you commandement to buyld this house, and to 4 laye the fundacion of these walles?

We asked their names also, y we might certifie thee, & that we might write the 5 names of the men that were their rulers.

JI But thei answered vs thus, & said, We are the servants of § God of heaven & earth, & buyld the house that was buylt of olde d To wit, Sa-lomon. many yeres ago, which a d great King of Israel buylded, & founded it.

2.King.6,2. s.King.34,2. € 25.9 ·

f Read Chap.

40", marble.

2 chro.3,2. 12 But after that our fathers had prouoked 6 the God of heaven vnto wrath, * he gave them ouer into the hand of Nebuchadnezzár King of Babél the Caldean, and he destroyed this house, and caryed the 7 Suffre ye the worke of this house of God, there hander people away captiue vnto Babél

e Read Chap. 13 But in the efirst yere of Cyrus King of Babél, Kig Cyrus made a decree to buyld this house of God.

> 44 And the vessels of golde & filuer of the house of God, which Nebuchadnezzár toke out of the Teple, that was in Ierusalém, and broght them into the Temple of Babel, those did Cyrus the King take out of the Teple of Babel, & they gave them wnto one f Sheshbazzar by his name, whome he had made captaine.

25 And he said vnto him, Take these vessels and go thy way, & put them in the Temple that is in Terusalém, and let the house of Godbe buylt in his place.

36 Then came the same Sheshbazzar and layed the fundacion of the house of God, to which is in Ierusalém, and since that time euen vntil now, hathe it bene in buylding, yet is it not finished.

17 Now therefore if it please the King, let there be searche made in the house of the Kings & treasures, which is there in Babel, whether a decree hathe bene made by King Cyrus, to buylde this house of God 12 And the God that hathe caused his Nain Ierusclem, and let the King send his minue concerning this.

CHAP. VI.

At the commandement of Darius King of Persia, after the Temple was buylded and deducate, the children of Israel kepe the feast of unleasened bread.

"Hen*King Darius gave commandement, and they made searche in the " librarie of the treasures, which were there layed vp in Babél.

palace that was in the province of the Medes) a volume, & therein was it thus write, as a memorial,

King Cyrus made a decree for the house of God in Icrusalém, Let the house be buylt, euen the place where they offred facrifices, & let the walles thereof be royned together: let the height thereof be thie score cubites, & the breadth thereof thre score cubites,

Thre orders of great stones, and one corrector order of tymbre, and let the expences be cor, marble.

giuen of the Kingshouse.

And also let them render y vessels of the house of God (of golde & siluer, w Nebuchadnezzár toke out of the Téple, which was in Icrufalém, and broght vnto Babél) and let b him go vnto the Temple that is b Meanig, Zee

in Ierusalém to his place and put them in whome he grthe house of God. noth charge.

Therefore Tatnái captaine beyonde the Riuer, and Shethar Boznai, (& their companions Apharsecaié, which are beyonde the Riuer) he ye farre c from thence. c Medle nec

that the captaine of the Iewes & the El-themders of the Iewes may buylde this house

of God in his place.

8 For I have given a commandement what ye shal do to the Elders of these Iswes for the buylding of this house of God, that of the revenues of the King, which is of the tribute beyonde the River, there be incontinently expenses given vnto these me that they d cease not.

And that which thei shall have nede of, let it be given vnto them day by day, whether it be yong bullockes, or rams, or lambs for the burnt offrings of the God of heaven, wheat, falt, wine, & oyle, according to the appointemet of the Priests that are in Icausalém, that there be no faute,

That they may have to offer swete odours vnto the God of heauen, and pray for the Kings life, and for his fonnes.

st And I haue made a decree, y whosocuer shal alter this sentence, the wood shal be pulled downe from his house, and shalbe fer vp. o he shal be hanged thereon, & his house shal be made a dung hil for this.

me e to dwel there, destroye all Kings and appointed that people that put to their hand to alter, and place to have to destrove this house of God, which is in led vpo there. Ierusalém. I Darius haue made a decree,

13 ¶*Tnen Tatnai the captaine beyonde 3 Esdr 7.3. the Riucr, & Shethar Boznai and their copanions, according to that which Darius had fent, so thei did spedely.

14 So the Elders of the Icwes buylded, and they prospered by the prophecying of f Haggái

let at be done with spede.

9.Efdr 6,21. I 💆 "Ebr.house of bener. a Wherein were the aftes

g Meaning, in the Librarie, or

places where

des of times.

of Medes and 2 And there was founde in a 2 coffie (in the

The Passeouer.

Ezrá. Artahshashtes lettre. 21925/1224

f Whome God fired vp to alfure thein that he wolde give their worke good iuccelle. f Haggái the Prophet, and Zechariáh the fonne of Iddó, and they buylded and fi- 7 nished it, by the appointemet of the God of Isiael, and by the command ment of Cyrus and Darius, & Artahshishte King of Persia.

g This is the tweltt mo-netn, and conterneth parte of Februarie of Marche h And the two and fortieth after their firk

feturat.

Nomb.3.6.

& Which were

of the heatne

enerr idolatrie

to worinip the

Medes, Perfi is

"Ebr to freng-

thea their buds.

grae God Meaning, Darius who

€ 8.S.

15 And this house was finished the third 8 day of the moneth s Adar, which was h the fixt yere of y reigne of King Darius.

And the children of Ifrael, the Pricits, 9 & the Leuxes, and the residue of the children of the captimitie kept the dedicacion of this house of God with 10ye,

17 And offred at the dedicació of this house of God an hundreth bullockes, two 10 For Ezrá had prepared his heart to seke hundreth rams, for re hundreth lambes & twelue goates, for the sinne of all Israel, according to the number of the tribes of 11 And the sisthe copie of the letter that Istaél.

18 And they set the Priests in their ordre, and the Leuites in their courses ouei the seruice of God in Ierusalém, as it is writen in the * boke of Molés.

19 And the children of the captiuitie kept the Passeouer on the fourtente day of the fi. it moneth.

20 (For the Priefts & the Leuites were purified all together) & they killed the Pafscouer for all the children of the captiustie,& for their brethren the Priests, & for them selues.

and tortaked 21 So the children of Ifrael which were come againe out of captiuitie, and all suche as had . scparated them selues vnto them, f om the filthines of the heathen of the 15 And to care the filter and the golde, w who had aclad, to fike y Lord God of Ifrael, did eat, and offyrians 22 And they kept the feast of vnleanened bread seuen dayes with 10ye: for the Lord had made them glad, and turned the heart 16 And all the filuer and golde that thou of the King of k Affhur vnto them, to "incourage them in the worke of the hou-

CHAP. VII.

se of God, euen the God of Israel.

By the commadement of the King, Ezrá and his compamos come to Ierusalem 27 He grueth thakes to God. TOw after the se things, in the reigne of a A-tahshashte King of Peisia, was Ezráthe sonne of Seraiáh, the sonne of Azariáh, the sonne of Hilkiáh,

The sonne of Shallim, the sonne of Zadók, the sonne of Ahitúb,

The sonne of Amariah, the sonne of Aza-11áh, the sonne of Meraióth,

The sonne of Zeraian, the sonne of Vzzí, the sonne of Bukkí,

The forme of Abisshua, the some of Phi- 20 nehás, the sonne of Eleazár, the sonne of b Aaron; the chief Priest.

This Ezzá came vp from Babél, and was a c scribe prompt in the Law of Moses, 21 which the Loid God of Israel had given, and the King gaue him all his request according to the hand of the Lord his

God which was vpon him.

And there went vp certen e of the children of Israéi, and of the Priests, and the Leuites, and the fin ers, and the porters, and the Nethin ms vnto Ierusalém, in the seuent yeie of King Artaushashte.

And he came to Liusaiem in the d fift d That contess moneth, which was in the feuent yere of Iulie and parte

the King.

For vpon the first day of the first moneth Darius. began he to go vp from Babél, and on the first day of the fift moneth came he to Ierusalém, according to the good hand of his God that was vpon him.

the Law of the Lord, and to do it, & to teache the precepts & judgements in Ifraél.

King Aitabsháshte gaue vnto Ezráthe Puest o scribe, eue a writer of the wordes of the comandements of the Lord, and of his itatures ouer Israél.

12 ARTAHSHASHTE King of Kings to Ezrá Priest & peifite scribe of the Law of the God of heaven, and to ! Cheeneth. f Some take

13 I haue given comandement, that everie me of apeople, one, that is willing in my kingdome of tome for time the people of Ifrael, and of the Priests, and ce meaning & Leuites & to go to Ierusalém with thee, the King with Leuites & to go to Ierusalém with thee, the King with the him long

Therefore art thou sent of the King and M which rehis seuen counselers, to h conquire in Iudah in Babylon, & and I rusalem, according to the Law of ned win zethy God, which is in thine hand,

the King and his couleless willingly offer cording to the vnto the God of Ifrael (whose habitacion whereof vnto the God of Israél (whose habitacion i is in Icrusalem)

canst finde in all the prouince of Babel, with the fre offring of the people, and that. which the Priests offic willing iy to y house of their God which is in Erusalem,

That thou maiest bye spedely with this silucr, bullockes, rams, lambes, with their meat offings and their drinke offrings:& thou shalt offer the vpon the altar of the house of your God, which is in Ierusalém.

18 And whatsoeuer it pleaseth thee & thy brethre to do with the rest of the filuer, and golde, do ye it according to the wil of your * God.

19 And the vessels that are given thee for 10 Gods glothe scruice of the house of thy God, those re. deliuer thou before God in Ierusalém.

And the residue that shalbe nedeful for the house of thy God, which shalbe mete for thee to bestowe, thou shalt bestowe it out of the Kingstreafare house,

And I King Artahihashte haue gi-1 Which was uen commandement to all the treasurers pirates, and which are beyonde the River, that trey are bewhatsoeuer Ezra the Priest and scribe spec of Baby-

life

thou are expert.

k As ve know beff may feru &

aThe Lbrewes write, that di-ners of the Kings of Perfix were cal-led by enis na-me is Pharaoh was a comune g name to the Wigs of Egypt, and Ceiar to y Emperours Romain

b Ezrá dedueeth his kin- 2 red, til he cometh to Aaron, to proue that 3 he came of

him c He sheweth 4 here what a feribe is, who had charge 5 to write the Law & to expolide it, who-me Marke calleth a fcribe, 6 Mar- 12, 28 Mat and Luke call him a lawiczy or dofor of the Liw, Mat 12, 35 Luk 10,25

of the Law of y God of heaue shal require of you, that it be done incontinently,

"Ebr Cerim.

Read 1 King 7,26, and 2 Chro 3,10.

n This decla-

seth that the feare of Gods

this liberali-

ties and not the

Loue that he bare to Gods

glorie or affe-

tie to reftore

cording to the

and to punish

kes for that he

gaue him fo good fucceffe in his affaires

people o He gaue Ez.

2: Vnto an hundreth talents of siluer, vnto 8 an hundreth" measures of wheat, and vnto an hundreth baths of wine, and vinto an hundreth m biths of oyle, and falt with- 9 out writing.

33 What focuer is by the commandement of the God of heaven, let it be done spede- 10 And of the sonnes of Shelomith the sonly for the house of the God of heaven: for why shulde he bewrath a against the realme of the King, and his children

sudgemers cau 24 And we certifie you, that vpon anie of y Prielts, Leuites, fingers, porters, Nethinims, or ministers in this house of God, 12 And of the sonnes of Azgad, Iohanan there that no gouernour lay voon them

tolle, tribute nor custome.

25 And thou Ezrá (after the wisdome of thy 13 And of the sonnes of Adonikám, that we-God, y is in thine hand) o fet judges& arbiters, which may judge all y people that is beyond the River, even all that knowe the Law of thy God, & teache ye them that 14 And of the sonnes of Biguai, Vthai, and knowe it not.

the that refi knowe it not.

Red and wolde 26 And whosoeuer wil not do the Law of 15 And I gathered them to the River that coof Luphrathy God, and the Kings law, let him haue iudgement without delay, whether it be vnto death, or to banishment, or to confiscation of goods, or to imprisonement.

P Thus Ezri 27 P Blessed be the Lord God of our fathers, 16 Therefore sent I to Eliezer, to Ariel, to which so hathe put in the Kings heart, to beautifie the house of the Lord that is in Ierusalém.

by reason of 28 And hathe enclined mercie towarde me, before the King and his counselers, and before all the Kings mightie princes: and 17 I was comforted by the hand of the Lord my God which was vpon me, and I gathered the chief of Israel to go vp with me.

CHAP. VIII.

3 The number of them that returned to Ierusalem with Ez ya. 21 He causeth the to fast. 24 He admonssherh the Priests of their duette. 31 What they did whe: 12 they came to Lerufalém.

3.8 ftr. 4.31, 1 * Hele * are now the chief fathers of I the, and the genealogie of them that came vp with me from Babel, in the reigne of King a Artahsháshte. a Read Chap.

3 Of the sonnes of Phinehas, Gershom: of 19 the sonnes of Ithamar, Daniel: of the sonnes of Dauid, Hattush:

3 Of the sonnes of Shechaniáh, of the son- 20 nes of Pharosh, Zechariah, and with him the counte of the males, an hundreth and

*Greenpesiae of 4 Of the sonnes of Pahath Moab, Elihoenái, the sonne of Zerahiáh, and with him ar And there at the River, by Ahauá, I promut hundreth meles two hundreth males.

- 5 Of the sonnes of Shechaniah, the sonne of Iahaziél, and with him thre hundreth
- 6 And of the fonnes of Adin, Ebed the fon- 22 ne of Ionathán, and with him fiftie males. 7 And of the sonnes of Elam, Ieshaiah the

some of Athaliah, and with him scuentie

And of the sonnes of Shephatiáh, Zebadiáh the sonne of Michael, and with him fourescore males.

Of the sonnes of Ioab, Obadian the sonne of Iehiel, and with him two hundreth and eightene males.

ne of Iosphiah, and with him an hudreth and thie score males.

n And of the sonnes of Bebái, Zechariáh, the sonne of Bebai, & with him eight and twentie males.

the sonne of Hakkatán, and with him an hundreth and ten males.

re the b last, whose names are these: Eli- b That came phélet, Ichiel and Shemaiáh, and with the Ezra. thre score males.

Zabbud, and with them seventie males.

goeth toward Ahaua, and there abode we tes, where A. thre dayes: then I vewed the people, and haug the riner entrethinton. the Priests, and founde there none of the sonnes of Leui.

Shemeiáh, & to Elnathán, & to Iaríb, and to Elnathán, and to Nathán, and to Zechariáh, and to Meshullám the chief, and to Ioiaríb and to Elnathán, men of vnderstanding,

And I gaue them commandement, to Iddo the d chiefest at the place of Case-d He was the Iddo the d chiefest at the place or cale that the phia, and I" tolde them the wordes that taght there to they shulde speake to Idio, and to his bre- Law of God vato the Level of the Level of the Level of God vato the God vato the Level of God vato the Level of God vato the God thren the Nethinims at the place of Ca- mites fiphia, that they shulde cause the ministers "Est put werke. of the house of our God to come vnto vs.

So by the good hand of our God which was vpon vs, they broght vs a man of vnderstanding of the sonnes of Mahali the sonne of Leui, the sonne of Israel, and She rebiáh with his sonnes and his brethren, euen eightene.

Also Hashabiáh, and with him Ieshaiáh f He sheweth of the sonnes of Merari, with his brethren, that the end of fafting is to hubble the bo-

And of the Nethinims, whome Da-dy to the fpiuid had fet, and the princes for the ferui- Reprocede of ce of the Leuites, two hundreth and twe- the heart ly tie of the Nethinims, which all were na- or els it is but med by name.

claimed a fast, that we might humble four to the prote-selucs before our God, and seke of him a then by seright waye for vs, and for our children, & king their orfor all our substance.

For I was & ashamed to require of the occasion to o-King an armie and horsemen, to lielpe vs he that he did against the enemic in the way, because we donte of Gode

e Read Chap.

had

h Read I Kin

L'This decla-

zed that their

their player

I This was a

9,14.

÷,€9.

had spoken to the King, saying, The hand of our God s vpon all them that seke him, in goodnes, Lut his power and his wrath u against all them that for sake him.

23 So we fasted, and besoght our God for this and he was intreated of vs.

24 Then I separated twelue of the chief of the Priests, Sheiebiáh, and Hashabiáh, and ten of their brethren with them,

25 And weighed the filucr & the golde, & the veffels, even the offring of the house of our God, which the King and his couselers, and his princes, and all Isiael that were present had offred.

26 And I weighed vnto their hand fix hundicth and fifty h talents of filuer, and in filuer vessel, an hundreth talents, and in 2 golde, an hundreth talents:

27 And twentie basins of golde, of a thoufand 1 drammes, and two veilels of fhi-? Read Chap. ning brasse very good, and precious as golde.

28 And I said vnto the, Ye are consecrate vnto the Lord, and the vessels are consecrate, and the golde and the filuer are frely offred vnto the Lord God of your fa- 4

29 Watche ye, & kepe them vntil ye weigh them before the chief Priests and the Leuites, and the chief fathers of Isiael in Ierusalém in the chambers of the house of 5 And at the eucnig sacrifice I arose vp fro nombastas.

30 So the Priests and the Leuites received the weight of the filuer and of the golde, and of the vessels to bring them to Ierusalém, vnto the house of our God.

31 Then we departed from the River of Ahauá on the twelft day of the first moneth, to go vnto Ierusalém, and the hand of our God was vpon vs, and deliuered vs from the hand of the enemie, and of suche 7 as layed k waite by the way.

red that their 122 And we came to Ierusalém, and abode ful of dinger, and yet God delinered the 33 And on the fourte day was the silver

weighed, and the golde and the vessel in the house of our God by the hand of Meremoth the sonne of Vriah the Priest, 8 And now for a litle space grace hathe beand with him was Eleazar the sonne of Phinehás, and with them was Iozabád the sonne of Ieshúa, and Noadiáh the sonne of Binnui the 1 Leuites,

conference & 34 By nomber and by weight of euerie one, and all the weight was writen at the same 9 of his inregurie, that he

wolde have time.
witnesses of 35 Also the childre of the captuitie, which were come out of captiuitie, offred buint offrigs vnto the God of Israel, twelue bullockes for all Israel, ninetie and six rams, seventie and seven lambes, and twelve he goates for finne: all was a burnt offring of 10 And now, our God, what shal we say afthe Lord.

fion vnto the Kigs officers, & to the captaines beyonde the River : and they promoted the people, and the house of God.

CHAP. IX.

I Ezrá complaineth on the people that had turned them selves from God, and maryed with the Genisles . s He praieth Unt God.

Hin * as these things were done, § 3 fftr 9.65.
1 uleis came to me, laying, The people of Isiael, and the Priests and the Leuites are not a f. parated from the peo- a From the tiple of the lands (as touching their abo- me they came home vider minacions) to wit, of the Canaanites, the Zeruobabil vn Hittites, the Perizzites, the Iebusites, the of Ezil, they Ammonites, the Moabites, the Egyptians, bad ecgenerate contrary to and the Amoustes.

For they have taken their daughters to God, and ma-ried where in them felues, and to their fonnes, and they haue mixed the holy sede with the people ful, Deu 7.3 of the lands, and the had of the bpi inces b Thit is, the & ruleis hathe bene chief in this trespasse. ro the chief

But when I heard this faying, I rent my beginners he clothes and my garment, and pluckt of the heere of mine head, and of my beard, &

fate downe castonied.

And there affembled vnto me all that God wolde co feated the wordes of the God of Ifrael, tioue his bore because of the transgression of them of or els definoy the captiuitie. And I fate downe aftonied this which he had begone vntilthe*euening færifice.

mine heuines, & when I had rent my clothes and my garment, I tel vpon my knees, and spred out mine hands vnto the Lord my God,

6 And faid, O my God, I am cofounded & ashamed, to lift vp mine eyes vnto thee my God: for our iniquities a' e increased ouer dour head, & our trespasse is growen d That is, we

vp vnto e the heaucn.

From the dayes of our fathers have we ethey so ex-bene in a great tiespasse vnto this day, & can not growe for our iniquities have we, our Kings, and greater. our Priests bene deliuered into the hand of & Kings of the lands, vnto the sworde, in o captiuitie, into a spoyle, and into cofulion of face, as appeared this day.

ne shewed from the Lord our God, in causing a remnant to escape, & in giuing vs a fnayle in his holy place, that our God fin guing vs may light our eyes, & giue vs a litle reui- a refig place. uing in our feruitude.

For thogh we were bodemen, yet our God that remaine ful ma place, hathe not forsaken vs in our bondage, but which hathe enclined mercie vnto vs in the fight things vpoi of the Kings of Persia, to give vs life, and 164.22,23. to erect the house of our God, and to 1ediesse the desolate places thereof, and to giue vs a wall in Iudáli and in Ieiusalém.

ter this for we have for faken thy commadements.

e As one dou-Exod.29,39.

36 And they delivered the Kings commif-

Gg.iii.

Exel 23.32, O 34,12,15. deu.7,23.

Deut.23,5.

Haft not

veterly cat vs

downe and de-

ferning a re-

me he the weth

a He contes-fed his finnes and the finnes

of the people,

fauour,

Deu.28,13

- H Which thou hast commanded by thy Kruants the Prophetes, Saying, * The lad whereunto ye go to possesse it, is an vncleane land, because of the filthines of the people of the lands, which by their abo- 7 And they caused a proclamacion to go minaciós, and by their vnclennes haue filled it from corner to coinei.
- 12 Now therefore shal ye not give your daughters vnto their sonnes, nether shal 8 ye take their daughters vnto your sonnes, nor leke their * peace nor wealth for euer, that ye may be strog and eat the goodnes of the land, and leave it for an inheritance to your fonnes for euer.

33 And after all that is come vpon vs for 9 our euil dedes, and for our great trespasses (seing that thou our God hast staied vs from being benethe & for our iniquities,& baft giuen vs fuche deliuerance)

Around vs for sa Shulde we returne to breake thy comandements, and soyne in affinitie with the people of such abominacios woldest not io And Ezrá the Priest stode vp, and said fon was given thou be angrie toward vs til thou haddest cosumed vs, so that there shudde be no remnant nor anie eskaping under the stode, and tiespasse of Uraél. nant nor anie eskapinga

15 O Lord God of Israel, thou art iuste, for 11 Now therefore h giue praise vnto the ched them I He she weth we have bene h referred to escape, as apthat God is mike in pu-miking his people, & yet merciful in repeareth this day : beholde, we are before thee in our trespasse: therefore we cannot stand before thee because of it.

CHAP. X.

ftrange wines.

W Hiles*Ezrá prayed thus, & a cor-fessed him selse weping, and sal-2.Efdr. 8.92. 1 ling downe before y house of God, there assembled vinto him of Is ael a very great 14 Let our rulers stand therefore : before : Let them be Congregacion of m. n and women & children: for the people wipt with a great lamentacion.

a Then Shechanigh the sonne of Iehiel one of the sonnes of Elam, answered, and said to Errá, We haue trespassed against our God, and have taken strange writes of the 15 people of the land, yet now there is bhope in Israel concerning this.

3 Now therefore let vs make a couenant (and fuche as are borne of them) according to the counsel of the Lord, and of those that feare the commandements of our God, and let it be done according to. the Law.

Because God 4 Arise: for the matter & belongeth vnto 17 thee: we also wil be with thee: be of comforte and do it.

so persuade y people herein 5 The narose Ezrá, and caused the chief 18 And of the sonnes of the Priests there and to coman Priests the Leuites, & all Israel to sweare were men sounde, that had taken strange that they wolde do according to this worde. So they sware.

3.Eftr.93. 6. *And Ezrárose vp from before the house

han in the sonne of Eliashib: he went euen thither, but he did eat nether bread, nor dronke water: for he mourned, because of the trafgression of the of the captiuitie.

throughout Iudáh and Jerusalém, vnto "all them of the captiurtie, that they shul- "Ebs formes of de assemble them selues vnto Ierusalém. the capituite.

And whosoeuer wolde not come within thre dayes according to the counsel of the princes and Elders, all his substance shulde be forfait, & he shulde be separate cor, codemaed. from the Congregacion of them of the

captiuitie.

Then all the men of Ludáh & Beniamin assembled them selues vnto Icrusalém within thre dayes, which was the twetieth day of the e mnte moneth, and all e Which conthe people fate in the strete of the house Nonember & of God, trembling for this matter, and part of December for the fraine.

tiespasse of Uraél.

Lord God of your fathers, and do his wil g Ye haue and separate your selues from the people ne vyon anoof the land, & from the strange wives.

And all the Congregacion answered, & 739. faid with a loude voyce, So wil we do accoiding to thy wordes vnto vs.

I The people repent and turne, and put away their 13 But the people are many, and it is a raynie wither, and we are not able to stand without, neither is if the worke of one day or two: for we are many that have offended in this thing.

> all the Congregacion, and let all them appointed examine which have taken strange wives in our ci- matter. ties, come at the time appointed, and with them the Elders of euerie citie and the judges thereof, til the fierce wrath of our God for this matter turns away from vs.

Then were appointed Ionathan the fonne of Alah-el, and Iahaziah the sonne of Tikuah ouer this matter, and Meshullam and Shabbethái the Leustes helped them.

with our God, to put away call the wives 16 And thei of the captivitie did so and k de k Thei wentparted, euen Ezra the Priest, or the me that ties to sit on mere chief fathers to the familie of their this matter w fathers by name, and fate downe in the nerhs in findfirst daye of the tentemonethro examine shing. the matter.

> And vntil the first day of v first moneth they were fimshing the busines with all the men that had taken strange wives,

wines, to wet, of the sonnes of Leshua, the fonne of Iozadák,& of his brethren,Maa-feiáh,A Eliézer, and Iaríb and Gedaliáh. that thei wol-

i For the fea-

ther h Read Joffe

h Meaning, that God wolde receive thê 30 mercie

w. Which are grangers and leave for the

hathe giuen thee autoritie,& learning

of God, and went into the chambre of Lo- 19 And thei gaue 1 their hads, that thei wol, de kepe pro-

trespassed, gaue a rame for their trespasse.

20 And of the sonnes of Immer, Honani, and Zebadiáh.

- 21 And of the sonnes of Hai im, Maasciah, and Eliiáh, and Shemaiáh, and Iehiél, and Vzziáh.
- 22 And of the sonnes of Pashur, Elioenai, Maaseiáh, Ishmael, Nethaneel, Iozabád, 32 Beniamín, Mallúch, Shamatiah. and Elasah.
- 23 And of the Leuites, Iozabád and Shimeí & Kelaiáh, (which is Kelitáh) Pethahiáh, Iudáh and Ehézer.

24 And of the singers, Eliashib. And of the porters, Shallum, and Telem, and Vri.

- en Meaning, of 25 And of m Israel: of the sonnes of Pa-y comme peo rosh, Ramiah and Vasta rósh.Ramiáh, and Iesiáh, and Malchiáh, 37 and Miámin, and Eleazár, and Malchiiáh, 38 and Benaiáh.
 - 26 And of the sonnes of Elam, Mattaniah, 40 Machnadebai, Shashai, Sharai, Zechariáh, and Iehiél, and Abdí, and Ieremóth, and Eliáh.
 - Eliashíb, Mattaniáh, and Ierimóth, & Zabád, and Azizá.
 - Hananiah, Zabbái, Athlái.

de put away their wives, and they that had 29 And of the sonnes of Baní, Meshullám, Mallúch, and Adaiáh, Iashúb, and Sneál, Ieramóth.

And of the sonnes of Pahath Moab, sor, the captain Adná, & Chelál, Benaiáh, Maaseiah, Mat ne of Moab taniáh, Bezaleél, & Binnúi, and Manasléh.

And of the sonnes of Harim, Eliézer, Ishiiáh,Malchiáh,Shemaiáh,Shimeón,

Of the sonnes of Hashum, Mattenái. Mattattáh, Zabád, Eliphélet, Ieiemái, Menasléh, Shimei.

34 Of the fonnes of Baní, Maadái, Am-1ám, and Vél,

Banasáh, Bedsáh, Chellúh,

- Vaniáh, Meiemóth, Eliashíb,
- Mattaniáh, Mattenái, and Iaafáu,
- And Banní & Bennút, Shimeí,
- 39 And Shelemiáh, & Nathan, & Adaian,
- 41 Azareél, and Shelemiáh, Shemariáh,

42 Shallúm, Amariáh, Ioseph.

- 27 And of the sonnes of Zattu, Elioenai, 43 Of the sonnes of Nebo, Ieiel, Mattithiáh, Zabád, Zebiná, Iadaú, & Ioél, Benaiáh.
- 28 And of the fonnes of Bebái, Iehohanán, 44 All thefe had taken strange wines: and among the were wome that had n childre. n Which also

cause the mariage was voe

NEHEMIAH.

THE ARGUMENT.

Od doesh in all ages and at all times set vp worthy persones for the commoditie and prosite of his Church, as now within the compasse of seventie yeres he rased up divers excellent men for the preservation of his people, after their returne from Babylon, as Zerubbabél, Exrá, and Nehemiáh. Whereof the sirst was their captaine, to bring them bome, and promded that the Temple was buylded : the seconde reformed their maners and planted religion: & the third buylded up the walles, delivered the people from oppression, and provided that the Law of God was put in execution among them. He was a godile man and in great autoritie with the King, so that the King favoured him greatly, and gave him moste ample letters for the accomplishement of all things which he colde desire. This boke is also called of the latins the seconde of Exra, because he was the writer thereof.

CHAP. T.

2 Nehemiah bewasleth the calamitie of Ierusalem. s He confesseth the sinnes of the people. & prayeth God



He wordes of Nehe- 4
miáh the sonne of Hachaliáh in the monath 🕯 2 Chisséu, in the twenin the palace of Shu-

monech.

b A Lewe as 1 2 Came Hanani, one of my b brethren, he & the men of Iudáh, and I asked them concerning the Iewes that were deliuered, which were of the residue of § captiuitie, and concerning Ierufalém.

3 And they faid vnto me, The relidue that c Meaning, in are left of the captimitie there in the prouince, are in great affliction and in reproche, and the wall of Ierusalém is breken downe, & the gates there of are burnt with fyre.

And when I heard these wordes, I sate downe and wept, and mourned certeine dayes, and I fasted and prayed before the God of heauen,

M tieth yere, as I was 5 And faid, *O Loid God of heauen, the Dan. 9.4. great and terrible God, that kepeth couenant and mercie for them that loue him, and obscrue his commandements,

6 I pray thee, let thine eares be attent, and thine eyes open, to heare the prayer of thy fernant, which I pray before thee dayly, day & night for the children of Israél thy ser uants, & confesse the sinnes of the childien of Israel, which we have sinned

Gg. 1111.

a Which contemeth part of Nouember & part of Dece-ber, and was their ninth moneth. W25.

ple for befo-

the Prices . &:

Lemtes.

Nehemiahs request.

Nchemiáh. The people encourage@1224

against thee, bothe I & my fathers house 8 And letters vnto Asaph the keper of the haue sinned:

Deut 30,4.

d That is, co

worthip thie.

e To wit, the

King Artah-

of the yere &

coteineth part of Marche &

part of - pril b Who is also

called Darius

sead Ezr 7,1.

"Bir.corrupted 7 We haue" grieuoully sinned agaist thee, and have not kept the commandements, nor the statutes, nor the sudgements, w thou commandedit thy li ruent Mofés.

8 I bescche thee, remember the worde that thou commandedit thy feruant Mosés, faying, Ye wil transgraffe, and I wil featre 9 you abroade among the people.

9 But if ye turne voto m, and kepe my comandements, and do them, thogh your scatering were to the vetermost parte of in But Sanballat the Horonite, and To- e These were the heaue yet wil I gather you from thece and wil bring you vnto the place that I

10 Now these are thy servants & thy people, whome thou hast redemed by thy 11 So I came to Ierusalém, and was there & lobian begie it power, and by thy mighty hand.

haue chosen, to place my Name the e.

now hearken to the prayer of thy servant, and to the prayer of thy feruats, who defire to d fearethy Name, and, I pray thee, cause thy seruant to prosper this day, and give him favour in the presence of e this is And I went out by night by the gate of man: for I was the Kings butler.

CHAP. II.

1 After Renemah had obtained letters of Artancraes. 11 He came to Ierusalom, 17 And buylded the walles. Which was I first moncth Ow in the moneth - 14 :wetteth yete of King bAitabshash- 14 Ow in the moneth a Nisan in the te, the wine stade before him, and I toke vp the wine, an sgaue it vnto the King. now I was not before time sad in his pie-

> 2 And the King faid vnto me, Why is thy countenance sad, seing thou are not sicke? this is nothing, but forows of heart. Then was I fore afraied,

L. And I faid to the King, God faue the King for euer: why shulde net my countenance be fad, when the citie & house of 🕏 sepulchres of my fathers lieth waste & the gates thereof are denoured with fyre 17

4 And the King faid vnto me, For what thing does thou require > Then I praied c to the God of heaven,

And faid vnto the King, If it please the King, and if thy servant have founde fauour in thy fight, I desire that thou woldest 18 fend me to Iudah vnto the citic of the fepulchres of my fathers, that I may buyl-

4 And the King faid vntome, (the quene also sitting by him) How long shalthy iourney bes and when wilt thou come a- 19 But whe Sanballat the Horonite, & To- God, euer 18 gaine So it pleased the King, and he sent me, and I fet him a time.

7 After I said vmo the King, If it please y King, let them give me letters to the captaines beyonde the "River, hat they may conuaye me ouer, til I come into Iu- 20 dáh,

Kings parke, that he may give me timber 101, paradife. to buy lde the gates of the palace (which apperteined to the house)& for the walles of the citie, and for the house that I shall entre into. And the King gaue me according to d the good hand of my God vp-d As Codmoon me.

Then came I to the captaines beyond megood fuethe River, & gave them the Kings letters. And the King had fent captaines of the armie and horsinen with me.

biália seruant an Ammonite heard it, and great encoures it gileued the fore, that there was come a libered man which foght the wealth of the chil- w bothe dren of Israel.

thre dayes.

11 O Lord, Ibeseche thee, let thine eare 12 And I rose in the night, I, and a few me had aduertise w me: for I tolde no man, what God had ment ener of put in mine heart to do at Lerufalem, and and so wroght there was not a beast with me, faue the them great beast whereon I rode.

the valley, and came before the draggon well, and to the dung porte, and vewed the walles of Ierusalém, how they were broken downe, and the postes thereof deuoured with the fyre.

Then I went for the vnto the gate of § fountaine, and to the Kings fish poole, & 100, condwise. there was no soume for the beaft that was vn 'er me to passe.

Then went I vp in the night by the broke, & vewed the wall, and turned backe, and comming backe, I entred by the gate of the valley and setuened.

16 And the rule is knewe not whether I was gone, nor what I did, nother did I as yet tel it vnto the Iewes, nor to the Priests, f That is, comnor to the noble men, nor to the rulers, nor territed of the natios, as to the 1est that laboured in the worke.

o the 1est that laboured in the worke. thogh God Afte ward I said vnto them, Ye se the had forsaken miserie that we are in, how Ierusalem lieth & They were waite, and the gates thereof are burnt gaucthem felwith fyre:come and let vs buylde the wall ues m do wel, a to traucl in of Lerusalém, that we be no more fa repro-this worthy

Then I tolde them of the hand of my thre cluef go-God, (which was good ouer me) and dery king of also of the Kings wordes that he had spo-Persia beyode ken vnto me. And they said, Let vs rise, & 1 shus y wiebuylde. So they a strengthened their hand when they to good.

bian the feruant an Ammonite, and h Ge- their charge, shém the Arabian heard it, they mocked fe vs and despised vs, and said, What a three keth the mo-is this that ve do? Wil ve treball according to is this that ye do? Wil ye rebell against the worker. & the King

Then answered I them, and said to the, as most as The God of heauen, he wil prosper vs, &

caufe his wite

gainst them.

11 defired God so prosper mi- 5

*Or, Zuphranes.

k Nether ye ber of the chil dren of God
(to whome he
hathe appointed this citie onely) nether did anie of your predecel fours ener fea-

a In Ebrewe, ther fanctified st, that is, they finished it and fo dedicated at to the Lord 2 by prayer, in defiring him to maiteine it

b The ricke &

mightie wolde

not obey the,

which were appointed of-

ficers in this

wicke, nether wolds ther

helpe the reuto

eVnto y place where the Du-

he was worte

gement, who governed the countrey in

their absence.

phim Or, of the apo-

·UT. of Zore-

BICATICS.

Isa 22,110

as for you, ye have no porcion nor right, nor k memorial in Icrusalém.

CHAP. III.

The number of them that buylded the walles.

Hen arose Eliashib the hie Priest 15 with his brethien the Pri- sts, & they buylt the shepegate: thei a repared it, & set vp the doics th 120f: euen vnto the towre of Meih repared they it, & vnto the towre of Hanancél.

And next vnto him buylded the men of I 11chó, and beside him Zaccúr the sonne

naáh buylde, which alfo layed the beames thereof, and fet on the dores thereof, the lockes thereof, and the barres thereof.

And next vnto the fortified Merimoth, the sonne of Vrnah, the sonne of Hakkóz: and next vnto them fortified Meshullam, 17 the fonne of Berechiáh, the fonne of Meshezabeél: and next vnto them fortified Zidók, the sonne of Baaná:

ites, but the great m n of them b put not their neckes to the worke of their lords.

fied Iehoradá the sonne of Paséah, & Meshullam the sone of Besodaiah. thei layed the beames thereof, and fet on the dores thereof, and the lockes thereof, and the 20 After him was earnest Baruch the sonne weapons and the lockes thereof, and the 20 After him was earnest Baruch the sonne armour of the lockes thereof, and the lockes thereof, and the 20 After him was earnest Baruch the sonne armour of the lockes thereof the lockes the barres thereof.

7 Next vnto them also fortified Melatiáh the Gibconite, & Iadon y Meronothite, men of Gibeon, and of Mizpah, vnto the 21 After him fortified Merimoth, the foncthione of the Duke, which was beyonde the Riuci.

to fit mind- 8 Next vnto him fortified Vzziel the fonne of Harhohiáh "of the golde smithes: next vnto him also fortified Hananiah, 22 Aftei him also fortified the Priests, the the sonne of Harakkahim, and they repared Ierusalém vnto the broad wall.

9 Also next vnto them fortified Repharah, the sonne of Hur, the ruler of the halfe parte of Ierusalém.

sonne of Harumáph, euen ouer against his house : and next vnto him foitified Hattúsh, the sonne of Hashabniáh.

shub the sonne of Pahath Moab fortified the seconde 'portion, & the towre of the fornaces.

12 Next vnto him also fortified Shallum, the Tonne of Halloesh, the ruler of the 26 And the ! Nethinims they dwelt in the f Read Earn halfe parte of kerusalém, he, & his daugh-

33 The valley gate fortified Hanúm, & the inhabitants of Zanuáh: thei buylt it, and fet on the dores thereof, § lockes thereof, & the barres thereof, euen a thousand cubites on the wall vnto the dung porte.

we his scruants wil life vp and buylde:but 14 But the dung porte fortified Malchiáh, the sonne of Rechab, the rules of y fourte parte of Beth haccarem: he buylt it, & set on the dores thereof, the lockes thereof, & the barres thereof.

> But the gate of the fountaine fortified Shallun, the sonne of Col-hozéh, the 1uler of § source parte of Mizpáh : he buylded it, and couesed it, and fet on the dores thereof, the lockes thereof, and the baires thereof, and the wall vnto the fishpoole of" Sheláh by the Kings garden, and vnto "01,31 haz the steppes that go downe from the citie of Dauid.

3 But the fish poite did the sonnes of Se- 16 After him foitified Nehemian the sonne of Azbák, the rules of the halfe parte of Beth-zur, vntil the otherside ouer against the sepulchies of Dauid, and to the hishpoole that was repared, and vnto the house of the mightie.

> After him fortified the Leuites, Rehum the fonne of Bani, and next vnto him fortified Hashabiah the ruler of the halfe parte of Kerláh in his quarter.

And next vnto them fortified the Teko- 18 After him fortified their brethren : Bauái, the sonne of Henadad the ruler of the halfe parte of Kerláh:

An I the gate of the * old fishpoole forti- 19 And next vnto him fortified Ezer, the sonne of Leshúa the ruler of Mizpáh, the other portion ouer against the going vp to the d corner of the armoure.

of Zacchai, & fortified another portion une laye from the corner vnto the dore of the house of Eliashib the hie Priest.

ne of Vruáh, the sonne of Hakkóz, another poition from the doze of the house of Eliashib, euch as long as the house of Eliashib extended.

men of cthe plaine.

23 After them fortified Beniamín, & Haf- els my plane shub oucr against their house : after him lorden & tefortified Azariáh, the sonne of Maaseiáh, richo. the sonne of Ananiáh, by his house.

And next vnto him fortified Iedaiáh the 24 After him fortified Binnúi, the fonne of Henadád another portió, from the house of Azariáh vnto the turning and vnto the corner.

Malchuáh the sonne of Harim, and Ha- 25 Palál, the sonne of Vzar, from ouer against the corner, and the high towre, that lyeth out from the Kings house, which is beside the courte of the puson. After him, Pedaiáh, the sonne of Parosh.

> forteresse vnto the place over against the Chap 2,43 water gate, Eastward, & to the towre that lyeth out.

27 After him fortified y Tckoites another portion ouer against the great towre, that lyeth out, even vnto the wall of the fortereffe.

d Where the

Which dw-

tor, measurt.

Hh.i.

Conspiracie of the wicked. Nehemiah. The buylders with weap 581224

28 Fro aboue the horsegate for the fortified

29 After them fortified Zadók the sonne of Immér ouer against his house: and after him fortified Shemaiah, the sonne of Shechaniáh the keper of the Eastgate.

30 After him fortified Hananiáh, the fonne of Shelemiáh, & Hanún, the fonne of Zaláph, the g fixt, another portion : after him fortified Meshullam, the sonne of Bere- 14 chiáh, ouer against his chamber.

31 After him fortified Malchiah the goldfmithes sonne, vntil the house of the Nethinims, & of the marchants ouer against the gate h Miphkad, and to the chamber in the corner.

32 And betwene the chamber of the corner. vnto the shepegate fortified the goldsmithes and the marchants.

7 The buylding of Ierusalém u hindred, 15 But God breaketh their enterprise. 17 The Iewes buylde with one hand, and holde their weapons in the other.

Byt when Sanballát heard that we buylded the wall, then was he wroth and fore gricued, and mocked the lewes,

And faid before his a brethien and the armie of Samaria, thus he faid, What do the less weake Iewes wil they fortifie the 18 felues wil thei facrifice wil thei finish it in a day? wil they make the stones whole againe out of y heapes of dust, seing they 19 Then said I vnto the princes, and to the are burnt'

And Tobiáh the Ammonite was beside him, and faid, Although they buylde, yet if atoxe go vp, he shal even breake downe their Hony wall.

'Heare, our God (for we are despised) and turne their shame vpon their owne head, and give them vnto a pray din the 21 land of their captilitie,

And couer not their e iniquitie, nether let then sinne be put out in thy presence: for thei haue prouoked vs before the buylders. 22 So we buylt the wall, and all the wall was

royned vnto the "halfethereof, and the heart of the people was to worke.

But when Sanballát, and Tobiáh, & the Arabians, and the Ammonites, & the Ash- 3 So nether I, nor my brethren, nor my serdodims heard that the walles of Ierusalém were repared, (for the breaches begatobe Itopped)then thei were verie wroth,

And conspired altogether to come and to fight against Ierusalem, & to" hinder the. 2 The people are oppressed and in necessitie 6 Nehemiah els when they Then we prayed vnto our God, and fit watchemen by them, day & night, because of them.

And Iudáh said, The strength of ý bearers is weakened, and there is much e earth, so that we are not able to buylde the wall.

Also our aduersaries had said, Ther shall our daughters are many, therefore we take which oppessed the so our daughters are many, therefore we take what said.

The corne, that we may eat and line.

no And Iudáh said, The strength of y bea-

ar Also our aduersaires had said, Thei shal middes of them and flaye them, and cause 3. And there were that said, We must gage re broght site

the worke to cease.

y Priests, euerie one ouer agaist his house. 12 But when the Lewes (which dwelt beside them) came, they tolde vs f ten times, & Fro f That is, ofall places whence ye shal returne, they wil g They which be vpon vs.

Therefore set I in the lower places be- whe you leahinde the wall vpon y toppes of the stones, he, & go ether & placed y people by their families, with to ear, or to their swords, their speares & their swords.

their swordes, their speares & their bowes, mies wil assai-Then I beheld, and rose vp,& said vnto le you. the princes, & to the rulers, & to the rest of the people, Be not afraied of them: h re- h who is ever mcber the great Lord, & feareful, & fight at hand to de-for your brethren, your fonnes, and your of danger, and daughters, your wives, and your houses.

And when our enemies heard that it was fight for the knowen vnto vs, then God broght their Gods glorie & counsel to noght, & we turned all againe for the preserto the wall, euerie one vnto his worke.

And fro that day, halfe of the yong men of theirs, he did the labour, and the other halfe parte them to play of them helde the speares, and shields, & the valuat me. bowes, and habergins : and the rulers fode · behinde all the house of Iudáh.

They that buylded on the wall, and they them & to inthat bare buidens, & they that laded, did to their worthe worke with one hand, & with the other ke helde the sworde.

For euerie one of the buylders had his sworde girde on his loynes, & so buylded: & he that blewe the trupet, was besideme.

rulers, and to the sest of the people, The worke is great and large, and we are separated vpon the wall, one farre from ano-

In what place therefore ye heare the foud of the trumpet, k reforte ye thither vnto k Mesnut, to vs:ou God shal fight for vs.

So we laboured in the worke, and halfe required. of them helde the speares, from the appearing of the morning, til the starres came forthe.

And at the same time said I vnto the people, Let euerie one with his seruant lodge within Ierusalém, that they may be . a watche for vs in the night, and labour in the day.

uants, nor the mé of the warde, (which followed me) none of vs did put of our clothes, faue eueric one put them of I for was- 1 That is, whe CHAP. V.

therefore feig

refift their e

they purified them felues, or

a Of his com- 2 panions that mariz b Thus the wicked , that confider not y Gods power sener in a rea dines for the mocke the as

g Meaning, the

h Which was

the place of

sudgement, or exceution.

shogh theiwe-se weake and feble & This is the remedie that the childre of God haue a. 4 gainft the denings of their enemies, to fice to God by prayer. spoiled & led

e Let thy pla-gues declare to the worlde to the worlde yther fet them felues against thee, & against thy Church 7 thus he pray-eth, onely hauing respect to Gods glorie,& not for any pra mate affection , or grudge.

height "Ebr make to flay meaning shi people.

V surie reproued.

e Topayour

was exacted

yerely of vs

By nature

Friche is ao better the the

eWe are not a-

ble to redeme

hier thể to o-

f You preffe thë wuhvfurie

and fekt hov

to bring all

things into

your hands. g Bothe be-caute they thulle be mo-

sed with piere

ieing how ma-

and also heare

the sudgement

of others w

of their dea-

ling toward their brethre

the bodage of the heathen, first we make

them our fla-

k Who by this

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blafpheme the

Mame of God

aftes are no better then

*Ora farte

Which ye
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M.aning, Nehe mah

MC < 4

Scing God

shers.

poore

the

tribute to

Sanballats lettres. 214_{433/1224} Nehemiáh.

our lands,& our viney ardes,& our houses 16 Eut rathei I fortified a porcion in the worke of this wall, and we boght no land, and

all my feruants came thether together vnto the worke.

The ewere also that said, We have borowed money for the Kings etribute vpon

our lands and our vineyardes. King of the Persias, which 5

and take vp corne for the famine.

And now our flesh as 4 the flesh of our brethre, our fonnes as their fonnes: and lo, we bring into fubication our fonnes, and our daughters, as feruats, and the- 18 And there was prepared daiely an oxe, 30 re be of our daughters now in subiection, and there uno power e in our hands. for other me haue our lads & our vineyardes. Then was I very angrie when I heard wertie are co- 6

their crye and these wordes.

7 And I thoght in my minde, and I rebuked the princes, and the julers, and faid vnto them, You laie f burdens euerie one vpon his biethren: and I set a great 8 asfemblie against them,

8 And I said vnto them, We caccording to our abilitie) haue redemed our brethren the I wes, which were folde vnto the hea- 1 then:and wil you fell your brethren againe, or shal they be h solde vnto vs Then

answere.

faulde be as it 9 1 faul alfo, That which ye do, is not were witnesses good. Oght ye not to walke in the fea- 2 Thé sent Sanballat and Géshe vnto-me, re of our God, for the k reproche of the heathen our enemies?

helde they their peace, and colde not

matthe once de-luered the tro 10 For even I, my brethren, and my servats do lend them money & corne: I pray you, 3 Therefore I fent mellingers vnto them,

let vs lcaue of this burden.

Restore, I pray you, vnto them this day their lands, their vincyardes, their oliues, and their houses, and remit the hundreth parte of the filurand of the corne, of the 4 wine, & of the oyle I that ye exact of the.

king that our 12 Then faid they, We wil restore it, and wilnot require it of them : we wil do as 5 thou hast said. Then I called the Priests,& caused them to sweare, that they shulde do

according to this promes.

So I shooke my lappe, & said. So let God shake out euerie man that wil not performe this promes from his house, and from his laboui :euen thus let him be shake out, and emptied. And all the Congregacion people did according to this promes.

24 And fro the time that the King gaue me charge to be governour in the land of Iudáh from the twentieth yere, eue vato the two and thirtieth yele of King Artalishathte, that is, twelue yere, I, and my brethre haue not eate the mbread of y gouernour.

For the former gouernours that were before me, had bene chargeable vnto the people, and had taken of them bread and and their servants bare rule ouer the peo- 10 And I came to the house of Shemaiah y recand receive ple; but so did not I because of the form ple: but so did not I, because of the feare of God.

17 Moreover there were at my table an hundreth and fiftie of the Iewes, and rulers, which came vnto vs from among the heathen that are about vs.

fix chosen shepe, & birdes were prepared for me, and "with n ten dayes wine for all egr, sace in ten n in abundance. Yet for all this I required dayer n Where as at not the bread of the gouernour: for the other times bondage was grieuous vnto this people. they had by measure, at

19 Remember me, ô my God, in goodnes, this according to all that I have done for this liberally.

people.

CHAP. VI.

Nehemiáh answereth with great wisdome, and zeale to hu adversarse. 11 He u not discouraged by the fal-Se Prophetes.

Nd when Sanballat, and Tobiáh, & $oldsymbol{\Pi}$ Gélhem the Arabian, and the rest of our enemies heard that I had buylt y wall, & that there were no mo a breaches the- a That is, that rein (thogh at that time I had not fet vp ned together,

the dores vpon the gates)

faying, Come thou that we may mere together in the villages in the plaine of Onó:and they thoght to do me euil.

faying, I haue a great worke to do,& I can not come downe: b why shulde the wor- b Meaning, y ke cease, whiles I leaue it, and come downe obeitheir re-

to you?

Yet they fent vnto me foure times after ke, which God appointed, this forte And I answered them after the finide cease. fame maner.

Then fint Sanballat his feruant after this fhulde not coforte vnto me the fift time, with an open not the hads of letter in his hand,

Wherein was write, It is reported amog the heathen, and "Gashma hathe faid it, son Giffienn that thou and the Iewes thinke to rebell, for the which cause thou buyldest the wall and thou wilt be their King according to gouth these wordes.

faid, Amen, and praised the Lord, and the 7 Thou half also orderned d the Prophety of the Protes to picache of thee at Ierusalém, savig, se chy selfe There is a King in Iudáh and now accor- h g and to to ding to these wordes it shal come to the ring of Persa Kings eares: come now therefore, and let a on, vs take counsel tog ether.

y ou ogh vrto
y ou ogh vrto
him, faying, It is not done

according to these wordes ythou sayest. Ilsumine bad. for thou faincit them of thine owne heart. As though he

For all thei afraied vs, faying, Their hads erectothe inshal be weakened fro y worke, & it shal not might be done now therefore "incomage y me. vnroGod v it

&he was e fhut vp, & he faid, Let vs come him vas but Hh.n.

as Chap 4,6.

fhewing here-

hypocribe.

m I received not that porwhich the go mernours, that were before me, exacted. wherein declareth that he rather loght Swealth of the people. then his owne commoditie.

Nehemiahs constancie. Nehemiáh. The boke of Genealogiss/1224

together into § house of God in the middes of the Teple, and shut the dores of the Temple: for they wil come to flay thee: yea, in y night wil they come to kil thee.

f He douted in Then I faid, f Shulde suche a man as I, flee Who is he, being as I am, that wolde 6 go into the Temple to liue ? I wil not

go in.

was able to preserue him, & knewe that, if he had o-

Beyed this co-

haue discou-

fe prophe-

they feme to have never fo

great proba-

the ministers

of God, were aduerfaries to

his glorie, and

ouerthrow his

Church, de-claring also hereby that

where there is one true mini-

had fent San-

ballat his an-

mermore enemies wienin ie felfe, which

are more din-gerous than the outwarde #

and proteffed

Eccles.49,15. T

Thus the

fwere.

raged all the

unfel, he shuld 12 And lo, I perceived, that God had not fent him, but that he pronouced this prophecie against me: for Tobiáh and Sanpeople: thus
God gueth
power to his,
to resid fal- 13 Therefore was he hyred, that I might be

afrayed, and do thus, and finne, and that they might have an euil reporte that they

mightieproche me.

14 My God, rem mber thou Tobiáh, and 8 The sonnes of Parósh, two thousand an Sanballát according vnto these their worg Very grief cauled him to kes, and Noadian the & Prophetesse also, 9 pray against fuche, which vnder the pre-tence of being 15 and the rest of the Prophetes that wolde haue put me in feare.

Notwithstanding the wall was finished on the fine & twentieth day of h Elul, ir The sonnes of Pahath Moab of the son- corsil capter

in two and i fiftie dayes.

went about to 16 And whe all our enemies heard thereof, euen all the heathen y were about vs, the1 12 were afrayed, & their courage failed the: for they knewe, y this worke was wroght 13 The sonnes of Zattu, eight hundreth & by our God.

Rer of God, 5 deuil hathe a 17 great forte of hierlings h Which was the princes of Iudah, whose k letters wet the fixt mo-

vnto them.

of August, and fact that I law of Shech anish the Conne of Arah. law of Shechaniáh, the sonne of Aráh: & 17 The sonnes of Azgád, two thousand, thre his sonne Iehonathan had the daughter of Meshullam, the sonne of Berechiah.

Church of 19 Yea, they spake in his praise before me, & tolde him my wordes, & Tobiáh kint let- 19

ters to put me in feare.

CHAP. VII.

After the wall once buylded, u the watche appointed. Ow*when the wall was buylded,& I

had fet vp the dores, and the porters, 22 and the singers and the Leuites were ap-

pointed.

3 Then I commanded my brother Hanáni and Hananiah the prince of the palace in 24 Ierusalém (for he was doutles a faithful man, and feared God aboue manie)

- 3 And I faid vnto them, Let not the gates of I-rusalém be opened, vntil the heat of 26 the funne: and while a they stand by, let them shut the dores, and "make them sast. 27 The men of Anathoth, an hundreth and and I appointed wardes of the inhabitans cuerie one ouer against his house.
- 4 Now the citie was la ge and great, but 29 The men of Kiriath-leorim, Chephirah the people were fewe therem, and the houles were not buylded.

gathered the princes, and the rulers, & the people, to counte their genealogies: and I founde a boke of the genealogie of them, *which came vp at the first, and founde Ext s.s. writen therein,

These are the b sonnes of y province that b That is, the came vp from the captiuitie that was ca-rudah. ryed away (whome Nebuchadnezzár King of Babél had caried away)and they retuined to Ierusalém & to Iudáh, euerie one vnto his citie.

They which came with Zerubbabél, Ieshua, Nehemiah, Azariah, Raamiah, e Azariah in Distriction Missis Faran called Nahamani, Mordecai, Bilshan, Mispé-Beriah, and reth, Biguai, Neham, Baanah. This is the Raamiah. Ree nober of the men of the people of Israel.

hundreth seuentie and two.

- The sonnes of Shephatiah, thre hundieth scuentie and two.
- 10 The sonnes of Arab, six hundreth fiftie and two.
- nes of Icshúa, & Ioáb, two thousand, eight reef Mode hundreth and eightene.

The sonnes of Elam, a thousand, two hundreth fiftie and foure.

- fyue and fourtie.
- And in these dayes were there manie of 14 The sonnes of Zacchai, seuen hundreth and thre score.
- vnto Tobiáh, and those of Tobiáh came 15 The sonnes of Binnúi, six hundi eth and eight and fourtie.
 - The sonnes of Bebai, six hundreth and eight and two ntic.
 - hundreth and two and twentie.
 - 18 The sonnes of Adonikám, six hundreth thre score and seuen.
 - The form s of Biguái, two thousand thre fcore and feuen.
 - The sonnes of Adın, six hundreth, and Lyue and fifcie.
- 6 They that returned from the captuutte are nobred. 21 The sonnes of Ater of Hizkish, ninetic and eight.
 - The sonnes of Hoshim, thre hundreth and eight and twentic.
 - 23 The sonnes of Bezai, thre hundreth and four e and twentie.
 - The sonnes of Hariph, an hundleth and twelue.
 - 25 The d sonnes of Gibeon, ninetie and d That is, the

The men of Beth-lehem & Netopháh, an hundreth foure score and eight.

eight and twentie.

- of Letusalém, euerse one in his warde, and 28 The men of Beth-azmaueth, two and
 - and Beeroth, seuen hun letti, and thre and
- 5 And my God put into mine heart, and I 30 The men of Ramáh and Gába , six hun-

that are men. cioned, ver 2 meaning sil the barres werespus

2 To wie, thei

inhabitants of

Gibeon.

The nomber of

Nehemiáh. the Congregacion. 455/1224

dreth and one and twentie.

two an twentie.

32 The men of Beth-él and Ai, an hundreth and thre and twentie.

For there 33 were two cieies of thus na-

COr Hodaidb.

Themen e of the other Nebó, two and fiftie.

34 The sonnes of the other Elam, a thousand, two hundreth and foure and fiftie.

35 The sonnes of Harim, thie hundreth & ewentie.

The sonnes of Ierichó, thre hundreth and fyue and fourtie.

37 The sonnes of Lod-hadid and Onó, seuen hundreth, and one and twentie.

nine hundreth and thirtie.

- 39 The Priests: the sonnes of Iedaiáh of the house of Ieshúa, nine hundreth seuentie &
- 40 The sonnes of Immér, a thousand and 64 two and fiftie.

41 The fonnes of Pashur, a thousand, two hundreth and seuen and fourtie.

The sonnes of Harim, a thousand and seuentene.

43 The Leuites : the sonnes of Ieshúa of Kadmiel, and of the sonnes of "Hodiuah, 66 All the Congregacion togethei was two Exed 28.30. seuentie and foure.

44 The fingers : the children of Afaph, an hundieth, and eight and fourtie.

The porters: the sonnes of Shallum, the sonnes of Atér, the sonnes of Talmón, y sonnes of Akkub, the sonnes of Hatitá, the sonnes of Shobai, an hundreth and eight and thirtie.

& Read Ezri 46 The & Nethinims: the sonnes of Zihá, the sonnes of Hashuphá, the sonnes of Tabaóth,

47 The sonnes of Keiós, the sonnes of Siá, the sonnes of Padon,

48 The sonnes of Lebana, the sonnes of Ha 70 And certeine of the chief fathers gaue gabá, the sonnes of Shalmái,

The sonnes of Hanan, the sonnes of Giddel, the fonnes of Gahar,

50 The sonnes of Reaiah, the sonnes of Rezín, the sonnes of Nekodá,

51 The sonnes of Gazzám, the sonnes of Vzzá, the sonnes of Paséah,

52 The sonnes of Besai, the sonnes of Meuním, the fonnes of Nephishesim,

kuphá, the fonnes of Harhúr,

The sonnes of Bazlith, the sonnes of Mehidá, the sonnes of Harshá,

serathe sonnes of Tamah,

36 The sonnes of Neziah, the sonnes of Hatiphá,

57 The fonnes of Salomons servants, the sonnes of Sotai, the sonnes of Sophéreth, the form s of Peridá,

kón, the sonnes of Giddel,

31 The men of Michmas, an hundreth and 59 The sonnes of Shephatiah, the sonnes of Hattil, the sonnes of Pochéreth of Zebaim, the sonnes of Amon.

> All the Nethinims, and the sonnes of Salomons seruants were thre hudieth, ni-

netie and two.

61 ¶And these came vp from Tel-meláh, Tel-hareshá, Cherúb, Addón, and Immér:but thei colde not shew their fathers house, nor their sede, or if they were of Israél.

62 The fonnes of Delaiah: the fonnes of Tobiáh, the sonnes of Nekodá, six hundreth and two and fourtie.

The sonnes of Senaah, thre thousand; 63 And of the Priests: the sonnes of Haba-1áh, the sonnes of Hakkóz, the sonnes of Baizillái, which toke one of the daughters of Barzillaithe Giliadite to wife, & was named after their name.

> These sight their writing of the genealogies, but it was not founde: therefore they were put from the Priesthode.

65 And s the Tirshátha said vnto the, that g Meaning Ne they shulde not eat of the most holy, til tirshatha in g there rose vp a Priest with *Vi im and Ghalac rosue shannerh a Thammim.

and fourtie thousand, thre hundreth and threstore,

67 Besides their servants and their maids, which were seuen thousand, thre hudreth and seuen and thirtie: and they had two hundreth and fine and fourtie finging men and finging women.

68 Their hoises were seuch hundreth & six and thirtie, or their mules two hundreth

and fiue and fourtie.

The camels four hundreth and fine & thirtie, fix thousand, seuen hundreth & twentie affes.

vnto the worke. The Tirshatha gaue to the treasure, a thousand hdrammes of gol- & Read Está de, fiftie basins, siue hundreth and thirtie Priests garments.

71 . And some of the chief fathers gaue vnto the treasure of the worke, twentie thousand drammes of golde and two thoufand and two hundreth " pieces of fil- "On mace.

The sonnes of Bakbuk, the sonnes of Ha 72 And the 1cst of the people gaue twentie thousand drammes of golde, & two thoufand pieces of filuer, & threscore and feuen Priests garments.

The sonnes of Barkos, the sonnes of Sif- 73 And the Priests and Leuites, & the porters and the singers and the rest of the people and the Nethinims, and all Isiaél dwelt in their cities: and when the feuent teined patie of moneth came, the children of Israel were September & in their cities.

CHAP. VIII.

58 The sonnes of Taalathe sonnes of Dar- 2 Ezrá gathereth together the people, and readeth to the Hh iu.

The Law red.

Nehemiáh. The feast of Tabernack 1224

the Law. 12 They reionce in Ifrael for the knowledge of the worde of God. 15 They kepe the feast of Tabernacles or boothes.

"Ebr as one m4a.

a Read Ezrá 7.3

b Which had

age and difere

tion to vader-Band.

e This decla-

reth the great

Zeale, that the

people had to heare y words

tent that his voyce might be the better

heard.

et God.

Nd all the people affembled them R A selues "together, in y streat that was before the watergate, and they spake vnto Ezrá the a scribe, that he wolde bring the boke of the Law of Moles, which the Lord had commanded to Ifraél.

3 And Ezrathe Priest broght the Law before the Congregacion bothe of men and women, and of all that b colde heare and understand it, in the first day of the se- 15 And that thei shulde cause it to be declauent moneth,

3 And he red therein in the streat that was before the watergate (from the morning until c the midday) before men and women, and of them that vnderstode it, and the eares of all the people hearkened vnto the boke of the Law.

And Ezrá the scribe stode vpor a pulpit of wood, which he had made for the preaching, & beside him stode Mattithiáh, and Shéma, and Ananiáh, and Vriiáh,& Hilkiáh, and Maaseiáh on his right had, and on his left hand Pedaiáh, & Mishael, 17 and Malchiáh, and Hashúm, and Hashbadána, Zechariáh, and Meshullám.

To the In- 5 And Eztá opened the boke before all the people: for he was d aboue all the people: and when he opened it, all the people ito-

> 6 And Ezrápra: sed § Lord the great God, and all the people answered, Amen, Ame, with lifting up their hads: & they bowed them selues, and worshiped the Lord with their faces toward the grounde.

7 Also Ieshúa, and Baní, and Sherebiáh, Iamín, Akkúb, Shabbethát, Hoditáh, Maaseiáh,Kelītá,Azariáh, Iozabád,Hanán,Pelaiah,& the Leuites caused the people to understand the Law, and the people stode x in their place.

3 And they red in the boke of the Law of God distinctly and gaue the sense, & caufed them to understand the reading.

9. Then Nhemiah (which is Tirlhatha) and Ezrá the Priest & scribe, and the Leuites that instructed the people, said vnto Lordyour God: mourne not, nether wepe: for all the people e wept, whe they heard the wordes of the Law.

refore the Le- 10 He faid also vinto them, Go, and eat of the far, & drinke the swete, and send parte 4 vato them, for whome none u f prepared: for this day is holy vnto our Lord: be ye not fory therefore: for the s love of the -Lord is your strength.

f That is, the tr And the Leuites made filence through 5 out all the people, saying, Holde your peace: for y day is holy, be not sad therefore.

he wil gue 12 Then all the people went to eat and to

drinke, and to fend away parte, & to make great 10ye, beczuse they had understand the wordes that they had taught them.

And on the secode day the chief fathers of all the people, the Priests and the Leuites were gathered vnto Ezrá the scribe. that he also might instruct them in the wordes of the Law.

14 And thei founde write in the Law, (that the Lord had commanded by Moses) that the childre of Ifrael shulde dwell in *boo- Emi-23,34 thes in the feait of the feuent moneth,

red and proclaimed in all their cities, and in Ierusalém, saying, Go forthe vnto the mount, and bring oliuebranches, and pinebranches, and branches of myrtus, and sorguelly bitpalmebranches, and branches of thicke 40.

trecs, to make boothes, as it is writen. 36 So the people went for the and broght the & made them boothes, euerie one vpon the h rose of his house, and in their court's h For their and in the courts of the house of God, & houses were made flat a-

in the strete by the watergase, and in the boue, read lirete of the gate of Ephraim.

And all the Cogregacion of them y were come againe out of the captiuitie, made boothes, & sate vnder the boothes: for fince the time of Ieshúa the sonne of Nun i which was vnto this day, had not the children of If almost a thousand done for the standard fand yeres. rael done to, & there was very great loye.

And he red in the boke of the Law of God euerie day, from the first daye unto

the last daye. And thei kept the feast seuch dayes, & on the eight daye a solene asiemblie, according vnto the maner.

CHAP. IX.

s The people repent, & for sake their strange wines sThe Leuites exhorte them to prasse God, 6 Declaring his wonders, 26 And their ingratitude, 30 And Gods great mercies toward them.

IN the foure & twentieth day of this amoneth the children of Israel were afe a Meaning, the fembled with * fasting, & with sackecloth, 3, Efdr. 9,40 and earth vpon them.

2 (And they that were of the fede of Ifrael were separated from all the"llragers) "Ebr. Brange & theistode and confessed their sinnes and children. the iniquities of their fathers.

all the people, This daye is holy vnto the 3 And they stode up in their place and red in the boke of the Law of the Lord their God fourctimes on the day, and the 1 bco- b Thei made co feiled and worshiped y Lord their God finnes & vied four e times.

Then stode vp vpon the staires of the Leuites Ieshúa, and Baní, Kadmiél, Sheba niáh, Bunní, Sherebiáh, Baní & Chenáni, & cryed with a loude voicevnto the Lord their God.

And y Leuites said, eue Ieshua & Kadmiél, Baní, Hashabniáh, Sherebiáh, Hodiiáh, Shebaniah & Pethahiah, Stad vp, & praise y Lord your God for euer, & euer, & let

cus to: aimu-Poore g Reloyce sa

Jou Arcogih.

. In confidesing their of-. fenies against mires de not for mourning, but afture the of Gods merche as they a-

them

Gen. 17.5.

Gen.is.it.

Exed.3.7.

Emod .20

them praise thy glorious Name, ô God, w excelleth aboue all thakiguing & praise.

6 Thou art Lord alone: thou hast made hea uen, and the heaven of all heavens, with 19 Yet thou for thy great mercies for sokest all their hoste, the earth, and all thigs that are therein, the seas, & all that are in the, and thou preservest them all, and the hoste of the heaven worshipeth thee.

7 Thou art, ô Lord, the God, that hast cho-Gene. 11, 31. I fen Abram, & broghtest him out of Vr in 20 Caldea * and madest his name Abraham,

> 8 And foundest his heart faithful before thee, *and madest a couenant with him, to nites, Hittites, Amorites, & Perizzites, & Iebusites, and Girgashites, and hast performed thy wordes, because thou art wit.

Ction of our fathers in Egypt, and heard their crye by the red Sea,

to And shewed tokens and wonders vpon Pharaoh, and on all his feruants, & on all the people of his land: for thou knewest 23 And thou didest multiplie their childre, that thei dealt proudely again the: therefore thou madest thee a Name, as appeareth this day.

End 14.22 11 *Ror thou dideft breake vp the Sea befodes of the Sea on drye lad: and those that pursued them, hast thou cast into the bottoms as a stone, in the mightie waters:

12 And leddest the in the daye with a pil-Exed.13.21. ler of a cloude, & in the night with a piller of fyre to give them light in the way that thei went.

3 *Thou camest downe also vpon mount Sinái, and spakest vnto them from heauen, & gauest them right judgements, & true lawes, ordináces & good commandeméts,

#4 And declaredst vnto the thine holy Sabbath, and commandedst them precepts, & lés thy seruant:

15 *And gauest them bread from lieauen Exod 16,15. Exod 17.6. for their hungre,*& broghtest for the water for them out of the rocke for their thirst: & promisedst them that thei shulde 27 Deus.L. goin,& take possession of the land: for the which thou haddest lift up thine hand for to give them.

16 But thei and our fathers behaued them selues proudely and has dened their necke, fo that they hearkened not vnto thy commandements.

member thy maruelous workes that thou hadest done for them, but hardened their neckes and had in their heades to returne to their bondage by their rebellion: but thou, ô God of mercies, gracious and ful of compassion, of long suffring and of great mercie, yet forfokelt them not.

té calfe (and said, This is thy god y broght theevp out of the land of Egypt)& committed great blasphemies,

them not in the wildernes: * the piller of &wd.13,22. the cloude departed not from them by nom 14.14. day to lead them the way, nether the pil- 1.cor.10,2 ler of fyre by night, to shewe them light,& the way whereby they shulde go.

Thou gauest also thy good Spirit to instruct them, & withheldest not thy MAN from their mouth, and gauest them water for their thirst.

giue vnto his sede the land of the Canaa- 21 Thou didest also sede the fourtie yeres in v wildernes: thei lacked nothig: * their Deut s.4 clothes waxed not olde, and their fete · Swelled not.

*Thou half also considered the afflition of our fathers in Egypt, and heard people, and distance from the fathers in Egypt, and heard people, and distance from the fathers in Egypt, and heard people. ners: so they possessed * the land of Sihon me he droue and the land of the King of Helhbon, & Nom. 21, 26, the land of Og King of Bashán.

> like the starres of the heauen, & broghtest them into the lad, whereof thou hadest spoken vnto their fathers, that they shulde go, and possesse it.

re them, and they went through the mid- 24 So the children went in, and possessed the land, and thou subduedst before them the inhabitants of the land, euen the Canaanites, and gauest them into their hads, with their Kings and the people of the land, that they might do with them what they wolde.

25 And they toke their strong cities and the fat land, and possessed houses, full of all goods, cisternes digged out, vineyardes, & oliues, and trees for fode in abundance, and they did eat, and were filled, and became fat, & liued in pleasure through thy great goodnes.

ordinances, and laws, by the hand of Mo- 26 Yet they were disobedient, and rebelled against thee, & cast thy Law behinde their backes & flewe thy Prophetes (which epro e Taking heatested among them to turne them vnto uen and earth thee) and committed great blasphemies. God wolde de ftroye the, ex-

Therefore thou deliueredst them into copt their rethe hand of their enemies that vexed the: tuined, as 2. Chro 24,19. yet in the time of their affliction, when they cryed vnto thee, thou heardest them from the heauen, and through thy great mercies thou gauest them sauiours, who faued them out of the hand of their aduerlaries.

But refused to obey, and wolde not re- 28 But when they had f rest, they returned [He declareth to do euil before thee: therefore lefteft how Godsmer thou them in the hand of their enemies, tended with the wickednes fo that their had the dominion ouer them, of the people, yet when they converted and cryed vnto who cuer in their profipethee, thou heardest them from heaven, and rate forgate deliuereds them according to thy great $^{\text{God}}$ mercies many times,

18 Morcouer when they made them a mol- 29 And protestedst among them that thou Hh.im.

Nehemiahs prayer.

Nehemiálı.

The couenant lealad 1224

mightest bring thế againe vnto thy Law: 5 Harím, Merimoth, Obadiáh, but they behaued them selves proudely, 6 Daniel, Ginnethon, Barúch, and hearkened not vnto thy comman- 7 Meshullam, Abiiah, Miamin, ments (* which a man shulde do and liue in them) and spulled away the shul- 9 And the Leuites: Ieshua the sonne of pe y prome dre, and were stifnecked, and wolde not h heare.

g Which is a go Yet thou" didcft forbeare them many fenot oxen, y the same and protested among them by thy the hand of thy Prophetes. Spirit, even by the hand of thy Prophetes, but they wolde not hearc therefore gauest thou them into the hand of the people of the lands.

Ebr this didft 31 Yet for thy great mercies, thou halt not consumed them, nether forsaken them: 15 Bunni, Azgád, Bebái, for thou art a gracious and merciful

Exed.34.6. 32 Now therefore our God, *thou great 18

I By wheme

bene appoited

to be flaine, as Efter 3,13

k He confei-

shefe things ca

Rely for their finnes, but he appealeth fro Gods ruftice to

his mercies

groy them,ex-

cept thei wol-

de returne to

m Thasas, to

be the lords

there of.

thee.

Leui.18,5.

ez ek.20,11.

roma 10,5. gal 3,12.

yoke orburde,

as Zach.7, 11. h When thou

dideft admo-

thy Prophets

nith them by

prolong vpon the many yeres.

God, mightie and terrible, that kepelt co- 19 uenant and mercie, let not all the affli- 20 P[al.143,30 ction that hathe come vnto vs, seme a li- 21 tle before thee, that is, to our Kings, to our 22

princes, & to our Priests, and to our Pro- 23 Hoshéa, Hananiáh, Hashúb, phetes and to our fathers, & to all thy peo 24 ple since the time of the Kings of Asshur 25 vnto this day.

way into capti unie, & haue 33 Surely thou art iust in all that is come 27 vpon vs: for thou k hast delt truely, but we 28 And the rest of the people, the Priests,

haue done wickedly.

And our Kings and our princes, our ferh that all 34 Priests and our fathers have not done thy Law, nor regarded thy commandements nor thy protestatios, wherewith thou halt I protested among them.

l That thou 35 woldest de-And they have not served thee in their 29 kingdome, and in thy great goodnes that thou shewedst vnto them, and in the large and fat land which thou fettest before them, and have not converted from their

euil workes.

36 Beholde, we are servants this day, & the lad that thou gauest vnto our fathers, 30 to eate the m frute thereof, and the goodnes thereof, beholde, we are seruants the-

37 And Hyeldeth muche frute vnto & Kigs whome thou hast set ouervs, because of out finnes: and they have dominion over our bodies and ouer our cattel at their pleasure, and we are in great affliction.

couenat;and write it, and our princes, our Leuites and our Priests seale vntoit.

CHAP. X.

shey colde not a The names of them that fealed the couenant between God and the people.

TOw thei that sealed were Nehemiáh the Tirshátha the sonne of Hachaliáh, and Zidkiiáh,

- 2 Seraiáh, Azariáh, Ieremiáh,
- 3 Pashúr, Amariáh, Malchiáh,
- 4 Hattush, Shebaniáh, Mallúch,

dements, but sinned against thy judge- 8 Maaziah, Bilgai, Shemaiah: these are athe a Which subferibed to ke-

Azaniáh, Binnúi, of the sonnes of Henadád Kadmiél.

10 And their brethre, Shebaniáh, Hodiiáh, Kelitá, Pelaiáh, Hanán,

Michá, Rehób, Hashabiáh,

Zaccúr, Sherebiáh, Shebaniáh,

13 Hodiáh, Baní, Beninu.

The chicf of the people were Parosh, Paháth Moáb, Elám, Zattú, Baní,

Or,captaine of

16 Adoniáh, Biguái, Adín,

Atér, Hizkiiáh, Azzúr,

Hodiáh, Hashúm, Bezái, Hariph, Anathoth, Nebái,

Magpiásh, Meshullám, Hezír,

Meshezabrél, Zadók, Iaddúa,

Pelatiáh, Hanán, Anaiáh,

Hallohésh, Pilehá, Shobék,

Rehum, Hashabnáh, Maaseiáh.

And Ahuáh, Hanán, Anán,

Mallúch, Harím, Baanáh.

the Leutes, the porters, the fingers, the b Nethinims, and all that were c fe- b Read Erras parated from the people of the lands 43 Which beig vnto the Law of God, their wives, their idolaters for fonnes, and their daughters, all that colde foke their wie kednes & ga une the felius

The chief of them 4 received it for d They made their brethien, & they came to the curf, the othern y and to the othe to walke in Gods Law, whole multiwhich was given by Molés the servant of e Whereunto God, to observe and do all the commade- they save the ments of the Lord our God and his sud-brake y Law. gements and his statutes:

And that we wolde not give our daughters to the people of the land, nether take

their daughters for our sonnes.

31 And if the people of the land broght ware on the Sabbath or anie vitailes to fel, f that we wolde not take it of them on f Which notthe Sabbath and on the holy dayes: * and thei brake for that we wolde let the feuent yere be fre, ne after, as and the debtes of euerie "persone.

Now because of all this we make "a sure 32 And we made statutes for our selves to deut 13.10. give by the yere the third parte of a shekel for the seruice of the house of our God,

33 For the s shewebread, and for the daiely s This deelsoffring, and for the daiely burnt offring, re thei gaue the Sabbaths, the newe moones, for the this third part solemne feastes, and for the things that which washe were fanctified, and for the finne offrings fless the halfe to make an atonement for Ifrael, and for the were bounder to pay, all the worke of the house of our God.

We cast also lottes for the offrig of the

Leu.25,4.

felnes, if thei

as Dear 28,15

wood.

a Thus by af- 38 \$16tion they promes to kepe Gods commandements, whereunto Gods great be mefites.

Wr.builer.

First frutes.

*Or,ins she boufe of.

h By this re-

that there was

no parte nor ceremonie in

the Law, whe-

reuto thet did

not binde the

i Wherefor-

led, there the

tithes were due voto the

the Law and

according to y

n ont that we

Nomb #55

made

menant.

wood, enen & Pricfts, the Leuites & & people to bring it into y house of our God, by 7 the house of our fathers, yeiely at y times appointed, to burne it vpo the altar of the Loid out God, as it is writen in the Law,

35 And to bring the first frutes of our land, and the first of all the frutes of all trees, 8 yere by yere, into the house of the Loid,

36 And the firstborne of our sonnes, and of 9 our cattel, as it is h writen in the Law, and the firstborne of our bullockes and of our shepe, to bring it into the house of our 10 God, vnto the Priests that minister in the house of our God,

selves by co- 37 And that we shulde bring the first frute of our dough, and our offrings, & the frute of euerietie, of wine and of oyle, vnto the Priests, to the chabers of the house of our 12 And their brethien 4 that did the worke the hie Priest. God . and the tithes of our land vnto the Leuites, that the Leuites might haue the tithes in all the cities of our i trauail.

mer ve labou- 38 And the Puest, the sonne of Aaron shal be with the Leuites, when the Leuites take tithes, and the Leuites shal* bring vp the 13 tenth parte of the tithes vnto the house of our God, vnto the chambers of the treasure house,

For the childen of Israel, and the chil-39 dien of Leui shalbring vp the offrings of 14 the corne, of the wine, & of the oyle, vnto the chambers : and there shalle the vessels of the Sanctuarie, and the Priests that mi- 15 And of the Leutes Shemaiah, the sonne nister, and the porters, and the singers, and k we wil not forfake the house of our God.

CHAP. XI.

I Who dwelled in Ierusulém after it was buylded, 21 And who in the cities of Iudáb.

Nothe sulers of the people dwelt 17 🖊 in Ieiusalém . the other people also cast lottes, a to bring one out of ten to dwel in Ieiusalém the holy citie, and nine partes to be in the cities.

And the people thanked all the menthat were willing to dwel in I:rusalém.

that dwelt in Ierusalém, but in y cities of Iudah, euerie one dwelt in his owne pof- 19 session in their cities of Israel, the Priests and the Leuites, and the Nethinims, & the fonnes of Salomons seruants.

4 And in Ierusalém dwelt certeine of the childre of Iudáh,& of the childre of Beniamín. Of the sonnes of Iudáh, Athaiáh, the sonne of Vz11áh, the sonne of Zechariáh, the sonne of Amariáh, the sonne of 22 Shephatiáh, the sonne of Mahaleél, of the sonnes of b Pérez,

And Maaseiah the sonne of Barúch, the 5 sonne of Col Hozéh, the sone of Hazaiah, the sonne of Adaiáh, the sonne of Ioiarib,

All the sonnes of Pérez that dwelt at Ierusalém, were foure hundreth, thie score and eight valiant men.

These also are the sonnes of Beniamin, Sallú, the fone of Meshullám, the sonne of Ioéd, the sonne of Pedaiáh, the sonne of Kolasáh, the sonne of Maaseiáh, the sonne of Ithiel, the sonne of Ieshaiáh.

And after him Gabai, Sallai, nine hundreth and twentie and eight.

And Ivel the sonne of Zichi was gouernour ouer them: and Iudáh, the sonne of Senuáli was the seconde ouer the citie:

Of the Priests, Iedaiáh, the sonne of Io-1211b, Iachin.

xx Sciaiáh, the sonne of Hilkiáh, the sonne of Meshullam, the sonne of Zadók, the sonne of Meraioth, the sonne of Ahitub was chief of the house of God.

in the Temple, were eight hundreth, twen- and ministed tie and two: and Alaiah, the sonne of Ie- in the Tople. 10hám, the fonne of Pelaliah, the fonne of Amzí, the sonne of Zechariáh, the sonne of Pashuisthe sonne of Malchiah:

And his biethien, chief of the fathers, two hundreth and two and fourtie: and Amashsai the sonne of Azateel, the sonne of Ahazái, the sonne of Meshilemoth, the fonne of Immér:

And their brethien valiant men, an hundreth & eight & twentie : and their ouerfeer was Zabdiel the sone of Hagedolim. 'ar, of one of .L .

of Hashub, the some of Aziikam, the sonne of Hashabiáh, the sonne of Bunni.

And Shabbethái, and Iozabád of the chief of the Leuites were ouer the workes of the house of God without.

And Mattaniáh, the sonne of Michá, the sonne of Zabdi, the sonne of Asiph was the chief to e begin the thankelgiuing & e Thit is, he prayer: and Bahbukiáh the seconde of his begirhe psatbiethren, and Abdá, the sonne of Sham-chanter. múa, the sonne of Galál, the sonne of Ieduthún.

These now are the chief of the prouince, 18 All the Leuites in the holy citie were two hundreth four foore & foure.

And § porters Akkúb, Talmón & their brethie that kept the f gates were an hun-f Meuring, of dreth twentie & two.

20 And the stelldue of Israel, of § Pric fts, g of them. & of the Leutes dwelt in all the cities of Leufalem. Iudáb eucrie one in his inheritance.

21 And the Nethinims dwelt in the forties, 101,0pbil. & Zihá, & Gispá was ouer the Nethinims.

And the oue, see of the Leuites in Ierufalém was Vzzíthe sonne of Bani, the sonne of Ashabiáh, the sonne of Mattaniáh. the sonne of Micha: of the sonnes of Afaph fingers were ouer the worke of the house of God.

y sonne of Zechariah, the sone of Shiloni. 23 For it was the Kings commandement concerning the, that faithful pros fion Shuble be for the fingers everie day.

k We wil not leaus ir deftishalbe neces farie for it.

I

a Because their enemies dwelt rounde about them, thei promight be re- 2 plenished with m.n,and vied this policie. 3 were tewe y offred them felues wallargly.

bWhich came of Pérez the forme of Iu-

Or, of a Shile-

h Was chief

about the Kig for all his af-

a From Biby-

ion to Lunia-

e Had charge

of them that

to Scruah, or rather of that

iem.

faires

24 And Pethahiáh y sonne of Meshezabtél, 15 Vnder Harim, Adná, vnder Meraióth, of the sonnes of Zérah, the sonne of Iudáhh mus at the Kings hand in ail matters 16 Vnder Iddó, Zechariáh, vnder Ginniconcerning the people.

the children of Iudah dwelt in Kiriatharbá, and in the villages thereof, and in 18 Vnder Bilgáh, Shamúa, vnder Shemaiáh, tather. Dibón, and in the villages thereof, and in Iekabzeel, and in the villages thereof,

And in Ieshúa, and in Moladáh, and in

Beth-palet,

27 And in Hazér shuál, and in Beer-shéba, 21 Vnder Hilkiáu, Hashabiáh, vnder Iedaand in the villages thereof,

28 And in Ziklág, and in Mechonáh, and in 22 In ý daies of Eliashíb, Ioiadá, & Iohanán the villages thereof,

And in En-rimmón,& in Zareáh,and in Iarmuth,

32 Zanóah, Adullám, and in their villages, 23 in Lachish, and in the fields thereof, at Azekáh, & in the villages thereof: and they dwelt from Beer-shéba vnto the valley of Hinnóm.

er And the sonnes of Beiamín from Géba, in Michmásh, & Asiá, & Beth-él, & in the Villages thereof,

32 Anathoth, Nob, Ananiáh,

33 Hazór, Ramáh, Gittáim,

34 Hadíd, Zeboím, Nebalát,

35 Lod & Onó, in the carpenters valley.

36 And of the Leuites were divisions in Iudáh and in Beniamín.

CHAP. XII.

& The Priests and Leustes, which came with Zorubbabel Unto Ierusalem, are nobred. 27 And the wall is dedicated.

"Hese als) are the Priests & the Leui- 27 tes that a went vp with Zerubbabel, the sonne of Shealtiel, and Ieshúa: to wet, Sciaiáh, Ieremiáh, Ezrá,

2 Amariáh, Mallúch, Hattúsh,

3 Shecaniáh, Rehúm, Merimóth,

4 Iddo, Ginnethó Abuá.,

5 Miamín, Maadiáh, Bilgáh,

6 Shemaiah, & Ioiarib, Iedaiáh,

Sallú, Amók, Hilkiián, Iedaiáh: these we-10 the b chief of the Priests, & of their bre- 29 And from the house of Gilgal, and out re a certeine b Next in dig-nitie to y hie Priests, and w were of the storke of Aathren in the daies of Ieshúa.

And the Leustes, Ieshúa, Binnúi, Kadmié',Sheicbiáh,Iudáh,Mattaniáh were ouci the thankefgiuings, he, & his breddren.

And Bakbukiáh and Vnní, & tl eir brefang the Pfal- 9

d They kept thren were about them in the dwatches. the wall, their wardes to And Ieshúa begate Ioiakim: Ioiakím also 31 And 1 I broght vp the princes of Iudál: 1 Meaning, and watches begate Iliashih begate Ioiadá vpon the wall. & appointed two great co- Net enach according to begate Eliashib, & Eliashib begate Iorada, their turnes, as at And Iorada begate Ionathan, & Iona-

thán begate Iaddúa.

12 And in the dates of Ioiakim were these, e Chat is next the chief fathers of the Profits: vnder . Se- 32 raiáh was Meraiáh, vnder Ieremiái, Ha-

rather of the shirth naniáh, n

14 Vnder Melicu, Ionathan, vnder Sheba- 35 And of the Priests sonnes with ti impete. máh, Ioféph,

Helkái,

thón, Meshullam,

25 And in the villages in their lands, some of 17 Vnder f Abiiáh, Zichrí, vnder Minia- swhereos was Zacharie mín, vnder Moadiah, Piltái,

Ichonathán,

19 Vnder Iozarib, Mattenaz, vnder Iedazah, Vzzí,

20 Vnder Sallái, Kallái, vnder Amók, Eber,

1áh, Nethaneéi.

and Iadoua were the chief fathers of the Leures writen, and the Priests in the reigne of Darius the Persian.

The fones of Leui, the chief fathers were writen in the boke of the Chionicle even vnto the daies of Iohanan the sonne of Eliashib.

24 And the chief of the Leuites were H2shabiah, Sheichiah, and Ieshua the sonne of Kadmiel, & their brethien about them to give praise and thankes, according to the ordinance of Dauid the man of God, warde orer s against warde.

25 Mattaniáh and Bakbukiáh, Obadiáh, Me- after another, thullam, Talmon and Akkub were porters in his course. keping the warde at the thiesholdes of the

gates.

These were in the dales of Ioiakim the sonne of Ieshúa, the sonne of Iozadak, & in the dates of Nellemiah the captaine, & of Ezráthe Priest and scr be.

And in the dedicacion of the wall at Ierusalém they soght the Leuites out of all tle r places to bring them to Icrufalém to keje the dedicación and gladnes, bothe with thankelgiuings and with fongs, cymbale, violer and with harpes.

28 Trenthe" lingers gatleted them selues "For former of together bothe from the plaine countrey the fragere about Ierusalem, and from the villages of h Netophathí,

of the countreis of Geba, and Azmaueih: their possessisfor the singers had buylt the villages ro- ons in y field unde about Ierusalém.

30 And the Priests & Leuites were purified, and clenfed the people, and the gates, and

vpon the wall, & appointed two great copanies to give thankes, and the one went on the right hand of the wall towarde the dung gate.

And after them went Holharah, & halfe of the princes of Iudah,

iemiáh,

Zechariah

That is, one

A reformation. 21841/1224

CHAP. XIII.

Zechariáh the sonne of Ionathán, the sonne of Shemaiah, the sonne of Mattaniah, , The Lawired 3 They separate from them all frathe sonne of Michaiah, the sonne of Zaccur, the fonne of Alaph.

brethren of Zaceár.

"Bbr saufed so

m Which we-

put in the ti-

the s, and fache

Chro 31,11,and

now were re-

pared againe

Alc.

thinges, 2

chambers appointed by

beare.

n that is , the 36 And k his brethren, Shemaiáh, and Aza- 1 reél, Milalái, Gilalái, Maái, Nethaneél, & Iudáh, Hanáni, with ý musical instruments of Dauid the man of God: and Eziathe scribe went before them.

1 Which was the going vp Zion, which is see of Dauid

- ouer against them went they vp by 1 the staires of the citie of Dauid, at the going vp of the wall beyonde the house of Dauid, euen vnto the water gate Eastwarde.
- 38 And the seconde companie of them that gaue thankes, went on the otherfide, and I after them, and the halfe of the people was 4 vpon the wall, and vpon the towre of the furnaces even vnto the broade wall.
- 39 And vpon the gate of Ephraim, and vpo the olde gate, and vpon the fishgate, and 5 the towre of Hananeel, and the towre of Meah, euen vnto the shepegate: and they stode in the gate of the warde.

40 Sostode the two companies (of them that gaue thankes) in the house of God,& Land the half- of the rulers with me.

41 The Priests also, Eliakím, Maasciáh, Miniamin, Michaiáh, Elioenái, Zecnariáh,

Hananián, with trumpets, 42 And Maaseiáh, and Shemaiáh, & Elea-

zár, and Vzzí, and Iehohanán, and Mal- 7 chuáh, and Flám, & Ezer : and the fingers " fang loude, hauing Izrahiáh which was the oues feer.

43 And the same day they off, ed great fa- 8 And it grieued me sore: therefore I cast are definite crifices and reloyced: for God had given them great 10ye, so that bothe the women, and the children were 10y ful: and the 10ye 9 of Icrusalém was heard farre of.

44 Also at the same time were men appoinred m ouer the chambers of the store for the offings (for the first frutes, and for the 10 And I perceived that the porcions of rest as appearance of the state of the porcions of rest as appearance of the state of t tithes) to gather in to the out of the fields of the cities, the porcions of the Law for the Priests and the Leuites: for Iudáh re-10yced for the Priests & for the Leustes, 11 that serued.

45 And bothe the fingers and the Leuites kept the warde of their God, & the warde 12 Then broght all Iudah the tithes of corof the purification according to the commandement of Dauid, and Salomon his 13

2. Chro.25.26: 46 *For in the dayes of Dauid and Afaph,

47 And in the dayes of Zerubbabél, and in the dayes of Nahemiah did all Israél giue porcions vnto the singers and porters, 14 Remember me, ô my God, herein, and rem, but defieuerie day his porcion, and they gave the holy things vnto the Leuites, and the Leuites " gaue the holy things vnto the fon-

ofolde were this f singers, and songs of praise and thankes giuing vnto God.

nes of Aarón:

gers is Nehemiah reproueth them that breake the Sabbath. 30 An ordinance to serve God.

Nd on that day did they read in the A boke of Mofés, in the audiece of the people, &it was founde write therein, that the Ammonite, and the Moabite * shulde Denis; 3. not enter into the Congregacion of God,

And to the gate of the fountaine, euen a Because they met not the children of Israéi w bread & with water, *but hired Ba- 20mb. 22, 5. laam agaist the, that he shulde cut se the .& our God turned the cut fe into a blefling.

> Now when they had heard the Law, they separated from Israel a all those that a That is, all were mixed.

And before b this had the Priest Elia- volawful mashib the overlight of the chamber of the thole, with house of our God, being c kinsman to what forbide Tobiáh:

And he had made him a great chamber & fociette there had the aforetime laid the offrings, paration was the incense, and the vessels, and the tithes of He was inof corne, of wine, and of oyle (appointed ned in allining with 10for the Leuites, and the fingers, & the por- bish the Amters) and the offrings of the Priests.

6 But in all this time was not I in Ierusalém: Iewes. for in the two and thirtieth yere of d Ar- a called alie tahshashte King of Babél, came I vnto the Darius, Ezra King, and "after certeine dayes I obteined "Or, at the year of the King.

And when I was come to Ierusalém, I vnderstode e geuilthat Bliashib had done to what inconfor Tobiáh, in that he had made him a ueniencis the chaber in the court of the house of God, to, when they

torth all y veilels of the house of Tobiah hathe the fear out of the chamber:

And I commanded them to cleanse the chief goucrchambers: and thether broght I againe awhile abient the veffels of the house of God with the and yet they meat offring and the incense.

the Leuites had not bene given, and that 32,1 euerie one was fled to his lad, euen the Leuites & singers that executed the worke.

The reproued I the rulers & faid, Why is the house of God forsakes And I affembled them, and fer them in their place.

ne & of wine, & of oyle vnto y treasures.

And I made tieasurers ouer y treasures, Shelemian the Prieft, & Zadók the scribe, &of the Leuites, Pedaráh, & vnder their f He protefteth hand Hanan the sonne of Zaccur the son- that ne did his ne of Mattaniah: for they were counted duette with a farthful, and their office was to distribute ce, yet he dovnto their brethien.

wipe not out my f kinden's that I have nour him, and showed on the house of my God, and on to be merciful with him tor the offices t. e. cof.

15 In those daies saw I in Iudah the, y trode odnes sake, as In.ii.

had toyned in riage, and alio them to have

great ablurdi-

this owne go-

n That is, the zenth parte of the tithes.

The Sabbath reformed.

Estér. Strange mariage reproued/1224

g I declared che transgreffours of his [Juffed .

in sheaues, and which laded affes also with wine, grapes, and figges and all burdens, and broght them into Ierusalém vpon the 24 Sabbath day: and s I protested to them in

vato the, that the day that they solde vitailes.

God volde
mot suffer fu- 16 There dwelt men of Tytus also therein, which broght fish an I all wares, an I solde on the Sabbath vato the children of Iudah 25

euen in Ierusalém.

Then reproued I the rulers of Iudáh, & faid vnto them, What earl thing is this that ye do, and breake the Sabbath daye?

hwas northis 18 Did not your fathers h thus, and our God broght all this plague vpon vs, and vpon this citie yet ye increase the wrath vpon 26

Israél, in breaking the Sabbath

they erasgres- 19 And when the gates of Icrusalém began to be 1 darke before the Sabbath, I commanded to shut the gates, and charged, that they shulde not be opened til after the the gates, that there shulde no burden be broght in on the Sabbath daye.

marchandise remained once of twise all

night without Ierusalém.

21 And I protested among them, and said vnto them, Why tary ye all night about 29 the wall If ye do it once againe, I wil lay hands vpon you. Fro that time came they nomore on the Sabbath.

22 ¶An I faid vnto the Leuites that they shulde clense them solves, and that they shulde come and kepe the gates, to fan- 31 Chine the Sabbath day. Remember me, ô my God, coceining this, and pardone me according to thy great mercie.

wine presses on y Sabbath, & that broght 23 In those dayes also I sawe Iewes that ma ried wives of 1 Ashdod, of Ammon, and of 1 Which was Moab.

And their children spake halfe in the they had mafpeache of Ashdod, & colde not speake in thereof, and so the Iewes language, and according to the their fi language of the one people, & of the other and religion. people.

Philifims , &

Then I reproued them, and m cui fed m That is, t them, and smote certeine of them, and pul-nicate them, & led of their heere, & toke an othe of them of th. Cogreby God, Ye shal not give your daughters gactor. vnto their sonnes, nether shal ye take of their daughters vnto your lonnes, nor for

your felues.

*Did not Salomon the King of Israel 1-King. 3.7. finne by these things yet among manie nacions was there no King like him: for he was beloued of his Go I, and God had made him King ouei Israel: yet strange women caufed him to finne.

Sabbath, and some of my servants set I at 27 *Shal we then obey vnto you, to do all , King earthis great euil, and to transgresse against our God, euen to mary strange wives?

So the chapmen and marchants of all 28 And one of the sonnes of Ioiadá the sonne of Eliashib the hye Pijest was the sonne in law of Sanballat the Hosonite: but I chased him from me.

Remember them,ô my God, that a defi- a Punish the le the Priesthode, and the couenant of the their raute, & Pricithode, and of the Leuites.

30 Then clenfed I them from all strangers, have guien to and appointed the wardes of the Prielts & people, corraof the Leustes, cuerse one in his office,

And for the offring of the wood at times appointed, & for the first frutes . Remember me,ômy God, o in goodnes.

enil example, which they

tte io thrit 10

cation.

That is, to frewe muter valo me.

ESTER.

THE ARGUMENT.

Because of the diversitie of names, wherely they reed to name their Kirgs, and the suppula-tion of yeres, wherein the Ebrewes, and the Grecians downie, divers actor write diversity as touching this Ah shuerosh, but it smeth Daniel 6,1, and 9,1. that he was Darius King of the Medes, and sonne of Asty 'ge', called also Als shuerish, which was a name of to our, and signified great and chief, as chaf he id Herein is dealisted the great mercies of Golfow and his Church. who never faileth them in their greatest dangers, but when all hope of worldely helpe faileth, he ever stirreth up some, by whone he sendeth confort, and deliserance. Here in also w described the ambivos, pride and crueltie of the wiked, when they come to honour, and their folian full when they are at highest and how God preserveth, and preserveth them which are xealow of his clorie, and have a care and love towarde their brethren.

CH AP.

a great cause, why God pizgued vs in ti-mes paftr meaning, that if fame agame, their plague shulde be greater
About the time that the funne went downe for the

Sabbath lafted from the fun- 20 ne goingdowne of the one day to y funche other.

R Meaning, of the Teplethat none, that was vnelerne,fhul-Le entre.

Vashtis disobedience.

Estér. Mans preeminence. 219443/1224

8 King Ahashuerosh maketh a royal feast, 10Wheruto 13 the Quene Vashti wil not come, 19 For which cause she u druorced. 20 The Kings decree touching the preeminence of man-

a Called alfo I Darius, who was now the fourreing Menarch, & hady gouernemet of the Mides. Perfians and Chaldeans fome thince he Darius Hyftafpis ion- 2 ne, called allo Artaxerxes bDaniel chap 6, 1 maketh mecion but of } uing out the nomber that 15 varerfit, as the Scripture in amers places rieth

> reft, and quiet-Mehem.1,1.

& Which they

wied in thois

flead of tables

e As was be-

feming for fo

f None might

be copelled to

drinke more then it plea-

the feaft that the King made

for & people.

as verle 5.

Ced him.

count reis

c That is, had 4

N the dayes of 2 Aha14

Shuerosh (this is Ahashuerosh that reigned,
shuerosh that reign

In those dayes when the King Ahashuerosh fate on his throne, which was in the palace of * Shushán,

a feast vnto all his princes and his seruats, euen the power of Persia and Media, and to the captaines and goueinous of the prouinces winch were before him,

That he might shewe the riches & glorie of his king dome, and the honour of his 17 For the lacte of the Quene shal come a-their hones great maiestie manie dayes, eue an hudreth and foure score dayes.

And when these dayes were expired, the King made a feast to all the people that were found in the palace of Shushan, bothe vnto great and small, seucn dayes, in 18 the courte of the garden of the Kings palace,

& Vnder an hanging of white, grene, and blewe clothes, fastened with cordes of fine of marble: the d beddes were of golde, and of filuer vpon a pauement of porphyse, and marble and alabaster, and blewe coulour.

7 And they gaue them drinke in vellels of golde, and changed veffel after veffel, and royal wine in abundance according to the e power of the King.

And the drinking was by an ordre, none magnifical a 8 might f compel: for so the King had appointed vnto all the officers of his house, that they shulde do according to euerie mans pleasure.

9 The Quene Vashtí made a feast also for the wome in the royal house of King

g Which was to Vpon the s feuent day when the King was mery with wine, he commanded Mehumán, Bizthá, Haiboná, Bigthá, and Abagthá, Zethár, and Carcás, the seuen eunuches (that strued in the presence of Kig Ahashuerósh)

za Tobi ing Quene Vashtí before the King with § crowne royal, that he might shewe the people and the princes her beautie: for the was faire to loke vpon.

12 But the Quene Vashti refused to come at the Kings worde,"which he had giuen i in charge to the cunuches: therefore the King was very angrie, and his wrath kin-

dled in him.

Then the King said to the wife men, hthat knewe the times (for fo was the Kigs h That had ex maner towardes all that knewe the lawe things, as their and the judgement:

And the next vnto him was Cat shená, marking in co Shethar, Admatha, Tarshish, Méres, Mar-me sená Meraucán the seuen princes of Per fia and Media, which fawe the 1 Kings fa- i Which were ce, and sate the first in the kingdome)

15 What shal we do vnto y Quene Vashti night haue al according to the lawe, because the did not to him. according to the worde of the King Ahashuerosh by the commission of the eunuchesa

In the thirdeyere of his reigne, he made 16 Then Memucan answered before the King and the princes, The Quene Vashtí hathe not onely done keuil against the kBy her difo-King, but against all the princes, & agaist hathe guena an all the people that are in all the produnces example to all women to do of King Ahashuerosh.

brode vnto all women, so that they shall rlue is, her despise their hous bads in their owne eies, disobedience, and shal say, The King Ahashueresh comanded Vashti the Quene to be broght in before him, but she came not.

So shal the m princesses of Petsia & Mc-m Meaning, y dia this day say vato all the Kings Piin kesirs cooks to the cooks of ces, whe thei heare of the acte of the Que-like, & ther y ne. thus shal there be muche despitefulnes wolde by conand wrath.

linen and purple, in filuer rings, and pillers 19 If it please the King, let a royal decree same. procede from him, and let it be writen among the statutes of Persia, and Media (and let it not be transgressed) that Vashtí come nomore before King Ahashue- n Let ber be rosh, and let the King give her royal esta-nother made te vnto her companion that is better

then she. 20 And when the decree of the King which shalbe made, shalbe published throughout all his kingdome (thogh it be o great) all o For he had the women shal give their hous bands ho- hundreth twenour bothe great and small.

21 And this faying pleased the King & the princes, & the King did according to the worde of Memucán.

22 For he fent letters into all the provinces of the King, into euerie prouince accordig to the writig thereof, & to euerie people after their language, that eucrie man shulder beare rule in his owne house, and g That is, that that he shulde publish it in the language be subica to of that sime people.

and at his co-

CHAP. II.

After the Quene 11 put away , certeine yorg maides are broght to the King 14 Ester pleafeth the King, & is made Quene. 22 Mordecas dificiofeth unto the King those that wolde betray him.

Fter these things, when the wrath of a Thatis, he A King Ahashuciósh was appeased, he ter agrine into * remembred Vashti, & what she had do- comunicatio.

tinuance of ti-

his chief coun

the like to

tionance do §

tie and feuen countreis.

mandement.

* Ebr which us in the had of s'a enancher.

e The abuse of thefe contress

was fo great,

that they in-

ne the luftes

of princes, and

wicked liwes that the King

ters he wolde,

fo they h d di ners houses ap

omied, as one

for them, whi-

les they were ther who they

were concubi-

nes,& for the

shis purifica-

2.Km.24,15.

"Fbr pertient.

he was taken

away by a cruel law, yet he cealed not

so haue a fa-

resort of ti

of her.

mes to heare

thes d Read what

baue might baue whoie daugh-

gherefore, as

b By the feut ne, and what was decreed b against her. his counsel. 3 And the Kings seruants that ministred

> vnto him, faid, Let them feke for the King beautiful yong virgins,

3 And let y King appoint officers through all the prounces of his kingdome, and let the gather all the beautiful yong virgins vnto the palace of Shushan, into the house of the women, vnder the hand of Hegé the Kings eunuche, keper of the women, to give them their things d for purification.

And the maid that shal please the King, meanes to fer- 4 let her reigne in the stead of Vashti. And this pleased the King, and he did so.

> In the citie of Shushan, there was a cer- 16 teine Iewe, whose name was Mordecai the fonne of Iair, the sonne of Shimei, the

sonne of K sh a man of Iemuni,

rusalém with the captiuitie that was caryed away with Iekoniáh King of Iudáh (whome Nebuchadnezzár King of Babél had caryed away)

And he nourished Hadassah, that is Ester, Quenes ano- 7 his vncles daughter: for she had nether fa- 18. Then the King made a great feast vnto ther nor mother, and the maid was faire, and beautiful to loke on: & after the death. of her father, and her mother, Mordecái

toke her for his owne daughter.

8 And when the Kings commandement, & 19 And when the virgins were gathered the i That is great his decree was published, and manie maides were broght togeher to the palace of broght also vnto the Kings house vnder y hand of Hegeth- kep-rofthe women.

- And the maid pleafed him, and she founde fauour in his light: there fore he caufed her things for purification be given her 21 spedely, and her" state, and scuen comely maid:sto be given her out of the Kings house, and he gaue change to her and to her maides of the best in the house of the women.
- so But Ester shewed not her people and her kinred : for Mordecai had chaiged her, that she shulde not tel it.
- For thogh II And Mordecai walked euerie day before the courte of the womens house, to knowe if Estér did wel, and what shulde be done with her.
- therlie care 12 And when the course of euerie maid ca-ouer Ler, and me, to go into King Ahashuerosh, after me,to go into King Ahashuerosh, after that she had bene twelve moneths according to the maner of the women (for fo were the dayes of their purifications ac- z complished, fix moneths with oyle of myrihe, & fix moneths with swere adours and in the purifying of the women:

And thus went the maids vnto the King) whatsoeuer she required, was f giuen her, a And all the Kings seruants that were at to go with her out of the womens house vnto the Kings house.

14 In the eucning she went, and on the morow the returned into the seconde house of the women under the hand of Shaashgáz the Kings eunuche, which kept she cocubines: she came into the King nomore, except she pleased the King, & that she were called by name.

15 Now when the course of Estér & daughter of Abihail the vncle of Mordecai (which had taken her as his owne daughter) came, whe shulde go in to the King, she defired nothing, but what Hegé the .01, 110,26. Kings eunuche the keper of the women glaid: and Estér founde fauour in the fight g Wherein her

of all them that loked vpon her.

So Estér was také vnto King Ahashuerosh into his house royal in the tenth mocomend her neth, which is the h mon. th Tebeth, in the heautie, but feuent yere of his reigne.

6 Which had bene carried away from Ie- 17 And the King loued Ester about all the h Which conwomen, and she founde grace and fauour teined part of in his light more than all the virgins: so part of Januar that he fet the crowne of the kingdome ". vpo hei head, & made her Quene in steade of Vashris

> all his princes and his feruants which was the feast of Ester and gaue rest k vnto the the train made for her san prounces, and gaue giftes, according to ke kHe released the power of a King.

m seconde time, then Mordecai sate in the m That is, as

Kings gare.

Shushan, under the had of Hege, Efter was 20 Fiter had not yet shewed lærkinred nor wasy second hei prople, a. Mordecat had hat ged he : mariage of y for Estér did after the worde of Mordecai, as when the was nourished with

> In those daies when Mordecáisa e in the Kings gate, two of the Kings einuches, Bigtnán and Téiesh, which kept the dore, were wroth, & foght to lay "hand " Meaning, to

on the King Ahashuerosh.

22 And the thing was knowe to Mordecái, and he tolde it vnto Quene Estér, and Efter certified the King thereof in Mordecais name: and when inquisició was made, it was founde so:therefore thei were bothe hanged on a tre: and it was writen in the boke of the o Chronicles before the on the Chro

Mages & Per-

CHAP. III.

, Haman, after he was exalted, obteined of the King, that all the Iewes shulde be put to death, because Mordecás had not dene him worship as other had.

Fter these things did King Ahashue-A rosh promote Haman the sonne of Hammedáthathe Agagite,& exalted hí, and fit his feat aboue all the princes that were with him.

the Kings gate, bowed their knees, & reuereced Hamán: for the Kig had so comã

nuches appoir

their tribuie. Efter, which

fias, as Chap.

What appa 13 rel she asked

of the cunuch, that was be bounde to giwe ber.

The Kings commission.

Mordecái mourneth4422204 Estér.

a The Perfias maner was to and reverence their Kings,& 3 fuche as he ap poited in chief autoritie, w Mord, cát wol de not do to this ambatious & proude má

b Thus we fe that there is none to wicked, but thei haue their flat fi the godine.

c Which answereth to parte of Marche and parte of April.
d fo knowe

what moneth

enterp t c this thing, that it might haus

good fuccelle: but God dila-

pointed their lottes & expe

e Contemp

Marche.

Flue ic be the

threas, con-

laws, & dimi

pl aied or dif

pleated

ded cocerning him:but Mordecái *bowed not the knce, nether did reuerence.

Then the Kings servants which were at the Kings gate said vnto Mordecai, Why transgressest thou the Kings commande-

And albeit they spake daiely vnto hi, yet he wolde not heare them: therefore they b tolde Haman, that they might schow Mordecais matters wolde stad: for he had tolde them, that he was a I we.

And when Haman sawe that Mordccai bowed not the knee vnto him, nor did reuerence vnto him, then Haman was ful of

"EGr. despised & Now he"thoght it to litle to lay hands In his ryes, onely on Mordecái: & because they had 1 shewed him the people of Mordecai, Hamán foght to destroye all the Iewes, that were throughout the whole kingdome of

Ahashuerosh, euen y people of Mordecas. 7 In the first moneth (that is the moneth 2 Nilan) in the twelft yere of King Ahashucrosh, they cast Pur (that is a lor) d before Hamán, from day to day, and fro 3 mon th to moneth, wow the twelft mon that is the monethe Adár. and day thul-de be good to 8

Then Haman faid vnto King Ahashuerósh, There is a people scatted, and dispersed among the people in all the prouin 4 ces of thy kingdome, and their lawes are divers from all people, and they do not observethe Kings lawes: therefore it is not the Kings profite to fuffe them.

part of Februa If it please the King, let it be writen 3 that they may be destroyed, & I wil"paye two argumets
witch commonly 5 world-lings & the
wick d vie
toward no ces 10 ten thousand talents of silver by the hads of them that have the charge of this busines to being it into the Kings treasurie.

Then the King toke his ring from his 6 hand and gaue it vnto Haman the sonne of Himmedatha the Agagite the Lewes

profit without it And the King said vnto Haman, Let y see so site filues be thine, and the people to do with filues be thine, and the people to do with them as it pleaseth thee.

Bbr wilgh 12 Then were the Kings fcribes called on the thirtent day of the first month, and & Also he gaue him the copie of the writig or, contents. there was writen (according to all that Hamán commanded) vnto the K ngs officers, and to the captaines that were ouer euerie prouince, and to the rulers of eucrie people & to euerie prouince, accordig to the writing thereof, & to everie people according to their language: in the name 9 of King Ahashuerosh was it writen, and fealed with the Kings ring.

"Ebr the hards 13 And the lettres were sent"by postes into and to destroye ali the Itwes, bothe yong and olde, children and women, in one day vpon the thirtent day of the twelft moneth, (which is the moneth Adar) and to spoile them as a pray.

The contents of the writing was, that there shulde be giuen a comandemé in all prouinces, opublished vnto all people, that thei shulde be ready against the same day.

And the postes compelled by the Kings comandement went for the, and the commandement was giue in the palace at Shu fhan: and the King and Haman fate drinking, but the s citie of Sauthan was in g Towie, the perplexitie.

in Shutham

CHAP. IIII.

s Mordecas geneth the Quene knowledge of the cruel decree of the King against the lemes 16 She willette that they pray for her

TOw when Moidecai perceined all chat was done, Moidecai rent his ciothes, and put on fackecloth, & afhes, and went out into the middes of the citie, & cryed with a great crye, and a bitter.

And he came eue before the Kings agate, a Because he but he might not entre within the Kings we Efter of gate, being clothed with fackecloth.

And in euerie pionince, & place, whether the Kings charge and his commission came, there was great forowe among the lewes, and fasting, & weping and mournig,

and "many laye in fack cloth & in alhes. "Els factelost.

Then Efters maides and her cumuches of after were formed. came and tolde it heretherefore the Que- w. ne was very heavy, and she sent raiment to clothe Mordecái, and to take away his fackecloth fro him, but he received it not.

Then called Ester Harach one of § Kigs "Ebr.had caneunuches, whome he "had appointed to fed to fland beserve her, and gave him a commandement vnto Mordecái, to knowe what it was, and why it was.

So Hatách wét forthe to Mordecái vnto the streat of the catie, which was before the Kings gate.

7 And Mordecái tolde hí of all that which had come vnto him, and of the "fumme "Ebr declaraof the filuer that Hamán had promifed to "ou. paye vnto the Kings treasures, because of the Iewes, for to destroye them.

& commission that was given at Shushan, to destroye the that he might sh west vnto Estér and declare it vinto her, and to charge her, that she shulde go in to the King, & make petition and supplication besoie him for her people.

So when Hatach came, he tolde Ester the wordes of Mordecai.

Then Estér said vnto Hatách, and com manded him, to say vnto Mordecai,

all the Kings provinces, to rote out, to kill it All the Kings sequents and the people of the Kings prouinces do knowe, that who focuer, man or woman, that commeth to the King into the inner court, which is not called, there is a lawe of his,

this cruel pro

of poster.

that he shal dye, except him to whome the King holdeth out the golden rod, that he may liue. Now I have not bene called to come vnto the King these thirtie dayes.

12 And they certified Mordecái of Esters

13 And Mordecai faid, that thei shulde answer Ester thus, Thinke not with thy self that thou shalt escape in the Kings house, more then all the Iewes.

14 For if thou holdest thy peace at this time, "comfort and deliuerace blal appea- 10 Neuertheles Hamán refrained him self: re to the Iewes out of another place, but thou and thy fathers house shal perish: and who knoweth whether thou art come to y ii kingdome for c fuch a time?

that God wil 15 Then Estér commaded to answer Mor-

decái,

"Ebr breathig

h Tous Morde cai fpake in 'y

confidence of

that futh, w all Gods chil-

dren oght to

dalmer them, thogh all worldely mea-

che out of the

le bieient qu-

d I wil put my life in danger & referrethe

fucceffe to

for his glorie

rance of his Church.

a To wit, after thatthe lewes I

had begone to

taft.

nes faile c For to deli-uer Gods Chur

gers.

Go, & assemble all the Iewes that are found in Shushan, & fast ye for me, & eat not, nor drike in thie dayes, day nor night. 12 Haman said moreouer, Yea, Ester the thouseharge. I also and my maides wil fast likewise, and fo wil I go in to the King, which is not according to the Law:and if I perish,d I pe-

So Mordecái went his way, and did ac- 13 God, jeig it is 17 cording to all that Estér had commanded

CHAP. V.

I Ester entreth in to the King, and biddeth him and Hamán to a feast. 11 Haman prepareth a galous for Mordecás.

Nd on the third a day Ester put on $m{I}$ her royal apparel, and itode in the court of the Kings palace within, ouer against the Kings house: and the King sare vpon his royal throne in the Kings palace ouer against the gate of the house.

2 And when the King lawe Elter the Quene standing in the court, she found fauous in his fight: & the Kig b helde out the gol- 1 * de sceptre y was in his had: so Estér drewe nere, and touched the toppe of the sceptre. Then said the King vnto her, What wilt

thou, Quene Estér > & what is thy request > 2 it shalbe euen gruen thee to the halfe of

the kingdome.

Then said Ester, If it please the King, let the King and Hamán come this day vnto the baket, y I haue prepared for him.

5 And the Kig faid, Caufe Haman to make hast that he maie do as Estér hathe said. So the King and Haman came to the baket that Ester had prepared.

6 And the King faid vnto Estér at the banket of d wine, What is thy peticion, that it may be given thee > and what is thy request it shal even be performed vnto the halfe of the kingdome.

cion and my request is,

If I have founde favour in the fight of

the King, and if it please the King to giue me my peticion, and to performe my request, let the King and Haman come to the banket that I shal prepare for them, & I wil do tomorowe according to the Kigs e saying.

e I wil declawhat thing

9 Then went Haman forthethe same day I demande. ioyful & with a glad heart. But when Hamán sawe Mordecái in the Kigs gate, that he stode not vp, nor moued for him, then was Hamán ful of indignacion at Mordecái.

and when he came home, he fent, and called for his friends, and Zéresh his wife.

And Hamán tolde them of the glorie of his tiches, and the multitude of his children, and all the things wherein the King had f promoted him, and how that f Thus & wiehe had fer him about the princes and fer- are promoted, uants of the King.

Quene did let no man come in with the humbling the King to the banket that she had prepared, ambinous diffaue me: and tomorowe am I bidden vnto cruel.

her alfo with the King.

But all this doeth nothing availe me, as long as I se Mordecarthe Iewe sitting at

the Kings gate.

Then said Zéresh his wife and all his friends vnto him, Let them make a tre of fifties cubites hie, and tomorowe speake hieshest that thou vnto the King, that Mordecai may colde be tobe hanged thereon: the shalt thou go 10y- unde. fully with the King vnto the banket. And the thing pleased Haman, and he caused to make the tre.

in flead of ac-

CHAP. VI.

2 The King turneth ouer the chronicles, and findeth the fideletse of Mordecás, so And commandeth Haman, to caule Merdecás to be had in henose.

He fame night "the King flept not, & "Ebr the Kings he commanded to bring the boke of the records of the chronicles: and thei we-

re red before the King. Then it was founde writen that Morde-

cái *had tolde of Bigtána, & Téresh two Chap-2,224 of the Kings eunuches, kepers of the dore, who foght to lay hands on the King Ahashuerósh.

The the King said, What honour & dignitie hathe bene giuen to Moidecái a for a Forheshoghs this And the Kings servants that mini- his effate to re flied vnto him, faid, There is nothing do- coinc a benefice, & not 19. ward it.

And the King faid, Who is in the court? (Now Hamán was come into the inner court of the Kings house, that he might Speake vnto the King to b hang Mordecái b Thus while naite of the kingdome.

On the tre that he had prepared for him.)
Then answered Ester, and said, My petiMand the Kings servants said vnto him,
destruction of Beholde, Hamán standeth in the court. the selues fall And the King faid, Let him come in.

into the fame

6 And PR.

b Which was a figne y her comming was agreable vote him, as Chap. 4,11

c Meaning he-reby, y what focuer she a-

d Because ther vied to drinke excefsmuly in their bankets, they cal-led the baket by the name 7 vas moke in

iked,fhuld be 4 granted, as

Mordecái promoted.

e Meanig he-

kng fhulde

m ke nimre

as tofeph he-

knowen to be

next to Pha-

raob, Gen 41,

Hamán hanged. 221447/1224 Estér.

6 And when Haman came in, the King faid vnto him, What shalbe done vnto the mã, whome the King wil honour-The Haman thoght in his heart, To whome wolde the King do honour more then to me?

And Hamán answered the King, The

The King Ahashuer of hanswered, & said make, as he

atmognt the adder large Colde not of the mot so much profite y King

Profite y King Ahashuer of hanswered, & said make, as he

man whome the King wolde honour, 8 Let the bring for him royal apparel, which

that the King 'ydeth vpon, and that the crowne royal may be fet vpon his head. vato him felf. And let the rayment and the horse be de- 7 livered by the hand of one of the Kings moste noble princes, and let them apparel the man (whome the King wil honour) & cause him to ride vpon the horse through

whome the King wil honour.

10 Then the King faid to Haman, Make hafte, take the 12ymet & the horse as thou hast said, & do so vnto Mordecai & Iewe, that fitteth at the Kings gate: let nothing faile of all that thou hast spoken.

the strete of the citie, & proclaime before

n So Haman toke the 1aymet & the horse, and arayed Mordecar, and broght him on 9 And Harbonáh one of the cunuches, faid life horse backe through the strete of the citie, and proclaimed before him, Thus shal it be done to the man whome the King

And Mordecái came againe to § Kings gate, but Haman hasted home mouning and his head couered.

13 And Hamán tolde Zéresh his wise, & all his friends all that had befallen him. The said his wise men, and Zéresh his wise vnto him, If Mordecai be of the side of the Lewes, before whome thou hast begone to fall, thou shalr not preuaile against him, 1 d but shalt surely fall before him.

And while they were yet talking with fometime put- 14 him, came the Kings eunuches and hafted to bring Hamán vnto the baket that Estér

had prepared.

CHAP. VII.

3 The quene biddeth the King & Haman againe & praieth for her selfe and her people 6 She accuseth Haman and he is hanged on the gallous, which he had prepared

So the King and Hamán came to ban-ket with the Quene Estér.

2 And the King faid againe vnto Estér on the seconde day at the banket of a wine, What is thy peticion, Quene Eller, that it may be give thee, and what is thy request? It shalbe euen performed vnto the halfe of the kingdome.

3 And Ester the Quene answered, and said, If I have founde favour in thy fight, ô King, and if it please the King, let my life be given me at my peticion, & my people

at my request.

4 For we are folde, I, and my people, to be

destroyed, to be slavne and to perish: but if we were solde for servants, & for handmaides, I wolde haue helde my tongue: althogh the aduer sarie colde not b 1eco- b Haman cold

vnto v Quenc Ester, Who is he' & where shulde hinder is he that "prefumeth to do thus?

the King of th to weare, and the chorse 6 And Ester said, The aduersarie and ene- & the tribute mie is this wicked Haman. Then Haman of them was afraied before the King & the Quene. "Ebr heare,"

And the King arose from the banket of wine in his wrath, & went into the palace garden: but Ham in stode vp, to make request for hislise to y Quene Estér: for he fawe that there was a c mischief prepared c His confeie for him of the King.

And when the King came againe out of had conspired him, Thus shal it be done vnto the man, 8 the palace garden, into the house where nocents, so the they dranke wine, Haman was d fallen vengeance of vpon the bed whereon Ester fate: therefore fall you him the King said, Wilhe force y Quene also for the same before me in the house As the worde wet at the beddes out of the Kings mouthe, they couered whereupon she Hamans face.

in the presence of the King, Beholde, the - e This was the re standeth yet thetiein Hamans house Persians, when fiftie cubites hie, which Haman had pre- the Kings fapared for Moidecai, that spake f good for f which difes the King. Then the King faid, Hang him uered the con

10 So they hanged Hamán on the tre, that 2,2. he had prepated for Mordecát: then was the Kings wrath pacified.

CHAP. VIII.

2 After the death of Haman was Mordecai exalted, 14 Comfortable lettres are sent unto the Iewes.

'He same day did King Ahashuerósh grue the house of Haman the aduersarie of the Iewes vnto the Quene Estér. And Mordecái a came before the King: for a That is, was Estér tolde what he was b vnto her.

2 And the King toke of his ring, which he nour and prehad taken from Hamán, and gaue it vnto h That he was Mordecai: and Ester set Mordecai ouer her vncle and hadbroght bes the house of Hamán.

And Ester spake yet more before \$ King, and fell downe at his fete weping, and bewickednes of Haman the Agagite, and e Meaning, y his deutse that he had imagined against he shulde about the shulless the shu foght him that he wolde put away the

And the King helde out the golde d sceptre toward Estér. Then arose Estér, and aion of the stode before the King,

And faid, If it please the King, and if I 52haue founde fauour in his fight, and the thing be acceptable before the King, and I please him, let it be writen, that the lettres of the deutle of Haman the sonne of Ammedátha the Agagite may be called againe, which he wrote to destroye & Icwes

ce did accuse him that as he fatt, and made

King, Chap.

received into

he had made for the defrud Read Chay.

a Read Chap. 36.

& Thus God

mouthe of the

very wicked, to fpeake that

thig, which he

harbe decreed shal come to

paffe

that are in all the Kings prouinces.

For how can I suffer and se the euil, that that come vn:o my people? Or how can I fuffer and fethe deitruction of my kinrec>

And the King Ahashuciosh said vnto Quene Estér, & to Mordecarthe Iewe, Beholde, I have given Efter the house of , At the commandement of the King the Lewes put Hamán, whome they have hanged vpon thetie, because he layed hand vpon the Iewes.

Gr. went abent so play the

o This was \$ Lawe of the

Gansas Dan

6,15 norwith

franding the King renoked the former de-erce grated to Haman, for Efters fake.

f Which con-

temeth parte weineth parte of May and parte of Iune.

g That is, in fuche it is the series of its in the series of its in the series of its interest of its interest in the series of its interest in

& läguege, as was vfial in

enerte bronto-

8 Write yealso for the Iewes, as it l.keth 1 you in the Kings name, and scale it with the Kings ring, (for the writings writen in the Kingsname, and sealed with the Kings ring, may no e man reuoke)

The were the Kings scribes called at the Medes & Per- 9 same time, cue in the third moneth, that is the moneth f Siuán, on the thre & twetieth day thereof: and it was writen, according Iewes and to the prounces, & captaines, and rulers of the princes, which were from India euen vnto Ethiopia, an hundreth & feuen and twentie prouinces, vnto euerie province, according to the s writing thereof, and to everie people after their speache, and to the Iewes, according to their writing, and according to their language.

so And he wrote in the King Ahashuerosh name, and sealed it with the Kings ring: & 4 he sent lettres by postes on horsebacke & that rode on beastes of price, as dromeda-

ries coltes of mares.

u Wherein the King granted the Iewes(in 5 what cities focuer they were) to gather them selues together, & to stand for h their life, & to roote out, to flay & to destroye uince that vexed them, bothe children and women, and to spoyle their goods:

Vpon one day in all the prounces of King Ahashuerosh, euen in the thirtent 8 day of the twelft moneth, which is the

moneth Adár.

parte of Fe- 13 The copie of the writing was, how there shulde be a commandement giuen in all 10 and euerie prouince, published among all the people, and that the Iewes shulde be readie against that day to k auenge them Clues on their enemies.

all y did op- 14 prefie them. So the postes rode vpon beastes of price, o dromedaries, o wet forthe with spede, to execute the Kings commandement, & 12 And the King faid vato the Q ene Estér, Church, forafthe decree was given at Shushan v palace.

45 And Mordecai went out from the King in royal apparel of blewe, and white, and with a great crowne of golde, and with a garment of fine linen and purple, and the citie of Shushan reioyced and was glad.

16 And vnto the Iewes was come light and

1 ioye and gladnes, and honour.

Me showeth by these wor-des that fol- 17 Also in all and euerie prouince, and in Low what this all and cuerie citie and place, where the

Kings commadement & his decree came, there was toye and gladnes correlewes, a fealt and good day, and many of the people of the lad in became lewes: for the fea- in Coronned them clues to re of the Lives fell vpon them.

the frues toligion.

CHAP. IX.

their aduersaries to death. 14 The sen sommes of Hamanare hanged. 17 The leweskepe a feaft in remebrance of their deliverance.

CO in the twelft moneth, which is I.he moneth Adái, vpon the thirtent day of the same, when the Kings commidement and his decree drewe neie to be put in execution, in the day that the enemies of the Iewes hoped to haue power oues them (but it a turned contrary : for a This was by the Iewes had rule ouer them that hated Gods great a-

them)

to all as Mordecai commanded vnto the . The Icwes gathered the selues together of the wicked into their cities throughout all the pro- the teares uinces of the King Ahashuei ofh, to laye the godlie inhand on suche as foght their hurt, and no man colde withstande them: for the feare of them fell vpon all people.

And all the sulers of the provinces, & the princes and the captaines, and the officers of the King b exalted the lewes: for the b Did the hefeare of Mordecái fell vpon them.

For Mordecar was great in the Kigs hou-thip. le, and the reporte of him went through all the prouinces: for this man Mordecái waxed greater and greater.

Thus the Lewes smote all their cenemies e which had with strokes of the sworde and slaughter, coppied their and destruction, and did what they wolde permission of vnto those that hated them.

all the power of the people & of the pro- 6 And at Shushan the palace slewe § Iewes and destroyed 4 fine hundreth men,

and destroyed d fine hundretn men,
And Parshandatha, and Dalphon, and se thre hundreth, f they sewe the se-Aspátha,

And Porátha, and Adaliá, and Aridá-conde day. as

And Parmáshta, and Arisai, and Aridai, and Varezátha,

The ten sonnes of Haman, the sonne of Ammedatha, the aduct farte of the Icwes flewe they: but they layed not their hads

on the spoyle.

On the same day came the nomber of they declared, that this was those that were slayne, vnto the palace of Gods mit und-

Shushan before the King.

The Iewes have flayne in Shushan the sogheror their palace and destroyed fine hundreth men, but to tricute and the ten sonnes of Haman : what have his vingeance. they done in the rest of the Kings prouinces, and what is thy peticion, that it may be giuen thee or what is thy request moreover, that it may be p iformed

Then said Estei, If it please the King, let it be granted also tomoroue to the Iewes that are in Shushan, to do according

turneth \$ 10ye

the wicked Hamán.

COr.mules.

h That 15, to defend them felues against all that wolde affaile them.

i Which bath

of Marche.

k The King gave them it-berrie to kill

light was.

f vnto

A new feast.

Estér. Mordecais autoritie. 222,449/1224

f This she requiresh nerfor define of vengeance, bur it could to fe Gods magemets crecuted againft his cimics

g Read Chap.

h Meaning § they latue na

des on none, y

enemies of

ting in Shu-

k As y lewes

day.calling it

in theParitins

run,that is the

Bhat Mord.cas wrote this fto

rie, but it fe-

much that he

erces that followc.

langung. Pa-

day or lots

Meaning, in all places iaf vnto this dayes decree, that they may hang vpon the tre Hamans ten sonnes.

14 And the King charged to do fo, and the decre e was given at Shushan, and they ha-

ged Hamans ten fonnes.

¶So the Iewes that were in Shushan, afsembled them selves upon the sourcent day of the moneth Adar, and slewe thre hudreth men in Shushan, but on the spoile they layed not their hand.

16 And the rest of the Iewes that were in the Kings prouinces assembled the selues, and stode for s their lives, and had rest from their enemies, & slewe of them that hated them, h scuentie and fy ue thousand: but they layed not their had on the spoile. 28 This they did on the 1 this tente day of were not the 17 the moneth Adar, and rested the fourtete day thereof, and kept it a daye of feafling and loye.

18 But the Iewes that were in Shushan, afsembled them selues on the thirtete day, on the fiftente of the fame, & kept it a day of feathing and love.

19 Therefore the Lewes of the villages that dwelt in the viwalled townes, k kept 30 the fourtente day of the moneth Adar with soye and feathing, even a soyful day,

and euerie one fent prefents vnto his neiglibour. I the leves 20 guher hereof 20 ¶And Moidecái wrote 1 these wordes, and fent letters vnto all the I wes that were through all the prounces of the

King Ahashucrosh, bothe nere and farre, Inioining them that they shulde kepe mely their let- 21 the fourtente day of the some, euerse and prayer.

In Internation of the worder of Effér confirmed the ue this feels and the fiftente day of the same, euerse se with fairing. The worder of Put im, & was written in the earnest prayer.

yere.

22 According to the dayes wherein the Tewes rested from their enemies, and the moneth waich was turned vnto them fio 1 forow to 10ye, and from mounting into a 10yful day, to kepe them the dayes of feam He fetteth before oursess fling, and love, and m to fend prefints 2 euerie man to his neighbour, and giftes to the prore.

And the lewes promised to do as they had begonne, and as Mordecai had writen

vntot.em,

dátha the Agagite all the I wer aductiarie, had imagined aga nft the Icw. s, to destroye them, & had neast Priz (that is a lot) to confume and destroye them.

And whe of the came before the King, he

comanded by letters, Let his wicked P de-P Thefe are 3 uise (which he imagined against & Iewes) Kings com turne vpon his owne head, and let them and Ham hang him and his sonnes on the tre.

26 Therefore they called these dayes Pu-prise. rim, by the name of Pur, and because of all the wordes of this lettre, and of that which they had sene besides this, & of that which had come vnto them.

The Iewes also ordeined, and promised for them and for their fede, and for all that joined vnto them, that they wolde not "faile to observe those q two dayes eucrie "Or, sran fgreffe yere, according to their writing, and ac- ioursente, and

cording to their feafon,

And that these dayes shulde be remem- Addbred, and kept throughout euerie generation and eucrie familie, and euerie prouince, and euerie citie: euentlese dayes of Purim shulde not faile among the lewes, and the memorial of them shulde not perish from their sede.

& on the fourtente thereof, & thei iested 29 And & Quene Estéi the daughter of Abihail & Midecai the Iewe wrote with all'autoritie (to cofirme this letter of Pu-10, freigh,

rim the seconde time)

And he fent letters vnto all the lewes to the hundreth and seuen and twentie prounces of the kingdome of Ahashue-16sh, with wordes of peace and trueth, which were

31 To confirme these dayes of Purim ac-litters decla-cording to their seasons, as Mordecas the quietnes, and I ewe and Este, the Quene had appointed putting them them, and as they had promised for them out of doute. "felues and for their fede with fafting "her fales. and prayer.

CHAP. X.

The estimation and autoritie of Mordecas. Natte is ng Anashuerosh layed a A tribute upon the land, and upon the yits of the fea.

And all the actes of his power, and of his might, and the declaration of the dignitie of Mordecai, wherewith the King magnified him, are they not writen in the boke of the Chronicles of the Kings of Media and Persias

Because Hamanthe sonne of Hamme- 3 For Mordecas the Iewe was the seconde vnto King Ahashu 16sh, and great amog the I was, and a accepted among the multitude of his brethren, who procured the here fer forth welch of his people, & spake peaceably to ble, and necesall his fede.

Kk.ii.

brewe is figur fied by this

cryt)

the vic of this feaft , which membrance of Gods delinera ce,the maintemal friedhip. and reliet of 24 the poore.

B Read Chap 3.7.

a l'hat 18, Met.

a Thefe than that is in aume the fanour of the peoples to procure thur welte. to be gentle. and louing to-

ARGUMENT.

TN this historie is fet before our eyes the example of a fingular pacience. For this holy man Iob I was not onely extremely afflicted in outwarde things and in his body, but also in his minde, and conscience by the sharpe tentations of his wife, and chief friends: which by their vehement wordes, and subtil disputations broght him almoste to dispaire for they set for the God as a severe sudge, and mortal enemie vnto him, which had caste him of therefore in vaine he shulde seke vnto him fir succour . These friends came voto him vider pretence of consilation, and yet they tormented him more then did all his affliction. Notwithstanding he did constantly resist them, and at length had good successe. In this storie we have to marke that lob mainteineth a good cause, but handeleth it eml: againe his adversaries have an evil matter, but they defend it crassely. For Iob helde that God did not alway punish men according to their sinnes, but that he had secret sudgements, whereof man knewe not the cause, and therefore man colde not resson against God therein, but he shulde be conuicted. Moreover he was affired that God had not recetted him, yet through his great torments, affliction he brasteth forthe into maine inconveniencies bothe of wordes and sentences, and showeth im felfe is a desperate man in mame things, and as one that wolde resist God: and this is his good cause which he doeth not handel wel. Ag tyne the adversaries mainteine with manie goodlie argume.s, that God punisheth continually according to the tresp is, grounding upon Gods providence, his sustice, and mans sinnes, yet their intention is eml: for they labour to bring Iob into dispaire, and so they mainteine an euil cause. Exekiel commendeth Iob as a suste man, Exek. 14,14, and Iames settethout bu pacience for an example, Iam. 5,11.

CHAP. I.

3 The bolines, riches, and care of lob for his children. y 30 Satan hathe permission to tempt him. 13 He tep seth him by taking away ha substance, and ha children. 20 Hu fasth and pacience.

led by the na-me of Vz the fonne of Di- 2

a That is, of y I countrey of I-

men 4,21, or bordering the-reupon for y land was cal-

than the found of Seir, Genef.

36,22 b Forasmuche

as he was a Gerile and not

a lewe & yet is pronounced

without hypo-

crifie,it declareth that amog

God hath his.

e Hereby is declared, what is ment by an

vpright, and

and riches are declared, to

vertue in his

prosperitie, & his paciece, &

constacte whe

them fro him.

deans, Idume-

Here was a mã in the lád of a Vz called Iob, and this mã b was an vpright and sufte man, cone that feared God, & eschewed eurl. And he had seue sonnes,

and thre daughters.

His 4 substance also was seven thousand shepe, and thre thousand camels, and fyue hundreth yoke of oxen, and fyue hundreth The affes, and his familie was verie great, so that this man was the greatest of all the "men of c the East.

And his sonnes went and banketted in heathen 4 their houses, euerie one his day, and sent,& called their thre fifters to eat & to drinke with them.

And when the dayes of their banketting d His childre were gone about, Iob sent, and f sanctified the, and rose vp early in the morning, and soffred burnt offrings according to the nomber of the all. For Iob thoght, It may be that my fonnes have finned, and blafphemed God in their hearts: thus did Iob i euerie day.

e Meaning, the Arabias, Chal- 6 Now on a day when the k children of God came and stode 1 before the Lord,

f That 15, comaded them to be sanstified meaning, that they shalle consider the fautes, that they had committed, & recoolle them selves for the same
That is, he offred for every one of his children an offring of reconciliaeio, which declared his religio toward God & the care that he had roward
his children h In Ebreweit is and bless. d God, which is some time eio, which activated his religio toward God & the cire that he had toward his children h In Ebrew et is and bleff. d God, which is fome time taken for platpheming and curfing, as here, and i King 21, to and it, &c i While the feaf lafted k Meaning, the Angels which are called the formes of God, becaute they are willing to execute his wil 1 Becaute our infirmitte ca not comprehend God in his muchic, he is fet for the vito vs as a King, that our capacitie may be able to vader than d shat, it is spoke of him. Satán m came also among them.

Then the Lord faid vnto Satan, Where reth that all though Satan a commest thous And Satán answered the be aduersarie Lord, faying, From copassing the earth is compelled to obey him, to and fro, and from walking in it.

And the Loi d said vnto Satán, Hast thou home with not considered my seruant Job, how none is mission, & aplike him in the earth an vpright and inft pointement he man, one that feareth God, and eschewith n This question euil

The Satan answered the Lord, and said, for God knews whence he ca-Doeth Iob feare God for P noght

Hait thou not made an hedge about him of Herein is and about his house, and about all that he nature of Sahahan hathe on every of death and had been actived. xo Hast thou not made an hedge about him 🦸 hathe on euerie side thou hast blessed the tan. which is worke of his hands, and his substance is for his pray, i. encreased in the land.

But stretche out now thine hand and the feareth touche all that he hathe, to fe if he wringt but for the coblaspheme thee to sthy face.

Then the Lord said vnto Satán, Lo, all by thee that he hathe sin thine hand onely vpo que meaning, frace of God, him selfe shalt thou not stretch out thine which served had. So Satan departed from the "presenting against ce of the Lord. ce of the Lord.

13 And on a day, when his fonnes and his fieth that sadaughters were cating and drinking wine to touche vs. in their eldest brothers house,

There came a messenger vnto Iob, and that must de faid, The oxen were plowing, and the aff satán noteth

15 And the * Shabeans came violently, & comonly firb.

toke them: yea, they have flaine the fcr-hide their reuants with the edge of the sworde: but I belion, and to onely am escaped alone to tel thee.

God in the teonely am cscaped alone to tel thee.

16 And me of prospe-

ce is disclosed in the time of their aductlitie. It Godgiueth nes Sirán power ouer man to gratific him, but to declare il at he beth no power ouer man, but that which God giueth him. I That is, went to execute that which God bad. rmitted him to do for els he can neuer go out of Gods pritence.

K That is, the Arabians.

m This declaand do him all is alked for our infi:mitie:

moditie that

to touche vs.

y Which thig

was also done

Satán to tempt Iob the more grieuoufly, tor asmuche as he

not ouely men were his ene-

ses,but that

Godmide war

reagainst hin

plague decla-reth, that whe

meth hard to

be borne, God

can fund vs another farre

moregricuous,

teache them

Which came

not of impacie cie,but decla-

reth that the

children of

blockes, but y

in their pacie-

affliction, and

grief ofminde

yet they kepe

a meane here in, and rebell

wicked do.

Eccle. 5.14.

obedience

This laft

16 And whiles he was yet speaking, another came, and faid, The y fyre of God is fallen from the heaven, and hathe burnt 8 vp the shepe and the seruants, and deuoured them:but I onely am escaped alone, 9 The said his kwife vnto him, Doest thou to tel thee.

The said his kwife vnto him, Doest thou to the put to tel thee.

The said his kwife vnto him, Doest thou to the put to tel thee.

might leathat 17 And whiles he was yet speaking, another came, and faid, The Caldeans fet out thre 10 But he faid vnto her, Thou speakest like that this tenta bandes, and fel vpon the camels, and haue taken them; and have flame the feruants with the edge of the fworde: but I onely am escaped alone to tel thee.

> other, & faid, Thy 2 fonnes, & thy daughters were eating, & drinking wine in their eldest brothers house,

es trye his, & 19 And beholde, there came a great winde from beyond the wildernes, and smote the foure corners of the house, which fel vpon the childre, and they are dead, and I one- 12 So whe they lift vp their eyes a farre of, k Sarán vieth ly am escaped alone to tel thee.

God are not 20 Then Iob arole, and a renthis gaimet, infentible live and shaued his head, and fel downe vpon the grounde, and worthiped,

thers wombe, & naked shal I returne bthether: the Lord hathe given, and the Lord hathe taken it : c blessed be the Name of the Lord.

not against God, as the 22 In all this did not Iob sinne, nor char-

r tim 6.7. ge God d fools (hly.

b That is, into the belly of \$ earth, which is the mother of all
c Hereby he confedent h r God is infle, and good, all thogh his had be
fore vpon him d But declared that God did althing according to infore vpon him Rice and equitie.

CHAP. II.

6 Satanhathe permession to affl & lob. 9 His wife tepteth him to forfake God. 11 Hutbr: friends Visite

2 That is, the I Angels, as Chip 1,6 b Read Chap. £,13.

Nd on a day the a children of God A came and stude before the Lord, and L Satán came also among them, and itode before the Lord.

Then the Lord faid vnto Satan, Whence commest thou? And Satán inswered the Lord, and faid, From copassing the earth to and fro, and from walking in it.

And the Lord said vnto Satán, Hast thou not confidered my fe, uant lob, how none is like him in the earth > * an vpright and iuste man, one that feareth God, and eschueth euil of for yet he continueth in his vprightnes, althogh thou mouedst me against him, to destroye d him without

4 And Satán answered the Lord, and said, · Skin for ikin, & all that euer a ma hathe, wil he give for his life.

But stretche now out thine hand, and touche his f bones and his flesh, to se if he wil not blaspheme thee to thy face.

Then the Lord said vnto Satan, Lo, he is in thine hand, but saue & his life.

¶So Sarán departed from the presence of the Lord, and smote Iob with sore

h boyles, from the fole of his fote vnto his h This fore crowne.

And he toke a potsharde to scrape him, and he fate downe among the ashes.

pheme God, and dye.

a foolish woman: what I shall we receive grienous for if good at the hand of God, and not nrecei- fured Gods fa ue eurl In all this did not Iob sinne with nour by the ve his o lippes.

one plague 15 pat which fig. 18 And whiles he was yet speaking, came an 11 Now when Iobs thre P friends heard of might have thought y God all this euil that was come vpon him, thei had caft him all this euil that was come vpon nini, the of of came euerie one from his owne place, to As definite wit, Elipház the Temanite, and Bildád the of all other helpe and mean Shuhite, and Zophar the Naamathite for nes, and worther were agreed together to come to la-defully affither the were agreed together to come to la-ded with the ment with him, and to comfort him.

> they knewe him not therefore thei lift vp the fame intheir voyces and wept, and eueric one of lob, as he did them rent his garme t,& spinkled a dust against Adam. vpontheir heades toward the heauen.

And said, *Naked came I out of my mo- 13 So thei sate by him vpon the grounde se- God, seing he uen dayes, and seuen nights, & none spake thus plagueth a worde vnto him: for they fawe, that the he were thine grief wasvery r great. y mofte gre-

goeth about to perfuade them; that their ruft in God in vayne
m For death was appointed to the blashemer, & so she ment that he shulde
be some ridde out of his peine
n That is, to be pacient in adurtitie, as
we resouce, when he sendeth prosperitie, & so to acknowledge him to be bothe
merciful and inte
O He so brideled his affections, that his togue through impacience did not murmute against God p Which were men of autoritic, wife and learned, and as the Septuagint write, Kings, and came to comfort him but when they saw how he was visited, they conceined an end opinion of him, as thogs he had bene but an hypocrite, and so untely plagued of God for h s sames q. This was also a ceremonic, which they yield it they conceined a those countries, as the renting of their clothes in sine of stown &c. r And therefore thoght that he wolde not have hearkened to their counfel.

CHAP. III.

I lob complaineth and curfeth the day of his birth.11 He desireth to dye, as though death were the end of all mas

Frerward a lob opened his mouthe, a The fenen A and b curfed his day. And Iob cryed out, and laid,

Let the daye perish, wherein I was bor- his great me ne, and the night when it was said, There this battel beis a manchilde conceined

4 Let y day be darkenes, let not God dre- Rom 7,18, and garde it from aboue, nether let the light
the end he get Thine vpon it,

5 But let darkenes, & the chadowe of death though he was staine it: let the cloude remaine voon it, & in the meane let them make it feareful as a bitter day.

6 Let darkenes possesse that night, let it c Me oght not not be somed wnto the dayes of the yere, of their life, w nor let it come into the count of the mo- curffe it, because

7 Yea, desolate be that night, & let no ioye but because be in it.

Let them that curse the day, (beig f rea bellion against dy to renue then mourning) curfe it.

was mafic ve hemer, whereplagued the b. gyptians, E co his difeafe, he

forowe of his

l Meaning, What gainest thou to serue

Chap. 2.13 b Here lob be mneth to fele nounded

mities that it 14 lubica vrto. they are gue to finne and re d Let it be put out of the no ber of dayes.

and let it not have the light of the funne to separate it from the night. e That is, mofte obseure darknes, which maketh them afraied of death, that f Which curffe the day of their birth, let them lay that curffe are in it vpon this night.

Ezek 14,14. L He proueth 3 by thisthar be cealed not to feare God whe his plagues were gri. uoudy vponhim d That is, whe hauft noght against him, or whe thou wast not able to bigg thy purpole to palle e Hereby he métthar a más owne finne 13 dearer vnto 5 hin then another mans. t Mearing his g thus Sarin 6 cango no fur-ther n pant-thing the God 7

hatia ligured

:nto n.u.

wiss night, and neuer fe day "Lbr zhe eve lidder ef zhe

weth declarath

he is not able

to fay nor ke-

de hm toytter

their worder,

asthogh death wert the end

and as if there

were no life

marmities of

braff our into

re, change the

re, and buylde

in mofte bare

ımmortal

ranes hathe

after the md-

ment of the

the wicked

him to

that when ma

g Let it be al- 9 Let the starres of that twilight be dims through darkenes of it: let it loke for light, but have none: nether let it & fe "the dawning of the daye, h this & that to Because it shut not vp the dores of my

mothers wombe: nor hid forowe from mine

graceh place to his paisios, 11 h Why dyed I not in § birth or why dyed I not, when I came out of the wombe?

Why did the knees preuent merand why 8 pe measure, 12 but rüneth hedic I sucke the breastes:

adling into all euil, except 13 For so shulde I now haue! Iyen and bene quiet, I shulde haue slept then, and bene 9 1 The vehemeat reit,

cie of his af-flictions ma- 14 With the Kings and counfellers of the earth, which have buylded them selves k desolate places:

of all mi eries 15 Or with the princes that had golde, & haue filled their houses with siluer.

after this, it 16 he speaketh Or why was I not hid, as an untimely birth, ether as infants, which have not sene not as thogh it the light?

The wicked I have there ceased from his fleth can- 17 their tyranie, and there they that laboured valiantly, are at rost.

this error of the wicked 18 The m prisoners rest together, and heare the ambition not the voyce of the oppreisour.

of the, which There are small & great, and the servat for their plea- 19 wfre from his mafter.

Wherefore is the light given to him order of natu- 20

places, becam-fe they wolde hereby make 21 Which long for death, & if it come not, their names they wolde even fearch it more the treathey wolde even search it more the trea- 17

1 That is, by death 5 cruelwhen they can finde the graue.

Why is the light guien to the ma whole way All they y 23 18 ° hid, & whome God hathe hedged in mitte and mi - 24 For my fighing cometh before I eat, and ferie in this my rorings are powred out like the water. orlde which he speakers 25 For the thing I P feared, is come upon me, and the thing that I was a frayed of, 18 20

come vnto me. n He sheweth that the bene. 26 I had no peace, nether had I quietnes, fites of God nether had I rest, q yet trouble is come.

are not coforsable, except the heart be totful, and the conference quieted roundence p In my prosperitte I loked curr for a fall, as is come now so passe. q The feare of troubles that shalle insue, caused my prosperitte so feme to me as nothing, and yet I am not exempted from trouble.

CHAP. IIII.

- 3. Iob is reprehended of impaciencie, 7 And uniuffice, 17 And of the presumption of his owne rightecusines.
- He Elipház the Temanite answered, and faid,
- 2 If we affay to commune with thee, wilt thou be grieued but a who can withholde him felf from speaking?

Beholde, thou hast taught manie, & hast strongthened the wearse hands.

Thy wordes have confirmed him that was falling, & thou hast strengthened the 2 Douteles bangre killeth the foolish, and God as he weake knees.

But now it is come vpon thee, & thou art cludeth that grieuedist toucheth thee, & thou are trou- lob was but bled.

6 Is not this thy feare, thy confidence, fear nor trust thy pacience, and the vpiightnes of thy deconclu-

Remember, Ipray thee: who ener perished fengthit God being and innocet; or where were the vphandeled him
fo extremely,
which is the right deft, oied

gainst the children of God With the fblast of God they perish, and e They that with the breath of his nostrilles are they not but receiconfumed.

The roring of the slion, and the voice that God medich no great of the lion fie, and the teeth of the lions preparation to deftroychis whelpes are broken.

II The lion perisheth for lacke of praye, he can do is and the lions whelpes are scatted a - of his mouthe.

But a thing was broght to meh fecretly, their other do and mine eare hathe received a little the-

In the thoghts of the visions of the near to lions night, when liepe falleth on men,

14 Feare came vpon me, and dread which whelpes) yet made all my bones to ir mble.

15 And the winde paffed befe re me, & ma- unfice wil pude the heeres of my flesh to it and vp.

that is in miserie and a life vnto them that 16 Then stode one, and I knewe not his face: I Anewe not have heavy hearts an image was before mine eyes, & in ksi-declared vnto lence heard I a voyce, fig. g.,

Shal man be more i suft then God > or who soeme shal a man be more pure then his maker felte wfte, shal

Which ioye for gladnes and reioyce, 18 Beholde, he founde no stedfastnes in be sounde a his Scruants, & lated folie vpon his mAn-commeth be-

> 19 How muche more in them that dwel in fiors which houses of a clay, whose fundacion is in the to his creatudust, which shalbe destroyed before the restricte is a certaine

> They be destroyed from the morning that the autovnto the euening: they perish for euer, might be had P without regarde.

Doethnot their dignitie go away with k them-do they not dye, and that without 9 wildome.

iwaged, as God appeared to Eliáh 1 King 19,12. I He proueth that 16 ded did punish the innocent, the creature shulae be more mfte then the Creators I He proueth that if God which were a blass hemse me so do dinde imperiedion in his Augels, when they are not maintened by his power, how muche more shall he lay roly to man charge, when he wolde instific him selfe against Gode n That is, in this mortal body, subsect to corruption, 2 Cor 5,1

o They se derth continually before their cies, and daily approximg toward them p No man for all this doeth confider it q That is, before that any of them were so wise as to thinke on death.

1.2 Eliphaz Sheweth the difference betwene the children lob to cofider of God & the worked 3 The fall of the worked 9 Gods all the toat ha power who destroieth the wicked and delivereth bis.

Air now, if anie wil a answer thee, & line godly. whether any to which of the Saintes wilt thou of the belike

enuie flav the the idiore. against God in afflications increaseth the peinc, and vitereth mans folic-

deth that lob

enchies g Ihogh men not punish tyfor their cruel tiche compaand their chil able, and his nish them

h A thing that that is , that

fore God

God theweth fetre toyned,

When all things were quick or when the frare was fom what a

a He willeth

wato hi in to

b Murmuting

spine impacieb Thou hafte ? comforted o thers in their affictions, and 4

comfore thy

Seing thas

The wicked punished.

Iob. The godlie rewarded. 2243/1224

harbe not the feare of God. d I was not moved w his piperitie, but knewe that God had curfed him & his e I hogh God fometime fuffer the fathers to paffe in this worlde, yethis mioante il 6

fight viete, r

winted of to dren f By publicke 7 indgemet thei fhalbe coudemed, and none thal pitie the g Thogh there be but two or thre eares left 9 in the hedges, yet their shal-be taken from

earth is not \$ cause of baren nes and mans it his owne finne i Which decla is ever in our corrupt nature: for before k If I faffred as thou doeft,I wolde feke Vnto God I He counfe-

leth lob to hu ble him felfe vnto God, to whome all creatures are fubied, and whose workes 16 man is thereufable, except 17
he glorifi:
God in all his m He sheweth

God are 2 Cor.3,19.

In throgs we them fel-Read of wife

o This declareth that God punisherh the worldely witened, Den 28,

That is , he that humbleth re God

q He copareth the intager of the wicked to fliarpe fwor-

des E If the wicked be compel

denly I d cursed his habitacion, stying,

His children shalbe farre f: om taluatio, none shal deliuer them.

The hungrie shal ear vp his haruest: yea, thei shal take it from among the sthornes, 27 Lo,2 thus have we inquired of it, and so 2 We have leand the thirstie shal drinke vp their sub-

For miserie commeth not forthe of the dust, h nether doeth attliction spring out of the earth.

But man is borne vnto trauail, as the faute & He wisheth death 14 He coplaineth of his freds. sparkes flye vpward.

But I wolde inquire k at God, and turne my talke vnto God:

Which I doeth great things and vnfearcheable, and maruelous things without 3 nomber.

 $_{h \text{ That is, the}}^{n_{im}}$ to He $_{m}^{m}$ givethraine vpon the earth, and powreth water vpon the stretes,

And fetteth vp on hie them that be lowe, that the forowful may be exalted to falua-

reth that sinne 12 He scatereth the deuises of the craftie: so that their hands can not accoplish that which they do enterprise.

the counsel of the wicked is made foolish.

14 They mete with a darkenes in the day time, and o grope at noone day, as in the 7 night.

15 But he saueth the poore fro the sworde, from their 9 mouth, and from the hand of the violent man,

So that the poore hathe his hope, but ini- 9 quitie shai r stop he month.

Beholde, bleffed is the man whome God correcteth: therefore refuse not thou the chastifing of the Almightte.

by particular 18 For he maketh the wounde, and bindeth exaples, what the workes of it vp:he fruiteth, and his hads make whole. 19 He shal deliuer thee fin six troubles, and

in the scuent the cuil shal not touche thee.

platne and out 20 In famine he shall deliuer thee fro ceath: and in battel from the power of the

21 Thou shalt be hid from the scourge of y tongue, and thou shalt not be affraied of destruction when it cometh.

fe, as be threa. 22 But thou shalt I laugh at destruction and of the earth.

him felfe befo 23 For the stones of the field u shalbe in league with thee, and the beaftes of the field That be at peace with thee.

inthy tab. rnacle, & thou shalt visite thine habitacion, and shalt not x sinne.

led at Gods wer us to floope their mouthes, muche more their professed of fie wil fend trouble after trouble, that his children may not for one time, but continually trast in himbur they shal have a comfortable issue, cue in the continual professed in the continual professed in the continual professed in the continual professed in their to ophies, thou shall be an exception to resorte Where

n When we are in Gods fanour,: Il electures flial ferue vs x God flial fo bleffe thee that thou fliair have occasion to resource in all things, and not to x God thal fo he offended

e That is, the ; I have sene the coolish wel rooted, & so- 25 Thou shalt perceive also, that thy sede y Thou shalt perceive also, that thy sede y Thou shalt perceive also, that thy sede y thou shalt perceive also, that the sede children of shalbe great, & thy posteritie as the grasse God have not of the earth.

and they shalbe destroied in the gate, and 26 Thou shalt go to thy graue in 72 ful age, med, yet God doeth recomas a ricke of corne cometh in due feason into pence it other

it is:heare this and knowe it for thy felf. arned these pointes by ex-

perience, that God punisheth not the innocent, that man can not compare in subject to the second sec

CHAP. VI.

s Iob answereth, that his pesne is more grieuous then his

BVt Iob answeied, and said,
Oh that my grief were wel weighed, a To knowe whether I coand my miseries were laied together in plane withthe a balance.

For it wolde be now heavyer the the fand fo great, that of § seatherefore my wordes are b swal- des to expreslowed vp.

4 For the arowes of the Almightie are in reth that he me, venime whereof doeth drinke vp my was not onely fpirit, & the terrours of God fight agailt dy, but wounded in coylicie

5 Doeth the dwilde asse braye when he hathe graffe or loweth the oxe when he ha- ful can have. the foddre?

That which is evnsuery, shal it be eaten without cause, we without sale, subset to per the taketh the wise in their craftines, the sast of the counsel of the wicked is made foolish.

That which is evnsuery, shal it be eaten without cause, fing \$ brute without salt? or is there any taste in the beartes do not without salt? or is there any taste in the beartes do not without salt? white of an egge?

Suche things as my foule refused to tou- thei wolder che, as were forowes, are my meate.

Oh that I might have my f desire, & that that yhath no God wolde graunt me the thing that I fanour? mealong for!

That is, that God wolde destroye me: seing thei can that he wolde let his had go, & cut me of. not away with thingsthat are

Then shulde I yet haue comfort, (thogh vnfauery to) I burne with forowe, let him not spare) f Her s because I have not denyed the wordes finneth douof the Holie one.

tt What power haue I that I shulde endureson what is mine hend, if I shulde prolong my life?

12 Is my stregth the strength of stones or is my flesh of brasse?

Is it not so, rhat there is in me no i helpes me dye at on-and that "strength is taken from me' ee, before I

Herhat is in miserie, oght to be com- frust in Gods forted of his neighbour: but me haue for- mine impaciefaken the feare of the Almightie.

dearth, & shalt not be afrayd of the beaft 15 My brethren haue decemed me as a bio h He feareth oke, & as the riling of the rivers they paf- be broght to se away.

Which are blackish with yee, & whe- rowes shulde

hal be at peace with thee.

And thou shalt knowe, that peace shalbe in thy tabarnacle, & thou shalt visite this interpretation.

rein the snowe is hid.

rein the snowe is hid faile out of their places,

Kk.iiii.

alwates this

b My grief is c Which decla

ce, which is § greatest battel d Thrake you coplaine when thei haucwhat

re ın affliXìon.

Herem he withing through imthrough im-paciencie to dye, and alle in defiring of God a thing which was not agreable to his wil.

cic. inconuentencies, if his fopossible? k He compa

friends which comfore we not in miferic, , a hold milet in form even her e nede waters, is at your water is hard . Alea, Sung im e of talac, when we haue no nede, ouerhoweth with water.

there, to quech

but they are decemed.

ke to this bro-

that thinke to

haue water

nede, as I lo-

ked for cofola tion at your

gie wil gine parte of their

goods, and muche more

these men, which wolde

not gine him comfortable

wherem I ha-

wil confesse

fhrinke at the farpe wordes

er realoungs ef others, ex-

a Hathe not

an hyred fer-

mant fome red and eafe 'then

in this my con

ling.
B My forowe

mued from mo

acth to mometh, and I ha-

me loked for

Morrible

sie of maslife,

hope of retur-

nig:incofidera defireth God passion on hi.

If thou be-

enroye the

conti

Mathe

my faute.

wordes.

bands n He tou-cheth y worl-

Theithat paf is Or thei departe from their way & course,

go into y hore yea, they vanish and perim.

sountreies of 19 Thei that go to Temá, considered the,

sountreies of 19 Thei that go to Shebá, waited for them. their thirs, 20 But they were confounded: when thei ho 12 Am I a sea hor a whalesish, that thou keped, thei came thether and were ashamed.

decenued.
20 Flat 19, 11- 21 Surely now are ye like m vnto it: ye haue 13 When I say, My couche shal relicue me, minde minde fene my feareful plague, and are afrayed. ke, which de-

cemeth them, 22 Was it because I said, Bring vnto me?or giue a rewarde to me of your " substance? 14 there in their 23 And deliver me from the enemies hand. or ranfom me out of the hand of xyrants? 15

24 Teach me, & I wil o holde my tongue: & cause me to vnderstand, wherein I have

delings, which erreu.
for no necessi- 25 How P Redfast are the wordes of righteousnes?and what can any of you instely

> 26 Do ye imagine to reproue 9 wordes, that the talke of the afflicted shulde be as the

• Shewe me 27 Ye make your wrath to fall vpon the fatherles, and digge a pit for your friend. me erred, and I

28 Now therefore be content to r loke vpon me: for I wil not lye before your face.

n He y hathe a good coleie- 29 ce, doeth not Turne, I pray you, let there be none mi- 20 quitie:returne, I say, & ye shal se yet my righteousnes in that behalfe. Is there iniquitie in my togue? doeth not my mouthe fele forowes?

cept thei be as ble to perfus-de him by reafors. the him by reasion. q Do you caulil at my wordes, because I shalde be shoght to speake foolishly, which am now in miserie. r Consider when the Ispeake as one that is driven to this impactencie through very forower. ar as an hypocrite, as you condemne me.

CHAP. VII.

z lob sheweth the shortenes and miserie of mans life.

Sthere not an appointed time to man vpon earth? and are not his dayes as the a Bildad sheweth that Iob is a simer, because Ged pudayes of an a hyreling.

As a servant longeth for the shadowe, & . as an hyreling loketh for the end of his

F am worfe ; So have I had as an inheritance the binomeths of vanitie, and peineful nights haue bene appointed vnto me-

> If I laied me downe, I faid, When shal Larise and measurig the evening I am euenful with tossing to and fro vnto the dawning of the day.

hope in vaine.
c This fignileth that his My fiesh is colothed with wormes & fildifeafe was ra 5 thines of the dust:my skin is rent, & bed Thus hefpea come horrible. Beth in refpect

My dayes are swifter the da weauers shittle, and they are frent without hope.

which paf-feth without 7 Remember that my life is but a winde, &

> The eye that hathe fene me, shal fe me no a more: thine eyes an vponme and Ishalbe no longer.

9 the cloude vanished goeth away, so he that goeth downe to the grave, shall f come vp nomore.

holde me in thine angre, I final not be a-ble to fland in thy prefence. FShal nomore this to He shal returne nomore to his house, maday the examples of them that went before ys.

nether shal his place knowe him any more. g Seing I can Therefore I wil not s spare my mouther mean but wil speake in the trouble of my spirit, my selfe,1 wil mule in the bitternes of my minde.

pest me in warde?

my bed shal bring comfort in my medi-

Then fearest thou me with dieames, lay so muche and altonishest me with visions.

Therefore my foule k choseth rather to have no reft, be strangled to dye, then to be in my bo- night nor day.

as one ouercon to I abhorre it, I shal not live alway: spa- me w soros e re me then, for my daies are but va-

What is man, that thou m doest magni- faith. fie him, and that thou fettest thine heart me of life is youn him? vpon him?

18 And doest visit him everie morning, and rest and case. tryelt him euerie moment?

How long wil it be yer thou departe fro fe is so vile. me? thou wilt not let me alone whiles I thou give him may swallowe my spetle.

I have sinned, what shall do vnto thee? gamt him? o thou preserver of men, why half thou kindes of perfet me as a marke against thee, fo that I fualion with

21 And why doest thou not pardone my tref hand. passand take away mine iniquities for now tations faith shal I slepe in the dust, and if thou sekest the & leadeth me in the morning, I shal o not be founde. Tob to repen-

grief by wor-des and aland thus he fpeakerh as

h Amnot I a poore wretch? So that I ca and not of sud gement, or of tion of his_

m Seung that mā of hun feld that honone God, that he

n After all tewas not in fu-

che perfeccion, that he colde bridel him felfe froreasoning with God, because that he stil tryed his fasti.

o That is, I shalle dead:

CHAP.

nisheth the wicked, and preserveth the good.

Hen answered Bildad the Shuhite, wordes which

and faid,

and faid,

How long wilt thou talke of the fethigs of God in but & howlog shalthe wordes of thy mouthe as a pute of winder that ya * be as a mightie winde?

3 Doeth God peruert judgement?or doeth the rewarded the almighty subuert iustice?

the almighty subvert instice? the according to their usique to their usique to their usique to their usique to their usique. he hathe fent them into the place of their that Iob ogue b iniquitie,

Fet if thou wilt early seke vnto God, & of his child pray to the Almighty,

6 If thou be pure and vpright, then furely e That is, if he wil awake vp vnto thee, & he wil make the mewhile 1000 the habitation of thy righteousnes prospe callett thee

that mine eye shal not returne to se plea- y. And though thy beginning d be smale, beginnings be sure.

And though thy beginning d be smale, beginnings be sure fact, as thousand the sure of the sure

of the wolden de fire, of the wolden de fire, of the wolden de fire, yet in the end former age, and prepare thy selfe to sear- thou shall have che of their fathers. occation to co

9. (For we are but fof yesterday, and are tenerhy self.

igno- lob to examine all antiquitie, and he shal finde it true which he here faith.

a He declareth that their offend not d Thegh the

ignorant: for our dayes vpon earth are but 11 Lo, when he goeth by me, I fe him not: 6 I am not 2a shadow)

vtter the wordes of their heart?

g As a rush it Can a s rush growe without myre? or can the graffe growe without water?

Thogh it were in grene & not cut downe, yet shal it wither before anie other herbe.

ftened with 13 So are the paths of all that forget God, and the hypocrites hope shal perish.

trust shalbe, as the house of a h spyder.

He copareth 15 He shal leane vpon his house, but it shal not it and: he shal holde him fait by it, yet 16 If I crye, and he answerme, yet wolde for him self shal it not endure.

one place vato 16 The 1 tre is grene before the sunne, and 17 another, yet the branches spread ouer the garden the-

The rotes thereof are wrapped about the fountaine, are folden about the house 19 If wespeake of strength, beholde, he is Ibe able to of stones.

mothing there 18 If anie plucke it from his place, and it k denie, faying, I have not sene thee,

Beholde, it wil reloyce 1 by this meanes, that it may growe in another molde.

place, where it 20 Beholde, God wil not cast away an vp- 21 right man, nether wil he take the wicked

m If thou be 21 Til he haue filled thy mouthe wm laughgodie, ke wil
ter, and thy linnes mouthe wm laugh-

They that hate thee, shalbe clothed with shame, & the dwelling of the wicked shal not remaine.

CHAP. IX.

2 lob declareth the mightie power of God, and that mas righteoufnes is nothing.

Hen lob answered, and said, I knowe verely that it is so: for how shulde man compared vnto God, be a suiti-

If he wolde dispute with him, he colde not answer him one thing of a b thou-

He is wise in heart, & mightie in strength: who hathe bene fearce agaist him & hathe 28 Then I am afrayed of all my forowes, infific God prospered?

He remoueth the moutaines & they fele wrath.

ce, that the pillers thereof do shake.

not:he closeth up the starres, as under a

He him felf alone spreadeth out the heauens, and walkerh vpon the height of the

He maketh the starres d Arcturus, Otion, and Pleiades, and the climats of § South.

He doeth great things, and vnfearcheable: yea, meruelous things without nomber.

& when he passeth by, I perceive him not. head his wor-10 Shal not thei teache thee & telthee, and 12 Beholde, when he taketh a pray, f who kes, which are commune and can make him to restore it? who shal say daily before vnto him, What doest thou?

God s wil not withdrawe his angre & those things the moste mightie helpes to do stoupe vn- and secret

14 How muche leffe shal I answer him or doeth execute how shulde I finde out 1 my wordes with doeth it infe-

His confidence also shal be cut of, & his 15 For thogh I were juste, yet colde I k not controle him. answer, but I wolde make supplication to Be appealed my Judge. my Iudge.

I not beleue, that he heard my voyce.

For he destroyeth me with a tempest, & h That is, all woundethme m without cause.

18 He wil not suffer me to take my breath, to approue but filleth me with bitternes.

n strong: if we speake of judgement, who by eloquences whereby he shal bring me in to plaide?

20 If I wolde suftifie my self, mine owne friends, that mouth shal condemne me: o if I wolde be re eloquent in perfite, he shal iudge me wicked.

Though I were perfite, yet I knowe not my are, that which soule:therefore abhorre I my lyfe.

This is one point : therefore I said, He his owne opi destroyeth the P perfite and the wicked.

If the scourge shulde sodenly a state, sometime sat-shulde God 1 laugh arthur nonshulde God I laugh at the punishment of tobe righteo", the innocent?

The earth is given into the hand of the nacion wicked:he fouereth the faces of the jud- 1 Whiles I am ges thereof: If not, where 'is he? of who I can not but braft forthe is he?

25 My daies haue bene more swift then a conneniences, poste: they have fled, & have sene no good know fill that God is 10 ft.

26 They are passed as with the moste swift ble to sele my shippes, and as the eglethat slieth to the as I fele the

27 If " I fay, I wil for get my complaint, I he speaketh re wil cease from my wrath, & comfort me, condenne his

knowing that thou wilt not judge me in- the accused nocent.

not when he ouerthroweth them in his 29 If I be wicked, why a labour I thus in timueth to in-

wrath.

He c remouth the earth out of her pla- 30 If I y wash my self with snowe water, o if I wolde stands most cleane.

And pure mine lands most cleane.

And pure mine lands most cleane. and purge mine hands moste cleane,

He commandeth the sunne, and it riseth 31 Yet shalt thou plonge me in the pit, and yet God fisthe mine owne a clothes shal make me filthy. condemne me, 32 For he is not a man as I am, that I shulde if he camine heart, & Ll.i.

which are hid

f He shewerh ly, for asmuch

for his mitification

y reasons that men can late How thuide

noteth his talke, yet thes felt not in he ther fpake

k Meaning, in God is abomi-

into many inaithogh

weight of his his owne weakenes,he con-

owne defences

Lili. conference
p If God punish according to his inflice, he wil deftroye aswel them that are conted perfice, as them that are wicked q To wit, the wicked r This is spoken according to our apprehension, as thogh he wolde say, If God destroye but the wicked, as chap 5.3, why shulde he suffer the imposers to be so long tormented by theme f That they can not fet o do suffice r That can show the contrary of I thinke not to fall into these affections, but my forowes bring me to these manitolde infirmities, & my conscience condemnt him x Why doeth not God destroye me at oncer thus he speaketh according to the infirmities of the steff. doeth not God defrove me at once; thus he speaketh according to the mir mitte of the field y Thogh I teme neuer so pure in mine owne eyes, yet all is but corruption before God z Whatsoener I wolde vie to court my filths nes with fixal disclose me so muche more.

can not growe without moiftnes, fo can not 12 the hypocrite, because he hathe not faith. which is mor-Gods Spirit. to day, and to 14 morowe (wept the infe to a tre, which alghogh it be rethe affiction of the godlie their profite h Chat is, fo y ther y tre had I To be plan-

> giue thee oc-cafion to re- 22 thine afficio final increase.

red in another

may growe at pleafure.

a Tob here an- ; fwereth to y point of Eli- 2 phaz and Bil-dads oracion, touching the cie, confessing: God to be in-Sout in juftice. and man to be nothing in re- 4

fpect.
b Of a thou-fand things, w
God colde lay na can not and fwer him one. e He declareth what is the m- 6
firmitie of ma
by § mightie hefible power that is in God, she wing what he colde do, if he wolde set 8 forthe his

These are Mames of cerseine flaires, 9 whereby he meanerly that all flaires bo- 10 waknowen are at his appointement.

Iob

The perfection of Gae6/1224

aWhich might make an accer de betwene God and me, 33 foeaking of impaciencie,& yet confessing 34 God to be just in punishing 6 Signifying y
Gods judgements ments kepe pmm tu sac

fing my felf &

e He wolde

Shulde proce-

de against him by his fecret

inflice, but by

the ordinarie

meanes that he ponishesh

others d Is it agrea-

flice to do me

be without

gratifie y wic-

h Art thou in-

date a friend. to morowe an

thou kepeft

doing enil,ne-

ther can any fet me at H.

k In thefe

eight veries following ne describeth the

in the woder-

ful creation of

nor thew him felf rigorous against him. I As brittel

fon and vnder-

giftes where-

by man excel-

Icth all earth-

as a por of clay m That 15, rea

bertie

enemic;

pe me? g Dock thou

zance?

not that God 3

Nether is there any vmpire a that might lair his hand vpon vs bothe.

not his feare aftonish me:

Then wil I speake, & scarchim not: b but because I am not so, I holde me stil.

CHAP. X

fore God. 20 He defireth bim to ftay bu hand. 22 A description of death.

a I am more I like to a dead wil leaue my b complaint vpon my man then to one y liveth b I wil make felf, wil speake in the bitternes of my an ample de-claratio of my 2 I wil say vnto God, c Condene me not: cormers.accu

shewe me, wherefore thou contendest with

Thinkest thou it d good to oppresse me, & to cast of the clabour of thine hands, and to fauour the f counsel of the wic-

Hast thou & carnal eyes on doest thou se as man feeth?

ble to thy m. 5 Are thy dayes as mans h dayes for thy yeres, as the time of man?

wrong? e Wilt thou 6 That thou inquireft of mine iniquitie,& fearchest out my sinne.

compaisson: f Wilt thou 7 Thou knowest that I can not do ' wickedly: for none can deliuer me out of thine

> Thine k hands have made me, and facioned me wholy rounde about, & wilt thou

changeable, 25 9 made me as 1 the clay, and wilt thou bring me into dust againe

By affliction to Hast thou not powred me out as my lke? and turned me to cruds like chefe >

me as in a pri-fon, & refiray-neft me from Thou hast clothed me with skinne and flesh, and to yned me together with bones and finewes.

Thou haft giuen me life, and m giace:& 12 thy visitacion hathe preserved my spi-

mercie of God 13 Thogh thou haft hid these things in thine heart, yet I knowe of it is so with thee.

If I have finned, then thou wilt flieightly loke vnto me, and wilt not holde me " For he knoweth vaine men, and feeth ini- depth of hel, the length of

giltles of mine iniquitie.

15 If I have done wickedly, wo vnto me: if 12 I have done rightcoully, I wilnot P lift vp mine head, being ful of confusion, because I se mine affliction.

on: returne & shewe thy self a maruelous vpon me.

Ich all earthlie creatures of That 13, thy fatherlie care & prouidence, whereby thou preferueft me, and without the which I shulde perish streight way
of Thoch I have fully able to comprehend these things, yet I must nedes
coof. Seth unit to privil alway walke in search and humilitie, knowing that none is nife before thee growth between the flesh and the Spirit, bracketh out into these a factions, withing
salver fluor dayes then love point. nather flort dayes then long poine

answerhim, if we come together to iud- 17 Thou renuest thy plagues against me, and thou increasest thy wiath against me: r That is, dir changes and aimies of forowes are against eases and in

air his hand vpon vs bothe. me.

Let him take his rod away fiome, & let 18 Wherefore the hast thou broght me out God hathe in. of the wombe? Oh that I had perished, finite me anes and that none eye had fene me!

And that I were as I had not bene, but food wolder broght from the wombe to the grave. broght from the wombe to the graue.

a lob u weary of hu life, and setteth out his fragilitie be- - 20 Are not my dayes sewe ? let him i cease, miserie & and leave of fio me, that I may take a litle breustie of his comfort,

Y soule is cut of a thogh I live: I 21 Before I go and shal not t returne, even thus in y perto the land of darkenes and shadowe of ner, that is o

22 Into a lad, I fay, darke as dark enes it felf, the feling of or into the shadow of death, where is none ments, & the u order, but the light uthere as darkenes.

CHAP. XI.

leb is uniufly reprehended of Zophar. 7 God is inco-cofort of the prehenfible.14 He u merciful to the repentant.18 Their wNo diftinctio assurance that live godlie

Hen answered Zopharthe Naama-but where all is verte darke-thite, and said, thue, and faid,

Shulde not the multitude of wordes be answered or shulde a great atalker be un- a Shulde he

Shuldemen holde their peace at thy lyes? wife? and when thou mockest others, shal none bHe chargett make thee afhamed?

For thou half faid, b My doctrine is puic, thing, which he spake, was and I am cleane in thine eyes.

But oh, that God wolde speake and open he was withhis lippes against thee!

Remember, I pray thee, that thou hast 6 That he might shewe thee the fectets of ewhich is, not wisdome, how y hast deserned double, at to find in undifferent double at the fifty mg of thy cordig to light: knowe therefore that God sets the figuration hathe forgoren thee for thine iniquitie.

7 Canft thou by scarching finde out God? onercome, whi canft thou finde out the Almightie to his neth with an-

The heavens are hie, what canft thou do? must breakeof d it is deper then the hel, how canit thou fie, and fiop knowe it?

The measure thereof is longer then the perfection of Sod, & if man earth, and it is broder then the fea.

to if he cut of and e flut vp, or gather toge- comprehend the height of ther, who can turne him backe?

quitic, & him that vnderslanderh nothing. the earth,

Yet vaine man wolde be wise, thogh man fea, which are newe borne is like a wilde afle f colce.

newe boine is like a wise and attended to the attende to the perfection of the Creators.

flanding, and 16 But let it inclease: hunt thou me as a ly- 14 If iniquitie be in thine h hand, put it eff Gos fluit many other faire away, & let no wickednes dwel in thy de nine the faire of thigs,

Then truely shalt thou lift vp thy face maintenance, who

without bime f That is , without vaderflanding fo that who flower gifts h. bath afterwarde, cone of Goo and not of nature g If then tenent, pray vito t in h Renounce thine of ne euil workes, and for that they offend not God, oner whom the chaff charge it He declaretty what ourselves of conference and Co ceffe in all things make that have, which turne to God by eine reposition

to punish ma

t He speaketh passions & w apprehed in y cies of God & between light and darken

perfuade by his great tal-ke, that he is

truc, and that out finne in eth that man other, and therefore God mans mouth

be not able to the beaue, the but creatures: and chablith

newe ordre

The wisdome of God.

Iobs confidence. Tob.

without spot, and shalt be stable, & shalt 16 With him is strength and wisdome: he h He sheweth

not feare.

16 But thou shalt forget thy miserie, and remember it as waters that are past.

17 Thine age also shal appeare more cleare then the noone day: thou shalt shine and 18 He loseth kthe colar of Kings, and gir-be almighte. be as the morning.

18 And thou shalt be bolde, because there is 19 He leadeth away the princes as a pray, & them he abateth hope: and thou shalt dig putes, and shalt

lve downe fafely.

Leuit 26 S.

19 *For when thou takest thy rest, none shal make thee afraied: yea, manie shal make fute vnto thee.

that contrarie shings that come voto them that do not repent.

But you

Prou. 14.2.

b He reproneth thefe his

friends of two

thes thoght

theihad bette

knowledge the an dede they had, & y other that in ft: ad of

true cofolacio

they did deri

de, and despile

his aduer fiere c The which

neighbour be-

man,thinketh that no man is

because he hathe all thigs

d As the riche

efteme not a

light, or tor-

bes band

lie reache

e He declareth

seth

k He theweth 20 But the eyes k of the wicked shal faile, and their refuge shal perish, and their ho- 22 pe shalbe sorowe of minde.

CHAP. XII.

1 Iob accuses his friends of ignorance 7 He declareth the might, and power of God, 17 And how he chan geth the course of things.

a Because you I 'Hen Iob answered, and said, w you speake, 2 you thinke y In dede because that ye are the people onely, wisdome must dye with you. whole städerh m wordes, and 3 But I have understanding aswel as you, & fo flatter your am not inferior vnto you:yea, who know- 25 felues as thogh none knewe eth not suche things? ante thing, or colde knowe 4

*I am bas one mocked of his neighbour, who calleth vpon God, and he c heareth him: the juste and the vpright is laughed'to scoine.

d He that is ready to fall, is as a lampe fautes:the one 5 despised in the opinion of the 11che.

The tabernacles of robbers do prosper, 1 and they are in fauetie; that prouoke God, "whome God hathe enriched with his 2 I knowe also asmuche as you knowe: I ther in his se-

their friend in 7 teache thee, and the foules of the heaven, and they shal tel thee:

Or speake to the earth, and it shal shewe ing a mocker, 8 thee:or the fishes of the sea, and they shal 5 declare vnto thee.

mour but he, 9 Who is ignorant of all these, but that the hand of the Lord hathe made these?

that he defi- 10 In whose hand is the soule of euerie liuing thing, and the breath of all "mankınde.

our, so is he despised that falleth from des and the mouth talte meat for it

prosperttie to aduersitie "Ebr to whome God hathe Among the sancientiswisdome, and in the length of dayes is understanding.

broght in with 13 With him u wisdome and strength: he hathe counsel and vndeistanding.

to them that 14. Beholde, he wil breake downe, and it can did difpute a-

they destroye the earth.

file cache them to be wife in judging, and aswel to know the right vie why Godhathe guien them eares, as he hathe done a mouth g I hogh men by age, and continuance of time attenne to wildome, yet it is not comparable to Gods wildome, nor able to comprehend his judgements, wherein he answereth to that, which was alledged, Chap 3,8.

that is deceived, and that h deceiveth, a-nothing done in this worlde

17 He causeth the counselers to go as spoi- wil, and ordiled, and maketh the judges fooles.

deth their loines with a girdle.

ouerthroweth the mightie.

20 He taketh away the speache from the bringeth them I faithful counfelers, & taketh away the jud- me the fubicgement of the ancient.

He powreth cotempt vpon princes and that their wornal paleeth the flashed to the property of the power of the maketh the stregth of the mightie weake. credit. which

He discouereth the depe places from punish sinne their darkenes, & bringeth forthe the sha- m in this difdowe of death to light.

23 He m increaseth the people, and de-ful workeston ftroyeth them:he inlargeth the nacions, & whatforuer is done in this bringeth them in againe. worlde, bothe

24 He taketh away the hearts of them that in y ordre and chage of thigs are the chief ouer the people of the earth, is by Gods wil and maketh them to wader in the wilder and appointement wherein nes out of the way.

They grope in the darke without light: keth & he maketh them so stagger like a dron- God, and is as ken man:

CHAP. XIII.

1 lob compareth his knowledge with the experiece of his reasoned againft, were
friends. 16 The penitent shalle saued, and the hypoChap XII
crite condemned 20 He prayeth unto God that he a For although wolde not handle him rigorously.

O, mine eye hathe sene all this: mine flice, w was manifest in his reare hathe heard, and understand it.

am not inferior vnto you.

Aske now the beastes, e and they shal 3 But I will speake to the Almightie, and I veter his affedesire a to dispute with God.

> 4 For in dede ye forge lyes, and all you are was not able to underfland b phisicions of no value.

Oh, that you wolde holde your tongue, he did thus pu that it might be imputed to you for Wif- b You do not dome!

6 Now heare my disputation, and give ea- to the disease. re to the arguments of my lippes.

7 Wil ye speake c wickedly for Gods defence, and talke deceitfully for his cause > ledge, nother regarded they
Wil ye accept his persone or wil ye con-to cofort him,

the that goeth 11 Doeth not the eares f discerne the wor- 8 Wil ye accept his persone?01 wil ye contend for God?

9 Is it wel y he shulde seke of you wil you make , as thogh it was make a lye for him, as one lyeth for a man not enidently 10 He wil furely reproue you, if ye do fee except shey had vodestake

cretly accept anie persone. r. Shal not his excellecie make you afraid? the probation and his feare fall vpon you?

did dispute agasse hum, that
their wissome to
all, & sinche as
wery brus
branch as
beasts do daibeasts do dai
mot be buylt: he shutteth a man vp, and he
their wissom
not be buylt: he shutteth a man vp, and he
their wissom
not be buylt: he shutteth a man vp, and he
their wissom
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as so as so
their dispute
as so as so
as so
as so as so
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14 Wherefore do I take my flesh in my plaine without

tethe, and put my foule in mine hand? 15 Lo. thogh he flay me, yet wil I trust in him, I shulde tcare and I wil reproue my wayes in his fight.

wishout Gods nance: for els he shulde not i He takçth wildome fro

the honour of I He caufeth Gods wonder

he declareth forehe his power in wordes as they that

God had a suordinarie wor-Rion to Godo

wel applye c He codeneth their cale w butalwate gra

d Your fame shal come to

I am thus torfiefh,&pat my life in dan 3 condemne me.

what these

but that

Vaderftand

fonded, that he wolde knowe a cause of God

m Thou pu-niffieftme now

for the fautes that I comit-

ted in my

youth.
n Thou ma-

keft me thy pra

foner, and do-

eft fo prefie me that I can ;

a Taking occa

fion of his ad-nerfaries wor-

his birth to

pfal 144,4. b His meaning

fraile a creatu

re, God shulde not handle him fo extre-

mely: wherein

Lob sheweth y

wickednes of

the fielb, whe

ica to the Spe

Pfal.51,7.

c Vntil y time

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ue his wages

but as a ma in

ouercom by affedions & corments.

his death

Chap 8.9.

not ftirre had

wor fore

** Ebr rotes

denying

Whereby he 16 He shal be my saluation also: for the declareth that f hypocrite shal not come before him. pocrite as thei 17 Heare diligently my wordes, and marke g Thas is, clea my talke. red, and not 18 Beholde now: if I prepare me to iudge-eath of for 18 Beholde now: if I prepare me to iudge-my finnes, as ment, I knowe that I shalbe s suffified. you reason h To proue y 19 Who is he, that wil pleade h with me? for

docth if I now holde my tongue, I 'dye. thus punish 13 How horder my tongue, 1 dye. a If I defend wil I not hide my self from thee.

not my cause. 21 k Withdrawe thine hand from me, and euerie ma wil let not thy feare make me afraied.

k He sheweth 22 Then call thou, and I wil answer : or let me speake, and answer thou me.

1His pags thus moue him to 23 reason WGod, How manie are 1 mine iniquities and finnes? shewe me my rebellion, and my 18

had fined: but 24 Wherefore hidest thou thy face, and takest me forthine enemie?

what were his great finnes \$ 25 Wilt thou breake a leafe driuen to and had defensed frosand wilt thou pur sue the drye stubble. wherein he of 26 For thou writest bitter things against me,

why he did pu nish him 27 Thou puttest my fete also in the n stockes, and lokest narowly vnto all my paths, 21 And he knoweth not if his sonnes shalbe against y hard and makest the printe thereof in the "heeles of my fete.

28 Suche one confumeth like a roten thing, and as a garment that is motheaten.

CHAP. XIIII.

Iob describeth the shortenes and miserie of the life of man. 14 Hope susteineth the godlie. 22 The condition of mans life.

🖊 An a y is borne of woman, is of short Lcontinuance, and ful of trouble.

des,he descri-2 beth & state of mas life from He shooteth forthe as a flowre, and is cut downe: he vanisheth also as a shadow, a & continueth not.

> And yet thou openess thine eyes vpo su- 2 che b one, and causest me to entre into iudgement with thee.

that man is fo 4 filthines?there is not one.

> 5 Are not his dayes determined? the nober 4 of his moneths are with thee. thou hast appointed his boundes, which he can not 5 For thy mouth declareth thine iniqui-ne as it falleth paile.

st is not fub. 6 Turne from him that he may cease vntil his defired day, cas an hyreling.

For there is hope of a tie, if it be cut downe, that it wil yet sproute, and the branches thereof wil not cease.

he defireth, as 8 Thogh § rote of it waxe olde in the earth & the stocke thereof be dead in y groude, \$ ret by the fent of water it wil bud, and bring forthe bowes like a plant.

d He speaketh 100 d But man is sicke, and dyeth, & manpe- 9 What knowest thou that we knowe not? wisc?

f Art thou othough he had risheth, and where is he > and understandest that is not in us?

mely wise?

and understandest that is not in us?

not hope of \$ II As the waters passe from the sea, and as 10 With vs are bothe ancient and very g He accuscite the sead decayeth and decaye the flood decayeth and dryeth vp,

extremepeine, 12 So man slepeth and riseth notifor he shal it not wake againe, nor be raised from his

flepe til the heauen be nomore.

13 Oh that thou woldest hide me in the gra- the feare of ue, and kepe me secret, vntil thy e wrath Gods indge-ment was the were past, and woldest give me terme, and cause why he fremember me.

14 If a man dye, shal he liue againe? All the leasemy peines dayes of mine appointed time wil I wai- mercie te,til s my changing shal come.

Thou shalt call me, and I shal hanswer the resurrection thee:thou louest the worke of thine owne whe he shalde

16 But now thou * nombrest my steps, and afflicted in this doest not delay my sinnes.

17 Mine iniquitie is sealed vp, as in a bag- shal fele thy ge, and thou addest vnto my wickednes.

And furely as the moutaine that falleth, thou called cometh to noght, and the k rocke that is Trou s, 21. remoued from his place:

19 As the water breaketh the stones, when & suffrest none thou overflowest the things which growe of my in the dust of the earth: so thou destroyest k He murmuthe hope of man.

and makest me to possesse me the iniquities 20 Thou preuailest alway against him, so s selling against him of my youth.

Thou preuailest alway against him, so s selling against him against him that he passesse he changeth his fahe vied as ce when thou castest him away.

> honorable, nether shal he vnderskand con-rockes, or waters y ouer-cerning the, whether they shalbe of lowe some some that degre,

> But while his Iflesh & vpon him, he shal- hope is taken be forowful, and while his foule is in him, i yet whiles it shal mourne. it shal mourne.

CHAP. XV.

Eliphaz reprehendeth Iob, because he ascribeth wifdome, and purenes to him self. 16 He describeth the curse that falleth on the worked, rekoning lob to be one of the number.

Hen answered Elipház the Temani-1 re, and faid,

Shal a wife man speake wordes of the without coa-fol ition? a winde, and fil his belly b with the East b Meaning, w winde?

*Who can bring a cleane thing out of 3 Shalle dispute with wordes not comely? Portacewhich or with talke that is not profitable?

Surely thou hast cast of c feare, and restrainest prayer before God.

tie, seing thou hast chosen d the tongue e He chargeth of the crafty.

6 Thine one mouth condemneth thee, and fed me to caft of the feare of not I, and thy lippes testifie against God & pray-

7 Ait thou the e first man, that was borne? kest as do the and wast thou made before the hils?

Hast thou heard the secret counsel of God e That is, the God, and doest thou restraine wisdome moste ancient. f to thee?

aged men, farre older then thy father. ged men, farre older then thy father.

Seme the consolations of God & smale will not be coforced by God.

vnto thee, is this thing strange vnto thee, nor by their Why counsel.

declareth that That is, reand take me to

renued. h Thogh Ibe

life yet in the refurrection I mercies, and answer when

theall together reth through y great feueritie againft himas hereby all the occasion of his shalbe in pei-

a That is, varne wordes , &

ne & miferie.

are of none im are forgotten affone as they the East winde drieth vp the moifture

d Thou Speamockers, and contemners of

and to by rea-fon the moste

God punisheth the wicked. Iobs affliction. Iob. **227**459/1224

thou fand in thine owne

conceité? "Ebroin thy spi- 13

i His purpole is to proue. man & an hypocrite is pu-nished for his finnes, like as Chap 4,18 k Which hathe a defire to finne as he

drinke.
I Who by their wildome no ftranger info the land femed to be give 18 to them alone. m The cruel man is euch in

neuer quiet in conference n Out of that 20 miferie where into he once falleth. o God doeth

not onely im-**Fouerish** the wicked oft times: bur euen 22 in their profpe 2 gredines cuer more to gather: which gather: was

p He sheweth what weapons God vieth againft y wic- 25 ked which lift vp the felues againft him, to outward affli-&ions.

q That is, he was so puft vp with great prosperitie, & he forgate God:noting.y lob in his feli-

Thogh he buylde, & re-pare ruinous him fame, yet God firal bring buy ldings fhulde come to perfe-@ion

t He Randeth fo in his owne he wil give no place to good counfel, there-

and what do thine eyes meane,

That thou answerest to God " at thy pleasure, and bringest suche wordes out of thy mouth?

Tob asanvnink 14 What is man, that he shulde be cleane? and he that is borne of woman, that he shulde besust?

he did betore, 15 Beholde, he founde no stedfastnes in his Saintes: yea, the heavens are not cleane in his fight.

15 thirflie to 16 How muche more 18 man abominable,& filthie, which k drinketh iniquitie like

so gouerned, y 17 I wil tel thee: heare me, and I wil declare that which I have sene:

Which wise men haue tolde, as they have heard of their fathers, and haue not kept it 5

danger of 19 To whome alone the land was 1 giuen & no stranger passed through them.

> The wicked man is continually as one that trauelleth of childe, and the nomber m of yeres is hid from the tyrant.

21 A foud of feare is in his eares, on his pro speritie y destroyer shal come vpon him. He beleueth not to returne out of n darkenes:for he seeth the swoide before him.

the he puni-theth the with 23 He wadreth o to and fro for bread where he may: he knoweth that the day of dar- 9 kenes is prepared at hand.

Affliction and P anguish shal make him afraid: they shal preuaile against him as a King ready to the battel.

For he hathe stretched out his had agaist God, and made him felf strong against the Almightie.

vpő his necke, & against the moste thicke part of his shield.

9 his fatnes, & hathe collopes in huflacke.

all things, that 28 Thogh he dwel r in desolate cities, and in houses which no man inhabiteth, but are become heapes,

the crue feare 29 He shal not be riche, nether shal his subof God strange continue, nether shal he prolong stance continue, nether shal he prolong the f perfection thereof in the earth.

olaces to get 30 He shal neuer departe out of darkenes: § flame shal dive vp his branches, & he shal go away with the breath of his mouth.

and turne his great prosper the t beleueth not that he erieth in varieum or nitie therefore varieum.

treme miferie.

Meaning, 5

His branche shal not be grene, but shalhis sumpteous be cut of before his day.

My face is withered with weping, & the heis not able shall shall shall shall shall shall be cut of before his day. be cut of before his day.

neuer 33 God shal destroy him as the vine her sower 17 " grape, and shal cast him of, as the oliue doeth her flowre.

concette, that 34 For the congregacion of the hypocrite shalbe desolate, & fyre shal deuoure the 19 For lo, now my twitnes 13 in the heaven, the first my sinne houses of x bribes.

fore his onne pride shal bring him to destruction As one that gathegrapes before they be ripe. x Which were buylt or mainteined by powling, and briberse.

h Why does 12 Why doesh thine heart h take thee away, 35 For thei y conceiue mischief and bring y And there-fore all their forthe vanitie, & their bellie hathe prepa-vane denises red deceite. their ownede-

CHAP. XVI.

1 Isb moved by the importunacie of his friends, 7 Counteth in what extremette he st. 19 And taketh God witnes of his innocencie.

Vt Iob answered, and faid, DI haue oft times heard suche things: ue for vaine omiserable comfoiters are ye all.

Shal there be none éd of wordes of a win- fort b For Elipház de? or what maketh thee bolde fo to ban-did replie a-

I colde also speake as ye do: (but wolde c I wolde you God your c foule were in my foules stead) 1do I colde kepe you companie in speaking, d shat is, mot lead at you. (cite, as you misse head at you.

But I wolde strengthen you with my clithis were mouth, and the comfort of my lips shulde in my power, wolde I alwage your forowe.

Thogh I speake, my forowe f can not be and not do as aswaged: thogh I cease, what release ha- fif their wol-

But now she maketh me weary: o God, thou then comfort hast made all my h congregacion deso-answereth,

And hast made me ful of wrikles which more heavy, is a witnes thereof, and my leannes rifeth then he is a witnes thereof, vp in me, testifying the same in my face. ether by wor-

kHis wrath hathe torne me, and he ha- g Meaning, teth me, og gnasheth vpon me with his te- God h That is, deeth:mine enemie hathe sharpened his eies froyed moft against me.

They have opened their mouthes vpon forowe and me, & smitten me on the cheke in repro- k That is, God che: thei gather the felues together agaift by his wrath: and in this di-

wit, terror of the Almightie.

wit, terror of conficience, & 26

Therefore God fhal runne vpon him, euen in God hathe deliuered me to the vniust, des & hie Rile

Conficience, & 26

Therefore God fhal runne vpon him, euen in God hathe deliuered me to the vniust, des & hie Rile

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Therefore God flat runne vpon him, euen in God hathe deliuered me to the vniust, des & hie Rile

Conficience, & 26

Therefore God flat runne vpon him, euen in Go and hathe made me to turne out of the how gireuous \$ had of God way by the m hands of the wicked.

Because he hathe couered his face with his farnes. & bathe college in the hathe broght me the hadden to noght:he hathe taken me by the necke, me moste conand beaten me, and let in me as a marke tepreoutly: for for finiting on for him felf.

13 His archers compasse me round about: 22,24 Mar 14. he cutteth my reines, & doeth not spare, 65 Ther have and powreth my gall o vpon the grounde. led me white

14 He hathe broken me with one breaking ther their wolvpon another, and sunneth vpon me like a n His manifol

15 I haue fowed a fackecloth vpo my skin, ded to y heart and haue abased mine Phorne vnto the glorie was

Thogh there be no wickednes in 9 mine this his griehands, and my prayer r be pure.

O earth, couer not thou my f blood, and let my ciying finde no place.

and my record is on hie.

L.iii.

ne aduei faries accuse me, and let me finde no rauout demne me,y et God is witnes of my cause

a Which ferfor no trucco-

Arudion.

gainft lobs anlwer

do at mine comfort you, acest thou not the sudgemets of Ged

of my familie. In token of

des or filence.

nersitic of wor

uous punishment

r That is. Vn-fained, and without hypo

be knowen, if I be suche a finner as mit Thogh man cor-

No hope in prosperitie.

Iob.

The fall of the wicked/1224

ad of true con folation. x Thus by his great torments he is caryed away, and brafeth out into passions, and ipeaketh vu aduisedly, as ly , feing he

hathe but a thort-time here to line

Chap.XVII coforce, being 3 now at death dore, he had but them, that mocked at hi, and discoursged him b I fe ftil that thry feke but eHe reasoneth 4 with God as a má befide ham felfe to the in ter y his caule 5 broght tolight
d And aniwer 6 e Shar these are thy tuke

man thogh know not the f He that flattereth a man, and onely sudg ta hum nap py in his prei- 9 peritie. inal him felf buely, but in be punished. g God hathe made all the

magements,

me afflictions . That 15,25 continual founde in their eares 1 To wit whe they fe y god-lie punified: but in the end

they that cofanding, and that be the re-ward of the

paged,confidering that the godlie are pu-milhed afwel

as the wicked the dust.

Flob speaketh the dust.

Flob speaketh the dust.

Flob speaketh the spe inshe life everlating. CHAP. XVIII. s Bildad rehearseth the peines of the unfaithful and

wicked. "Hen answered Bildád the Shuhite, & faid,

u Vie painted 20 My friends u speake eloquently a- 2 gainst me: but mine eye powreth outteares vnto God.

> Oh that a man might x pleade with 3 God, as man with his neighbour!

22 For the yeres accounted come, and I shal 4 Thou arte as one that teareth his soule in his e That is, like go the way, whence I shal not retuine.

CHAP. XVII.

inulde intrest I lob fleyth that he consumeth away, and yet doeth pa- 5 ciouly abide it. 10 He exhorteth his friends to repentance, 13 Showing that he loketh but for death.

AY breath is corrupt:my dates are cut Vlof, and the graue is ready for me.

There are none but a mockers with me, and mine eye continueth in b their bit-

Laye downe now and put me in suretie

For thou hast hid their heart from vn- 10 derstanding : therefore shalt thou not set them vpon hie.

For the eyes of his children shal faile, that speaketh flaterie to lns friends.

He hathe also made me a s byworde of the people, and I am as a tabret h before 13 It shal deuoure the partes of his skinne, famue

Mine eye therefore is dim for grief, and all my strength is like a shadowe.

The righteous shal be assonied at 1 this, and the innocent shalbe moued against the hypocrite.

But the righteous wilholde his waye, and he whose hands are pure, shal increa-Selis Hrength.

10 All 1 you therefore turne you, and some now, and I shal not finde one wise a- 17 mong you.

worlde to mong you.

speake of me, m My dayes are past, mine enterprises are
because of mi. broken, and the thoghts of mine heart

12 Haue changed the m night for the day, and the light that approched, for dar-

Thogh I hope, "yet the grave stialbe mine house, and Ishal make my bed in the

14 I shal fay to corruption, Phou art my • father, and to the worme, Thou art my mother and my fifter.

happorties in the most mine hope or who shal consider the thing, that I hoped for?

that the 16 P They shal go downe into the bottome a lob reproueth his friends, 15 And reciteth his misseries of the pit: furely it shal lye together in the duit.

When wil we make amend of your wor- Which co des?b cause vs to ynderstand, & the we wil unte your felspeake.

Wherefore are we counted as beaftes, & are vile in your fight?

anger. Shal the dearth be for laken for thy d shal God fake, or y rocke removed out of his place; they the statute of nature

Yea, the light of the wicked shalbe equé- for thy sike, ched & y sparke of his fyre shal not shine. the orker wife

The light shalbe darke in his dwelling, then he doeth and his candel shalbe put out with him.

7 The steppes of his stregth shalbe restrai ked is in his ned, and his owne counsel shal cast him God changeth downe.

8 For he is taken in the net by his fete, & ric working for he f walketh vpon the snares.

for thee; who is he, that a wil touche mine 9. The grenne shal take him by the heele, & the wickdare the thefe shal come vpon him.

A fnare is laid for him in the grounde,& a trappe for him in the way.

re Eearfulnes shal make him afraid on euery side, and shal drive him to his fete.

His strength shalbe s famine: & destru- g That which shulde nourith ction shalbe readie at his side.

Getheh first borne of death shal denoure h'That is, so his strength.

14 His hope shalbe roted out of his dwel-shat consume ling, & shal cause him to go to the King or as § Ebrew of feare. of feare.

Feare shal dwel in his house (because it bres or parts is not k his) and bi imfsone fhalbe fca- mongrent fetred vpon his habitacion.

26 His rotes shalbe dryed vp beneth, and not truely coaboue shal his branche be cut downe.

His remembrance shal perish from the worlde worlde earth, and he shal braue no name in the God wolde

They shal drive him out of the mlight m He shal fall. vnto dazkenes, and chase him out of the from prospers-

19 He shal nether have sonne nor nephewe among his people, nor any posteritie in his dwellings.

20 The posteritie shalbe astonied at his

n day, & feare shal come vpon the ancier. n When thei Surely fuche are the habitacions of the camerntohic wicked, and this is the place of him that knoweth not God.

CHAP. XIX.

& greenous peines 25 He afficreth him felfe of the gonevall resurrection.

🔵 Vt Iob answered, and said,

How long wil ye vexe my foule, and torment me with wordes?

Ye haue now a ten times reproched me, a That is, me-& are not ashamed: ye are impudet tow- Nehem 4,12. ard me.

And thogh I had in dede erred, mine er- my felf fialroux b remaineth with me.

5. But in dede if ye wil aduace your selues have not yet against

take to be but beaftes, as

his ftate:&this f Meaning that in continual danger.

him , fhalbe me firong and fierb. his mem

k Meaning, me by

be punished for it, or you confuted st.

Hope of the resurrection.

Iob. The plagues of the wicked 122284

e He braketh out againe id. to his palsios ftil that his af Biffia cometh of God, thogh he be not able to fele \$ caufe in him felf. d Meaning, out of hisaffii tios e Meaning, his children and w hatfoeser was dere vato him in this worlde f Which is

pluckt vp, and hathe no more hope to grou g His manifol-de afflictions h Mine houeth that tou thing the fields he had great occalion to be moaed. i Which were hers & name.

k Belides thefe great loffes wakindenes, he wastouched in Ten as followeth.
I All my flesh
was columed m Seing I haue thefe just caules to complat

me not as an hypocrite, ipe cially ye w Thuids comfort me n Is it not y-nough y God doeth punish me except you by reproches increale my lo rowe?

me , condemne

except yetrous ble my minder p He ptefteth that notwith-Randing his fore passions, his religion is perfire, & that he is not a bla Sphemer, as theiluaged hi q I do not fo inkific my fel-fe before the knows that I that come be indge, who thalbe my deliverer & Sa-

Herein Iob declareth plat pe, that bothe the foule and body shulde entoye the pre in the laft refurreding

against me, & rebuke me for my reproche, Knowenow, God hathe couerthrowen me, & hathe compassed me with his net. Beholde, l'crye out of violece, but I haue 2 Douteles my thoghts cause me to an none answer: I crye but there s no sudge-

8 He hathehedged vp my waye that I can not a passe, and he hatke set darkenes in my paths.

9 He hathe spoiled me of mine honour, & taken the crowne away from mine head.

10 He hathe destroied me on euerse line & I am gone: & he hathe removed mine hope like f a tre.

n And he hathe kidled his wrath agaist me, and counterh me as one of his enemies.

their way vpon me, & camped about my

13 He hathe remoued my brethren faire fró 8 He shal slee away as a dreame, & the shal ske fame, and also mine acquaint ancesser the amenda to more the shall be shall me, and also mine acquaintance were itragers vnto me.

14 My neighbours haue forfakenme, and 9 my familiars haue forgotten me.

15 h They that dwel in mine house, and my stranger in their fight.

swer, thogh I praised him with my mouth.

My breath was strange vnto my wife, 12 thogh I praied her for the childrens sake of mine i owne body.

The wicked also despised me, when I rose, they spake against me.

All my secret frieds abhorred me, & thei whome I loued, are turned against me.

20 My bone k cleaueth to my skin & to my flesh, and I have escaped with the 1 skinne

dy punified, 21 Haue pitie vpon me: haue m pitie vpon me, (ôye my friends) for the had of God hathe touched me.

are not fatisfied with my offesh?

Oh that my wordes were now writen oh that thei were writen euen ma boke!

24 And grauen with Pan yron pene in lead, 19 or in stone for euer.

worlde, but I 25 For I am fure, that my aRedemer liueth, and he shal stand the last on the earth.

fore the great 26 And thogh after my ikin wormes destroy this bodie, yet shal I se God in my slesh.

Whome I my self shalle, and mine eies 21 shal beholde, and nonother for me, thogh my reines are confumed within me.

nely that he had a ful ho 28 But ye faid, Why is he persecuted? And there was fa depe matter in me.

29 Beyeafiaidof the sworde: for y sworde 23 wil be rauenged of wickednes, that ye may know that there is a judgement.

f Thogh his CHAP. XX.
friends thoght
y hig was but I Zophar sheweth, that the wicked and the countries shall perfective dof God for his finnes, et he declareth that there was a deper con fideration: to wit, the tryal of his faith & pacience, and fo to be an example for others t God wilbercuenged of this haftic indgement, whereby You condemne me.

have a shorte end, zz Thogh for a time they florish. Hé answered Zophá, the Naamathite moued him to and faid,

fwer, and therefore I make hafte.

I have heard the correction of my 1eproche: therefore y spirit of mine vnder-Standing causeth me to answer.

4 Knowest thou not this of oldes & since is to prouelob god placed man vpon the earth?

5 That the reinyoing of the wicked is shor te, & that the toye of hypocrites is but a his, and chanmoment?

God punished
his, and changed his prospe moment?

6 Thogh b his excellencie mounte vp to weifitte, the heaven, and his head teache vinco the father through

by allthefe lost 12 His s at mies came together, and made 7 Tet shall he perish for euer, like his dung, fed the pioce, les tob shew. their way your me, & camped about my and they which have feether the feether sheether the feether th and they which have sene him, shal say, the calldien and they which have sene him, shal say, the calldien

fion of the night.

So that the eye which had fine him, shal away by viole do so no more, and his place shal se usm fined against

maides toke me for a stranger: for I was a 10 His children shale flatter the poore, and ac shall cary his hands shal drestore his substance.

It called my feruat, but he wolde not an- "His bones are ful of the finne of his youth, if as Fuyion y & sit shally e downe with him in the dust. is sweet in the

Whe wickednes f was fwete in his mou-mouthe bring-

the, he hid it vndet his tongue, aton, when it cometh into and fauouted it, and wolde not for fake y body fo all it, but kept it close in his mouth,

14 Then his meat in his bowels was turned: afterward God the gall of aspes was in the middes of hi. turneth it to

15 He hathe deuoured substace, and he shal g He compavomit it: for God shal drawe it out of his ten goods to \$ belly.

pes, which fer He shal sucke the sgall of aspes, and the pent is most dangerous inovipers tongue shal slaye him.

17 He shal not se the hainers, northe floods great riches & streames of hony and butter.

22 Why do ye persecute me, as " God and 18 He shal restore y labour, & shal deuou-theretore God re nomore: euen according to the fubitan- unfely for the ce shalbe his exchange, and he shal enioye tame h Thogh God it nomore.

For he hathe vndone manie: he hathe for-ther abundant faken the poore faken the poose, & hathe spoiled houses fings, yet he shall haueno which he buylded not.

which he buylded not.

20 Surely he shal fele no quietnes in his i I hat is, thefe raueners & body, nether shal he referue of that which spoilers of he desired.

There shal none of his k meat be left: the febur for a therefore none shall hope for his goods.

22 Whe he shalbe filled with his abundace, u from them he shalbe in prine, o the hand of all the to make refiwicked shal assaile him.

He shalbe about to fil his belly, but God k He shalleashal send vpő hi his fearce wrath, m&ssha; ne nothing to cause to 1 aine vpő him, euen vpő his meat i The wicked

24 He shal flee from the year weapons, and in reft: for one the bowe of stele shal strike him through wicked min Ll. nii.

fpcakerto wit. because Icb femed to touche him,& because he thought he had knov, ledge faf ficient to con-

b His purpose to be a wicked man, kan hy po crite, becaule ritt: mto ad-

ambition & tv thing, which he histheraken by lorce nothing away

vice at y firft 15 pleafant bue

with him, but

v nun of al ly come by &

poore thal enrime: or after God wil take

Some read, vpon his fiesh, alluding to Iob, whose fiesh was imiten with a icabbe

light vpo him, when he thinketh to escape p That is, fyre fro heaven, or y fyre of Gods

flowe away be dispersed in diners places. r Ihus God 29 wil plague the

wicked
f Agaift God,
thinking to excute him felfe. and to escape Gods hand

a Your diliget marking of my wordes thalbe to me a great confolation b As thogh he I wolde fay, I 2 do not talke with man, but with God, who wil not answer 3 me,& therefor re my minde mustnedes be 4 troubled c He chargeth them as thogh 5 they were not able to coprehed this his fe 6 ling of Gods mdgement, & exhorteth the therefore to

uersaries that God punisheth ftraight wates the wic- 9 mes gweth the long life; and proiperitie: fo that we must not sudge God tuke or vniuk by the things that appeare to our eye

ftore of chil-dren, lustie & helthful,& in these pointes 13 he answereth to that which Zophár alled- 14 ged before Not beig tor

mented with to long fickenes.

Thei defire 15 g. Thei defire nothing more the to be exept from all fubie thuide beare to God: this reason onely by y which is sear by comume experience,

a some read, 25 The arowe is drawen out, and cometh 19 God will ay vp the forow of the father k When God recompenseth of the n body, and shineth of his for his children; when he rewarded him his for his children; when he rewarded him his for his children; when he rewarded him his for his children. gall, fo feare cometh vpon him.

> places: the fyre that is not P blowen, shal denoure him, and that which remaineth 21 For what pleasure hathe he in his house to the wicked prosperate, & in his tabernacle, stralbe destroied.
>
> For what pleasure hathe he in his house to the wicked prosperate, & after him, when the nomber of his mo-punisheth the

Meaning, \$ 27 The heaven shal declare his wickednes, wirked shal and the earth shal rise vp against him. and the earth shal rise vp against him.

like rivers and 28 The lincrease of his house shal go away: it shal flowe away in the day of his wrath. 23 This is the porcion of the wicked man from God, & the heritage that he shalhaue 24 His breasts are full of milke, and his bo- according to \$ of God forhis wordes.

CHAP. XXI.

7 lob declareth how the prosperitie of the wicked maketh them proude, 13 In so muche that they blaspheme God. 16 Their destruction is at hand 23 None oght to be iudged wicked for affliction, nether good for prospers-

B Vt Iob answered, and faid, Heare diligently my wordes, and this 2 a shalbe in stead of your consolations. Suffre me, that I may speake, and when I

haue spoken, mocke on.

Do I direct my talke to man? If it b were fo, how shulde not my spirit be troubled: 30 But the wicked is kept vnto the day of r Thogh the Marke me, and be abashed, and lay your hand vpon your mouth.

feare taketh holde on my flesh.

Wherefore do the wicked dliue, and waxe olde, and growe in welch?

against his ad- 8 Their sede is established in their sight with them, and their generacion before 33 their eies.

Their houses are peaceable without feare, and the rod of God is not vpon them. Their bullocke gendreth,& faileth not: their cowe calueth, and casteth not her

calfe. п They fend forthe their children e like shepe, and their sonnes dance.

They take the tabret and harpe, and reioyce in the founde of the organs.

They spend their daies in welth, and so- 2 denly f they go downe to the graue.

Thei say also vnto God, Depart fro vs: for we defire not the & knowledge of thy

Who is the Almightie, that we shulde ferue him?and what profite shulde we haue, if we shulde pray vnto him?

16 Lo, their welth is not in their hand: htherefore let the counsel of the wicked be farre from me.

his aduerfa- trom me. zies, yifthey 17 How oft shalthe candel of the wicked be put out?and their destructio come vp- 6 on them? he wil deuide their lives in his

hate God, are 18 They shal be as stubble before the winall, then they that love him. h it is not de, and as chaffe that the storme caryeth

their owne, but God onely lendeth it vato them, God kepe me from their profperitie,

he shal knowe it.

26 OAll darkenes shalbe hid in his fecret 20 kHis eies shalse his destruction, and he inte was but fhal drinke of the wrath of & Almightie. Iwhosendeth

neths is cut of?

22 Shalany teache 1 Godknowledge, who wicked. iudgeth the hiest things?

One m dyeth in his ful strength, being in OAs concerning their boall ease and prosperitie.

nes runne ful of marowe.

And another " dyeth in the bitternes of p Thus thei cal his foule, and never eateth with pleasure. led Tobs hou-They shal depe bothe in o the dust, and concluding y

the wormes shal couer them.

Beholde, I know your thoghts, and the was wicked Which

enterprises, where with ye do me wrong.

28 For ye fay, Where is the princes Phouse:

and where is the tabernacle of the wic
through long transaling have experience

and where is the tabernacle of the wic
the de days 11:--keds dwelling?

29 May ye not 9 aske the that go by § way? prosper & the godlie live in and ye can not denie their signes. affliction

r destructio, or they shal be broght for the here, yet God to the day of wrath. In the last day.

Who shal declare his waie to his face? Thosh mea

Euen when I remember, I am afraied, & 31 Who shaldeclare his waie sto his face? and who shal rewarde him for that he and none dare hathe done?

Yet shal he be broght to the graue, and yet death is a toke that God wil bring him remaine in the heape.

The flimie valley shalbe swete vnto hi, to an account and euerie man shal drawe after him, as glod tolie in before him there were innumerable. a sime pits w before colde before him there were innumerable.

How the comfort " ye me in vaine, seig not be content in your answers these remaine but lyes?

СНАР. ХХІІ.

s Eliphaz affirmeth that lob is punished for his sinnes. worlde have 6 He accuseth him of unmercifulnes, 13 And that he wicked addened Gods moundence at the state of wicked addened Gods moundence at the state of the s densed Gods providence. 21 He exhorteth him to repen- uer feise. tance

Hen Elipház the Temanite-answered, and faid,

May a man be a profitable vnto God, as a Thogh man he that is wise, may be profitable to him God colde ha

3. * Is it any thing vnto the Almightie, filerand the that thou art righteous? or 1s it profitable me punisheth to him, that thou makest thy wayes vp. him, he hather to him.

Is it for feare b of thee that he wil ac-to his finne. Le it for reare of the that he wil ac- Chap: 37.7. cufe thee? or go with thee in to judge- b Len y thut-

5 Is not thy wickednes great, & thine iniquities innumerable?

For thou haft taken the c pledge from thy e Thou hast be brotherfor noght, and spoiled the clothes without chart of the naked.

To suche as were weary, thou hast not gi the poore, but uen water to drinke, and hast withdrawen advantage, bread from the hungrie.

godlie m Meanig, the

godlie

dies: and this

ed because lie

of, to wit, that the vicked do

do flatter him, in this worlde. with a royal palace u Saying, that

the just in this

ue no profite

or hurt him?

de nothing for

waft in power and autoritie, thou didft not luftice, but wrong e Thou haft

not onely not shewed pitte but oppreffed' them f i hat is, mani

folde afflicions g He accuseth tie & contept of God, as de fay, 1f thou passe not for men, yet confi- 14 der the height of Gods mateftie h That so mu-

che the more by that excellent worke y maieft feare God and reuerence him 1 He reproueth 17 lob as thogh denied Godsprouide-ec, and that he colde not fe y 18 thigs that we re done in this worlde. k How God

hath punished 19 them from the beginning?
I He proueth Gods prouz-dence by the punishement of the wicked, whomehe taketh away before they can brig their wic ked purpoles 22

to paile m He aniwereth to that, which Tob had faid Chap 21,7 23 that the wic ked haue prof worlde : defiring that he 24 might not be partaker of y like

n The juft redeftruction of the wicked for awo causes: first, because God fheweth him felf jud- 27 ge of the worlde, & by this meane continueth his honour and glorie : secod-ly, because God shewith that he hathe care ouer his 29 in that he pu-

enemies. godlie is hid vnder Gods

wings.

p Meaning, of the wicked q He exhorteth 10b to repentance are returne to God. r God wil refore vito thee all thy substance f Which shalbe in abundance like dust t That is, the fauour of God.

God wil deliner his when the wicked are defroyed rounde about them, a shallood and in Sodom x God wil deliner a whole countrey from

d When thou 8 But the mightie man d had the earth, and he that was in autoritie, dwelt in it.

> Thou hast cast out widowes emptie, and the armes of e the fatherles were broken.

10 Therefore snares are rounde about thee, and feare shal sodenly trouble thee:

Or darkenes that thou shuldest not se, and f abudance of waters shal couer thec.

12 Is not God on a hie in the heaven 3 & beholde the height of the h staires how hie they are.

thogh he wol- 13 But thou faiest, How shulde God i know? can be sudge through the daske cloude?

The cloudes hide him that he can not fe, and he walketh in the circle of heauen.

15 Hast thou marked the way of § worlde, * wherein wicked men haue waiked?

Which were 1 cut downe before the ti-16 me, whose fundacion was as a river that ouerflowed:

Which faid vnto God, Departe from vs, and asked what the Almightie colde do for them.

Yet he m filled their houses with good things: but let the counsel of the wicked be farre from me.

The righteous shall se them, and shall reiovce, and the innocent shall augh them to fcoine.

20 Surely our substance is hid: but the fyre hathe deuoured the remnant of P them.

Therefore acquaint thy felf, I pray thee, 21 9 with him, and make peace: thereby thou shalt haue prosperitie.

Receive, I pray thee, the law of his mouth, and late vp his wordes in thine

If thou returne to the Almightie, thou shalt : be buylt vp, & thou shalt put iniquitie farre from thy tabernacle.

Thou shalt lay vp golde for f dust, and the golde of Ophii, as the flints of the

Yea, the Almightie shalbe thy desence, and thou shalt haue plentie of silver.

26 And thou shalt the delite in the Aimightie, and lift up thy face vnto God.

Thou shalt make thy prayer vnto him, and he shal heare thee, and thou shalt rendie thy vowes.

28 Thou shalt also decree a thing, & he shal establish it vnto thee, and the i light shal thine vpon thy waies.

"When others are cast downe, then shalt thou fay, I am lifted vp : and God shal faue the humble persone.

that is, the 30 The innocent shal deliuer the x yland, fate and pre-feruation of y and it shalbe preserved by the purenes of and it shalbe preserved by the purenes of thine hands.

CHAP. XXIII.

2 leb affirmeth that he bothe knoweth and feareth the power and Sentence of the Iudge, 10 And that he is not purushed onely for his sinnes.

Vt Iob answered and said,

Thogh my talke be this day in a Resheweth a bitteines, and my plague greater the my the suffe cause groning,

Wolde God yet I knewe how to finde ching that Elphaz had my, I wolde entre vnto his place. him, I wolde entre vnto his place.

I wolde pleade the cause before him, and to returne to God, chap 22, he diclafil my mouth with arguments.

5 I wolde knowe the wordes, that he wolde defireth no. answer me, and wolde vnderstand what he thing more: but it semed wolde fay vnto me.

Wolde he b plead against me with his de not be fougreat power? No, but he wolde " put by fing his ab strength in mc.

d There the righteous might reason with cause I am God, I may do him, so I shulde be deliuered for euer fro what I will my Iudge.

8 . Beholde, if I go to the East, he is not give me power there: if to the West, yet I can not perceid when he of

If to the North where he worketh, yet I frength to can not fe him: he wil hide him felf in the maircine their South, and I can not beholde him.

10 But he knoweth my fway, and tryeth me, it ne contact and I shal come forthelike the golde.

II My fore hathe followed his steppes: his his judgemers way haue I kept, and haue not declined.

12 Nether haue I departed from the com mandement of his lippes, I haue s efte - him felf God hathe med the wordes of his mouth more then this preeminece about me mine appointed fode.

13 Yet he is in one minde, and who can h tur- eth my wayer ne him-yea, he doeth what his minde desi- am innocent,

14 For he wil performe that, which is de- of his workes: creed of me, and i many fuche things are fo his confidewith him.

Therefore I am troubled at his presence, him for his & in considering it, I am afrayed of him. Profite

16 For God hathe softened mine heart, & is more prethe Almightie hathe troubled me.

17 For I am not cut of in I darkenes, but wherewich the he hathe hid the darkenes from my face. ned

h lob confesseth that at this present he felt not Gods fauour, and yet was assured, that he had appointed him to a good end 1 In many pointes man is not able to atteine to Gods indgements k That I shulde not be without feare 1 He sheweth the cause of his feare, which is, that he being in trouble, feeth none end, nether yet knoweth the caufe

CHAP. XXIIII.

a lob describeth the wickednes of men, and sheweth what a Thus lob curse belangeth to the wicked, 12 How all things are fpeaketh in governed by Gods providence, 17 And the destruction his passions of the wicked.

The Miched.

I Ow shulde not the rimes abe hid fro the fields that is, y he seeth the Almightie, seing that thei which not the things knowe him, se not his b daies?

Some semoue the land markes, that robbe ther yethinhe the flockes and fede thereof.

They lead away the affe of the fatherles: caufe be puniand take the widowes oxe to pledge.

When he punishesh the wicked and rewardesh the good

folute power & faying, Be-

his mercie e Meaning , if he confider

to coprehende on what fide

that he knowable to madge he showeth aldoeth vifite

clous vito me,

at times.nea peculiuzeare withed, nor se

ucogeth the g: Lite.

The oppression of the wicked. Iob.

Gods power/1224

e And for cruflewe their d That is, fpare no diligéce. e He and his, line by rob-

bing and murf Meaning the 7 poore mans.

g Signifying, that one wic- 8 ked man wil not spoile an other, but for necessitie. the wicked in to tockes and 10 thei ca not lie drye for the

so powle and felf, that the may be able to gue her childe fucke: & That is, his garment, whe-Chulde be co. 14 uered or clad. In fuche pla pointed for y purpole:mea-ning, y those that labour

hungre on For y great oppression & extortion call for vengeance.

o God doeth ot condemn wicked, but 18 femeth to paf-

his log filece.
p'.That is,
Gods worde, because they thereby q By these particular va ces, & the lice ce thereuto, he wolde proue y God punisherh 21 not y wicked & rewardeth

the juffe # He fleerb to his fuccour f They thinke that all the 23 against them, & dare not go 24 by the hie

& As the drye grounde is newaters. fo wil

waters, 10 wil their neuer cease finning, til their come to the grane. u Thogh God suffer the wicked for a time, yet their end shal be most vise destruction, & in this point to come the him self and she weight his confidence x He shewesh why the wicked shal not be samented, because he did not pitte others y He delates that after that the wicked haue destroyed the weakest, there will do like the same and therefore are included. The confidence will do like the same and therefore are included to continue the same and therefore are included. he co the Bronger, and therefore are inftely prenented by Gods magements.

way, so that the poore of the earth hide them selues c together.

efte & oppies Beholde, others as wilde asses in the wildernes,go forthe to their busines, and drife earely for a pray: the wildernes e giueth him this children fode.

They reape f his prouisio in the field, but thei gather the lates vitage of the wicked. 2 2 Power & feare is with him, that maketh about God Thei cause the naked to lodge without garmet, & without couering in the colde. 3 They are wet with the showres of the mountaines, h and thei imbrace the rocke 4

for want of a couering. They plucke the fatherles: fro the breast, and take the pledge k of the poore.

They cause him to go naked without clothing, and take the gleining from the hungrie.

rayne.
I That make oyle between their walles, and treade their winepresses, suffer thirst. pilles proce and treate their whitepasses, the foules of 'lob she weth that man cannot beloe God, to proueth it by widowe. I she is Me merye out of the citie, & the soules of 'lob she weth that man cannot beloe God, to proueth it by

charge them with follie. These are thei, that abhorre the Plight: 2 thei knowe not the waies thereof, nor continue in the paths thereof.

The mutherer riseth earely & killeth ; the poore and the nedie: and in the night he is as a thefe.

The eye also of the a adulterer waiteth 4 for the twylight, and faith, None eye shal for y wicked, are pined for 16 fe me, and disguiseth his face.

Thei digge through houses in the darke, waters, and nere vnto them. thy defence but does not applie it of purpose day: they knowe not the light. waters, and nere vnto them. The graue is a naked before him, & there not applie to y purpose to y purpose to y purpose to That is, mo-

shadow of death: if one knowe the, they are in the terrours of the shadowe of death.

the is swift vpon the waters: their por- 8 cion shalbe cursed in the earth: he wil not beholde the way of the vineyardes.

As the dive grounde & hear colume the snowe waters foshalthe graue the sinners. 10

20, " The pitiful man shal forget him: the worme shalfele his swetenes: he shalbe no 14 more remebred, & the wicked shalbe broken like a tie.

He z doeth euil intreat the baren, that doeth not beare, nether doeth he good to the widowe.

the waters for 22 He drawethalfo y mightie by his pow- 14 re, whé he rifeth vp, none is sure of life. Thogh men give him assurance to be in

fauetie, yet his eyes are vpon their wayes. Ther are exalted for a litle, but thei are gone, and are broght lowe as all others: thei are deltroyed, and cut of as the top of an sheysppeare, if we were able to comprehend all his workes? eare of corne.

4 They make the poore to turne out of the 25 But if it be not 2 for, where is he 2 or who 2 That is that wil proue me a lyer, & make my wordes of contrary to no value?

CHAP. XXV.

Bildad proueth that no manu cleane ner without finne ments, let me before God.

THen answered Bildád the Shuhite, & faid,

peace in his hie places.

Is there any nomber in his armies? & vp6 fone after he fendeth profwhome b shal not his light arise?

And how may a man c be instifted with cause he did God or how can he be cleane, that is borne of woman?

5 Beholde, he wil give no light to the moo- b Who citi. ne, d and the starres are vncleane in his de hun fro his fight.

6 How muche more man, a worme, eue the infe mrespect fonne of man, which is but a worme?

dif God flew

Vt Iob answered, and said, * Whome helpest thous him that excellecte, but hathe no power ? fauelt thou the arme that of God Chap XXVI. hathe no ftiength? hathe no strength?

Whome counselest thou; him that hathe for nether y no wisdome? thou b shewcstright wel as helpest me, w

To whome doeft y declare thefe wordes? ther yet speaor whose spirit cometh out of thee?

The dead things are formed under the the no nede of

"Crye one 17 But the morning is quen to them as the y Hestretcheth out the 8 North ouer the ueth thee to emptie place, and hangeth the earth vpon stob beginnt nothing.

He bindeth the waters in his cloudes, and power & prothe cloude is not broken under them.

He holderh backe the face of his chrone: metals in the h and foreadeth his cloude vponit.

He hathe fet bondes about the waters, e There is no vntil the day and night come to an end. borrom of the

The k pillers of heaven tremble and feeth it quake at his ieprofe.

The sea is calme by his power, & by his thigs purific.

vnderstanding he smiteth & pride thereof. Whole heauen

13 His Spirit hathe garnished the heaues, or to rume about his hand hathe somed or crooked 1 seipet. h That is, the

Lo, these are parte of his wayes: but hiden & hea-m how litle a portion heare we of him and re called his who can understand his feareful power?

worlde endureth & Not that heare hathe pillers to veholde it, but he speaketh by a similitude, as thogh ne wolde say, The heaven it self is not able to abide his reproche to Which is a figure of starres sacioned like a serpent, because of she crookednes in If these sew things, which we se daily with our eyes, declare his great power and providence, show muche more wolds they appeare, if we were able to comprehend all his workers.

CHAP XXVII.

Inued his parable, faying,

can give a per-fite reason of Gods sudge-

Chap.XXV. trye and affli& not fo to lob, he concludeth that hous wic-

c I hat is , be his power, the moone & ftarres ca not haue that light, wis given the, muche leffe ca

all helpe, nehalfe, who ha-

eo declare the force of Gods mines depeplaces of the earth

f Meaning, the

2 The

a He harhe fo me, that me ca not indge of }
mine vprightnes: for their outward fig-

b Howfoener 5 men mage of me's yet wil I not speake cotrarie to that, which I have 6 faid and to do wickedly in betraying the trueth

e Which con- 7 demne me 28 a God is vpo me feffe that God doeth thus put 9 e Of my life

paft f What aduatage harhe the gaine neuer fo much, feing he shal lose his to him felf. & whereof he gi- 13 peth not the knowledge to

gements of God, and vet do not ynder teine you the this errour: God ordre the Auto pre bo-

lament him sn Which bredeth in another mans poffelsion or garmet but is fone fliaken out n Hemeaneth 20 that the wic-Shal not have 21 a quiet death, nor be buried honorably:

a-Mis purpole is to declare acreine in this worlde to dimers fecrets of nature, but ma s neuer able to comprehed the wildome of God. b There is nothing but it is a an cerceine limites.& hathe ? so end , but Gods wildom e Meanighim that dwelleth thereby.

2 The living God hathe taken away my a judgement: for the Almightie hathe put my foule in bitternes.

Yet so log as my breath is in me, and the Spirit of God in my nostrels,

andge onelyby 4 My lips surely shal speake no wickednes, b and my tongue shal vtter no decert.

God forbid, that I shulde e iustifie you: knowen, nether hathe the kites eye sene it. so the mases vntil I dye, I wil neuer take away mine 8 The lions whelps haue not walked it, nor nature, which d innocencie from my felf.

forsake it: mine heart shal not reproue me of my e dayes.

Mine enemie shalbe as the wicked, & he wicked ma, be ser what shope hathe the hypocrite whe he hathe heaped vp riches, if God take away his foule?

Wil God heare his crye, when trouble cometh vpon him?

Wil he set his delite on the Almightie? wil he call vpor God at all times?

diffembler to 11 I wil teach you what isin & had of & God, Witteach you what is my had ore down to be given for it, nether this to hie a & Golde shall not be given for it, nether this for man

why then do you thus vanish in vanitie? This is the k porcion of a wicked man with God, & the heritage of tyrats, which 17 they shal receive of the Aimightie.

h That is, thefe feeret md. 14. If his children be in great nomber, the sworde shal destroy them, and his posteritie 18 No mencion shalbe made of coral, nor shal not be fatisfied with bread.

Rand them is why main 15. His remnant shall be buryed in death, & his widowes I shall not wepe.

serrouring wil 16. Thogh he shulde heape vp filuer as the duit, and prepare raiment as the clay,

it on, and the innocet shal deuide y siluer. None shal 18 He buyldeth his house as the m mothe, 21 Seing it is hid from the eyes of all the liand as a lodge that the watchman maketh.

not be gathered to hu fathers: they opened their eyes, and he was gone. Terrours shal take him as waters, and a

tempest shal carie him away by night. The East wind shal take him away, & he

his place. And God shal cast upon him & not spare, 26 thogh he wolde fame flee out of his hand. that man may 23 Euerie man shal clap their hands at him, 27 Then did he se it, and counted it the pieand hiffe at him our of their place.

> CHAP. XXVIII. lob sheweth that the wisdome of God u Unserchenble. He filuer furely hathe his vaine, a & the golde his place, where thei take it. From 18 taken out of the dust, and braile , Ich complaineth of the prosperitio of the time past. is moltenout of the stone.

God putteth arrend to darknes, b & he try- 1 eth the perfectio of all things:he settetha bode of darkenes, & of § shadow of death. 2 4 The flood breaketh out against the cin-

habitant, and the waters of forgotten of the a which a ma fote, being higher the mã, are gone away. can not wade 5 Out of the same earth comethe bread, & e That is, cor-

vnder it, as it were fyre is turned vp. 6 The stones thereof are a place f of sa- stone or cole, which easily phirs, and the dust of it s golde.

There is a path which no foule hathe fe He albudeth,

the lion passed thereby.

I wil kepe my righteousnes, and wil not 9 He putteth his hand vpon the Brockes, & earth, where-nether ouer throweth the mouraines by prootes. foiles nor beno He breaketh rivers in the rockes, and his g After that
be bathe de-

eye feeth eueric precious thing. that rifeth against me, as the vnrighteous. 11 He birdeth the floods, that they do not dome of God ouerflowe, & the thing that is hid, bring- in the fecretes

eth he to light. 12 But where is wildome foude > h & where Libogh Gods

13 the place of viderstanding nowers wildome may be
13 Manknoweth not: the price thereof: for viderstand in
16 is not found in the land of it is not found in the land of the liuing.

The depth faith, It is not in methe fea lie wildome also saith, It is not with me.

shal siluer be weighed for y price thereof. to attene vo gThat 15, what 12 Beholde, all ye your selues haue sene it: 16 It shalnot be valued with the wedge of to in this worl god reservet why then do you this wants wants and a coldest Out to

vnto it, nor the exchange shalbe for plate gift of God of fine golde.

of the 1 gabish: for wildome is more pre- i which is crous then perles.

79 The Topaz of Ethiopia shal not be e- cious Rone. qual vnto it, nether shal it be valued with the wedge of pure golde.

aith him euen 17 He may prepare 11, but the suste shal put 20 Whence the cometh wisdome and where is the place of vnderstanding,

> uing, & is hid fio the m foules of & heaue? m Meaning, \$ When the riche man slepeth, " he shal 22 Destruction and death say, We have hetural meanes,

ard the fame thereof with our eares. 23 But God vnderstädeth the n way thereof, might atteine and he knoweth the place thereof.

For he beholdeth the ends of y worlde, meth by the fouler, that Geethall that is under heauen,

shal departe: and it shal hurlle him out of 25 To make the weight of the windes, & to n He maketh weighthe waters by measure.

When he made a decree for the raine, & wildowe, and a way for the lightening of the thunders, the gaser the

pared it and also considered it.

28 And vnto man he faid, Beholde, * the Pround 1.37 o feare of the Lord is wisdome, and to de-one delires parte from euil s vnderständing.

CHAP. XXIX.

7 21 His autoritie, 13 lustice and equitie. CO lob proceded and continued his pa- from cuil

Orable, saying, Oh that I were as " in times past, when "Els umethe. God preserued me!

ne; and vader netheas brimconcement fy-

clared thewifdefcribeth his

teined-vnto

thoght to be a

lie wildome: Bie hie

that ma hathe to muche of this heauenlie wildome he sheweth by

Mm.ii.

his fauour

more prefent

militudes he

declareth the

great profpe-

fuches finner

1 Because his

aduerfariesdid

of his life

apparel.

afraied to of-

fend me, and

caule me to be

a That is,mi-

ged, & where

were gladtodo the your men I

now contemat

ment

a coute

fed him.

with me

when I fek ? When his elight shined vpo mine head: when by his light I walked through the b darkenes,

from afflictio. 4 As I was in the dayes of my youth: when Gods prouidéce was vpo my tabernacle: e That is, femed by cuidet

my children rounde about me:

By these si- 6 When I washed my paths 4 with butter, and when the rocke powred me out ri- 4 uers of oyle:

was in, fo that 7 he had none When I went out to the gate, even to the 5 iudgemet seat, and when I caused them to

prepare my seat in the strete. as they accu- 8 The yong men fawe me, and & hid them

fed hime Being assa
felues, and the aged arose, and stode vp.
med of their
lightnes, and
The princes stayed talke, and laied their
astraied of my hand on their f mouth.

grauitie. Acknowled-10 The voyce of princes was hid, and thein ging my wiftongue cleaued to y roofe of their mouth. g All that he- II And when the searcheard me, it blessed 9 And now am I their s song, & I am their e They make ard me, praised me; and when the eye sawe me, it gaue witted.

They make some to make their s song, & I am their e They make song to make at my mocke at my

th restifying nes to hame.

I did good 12 For I deliuered the i poore that cryed,

ge him with wickedoes, he is copelled to perish, came whom we ready to perish, came vpon me, and I caused the 12 The youth rise vp at my right had: they them 10 subsewidowes heart to reioyce.

k That is, I did r4 I put I on iustice, and it couered me: my fuccour:ham wasin defrei. iudgement was as a robe, and a crowne.

fe, and fo he 15 I was the eyes to the blinde, and I was had cause to praise me Ldelited to the fete to the lame.

do inflice as 16 I was a father vnto the poore, and when 14 ochers did,to I knewe not the cause, I soght it out diliweare coffely gently.

17 I brake also the chawes of the vnrigh- 15 Feare is turned vpo me: and thei pursue meanes how teous man, and pluckt the praye out of his

Therefore my foule is now 1 powred them. home in my Jedwithoutall I shal multiplie my dayes as the sande. trouble, and 19 For my roote is a spred out by the water, anguier

n My felicitie and the dewe shal lye vpon my branche. doernincrease 20 My glorie shal renue toward me, and Thatis, was my bowe shal be restored in mine hand.

Pleasant vnto 21 Vnto me men gaue care, and waited, and As the drye helde their tongue at my counsel.

grounde thir. 22 After my wordes their eplied not, & my 19

ne, and they opened their mouth P as for the latter raine.

theithoght not y t wold codef ced varo the They were 24 If I a laughed on them, they beleued it not:nether did they cause the light of my countenance r to fall.

angrie [I had them 25 I appointed out f their way, and did lit at commandeas chief, and dwelt as a King in the atmie, and like him that comforteth y mourners.

CHAP. XXX.

Leb complaineth that he is contemped of the most comtemptible, 11. 11. Because of his adversitie and af- 24 flittion 23 Death is the boufe of all flesh.

D Vt now they that are yonger then I, D'e mocke me: yea, thei whose fathers I 25 Did not I wepe with him y was in trouting death.

have refused to set with the b dogges of b Meaning, to my flockes.

be my shepher des, or to kepe

2 For where to shulde the strength of their my dogger. hands haue serued me, seing age e perished e That is, their sathers dyed

men by cutact 5 When the Almightie was yet with me, & 3 For pouertie and samine they were solita- fore they carie, fleing into the wildernes, which is dar-me to age. ke, desolate and waste.

They cut vp 'nettels by the bushes, and 'or, malent. the iuniper 1 ootes was their meat.

Thei were d chaled forthe from among d lob sheweth men: they showted at them, as at a thefe.

Therefore they dwelt in the clefts of riuers, in the holes of the earth and rockes. their fathers,

They roared among the bushes, and wn- wicked, and They roared among the bushes, and wn- lewde felloder the thiltels they gathered them selves. wes. suche as

8 They were the children of fooles and the beth. children of villames, which were more vile then the earth.

They abhorre me, and flee farre from me, and spare not to spit in my face.

and the fatherles, and him that had none in Because that God hathe losed my corde f God hathe and humbled me, & they have losed the dake fro me f bridel before me.

haue pusht my fete, and haue trode on me dion.

the specific may be the specific and specific that the specific specific that the specific sp toke pleasure at my calamitie, they had felues, aschap. none i helpe.

They came as a great breache of waters, they were unand k vnder this calamitie they come on cencions

my foule as the winde, and mine health groye me

passeth away as a cloude.

out vpon me, and the dayes of affliction k By my calahaue taken holde on me.

m Ir perceth my bones in the night, and against me Ir perceth my bones in the night, and I My life faimy finewes take no reft.

18 For the great wehemencie is my garmet dead chaged, which compasseth me about as the m Meaning, forowe. colar of my coate.

n He hathe cast me into the myre, and I n That is, God

That is, thei choght is not 23 And they waited for me, as for the raito-beauch, or ne, and they opened their mouth ne for are me, nether regardest me, whe I stad vp.

21 Thou turnest thy felf o cruelly against o He speaketh me, and art enemie vnto me with the cuse God, but ftrength of thine hand.

22 Thou takest me vp and causest me to ri- his afficion, whereby he de vpon the P winde, and makelt my was carred befide hiself. " strength to faile.

23 Surely I know that thou wilt bring me reth nis affito death, and to the house appointed for per, or where all the liuing.

Doutles none can stretche his hand zaw I vnto the graue, thogh they crye in his of None can destruction.

miferic.

h That is, the

none to helpe leth me, and I

am as halfe

me into coa-

to declare the winde

mouing others

chat defire mo

places With the

heat of affli-

€ Iob decla-

was a bridel to Ray him from

a He sheweth

deth:that is,in

as muche as he

was blameles

before men, &

e That is, ha-

of nune eye.

f According
to the curfe of

28,33 g Let her be made a flaue

the accompli-

vprightnes fta-7

wherein his

dion.

In Read of 26 Yet when I loked for good, reuil came coforting they mocked at me. f Not deliting vnto me: and when I waited for light, there came darkenes. in anie worl-

in anie worldely thing, no 27 My bowels did boyle without rest: for the dayes of affliction are come vpon me. not fo muche. as in the vie as in the vie 28 I wet mourning without sunne: I stode t Lamenting

vp in the congregacion t and cryed. I am a brother to the " dragons, and a in affliction,& 29 companion to the offriches.

nes are burnt with x heat.

Therefore mine harp is turned to mour- 23 For Gods punishment was 4 fearful vn- uot from finfolitarie 31 ning, and mine organs into the voyce of them that wepe.

CHAP. XXXI.

a lob reciteth the innocencie of hu living, and nomber of hu vertues, which declareth what oght to be the life of the faithful.

a I kept mine z eyes from all Made a couenant with mine * eyes: wanton lokes. why the shulde I thinke on b a maid? b Wolde not 2 God then ha- 2 ue punished mer from aboue? and what inheritance of the

Doethnot he beholde my wayees and tell 28 (This also had bene an iniquitie to be him alone punishement to c the workers of iniquitie? reth that the feate of God 4 all my steppes?

If I have walked in vanities or if my fote all wickednes. 5 hath made haste to deceit,

> 6 Let God weigh me in the iuste balance, and he shalknowe mine d vprightnes.

If my step hathe turned out of the way, 30 or mine heart hathe o walked after mine eye,or if anie blot hathe cleaued to mine 31 Did not the men of my u tabernacle say, felse before hands,

finned not a-gainst the se- 8 Let me sowe, & let another f eat: yea, let my plants be rooted out.

If mine heart hathe bene deceived by a woman, or if I haue land wayte at the dore of my neighour,

the Law, Deu. 10 Let my wife & grinde vato another ma, and let other men bowe downe vpon her. 34 h He thewesh tr For this is a wickednes, and iniquitie to

negled the pu nishement of 12 Yea, this is a fyie that shal deuoure h to

ceafe til suche 13 If I did contemne the judgement of my feruant, and of my maid, when they 1 did

> What then shall do when k God stadeth vp and when he shal visite me, what 37 I wil tel him the nomber of my goings, him a course of

hathehenot made 1 him? hathenot he alone facioned vs in the wombe?

If I restrained the poore of their desire, or haue caused the eyes of the widowe m to faile,

Or have eaten my morfels alone, & the fatherles hathe not eaten thereof,

bleswas not my soule in heavines for the 18 (For from my youth he hathe growe vp thers wombe I have bene a guide vato fred § father-her) with me as with a father, & from my moher)

19 If I haue sene anie perish for want of clo dowes cause. thing, or any poore without couering,

20 If his loines haue not blefled me, because he was warmed withe fleece of my shepe,

21 If I have lift o vp mine hand against the fatherles, when I sawe that I might helpe him & do him him in the gate,

u Tau like § 30 My skinne is blacke vpo me, and my bo- 22 Let mine P arme fall fro my shulder, & p Let me rott wilde beates mine arme be broken from the bone.

> to me, and I colde not be delinered from his of men, but be highnes.

> 24 If I made golde mine hope, or haue faid r If I was prou to the wedge of golde, Thou art my confided in prof-dence, desire prof-perme & feli-

> 25 If I reioyced because my substance was great, or because mine hand had gotten fining of the fune & bright muche,

For what porcion shulde I have of God 26 If I did beholde the funne, when it shined, or the moone, walking in ber brigh-

Almigntie irom on hie? tenes,

Is not destruction to the wicked & strage 27 If mine heart did flatter me in secret, or ting confidenif my mouth did kisse mine i hand,

> condemned for I had denyed the God t aboue)

29 If I reioyced at his destruction that ha- yet did I ne. ted me, or was moued to roye when euil ca- hurt. me vpon him,

Nether haue I suffred my mouth to whereby it is finne, by wishing a curse vnto his soule. enident that he suffified his

Who shal give is of his slesh, we can not before God

32 The strager did not lodge in the Brete, moste weake& but I opened my dores vnto him, that wet contemued & was afraied to by the way.

If I haue hid my finne, as Adam, concei ling mine insquitte in my bosom,

Thogh I colde haue made afraied a house to reuegreat multitude, yet the most contempti- gent. ble of the families did vfeare me: so I kept sicient token z silence, and went not out of the dore.

destruction, and which shal roote out all 35 Oh that I had some to heare mel beholde God is my wit my a signe that the Almightie wil witnes nes and willing my cause for me: thogh mine aduersarie shulde b shulde not this boke of write a boke against me,

36 Wolde not I take it vpon my shulder, be a praise & condemnation & binde it as b a crowne vnto me?

and go vnto him as to a prince.

rowes thereof complaine together,

39 If I have eaten the frutes thereof with- ges that laboout filuer: or if I have grieved the foules e Meaning, that he was no briof the masters thereof,

40 Let thiftles growe in stead of wheat, & cioner f That is, the cokle in the stead of barly.

Mm.iii.

o To opprese

citie, which is

moone f if mine ow ne doings deli ted me

be reue ged of mine enemie.

ner with him And not con felled it frely:

perenced the

offend them z I suffred the to speake cuil

of me and wet

of my righ-teousnes, that his acculatios to me?

I wil make all my life, without feare. d As thogh I had withholden their wa-

ber nor extor talke which THE TWORDES OF IOB ARE ENDED

his threfrieds.

be deftroyed 3 When they thoghe them felnes euil inreated byme 14 k If I had oppreffed others, how shulde I I He was moned to thewe pitic vnte feruants because 16 they were Gods creatures as he was By long watting for pet tedasit

be condemned. that albeit ma adulterie, yet the wrath of God wil neuer mine increase, contend with me. shal I answer? have escaped first answer?

Gods indge- 15 He that hathe made me in the wombe, 38 If my land d crye against me, or the for-17

CHAP. XXXII

- Elihi reproueth them of foly. S Age maketh not a man wife, but the Spirit of God.
- SO these thre men ceased to answer s Elihu accuseth tob of ignorance. 14 Hesheweth that wise man: mea ning that he lob, because he "estemest him seise God hathe divers meanesto instruct man and to drawe wolde not co Jlob, because he " estemest him selfe iust.

Ebr. was inft in his owne eyes

a Which came of Buz Vionne of Nahor Abrahams broth er Or, as the Chalde paraplaraft ren deth, Abram e. By making him felf innocent, and by charging God 4 d. That is the thre mecioned

belore.

- Thể the wrath of Elihu the sonne of Barachél the a Buzite, of y familie of b Ram, was kindled: his wrath, I fay, was kindled against Iob, because he suffissed him self c more then God.
- Also his anger was kindled against his thre friends, because they colde not finde an answer, and yet condemned lob.
- (Now Elihú had waited til Iob had spoken: for dthey were more ancient in yeres 4 then he)
- 5 So when Elihu sawe, that there was noneanswer in the mouth of the thre men; his wrath was kindled.
- 6 Therefore Elihú the sonne of Barachél, 6 the Buzite answered, and faid, I am yong in yeres, and ye are ancient: therefore I douted, and was a frayed to shewe you mine opinion.

z Meaning, the 7 haue experiece

hathe vnder-

of nature nor

by age:

- For I faid, The dayes . shal speake, and the multitude of yeres shal teache wis-
- f Iris a spe- 8 cial gift of Surely there is a spirit in man, f but the cial gift of God that man inspiracion of the Almightie giueth vnderstanding. standing, and cometh nether 9
 - Great men are not alway wise, nether do the aged all way understand sudgement.
 - Therefore I say, Heare me, and I wil shewe also mine opinion.
 - m Beholde, I did waite vporryour wordes & hearkened votto your knowledge, whiles you soght out & reasons.

35 To proue y 1 Yea, when I had confidered you, lo, there cause for his

your telues, as thogh you had oner come him

the

verse imeth.

- h And Batter 13: Lest ye shulde say, We have h founde wisdome: fur God hathe cast him-downe, 16 o no man.
- 1 To wit, lob 14. Yethathe 1 he not directed his wordes 17 k He vieth alto me, nether wil I answer k him by your moft the like without tan 15 Then they fearing, answered nomore; but 18 proches. left of their talks. wordes.
 - 16: When I had waited (for they spake not, 19 but stode stil and answered nomore)
 - 17 Then answered I in my turne, & I shewed mine opinion.
- latine con-18 For I am' ful of 1 matter, orthe spirit 21. His flesh faileth that it cannot be sene, mas pride, &co within me compelleth me.

made Breat 19 Beholde, my bellie is as the wine, which 22 hathe no vent, & like the newe bottels. that brail.

20. Therefore wil I speake, that I may take mrl wil neches breath: I wil open my lippes, and wil anhaue regarde to riches ,credit por auto-

mue, but wil 22. I wil not now accept the persone of ma, m nether wil I give titles to man.

22 For I may not give " titles, left my Maker " The Ebrew shulde take me away sodenly.

CHAP. XXXIII.

him from sinne 19.29 He afflictesh man and sadenly to the trueth delinereth him. 26 Man being delinered, grueth than, to flatter men Kes to God.

Merefore, Job, I pray thee, heare xxxIII.

Tonicie & power of God, & am one of list & am one of list & am one of his bar. wordes.

2 Beholde now, I have opened my mouth: oghteftto heamy tongue hathe spoken in my mouth.

3 My wordes are in the vprightenes of mi- had withed to ne heart, and my lippes shal speake pure se with God, knowledge.

The a Spirit of God hathe made me, & doit wisnout the breath of the Almightie hathe giuen fayth, he wil

5 If thou canst giue me answer, prepare whome he nethy felfe & stand before me.

Beholde, I am according to thy wish in a man made of b Gods flead: I am also formed of the clay. the same mat-Beholde, my terrour shal not feare thee, c I wil not handle thee so

nether shal mine had be heavy vpo thee. roughly as the 8" Douteles thou hast spoken in mine eares, se others have and I have heard the voyce of thy wordes. d He repea-

I am d cleane, without finne: I am innocent, and there is none iniquitie in me.

10 Lo, he hathe founde occasions against duers places, me;and counted me for his enemie.

II He hathe put my fete in the flockes, and 36 Chap

12 Beholde, in this haft thou not done right: 13 not always

I wil an five theo.

Iwil answer thee, y God is greater the ma declared to man Why doest thou strine against him? for f things God he doeth not e give account of all his amples of his matterse

The For God speaketh fonce or twife, & one man, yet the feeth it not.

was none of you that reproued Lob, nor 15 In dreames & svisions of the night, whe yea & rhogh flepe falleth vpon men, and they flepe vp- fpeake, yet be is not vnderon their beddes,

Then he openeth the eares of me, even g Gbd, faut a than corrections which he had feeled he feeketh co by their corrections, which he h had fealed, munely, ether

That he might cause man to turneaway by visions to from huenterprife, and that he might hade cause of his the pride of man,

And kepe backe his soule fis the pit, & anos, or by his y his life shulde not passe by the sworde. h That is, de

He is also striken with sorow vpon his termined to bed, and the grief of his bones usore,

20: So that his k life caufeth him to abhorre bread, and his soule daintie meat.

& his bones which were not sene, claster.

So his soule draweth to the grane, & his painful & milife! to the buriers.

23 If there be a mmessenger with him, or an shal busie hi: interpreter, one of a thousand nto declare of God to devnto man his righteousnes,

Then wil he have o mercie vpon him, man, & as one choien out of a thouland, w is able to declare the great mercies of God vnto finners: & wherein mans righteoufnes standeth, which is through the instice of Iclus Christ & faith therein o He shewesh that it is a sure toke of Gods anereie towards finners, whe he causesh his worde to be preached vino the.

fieth to change the name as to call a foole a

b Because Iob Chap 16,21, fo reason reason 10 Gods ficad, dethnot to feare, because he 15

he prefted his but fpacially in the 13,16 &

by fondrie cz-

sudgt ments reafor thereof is not knowen:

fend vpon the. or what er God fendeth afflictions : to turue fro enil. k That is his

ferable life. To themthat clare his wil,

Mercie toward sinners.

Iob. The workes of God. 232469/1224

P That is, the minister shal by the prea-ching of the worde pronou ce vnto him y forguenes of finnes q He shal fele 26 Gods fauour and reloyee: . declarighere-by, wherein Randeth the God wil reft re hi to health ofbody, which his blefsing r God wil forand accept hi

faithful: and y 15 a token of 28

f that is, done 30 wickedly E But my finne hathe hene the cause of toward me a Godwil for . gue the pent- 32 tent finner x Meaning, of oft as a finner 33 doeth repent

Which are

of the worlde.

b Let vs exa-

mine the mat-

ter vprightly

hathe affliced

being an inno-

punished, then

my fione defer

compelled to

proche & fcor

nes of many

for his foolish

to the wacked,

med not to glo rifie God, & lub

mit bim felfe

to his indge -

ments. h He wrasterk

wordes.

CCBE!

me without

downe into the pit: for I haue received a reconciliation.

The shal his flesh be q as fresh as a childs, & shal returne as in & daies of his youth. He shalpray vnto God, and he wil be fauourable vnto him, and he shal se his face with ioy: for he wil rendre vnto man 18 Wilt thou fay vnto a Kig, Thou art wic fraid to peake his r righteousnes.

ue sinned, and speruested righteousnes, and it did not profit " me,

"He wil deliuer his foule from going into the pit, and his life shal se the light.

gue his siones 29 Lo, all these thigs wil God worke x twise or thrife with a man,

That he may turne backe his soule fro the pit, to be illuminate in the light of the 21 For his eyes are vpon the wayes of man, r For all his liumo.

Gods wrach 31 Marke wel, ô Iob, & heare meikepe filen- 22 ce, and I wil speake.

If there be matter, answer me, & speake: for I desire to 2 sustifie thee.

If thou hast not, heare me: holde thy tongue, and I wil teache thee wildome.

y If thou doute of any thingsor fe occasion to speake against it. & That 15, to the we thee , wherein mans tuftification confifteta.

CHAP. XXXIIII.

s Elihu chargeth Iob; that he called him felfe righteens. 12 He hewesh that Gad is suff in his sudgemets. 24 God destroyeth the mightie. 30 By him the hypocrite reigneth.

Orcouet Elihu answered, and said, Heare my wordes, ye a wife men, and hearké vnto me, ye that haue knowledge. 27 3 For the eare tryeth the wordes, as y mouth talteth meat.

Let vs seke biudgement among vs, & let vs knowe among our felues what is good. d Shulde Isay, 5 For Iob hathe faid, I am righteous, and God hathe taken away my iudgement. e I am forer & Shulde I lye in my dright? my wounde of

the arowe is e grieuous without my finne. What mais like Iob, that drinketh f scor- 30 ueth 7 f Which Is nefulnes like water?

receive the re 8 Which goeth in the 8 companie of them 31 that worke iniquitie, & walketh with wic-

g Meanig, that 9 Iob was like For he hathe faid, h It profiteth a mã nothing that he shulde walke with God.

because he se- 10 Therefore hearken vnto me, ye men of wisdome, God forbid v wickednes shulde be in God, and iniquitie in the Almightie.

11 For he wil rendre vnto man according to 34 his worke, & cause euerie one to finde according to his way.

12 And certeinly God wil not do wickedly, nether wil the Almightic peruert sudge-

Whome*hathe he appointed ouer y earth beside him self or who hathe placed the whole worlde?

14 If he fet his heart vpon man, and gather vnto him felf his spiritland his breath,

and wil saie,PDeliuer him, that he go not 15 All flesh shal perish together, and man m If God weshalteturne vnto dust.

16 And if y hast understanding, heare this ne the worlder hearken to the voyce of my wordes.

Shal he that hateth iudgement, m go-speake euil of uerne? & wilt thou iudge him wicked that power, the ma is moste just?

ked?or to princes, Te are vngodlie?

He loketh vpon me, and if one say, I ha- 19 How muche lesse to him that accepteth loke not for it not the persones of princes, & regardeth P The meffennor the iche, more then the poore for thei icon that God be all the worke of his hands.

They shal dye sodenly, and the people not afflict man fhalbe troubled at midnight, P & they shal re, so that he passe forthe and take away the mightie succession to without hand.

and he feeth all his goings.

There is no darkenes nor shadowe of de- ue him, so that ath, that the workers of iniquitie might be to feke for a-

For he wil not lay on man so muche, smaller them manifest that that he shulde a entre into iupgemet with they are wie-God.

34 He shalbreake the mightie without fe- thigs that weking, and shallet vp other in their ste- u Meaning.ops.

of all men of all men of all men of all men x by their cruhe shal turne the night, and they shalbe ekie & extordescroved.

26 He striketh them as wicked men in the ne of justice w places of the u feers,

Because they have turned backe from maice are but him, and wolde not confider all his waies: hypocrites & opporefie the

So that they have caused the voyce of people, it is a the poore to xcome vnto him, and he hathe hathe drawen heard the crye of the afflicted.

And when he giveth quietnes, who can nour from that make trouble and when he hideth his fa-place and when he hideth his fa-place ce, who can beholde him, whether it be logeth to God vpon nacions, or vpon a man onely

Because the v hypocrite doeth reigne, nor vato man-& because the people are snared.

Surely it apperteineth vnto God z to say, I haue pardoned, I wil not destroye.

32 But if I se not, teache thou me: if I haue done wickedly, I wil do no more.

Wil he performe the thing through thy counsel in b thee for thou haft ereproued it, becau- doing his wor ferhat thou haft chosen, and not I now on Thus he se that thou hast chosen, and not I. now speake what thou knowest.

Let men of vnderstanding telme, and God, as though let a wise man hearken vnto me.

Iob hathe not spoken of knowledge, nether were his wordes according to wif- d That hemay

36 I desire that Iob may be d tryed, vn- that we may answer him & to the end touching the answers for wic-all the wicked that shal we ked men.

37 For he e addeth rebellion vnto his fin-mens ne:he clappeth his hads among vs. & mul- e He flandesh tiplieth his wordes against God.

Mm.iiii.

e notiuft.how colde hegouer n If man of na che more oght euil of God When they

thal fend

tend with at hand to fer nie other ar-

ked

e Declare the

Whenty rats of executing backe is cou-

> to moderathis corrections, & Speaketh in § persone of God, as it were mockig lob because he wolde be fer then God b WilGod vie

> c Thus he speaketh in y Iob shuide chuse & refuse afflictio at his speake as mu-che as he can, fache argu-

the maitenace

Lobs wordes, who faid that Gods childre are oft times punished i this worlds, & the wicked go fre
i That is, line
godly, as Gen

Chap 36.23. k To deftroye I The breath of life, which

he gate man

spake these wordes:but be

cause he main

cencie, it fe-

med as thogh-hewolde fay,

that God tor-

mented him without iuft

in the like er-

not controle the cloudes,

wiltthou pre-

fume to in-fruct God?

doeth thy fin-

ne hurt God,

nor thy suffice

profite hi: for he wil be glo-

rified without

may hart man

and caufe him

to crie, who if he foght to

fort, shulde be

pray not in faith as feling

Gods mercies

thee, as thou deferueft, thou

thuldeft not be able to open

we muft lift

our natural

fen e is able zo reache

b Thou shalt perceine that

ful inftructour, ,

Achat I fpea-

name of God

c Strong and

sonftant, & of understäding: for these are

gifts of God,

but for a muche as God pu

milhed now lob, it is # fig-

me that thefe

are not in hi. Therefore

he wil not pre ferue the wic-

ked:but to the

humble & af-

ficted heart he wil shewe

grace • He prefer-

se bonour.

thy mouth

delivered

thee

Nerher

caufe.

CHAP. XXXV.

Nether doeth godlines profite, or ungodlines hurt God, but man . 13 The wicked crye unto God and are not heard.

ELihu spake moreouer, and said, Thikest thou this right, that thou hast I lob neuer 2 faid, I am a more righteous then God?

> and what availeth it me, to purge me from my finne?

4 Therefore wil I answer thee, and thy bcom 12 panions with thee.

Loke vnto the heaven, and se and beholb Suche as are 5 de the cloudes which are hier then thou.

e If thou cauft 6 If thou sinnest, what doest thou d against him, yea, when thy finnes be many, what doest thou vnto him?

> If thou be righteous, what givest thou vnto him or what receiveth he at thine

Thy wickednes may burt a man as thou art: thy rigteousnes may profite the sonne of 15 He delivereth the poore in his afflictio,

e The wicked 9 They cause many that are oppressed, e to 16 Euen so wolde he haue taken thee out of thee to libercrye, which crye out for the violence of the

God, which to But none faith, Where is God that made me, which giueth fongs in the night?

Which teacheth vs more the the beaftes f Because thes of the earth, and grueth vs more wisdome then the foules of the heauen.

g God is 111ft.

Then they crye because of the violence howfoeuer is not the wicked, but f he answereth not.

h For if he did punish

Surely God wil not heare vanitie, nether with he are vanitie, nether with he are vanitie.

3 Surely God wil not heare vanitie, nether 19 Wil he regarde thy riches? he regardeth Benot thou wil the Almightie regarde it.

14 Althogh thou fayest to God, Thou wilt not

thy mouth the work to the course has a second the most viextremitie,

more hie, then 16 Therefore Ioh h openeth his mouth in 22 vaine, and multiplieth wordes without knowledge.

CHAP, XXXVI.

Elihi showeth the power of God, 6 And his inflices 9. And wherefore he punisheth.13 The propertie of the 24 Remember that thou magnifie his wor- tie hinderethe wicked.

Libú also proceded and said, Suffie me a litle, & Iwil instruct thee: for I have yet to speake on Gods behalfe. 26 Beholde, God is excellent, 28 we knowe raine cometh the louesh a I wil fetche a my knowledge a farie of, & wil attribute righteoufnesvnto my Maker.

6 he that is b perfite in knowledge, speaketh with thee.

Beholde, the mightie God casteth away 28 none that is a mightie of valiant of cou-

4 He mainteineth not the wicked, but he giveth judgement to the afflicted.

He withdraweth not his eies from the reth the godlie 7 righteous, but thei are with c Kings in the throne, where he placeth them for euer: f He wil mothus they are exalted.

And if thei be bound in fetters & tyed their finnes y with the cordes of affliction,

Then wil he shewe them their f worke did Manassen and their sinnes, because they have bene 1fa 1.19.

teined his inno 3 For thou halt said, What profiteth it thee to He openethalso their eare to discipline, and commandeth them that they returne fe of their own frominiquitie.

> * If they obey and ferue him, they maliciously shal end their dayes in prosperitie,& their yeres in pleasures.

But if they wil not obey, they shal passe i When they by the sworde, & perish & without know- are in afficies by the fworde, & perish z without know-

13 But the hypocrites hof heart increase the cour, as Asa. wrath: for thei z call not when he bindeth them.

Their foule dyeth in k youth, & their death and that life among the whoremongers.

and openeth their eare in tiouble.

the streight place into a broad place on not the & welch fhut vp benetheand that which resteth vp- together after on thy table, had bene ful of fat.

But thou art ful of the m sudgement of thou dock mur the wicked, thogh judgement and equitie mure against \$ mainteine all things.

18: "For Gods wrath is, left he shuldetake thee left thon shulaway in thine abundance: for no multitude deft torget God in thy of giftes can deliuet thee.

not golde, nor all them that excell in curious in fe-firength. curious in fe-king the cause of Gods judge

regarde it, s yet judgement s before him: 20 . Be not careful in the night, how he destroigth the people out of their place.

Take thou hede: loke not to P iniquitie: P And so mur-for thou halt chosen it rather then affli- God through

Beholde, God exalteth by his power: of God are to that teacher is like him?

23 Who hatheappointed to him his way: the afarre of or who can fay, Thou hast done wic- God by the kedly

ke, which men beholde...

25. All men seit, and men beholde it 9 a me to the per-fre knowledge farre of.

him not, nether can the nomber of his ye- of those drores be learched out.

For truely my wordes shal not be false, 27 When he restraineth the droppes of wa- pethin y clou ter, the raine powreth downe by the vapour thereof,

> Which raine the cloudes do droppe & let fail abundantly vpon man:

29. Who cá knowe the diuisiós of the clou- cloude. des & the thunders of his tabernacle not come to 5 know ledge of 5 forings the

" it, and coue reththe " bottome of the reof-

ue their hearthei may come to him by re-

l bar is . in their follie or obstination, & fo fnalbe caune defiruation. bet agaift God felues in their

they feke not to God for fue 2. Chro 16,12. reuel 16.11 k Theidje of

fome vile before they come to age Ili thon I ade ft bene obedient m Thou art al the maner of the wicked: for n God doeth

welth and fo ments, when

e Our infirmie can net attet-

pes of water, which he ke-

t Meaning; of Tabemacle of God

hathe double it declareth Gods judgements, when it doeth ouerces, & y other that it maketh y lad fruteful That is, one cloude to daffa agaiffanother. a The colde vapour sheweth hun : that 15, the cloude of the hote ex 2 halacio, which being taken in y colde clous de mouteth vp towarde the place where §
fyre is, and fo angre is ingen-dred: § is,noife and thunder claps Chap XXXVII

a At the maruelling of the lightenings: whereby he declareth that the faithful are liucly touched with the maiestic of God, whe they beholde his 8 workes: b That is, the shunder, whereby he spea- 9 keth to men to waken their dulnes and to bring them to the confideraeion of his workes

raines and timnders d So y nether finale rame nor great, inowe nor anie tinng els cometh without Gods appor itement thunders God caufeth men to kepe them 14 Celues within their houses
f in Ebrewe it 15 ss called & fcatermg winde , because it dri-

dryed h Gather the 17 wapours, and moue to & fro

to water the cloude y hath Lightenig in it-

Raine, colde, 19 heat , tompe-fies and fuche Like are fent

kenes. of God, ether to punish major to profite carth, orto declare his fauour toward manyas Chap 36,31. 1 That is, the ligitining tobreake forthein the cloudes m Which is some time changed into raine; or snowe, or haile or such e like m Why thy clothes shulde kepe thee warme; when the South winde bloweth, rather then when and other winde bloweth?

or For their clearenes

That is, our ignorance: fignifying that lob was fo prefumpteous that he o For their clearenes p. That is, our remorance, regime, wolde controle the worker of God.

giueth meat abundantly.

yseithe one y 32 He couereth the light with the cloudes, 21 And now men senor the light, which when ma mu and commandeth them to go z againAit. 33 . His companion sheweth him thereof, and there is angre in rifing vp.

CHAP. XXXVII.

2 Elihu proueth that the unsearcheable wisdome of God u manifest by hu workes, 4 As by the thunders, 6 I he snowe, o The whirle winde, 11 And the ragne.

A T this also mine heart is a aftonied,

12 & 15 moued out of his place. Heare the b founde of his voyce, and the

noyfe that goeth out of his mouth. He directeth it vnder the whole heauen, and his light wato the ends of the worlde.

After it a noyse soundeth : he thundreth with the voyce of his maiestie, and he wil not stay c them when his voyce is heard. 5 God thundteth maruelously w his voyce: 1

he worketh great things, which we knowe

For he saith to the snowe, Be thou vpon y earth: dlikewise to the smale raine and to 3 the great raine of his power.

With the force thereof he chutteth vp euerie man, that all men may knowe his 4

Then the beafts go into the denne, and remaine in their places.

The whirle wide cometh out of § South, and the colde from the North winde.

At the breath of God the fiost is given, 6 & the breadth of the waters sismade nar-

c Meaning, the 11 He maketh also the cloudes to h labour, to water the earth, & scattereth the cloude of his light.

2 12 And it is turned about by his governemet, that thei may do what soeuer he commandeth them vpon the whole worlde:

appointement 13. Whether it be for a punishmet, or for his land, or of mercie, he causeth it to como.

fider the wonderous workes of God.

them?and caused the 1 light of his cloude

weth away the cloudes& purgeth the ayre.
geth the ayre.
geth the syre.
geth the

maketh the earth quiet through the South winde?

earth
1 That is, the 18 Hast thou stretched out y heauons, which r4 It is turned as clay to facion, 2 all stand but as a liste are strong, & as a molten o glasse?

can not dispose our matter because of p dar-

y He sheweth 31 For thereby he judgethy the people, and 20 Shalit be 9 tolde him when I speake or 9 Hathe 1606 that the raine closed many that the raine closed many that many closed many closed many that many closed many that many closed many clo shal mã speake when he shalbe r destroied? nede that anne

fhineth in the cloudes, but the winde paf- him? feth and clenfeth them.

22 The brightnes cometh out of v North: man, shulde he the praise thereof is to God, which is terri- f The cloude

23 Itis the Almightie: we canot finde him funne, that was out:he is excellent in power & judgement, ca not fe it til & abundant in justice: he "afflicteth not, we chased a-

Let men therefore feare him : for he wil way & clouder not regarde any that are wife in their owne not able to atconcest.

CHAP. XXXVIII.

God speaketh to lob, and declareth the weakenes of man judgements? in the consideration of his creatures, by whose excellent in Ebrewe. cie the power suffice and proudence of the Creator u goldermeaning

Hen answered the Lord vnto Iob golde u Meaning, out of the a whirle winde, & faid,

Who is this that b darkeneth the counsel Chap. by wordes without knowledge?

Gird vp now thy loynes like a man: I wil hate greater demande of thee and declare thou vnto matchingale

Where wast thou when I layed the d fun-whome he had dactons of the earth? declare, if thou haft b Winch by vnderstanding,

5 Who hathe layed the measures thereof, if God by mans thou knowest, or who hathe Aretched the a more obser-

Where vpon are the fundacions thereof c Because He fet:or who layed the corner stone thereof: had wished to dispute with

When the starres of the morning e prai- God, Chap. 13. God reason fed me together, and all the f children of neth with him God reloyced:

8 Or who hathe thut up the fea with dores, a seig he colwhen it yssued and came forthe as out of of those thigs, the wombe:

When I made the cloudes as a couering he was borne, thereof, and darkenes as the s swadeling he was not abandes thereof:

Hearken unto this, ô lob: stand and com- 10 When I stablished my commandement lesse the secret vpon it, and let barres and dores,

Didest thou knowe when God disposed it And said, Hetherto shalt thou come, but e The Astres no farther, and here h shal it Raye thy and dumme creatures are

Or how thy clothes are n warme, when he 13. That it might take holde of the corners therein. of the earth, and that the wicked might be Angels. Ahaken out of it?

vp as a garment.

Tel vs what we shall ay vnto him: for we 15 And from the wicked their light shalbe to turne to & taken away, and the hie arme shalbe bro- h That is,

r If God wol. Roppeth the

teine to the thefe things, how muche leffe of Gods and cleare as

without caufe.

wordes might lob might knowe with

fecret confelos re & sheweth

to declare his

w were done fo long before hend all Gods ožkes: muché causes of his

undgements.

g Ás thogh 🕏 rear lea i hands of God

Gods decree

i To winto rife, fince thou was borne? ement, as verie 192 k Who having in the night bone given to wickdors, can not abide the lights but hide them felius.

I The earth which sensed in the night to have no forme, by the rising of the funne is as it were created a newe, and all things thereis clad wan newe beauste.

Nn.i.

The secret workes of God. Iob.

Gods mercie & power/1224

m If thou sre not able to fe ke out y depth 17 of the feathow muche lesse art thou a-

the feator hast thou walked to feke out the

Haue the gates of death bene opened vnto thee) or hast thou sene the gates of the fhadow of death?

ble to copre-hend & com- 18 Hast thou perceived the breadth of the sel of God?

April 2 tel if thou knowed all this earth? telifthou knowest all this.

> Where is the way where light dwelleth? 5 and where is the place of darkenes,

nThat ymigh- 20 his way and limites.

That thou a shuldest receive it in the boundes thereof, and that thou shuldest 6 They bowe them selues: they bruise their the their you knowe the paths to the house thereof?

22 Hast thou entredinto the treasures of 8 the snowe? or hast thou sene the treasures

of the havle,

o To punish 23 with them , as Exod: 9,18 11,01.401

Which I have o hid against the time of 9 trouble, against the day of warre & battel 24 By what way is the light parted, which

scatereth the East winde vpon the earth?

25 Who hathe denided the spowtes for the thunders,

thogh it were paucd with

u Canft thou

haue ante pow er ouer the

x In the fecret

in the water is

cometh to

is incomeni

a. The yes co- 26 To cause it to raine on the earth where 12 no man is, win the wildernes where there is no man?

q Which flar- 27 To fulfil the wilde & waste place, & to the funne is in cause the bud of the herbe to sprig forthe? Teurus, which 28 Who is the father of the raine? or who is the fpring time, & bring hathe begotten the droppes of the dewe? Out of whole wombe came the yee? r Which far- 29 re bringeth in who hathe ingedred the frost of y heaven (Cerreine flar 30 The waters are hid P as with a stone: and res so called: some thinks the face of the depth is frosen.

they were the 3r Caft thou restraine the swete influences of the state of the pleasant wings vinto the pleasant wings vinto the percentage of the percentage their time? canst thoù also guide: Arctú- 17 rus with his sonnes?

canfe heanethe bodies to 38 Knowell thou the course of heaven, or 18 cast thou set "the rule thereof in y earth? earthlie bo- 34 Canst thou lift vp thy voyce to y clou-

partes of ma uer thee?
That is the clouds, where- 35 Cast y sende the lightenigs that thei may walke,& fay vnto thee,Lo,here we are?

an bostels. 16 s. For when Go i doeth not Who hathe put wifdome in the x1cines? or who hathe given y heart vnderstanding? open thele bot 37 Who can nomber cloudes by wildome? or who can cause to cease the v bottels of

> 38 When the earth groweth into hardenes, and the clottes are fast together

After be had workes in the heatiens, he theweth his maraelous pro r tidence in e-arsu, cue tow-ard the bruce

CHAP. XXXIX. declared Gods The bountie and proudence of God, which extendeth even to the yong rauent, giveth man ful occasion to put his condence mi God. 37 tab confesseth & hibleth him folf. Ilt a thou hunt the praye for the lyon or fil the appearte of y lyons whelpes,

36 Haft thou entred into the bottomes of 2 When they couche in their places, or remaine in the couert to lye in vaite?

> Who prepareth for the rauen his meat, when his byrdes berye vnto God; wande-b Read Plat ring for lacke of meat?

4 Knowest thou the time when the wilde goates bring forthe yong for doest thou marke when the chindes do calue?

Canst thou nomber the moneths that maketh menes on of wilde they dfulfillor knowest thou the time whe goster & hinter bring for the? they bring forthe?

knowe the paths to the house thereor young and the standard growe vp. d That is, how the knowner. & because the nomber of thy daies is with corne: they go for the and returne not young with corne: they go for the and returne not young.

Who hathe fet the wilde affe at liberties great diffior who hathe loofed the bondes of the wilde affe?

It is I which have made the wildernes his house, and the fall places his dwel-f That is, the

to He derideth the multitude of the citie: fruies growe.

he heareth not the crye of the driver. raine or the way for the lightening of the 11 He seketh out the mountaine for his paiture,& searcheth after euerie grene thig.

Wil the vnicorne & serue thee? or wil he &Is it possible tary by thy crybbe?

Canft thou binde the vnicorne with his fignifing that band to labour in & forroweror wil he plowe rule a creamthe valleis after thee?

Wilt vtrust in him, because his strength impossible y he shuld appear and cast of thy labour vnto him?

15 Wilt thou beleue him, that he wil bring gouerneth a home thy sede, and gather it wato thy

Which leaveth his egges in the earth & makethh them hote in the duft,

And forgetteth that the fore might sca- the offrich co ter them, or that the wilde bealt might ges in § fand, and because y breake thém.

des that the abundance of water may co- 19 He sheweth him self cruel vnto his yong te and the sun ones, as they were not his, and is without them warme, feare, as if he tranailed in vaine.

> 20 For God hathe deprined him of wif- 1 If he shulde dome, & hathe given him no parte of vn-them derstanding.

> When time is, he mounteth on hye : he natural affects mocketh the hot fe and his rider.

Hast thou given the house strengtheor I when the covered his necke with m neying?

Hast thou made him afraied as the graf. he out numers the hoper?his strong neying is feareful. hoper-his strong neying is feareful.

Hen diggeth in the valley, & reioyceth which is ment in his strength: he goeth forthe to mete the by neying and harnest man.

15 He mocketh at feare, & is not afraied, & his break connected his.

turneth not backe from the Iwoide,

26 Thogh the quiver rattle against him, the me he beaters glittering

they brig forwith mofte dif

c He chiefly

baren grounde where no good

to make the reathat it is

h'Thei write § contrey is hothey are batched

k That is, to

yong offrich necke.

nothing vades

That is whe

colde cometh.

hun

treus.

glittering speare and the shield. He so rid-deth y groude that it semeth

He fo rid- 27 He o swalloweth the grounde for fearcenes and rage, and he beleueth not that it 14 h He 1s the chief of the wayes of God: h He is one of the chiefest is the noy fe of the trumpet.

28 He saith among the trumpets, Ha, ha: he smelleth the battel a farre of, and the 15 noyse of the captaines, and the shouting.

29 Shal the hauke flie by thy wildome, stretching out his wyngs toward the P South? to flie into the 30 Doeth the egle mount vp at thy coman-

dement, or make his nest on hye? 31 She abideth and remaineth in the rocke, euen vpon the top of the rocke, and the

From thence she spieth for meat, and her eyes beholde a farre of.

where the flaine are, there is the.

Moreover the Lord spake vnto lob, and 20

q Is this the 35 way for a man 35 that wil lear-ne to ftrue & God > which neth in lob r Whereby he 37 fheweth that he repented,& for his fautes.

Is this to a learne to striue with the answer to it.

Beholde, I am r vile: what shal I answer thee? I will lay mine hand vpo my mouth. 23 Wil he make a couenant with thee? and take him Once haue I spoken, but I wil answer no wilt thou take a him as feruant for euer? a To do thy more, yea twise, but I wil procede no far- 24 Wilt thou play with him as with a bird? at thy commander the state of the defired pardon 38 Once haue I spoken, but I wil answer no

CHAP. XI.

2 How weake mans power u, being compared to the workes of God: 10 Whose power appeareth in the creation, and governing of the great beastes.

Chap. 38.5.

felues, conde-

ne God as in-

to no man

to dye if thou

reby y who-

teth to him

abilitie to fa-ue him felf, maketh him

shoght to be

15 yaknowen
f Whome I

This comedeth the pro-nidece of God

If he were gi-

men to denou-

thing were ahim or contet

felf God

shee.

in#

Gaine the Lord answered Iob out of 🔼 * the whirlewinde, and faid,

Gird vo now thy loynes like a man: I wil demade of thee, & declare thou vnto me. a Signifying that they that 3 unfline them Wilt thou difanul my sudgement or wilt thou condemne me, that thou mayest be iustified?

Or hast thou an arme like Godtor doest b Meaning, § 4 thou thunder with a voyce like him?

these were p. pre vnta God, and belonged 5 Decke thy felf now with b maiestie and excellencie, & araye thy self with beautie and glorie.

eanst d Proving he- 6 Cast abroad the indignacion of thy proude, and abase him.

felf power, & 7 Loke on euerie one that is arrogant, and bring him low: and destroy the wicked in 4 their place.

This beaft is 8 Hide them in the dust together, & binde c their faces in a secret place. the cliphat, or fome other, w 9

Then wil I confesse vnto thee also, that thy right hand can d faue thee.

made aswel as 19 Beholde now Behemoth, (whome I" made f with thee) which eateth a graile 7

roward maifor 11 Beholde now, his strength s in his loines, & One is ioyned to another: they sticke toand his force is in the nauil of his belly.

re as a lio, no- 12 When he taketh pleasure, his taile is like 9 together.

13 His bones are like states of brasse, and his small bones like staues of yron.

hethat made him, wil make his fworde to workes of God amog y beafts. approche vnto him.

Surely the mountaines bring him forthe dere not come graffe, where all the beafts of the field fod can kil playe.

16 Lyeth he under the trees in the couert of the rede and fennes?

Can the trees couer him with their shadowe?or can the willowes of the river copasse him about?

18 Beholde, he spoileth the river, kand ha- k He drinkerh steth not: he trusteth that he can drawe vp feareth so bo-Iordén into his mouth.

His yong ones also sucke vp blood: and 19 He takethit with his eyes, and thrusteth hu nose through what soeuer meteth hime

Canst thou draw out 1 Liuiathan with 1 Meaning, the an hooke, and with a line which thou shalt call downe vnto his tongue?

Almightieshe that reproueth God, let him at Canst thou cast an hooke into his noses canst thou perce his lawes with an angle?

thing he repro 36 Then Iob answered the Lord, saying, 22 Wil he make mame mprayers vnto thee, in Bacause the or speake thee fane?

or wilt thou binde him for thy maides? 25 That the companions banket with him?

shal they deutde him among the marchants?

26 Canst thou fill the basket with his skinne or the fishpanyer with his head?

27 Laye thine hand vpon him: remember o the battel, and do nomore fo.

28 Beholde, Phishope is in vaine: for shal not one perish even at the sight of him?

CHAP. XLI.

By the greatnes of thu monstre Lsuiathan God sheweth ke hum. has greatnes, and bu power which nothing can refift.

YOne 15 so fearce that dare ftire him vp. Who is he then that can stand a before me?

2 Who hathe prevented me that I shulde awhale; which b make an end All vnder heauen is mine. is but a creawrath, and beholde energe one that is I wil not kepe filence concerning his able to copare partes, nor his power, nor his comely prowith God the
Creator?
b Who hat he

Who can discouer the face of his gar-taught me to ment? or who shall come to him with a double e bridel?

5 Who shal f open the dores of his faces of the whale.

The maiestie of his scales is like strong fixed are sure scaled.

date pul of his scales is like strong fixed are sure scaled.

date pul of his scales is like strong fixed are sure scaled.

date pul of his scales is like strong fixed are sure scaled.

One is fet to another, that no winde can f who dare come betwene them.

gether, that they can not be fondred.

when he taketh pleasure, his taile is like 9 His niesings 8 make the light to shine, & That is, eaa cedre: § sinewes of his stones are wrapt his eyes are like § eye lids of the morning. mes of system Out of his mouth go lampes, and spar-

Na.ii.

1 Thogh man

o If thou ondanger . thou wilt not medle with him. p To wit that

rufteth to ta-

a If none dare worke? c The partes.

and members d That is, who

loke in his mouthi

kes of fyre leape out.

21 Out of his nostrelles cometh out smoke, 6 as out of a boyling pot or caldron.

Hisbreath maketh the coles burne: for 2 7 flame goeth out of his mouth.

A His Skinne

asin the myre.

keth & fea to

feme as it boi-ied by his wal

abundance, as is wolde seme that the sea

boyled.

That is, a white froth,&

thinig fireame before him.

roudest of proudent all others.

be weeking in In his necke remaineth strength, & h la-

14 The members of his bodie are ioyned: they are strong in them selues, and can not be moued.

15 His heart is as strong as a stone, and as hard as the nether militone.

16 The mightie are afraied of his maiestie, and for feare they faint in them selues.

27 When the sworde doeth touche him, he wil not rife vp, nor for the speare, dart nor is fo hard that he lieth with habergeon.

as great cafe is He efterneth yron as strawe, and brasse as 9 rotten wood.

k licher he ma 19 The archer can not make him flee: the stones of the sling are turned into stubble vnto him.

he ipowteth 20 he laugheth at the shaking of the speare.

Sharpestones i are under him, and he spreadeth sharpe things upon the my re.

22 He maketh the depth to k boyle like 2 gr pot, and maketh the sea like a pot of oynt-

to He despi-He maketh a path to 1 shine after him: beafts.& monone wolde thinke the depth as an hore fters, & is the head.

Chap XLII. 24 In the earth there is none like him: he is a No thoush made without feare.

to tecret, but the beholdeth m all hie things: he is a 12 hie not and thing that thing ouer all the children of pride.

thing that the king ouer all the children of pride.

thing that this ouer all the children of pride.

thing that this ouer all the children of pride.

The repensance of lob. o He prayeth for his friende.

The repensance of lob. o He prayeth for his friende.

The goods are referred double ynto him. 13 His children age and death. childrens age and death. charge, Chap.

Then Iob answered the Lord, and said,

I knowe that thou canst do all things, and that there is no a thoght hid from thee.

Who is he that hideth counsel without 15 bknowledgescherefore haue I spoke that I vnderstode not, even things to wonderful for me, and which I knowe not.

Heare, I beschechee, and I wil speake: I wil demands of thee, and declare thou vnto me. imay roligne ary felf ouer s since thee.

I have a heard of thee by the hearing of 17 So Iob dyed, being olde, & ful of dayes.

the eare, but now mine eye feeth thee.

Therefore I abhorre my self, and repent in dust and ashes.

Now after that the Lord had spoken these wordes vnto Iob, the Lord also said vnto Eliphaz the Temanice, My wrath is kindled against thee, and against thy two frieds:for ye haue not spoke of me thing that is f right; like my seruant & Iob.

Therefore take vnto you now seuen bul-cause, in you lockes, and seuen rams, and go to my ser-condend him lockes, and seuen rams, and go to my ser-condend him lockes, and seven seven selections out. uant lob, & offer up for your selues a burnt ward affileies offring, and my festiant Iob shal h pray and not comforted him for you: for I wil accept him, lest I shulde my mercles.
put you to shame, because ye have not spo- good cause, but ke of me the thing, which is right, like my handeled seruant Iob.

So Elipház the Temanite, and Bildad haue reconcithe Shuhite, and Zophar the Naamathite ues to him for went, and did according as the Lord had the faures that you have comfaid vnto them, and the Lord accepted muted against him, he shall

The dartes are counted as straw: and the freare.

The dartes are counted as straw: and the freare.

The dartes are counted as straw: and the freare.

The dartes are counted as straw: and the freare tie of Iob, when he prayed for his frieds: the delinered the frieds: the delinered tie of Iob.

The dartes are counted as straw: and he frieds: the delinered tie of Iob, when he prayed for his frieds: the delinered tie of Iob. also the Lord gaue lob twise so muche as afficion whehe had before.

Then came vnto him all his & brethre, k That is all and all his fifters, and all they that had be his kured. read Chap. ne of his acquaintance before, and did eat 19,13. bread with him in his house, and had com passion of him, and comforted him for all the euil, that the Lord had broght vpon him, and euerie man gaue him a piece of 'Or. Lambe, or money, & eueric one an earing of golde. money fo man-

So the Lord blessed the last dayes of Iob more then the first: for he had I fourte- I God made ne thousand shepe, and fix thousand ca-tiche in castel mels, and a thousand yoke of oxen, and a as he wasafothousand she asses.

13 He had also seuen sonnes, and thre dau- drenas he had taken from ghters.

14 And he called the name of one m Iemi- m That is, of máh, and the name of the fecond a Ke-loug life, or beautiful as f ziáh, and the name of the thirde o Keren- day.

In all the land were no women founde so sweet spice. faire as the daughters of Job, and their fa- home of beauther gaue them inheritance among their tiebréthren.

16 And after this lived Iob an hundreth and fourtie yeres, and sawe his sonnes, and his sonnes sonnes, euen foure generacions.

f You toke in

n As pleasant as cassia , or

stin mine igno rance, and that a I faske I will not what. I He sheweth shat he will be Gods scholer ? e I knewe thee onely before by hearefay: dint now chat's laffi cauled me to fele what y are to me, that

gi,a. c I colefic he-

* Or, Praifes,

THEPSALMES

of Dauid.

THE ARGUMENT.

His boke of Pfalmes is set forthe vnto vs by the holie Gost to be estemed as a moste precious are called the treasure, wherein all things are conteined that apperteine to true folicitie: as well in this life Sogs of Danid present as in the life to come. For the riches of true knowledge, and heavenlie wisdome are here set because the open for ws, to take thereof moste abundantly. If we wolde knowe the great, and hie maiestie of were made by God, here we may se the brightnes thereof shine moste clearely. If we wolde seke his incomprehen-him. si ble wisdome, here is the schole of the same profession. If we wolde comprehend his inestimable boutie, and approche nere thercunto, and fil your hands with that treasure, here we may have a moste lively, and comfortable taste thereof. If we wolde knowe wherein standeth our saluation, and how to atterne to life everlasting, here is Christ our onely redemer, and mediator moste evidently described. The riche man may learne the true ve of his riches. The poore man may fynde ful contentation. He that wit recoyce, shal knowe the true toe, and how to kepe measure therein. They that are afflicted and oppressed shal se wherein standeth their comforte, and how they oght to praise God when he sendeth them delinerance. The wicked and the persecuters of the children of God shal se how the hand of God is ever against them: and though he suffer them to prosper for a while, yet he brideleth them, in so muche as they can not touche an heere of ones head, except he permit them, and how in the end their destruction is moste miserable. Briefly, here we have moste present remedies against all tentations, and troubles of minde and conscience, so that being well practifed herein, we may be assured against all dangers in this life, live in the true feare, and love of God, and at length atterne to that incorruptible crowns of glorie, which is laid up for all them that lone the somming of our Lord Iefus Christ.

PSALME I.

Whether it was Esdras, or anse other that gathered the Psalmes into a boke, st semeth he did set this Psalme first in maner of a preface, to exhorte all godlie men to studie, and meditate the heavenlie wisdome. For the effect hereof u, I That they be bleffed, which give them selves wholy all their life to the holy Scriptures. 4 And that the wicked contemners of God, thogh they seme for a while happre, yet at length shal come to miserable destruction.

meditate e y and night.

a When 2 man

hathe giue on-

ce place to e-

mil counfel, or the beginneth

to forget him felf in his fin, 2

& so falleth in

to contept of God, which

Deut.6,6.

pro.6,20. b In the holie

e Gods chil-

Scriptures.

lere.17.8.

faluation.

feme

iofh.1.2.

cotempt is cal-led the feat of 3

Lessed is the man that doeth not walke in the 3 a counsel of the wicked, nor it and in the way of finners, nor fit in the feat of the scorneful: of the scorneful:

But his delite is in the *Law of t Lord, & in his b Law doeth he

For he shal be like a* tre planted by the rivers of waters, that wil bring forthe her frute in due season: whose lease shal not fade: so whatsoeuer he shal do, shal prof-

4 dThe wicked are not so, but as the chaffe, which the winde driueth away.

dren are fo moyftened +- 5 uer wien his Therefore the wicked shal not stand in the 'Iudgement, nor finners in the affemblie of the righteous.

grace, whatvato them, ten 6 For the Lord knoweth the way of the righteous, and the way of the wicked shal perish.

d Thogh the to beare the fwinge in this worlde, yet the Lord drineth them downe that their shal not rife nor stand in the companie of the righteous. of the righteous. e But tre-f Doeth approue and profper, like as ble, when shey fele Gods wrath. out to knowe , is to reproue and resect.

PSAL. II.

a The Prophet Dauid reiogceth that notwithstanding his enemies rage, jet God wil cotinue his kingdome for fodenly come, 2. Thefia. 5,5-

euer & aduace it euen to the end of the worlde, to And a The confpl-therefore exhorteth Kings and rulers, that they tiles, y mutmu wolde humbly submit them selves under Gods yoke, ring of the Iebecause st is in vaine to resiste God. Herein is figured of Kings can Christs kingdome.

Hy do the heathen * rage, & the gainst Christ. people murmur in vaine?

The Kings of the earth band them selues, b Thus the and the princes are assembled together a- wicked fay, gainst the Lord, and against his Christ.

Let vs breake their bands, and caft their christ. cords from vs.

*But he that dwelleth in the heauen shal c Gods plants he that dwelleth in the heauen shal gues wil delaugh: the Lordshal haue the in derisso clare that in resisting his they wrath, & vexe them in his fore displeasure, ham. 5 c Then shal he speake vnto them in his Christ

Euen I haue set my King vpon Zión mine holic mountaine.

I wil declare the decree: that is, the Lord Att. 13,23. hathe faid vnto me,* Thou art my Sonne: ebr.1.5. thise day haue I begotten thee.

Aske of me, & I shall grue thee the heather ching mans for thine inheritance, and the f endes of knowledge, be the name for the name fo the earth for thy possession.

9 *Thou shalt krush them with a sceptre of red to be eleyron, breake them in pieces like a pot- aed of God, sois it appli-ters vessel.

ters vessel.

10 8 Be wise now therefore, ye Kings: be ming & manifestation to the learned ye Iudges of the earth.

11 Serue the Lord in feare, and reioyce in footonely 5

Lewes but the trembling.

h Kisse the Sonne, lest he be angrie, and Reue. 2,27. ye perish in the waie, when his wrath shal g He exhor-Nn.iii.

according to \$ Ebrewes : and were chiefly inftirure to praife, and giuc thankes to God for his benehtes. Thes

Act.4.25.

Prou.1,26.

To shewe that my voca-

Gentiles alfo. to repent in ti-

i When the wicked that fay, Peace & re h In figne of hommage. fte, feming yet to be but in the midway of their purpofesithen thal deftructio

Deliuerance is of the Lord. Psalmes.

Pacience in affliction/1224

fuddenly burne. bloffed are all that trust in him.

PSAL. III.

. Dauid driue forthe of hu kingdome, was greatly tormeted in minde for his sinnes against God: 4 And therefore callethupon God, & waxeth bolde through nu promeses against the great railings and terrors of hu enemies, yea; against death'it felf which he fa we prefent before his eyes. 7 Finally he resoycesh for the good Succeffe that God gave him, and all the Church.

A Pfaline of David, when he fled from his

sonne . Absalom.

token of his

his troubleshe

had his re-

fignifieth a lif

fe vs to confi-

der the fenten-

ce,as a thing,

fidered the

gruerh of Gods

promes, and tried thesame,

creased mar-

great ormanie, yet God bathe

euer meiner

an Among the that were appointed to fing the Pialmes, I

and to play on the inftru-

ments, one was. appoited chief to fet y rune,&

had the char.

ge, because he.

cellent, and he

on the inftru-

led.

worlde:

e. Thogh your

onterpriles

ucloudy.

tance.

Sélah here

Ordahow are mine aduerfaries a ina This was a I ¿creafod?how manie rife againit me? Hable faith, etat for all 2 Manie saye to my soule, There is no helpe forhim in God. b Selah.

But thou Lord art a buckler for me: my glorie, and the lifter vp of mine head.

Idid call vnto the Lord with my voyce, voyce, to cauand he heard me out of his holie moutaine.Sělah.

of great impor 5. Ilaied me downe & slept, and rose vp-agame: for the Lord sustemed me.

e When the co-6 I wil not be afrayed for eten thousand of the people, that shulde beset me round

O Lord, arise: helpe me, my God: for his faith in- 7 thou hast smitten all mine enemies vpon the cheke bone; thou halt broken the teeth 7. But I'e wil come into thine house in the nat affections. of the wicked.

d. Berbe dant 8 d Saluació belongeth vnto the Lord, or thy blessing is vpon thy people. Sélah.

- PSAL. IIII.

to deliver his. . When Saul perfecuted him he called upo God trusting moste assuredly in his promes, and therefore boldely reproueth his enemies, who wilfully resisted his dominion 7. And finally preferreth the favour of God before all morldelie treasures.

> 2 To him that excelleth on Neginoth. A. Pfalme of Daurd.

LEare me when I call, b ô God of my righteousnes: thou hast set me at libertie, when I was e in distres: haue mercie vpon me and hearken vnto my prayet. to begine: who 2 O ye d fonnes of men, how long milye turne my glorie into shame, e louing vanitie and seking lyes? Sélah.

begå this Pial. 3 For be ye fure that the Lord hathe chosen to him felf f a godlie man the Lord wil heare when I cal vnto him:

ment called Negwoth, or 12 arune fo cal-4. sTremble, and sinne not: examine your h. Thou y are: owne heart vpon your bed, and be h ftil. , When Durist by his finnes had prousked Gods y defender of my suft cause, e Bothe of mi-de and body; d. Ye that this

g. Offer the facrifices of righteousnes, and trust in the Lord.

he your select and Manie saye, Who wil shew vs anie good? but Lord, lift up the light of thy countenace vpon vs.

please you ne. 7 Thou hast ginen me more ioye of heart, uen so muche, 7 yer. God will then they have had, when their wheat and bringeliem to their wire did abunda their wine did abunde.

mogui.

fra king shar 8 P wil laye me downo, & also slepe in pea.

walketh indis wasgetti insus:
vocation. g. For feare of Gods Indgemet. h. Ceafe your rage. i Serue
God purely and not with outward ceremonies. k. The multitude feke werldlie welch ; but Danid fetteth hie felicitie in Gods fanour.

ce: for thou, Lord, I onely makeft me dwel I This words in Ebrew may in lauetie.

PSAL. V.

Dauid oppressed with the crueltie of his enemies, and uid, fignifying that he shulle fearing greater dangers, calleth to God for Succour, dwel as 10y-The wing how requisite it is that God hulde purish the fully alone, malice of his adversaries. 7 After being assured of as is he had prosperous succes he concesueth comfort, 12 Concluding him, because that when God shall deliver him, others also shall be the Lord is partakers of the same merces.

To him that excelleth you Nehiloth. A Pfalme of David.

TEare my wordes, ô Lord:vnderstand my a meditation.

Hearken vnto the voice of my crye, my King & my God: for vnto thee do I praie. complaint & fighings.

3. Heare my voice in the morning, ô Lord: for in the morning will I direct me vnto thee, and I wil b wait.

4. For thou art not a God that louethe wie ce & truft til kednes:nether shal euil dwel with thee.

5 d The foolish shal not stand in thy sight: hatesh wicfor thou hateit all them that worke iniquitie.

6 Thou shalt destroy them that speake lyes: the Lord wil abhorre the bloodie man and a which rine decentful.

multitude of thy mercie: on thy feare of his tentawil I worship towarde thene holie Téple. tions he pur-teth his sul co 8 Lead me, o Lord, in thy righteousnes, sife can sod-she will be to the sulface in S

f because of mine enemies : make thy wase art nust, thereplaine before my face.

9 For no costancie sin their mouth : with- gers of mine in, thei are very corruption: their * thrate Rom. 3.12. ssan open sepulchre, othey flatter with their tongue.

Destroye them, ô God: let them is fall torre. from their counsels: cast them out for the g Let ther demultitude of their iniquities, because thei moghe. haue rebelled against thee.

And h let all them that trust in thee, re- h Thy favour royce & triumphe for euer, couer thou towarde me fhal confirm them: and let them, that love thy Name, the faith of all reioyce in thee.

For thou Lord wilt bleffe the righteous, 10r, gine good or with faucur wilt compas him, as with fuceffe. ashield.

God, as it is here transfated, or to Da-

*Or, a mufical instrument or tune.

a That is, my vehemer prajer and fecree

b With pacien

c Seing that God of nature muft nedes pu ked & fauethe godlie.

moste ragigly after their car out of the da-

fró all dagers.

PSAL. VI.

wrath, and now felt not onely he hand against him, but also concesued the horrors of death everlasting, he defireth forguenes, 6 Bewailing that if God take hun await in his indignation, he shulde lacke occasion to praise him as he was wunt to do, whiles he was among men. 9 Then fuddenly feling Gods mercie he sharpely rebuketh his enemies which reveyced in his affliction.

To him that excelleth on Neginoth room the eight tune, A Pfalme of Davide

Lord, * * rebuke me not in thine a Thogh I de angre, nether chastise me in thy on, yet let thy wrath.

Jer.10,24. mercie my frailtie. z- Haue

Dauids righteousnes.

Plalmes. Mans dignitie. **236**77/1224

b For my whole firegth ce is also touched with the feare of Gods 4

audgement

d He lamen- 5 fion shulde be taken fro him to praise God in the Congre- 6 gation

earen as it were 7 e God tendeth comfort and Is aldnes in affl. &tior.thatwe may traimphe ouer our one- 9

f When the wicked throke that the god-God delme-reth them fud denly and de-Aroyeth their oremies.

Mi, hande of sune our accusació. 2 Sam. 16 , 7.

God to deli-uer him fro the rage of cruel b Wherewith 5 Chush chargeth me

for affinities fake & prefer-med his life, 1 Sam 26,8.

d Let me not onely dye, but be diffionored for sucr.

e in promiting me § kigdome

f Not onely 7 for mine , but for thy Chuich fake decirre thy power g As touching 8 my behauton toward Smile

mane enemies

2 Haue mercie vpon me, ô Lord, for I am weake: ô Lord heale me, for my bo- 9 Oh let the malice of the wicked come nes are vexed.

e His confeie- 3 c My foule is also fore troubled: but Lord how long wilt thou delay reines.

Lord how long wilt thou delay reines.

Returne, o Lord: deliuer my soule: saue o My defence 15 in God, who preserve the meyer God final indge final

me for thy mercies fake.

of thee: in the graue who shal praise

I fainted in my mournig: I cause my bed euery night to swimme, watter my couche with my teares.

'Mine eye is dimmed for despite, & sunke in because of all mine enemies.

quitie: for the Lord hathe heard the voyce of my weping.

Lord wil receiue my praier.

so All mine enemies shalbe confunded & fore vexed: thei shal be turned backe, and put to shame f suddenly.

PSAL. VII.

Being falsely accused by Chush one of Sauls kinsemen, he calleth to God to be hu defender, 2 To whome he commendeth hu umocencie, g First shewing that bus conscience did not accuse him of anie euil toward, Saul 10 Next that it touched Gids glorie to awarde sentence against the wicked . 12 And so entring into the consideration of Gods mercies and promes, be waxeth bolde and derideth the vaine enterprises of his enemies, 16 Threatening that it shal fall on their owns necke that which they have purposed for others.

"Shigaton of Dauid, which he fang vinto the Lord, concerning the " wordes of * Chush the sonne of Iemini.

Lord my God, in thee I put me trust: faue me from all that persecute me, and deliuer me.

* He defireth 2 Lest a he deuoure my soule like a lion, and teare it in pieces, while there is none

O Lord my God, if I have done b this 3 zining: if there be anie wickednes in mime hands,

c If I reveren-ced nor. Saul 4 c If I have rewarded evil vnto him that 4 had peace with me, (yea I haue deliuered him that vexed me without cause)

Then let the enemie persecute my soule 5 & take it: yea, let him treade my life downe vpon the earth, and lay mine d honour in the dust. Sélah,

6 Arise, ô Lord, in thy wrath, and lift vp thy selfe against the rage of mine enemies, and awake for me according to 7 the e iudgement that thou hast appoin-

So shal the Congregacion of the people compasse thee about: for their sakes therefore f ieturne on hie.

The Lord shal sudge the people: sudge thou me, ô Lord, according to my g righ-

cie,thatis in me.

to an end:but guide thou the just: for the righteous God tiyeth the h hearts and h Thogh they

the vpright in heart.

For m d death there is no remembrance it God judgeth the righteous, & him that contemneth God, euerse day.

12 Except k he turne, he hathe whet his wicked to re fworde: he hathe bent his bowe and made pentace by fo-

13 He hathe also prepared him deadly wea- tes Except Saul pons: he wil orderne his arrowes for them turne his minde, I dye for that persecute me. that persecute me.

e Awaie from me all ye workers of ini- 14 * Beholde, he shal trauail with wickednes: for he hathe conceined muchief, but me, Thus confi

The Lord hathe heard my peticion the 15 He hathe made apit and digged it, and min.th Gods isfallen into the pit that he made.

16 His mischief shal returne vpon his ow- 106.15,35. ne head, and his crueltie shal fall vpon his owne pate.

I wil praise the Lord according to his Irighteousnes, and wil sing praise to the farthfully his Name of the Lord moste high. Name of the Lord moste high.

PSAL. VIII.

The Prophet considering the excellent liberalitie and fatherlie providence of God towards man, whome he made, os it were a god over oll hs workes, doeth not onely give great thankes, but is aftemshed with the admiration of the same, as one nothing able to com passe suche great mercies.

To him that excelleth on Gittith. A Pfalme of Or, sinds of inftuumes or same.

Lord our Lord, how excellent is 'Or, noble ap Ithy Name in all the worlde! which maruelous. hast set thy glorie aboue the heavens.

Out of the a mouth of babes and fucke- "Thogh the lings hast thou orderned stiength, becau-hide Gods practices, get for thine enemies, that thou mightest bibes are suffice. "ful the enemie and the auenger.

When I beholde thine heauens, euen the 'Or, effablisfied. workes of thy fingers, the moone and the 'Or, confunde. starres which thou hast ordemed,

What is b man, say I, that thou art mind- b It had bene ful of hem and the sonne of ma, that thou him to have fet forthe his visitest him?

For thou hast made him a litle lower the heaves, thogh c God, and crowned him with glorie and he had hot co

Thou hast made him to have dominion to but dust in the workes of thine hands . thou hast first creation, put all things vnder his fete.

All d shepe and oxen: yea, and the beastes a By the temof the field: mans creation

8 The foules of the aire, and the fish of he is led to co the fea, o that which passeth through the fites which he paths of the seas.

O Lord our Lord, how excellent is thy through Chris Name in all the worlde!

PSAL. IX.

cousnes, and according to mine innocen . After ne had given thankes to God for the sundrie Nn.iii.

their hy poeri-

men and weaderig hisgreat

In keping

futficient for

Destruction of the wicked. Psalmes. The nature of the wicker 1224

victories that he had fent him agai. It his enemies, and also proved by manifalde experience how readie God 1 He complaineth of the fraude rapine, tyrannie, and all was at had in all his troubles 14 He being now like wese in danger of newe enemies, desireth God to helpe him according to his wonte, 17 And to destroy the malicious arrogancie of his adnersaries.

To him that excelleth vpon" Muth Labben. A Pfalme of David.

Wil praise the Lord with my whole heart:I wil speake of all thy maruer=

lous workes. the whole glo

see be genen

I wil be glad, and recoyee in thee: I wil

to him alone.

fing pray to the Name a most a high fing praise to thy Name, ô moste high,

For that mine enemies are turned backe: 2 they shal fall, and perish at thy presence.

For b thou hast mainteined my right b Howfocuer 4 udgest right. God prefer- 5

Thou hast rebuked the heathen: thou hast destroied the wicked y hast put out their 4 The wicked is so proude that he seketh feeth when he hands that he name for euer and euer.

that mendeth mothing but deftructio: bue, the Lord wil sudgement. Ur,zeigne 🚜 Indge.

macked vapua.

attemblie of

she eroffe.

re of thy Indgement.

ni/hcd...

My kinde of in-

Arument. or tu-

ne . or for the death of Lab-

a God is not

praifed.except

enemic feme for a rime

toprenaile,yet

A derisson 6 Conemie, destructions are come to a perpetual end, and thou hast destroied the 5 His waies alwaie prosper: thy Indgemers & blossoch him. cities: their memorial is perished with

prepared his throne for sudgement.

& For he shal sudge the worlde mrigh- 7 His mouth is ful of cursing and disceite mit. teouines, & shal judge the people with &

d. Our mile- 9 The Lord also wil be a refuge for the 8 d He lieth in waite in the villages : in the keth thus bed poore, a refuge in due time, euen in afflines to cause vs present, care ONCE AS.

10 And thei that knowe thy Name, wil trust 9 in thee : for thou, Lord, halt not failed the that feke thee.

sing praises to the Lord, which dwelleth in Zion: shewe the people his workes.

a. Thogh God 12 For e when he maketh inquisition for renengeth not fodenly the wrog done to blood, he remembreth it, of forgetteth nor in He hathe faid in his heart, God hathe pocific of the blood, he remembreth it, of forgetteth nor in He hathe faid in his heart, God hathe that have autothe complaint of the poore. his, yet he fuf .

freth nor the 13. Haue mercie vpon me, ô Lord: consider my trouble, which I fuffre of them that hate 12 me, thou that liftest me vp from the gates of death:

14. That I maie shewe all thypraises within-In the open the gates of the daughter of Zion, wreioyce in thy faluacion.

g For God o-15: The heathen are s funken downe in the pit, that thei made:in the net that they hid,... the wicked in their entrepris is their fote takens

h The mercie 16 h The Lord is knowe by executing judand his sames gement: the wicked is snared in the worke 15. Breake thou the arme of the wicked and wrong. must be declar of his owne hands. Higgaion. Selah.

red,& the fall? of the wicked 17 The wicked shal turne into hel, wall mustinalwates nations that forget God.

be condered. combinio wer- 18. For the poore shall not be alwaie forgotthis to be weed territhe hope of the afflicted saal not pe-

fethnot to held rish for euer.

per ver before
we have felt 19. Vp Lord: let not man prevaile: let the heathen be judged in thy fight.

k Which their Pût them in feare, ô Lord, that the hea- 18 1 To judge the fatherles and poore, that pe ceafeth. then maie know that they are but kmen. Sélah.

PSAL. X.

kindes of wrong which w rldelie men vie , assigning the cause thereof, that wicked men, being as it were drunken with worldelie prosperitie, and therefore setting aparte all feare and reverence towardes God. thinke they may do all things without controwlings 15 Therefore he calleth upon God to send some remedie against these desperat euils, 16 And at length comforteth him selfe with hope of deliverance.

Hy standest thou farre of, ô Lord, & hidest thee in a due time, eue in a so some as affliction?

The wicked with pride doeth perfecute thinke God the poore: let them be taken in the crafts shulde helpe that they have imagined.

owne hearts defire, and the couetous blef- man reloyceth feth him felfe : he contemneth the Lord.

not for God : he thinketh alwates, There is woldethe brag. no God.

are hie aboue his fight: therefore defieth blafphemeth he all his enemies.

deliuer his, & But the Lord shal sit for ener: he hathe & He saieth in his heart, I shall neuer be mo or, not be me bring him into ued, onor be in danger.

> and fraude:vnder his tongue is mischief & c The cuilshal iniquitie:

secret places doeth he murther the inno- cause he ne cent: his eies are bent against the poore.

He lieth in wait secretly, euen as a lyon in that y wicke his denne: he lieth in waite to spoile the meanesto hide poore: he doeth spoile the poore, when he and therefore draweth him into his net.

10 He crowcheth & boweth: therefore heapes of the spoore do fall by his might.

forgottenihe hideth awaie his face, wil rate the poore neuer fe.

f Arise, & Lord God: lift up thing hand: f He callette forget not the poore.

13: Wherefore doeth the wicked contemne wickednes is God-he saieth in his heart, Thou wilt not growen & God s regarde.

14. Tet thou hast sene it : for thou beholdest gatherefore mischief and wrong, that thou maiest hta- must nedes the ke it into thine hads: the poore comitteth their blafphehim selfe vnto thee: forthou art the helper h To mage of the fatherles.

malicious: learche his wickednes, & thou shalt finde ' none.

16. The Lord is King for ever and ever: the ed him. k heathen are destroyed forthe of his k The hypoland.

17 Lord, thou hast heard the desire of the law, shalbe poore: thou preparest their heart: thou be- defroyed dest thine eare to them,

earthlie man 'cause to feare no more.

vs,but that 13 in his owne geth of his the Lord. was neuer 14

ner fele enile be feared.

fo farre onerbetwene the

erites , or fuche as liue nos I God helperh

the earth.

PSAL,

The judgment of the wicked. Pfalmes. All men are vniust. 23779/1224

PSAL. XI.

I This pfalme contesneth two partes . In the first Dauid she weth how harde assaltes of tentacions he sufferned. in how great anguish of minde he was, when Saul did persecute him. 4 Then next be retoyceth that God fet him succour in hu necessitie, declaring hu sustice as- 1 wel in governing the good, and the wicked men, as the whole worlde.

Tohim that excelleth. A Pfal. of D mid. IN the Lord put I my trust: how say ye then to my soule, a Flee to your mountaine as a birde?

For lo, the wicked bend their bowe, and make readie their arrowes vpo the string, that thei may fecterly shoote at the, which are vpright in heart.

b All hope of 3 For the b fundaciós are cast downe: what liathe the crighteous done?

The Lord is in his holie palace: y Lords throne is in the heaven; his eyes d wil consider: his eye lids wil trye the children of

The Lord wil trye the righteous: but the wicked & him that loueth iniquitie, doesh his foule hate.

6 Vpon the wicked he shal taine snares, fyer, and brimstone, & storme tempest: thus is the f porcion of their cup.

7 Forthe righteous Lord loueth righteouf-, To him that excelleth. A Pfalme of David. nes: his countenance doeth beholde y iuft.

PSAL: XII.

> The Prophet lamenting the miserable estate of the people, and the decay of all good order defireth God Spedely to send succour to his children 7 The comforting bim self and others with the assurance of Gods helpe he co- 2 mendeth the constant veritie that God observeth in keping his promises.

Tomm chat excelleth ponthe eight tune . A Plalme of David.

TEIpe Lord, for there is not = a godlie I I man left: for the faithful are failed from among the children of men.

They speake decentfully eueme one with his neighbour, b flattering with their lipweapons c They thinke the felues a- 3 pes, and speake with a double heart.

The Lord cut of all flattering lippes, & the tongue that speaketh proude things:

Which have faid, With our tongue 6 wil we preuaile rour lippes are our owne: who is lord ouer vs?

d Now for the oppression of the nedie, 7 of his, & deli- 5 & for the lighes of the poore. I wil vp faieth the Lord, and wil e fet at libertie him, whome the micked hathe snated.

The wordes of the Lord are pure wordes, as y filuer, tryed in a fornace of earth, , This Pfalme teacheth on what conditio God did chuse fined feuen folde.

Thou wilt kepe fthem, & Lord: thou wilt preserve him from this generació for euer. The wicked walke on euerie fide: when they are exalted, s it is a shame for the fonnes of men.

PSAL. XIII.

Dauid at it were ouercome with sundrie and news

afflictions, fleeth to God as his onelie refuge 3 And so at the length being encouraged through Gods promiscs, he conce: weth moste sure considence against the extreme herrors of death.

To him that excelleth. A Pfalme of David. Ow long wilt v forget me, ô Lord, I a for euer? how long wilt thou hyde atte declareth

How long shal I take b cousel within my time, & y his felf, having wearines daiely in mine heart? not how long shal mine enemie be exalted a boue me?

Beholde, & heare me, & Lord my God: lighten mine eyes, that I slepe not in

Lest mine enemie faie, I haue c preuai- ewhich might led against him: o they that afflict me, re-turne to God ioyce when Islide.

5 But I trust in thy amercie: mine heart shall define the mercie reioyce in thy saluacion: I will sing to the of God is the cause of our Lord, because he hathe e delt louingly faluacion

PSAL. XIIII.

* He describeth the peruerse nature of men, which were so growen to liceciousnes, that God was broght to viter contempt 7 For the which thing although he was greatly grieued jet being persuaded that God wolde send some present remedie he comforteth him felf & others:

He foole hathe faid in his heart, The- Pfal 13. re is no God: thei haue b corrupted, that the cause and done an abominable worke: there is nes is to fornone that doeth good.

The Lord loked downe from heaven thing but difvpon the children of men, to fe if there order & wicwere anie that wolde vaderitand, and feke them

All are gone out of the way: they are all Danid here corrupt: there is none that doeth good, no parison betw

4 Do not all y workers of iniquitie knowe batthur S Paul that they eat vp my people, so they cat fame of all me bread they call not vpon the Lord.

5: d There they shal be taken with feare, d where they because G od is in the generacion of the thinke them felues mofte

You have made e a mocke at the coun- e You mocke sel of the poore, because the Lord is his their trust in

Oh giue saluacion vnto f Israel out of the prayeth Zion: when the Lord turneth the captiut- Church, whotie of his people, then Iaakob shal reioy- me he is affuce,and Ifraél fhal be glad.

PSAL. XV.

the Iewes for his peculiar people, and wherefore he pla sed hu Temple among them , which was to the intent that they by living uprightely and godly, might witnesthat they were his special and holie people.

A P salme of D wid.

Ord, who shal dwel in thy Taberna-,cle≥who fhal reft in thine holie Moũtayne?

his afficiós

purpole as the fickema doetly his place.

he did not dee Botlie by the benefites

and by others

to come.

get God

ne the faithful naturally,

them that put

red God wil deliner: for no ne but he onely can do at-

Oo.i.

dangers.
e Because the L ordes worde and promes is 6 true & vucha. geable, be wil performe it & preserue the poore from this wicked ge neration f That is, thi- 8 ne, thogh he were but one g For the fup pres y godlie and mainteme the wicked .

a Phis is the

fel of his enc-

mies to him &

his copanions,

to drive him from the hope

of Gods pines

fuccour is ta-

e Yet am I mnocent and my

thingsin carch

be out of or-

der,yet God

udgement

from heaven

e As in the de Audion of

Sodóm and

fhaldrinke e uen to the

aregs, Ezek

a Which dare detende the

trueth,& thew

mercie to the

hurt him n ore

with their tongues then

with their

ble to persua-de whatsoener

they take in

d the Lord is

moued with the complairs

nercth in the

end from all

oppressed He meaneth he meaneth haterers of the courte, w

23,34.

Gomorrha f Which they

execute

wil

cause good.
d Thogh all

ken awaic

vicked coun-

Who is bleffed.

Gods worde brideled hir480/1224 Pfalmes.

quireth up-rightenes of life, next doig wel to others, grueth and fimplicate in our wordes.

eFira God re- 2 He that a walketh vprightly and wor-

and thirdely ; He that sclandreth not with his tongue, nor doeth euil to his neighbour, nor recei- 3 ucth a false reporte against his neigh-

b He that flat- 4 b In whose eyes a vile persone is cotemned, but he honoreth them that feare the 4 vngodlie m their wicked-Lord: he that sweareth to his owne hinde-Bet. rance and changeth not. e To the hin-

surie, nor taketh rewarde against the innocent : he that doeth these things, & shal 6 I have called vpon thee: furely thou wilt worde kep neuer be moued.

PSAL. XVI.

2 David prayeth to God for Succour not for hu workes, but for hu faiths fake, 4 Protesting that he hateth all idolatrie, taking God onelie for hu comfort and felicitie. & Who suffreth his to lacke nothing.

Wr. a certeiat trac. a He sheweth

that we can

not call ypon

God, except we truft in hi

b Thogh we

ca not enriche

miferable de-

nether by ou

warde profes-

cofent to their

e Wherewith

f God tet-

theth me con-

g The faithful

are fure to per fevere to the

hThat is,I resoyce bothe

in bodie & m

ment of

Christ, by who-

haue immorta-

k Where God

fanoreth, there

es perfire feli-

litte

CITIE.

idolatries

Aruation d He wolde

derance of his 5

neighbour.

bypocities.

thal not be caft forthe of

etie Church as

🖣 ° Michtam of Dauid. Reseiue me, ô God: for in thee do I a tiuft.

o my foule, thou hast faid vnto the Lord, Thou art my Lord: my b sweldoing exten- 10 deth not to thee,

But to the Saints that are in the earth, God, yet we } must bestowe and to the excellent: all my delite is in a Gods gifts to the wie of his them.

The c forowes of them, that offer to s As grief of 4 conference & another god, shal be multiplied: d their offrings of blood wil I not offer, nether make mecton of their names with my lip-

fioner in heart The Lord is the porcion of mine inheritance and of my cup: thou shalt mainteine my lot.

mestured my porcion is 6 The clines are fallen vnto me in pleafant places: yea, I have a faire heritage.

I wil praise the Lord, who hathe given me counsel: my f reines also teache me in the nights.

eret inipiració 8 I haue set the Lord alwayes before me: for he is at my right hand : therefore Is shall notellide.

> Wherefore h mine heart is glad and my 9 tongue reioyceth: my flesh also doeth rest in hope.

foule this is chiefgraue:nether wilt thou suffer thine holie one to le corruption.

fe refurrection all his mebers II Thou wilt shewe me the path of life: in thy k presence u the fulnes of 10ye: and at thy right had there are pleasures for evermore.

PSAL. XVII.

: Here he complainesh to God of the cruel pride and ar-'I and the rest of his enemies who thus rogancie of raged witho me cause ginen on his parte. 6 Therefore he desireth God to revenge hu mnocence, and deliver him.

Theproyer of Danid.

Eare a the right, ô Lord, conder my I crye: heark in vinto my prayer of lips a The Loid is my rocke, and my fortrelle, water to helpe

vnfained.

kethrighteousnes, and speaketh the trueth 2 Let my b sentence come forthe from b The vengez-in his heart.

Let my b sentence come forthe from b The vengez-thy presence, & let thine eyes beholde e-ce that y shalt

Thou hast e proued & visited mine heart e when thy in the night: thou hast tryed me, of founned my condest nothing : for I was purposed that my science d mouth shulde not offend.

Concerning the workes of men, by the mine enemie wordes of thy lippes I kept me from the bothe in dede paths of the cruel man.

He that e giueth not his money vnto v- 5 Stay my steps in thy paths, that my fete wicked prodo not flide.

> heare me,ô God: incline thine eare to me, me backe hearken vnto my wordes.

Shewe thy maruelous mercies, thou that wilde not reart the Saujour of them that trust in thee, queft from suche as a resilbethy right hand.

8 Kepe me as the apple of the eye:hide me bell against thee, is trouunder the shadow of thy wings,

9 From the wicked that oppresseme, from che. mine enemies, which compasse me rounde about for h my foule.

They are inclosed in their owne i fatt, crucking can not be fattlifted and they have spoken proudly with their but with my death

They have compassed we now in our vp with pride steps: they have set their eyes to bring as the stemake that is choiced downe to the grounde:

Like as a lyon that is gredie of praye, & k Stop his raas it were a lyons whelpe lucking in fecret 'Or, which is the places.

13 Vp Lord, k disapoint him:cast him dow- venlie power ne: deliuer my soule from the wicked nie hathe in lig with thy fworde,

Fi o men by thine I hand, o Loid, from the smart that men of the worlde, who have their m poi - oft times do cion in this life, whose belies thou fillest athis is y ful with thine hid treasure: their childre haue forting against ynough, and leave the rest of their substa- all assaics, to ce for their children.

But I wil beholden thy face in righteouf tenace opened nes, & when I a awake, I shalbe satisfied with chine image. with thine image.

PSAL. XVIII.

1 This P salme is the first beginning of his gratulacion. and thankesgruing in the entring into hu kingdome. wherein he extelleth & praifeth moste highly the marnelow mercres and grace of God, who hathe thus preserved and defended him, 32 Also he setteth firthe the smage of Christs kingdome, that the faithful may be affined that Christ shal alwayes conquer & ouercome by the unspeakeable power of hu Father, though all the whole worlde shulde strine thereagainst.

To him that excelleth. A Pfalme of David the fernant of the Lord, which spake winto the Lord the wordes of thu fong (in the day that the Lord 2. Sam. 22,4, delivered him from the hand of all his enemies, a He vieth & from the hand of Saul) and Jaid,

of from the hand of Saul) and Jaid, of names, to show y as the

*Wil love thee detely, o Lord my wicked have many meanes

frenoth. I strength.

thewe against

d I was inneand thoght e Thogh the noked me to red that God

ble thy Chure

i Thei are pufe

I By thine hea

mAnd fele not

my great trou-

to hurt, fu God hathe mante

a My righteo" g

Dauids confidence.

Pfalmes. Power cometh of Godb 2/3824

b For none ca obtains their God, y 10yne not his glorie with their pe-211100 c lie fpeaketh his enemies . God had deli. 6

uer. d him GUT. cordesas

ot God againft hiscoemus af-

e He fheweth

how horrith

Gaas mage

to the wacked f Dirkner fig-

as the citure light lignifieth

ge Pial 104 h As a King

voto them i hundred.

harted

lightenea, and

nifieth wrath of God,

eaubes.

strength: in him wil I trust, my shield, the horne also of my saluació, omy refuge. I wil call vpon the Lord, which is wor- 25 thie to be b praised: so shal I be sase from mine enimies.

The c forowes of death compassed me, 26 With the pure thou wilt shewe thy self eth mercie to and the floods of wickednes made me a-

of the dagers 5 The forower of the graue haue copassed 27 me about the snares of death ouertoke me. But in my trouble did I call vpon the 28 Surely thou wilt light my candel: the fine is come to the full meal ord, and cryed vnto my God: he heard Loid my God willighten my darkenes. Lord, and cryed vnto my God: he heard my voyce out of his Temple, and my 29 For by thee I have x broken through x He attribute God the me har and have and have God The me har the tro God crye did come before him, euen into his eares.

d A descriptio 7 d Then the earth trembled rand quaked: 30 the fundacions also of the moutaines moued and shoke, because he was angue.

ter he hat ne and inoke, occasie ne was angiant ter he hat ne said nis prai 8. Smoke went out at his nostrels, and a co- 31. For who is God besides the Lord? and manie or greated nis prai 8. Smoke went out at his nostrels, and a co- 31. For who is God besides the Lord? and manie or greated nis prai 8. furning fyre out of his mouth: coles were kindled thereat.

He bowed the heavens also and came ments fhaine 9 downe, and f darkenes was vnder his fete. 33 He maketh my fete like hindes fete, and so all mine en-And he rode vpon & Cherúb and did fetteth me vpon mine a high places. a As towres flie, and he came flying vpon the wings of 34 He teacheth mine hands to fight: so that he toke out of the winde.

g this is de re He made darkenes his h secret place, & his pauilion tounde about him, euen dar- 35 kenes of waters, and cloudes of the aire.

angrie with y people, wil not 12 At the brightnes of his presence his cloudes passed, hauestones & coles of fyre. thew nim felt The Lord also thundred in the heaven, 36 Thou hast enlarged my steppes vnder in weldoing to Gods

and the Highest gaue 1 his voyce, hailestones and coles of fyre.

k His lighte- 14 Then he fent out k his arrowes & scatered them, and he increased lightnings an i de stroyed them.

And the chanels of waters were sene, and the landacros of the worlde were discoursed at thy rebuking, o Lord, at the bla
to battel: them; that rose against me, thou me had to battel: them; that rose against me, thou me had to be the more more than the second me had to be the more more than the second me had to be the more more than the second me had to be the more more than the second me had to be the more than the second me had the secon 15 And the chanels of waters were sene, and sting of the breath of thy nostiels.

God feat me 17 He hathe deliuered me from my'n strog 41 They cryed, but there was none to saue whe thei crye enemie, and from them which hate me: for they were o to illong for me.

calamitie: but the Lord was my stay.

He broght me forthe also into a large place: P he deliuered me because he sa- 43 Thou hast deliuered me from the con- 12 Daulds kiguored me.

his enemies, \$ 20 The Lord rewarded me according to my q righteousnes: according to the purenes of mine hands he recompensed me:

deliuerance.

For all his 21 Because I kept the wayes of the Lord, & did not wickedly against my God. ercifed him file twicked y against my God.

Elf in the Law 22 For all his Lawes mere before me, and I

did not cast away his r commandements from me.

rentations, not 23 I was vpright also with him, & haue kept me from my wickednes.

and he that deliuer eth me, my God & my 24 Therefore y Lord rewarded me according to my righteoulnes, & according to the purenes of mine hands in his light.

> With the godlie thou wilt shewe thy e Here he felf godlie: with the vpright ma thou wilt foed according shewe thy self vpright.

pure, & with the frowarde thou wilt shewe his & punisheth thy felf froward.

Thus thou wilt saue the poore people, & wilt " cast downe the proude lokes.

an hoste, and by my God I have leaped that he bothe ouer a wall.

The waye of God is vncorrupt: the also defined a y worde of the Lord is tryed in the fyre: he his enemies. is a fhield to all that truft in him.

who is mightie faue our God? 32 God girdeth me with strength, and ma- take effect

keth my z waye vpright.

fetteth me vponmine a high places.

a bowe of braffe is broken with mine the hands of

Thou hast also giue me y b shield of thy b faluzeion, and thy right hand hathe stayed e He attribume, and thy clouing kindenes hathe causing, continuaded me to increase.

me, and mine heles haue not flid.

d I have put sued mine enemies, and take reth that he them, and haue not turned againe til Isad did nothing. confumed them.

38 I haue wounded the, that they were not fired up by

halt subdued under me.

was deuided iting of the breath of thy notitiels.

m Out of fundering the first downe from aboue and tades, and great dangers ken me: he hathe drawen me out of mame in Tourt, Saul a Therefore method drawen me out of mame in that hate me.

m of the fund of the breath of thy notitiels.

And thou haft eguen me the neckes of the first that reduced it is a first that the mind the first that hate me.

Therefore mout of the breath of thy notitiels.

And thou haft eguen me the neckes of the first that reduced it is a first that the me.

Therefore mout of the breath of thy notitiels.

And thou haft eguen me the neckes of the first that reduced it is a first that the me.

Therefore mout of the breath of thy notitiels.

And thou haft eguen me the neckes of the first that reduced it is a first that the mind that is a first that the mind that hat me is a first that the me.

them, even vnto the Lord, but he answered other peme or them not.

relie favour 18 They preuented me in the daye of my 42 Then I did beate them smale as the dust tes to crye cloue to vs calamitie: but the Lord was my stay.

Dailed was calamitie: but the Lord was my stay.

before the winder I did tread them flat as roud about me the claye in the ftretes.

> Thou hast defined one from the dome prenguesentions of the people: thou hast made rediwho by the second of the people of the peo me the head of the s heathen: a peo-preaching of ple, whome I have not h knowen, shaller- gesti all to his ue me.

> 44 As sone as thei heare, thei shal obey me: fying a sobre the strangers shal be in subsection to me. dion constrate

45 Strangers shal & shrinko away, & feare luntarie in their privie chambers.

46 Let the Lord line, and bleffed be my be afrased & ftr: ngth, and the God of my faluacion be of their feeret exalted.

to our capaci-Leuit 26,21.

u When their

gate the victo-

z He gueth good fuceesse

Or, Beele.

b To defend me fi o dagers

dDauid decla-

be flame

feare canfe those hypoess

h The kingdotubiection.

k Feare Shal

cause them to hules&holdet tofeke pardo.

Co.ii.

muße I That is, the depe boctoms were lene, whe was deutded n Town, Szúl. Therefore fuccour p The cause of Gods delinerance is his & loue to vs o Danid was fure of his ri- 19 ghreous cause and good behanseur toward Saul & therefore was affure: Godsfauour & dangers he exof God f Inether ga-me place to their wicked

so mine owne

That is, Saul.

m This pro-

remeth to the

cation of the Gentiles , as

Rom.15,9. n This did not

properly appertune to Sa-lomon, but to I

a Me repro- I

cheth vnto ma his ingratitu-

de, feing f heauens which

creatures , fet

glorie.
The conti-

nual successe

goodnes. c The heavens

are a schole-

mafter to all

matios, be they

neuer to bar-

d The heavens

are as a line of

Preat capital letters to

thewe voto vs

e Or, vaile. The maner

was that the

bride and bri.

degrome shuld

Rand vnder a

vailetogether, & after come forthe w great

folemnitie and reloycing of y

creatures can

without ex-

worldelie

affemblie.

hım.

barous.

Lefus Chrift.

47 It is God that giueth me power to auege me, and subdueth the people vnder me.

48 O my deliuerer from mine enemies, rose against me: thou hast deliuered me from the 1 cruel man.

Therefore " I wil praise thee, o Lord, persecuted hi. 49 among the nations, and wil fing vnto thy

kingdome of Christ, and vo- 50 Great deliuerances giueth he vnto his King,& sheweth mercie to his anointed, euen to Dauid, and to his a sede for euer.

PSAL.

To the intent he might moue the faithful to a deeper consideration of Gods glorse, he seitesh before their eyes the moste exquisite workemanship of the heavens with their proportion, and ornaments: 8 And afterward 2 calleth the to the Law wherein God hathe rewiled him felf more familiarly to his chosen people. The which peculiar grace by commending the Law he setteth forthe more at large.

 \P To him that excelleth. A P falme of D and.

He = heavens declare the glorie of God, and the firmament sheweth the worke of his hands.

which 2 b Date vnto daie vttereth the same, and night vnto night teacheth knowledge.

3 There is no speache nor clanguage, where their voyce is not heard.

Their d line is gone forthe through all of the daye & 4 The night is infficier to de-clare Gods power and the earth, and their wordes into the ends of the worlde: in them hathe he fet a ta-

bernacle for the funne. Which commeth forthe as a bridegrome & out of his chambre, and reioyceth like a mightie man to runne his race.

6 His going out s from the end of the heauen, and his compas is vnto the ends of the same, & none is hid from the heate thercof.

Gods glorie. 7 The f Law of the Lord is perfite, conuerting the foule: the tellimonie of the Lord is fure, and grueth wisdome vnto. the simple.

The statutes of the Lord are right and reioyce the heart: the commandement of the Lord is pure, and giueth light vitto the 2 Thou haft giuen him his hearts desire, & b Thou declared they like

The feare of the Lord is cleane, and inf Thogh the 9 dureth for euer: the judgements of the not ferue, yet this oght to Lord are & trueth: they are righteous hall together, lead vs vnto

10 And more to be 1 defired then golde, g So that all más muentiós yea, then muche fine golde: sweter also the and intentions honse and the honse combe.

h Eueric one it Moreouer by them is thy servant made great k rewarde.

i Except Gods worde be efte-Who can understand his I fautes clense med aboue all 12 me from secret fautes.

k For God accepteth our indeuour, thogh it be farre roperate. I Then there is no rewarde of duette, but of Grace; for where finne is, there death is the dance burbofly and of malice. 13 Kepe thy feruant also from m presumpthe rewards. m Which are done purpolly and of malice.

teous sinnes: let them not reigne ouer me: n fo shal I be vpright, and made cleane n If thou supfrom muche wickednes.

euen thou haft set me vp from them, that 14 Let the wordes of my mouth, and the by thine holie o meditation of mine heart be acceptable of That I may in thy fight, ô Lord, my strength, and my obey thee in thoght, worde remeder.

PSAL. XX.

1 A prayer of the people unto God, that 11 wolde please him to heare their King & recesue hu facrifice, which he offred before he went to battel against the Am-

To him that excelleth. A P falme of Dauid.

He 2 Lord heare thee in the daye of 2 trouble: the b Name of the God of Kings are also Iaakób defende thee:

Send thee helpe from the Sanctuarie, and b The venue. strengthen thee out of Zión.

Let him remember all thine offrings, and c turne thy burnt offrings into ashes. Selah: In token y

And grante thee according to thine heart, and fulfil all thy purpose:

5 That we may resource in thy d faluacion, d Granted to and set vp the banner in the Name of our whole wealth God, when the Lord shalperforme all thy nur felicite Randeth.

6 Now know I that the Lord wil helpe God hathe his anointed, and wil heare him from his heard their pe f Sanctuarie, by the mightie helpe of his f as by the vi right hand.

Some trust in chariots, and some in hor- rate appeared ses:but we wil remember the Name of the Lord our God.

5 They are broght downe and fallen, but er & maiestie. we are rifen, and stande vpright.

Saue Lord: * let the King heare vs in not their onely trust in God. the day that we call.

PSAL. XXI.

Bauid in the persone of the people prasseth God for the firength, when victorie , attributing it to God and not to the ftrength him for fueof man.Wherein the holie Gost directeth the faithful to cour. Christ who is the perfection of this king dome.

To him that excelleth. A Pfalme of David.

He King shal areioyce in thy strength, a Whe he shal ouercome his of Lord: yea, how greatly shal he re-enemies and 10yce in thy faluation!

halt not denied him the request of his lip- ral tauour to-

3 For thou b didest prevent him with libe- c David did ral blessings, & didest fet a crowne of pu- not onely obre golde vpon his head.

'He asked life of thee, and thou gauest rule him a long life for cuer and cuer.

His glorie is great in thy faluacio: digni- d Thou haft tie and honour half thou layed vpon him. made him thy circumspect, & in keping of them there is 6 For thou hast sethim as 4 blessings for thers, & a pereuer:thou hast made him glad with the petual exaple of thy fanour 10ye of thy countenance.

Becaufe the King trusteth in the Lord, efferibeth the and in the mercie of the most High, he power of Christs kingshal not slide.

e Thine hand shal finde out all thine ene-the enemy

and dede.

ce of God.

e The Church

Gods familia ple, so by the heauenlie 15 ment his pow gThe worlde-lings that put h Ler the King de able to de liner vs by thy

of his vocació. fore he praied. alfo affurance ritie fholde reigne for ever.

for cuer. dome .agamfi f This tea-

merfarie

cheth vs paci-

nces to make

Gods power

ked enterpri-

h As a marke

chy Church a-

garnit thing aduerfaries. y

we may have

to praife thy

Or, the hinde of

the months &

the was the na

mune fong a Hiere appea-reth that hor-

rible confia,

which he fufteined betwe-

extreme an-

e He meaneth

cleior eis it is

fo called, be-

cause he gaue y people corr-mally occasio

noste milera

ble of all crea

of Godtoward man, that he

woldethus a -

for our fakes

** Ebr seled ups

Gud

in thee

f For except Gods prouide-

peration b Beine

mented

ne faith & def

Being tor-

Mame.

to thore at

mies, and thy right hand shal finde out the that hate thee.

9 Thou shalt make them like a fyrie ouen in time of thine angre: the Lord shal de- 15 My stregth is dryed vp like a potsheard, coplaineth as stroy them in his f wrath, and the fyer shal deuoure them.

ently to endu-Their frute shalt thou destroy from the 16 For dogges have compassed me, & the but this was re the croffe 10 earth, and their sede from the children of froye the ad-

> and imagined mischief, but they shal not preuaile.

to gue place to their wic- 12 Therefore shalt thou put them h aparte, & the strings of thy bowe shalt thou make 19 But be not thou faire of, ô Lord, my verance by o-

ready against their faces.

i Mainteine I? so wil we sing and praise thy power.

PSAL. XXII.

Daued coplained because he was broght into suche example occasio 1 tremsties, that he was past all hope, but after he had rehearsed the sorewes & greefs, wherewith he was vexed, to He recourreth him self fro the bottomles pit of tentations and groweth in hope. And here under hu owne per sone he setteth forthe the figure of Christ. shulde maruelously to strangely be desetted tabased. before his Father shulde raise & exalte him againe

To him that excelleth vpon Antieth Haßhá-

har. A P(alme of Dand.

MY a God, my God, why hast thou forsaken me, & at so farre from mine health, and from the wordes of my

O my God, I crye by daie, but thou hearest not, & by night, but " haue no audiéce. But thou art holie, and doest inhabite the plaises of Israel.

guith or, f seafe net. 4 Our fathers trusted in thee: they trusted, 27 and thou didest deliuer them.

praifing, euen 5 They called vpon thee, and were deliuered: they trusted in thee, and were not co-

6 But I am a d worme, & not a man: a shame of men, and the contept of the people. to praise him d And seming 7 All they that se me, have me in derission: they make a mowe of nod the head, saying, ruics, & was 8 "* He trusted in the Lord, let him deliver him:let him faue him, seig he loueth him. peareth the vn 9 But y didelt drawe me out of the wombe: thou gauest me hope, euen at my mo-

thers breasts. base his sonne 10 I was cast vpon thee, euen from f the wombe: thou art my God from my mothers belly.

birth thou haft nere: for there is none to helpe me.

giuen me oc-casion to truft 12 Mante yong bulles haue compassed me: mightie g bulles of Bashan haue closed me about.

ce preferue \$ 13 They gape vpon me with their mouthes, as a ramping and toaring lion.

fluide perifit mus in the mo 14 I am like h water powred out, and all there were not the most of the mean that his enemies were fo fat, proude and cruel, that they were rather beafts then men h Before, he spake of the crueltie of his enemies, and now he declareth the inwarde griefs of y minds, fo that Chris was tormented, bothe in foule and bodie.

my bones are out of iount: mine heart is i Thou hafting like waxe: it is molten in the middes of without all ho my bowels.

and my tongue cleueth to my sawes, and nailed by his y hast broght meinto the dust of death. cuenues bothe hands & feree

affemblie of the wicked have inclosed me: accomplished in Christ they k perced mine hands and my fete.

BTheilaied as ir For they B intended euil against thee, 17 I maie tel all my bones: yet thei beholde, alone & forsaand loke vpon me.

18 They paste my garments among them, mchrift, se 25,16. and cast lottes vpon my vesture.

strength: hasten to helpe me.

Be thou exalted, o Lord, in thy stregth: 20 Deliuer my soule from the sworde: my be had not taldesolate soule from the power of the dog. all

21 m Saue me from the lions mouth, and Ebr. 2,12. answer me in sawing me from the hornes of a He promi-the vnicornes. the Church y the vnicornes.

22 * I wildeclare thy Name vnto my bre- ample might thren: in the middes of the Congregació o The poore wil I praise thee, saying,

whome he did forese by the Spirit of prophecie, that he 23 "Praise the Lord, ye that feare him:mag exaple of Danifie ye him, all the sede of Iaakób, & fea- uid, or Christ.
re ye him, all the sede of Israel. uid, or Christ.
p Which were facrifices of

24 For he hathe not despised nor abhorred y thankesguing. affliction of the poore : nether hathe he fred by Gods hid his face from him, but when he called commandemer vnto him, he heard.

25 My praiseshalbe of thee in the great Co- great danger. gregation: my p vowes wil I performe be- q He doeth allude fill to

fore them that feare him.

26 9 The poore shal eat and be satisfied: Thogh \$ 900thei that seke after the Lord, shal praise med, as ver 26.
him: your heait shal liue for euer. are not separa are not separa

All the ends of the worlde shal remem-ted fro the gra bre them felues, and turne to the Lord: and kingdome.
all the kinreds of the nations shal worship there is no hobefore thee.

28 For the kingdome is the Lords, and he so neither poruleth among the nations.

29 All thei that be fat in the earth, shal eat ad shalbe reie and worship: all they that go downe into kingdome the dust, shal bowe before him, feuen he t Meaning the that can not quicken his owne foule.

30 'Their sede shal serue him:it shalbe cou- peth as a sede ted vnto the Lord for a generation.

at Thei shal come, & shal declare his righ- praise among teoulnes vnto a people that shal beborne, u That is, God because he hathe " done it.

I My life vie linered wame re mightiedell uer comming death, then if

o The poore afflicted are co forted by this which they re delivered out of any the facrifice ce of Christs

recouer life: ore nor niche, quicke nor deposteritie, &

to continue his

his promes.

PSAL. XXIII.

Matt 27,43. II Be not farre from me, because trouble is & Because the Prophet had proued the great mercies of God at diverse times, and w sundrie maners, be gathereth a certeine assurance, fully persuading him self 1sa.40,18. that God wil continue the verse same goodnes tow- 1er.23.5. ezsk.34,28. ards him for euer. ioh 10,11

¶ A Psalme of David. He Lord 15 my * shepherd, I shal not a He hathe ca-

2 He maketh me to rest in grene pasture, or to me all thigs leadeth me by the stil waters. ; He brestoreth my soule, & leadeth me in Steth me.

Oo.iii.

1 pet 2,25. ministreth vob He comfor tech or refro-

Plaine, er ftreight wates. Thogh he were in dager of death, as & Shepe that wa dreth 10 darke valley without his shepherd.

enemies foght to deftrovhim. yet God deliereth him.& dealeth mofte liberally with 6 of them f As was the

mer of great feaftes. He fetteb not his felicisures of this worlde, but in § feare & fer-nice of God.

Den.10,14. seb.28,25. 3 car.10,27.

the waters: & next, that God miraculoufly preferneth the 4 earth, that M as not drow ned with the aboue it b. Thogh cir-

raterine carnal fede of Isa-kob from the Gerils, ver he Fickerh God, 7 is \$ true Iaagie Ifraelige e Dauid defi- 8 ding vp of the Teple, where-in the glorse of God faulde appeare, and zoof this Tepie he alfo prayeth for \$ 10 spiratual Te-

a I. put not my truit in a-nie worldelie thing by That thou

wilt rake a-Wate mine che mies, which are thy rods.

ple, which is et:rnal, becau-fe of the pro-

mes which was made to y Te-ples as is wri-

be, Pfal 132,14.

the paths of righteoufnes for his Na-

Yea, thogh I shulde walke through the 3 valley of the d shadow of death, I wil feare no euil: for thou art with me: thy rod and thy staffe, they comfort me.

Thou doest prepare a e table before me in the fight of mine aduersaries zthou do- 5 Lead me forthe in thy trueth, and teache che confecent f anoint mine head with oyle, and my me: for thou art the God of my saluacion: seth y his man cup runnethouer.

me all the dayes of my life, and I shal remaine a long season in the 8 house of the

PSAL. XXIIII.

Albeit the Lord God hathe made, and governeth all the worlde, yet towards hu chosen people hu gracum goodnes doeth moste abundantly appeare, in that among the be wil have his dwelling place. Which though it was appointed among the children of Abraham, yet onely thei do entre aright into the Sandwarie, which are the true worthspers of God, purged from the Jinful filth of. sou worlde. 7 Finally he magnifieth Gods grace for the buylding of the Temple, to the end he might stirre vp all the fasthful to the true service of God.

A Pfalme of Dand. He earth * s the Lords, and all that therein is: the worlde and they that dwel thereing

two thigs: the 2 For he hathe founded it vpon the a seas: and established it vpon the sloods.

sudgement fe- 3. Who Aral ascende into the mountaine of meth abone the Lord? and who shal stand in his holie 14

> Euen he that hathe innocet hads, & a pure heart: which hathe not lift vp his minde 15 vnto vanitie, nor fivorne deceittully.

waters, which 5 He shal receive ablessing fro the Lord, & 16 righmousnes fro the God of his saluacio.

encision sepa- 6. This is the b generation of them that 17 feke him, of them that feke thy face, this is Iaakób.Sélah.

'Lift vp your heades ye gates, and be ye lift up ye everlaiting dores, and the King of glorie shal come in.

strong and mightie, eue the Lord mightie

9 List vp your heades, ye gates, and list vp your selues, ye everlaiting dores, & the King of glorie shal come in.

Who is this King of glorie? the Lord of hostes, he is the King of glorie. Sélah.

PSAL. XXV.

The Prophet touched with the confideration of his finnes, and also grieved with the cruel malite of buenemies, 6 Prajeth to God moste feruently to have his simmes forgiuen. 7 Especially suche as he had committed in hu youth He beginneth everie verse according to the Ebreweletters two or thre except.

A Pfalme of Dand. Nto thee, a ô Lord, lift I vp my foule. confounded:let not mine enemies reioyce

* So all that hope in thee, shal not be asha crecine me in med:but let them be confounded, that traf- § faith of thy greffe without caufe.

4 Shew me thy wates, o Lord, & teache any fide. me thy paths.

in thee do I trust dall the daie.

Douteles kindenes, & mercie stal follow 6 Remember, o Lord, thy tendre mercies, se that his e and thy louing kindenes: for thei haue be-

7 Remember not the sannes of my youth, of the cuil nor my rebellions, but according to thy may be taken kindenes remember thou me, even for thy intent, that goodnes sake, & Loid.

Gracious and righteous is the Lord: the-f That is, call refore wil hef teache sinners in the waie. tance

9 Them that be meke, wil he sguide in iud- g He wikgogentent; and teache the humble his wate. them that ar

10 All the paths of the Lord are mercie & truely hubled for their fine trueth vnto such as kepe his couenant and nes his testimonies.

11 For thy h Names sake, ô Lord, be merci- incaning, the ful vnto mine iniquitie, for it is great.

What man is he that feareth the Lord? k He wil de him wil he teache the waie that he shal red such L chase.

13 His foule shal dwel ard oast, and his sede right wase shal inherite the land.

The m secret of the Lord is reueiled to soporal things them, that seare him: and his countant to m his counted gue them understanding.

Mine eves are ever toward the Lord: for wherebyhe de he wilbring my fete out of the net.

Furne thy face vnto me, and have mer ci vpon me: for Fam defolate and poore. n My grief is

The forowes of mine heart a are enlar-carle of mine ged:drawe me out of my troubles.

18 Loke vpon mine affliction & my trauel, and forgiue all my finnes.

19 Beholde mine enemies, for thei are ma- the more that ny, and they hate me with cruel hatred.

Who is this King of glorie athe Lord, 20 Kepe my foule, & deliuer me: let me not he Gods helpe be confounded, for I trust in thee.

21 Let P mine:vprightenes and equitie preferue me: for mine hope is in thee.

22 Deliuer Ifraél, & God, out of all his troubles.

PSAL. XXVI.

The David oppressed with many injuries, finding no helpe det of my tube in the worlde, calleth for asde from God: & assured of bis integritie toward Saul defireth God to be his judges & to defend his smecencie & Finally be maketh mencio of hu facrifice, which he wil office for hu deliverance. & defireth to be in the copume of the faithful in the Co gregació of God, whece he was banished by Sail, promè fing integritie of life, & open praises & thakesgruing.

A Plaime of Damd.

Vdgeme, ao Lord, for I haue walked in a He ffeeth we I mine innocencie: my trust hathe bene sudge of his also in the Lord: therefore shal I not slide. with case of the there is no ex-

Ifa 28,26.

and against all nifolde finnes were the cau-

nomber is vefollowe the

fpirmusl and. conteined in is y protector of the faith-

enemies cruel

o The greater that his affic dions were,& his enemies p For as mu-che as I happe behaued my felfe vpright. ly toward mtne enemies, let them kno we that thou

my

Dauids request.

Pfalmes. Gods care ouer his. 2485/1224

b My very ward motions } of the heart c He sheweth what stayed 4 not recopence euil for euil d Hedeclareth that therean not walke in Emplicine be fore Godsthat delice in the companie of § 7 vngodlie e I wil ferue thee wa pure

affection , and 8 with the godlie that facriff f Defroye me not in youer- 9 throwe of the wicked. g Wholecruel hands do execute the mali-Cious deui-

fes of their hearts power of God, and therefore wil praise hom , openly.

a Because he I

was affured of

good fuccesse in all his dan-

gers, and that

he feared not

the tyranie of

his enemies

wil definer me,& gine my faith yvicto-

c The loffe of 4

countrie, wife &all worldely

commodities

greue me not

in refpet of

this one thig.

des of the Cogregacion

that I may n praise thy Na- 5

my b reines, and mine heart.

For thy clouing kindenes is before mine to eyes:therefore haue I walked in thy tructh. I have not hanted with vaine persones, nether kept copanie with the dissemblers. II I have hated the assemblie of the euil, & haue not companied with the wicked.

Lord, and compasse thine altar,

That I maie declare with the voice of derous workes.

O Lord, I have loved the habitation of nour dwelleth.

f Gather not my Soule with the sinners, nor my life with the bloodie men:

10 In whose hands is swickednes, and their right hand is ful of bribes.

n But I wil walke in mine kanocecie: redemed from mine 12 My fote standeth in h vprightnes: I will power of Golf praise thee. & I and to the Common of the me me therefore, and be merciful vnto me. praise thee, ô Lord, in the Congregations. 1

PSAL. XXVII.

David maketh thu pfalme being delivered from great perils, as appeareth by the praises and thankes giving annexed: 6 Wherein we may fe the constant faith of Danid against the assaltes of all ku enemies ,7 And at 2 Heare the voice of my petitions, when I be He vied so the end wherefore he desireth to live and to be delive red onely to worship God in his Congregation.

A Plalme of Dand.

He Lord is my a light and my saluation, whome shal I seare? the Lord is the strength of my life, of whome shal I be afraid?

was furely 2 laid up 7 God, When the wicked, euen mine enemies and my foes came vpon me to eat vp my fielh they stumbled and fel. That God 3

Thogh an hoste pitched against me, mine heart shulde not be afraid: thogh warre 5 For thei regard not the workes of y Lord, his owner cause be raised against me, I wil trust in b this.

One thing have I defired of the Lord, that I wil require, enen that I may dwel in 6 f Praised be the Lord, for he hathe heard of his Church, the house of the Lord all the dayes of my life, to beholde the beautieof the Lord, & 7 to visite his Temple.

For in the time of trouble he shal hide me in his Tabei nacle: in the secret place of his pauilion shal he hide me, & set me vp 8 vpon a rocke.

d Dauid affu-red him felfe by the Spirit of prophecie d And now shal he lift vp mine head aboue mine enemies roud about me:therfore wil I offer in his Tabernacle sacrifices of ioye: I wil fing and praise the

> Hearken vnto my voice, o Lord, when I crye: haue mercie also vpon me and heare

When thou saidest, e Seke ye my face, mine heart answered vnto thee, O Lord, I wil feke thy face.

Hide not therefore thy face from me, nor a cast thy servant aware in displeasure: thou halt bene my fuccour: leave me not, ne-

ther forsake me, ô God of my saluation.

f Thogh my father and my mother shulde forsake me, yet the Lord wil ga-

Teachemethy waie, o Lord, and leade re patient the me in a right path, because of mine ene loue of parets

I wille wash mine hands in innocencie, d 12 Giue me not vnto the s lust of mine ad- g But other uersaries: for there are falle witnesses rife wrath, or brevp against me, & suche as speake cruelly.

thankefgiuing, and fet forthe allthy won- 13 I shuide have fainted, except I had beleued to see the goodnes of the h Lord in the fent life before land of the liuing.

thine house, and the place where thine ho- 14 4 Hope in the Lord: be frong, & he shal i the exhorcomfort thine heart, & tiust in the Lord. ted him felf to dipide on the Lord felf to dipide on the Lord feing he

2 Being in great feare & heaunes of heart to se God dif neuer failed in his promises. bononed by the wicked he defireth to be rid of them, 4 And cryeth for vengeance against them . & at length affureth him selfe , that God hathe heard his praier. o Unto who fe tuition he commendeth all the

A Pfalme of David.

Nto thee, ô Lord, do I crye:ô my him felie as a dead man, eil strength, be not deafe toward me, God shew his left, if thou answer me not, I be alike them fauour toward him, and grate that go downe into the pit.

crye vnto thee, when I holde vp mine hads this outward meanes to heltoward thine b holy Oracle. .

c Drawe me not awase with the wicked, for in y place and with the workers of iniquitie: which was the Arke fpeake friendly to their neighbours, when promised to malice is in their hearts. malice is in their hearts.

dReward them according to their dedes, nour. and according to the wickednes of their chegood with inucntions: recompense them after the the bad. worke of their hands:reder them their re- eth in refere warde.

nor the operation of his hands: therefore fe, being affinbreake them downe, & buylde the not vp. wolde punish the voice of my petitions.

The Lords my strength and my shield: troyed, as Ma. mine heart trusted in him, and I was hel- lach 1,4 ped:therefore mine heart shal reioyce, & felt the affurawith my fong wil I praise him.

The Lord is their strength, and he is heart, his mou the strength of the deliuerances of his a- ned to fing his

9 Saue thy people, and bleffe thine inbeii g Meaning, his tace: fede them also, & exalt the for euer. were as mea-nes, by whome

PSAL. XXIX

The Prophet exhorteth the princes and rulers of the his power. worlded which for the moste parte thinke there u no God) 3 At the least to feare him for the thunders & tempestes, for feare whereof all creatures tremble. II And thigh thereby God threateneth sinners yet u he a He exhoratwates merciful to hu, & moueth the thereby to praise teth y proude

¶A Pfalme of David. Nue vnto the Lord, ye a sonnes of the hand and not Imightie : giue vnto the Lord glorie to brotebosfie and strength.

fieth Gods loue towards his, which farchildren

Ila ,38,11

a He counteth Lim his pett-

kens of his fa-

of Gods glo-ric, & not for e Let them be

ce of Gods praifes

ble the felues under Gods & dame creagures.

serue God in his Taberna- 7 e He groun- 8 deth spoGods

of prophecie that he shulde

ouercome his

enemies and

promes & flie-weth that he is more willing to obey his co 9 mandament.

Oo.iiii.

Pfalmes.

A prayer of the faithful B6/1224

b The thunder 2 clappes, that are heard out of y cloudes. oght to make the wicked to treble for fea re of Gods an-

.hunderbolte breaketh the mofte frong trees, and faal men thinke their power to ## God? d Called also

Hermén It caufeth \$ hightenings to flote & glyde 7

f In places
most defolate, o where as fe- & no prefence of God .

g For feare ma keth them to 9 caft their cal-

H Maketh the grees bare, or perceth y most fecret places 10

k To moderat ters, that they deftroy not alk

2. Sam:7,2. a After that Absalom had polluted it w mofte filthie formcation. b He condemnoth them of great ingrati-tude, which do not praise God 2 for his benefi-

e Reftored fro 3 rebellion of Abialom d Meaning y

narowly e The worde thew mercieli berally vnto others

f Before his Tabernacle Psal. 145.8. Hai .54.7.

2.COT.4,17. g I put to muche confidece in my quiet 8 18.2 chr.32.24 h 1 thoght y hadest establi- 9 fhed me in Zion mofte fu

Name:worship the Lord in the glorious Sanctuarie.

The b voice of the Lord is vpon the waters: the God of glorie maketh it to thisder: the Lord 15 vpon the great waters.

That is, the 4 The voice of the Lord is mightie: the voice of the Lord u glorious.

The voice of the Lord breaketh the cedres: yea, the Lord breaketh the cedres of 1 David delivered from some great dager, first rehear- vumindeful of Lebanón.

6 He maketh thế also to leape like a calse: Lebanón also and d Shirion like a yong vnicorne.

The voice of the Lord deuideth the effames of fyre.

The voice of the Lord maketh the wildernes to tremble: the Lord maketh the wildernes of f Kadésh to tremble.

The voice of the Lord maketh the hindes to g calue, & h discouereth the forests: therefore in his ' Temple doeth euerie man speake of be glorie.

The Lord litteth vpon the k flood, and 3

i Thogh ywc ked are nothig moued w the Lord doeth remaine King for euer.

The Lord shall give stregth vnto his peofester, yet y faithful praise ple: y Lord shall blesse his people w peace. ple: y Lord shal blesse his people w peace. PSAL. XXX.

> When David was delivered from great danger . he rendred thankes to God, exhorting others to do the like. and to learne by his example, that God is rather merciful then seuere and rigorous towards his children, 8 And also that the fall from prosperitie to adversitie s fudlen. 9 Thu done, he returneth to praser, promising to praise God for euer.

I* A Pfalme or fong of the dedication of the * honfe of David.

Wil magnifie thee, ô Lord : b for thou I halt exalted me, and halt not made my focs to reloyce ouer me.

O Lord my God, I cryed vnto thee, and thou hast crestored me.

O Lord, thou hast broght up my d soule out of the graue: thou hast revived mefro them that go downe into the pit.

me escaped death moste 4 Sing praises vnto the Lord, ye ehis Saints, and give thankes before the remembrace of his Holines.

in his fauour is life: weping maie abide at euening, but ioye cometh in the morning.

And in my s prosperitie I said, I shal neuer be moued.

7 For thou Lord of thy goodnes hadest made my h mountaine to stand strong: but y didest hide thy face, and I was troubled. 13 For I have heard the railing of great condemned me to the great me to the great condemned me to the great conde

Then cryed I vnto thee, o Lord, and prayed to my Lord.

What profit is there in my blood, whe I go downe to y pit? shal the dree k giue thakes vnto thee or shal it declare thy trueth?

i After that I hadeft withdrawen thine helpe, I felt my milerie k Danid meaneth that the dead are not profitable to the Congregation of the Lord here in earth; therefore he wolde line to praife his Name, which is the end of INS CPERLION.

Giue vnto the Lord glorie due vnto his 10 Heare, o Lord, and haue mercie vpon me: Lord, be thou mine helper.

Thou hast turned my mourning into ioye:thou hast loosed my sacke & girded me with gladnes.

Therefore shal my 1 tongue praise thee thecause thou and not cease: ô Lord my God, I wil gi- haft preferred me, y my tonue thankes vato thee for euer.

Seth what meditation he had by the power of faith, my duetie. when death was before hu eies, hu enemie being ready to take him. 15 Then he affirmeth that the fauour of. God u al wates readie to the fe that feare him 20 Final ly he exhortesh all the faithful to trust in God and to loue him, because he preserveth and stregtheneth them. as they may se by his example.

To him that excelleth. A Psalme of David.

IN * thee, ô Lord, haue I put my trust: 2.8am.23.24
let me neuer be confounded: deliuer me in thy a righteoufnes.

Bowe downe thine ease to me: make haste felf inte, whe to deliuer me:be vnto me a itrong rocke, he preferueth & an house of defence to Liue me.

For thou art my rocke and my forces: therefore for thy Names sake direct me & guide me.

Drawe me out of the net, that they ha- tie counfels & ue laied princly for me : for thou art my ies of mine fliength.

Into thine chand I commende my spirit: God not onely for thou hast redemed me, o Lord God of to take care

I have hated them that give them selves be saved after to deceitful vanities : for L d trust in the this life d This afficaio

7 I wilbe glad and reioyce in thy mercie: dren, 10 hate for thou haft sene-my trouble: thou hast thing is not knowen my soule-in-aduersities,

And thou hast not shut me vp in the had God, as decen-

of y enemie, but haft fet my fete at e large. ful and vaine.

9 Haue mercievpon me, ô Lord : for I am nifiera coforts introuble:mine f eye, my foule & my bel as ftraitnes io lie are consumed with grief.

16 For my life is wasted with heavines, and his forow and torment had my yeres with mourning: my strength continued faileth for my peine, & my bones are con-

haue recei- 5 *For he endureth but a while in his angre: but II was as reproche among all mine enebed mercie & 5 *For he endureth but a while in his angre: but II was as reproche among all mine enegaint me. ene mies, but specially among my neigh- gaint me, cue bours: and a feare to mine acquaintance, friends h who seing me in the strete, fled from afraied to

me.

12 I am forgotten, as a dead man out of the interior were minde: Eam like a broken vessel.

men: feare was on euerie fide, while they as a wicked conspired together against me, consul- & I had this ted to take my life.

But I trusted in thee, ô Lord: I said,

k Thou art my God.

15 My times are in thine hand: deliver me h Whatfoeuer from the hand of mine enemies, and from thou gouerness them that persecute the.

gue raise thee, I wil not

as be hathe promifed.

b Preserve me from the cras-

: He defireth life , but that his foule may

oghr to be in all Gods chil-

row and peril. f Meanig, that

wen all mê to

h Thei were thew me ante

testimonic of conference, y thou wolden nnocencie.

them by thy prouidence.

16 Make

Mans bleffednes.

Pfalmes. Gods prouidence. 24B7/1224

m Let death defroy them ro the intent v ther may burt Bo nare n The treafusee of Gods mercie are al- 18
waies laied
wp in flore for
his childrenalbeit at all not enioye

them
"Ebs in the fea o That is, in ther in il haue thy cotors. & be hid infely from the the

cute fo ftrong to preferue hi, as § defence of enfidelitie d'. ferue leo hauc bene forfalen 23 r Be conftant

in your voca tion, and God 24 wil confirme you with hea-uculie ftregth Pfal XXXII a Concerning the fre remilfion of finnes. which is the

chiefest point of our faith finnes frely re mitted, and to hope and def-

paire d Nother by filence nor cry 3 ing foud I cafe: fignifyig, the to before the fin 4 ner be reconciled to God, he feeleth a

e He sheweth that as Gods mercie is the onelie crufe of forguenes of fianes , fo the meanes therof are repentan-ce and conf-ffron, which procede of faith fWhen necel-

fitte caufeth him to teke to thee for helpe, I fa 55,6. g To wit, the waters and great dangers g museth to make the reft of Gods chil-

with mine eye. dre partakers 9
of y benifites,
which he felt,
which which the felt, which vnderstand not : whose i mouthes & that he wil diligerly loke and take care to direct them in the waie of faluation. 1 If men can rule brute beaftes, thinke their that God wil not bridle and tame their rage?

16 Make thy face to shine vpon thy seruat, & saue me through thy mercie.

I have called vpon thee: let the wicked be put to confusion, om to silence in § graue.

which cruelly, proudely & spitefully speake against the righteous.

times that do 19 How great is thy goodnes, which thou done to them, that trust in thee, even befo-

a place where 20 Thou doest hide them" o prinely in thy presence from the pride of men : thou kepest them secretly in thy Tabernacle fro the flufe of tongues.

mies pride the flisse of tongues.

p Meaning, there was no 21 Blessed be the Lord: for he hathe shewed 1 his masuelous kindenes towarde me in a

P ftrong citic.

re the sonnes of men!

of my praier, when I cryed vnto thee.

Loue ye the Lord all his "Saints: for the deth abundantly the proude doer.

All ye that trust in the Lord, ber strong, 5 and he shal establish your heart.

PSAL. XXXII.

David punished with grieuous sicknes for hu sinnes, counteth them bleffed, to whome God doeth not impute their transgressions s And after that he had confessed hu finnes and obterned pardon, 6 He exhorteth the wisked men to live godly, 11 And the good to resoyce.

hed by fatth, A Plaime of Dund to give a instruction. B Lessed 1.5 he whose wickednes 15 h for-giuen, whose sinne 15 couered.

oc repated uff, Rom 4,6 2 Biessed is the man, vnto whome the Lord 9 imputeth not iniquitie, & in whose spirit there is no guile.

When I heldemy e tongue, my bones confumed, or when I d roared all the day, (For thine had is heavie vpon me, daie &

night: or my moisture is turned into the drought of summer. Sélah)

perpetual tor- 5 The Ie acknowledged my sinne vnto thee, nether hid I mine iniquitie: for I thoght, I wil confesse against my felf my wickednes vnto the Lord, and thou forgauest the punishment of my sinne. Sélah.

Therefore shal euerie one, that is godlie, make his praier vnto thee in a f time, when thou maiest be founde: surely in the slood of great waters & they shal not come nere hım.

Thou art my secret place: thou preseruest me from trouble:thou compassest me about with joy ful deliuerance. Selah.

I wil a instruct thee, & teache thee in the way, that thou shalt go, & I wil guide thee

18 Beholde, m the eye of the Lord is vpon uidence & not
them that feare him, & vpon them, that k Theriore he

thou doest binde with bit and bridel, lest they come nere thee.

Let me not be confounded, ô Loid: for 10 Many sorowes shal come to the wicked: but he , that trusteth in the Lord, mercie shal compasse him.

Let the lying lippes be made dumme, it Be glad ye righteous, & reioyce in the the fleweth Loid, and be joyful all ye, that are vpright that peace &

PSAL. XXXIII.

" hast lased up for them, that feare thee! or He exhorteth good men to praise God for that he hathe not onely created all things, and by his prosidence gouerneth the same, but also u fasthful in hu promises, 10 He understandeth mans heart, and scattereth the counsel of the wuked, to So that no man can be preserued by ame creature or mans firength but they , that put their confidence in hu mercie, shalbe preserued fro all adversitses.

R Enoyce in the Lord, ô ye righteous:

for it a becometh vpiight men to be a litte the daethe of the thankeful.

Gods tauout. 22 Thogh I said in mine a haste, I am cast 2 Praise y Lord with harpe: sing vnto him forthe y praise of God for my rashnes a out of thy sight, yet y Leard of the voyce with viole of instrument of ten strings his mercie & Sing vnto him a new fong: fing chereful-power shewed ly with a loude voyce.

Lord pieserueth the faithful, and icwar- 4 For the worde of the Lord is righteous, was a parte of and all his d workes are faithful.

> He e loueth 11ghteousnes & 1udgement: Teple, which the earth is ful of the goodnes of & Lord, doeth no more
>
> By the worde of the Lord were the hea- to vs, then the

By the worde of the Lord were usens made, and all the hofte of them by the fings & I ghts. c That is coufel or commended to the control of th

7 He f gathereth the waters of the lea to-dement in gogether as vpon an heape, and laieth vp the worlde depths in his treasures.

8 Let all the earth feare the Lord: let all the curion that dwel in the worlde, feare him.

For he spake, & it was done: he comman-geth of Gods ded, and it "stode.

The Lord breaketh the s counsel of the according to 12 heathen, & bringeth to noght the deutses f By the creaof the people.

ir The counsel of the Lord shal stand for usus ornamet, euer, & the thoghts of his heart through thering also of out all ages.

Blessed is that nacion, whose h God is settent forthe the Lord: euen the people, that he hathe God, that all chase for forthe the people is the hathe God, that all chase for forther than the chase for the ch chosen for his inhelitance.

From the habitacion of his dwelling he gink God, but beholdeth all then, that dwelling he earth, he defeatch to He facione h their hearts euerie one, euil fuces by vndciftandeth all their worker.

16 The 1 King is not faued by the multi-home findeth tude of an hofte, nether is the mightie ma Intinis, that \$ deliuered by great strength.

17 A horse is a vaine helpe, and shal not de-that all things liner ame by his great strength.

trust in his mercie,

1 If Kings and the mightie of the worlde cannot be faued by m God sheweth that towards his of his mercie, which man by no meanes is able to compatit.

Goff is & frute

b To fing on inftruments theceremonial

effedt & exe-

e Howfocuer y worlde rudworkes.ver be do thall thigs tion of y heamight feare

h He sheweth that all our fe

God. 1 He proueth by Gods pro-

knoweththeir

Pp.i.

To deliuer their foules from death, and to preserve them in famine.

n Thus he spea 20 of the whole Chuich, which 21 one y depend on Gods pro-

a He promi- I feth neuer to

become vomidefal of Gods

rear benefite for his deline- 2

b Thet & are

with the expe-

rience of their

cemed for the

dangers whe-

d Thes shalbe bolde to flee

so thee for fuc

mercies tow-

power be fuf-ficient to go-

pht more then thei, which ra-

uine & spoile. g If thei a-bide the last tryal. h That is the

northip of

z. Pet . 3.10.

he wondereth

wny thei caft

s illingly into

not onely deftrose the wic

name for cuer

miferie

God

owne evils

" Our foule wasteth for the Lord: fir he is our helpe and our shield.

Surely our heart shal reioyce in him, because we trusted in his holie Name.

Let thy mercie, o Loid, be vpon vs, as we trust in thee.

PSAL. XXX trit.

EAfter David had escaped Achish, according as it is writen in the 1. Sam 21,11, Whome in this title he calleth Absmélech (which was a general name to all the Kings of the Philistims) he praiseth God for hu delimerance, 3 Prouoking all others by his example to trust an God so feare & serue him: 14 Who defendeth the godlie with hu Angels, is And viterly destroyeth the wicked in their sinnes.

A Plaime of Danid, when he changed his behauiour before Abimelech, who drone him awase, o he departed.

Wil a alwaie giue thankes vnto the 1 Lord: his praises shalbe in my mouth continually.

My foule shal glorie in the Lord: the bhu- a ble shal heare it, and be glad.

Praise ye the Lord with me, and let vs 3 magnifie his Name together.

I foght the Lord, and he heard me: yea, he deliuered me out of all my feare.

They d shal loke vnto him, and runne to him: and their faces shall not be ashamed,

cour, whe ther 6 that fe thy him, and faued him out of all his troubles. The Angel of the Lord pitcheth roude e Ihogh Gods 7 about them, that feare him, and deliuereth 6 Let their waie be darke & slipperie: & let we may not eall God to be

werne vs , yet for mans infir 8 blessed as the man that trusteth in him.

Angels towat
Peare the Lord, ye his Saints: for nothing

the godlie wanteth to them that feare him.
by their pactent obediece 10 The f lyons do lacke and suffer hungre,

but they, which seke the Lord, shal s want nothing that is good.

tt Come children, heatken vnto me: I wil 9 teache you the h feare of the Lord.

true religió & 12 loueth long dates for to i se good?

3 Kepe thy tongue from euil, and thy lippes, that they speake no guile.

a Seing all me naturally de-fire felicitie, Eschew cuil and do good : seke peace & followe after it.

15 The eyes of the Lord are vpon the righteous, & his cares are open vnto their ciye. But the k face of the Lord is against them k The angre 16 of God doeth that do euil, to cut of their temembrance u from the earth.

bolisheththeir 17 The righteous ci ye, and the Lord heareth them, and deliucreth them out of all their troubles.

1 When their 18 The Lord is nere vnto them that are of a contrite heart, and wil faue suche as be afflicted in spirit.

had to deliner 19 Great are the troubles of the righteous:

but § Lord delivereth him out of the all. m And as m Ife kepeth all his bones : not one of Christ Carth,

21 Birmalice shal slay the " wicked: & their " Their wicked entreprised entrep that hate the righteous, shal perish.

them is broken.

The Lord or redemeth the soules of his to their owne seruants: & none, y trust in him, shal perish. o For when thei seme to

PSAL. XXXV.

I So long as Sail was enemie to Dauid, all that had ame gers & death autoritie under him to flatter their King (as u the it self, then course of the worlde) did also moste cruelly persecute God shewith him self their Dausd against whome he praieth God to pleade & to redemer auenge hu cause, & That they may be taken in their nets & snares, which thes lated for him that he innoce- Pfal XXXV cre may be declared, 27 And that the innocent, which a He defired taketh parte with him mare view, do and Call By taketh parte with him maie reiogie & praise the Na- take his cause taketh parte with him maie resujee of proof 28. And against them me of the Lord, that the delivereth his ferual 28. And against them fo he promifeth to speake forthe the tustice of the Lard, cute him and & te magnific ha Name all the dayes of ha life. A Pfalme of Damd.

DLeade thou my a cause, o Lord, with all his coemithem that striue with me : fight thou es, yet y holie against them, that fight against me.

b Laie hand vpon the shield and buckler, and stand up for mine helpe.

Bring out also the speare and stoppe the plent power c Affure me waie against them, that per secute me: saie against them vnto my foule, I am thy faluacion.

Let the be confounded & put to shame, tor of my salthat seke after my soule: let them be tur- d Smite them ned backe, and broght to confusion, that with the first imagine mine huit. imagine mine huit.

This poore man cryed, & the Lordheard 5 Let them be as chaffe before the winde, be foolish, & and let the Angel of the Lord 4 scater their recent

the Angel of the Lord perfecute them.

Taste ye & se, how gracious the Lord is: 7. For e without cause thei haue hid the pit glorie, & who and their net for me; without cause haue our cause is they digged a pit for my soule. our cause is wither they digged a pit for my soule. they digged a pit for my foule.

8 Let deitruction come vpon f him at vn- promitet to wares, & let his net, that he hathe laied pri-ce Which he uely, take him : let him fall into & the fame prepared destruction.

The my soule shalle ioy ful in the Lord: h He attribut it shal reloyce in his faluacion.

*What man is ne, that defireth life, and 10 All my h bones shal saic, Lord, who is li- 10 God, pratke vnto thee, which deliuerest the poore fore bothe in from him, that is to strong for him! yea, fortle & body the poore and him that is in miserie, from nor suffre me him that spoileth him!

Cruel witnesses did rise vp: thei asked k to haue taof me things that I knowe not.

They rewarded me cuil for good, to broght me in to dispate. have spoiled my soule. k have spoiled my soule.

Yet Lwhen thei were sicke, I was clothed them with is ward affection, with a facke: I humbled my soule with fast as I wolde had ting; and my peaier was turned vpon my my felfe. orit

14 I behaued my felfe as to my friend, or as bowing downe to my brother : I humbled my felfe, mour- mine head m When ther ning as one that bewarleth his mother.

But in mine aduerfine their reloyced, one that hal& gathered them selves together: the abted for infine

iccts

all the heeres

fes thal turne

fclander him b Albeit God can with his breath destroy teth vato him these outward weapons to af fure vs of his

tentatios, that thou art §

ufte rewarde.

a revenger, but onely for his

teth his deliucrance onely 1 I hat wolde to purge my

all comfore & affection with

fyallowed vp

Wherein the wicked reioyce. Psalmes. The wickeds prosperited 1224

n Wieh their railing wordes

o The worde fignifieth cacourtears at their deinty feaths floor, raile and con

p In toxen of contempt and the earth:mea ning bim felfer orbers in their eniferse.

fene Dauid omerthrowen. # It is the iu-Rice of God to & to y oupref.

f Because we ftroved.

never fo manteor mightie. u This praier be verified a. 26 perseente the

x That at leaft fauour my right, thogh they be not ble to helpe 27

y He exhor-teth y Church to praise God for the deliuethe deftructio of las adnerfa.

al le euidetly

by nis dedes,

heth forward y reprobat fro wickednes to

best he go a-

bour to couer his impietie

his vile finne

yet he himfelf feeth it not. c The repro-

holfome do-

not difference Betwene good and cuil d By deferi-

bing at large

the nature of

mocke at 3

ie as affembled them selves against me, & 5 Thy e mercie, & Lord, reacheth vinto the e Thogh wie-I knewe not:thei tare "me & ceased not, 16: With the falle skoffers at o bankets,

gnashing their teeth against me.

that the proud 17 Lord, how long wilt thou beholde the deliuer my foule from their tumulte, euen my desolate soule from the lions.

gregacion: I wil praise thee among mu-

che prople.

mocking 19 Let not them that are mine enemies, vn- 8 suffly resoyce ouer me, nether let them P winke with the eyesthat hate me without

eed as thogh 20 For they speake not as friends:but they they had now imagine deceitful wordes against the 10 Extend thy louing kindenes unto them children haue quiet of the land.

21 And they gaped on me with their mougue to the op preffers affli-ais & tormet, 22 Thou hast fene it, ô Lord: kepe not silethes, saying, Aha, aha, a our eye hathe sene. 11 Let not the fote of pride come against like & the life

ce:be not farre from me, ô Lord.

fed, aide 2nd cerot not laite from me, oudgement, euen 12 to my cause, my God, and my Lord.

haue that, w 24 Iudgeme, ô Lord my God, according we soght for, tenng he 18 ae- to thy r righteousnes, and lee them not tothy righteousnes, and let them not reloyce ouer me.

> our soule resoyce: nether let them saye, We have devoured bim.

> Let them be confounded, and put to shame t together, that reloyce at mine hurt: let them be clothed " with cofusion and shame, that lift up them selues against

Batlet the be joyful & glad, *that loue my righteousnes: yea, let them saye alwaie, Let the Lord be magnified, which loueth the yprosperitie of his seruant.

rance of his 28 And my togue shal veter thy righteousnes, o thy praise euerie day.

PSAL. XXXVI.

2 The Prophet grieusufly Vexed by the wicked doeth coplaine of their malicious wickednes. 6 Then he turweth to colider the unspeakable goodnes of God towards all creatures . 9 But Specially towards his children, that by the faith thereof he mase be comforted & affured of bu deliverance by thu ordinarie course of Gods worke, 13 Who in the and destroyeth the wacked of aneth the sufte.

To himthat excelleth. A Pfal. of David, the fernant of the Lord.

TIckednes faieth to y wicked ma, wickednesial- r euen in mine heart, that there is no feare of God before his eyes.

5 Thogh all other detest 2 eyes, while his iniquities found worther

The wordes of his mouthe are iniquitie and c deceste: he hathe left of to vnderit and & to do good.

4 He 4 imagineth mischief vpon his bed: he setteth him selfe vpon a waie that senot good & doeth not abhorre euil. the reprobat, he admonitheth the godlie to beware of their vices

heauens, and thy faithfulnes vnto the kedacs semeth cloudes.

The worlde,

Thy righteousnes is like the "mightie heanenlie pro-

mountaines: thy judgemets are like a great mdence thou f deepe: thou, Lord, doest saue man and uen & earth.

spire-his-death 18 So will I grue thee thankes in a great Co- 7 How excellent is thy mercie, ô God! whatfour w therefore the children of men trust under sping called. the shadowe of thy wings.

They shalbe statisfied with the fatnes of the government thine house, & thou shalt give them drin-all things, and disposen the, we out of the river of thy pleasures. ke out of the rauer of thy pleasures.

9 For with thee is the well of life, & in thy ner whelme light shal we fe light.

that b knowe thee, and thy righteonines young of all vnto them that are vpright in heart.

me, and let not the hand of the wicked me h Heihewerh moue me.

k There they are fallen that worke ini-the him, and least quitie: they are cast downe, and shal not their lines vpbe able to rife.

PSAL. XXXVII.

t That 15, at reloy to duct line.

1. This Pfalme contemeth exhortation & confulation for gainst mc, neonce, werether 25 Let them not saye in their hearts, f O r This Pfalme contemeth exhortation & confulation for their power the weake, that are greened at the profestie of the of the wicked weeked. & the affliction of the godise. 7 For how prof. drive me away perously socuer the wicked do line for the time he doeth their affirme their felicitie to be vaine and transitorie, be- wherein they cause they are not in the fauour of God, but in the flatter them end they are destroyed as hu enemies, it And how seluct. miserably that the righteous semeth to live in the worlde yet hu end is peace, & he u in the fauour of God. be a delinered from the wicked & preserved.

Reatenot a thy felf because of the shether nether euil doers.

s For they shal soone be b cut downe like ked, nether to graffe, and shal wither as the grene herbe. ke the to make Trust thou in the Lord & do good: dwel our state the in the land, & thou shalt be fed assuredly. 5 For Gods

And delite thy felf in the Lord, and he madgemet cut-hal give thee thine hearts defire. their state in shal give thee thine hearts desire.

d Commit thy waye vnto the Lord, and a moment.

Truft in him, and he shal bring it to passe. God, and do

And he shal bring forthe thy righteous- his wil, are sunes as the light, & thy sudgement as the his will are functioned aye.

Watte paciently upon the Lord & hope deficite vs.

in him: freat not thy felf for him f which by thine owns wildome, but wildome, but

prospereth in his waye: nor for the ma that obey God, and bringeth his encreptifes to paffe.

For he b flattereth him self in his owne 8 Cease from angre, & leave of wrath: freat thee.

not thy selfe. s also to do euil.

9 For euil doers shalbe cut of, and they canseth vs not that waite vpon the Lord, they shall inhewith the dasrate the land.

10 h Therefore yet alitle while, and the we paciently

kenes of the nighe: fo oghe

God wil eleare our caufe and reftore ys to our right. f When God fuffreib the wicked to profeer, it femeth to the fleih that he fanoreth their doings. Meaning, except he moderate his affectios, he shalbe led to do as the He corredeth the impresencie of our nature, which can not abide til the fulnes of Gods time be come-

tains of God:for

f The depth of

who are Gods rightly. proude advance him felf 4-

he wil finish his worke in

Pp.ii.

Matt s.s. i The godlie the power and not preuail a-Bainst them, 13 their owne neckes, &therfore oght pa- 14 elently to abide Gods time, & in the meane while bewaile their fin their teares as

a facrifice of k For thei are daily fed as w Manna fro hea ficient, when § wicked haue but euer hugre 1 God knoweth what dangers hang ouer his & by what 19 liver them. & that & ihalbe necessarie n They shall Saughter.

his wates with 24 an voright coq When God doeth exerci-fe his faith & diuers tenta-

o God fo fur-

fing, that he is able to helpe

ful , because they walke in

athers.

iust man dye, yer Gods blef man to lacke temporal bene fites ,yet bere copeleth him ereasures.

f They shal continually be preferred vn-30 der Gods

wings, and ha-ue at leaft inpointes are required of the faithful, that 32 their talke be that their life

ke after his place; and he shal not be founde. n But * meeke men shal posselle the earth, and shal hauetheir delite in the multitude of peace.

erate of the 12 1 The wicked practifeth against the iust, and gnasheth his teeth against him.

But the Lord shall augh him to scorne: for he feeth, that his daye is coming.

The wicked haue drawne their fworde, 37 y Marke the vpright man, and beholde y He exhorand haue bent their bowe, to cast downe the poore and nedie, and to flay suche as be 38 But the transgressours shalbe destroyed diligently the of vpright conversation.

nes, & offer vp 15 But their sworde shal entre into their owne heart, & their bowes shal be broken. 39 But the z saluation of the righteous me z He shewerth their obedien- 16 k A small thing vnto the just man is better, then great riches to the wicked and

mightie.

wen, & have fuf 17 For the armes of the wicked shalbe broken:but the Lord vpholdeth the just men. neuer ynough, 18 The Lord 1 knoweth y dayes of vpright men, and their inheritance shalbe per-

petual. They shal not be cofounded in the perilous time, and in the dayes of famine they

shal have mynough.

give them co- 20 But the wicked shalperish, and the enemies of the Lord shalbe consumed as the " fat of lambes : euen with the smoke shal

vanish awaye they consume awaye. such and payeth not for the date of againe; but the righteous is merciful, and againe: but the righteous is merciful, and a

misses him as factor.

with his blef- 22 For suche as be blessed of God, shal inhe- 2 rit the land, & they that be cursed of him, shalbe cut of.

p God prosper 23 P The paths of man are directed by the Lord: for he loueth his waye.

Thoghhe 4 fall, he shal not be cast of: 4 for the Lord putteth vnder his hand.

When God 25 I haue beneyong and am olde: yet I faw neuer the righteous for sken, nor his r se- 5 My woundes are putrified, and corrupt fee in his pude begging bread.

God to be sue
fee in his pubecause of f my foolishnes. de begging bread.

ns.
Thogh the 26 But he is euer merciful and lendeth, and 6 I am bowed, and croked very fore: I go cause his fins the land described the land desc

his sede enioyeth the blessing.

yet Gods blef fings are exten fings are exten for euer.

Flee from euil and do good, and dwel 7 For my remes are ful of burning, & the bis fins, Gods, and ded to his pofferities, and though God fur 28 For the Lord loueth sudgement, & for- 8 I am weakened and fore broken: I 5 ro- his refuge.

for fome unite faketh not his Saints: they shalbe preferfaketh not his Saints: they shalbe preserked shalbe cut of.

with spiritual 29 The righteous me shal inherit the land, 40 Mine heart "panteth:my strength faileth "Or, blacke, or that it diff. and dweltherein for euer.

The mouth of the righteous wil speajudgement.

warde reft. 3t For the Law of his God sin his heart, & his steppes shal not lide.

The wicked watcherh the righteous, and seketh to slay him.

godlie. Gods 13 But y Lord wil not leaue him in his had, their heart, & nor condemne him, when he is usudged. that their the both of the fonetime to expedient both for Gods glorie with that along their will approve their cause, & renenge their wrong.

wicked shal not appeare, and thou shalt lo- 34 Waite thou on the Lord, and kepe his waye, & he shal exalt thee, that thou shalt inherit the lad: when the wicked men shal perish, thou shalt se.

35 I haue senethe wicked strong, & spreading him self like a grene baye tre.

36 Yethe x passed away, and lo, he was the wicked is gone, and I foght him, but he colde not be but as a cloufounde.

the iust: for the end of that man is peace.

together, and the end of the wicked shal- exaples bothe of Gods merbe cut of.

Shalbe of the Lord:he shalbe their strength hope of the

in the time of trouble.

40 For the Lord shall helpe them, and deli
but in the end

the godlie is neyear in yaine,
but in the end uer them: he shal deliuer them from the hathe goodsue ces, though for wicked, and shal saue them, because they a time God trust in him.

PSAL. XXXVIII.

2David lying sicke of some greeuous disease, acknowledgeth him felf to be chaftifed of the Lord for his finnes. & therefore praieth God to turne away hu wrath. s He uttereth the greatnes of hu greef by manse werdes & circumstances, as wounded with the arrowes of Gods ere, for saken of hu friends, evil intreased of hu enemies. 22 But in the end with firme confidence he commendeth hu cause to God, & hopeth for spedie helpe at a To put him felf & others bu band.

¶ A Pfalme of Dauid for a remembrance. Lord, rebuke me not in thine b an ment forsinne. gre, nether chastise me in thy wrath. not to be exe-For thine carrowes have light vpon me,

and thine hand lyeth vpon me.

There unothing founde in my flesh, be- hand, that he cause of thine angre:netheris there reit in might be able my bones because of my d sinne.

For e mine iniquities are gone ouer mi- nes, wherene head, & as a weightie burden they are visited me. to heause for me.

because of f my foolishnes.

"mourning all the daye.

are for the verie grief of mine heart.

ued for euermore: but the fede of the wic- 9 Lord, I powre my whole defire before thee, mine owne luand my fighing is not hid from thee.

me, and the light of mine eyes, euen h thei fgured & 22/4are not mine owne.

ke of wisdome, and his tongue wil talke of it. My louers and my friends stand aside g This exapte judgement.

from my plague, and my kinsmen stand warnethys nea farre of.

12 They also, that sike after my life, laye great but alfnares, and they that go about to do me wates to crve vnto God with enil, talke wicked things and imagine de- fure trut for cette continually.

x So that the nifheth away teth the faith. ful to marke cies, & alio of his judgemets. fundrie senta-

12 minde Gods chaftifepted fro Gods rod, but that he wolde fo moderate his

c Thy ficke-

know ledgeth caufe his fins muche more.

gaue place to ftes, then to the wil of God med with fice-

te, be the tor-"Ebr Ku.neth

abent, or, u toffed to to fro, meaning that he was destinute of all helps to com-fel. h My fight faileth me for verie torowe. t Partely for tearcand partely for pride they demen all duette and friendfing.

ce before me, and therefore

they fe y thou fuccourme not wil mocke & thogh thou ha deft forfaken

m I am without hope to refrength a lamy grestest milerie 19

o lie had rafaile an anie parte of his ductie to God-

* ard p Which are the autor of & this decla geth that he prayed w fure hope of deli-Berance.

2 This was o-

ne of & chief,

fingers, r Chr 16,41. b Albeit he

had appointed with him felf

Gods leafure.

yet the vehe-

mencie of his

peine caufed him to breake

c Thogh whe

the wicked ru-

led, he thoght

zeale caused

hím eo change

feth that he

grudged agaift God, confide-

rowes, & the

fhortnes of

e Yet David

ned il God, as

thogh that he were to fenere

towarde his

f Make me not

when they are 9

put to thanse

his minde

his purpose

pactently to g

k For I can 13 But I as k a deafe man heard not, and am as a dumme man, which openeth not his mouth.

paciently waite for the hel- 14 Thus am I as a man, that heareth not,&

in whose mouth are no reprofes.

1 That is, if is For on thee, o Lord, do I waite: thou wilt heareme, my Lord, my God.

in time . they 16 For I faid, Heare me, lest they reioyce ouer meifor 1 when my fote flippeth, they 12 Heare my praier, o Lord, & hearken vn- teth them extoll them selves against me.

17 Surely I am ready to m halte, and my sorow is euer before me.

18 for my sinne,

Then mine nenemies are aliue ware mightie, and they that hate me wrongfully are manie.

ther have the ly are marie.

barred of all § 20 They also, that rewarde euil for good, reassaile them. are mine aduersaries, because I followe o goodnes.

> 21 Forsake me not, ô Lord: be not thou farre from me, my God.

my faluation: 22 Haste thee to helpe me, omy Lord, my P faluation.

PSAL. XXXIX.

2 David vetereth with what great grief & bitternes of minde he was driven to these ourragious complaints I of his infirmities 2 For he confesseth that when he bad determined filence, that he braft forthe yet into wordes that he wolde not, through the greatnes of his gruf 4 Then he rehearseth certeine requestes which Tafte of the infirmitie of ma, & And nexeth with the manie prayers . but all de shewe a minde wonderfully 3 troubled, that it made plained appeare how he aid straue mignieiy against death and disperation.

To the excellent musician a ledulinin. A Pf. lme of Dauid.

Thoght, b I wil take hede to my waies, that I sinne not with my togue: 5 I wilkepe my mouth brideled, while the wick dis in my fight.

I was dumme and spake nothing: I kept filence euen from good, and my forow

was more itiried. to have kept 3 Mine heart was hote within me, and while I was muling the fyre kindled, of I spake with my tongue faying,

d He confes- 4 Lord, let me know mine end, & the mea- 7 fure of my dayes, what it is : let me know how long I haue to liuc.

ring the great-nes of his fo- 5 Beholde, thou hast made my dayes as an respect of thee: surely everte maninhis best state is altogether e vanitie. Selah.

that he reasio- 6 Douteles man walketh in a shadowe, and so I have not hid thy righteousnes within of the sacrifidisquieteth him self in vaine: he heapeth vp nihes, & cà not tel who shal gather the. weake crea- 7 And now Lord, what waite I for mine

hope is even in thee.

a mocking floc 8 he to the wtc ked, or wrap me not up w the wicked, Deliuer me from all my transgressions, and make me not a rebuke vnto the f foolish.

opened my mouth, because s thou di- g Seing my troubles came

Take thy plague away from me: for I ce, I oght to am confumed by the stroke of thine had. the partiently

When thou with rebukes doest chastise he Thogh this man for iniquitie, thou as a moth a makest gues light noe his beaurie to consume: surely euerie ma euermore vpo is vanitie. Sélah.

to my crye: kepe not silence at my teares, in The worde fignifieth all for I am a stranger with thee, & a soiour yhe desireth, as health, fornei as all my fathers.

When I declare my peine, & am sorie 13 Stay thine angre from me, that I maiere- beautie, and in couer my strength, before I go hence & hathe delite,

away all that is defired in this worlde k For his forow caused him to thin ke that God wolde deftroy him veterly ; whereby we fe how hard it is for the verie Saintes to kepe a measure in their wordes, when death & despai-

· PSAL. XL.

s Dauid delinered from great danger, doeth magnifie and praise the grace of God for his deliverance, & comendeth bu prousdence towards all mankinde. s Then doesh be promise to give him self wholly to Gods serviso. & fo declareth how God u truely worshiped. 14 Afserward be grueth thankes & praifeth God, & having complained of hu enemies . With good courage he calleth for aide and succeur.

Tohim that excelleth. Pfalme of David.

Waited a paciently for the Lord, & he helpe, yet he inclined vnto me, and heard my crye.

The brocks me also out of the heavible hode, til he hearth as he hearth as h To him that excelleth. A Pfalme of David. I inclined vnto me, and heard my crye.

2 He broght me also out of the b horrible was heard pit,out of the myrie claie, and fet my fete b He hathe de liuered me fro vpon the rocke, and ordered my goings. moste great da And he hathe put in my mouth c a new gers c That is, a fpe long of praise vnto our God: manie shal ctal occasio to fe it and feare, and shaltrust in the Lord. Godsbeneftes

Bleffed is the man, that maketh the Lord are fo manie occasios for vs his tiust, and regardeth a not the proude, to praise his nor suche as turne aside to lies.

O Lord my God, thou hast made thy their example. wonderful workes fo manie, that none can nedes do, that counte in ordre to thee thy thoughts tow- truffeth not encly in the ard vs:I wolde declare, & speake of them, Lord but thei are mo then I am able to expresse. ED und goeth

Sacrifice and offring thou dideft not de- of Gods fauofire: (for f mine eares hast thou prepared) urto the conburnt offring and tin offring halt thou not his prounded required. his prounded feffeth that his

8 Then said I, Lo, I come: for in the rol- ands vs are farle of the boke it swriten of me,

8 I desired to do thy good wil, o my God: canot so much yea, thy Law is within mine heart.

hand breadth, and mine age as nothing in 9 I have declared thy righteousnes in the f Thou hast oh great Congregation: lo, I wil not refrei- poned mine eares to vnder ne my lippes:ô Lord, thou knowest.

mine heart. but I have declared thy trueth ces and here David efter and thy faluation: I have not conceiled meth the cerethy mercie and thy trueth from the great more sof the Congregation.

g When thou hadelt opened none series to heart.

feruice g When thou hadest opened mine extes & heart, I was readie to obet thee, being assisted that I was writen in the boke of thine elect for this end hin the Church assembled in § Sanctuarie I Dauid here nobieth; degrees of our faluació: Gods mercie, whereby he pitreth vishis rightteouines, which fignif th his continual protection, and his trueth, whereby I shulde haue bene dumme, and not haue appeareth nis confrant fauous, so that hereof procedeth oursaluation.

of thy proude fecret curffe cotinually fre-

ce, firength, whatfoeuer be fo that the rod of God taketh

which he muft

as tel thèm in

ftand the fpire

Pp.iii.

se Withdrawe not thou thy tendre mercie from me, ô Loid: let thy mercie and thy trueth alway preserue me.

For innumerable troubles haue compaffed me:my finnes haue taken suche holde

yea, they are mo in nomber then the heeres of mine head: therefore mine heart hathe k failed me.

k:As touching the judgement

of the field,

ly moucu nu-

praye I He desireth

cie maye con-

ge of his ene-

m Let the fa-

me iname, and

they intended

fathe wicked

mocke Gods

children 10 their afflicios

a. Not codem-

ning him as

me God doeth

layeth his had

voo vs: yea, & afterwarde he

som & grief of minde he caf

whom has bed

seftored him

d That is cur-

not have their

eruel hate que

shed, but with

my shameful death

ding to cofurt

shoght by his

tharpe puntili-ments y God was become

nemie Ehr The man

felt this falf-

hod, and as it

comfort

Thou haft

reftoreth vs bWhen for fo-

voon them,

upon me. n as the faithful alwayes praise God for his benefites:

mics

13 Let it please thee,ô Lord, to deliuer me: make haste, ô Lord, to helpe me.

counted by yet 14 Let them be 1 confounded & putto shafach inward- me too ether & Glo and 1 it:let them be driue backeward and put to

rebuke, that desire mine hurt. that Godsnier 15: Let them be m destroyed for a rewarde

of their shame, w saye vnto me, Aha, aha. 2 against the ra- 16 Let all the, that feke thee, reioyce and be glad in thee: & let the, that love thy faluation, saye alway, The Loid be praised.

column light 17 Thogh I be poore and nedie, the Lord thinketh on me :thou art mine helper & my deliuerer:my God, make no taiying. to hauebroght-

PSAL. XLI.

Dauid being grieuousty afflicted, blesseth them, that pitie bis case, 9 And complaineth of the treason of his owne friends & familiares, as came to passe in Iudas. John 13,18 After he feling the great mercies of God gently chastifung bim , & not suffering hu enemies to triumph against him, 13 Giueth moste heartte thankes unto God.

To him that excelleth. A Pfalme of David. Deffed is he that a judgeth wisely of 6 D the poore: the Lord shal deliuer him in the time of trouble.

vifite, know- 2 ing that there are diners cau-fes, why God The Lord wilkepe him, & preserve him aliue: he shalbe blessed vpon the earth, & thou wilt not deliuer him vnto the wil of his enemies.

bed of sorowe: thou hast turned all his e bed in his sickenes.

veth him self 4 Therefore I said, Lord haue mercie vpon 9 me : heale my soule, for I have sinned against thee.

bed & fet him 5 Mine enemies & speake euil of me, saying, When shal he dye, and his name perish?

fe me, and can 6 And if he come to se me, he speaketh in hi, or whe he cometh forthe, he telleth it.

e For preten- 7 All they that hate me, whisper together against me: esen against me do they ima-

sted, which did eat of my bread, g hathe lifted vp the hele against me.

Therefore, d Lord, haue mercie vpo me, his mortal e- 10 & raise me vp:so I shal rewarde them.

of my peace II By this I know that thou fauorchme, becaufe mine enemie doeth not triumph against me.

was chiefly ac complished in 12 And as for me, thou wpholdest me h in Chrish, Iohn 13, 18, so shall his mebers commally, proue the same. h Meaning, ether in prosperitie of life, or in y true seare of God against all tentations

mine integritie, and doest set me before thy face for ever.

Bleffed be y Lord God of I fraél worlde enident agnes without end.k So be it, even so be it.

PSAL. XLII.

vpon me, that I am not able to loke vp: I The Prophet grieuously complaineth, that being letted reth vp & facts by his persecutors he colde not be present in the Cogrega 'nd to praise cio of Gods people, protesting that although he was sepa rated in bidie fro them get bu heart was thitherwarde a As a treasuaffectioned 7 And last of all he sheweth that he was not se to be kept so farre ouercome with these sorawes to gits & But were of then o that he commually put his confidence in the Lord

I olim that excelleth. A Plaime to give in- ber thefe & fruction, acomitted to the forves of Korah. militudes of A Sthe hart braieth for the rivers of threft partig water, so bpateth my soule after thee, his feruentdeô God.

My soule thirsteth for God, euen for the ple. As othersta liuing God:when shal I come and appea- kepleasure in re before the presence of God?

3 My teares haue bene my meat daie and altogether ginight, while they daiely say vnto me, d That 12, how Where is thy God?

4 When I remebred 4 these things, I pow- in thy Taber-

redout my verie heart, because I had gone nacle, & now with the multitude, seled them into the trarie effate, I House of God with the voice of singing, e Thogh hesse of praise, as a multitude v kepeth a feast. fteined grie-

Why art thou cast downe, my soule, and of the flesh to vnquiet within me? e waite on God: for I caft hi inrodef wil yet giue him thankes for the helpe of faithgrounded his presence.

My God, my foule is cast downe within es, getteth the me, because Lremember thee, from the f That is, whe land of Iorden, and Hermonim, and from I remember the mount Mizár.

One 8 depe calleth another depe by y noife of thy water spoutes: all thy waves and g Affiliations came for this ke thy floods are gone ouer me.

The Lordwilftrengthen him vpon the & The Lordh wilgrante his louing kinde if felt my felf nes in the daie, and in the night shal I sing med: whereby of hi, eue a praier vnto y God of my life. there is noend I wil faie vnto God, which is my rocke, of our miferie, Why hast thou forgotten me? why go I cified, & send

mournig, when the enemie oppresset me? remedie he assure home oppresset me? remedie he assure home of the state of the sta enemies reproche me, faying daiely vnto me, Where is thy God?

elies, but his heart heapeth iniquitie with- ir kWhy art thou cast downe, my soule? & why art thou disquieted within me waite on God: for I wil yet giue him thankes: he clare y Dauid did not ouerce is my present helpe, and my God.

resu my death an his heart, & 8 f A mischief is light vpon him, & he that the praieth to be delinered from them which conspire against him, that he might toy fully praise God in hu holie Congregation

Yea, my "familiar friend, whome I trushoph by his"

against the vnmerciful b people: deliuer a He defireth God townder-rake his caume from the deceitful and wicked man.

2 For thou art the God of my stregth: why fe against the hast thou put me awaie? why go I so mour- chiefly that He ning, when the enemie oppresseth me.

Send thy clight and thy trueth : let them Tabernacle lead me: let the bring me vnto thine holy cruel compa-Mountaine and to thy Tabernacles.

c To wit, thy fauour, which appeareth by the performance of thy promifes.

lieprovidence. k By this repe tition he ftir-

Pial XLIL. her of the De-

God in his Te

cating & drinking, fo he was I led y people to ferue tiree fleined grieon Gods accit fomed merei-

of my banish ment among \$

vpon me, that

time to come moste grieuouf k This repetrteache vs to be constant for asmuche as ... God wil certemly deliner

Pfal XLIII wolde restore him to the nie of mine

The Church afflicted praieth. Psalmes. Christ figured. 24493/1224

d He pmifeth 4 ne facrifice of thankeigiuing in token of his great deline-TARCE

admonisheth faithful aot to relent, but configurity to waite on the Lord , thogh their troubles be tog &great

e Whereby he

a This pialme femeth to have beae made by fome excellet Prophet for \$ vie of the per extreme mile. ric ether at their returne Or vader Antiochus, or in suche like af- 3 Liation b I hat is, the Canaanites

& To wit, our fathers d Of Canaan e That is, our

fathers f Gods fre mercie & loue taine & beginning of the Church, Deuc

g Because y art our King, therefore deli uer thypeople 7 from theirmi-

h Because thei & & their forefa thers madebother applie y which before thei did attri-

a As ther con-fened before, y their ftrengri fo new therac knowledge i came by his fuft tudgemet

Mi), at their I3 pleasure Rom 8,36.

Knowing God to be aulamitic, they muraure nor, but feke iehands, who wounded the. I As sclaues & low price, nefor him that

Then will go vnto the altar of God, 17 All this is come vpon vs , yet do we not of their boate euen vnto the God of my ioy & gladnes: and vpon the harpe wil I give thankes vn to thee, ô God, my God.

Why are thou cast downe, my soule and on God: for I wilvet give him thankes, be is my present helpe, and my God.

PSAL. XLIIII.

The faithful remember the great mercie of God soward hu people o After thei complaine, because thei fele it no more.17 Also thes alledge the covenant made with Abraham, for the keping whereof thei showe what gree nous things thei suffred 23 Finally they prais unto God a t to contemne their affliction, sang the same redoundeth to the contempt of his honour.

To him that excelleth. A Pfalme to give instructio, committed to the sonnes of Korah. E haue heard with our a eares, ô God: our fathers have tolde vs the 25 workes, that thou hast done in their daies, in the olde time:

pie, whenthe in the olde time; Church wasin 2. How thou hast driven out the b heathen with thine hand, and planted c them: how thou hast destroyed the people, and cau- .; The maiefie of Salomon his homour frength , beautie. makethistheir fed them to growe.

For the inherited not the land by their owne sworde, nether did their owne arme faue them: but thy right hand, & thine arme and the light of thy countenance, because thou didest fauour them.

Thou art my King, ô God: feud helpe vnto g Iaakób.

is y onelie 100 5 h Through thee have we thrust backe our aduersacies: by thy Name have we troade a downe them that rose vp against vs.

g Because y 6 For I do not trust in my bowe, nether can my swoide saue me.

But thou hast saued vs from our aducisa- a ries, & haft put the to confusion y hate vs. Therefore wil we praise God continually, & wilconfesse thy Name for euer. Sélah. Girde thy sworde vponthy thigh, o moste or animstrumet theone Church 9 But now thou art faire of, and puttelt vs to confusion, & goest not forthe with our 4 And prosper with thy glorie: d ride vpon twenty hour

bute to their zo Thou makest vs to turne backe from the aduersaste, and thei, which hate vs, spoile "for them selues.

eame of God, it *Thou givest vs k as shepe to be eaten,& doest scater vs among the nations.

this affiliation 12 Thou sellest thy people without gaine, 6 and doest not increase their price.

> Thou makeli vs a reproche to our neighbours, a seite and a laughing stocke to the 7 that are round about vs.

tor of this ca. 14 Thou make ft vs a prouerbe among the nations, & a nodding of the head among the people.

medie at his 15 My m confusion is daiely before me, and the shame of my face hathe couered me, are foldefor a 16 For the voice of the sclanderer and rebu ker, for the enemie and a avenger.

offreth mofte, but takeft the firft chapman n Meaning, the proude and cruel ty rank.

o forget thee, nether deale we fallely con-verues, but de clare that their ceining thy couenant.

18 Our heart is not turned backe : nether in the middes our steppes gone out of thy paths,

why art thou disquiered within me?e waite 19 Albeit thou hast smiten vs downe into mishednot now the place of dragons, and couered vs with but by hard af the shadowe of death.

> 20 If we have forgotte y Name of our God, confideration & holden vp our hads to ap strange god, of the heaven-

> Shal not God a searche this out? for he sor, whales ? knoweth the secrets of the heart.

> 22 Surely for thy fake are we flaine cotinu- of tentations ally, & are couted as shepe for \$ saighter. proces of facely,

> 23 Vp, why slepest thou, ô Loid awake, be which can be sucreeme by us not farre of for euer.

> 24 Wherefore hidest thou thy face of for- p Thei showe gettest our miserie and our affliction?

> For our foule is beazen downe vnto the fe their truffed dust:our belly cleueth vnto the grounde. in him alone.

> 26 Rife vp for our succour, and redeme vs God to witnes for thy mercies fake.

> > PSAL. XLV.

riches & power are praised. & also hu mariage with cosoit, that f the Egyptian being an heathen woman is blessed, to If wicked punish them not for that The can remuce her people & the love of her countier finnes, trey and give her felfe wholly to her houf band Un- but for Gods der the which figure the wonderful maiestie & sucrea cause, Matt s. se of the kingdome of hrist and the Church his spoule i There is no now raken of the Gentiles so described.

To him that excelleth on a Shofhannim a fong their, except of b love to give instruction, committed to thine hande

the fannes of Korah.

Inc heart wil veter forthe a good onelie & fuffi matter: I wil intreat in my workes of to deliver bothe King:my tongue is as the penne of a the foule and fwift writer.

Thou art : fairer the the childre of men: grace is powred in thy lippes, because God a Pial. XIV. hathe bleffed thee for euer.

mightie, to wit, thy worship & thy glorie, fite loue that

the worde of trueth and of mekenes & of band & the righteousnes: so thy right hand shal tea- c salomes be autie and eloche thee terrible things.

Thine arrowes are sharpe to perce the heart ne source in this people, and of the Kings enemies: therefore the people his power to shal fall vnder thee.

Thy ethrone, ô God, is for euer and euer: re described the scepter of thy kingdome is a scepter d He alludeth to them y ride of righteousnes.

Thou louest righteousnes, and hatest wie thewing y the kednes, because God, enen thy God hathe quiet state of a kingdome state of the skingdome state of the ski fanointed thee with the oile of gladnes deth i tructh, aboue thy felowes.

about thy relowes.

8 All thy garments smell of myrrhe and a-worlddie poloes, and cassia, when thou comest out of the evoder this yuorie palaces, 8 where their haue made kingdome of thee glad.

9 Kings daughters were amog thine hono- lafting king Pp.nii.

reft vpon God of their affitaions : who pu their finnes, them to the meaning the bottomles fear here we le the

nored God a. ythei werevp

ward I The fanhful hope of reco-& raife vs vp. kide of fclaue

certeine time

ouercome his their triuphes. mekenes & 111 mftice is fet forthe y euerdome of Chris

m I dare not life volume head f Hathe established the kingdome as the figure of Christ, which is the peace & toye of the Church g In the which palace the people made thee toyful to fe them give thankes & retoyee for thee.

The figure of the Church. Pfalmes. The kingdome of Good/1224

had many Kigs daughters a mong his widaughter best i Vnder the figure of Phara-Church muft caft of all car nal affections

to obey Christ onely. k He fignifieth that divers of them , that be riche, thalbe benefactourste 13 the Church, al beit thei giue Gospel Or, Zer

I There is no.

thing fained, nor hypocritieal, but the is glorious bothe 15 within & with out:and howbeit y Church warde glorie, the faute is to be impured onely to their 17 m Thei fhalha

ces then their fathers n.He fignifieth the great co- passeof Christs king lome, w shalbe ufficier to curiche all his membres o This must onely be refer to Chrift and not to San Komon.

a Which was

ne greater gra

ether a mufical infrument or a folemne tune, vnto the I w this plalme was fung. b In all maner of troubles God sheweth his spedie mer in defending his c That is . we d Thogh the ge neuer fo 5 rivers of Gods mercies bring Shiloáh, w paf

fed through Ie

neuerfo fmale,

rable wines: vpon thy right hand did stand the h Quene in a vesture of golde of O-

nes, yee he lo- pn 17.
ned Pharaohs 10 Hearken, Odaughter, and confider, and incline thine eare: forget also thine owne

people and thy fathers house.

autic: for he is thy Lord, and reuerence

12 And the k daughter of Tyrus with the ri- 11 che of the people shal do homage before

thy face with presents.

within: her clothing is of broydered golde.

bedience to y 14 She shal be broght vnto the King in taiment of nedle worke: the virgins that follo » after her, & her companios shal be broght vnto thee.

With ioye and gladnes shal thei be broght, and shal enter into the Kings pa-

hathnot at all 16 Insteade of thy fathers shal thy m children be: y inalt make the princes "through all the earth.

> I wil make thy oName to be remembred through all gene rations: therefore shal y people give thakes vnto thee worlde without end.

PSAL. XIVI.

A fong of triumph or thankesgiving for the deliverace of Ierufalem, after Semaherib with hu armie was driue awaie, or some other like sudden and maruelous deliverance by the mightie had of God. 8 Whereby the Prophet commending this great benefite, doeth exhorte the faithful to give them selves wholly into the hand & of God douting nothing but that under his protection thei shal be safe against all the assautes of their enemies, because this is his delite to assimage the rage of the wicked, when thei are most e busic against the tust. To him that excelleth vpon 2 Alamoth a fong

committed to the sonnes of Korah.

earth be moued, and thogh the mountaines fall into the middes of the fea.

his specie mer 3. Thogh the waters thereof drage & be troubled the mountaines shake at the surges of the same. Sélah,

wil not be o- 4. Tet there wae River, whose streames shal make glad § Citie of God: euen § Sanctua rie of the Tabernacles of the moste High. God in the middes of it: therefore shal it not be moued: God shal helpe it s verie r

fort to his 6 When the nations raged, & the kingdomes were moued, God" thundred, & the 2 earth melted.

susalém: mea-ning thogh y 7 defence seme The Lord of hostes is swith vs: the God of Taakób is our refuge. Sélah.

yetif God ha- 8 Come, & beholde the workes of y Lord,

ir is infficient. that God can and wil defend his Church from all dangers and enemies. h what desolations he hathe made in the h To withow oft he hathe

9 He maketh warres to cease vnto the ends livered his of the worlde: he breaketh the bowe and people. cutteth the speare, & burneth the chariots with fyre.

the sheweth y it So shal the Kig have pleasure in thy be- 10 Be is still and knowe that I am God: I wil i He warneth be exalted among the heathen, & I wil be the that perfecute & Church exalted in the earth.

The Lord of hostes is with vs; the God els thei shal fele that God of Iaakob is our refuge. Selah.

PSAL- XLVII.

The Kings daughter is all glorious : The Prophet exhorteth all people to the worship of the whome their true and everliving God, comending the mercie of God toward the posteritie of Iaakob o And after prophecieth of the kingdome of Christ in this time of the

¶ I ohim that excelleth. A Pfalme committed

to the sounes of Korah.

Ll people a clap your hands: fing a Here is figure A loude vnto God with a joyfulvoice. to whome all s For the Lord is high, o terrible : a great his sinde gi-

King ouer all the earth.

3. He hathe b subdued the people vnder vs, felf terrible to and the nations vnder our fere.

He hathe chosen cour inheritance for vs: made § Itwes, who were the kepers of sue kepers of sue euen the glorie of Iaakob whome he loued. Sélah.

God is gone vp with triumph, euen the phets, schole-masters to the Lord, with the d founde of the trumpet.

Sing praises to God, sing praises: sing praises vnto our King, sing praises.

7 For Godisthe King of all the earth: fing chofen vs about all other praises euerie one that hathe vnderstan-

God reigneth ouer the heathen: God sit- glorious inheteth vpon his holie throne.

The princes of the people are gathered trumpers, that vnto the people of the God of Abraham: were blowne at folemne fefor the shields of the worlde belong to after but he God:he fis greatly to be exalted.

Od sour hope and strength, & helpe in troubles, readic to be founde.

Therefore wil not we feare, thogh the

PSAL. XIVIII.

2 A notable deliverance of Ierusalém from the hand of manie Kings is mentioned, for the which thankes are given to God, and the State of that citie u praised, that bathe God so presently at all times readie to defend the. The Pfalme semeth to be made in the time of Ahaz. Ioshaphát, Asá or Ezechiáh: for in their times chiesty was the citie by foren princes affalted.

¶a A fong or Pfalme committed to the fon- a Some put this difference nes of Korah.

Reat with Lord, and greatly to be me, faying that Ipraised, in the b Citie of our God, e- it is called a fong, whe then vpon his holie Mountaine. uen vpon his holie Mountaine.

Mount Zion, lying Northward, is faire in ment, but the fituation: it is the cloye of the whole earth, plalme, the co

and the citie of the great King.

The fong of the great King.

The fong of the grame is when the inftrumers the inftrumers.

ad re- beginne,& the voice followeth The Pfalme of the longithe contrary b Albeit God fliew his wonders through all the worlde, yet he wil be chiefly praifed in c Because the words of saluation came thence to all them that shulde beleuc.

is to ftrong for them , against

the wicked

Law and Pro-Gentiles, that thei shulde with gladnes obey them c God hathe

ioye a moste d He doeth al-

doeth further fignifie the

The vaine trust of the wicked. Pfalmes. The iust shal triump495/2224

d Except God were y defen-ce thereof,ne- 4 ther fituacion nor municion colde preuaile e Thei conspired & went agaiast Gods

people i The coemies were afraid at the light of § 7

That is, of Cilicia, or of § 8 fea called Mediterraneum our fathers, fo haue we pro-uctor, Go i ha-the performed his promes 1 In all places where thy Name shalbe heard of, me shal

praite thec. re of thy marnelo' workes k Let lerufalem & y eiries of Iudea re- 12 ioyce for thy auft judgemets against thine 13 nemies

I For in this ce & ftrength Gods blefsigs did also appea re:but y chief is to be refer- 1 red to Gods fauour and feeret defence, leaueth his.

a He wil in-

treat how God

souerneth the

problidence w

the flesh b Thogh wic-

kednes reigne

& enemies rage, feing God wil execute

his judgemers

against y wic-

riches is more

they canether

reftore life nor

rare, or not to

prophecie was

e Meaning, it is impossible

to line for euer : alfo-that

life and death

are onely in

f In that that

no difference

between the

Gods hands

3. Sam-3.1

men ent e To trust in

ad refuge.

For lo, the Kings were e gathered, & wet together.

When thei sawe fit, thei marueiled: thei were aftonied, & fuddenly driuen backe. Feare came there vpon them, & forowe, as vpon a woman in trauaile.

shippes s of Tarshish, so were they destroyed. As we have h heard, so have we sene in the Citie of the Lord of hostes, in the Citie of our God: God wil stablish it for euer.Sélah.

We waite for thy louig kindenes, ô God, in the middes of thy Temple.

thy praise vnto the i worldes end: thy right hand is ful of righteoufnes.

whe thei hear it Let k mount Zion reioyce, the daugh- 17 ters of Iudáh be glad, because of thy iud-

about it, or tel the townes thereof.

Marke wel the wall thereof: beholde her towies, that ye maie tel your posteritie.

outward defe- 14 For this God wour God for euer & euer: he shalbe our guide vnto the death.

PSAL. XLIX.

The holie Gost calleth all men to the consideration of mans life, 7 Shewing them not to be moste blessed, that are moste wealibie. O therefore not to be feared: but contrary wife he lifteth up our mindes to confider how all things are ruled by Gods providence: 14 Who as he intgeth these worldette missers to everlasting torments, is So doeth he preserve his & wil rewarde the in the day of the resurrection, 2 Theff 1,6.

I Tolim that excelleth A plalme committed to

the fonnes of Korah.

TEare a this, all ye people: giue care, worlde by his I Lall ye that dwel in the worlde, Aswellowe as hie, botheriche & poore.

served by the 2 indgement of My mouth shal speake of wisdome, and a the meditacion of mine heart 15 of know-

I wil incline mine eare to a parable, and vtter my graue matter vpon the harpe.

Wherefore shulde I b feare in the euil ked in time co 5 Wherefore shulde I b seaze in the euil beautie, hathe God shined.

ple besore hea daies, when iniquitie shal compasse me a- 3 Our God shal come and shal not kepe si-c Because God bout, as at mine heles?

madnes, feing 6 They trust in their goods, & boast them selues in the multitude of their riches.

prolong it 7 brother: he can not giue his ransome to

preparetie was pretious in the 8 daies of Eli, (Sod precious is the redemption of their foules, e and the continuance for ever)

That he may liue stil for euer, o not se 6 And the heavens shal declare his righ- with thun ter the graue.

10 Forhe seeththat wisemen f dye, & also that the ignorant and foolish perish, and 7 leauctheir riches for sothers.

death maketh II Tet they thinke, their houses, & their habitacions shal continue for euer, euen from That is, not to their children, but to strangers Yet the wisked profit not by these examples, but fil dreame an immortalitie in carth.

generacion to generacion, and 'call their or, tabbur shas lands by their names.

12 But man shal not continue in honour: he carib. is like the h beasts that dye.

This their waie vitereth their foolishnes: bodie yettheir posteritie i delite in their talke. & do the same Sélah.

As with an East winde thou breakest the 14 k Like shepe thei lie in graue: 1 death k As shepe are deuoureth the, & the righteous shal haue stathered into dominacion ouer them in the m morning: thei be broght for their beautie shal consume, when they i Because they shal go from their house to graue.

rs But God shal deliuer my soule from the aing power of the graue: for he wil receive ming is as the

orthe middes of thy Temple. me. Sélah. moining, when the electric flat of God, according vinto thy Name, so is 16 Benot thou afraied when one is made reigne with riche, & when the glorie of his house is Christ their head over the

> *For he shal take nothing awaie when he hathe received dyeth, nether shal his pompe descend af-me

Compasse about Zión, and go rounde 18 For while he lived, "he reioyced him "tim.6.7. felf: and m men wil praise thee, when thou bis foule. makest muche of thy self.

nakest muche of thy self.

n He shal enter into the generacion of fine in delites & pleasupic fathors, a generacy shall not live for over tes & pleasuhis fathers, o or they shal not live for ever, res 20 Man in honour, and P vnderstandeth "OR, Da Jeute

not:he is like to beafts that perish.

1 Because the Church is alwaie ful of hypocrites, & Which that line here do imagine that God wilbe worshiped with outward but a while & ceremonies onely, wishout the heart: and especially the at length dye lewes were of this pinion, because of their figures and p He condem-ceremonies of the Law, thinking that their facrifices neth mans in-were sufficient, 21 Therefore the Prophet doeth repro- gratifude, who ue this groffe errour & pronounceth the Name of God exceller giftes to be blasphemed, where holines is fet in ceremonies. of God, abu-23 For he declareth the worship of God to be spiritual, feth them like whereof are two principal partes invocation, & than- owne condem-

M. Psalme of a Asaph. He God of gods, even y Lord hathe ther the an spoken and called the bearth fro the singer, to who rifing vp of § funne vnto the going downe me ir was co-

thereof.

2 Out of Zión, which is the e perfection of gainst his differenting pro-

lence: d a fyre shal denoure before him, & had chosen it a mightie tempest shalbe moued rounde name there about him.

Yet a man can by no meanes redeme his 4 He shal call the heaven aboue, and e the mage shined earth to judge his people.

Gather my f Saints together vnto me, d As when those that make a source and the saint stagether vnto me, God gave his those that make a couenant with me with Law in mount 8 sacrifice.

teousnes: for God is Ludge him scif. Se- wil he appeare

Heare, o my people, & I wil speake: heare, the keping ô Ifrael, and I wil te ftifie vnto thec : for I thereof am God, even thy God.

pocrites.
God in respect of his elect, calleth the whole bodie holie. Saints & his people. g Which thulde knowe that lacellines are loss swene God and his people, and not fet religion therein Which shulde knowe that facrifices are seales of the conenant be-

h As touching § death of the

thing y their

wicked

Isb 27,19.

the terme ap-poited for life o Bothe thei &

PSAL L a Who was e-

called vpon , and also his ithere in y doe

Sinai, he appe ared terrible terrible to take a count for

aginst the hy-

Qq.i.

The true sacrifice.

Psalmes. The corrupt nature of man 1224

true vie be your faith in my promises.
Thogh he did delite in fa erifice.vet had mans helpe thereunto

life for the in-Armitie thereof fode, yet God, whose life quickneth all theworlde, hathe no nede of fuche mea-

I Shew thy felf mindeful thou fametobe of my people and talkest of my couenant, feing thou art but an hypo-crite? according to my worde • He sheweth

what are the frutes of them that contemne Gods word p He noteth the crueltie of hypocrites, & Toure not in their talke or iudgemettheir 21 owne mothers

g I wil write all thywicked dedes in a role and make thee to read & acknoledge the whether thou wilt or no r Vader the & is conteined faith and innocation. f As God hathe appointed. ? That is, de. clase my felf mour.

a To reproue he had comitted Schorrible Ganes, and lien in the fame without repen tace more the a whole yere b As his finnes were mani folde & great, 2 fo 'he requiolde give him the feling of his excellent and abundant mercies finnes fricke to faft, in me, that I have nede of fome fingular hande of walhing.

h For 1 passe 8 I wil not he reproue thee for thy sacrifices, tinually before me.

nor goates out of thy foldes.

to i For all the beafts of the forest are mine, and the beafts on a thousand mountaines. he no nede of re I knowe all the foules on the mountaines: 5

& the wilde beafts of the field are mine. k Thogh mans 12 If I be hungrie, I wil not tel thee: for the 6 Beholde, thou flouest trueth in y inwarde f He cofesseth worlde is mine, and all that therein is.

of hathe nede 13 k Wil I eat the flesh of bulles? or drinke the blood of goates?

Offre vnto God praise, & 1 paie thy vowes vnto the moste High,

15 And call vpon me in the daie of trouble: 8 so wil I deliuer thee, & thou shalt glorifie

of Gods bene-fites by than-fites by than-le But vnto the wicked faid God, m What 9 hast thou to do to declare mine ordinances, that thou shuldest take my couenant to in thy mouth,

> Seing thou hatest a to be reformed, and in hait cast my wordes behinde thee?

n And to line 18 For whe thou feest a these, thou runnest 12 Restore to me the joye of thy saluacion, with him, and thou art partaker with the adulterers.

> 19 Thou givest thy mouth to evil, & with thy tongue thou forgelt deceite.

Thou P sittest, and speakest against thy 14 brother, and sclanderest thy mothers son-

These things hast thou done, & I helde was like thee: but I wil reproue thee, and I let them in order before thee.

Oh confider this, ye that forget God, lest I teare you in pieces, & there be none that can deliuer you.

23 He that offieth praise, shal glorifieme: and to him, that I disposeth his wase anglet, wil I thewe the saluacion of God.

to be his Sa- I When Dauid was rebuked by the Prophet Nathan, for his great offences, he did not onely acknowledge the fame to God with protestation of his natural corruption and enquite, but also left a memorial trereof to hu posterities 7 Therefore first he desireth God to forgive bu firmes, 10 And to renue in him bu holie Spirit, 13 With promes that he wil not be unmindeful of those great graces. 18 Finally fearing left God wolde punish the whole Church for his faute he requireth that he Wolde rather increase hu graces towards the same.

To him that excelleth. A pfilme of D wid, when the Prophet Mathan a came unto him, after l.e. had gene in to B ith skeba.

Cording to thy louing kindenes: accoiding to the multitude of thy compasfions put awaie mine iniquities.

Wash me cthroughly from mine iniqui-

tie, and clenfe me from my finne.

or thy burnt offrings, that have not bene co- 3 For I d knowe mine iniquities, & my finne 15 cuei before me.

is to confirme 9 I wil take no bullocke out of thine house, 4 Against thee, against thee onely haue I refigill berefinned, & done eurl in thy fight, that thou e When thou maiest be juste when thou e speakest, and signs some much be much formers, their much nepure when thou judgeft.

> Beholde, I was boine in iniquitie, and in thee to be inft sinne hathe my mother conceiued me.

affections: therefore halt thou taught me loueth purenes wisdome in the secret of mine heart.

7 Purge me with *hystope, and I shalbe man, who of cleane: wash me, & I shalbe whiter then nature is a sin. Inowe.

Make me to heare & ioye and gladnes, that ted in his heathe h bones, which thou hast broken, maie uelle wisdome Leut. 14.6.

Hide thy face from my finnes, and put Gods comforawaie all mine iniquities.

¹ Create in me a cleane heart, ô God, & tant finners he renue a right spirit within me.

Cast me not awase from thy presence, of soule and and take not thine holie Spirit from me.

and stablish me with thy k fre Spirit.

13 Then shal I teache thy 1 wates vnto the y when Gods - wicked, and sinners shalbe converted vnto in vo, to have

Deliuer me from m blood, ô God, which creation art the God of my Saluacion, and my ton- k Which maie gue shalling ioyfully of thy righteous. I am drawen out of y scla-

my tongue: therefore thou thoughtest that I 15 " Open thou my lippes, ô Loid, and my mouth shal shewe forthe thy praise.

16 For thou desirest no sacrifice, thogh I wolde giue it: thou delitest not in burnt turne to God m From the murder of V-

17 The facrifices of God are 2 o contrite ruan, and the The facrifices of God are a contrite others that spirit: a continte & a broken heart, o God, were stime whims 2 Sam II, thou wilt not despise.

18 Be fauourable vnto P Zión for thy good n By giuingme pleasure: buylde the walles of Ierusalem. prasse thie.

Then shalt thou accept the sacrifices of when thou strate forgive 1 rightcousnes, even the burnt offing and my sames o Which is a oblation: then shalthey offer calues vpon wounding of y thine altur.

PSAL. LII.

David describeth the arrogant tyrannie of his adverfarse Doeg who by false surrises caused Abimelch for the whole with the rest of the Priests to he slayee s David pro- Church, becau phecieth his destruction of the Andrews Standard Church, because the court of the standard phecieth his destruction, 6 And incourageth the faithful to put their confidence in God . who fe sudgements are moste sharpe against his a tressaries. 9 And stral- Goas undgely he rendreth thankes to God for his deliverance In this ment Pfalme u lively fet forthe the kingdome of Antichrist. & lawful, ap-

Aue mercie vpon me, o God, b ac- To him that excelleth. A Pfalme of D ud to right ends is for cording to thy louing kindenes: ac- give instruction. When Doeg the Edomite came of tanh & re-The wed Saul, of fand to him, Dund is come to pentance the house of Ahimelech.

Hy boastest thou thy self in thy hast credit w wickednes, of a man of power the cyrit Stul, a hast power the couring kindnes of God indureth daily. to murcher the Saints of God

d My coulctme, to that I can have no

des confesse and them felues firmers

that God, who of heart, mate re him, whome he had iftruc-

g He mcaneth towards repen vnderstandeth bodie . which by cares and mourning are 1 He cofeffeth med is a a new

uerie of finne. I He promiuour that oexample may

occation to heart, pioce-ding of fairn, which leketh voto God for mercie

fe through Lis

z Thy

The godlie oppressed.

Pfalmes. False friendship. 2487/1224

moueth thee by craftie flateries &lies to 3 accufe and deftroye the innocents

"Eur rightconf. 4

e Thogh God 5 time, yet at length he wil recompele thy

d Albeit thou feme to be ne- 6 ner fo fure fet-

e For the eics 7 of v reprobate are faut vp at Gods sudgements.

f With toyful

he taketh their parte againft the wicked.

to hane a place among the fernants God, yhe mue

godlines. Executed this vengeace. " Or watte vpon thy grace and

Pial.LIII. a Which was an inftrumet or g kinde of note b Where as no regarde is had of honestie or dishonestie, of vertue nor of vice, there the 2 Prophet prozhe people ha-ue no God. e Whereby he 3 codemneth all

knowledge & yaderftäding, y tendeth not 4 to feke God. Rom.3,10. d Dauid pro-

nouceth Gods vengeance a- 5 gainst cruel go nerners, who having charge to defende and people, do mo-fte cruelly detioure them. When they thoght there was none occafió to feare, the fulden vegrance of God lighted vpo the Be the enemies power neuer fo great, nor y dager so feareful, yet God deliureth

Pial LIIII. 3.Sam 23,17: -a He declareth that when all meants do fai- I

his in due ti-

b Thy malice : Thy tongue imagineth b mischief, and is like a sharpe rasor, y cutteth decentfully.

Thou doest loue euil more the good, and lies, more the to speake §"trueth. Selah.

Thou louest all wordes that maye destroye, ô deceitful tongue!

shal take thee and plucke thee out of thy of the liuting. Sélah.

feare, and shallaugh at him, saying.

Beholde the man that toke not God for his strength, but trusted vnto the multitude of his riches, & put his strength in Dauid being in great heavines & diffresse coplaineth fully recover

reuerece, seigy 8 But I shalbe like a s grene oliue tre in the house of God: for I trusted in the mercie of God for euer and euer.

ghe resoyeeth 9 I wil alway prasse thee, for that thou hast done h this, & I wil hope in thy Name, because it is good before thy Saints.

PSAL. LIII.

growe in the knowledge of I He describeth the crooked nature, 4 The crueltie, s And punishment of the wicked, when they luke not for it, 6 And desireth the delinerance of the godlie, 3 that they mase recoyce together.

> To him that excelleth on * Mahalath . A Pfalme of Daniel to give instruction.

. B b no God. they have corrupted and done abominable wickednes: there is none 5 that doeth good.

Godloked downe from heauen vpon the 6 children of men, to se if there were anie that wolde vnderstand, and c seke God.

*Euerie one is gone backe: they are altogether corrupt : there is none that doeth 8 good, no not one.

y they eat vp my people as they eat bread? they call not vpon God.

no e feare was: for God hathe scatered the f bones of him that belieged thee: thou hast put them to consuson, because in Wickednes is in § middes thereof: deceit sus of Baby-God hathe cast them of.

Zión:when God turneth the captilitie of his people, then Iaakob shal reioyce, & Israél shal be glad.

PSAL. LIIII.

Dauid broght into great danger by the reason of the Ziphims, s Calleth upon the Name of God to destroye 14 his enemies, 6 Promising facrifice and fre offrings for so great deliverance.

plnms came of fard anto Saul, Is not Daund hid among vi?

the wordes of my mouth.

3 For b ilrangers are risen vp against me, ziphims. & c tyrants seke my soule: they have not arme, which set God before them. Sélah.

4 Beholde, Godismine helper: the Lord is de not be fatif with d them that vpholde my foule.

So shal God e destroye thee for euerihe 5 He shal reward euil unto mine enemies: a Be they neoh cut them of in thy e trueth!

tabernacle, & d rote thee out of the land 6 Then I wil facrifice frely vnto thee: I wil Ionathán. praise thy Name, oLord, because it is good to thy faithful The enghteous also shal se it, f and 7 For he hathe delinered me out of all trou promes for my defence. ble, and mine eye hathe 8 sene my desire f For hypocri vpon mine enemies.

PSAL. LV.

of the crueltse of Saul, 13 And of the falsehode of ku for Gods indfamiliar acquaintance, 17 Uttering moste ardent afte the wicked, if feltions to move the Lord to pitte him. 22 After being our effections assured of delinerace, he setteth for the the grace of God be pure. as thogh he had already observed hu request.

To him that excelleth on N eginoth. A Pfal-

me of Danid to give instruction.

I Eare a my prayer, ô God, & hide not a The earnest-Tthy felf from my supplication.

2 Hearke vnto me, & answer me: I mourne the vehemecie in my prayer, and make a noise,

For the b voyce of the enemie, of for the to burft out invexation of the wicked, because they to cryes. haue broght iniquitie vpon me, & furi- tening oully hate me.

He foole hathe said in his heart, There 4 Mine heart trembleth within me, and the diffamed me as terrors of death are fallen vpon me.

Feare and trembling are come vpon me, have imagined & an horrible feare hathe d couered me.

And I faid, Oh that I had wings like a no parce of hi that was not dooue:then wold I e flie away and reft.

Beholde, I wolde take my flight farre of, extreme search had drue hi to fo & lodge in the wildernes. Sélah.

He wolde make hafte for my deliuerance that he wished

f from the stormie winde and tempest.

Do not the 4 workers of iniquitie knowe of they eat bread they eat bread

There they were afraied for feare, where 10 Daye and night they go about it vpon fluide enjoye the walles thereof: bothe h iniquitie and f From f cruel rage & tyranie of Saul.

Oh giue saluacion vnto Israél out of 12 Surely mine 1 enemie did not diffame red against me: for I colde haue borne it . nether did God.

Maillaws & mine aduerfarie exalt him felf against me: good ordres for I wolde have hid me from him.

But it was thou, o man, even my k com- diffoliure reig panion, my guide and my familiar:

Which delised in confulting together, 1 If mine open had and went into the House of God as com- foght mine panions.

Tohim that excelleth on Neginoth. A Plal- 15 Let death fease vpon them: let them 1 go woyded him.
me of Damd, to give instruction. When the Zi downe quicke into the grave: for wicked not onely 10ynessintheir dwellings, euen in the middes ned to me in

Saue me, 6 God, aby thy Name, and by 16 But I wil call vnto God, & the Lord wil hut also in retigion.

Straight flue me.

it were by mireal vano him with an vpright conference.

They power judge me.

I aue me.

I aue me.

I aue me.

I as Kórahi
Teall vano him with an vpright conference.

I aue me.

I aue me.

I aue me.

I aue me.

I as Kórahi
Teall vano him with an vpright conference.

Qq.ii.

b To wit, the beaffes & colfied bur by hisdeath.

uer fo fewe.as

tes ferue God for feare, or vp

on conditions.

nes of his pras of his grief, in fo muche as he

&his adherers. fone: or, they my destructio. aftonied with miled that he

lon, when the

are broken,& onelie vice & neth vnder Saul

hurt, I colde & ufel sa world-

The teares of the Saints. Pfalmes.

God preserueth https://224

m Which figni Aeth a feruent minde & fure gels of God foght on my fide agaift mine enemies, 2 King.6,16

perous effate Ril cotinueth was at peace with him , yet be made warre against me.

which then well-dest that God stude give thee q Thogh for their bettering 23 & trial he suffer the to dip for a time t I hogh they anie death

a Being chaired by the furic of

his enemies in-

to a fträge con

erie, he was as

not feking reuengeance b He sheweth abat it is ether now time, or neuer, § God helpe him: for all § worlde 2s against him & readie to denoure him He stateth

his confeience 3 fe not profene helps d All my con-fels have evil

fuccesse & tur- 5 ae to mineownot be faciat,

f They thinke not onely to escape punishare, the mole impudent they

g If God kepe 9 che trares of his Saints in Rore, muche blood to auege it: & thogh blot the teares &blood out of Gods regifter.

I praye, m & make anoise, & he wil heare 12 h Thy vowes are vpon me, ô God: I wil h Haufig recei-

mes in praier 19 God shal heare and afflict them, even he that reigneth of olde, Sélah.because they o haue no changes, therefore they feare not , David being in the defert of Ziph, where the inhabitats kes tor y fame

But their pf. 20 He P layed his hand vpon suche, as be at peace with him, and he brake his co-

p 1 did nor puenant.
uoke hm, but 21 The wordes of his mouth were softer the butter, yet warre was in his heart: his wordes were more gentle then oyle, yet they were fwordes.

"orgifica wie, 22 Cast thy burden vpon the Lord, and he shal nourish thee: he wil not sufter the righteous to fall for 4 euer.

And thou, ô God, shalt bring the downe into the pit of corruptio: the blooddie, & deceitful men shal not liue r halfe their ; I wil call vnto the moste high God, euen the affictions. dayes: but I wil trust in thee.

loger, yet their

If to 15 cui sed

of God, vaquiet ? David being broght to Achish the King of Gath, 2 Sa- 3 mu.21,12,complaineth of his enemies, demandeth fuccour, 3 Putteth bis trust en Gid & en his promises. 12 And promsfeth to performe his vowes which he had take upo him, whereof this was the effect to praise God

> To him that excelleth. A Pfalme of David on Michtam, concerning the a dumme doone in a farre countries, when the Philistims toke

DE meiciful vnto me,ô God, for b mã D wolde fwallow me vp: he fighteth cőtinually and vexeth me.

Mint enemies wolde dately swallow me vp: for manie fight against me, ô thou moste High.

When I was afraid, I trusted in thee.

wpo Gods pro-mes, thogh he 4 I wil reloyce in God, bec tufe of his worde,I trust in God, & wil not seare what fiesh can do vnto me.

Mine owne dwordes grieue me daily: all their thoghts are agaiss me to do me kurt. ae forowe e As all the 6 e They gather together, and kepe them worlde againt spie man, & can felles close their marke my iteppes, becaule they waite for my foule.

except they 7 f They thinke they shal escape by iniquitie:ô God, cast these people downe in thine

met, but y mo. 8 Thou hast counted my wandrings : put my g teares into thy bottel: are they not in thy registre?

When I crye, then mine enemies shall turne backe: this I know, for God is with

remêber their 10 I wil reioyce in God because of ins worde: in the Lord wil I reioyce because of his worde.

the bones, yet er In God do I truft : I wilnot be afiaid what man can do vnto me.

rendie praises vnto thee.

traftero obte:

18 He hathe deliuered my soule in peace fro

18 he hathe deliuered my soule in peace fro

19 he hathe deliuered my soule in peace fro

19 he hathe deliuered my soule in peace fro

10 he hathe deliuered my soule in peace fro

10 he hathe deliuered my soule from boule to paye

10 he hathe deliuered my soule from boule to paye

10 he hathe deliuered my soule from boule to paye

10 he hathe deliuered my soule from boule to paye

11 he hathe deliuered my soule from boule to paye

12 he hathe deliuered my soule from boule to paye

13 he hathe deliuered my soule from boule to paye

14 he hathe deliuered my soule from boule to paye

15 he hathe deliuered my soule from boule to paye

16 he hathe deliuered my soule from boule to paye

16 he hathe deliuered my soule from boule to paye

18 he hathe deliuered my soule from boule to paye

18 he hathe deliuered my soule from boule to paye

19 he hathe deliuered my soule from boule to paye

19 he hathe deliuered my soule from boule to paye

19 he hathe deliuered my soule from boule to paye

20 he hathe deliuered my soule from boule to paye

21 he hathe deliuered my soule from boule to paye

22 he hathe deliuered my soule from boule to paye

23 he hathe deliuered my soule from boule to paye

24 he hathe deliuered my soule from boule to paye

25 he hathe deliuered my soule from boule to paye

26 he hathe deliuered my soule from boule to paye

26 he hathe deliuered my soule from boule to paye

26 he hathe deliuered my soule from boule to paye

27 he hather deliuered my soule from boule to paye

28 he hather deliuered my soule from boule to paye

28 he hather deliuered my soule from boule to paye

28 he hather deliuered my soule from boule to paye

28 he hather deliuered my soule from boule from boule to paye

28 he hather deliuered my soule from boule from boule to paye

28 he hather deliuered my soule from boule of the liuing.

PSAL. LVII.

did betraye him, & at length in the same caue with this live and Saul, 2 Calleth moste carnestly unto God with ful co- light of the fidence, that he wil performe his promes & take his funce. s Alfo that he wil show he glorie un cause in bad: the heavens and the earth against his cruel enemies. s Therefore doeth he rendre laude & praife.

To him that excelleth. 2 Deftioye not. A Pfal- 2 This was e me of Dand on Michiam. * When he fled ther the begin from Saul in the caue.

Aue mercie vpon me, 6 God, haue the wordes, w mercie vpo me for my soule trusteth who he flayed his offication in thee, and in the shadow of thy wings 1.5 am 24.40 wil I truft, til thefe b afflictions ouer- "or,dael moste

to the God, that e performeth his promes vpon his chit-dren, to a flortoward me.

He wil fend from 4 heaven, and fave me ment & goeth-from the reprofe of him that wolde swal- sot his workes low me. Séigh. God wil fend his mercie, bego vapecht and his trueth.

4 My foule is among lions: I lie among the me by a mutachildre of men, that are fer on fyre: whole thaid be ouerteeth are c speares and arrowes, and their the meaneth tongue a sharpe sworde.

f Exalte thy felf, 6 God, about the heaut, tes & let thy glorie be upon all the earth.

They have layed a net for my iteppes: Aroyed to the my foule is pr. Ica downe: they have thy Name digged a pit before me, grare fallen into s For verie digged apir betore me, & are fallen into s For vene the iniddes of it Séigh.

7 Mine heart is h prepared, & God, mine on all fides heart is prepared: I willing & give praise, wnolly bee to

Awak: my 1 tongue, awake viole & har- gine thee praipe: I wil aw ike early.

9 I wil p: atie thee, ô Lord, among the people, and I wil fing vnto thee among the heart shal plat nations.

to Forthy mercie is great vnto the heaues, also y he wil and thy trueth vnto the k cloudes.

at Exalt thy self, ô God, about the heanens, him telf forand let thy glorie be vpon all the earth.

PSAL. LVIII.

If e describeth the malice of his evenies, the flatterers of appetiting to Saul who bothe fecretly & chenly f ght hu destruction, alio to fro whome he appealeth to Gods sudgement, so Shew- Gentiles eng that the sufte shal resoyce when they se the punishement of the wicked to the glorie of Gid.

Io im that excelleth Deftr ye not. A Pfal. voder pretece of D und on Michiam.

S it tiue?d a Congregacion, speake ye welth conspi-Luftly & fonnes of men, judge ye b mg an inne-

Y. a, tather ye imagine mili hief in your alliamid to ek heart: b your hands execute cruelcie vpo ucente y runting in publikeli.

of his great mercies, & gi-

faf.ly b He coparects me, that com-

rather deliuer

& falle repor-

great dangers

togue final co . felle him, and vie other meznes to pronoke warde to the

k 1 by mercies

a Ye coulelers of Saul, who

The hearts

The wicked described. Pfalmes. The miserie of the wicke 21.224

e That is, ene-mies to the people of God euen fro their

d They palle 4 in malice, and subtiltie the craftie ferpet, weolde preier ne him felfe 5 by stoppig his eare from the inchanter

meanes, wherby they hure f Confidering eth that God in a moment can deftrove

fireth God to defrove their entreprisesbe- 10 fore ther big them to paffe h With a pure affcction

1 Their punish ment & staughter fhalbe fo

great k Seing God governeth all by hisprovide des pur difference between the godlie and the wicked.

a Read pfal. 16 * Sam.19,110 b Thogh his enemies were euen at hand to deftroye hi. yet he affured him felf that God had wayes vnough in his had to deliuer him

c For I am m - 2 nocent to the wardes,&haue them

d Scing it appertenuch to Gods indgements to pudefireth God to execute his vengea-ce on y repro-bat, who mali-& He copareih their crueltie wearte in doig

f They boaft 7 wicked deutles, and euerre worde is as a fworde for cheinither fea te Gind, nor a to ashamed of sien.

The wicked care strangers from the wo- 9 & He is strong: but I wil waite vpon thee: g Thogh Saut be:enen from the belly haue they erred,& speake lies.

Their poison is even like the poison of a ferpent : like the deafe d adder that stoppeth his eare.

Which heareth not the voyce of the inchanter, thogh he be moste expert in char-

all occasiós & 6 Breake their eteeth, 6 God, in their mouthes: breake the lawes of the yong lions,

Gods diune 7 Let them f melt like the waters, let the 13 1 Confume them in thy wrath: confume indemess may power he shew passe away: when he shooteth his arrowes, let them be as broken.

their force, 8

Let him consume like a snaile that melwicreof they bragge.

As stell is take rawe out of y por befor 9

The the water stells before your pottes fele the freth seed to freth sold to freth sold to teth, & like y vntimelie frute of a woman, 14 And in the evening they mshal go to and examples of

fyre of thornes: so let him carie them away 15 Thei shal runne here and there for meat: have sufficieras with a whirle winde in bis wrath.

The righteous shal h reioyce when he feeth the vengeance: he shal wash his fete 16 But I wil sing of thy power, & wil prai- vnto other in the 1 blood of the vnto other in the blood of the wicked.

And men shal say, k Verely there is frute for the righteous: doutles there is a God that sudgeth in the earth.

PSAL. LIX.

David being in great danger of Saul, who fent to flay him in hu bed, prayeth unto God: 3 Declareth hu innovencie, & their furse, s Desiring God to destroye all those that sime of malicious wickednes 11 Whome thogh be kepe aline for a time to exercise has peeple, yet in the end he wil cofume the in his wrath, 13 That be maye be knowen to be the God of Iaakob to the end of the worlde. 16 For this he singeth praises to God, affured of his mercies:

¶To him that excelleth. Destroye not. A Pſalme of Daurdon 2 Michtam. * When Saul sent & they did watche the house to kil him.

My God, b deliuer me from mine enemies: defend me from them that rise vp against me.

Deliuer me from the wicked doers, and faue me from the blooddie men.

not offended 3 For lo, they have layed waite for my fou- 2 le: the mightie men are gathered against me, not for mine offense, nor for my finne,ô Lord.

> They runne and prepare them selues without a faute on my parte: arise therefore to assist me, and beholde.

cionity perfecu 5 Euen thou, o Lord God of hostes, o God te his Church of Israel amelian of Israel awake to visite all the heathen, & be not a merciful vnto all that transgresse 5

to hugrie dogs
thewing that
they are neuer 6 They go to and fro in the evening: they 6 barcke like e dogs, and go about the citie. Beholde, they f brag in their talke, and

swordes are in their lippes: for Who, say 7 they, doeth heare?

But thou, ô Lord, shale haue them in derifion, and thou shalt laugh at all the submile of the realme. heathen:

for God is my defence.

no My merciful God wil hpreuent me: God yet knowe y wil let me se my desire vpon mine ene-del him: there-

It Slay the not, lest my people for get it: but on thee feater them abroad by thy power, & put he will not faile to fuethem downe, ô Lord our shield,

12 For the sinne of their mouth, & the wor- reth. des of their lippes: and let them be taken ! Altogether. in their pride, even for their persurie and lide, that the lies, that thei speake.

them that theibe no more: and let them thee. know that God ruleth in Iaakob, euen vn kThat in their miserie & sha to the ends of the worlde. Sélah.

fro, & barcke like dogs, & go about the ci- Gods vegeace. I When thy ti-

& furely they shal not be satisfied, thogh by served for theitarie all night.

fe thy mercie in the mornig: for thou halt at their vaine fe thy mercie in the mornig: ror thou man at men value bene my defence and refuge in the day of entrepifes, he mg afford y that had not

Vnto thee,ô my o Strength, will ling: bring their pur for God is my defence, and my merciful a Whithdiden

man to confounde the enemies frength, as 1 Sam 19,12 o Confessing him felfe to be voide of all vertue and frength, he attributeth the whole to God.

PSAL. LX. David being now King over Iudah and having had manie victories, she weth by evident signes, that God elested him King, assuring the people that God wil prosper the, if they approve the same 11 After he praieth wnto God to finish that that he hathe begonne

To him that excelleth vpon a Shufhan Eduth, a These were or Michtam. A Pfal. of Davidto teache. certeine songs When he foght against Aram Naharaim, whereof this and against Aram Zoldh, whe Ioab retur- fing. ned and flew twelve thousand Edomites in 2 Samu,1. the falt valler.

God, thou hast cast vs out, thou hast i chro is.i.
c scatered vs, thou hast bene angrie, ted Message turne againe vnto vs.

Thou hast made the land to tremble, and Sophene & Ra hast made it to d gape: heale the breaches phrates thereof, for it is shaken.

Thou halt e shewed thy people heavie able to refin \$ things: thou hast made vs to drinke the wi- nle feet ne of giddines.

But now thou hast given fa banner to the the colde not be fafe in their that feare thee, that it maie be displated owne houses because of thy trueth. Sélah.

That thy beloued may be deliuered, help thankled thy with thy right hand and heare me.

God hathe spoken in his sholines: therefo- from them sea re I wil resoyce: I shal deuide Shechem, & se and sudgemeasure the valley of Succoth.

Gilead shalbe mine, and Manassen shalbe the wicked King, and purmine: Ephraim also shalbe the h strength sied him , to whome God

fore wil I paently hope

me shal come,

vie the policie of a weake we

ple fled hetter people fharpther aided Saul

whome God had guen the ruft title of the realme. f In making me King, thou haf performed thy promes, which femed to have loft the force g It is fo certains, as it it were spoken by an oracle, that I shall possess these places, which Sand had left to his children here it was known and wel peopled.

be established, Gen 49,10 k In most vile fubrection.

1 For y wilt diffemble, and faine as thogh 10 y wereft glad. m He was affured that God wherein they nes fure.

being driven out of the Ci-

by my fonne

helpe I ca not

our faith,then

she remembrä-

ce of Gods inc

paft d This chiefly

Chrift, who li-

meth eternally

not enely m him felf, but

mercie & tru-

2 (bro 16,41.

a Thogh Sita

to murmure a-

gainft God,yet

affections,& re

attion of this

worde, that y

Prophet abode

zarions, but by

refting on God & by pattence

he ouercame

shem all

siently

men bers

ath.

is referred to 7

Abfalom.

this tribe his 8 Moab fhalbe my wash pot: ouer Edom 6 Yet is he my strength, & my saluacion, of these veher kig dome shall wil I cast our my shoot! Delastica shall be made of the saluacion of t of mine head: Iudáh is my lawgiuer. wil I cast out my shoe: 1 Palestina shew thy self ioyful for me.

> 9 Who will lead me into the m strong citie? who wil bring me vnto Edóm?

Wilt not thou, ô God, which hadest cast vs of, & didest not go forthe, ô God, with our armies?

wolde gue hi \$ ftrong cities it Giue vs helpe against trouble: for vaine of his enemies is the helpe of man. is the helpe of man.

thoght the sel 12 Through God we shal do valiantly: for 10 he shal treade downe our enemies.

PSAL. LXI.

, Whether that he were in danger of the Ammonites, or being pursued of Absalom, here he cryeth to be heard & delivered, 7 Aid confirmed in his kingdome. He promiseth perpetual praises

To him that excelleth on Neginoth. A Pfalme of Danid.

TEare my crye,ô God:giue eare vnto

a From § pla- 2 From a the ends of the earth wil I crye was banished, vnto thee: whe mine heart to appear to a property of the earth will crye me vpo the rocke that is b higher then 1. For thou hast bene mine hope, & a strog tie & Temple ;

tower against the enemie. b Voto the w 4 I wil dwel in thy Tabernacle for euer, & 1 my trust shal be vnder the couering of

thy wings. Sélah. thing y doeth 5 For thou, ô God, chast heard my desires: thou hast giue an heritage vnto those that 2 feare thy Name.

cour in times 6 Thou shalt giue the King a d long life: his yeres shalbe as manie ages.

He shal dwell before God for euer: prepare e mercie & faithfulnes that they may 4 preserue him.

alfo in his 8 me in performing dately my vowes.

me in performing dailely my vowes.

e For the flabilitie of my
kingdome fladeth in thy

This Pfalme partely contenneth meditatios, whereby Dauid incourage: b him felf to trust in God against the assists of te tations And because our mindes are easely drawe from Ged by the alluremets of the worlde he sharp ly reproueth this vanitie, to the intent he might 7 cleave fast to the Lord.

To the excellent musician * Iedathún. A Psalme of Daw d.

Et a my soule kepeth silence vnto God: of him cometh my saluacion.

b Yet he is my strength and my saluacio, sing vpoGods 2 pmcs, beareth his cross paomy defence: therefore I shal not muche be moued.

by the oftrepe 3. How log wil ye imagine mischief against a c man?ye shalbe all llaine: ye shalbe as a bowed wall or as a d wall shaken.

manifolderen- 4 Yet they consulte to cast him downe fro his dignitie: their delite is in lies, therbleffe with their mouthes, but curse with their hearts. Sélah.

e He meaneth 5 e Yee my foule kepe thou silece vnto God: with these troubles: therefore he first up him self to trust in God. for mine hope is in him.

my defence: therefore I shal not be moued. repetitios we-

In God is my saluacion and my glorie, y frengthen his rocke of my strength: in God is my trust. horrible affal.

8 Trust in him alwaie, ye people: s powre g He admoni. out your hearts before him, for God is our there we of our wicked natuhope.Sélah.

9 Yet the children of men are vanitie, the ther hade our chief me are lies: to lay the vpon a balan- on the bridle. ce thei are altogether lighter the vanitie. then vitter our

Trust not in oppression nor in roberie: to obteine reh be not waine : if riches increase, set not h Giu your heart thereon.

God spake i once or twife, I haue heard it, that power belongeth vnto God,

12 And to thee, ô Lord, mercie: for thou "rewardest euerie one accordig to his worke.

PSAL. LXIII.

Dauid, after he had bene in great danger by Saxl in none nedeth the desert of Ziph, made thu pfalme, 3 Wherein he gt- to dont therof. ueth thankes to God for his wonderful delinerane in k So that the whose mercies he trusted even in the middes of his mi-series, 9 Prophecying the destruction of Gods enemies: and the godine 11 And contrars wife happines to all them that trust thy mercie.

I A Pfalme of David. When he was in the a wildernes of Indah.

God, thou art my God, early wil I fe- 23,14. ke thee:my foule b thirfteth for thee: was bothe humy flesh longeth greatly after thee in a grie & in great baren and drye land without water.

Thus I beholde thee as in the Sanctua- about all mearie, when I beholde thy power & thy glo- te & drinker

For thy louing kindenes is better then life:therefore my lippes shal praise thee.

Thus wil I magnifie thee all my life, and lift vp mine hands in thy Name.

So wil I alway fing praise vnto thy Na- 5 My foule shalbe satisfied, as with dimarow and fatnes, and my mouth shal praise thee with joyful lippes,

When I remember thee on my bed, & denties of the when I thinke vpon thee in the might wat-

Because thou hast bene mine helper, therefore vnder the shadow of thy wings wil I reloyce.

My foule cleaveth vnto thee: for thy right hand vpholdethme.

Therefore they that seke my soule to deftroy it, they shal go into the lowest par- God to have \$ tes of the earth.

10 f They shal cast him downe with the ed- f He pphecieth of the dege of the sworde, & thei shal be a portio amaio of safor foxes.

II But the King shal reioyce in God, and whose bodies all that siweare by him shal reioyce inhim: ned, but be at for the mouth of them that speake lies, untred with shall be stopped.

Rall y sweare by God a-

PSAL. LXIIII.

? David praieth against the furie and false reportes of toyce in this his enemies - 7 He declareth their punishement & de- wombie King-Struttion, to To the comfort of the sust and the glorie of God.

f These wehe

h Gine your felues wholy to God by pr ting awate all cotrarie to Lis

1 He hathe plainely bore witnes of wicked that for

a Town of Ziph, 1 Sammade God his my felf in the contemplatio of thy power & glorie, as if ! were in thy Sanduarie

d The remem brance of the iwete vntome

e He afforerb him felfe by gift of confta-

take his parte, right, orprofes

The euiltongue.

Pfalmes. God tryeth his. 24801/1224

a In that he calleth to God w his voice, it I is a figne that his praier was his life was in danger their fecret ma

lice: c To wit, their outward viole

ce. d False repor-tes & scladers

e To be without feare of 5 ce of man, is a figne of reprobarron

Gods childre in mife rieithe more bolde,& impudent are ther in oppres- 7 fing-them g There is no & fubtil to do 8 burt, & thei in wented nor for his deftructio. h Tofe Gods heaute sudge- 9 ments against them, and how he hathe ca. ught them in their owne

fagres. t When thei thal confider that he wilbe fauourable to the, as he was to his feruant ! Baund.

To him that excelleth. A Pfalme of David. Eare my avoice, ô God, in my praier: I I preserue my life from seare of the e- 9 nemie. 🗦

Hide me from the b conspiracie of the wicked, and from the crage of the workers of iniquitie.

Which have whet their tongue like a Iworde, and shot for their arrowes d bitter

To shote at the vpright in secret: thein Thou crowness the yere with thy good-showeth that all the ordre

shote at him suddenly, and e feare not. Theif encourage them selues in a wicked 12 They drop pon y pastures of the wilder testimonie of Gods lone tow

purpose: thei comune together to laie sna res priuely, and fare, Who shal se them?

f The more y 6 Thei haue foght out iniquities, and haue accomplished that which thei fight out, euen euerie one 3 his secret thoghts, and the

denly: their strokes shal be at once.

Thei shal cause their owne tongue to fall vponthem: and whosoeuer shalfe them, shal h flee awaie.

And all men shalfe it, and declare the worke of God, and thei shal vinderstand, what he hathe wroght.

to But the righteous i shalbe glad in the right of heart, shal reioyce.

PSAL. LXV.

A praise and thankes graing unto God by the faithful. who are fignified by Zion, 4 For the chusing, preservapion and governance of them, 9 And for the plentiful blesings powred forthe upon all the earth, but specially erward his Church

David.

God, a praise waiteth for thee in Zi-

Because thou hearest the praier, vnto thee shal all b flesh come.

Wicked dedes chaue prevailed against me:but thou wilt be merciful vnto our traf gressions.

Blessed is he, whome thou chusest and caufest to come to thee: he shal dwell in thy courts, and we shal be satisfied with the

pleasures of thine House, euen of thine no to rot thou, hast tryed vs as filter is tryed.

Ite Temple.

O God of our saluacion, thou wilt dan in Thou hast broght vs into the s snare, from great day ger whereof or laied a strait chaine vpon our loins.

Solution of thine House, euen of thine no rot thou, and the strain day of the control of the strain of the strain out of nes, ô thou the hope of all the ends of the 12 Thou hast caused men to ride ouer our mileth that earth, and of them that are farre of in the e fea.

dideftin y red 6 He stablisheth y moutaines by his power: 13 I wil go into thine h House with burnt is here desert and is girded about with strength.

7 He appealeth the noise of the seas and 14 Which my lippes haue promised, & promisee into troubles, to troubles, to troubles, to troubles, to troubles, to be smuch hathe spoken in mine afflictio. be smuch vatumultes of the people.

Thei also, that dwell in the vittermost par tes of the earth, shalbe afraid of thy signes: thou shalt make" the East and the West "Ebr The soing to reloyce.

Thous visitest the earth, and waterest it: the enening thou makest it very riche: the h Riuer of raine. God is ful of water: thou prepareft them h lhatis, Shicorne: for so thou appointed 1 it.

Thou k waterest abudantly the forrowes posted y earth thereof thou causest the raine to descend to brig forthe into y valleis thereof: thou makest it foft vie with showres, & blessest the bud thereof. k By this de.

nes, and thy steps drop fatnes.

nes: & the hils shal be copassed w gladnes. arde vs, who
The pastures are clad with shepe: y valarures to series

leis also shal be couered with corne: there- our necossute.

1 That is, the fore they showte for roye, I and sing.

PSAL. LXVI.

But God wil shote an arrow at them sud- 1 He prouoketh all men to praise the Lord and to consi- for a time for Gods benefider hu workes. 6 He setteth forthe the power of tes , but that God to affray the rebels , 20 And sheweth how God continually bathe acliured Ifrael from great bontage and affli-fing. Stions. 13 He promiseth to give sacrifice. 16 And prou keth all men to heare what God bathe done for him and to praise his Name.

> To him that excelleth. A fong, or Pfalme. R Eioyce in God, all ye inhabitants of the earth.

Lord, & trust in him: and all that are vp- 2 Sing forthe the glorie of his Name: make onely knowes his praise glorious.

Saie vnto God, How terrible art thou in ful shal obey

thy workes through the greatnes of thy 60 \$ 106deles power shal thine enemies be b in subjecti- for feare shal on vnto thee.

All the worlde shal worship thee, & sing vnto thee, euen fing of thy Name. Sélah.

To inmthat excelleth. A Pfalme or jong of 5 Come and beholde the workes of God: 15 colde in the he is terrible in his doing toward the fon- confideration Gods workes. nes of men.

on, & vnto thee shal the vowe be per- 6 He hathe turned the Sea into drye land: ful in mainteithei passe through the river on fote: there ning their effe did we reioyce in him.

He ruleth the worlde with his power: his that God wil eies beholde the natios: the rebellious shal ce also to the not exalt them selues. Sélah.

8 Praise our God, ye people, and make the voice of his praise to be heard.

Which holderhour foules in life, and suffereth not our fete to flippe.

heades: we wet into fyre & into water, but Gentiles that be partakers. y broghteft vs out into a wealthie place. g The condition on of j Claurch

offrings, wil paie thee my vowes,

15 I wil offer vnto thee the buint offrings of der tyrants.

forthe of mining to of

dumme cream onely reloyce

a He prophe-cieth y all na-tios shal come to the know. ledge of God, who then was

felues to be fubie&

c He toucheth nes of ma, who d His prouide

e He proueth fe he punishech among them fuch as wil not obey his callig f Hefignificeh fome frecial benefite, y God & to enter in-

d lill. at to manifolds h The duesse of the faithful is here described, which are use dangers uer vomindeful ro rendre God praise for his benefites.

Theu giuck I dately new oc-cation to thy Church to prat fe thee b Not onely 2 the lewes but alfo the Gen-tiles in \$ kig - }

dome of Chri-

c He imputeth at to his fins & to the fins of 4 y people, that God, who was accustomed to afsifte them, with draweth his fuccour from them d Thou wilt 5

fe to be § pre-feruer of thy Church in defroying thine

barous nations and farre of f He sneweth y there is no parte nor crea ture in fworlde,w is not go. 8 zerned by Gods power& Pronidence

Psalmes. Gods power in his Church 2/1224 The reioycing of the iust.

nough to haue there of, but al fo we are bonde to make o thereby& pras fe God

wickednes, God wil not heare me: but if I confesse st, 19 he wil receme me

fat 1 ams with incese: I wil prepare bullockes and goates. Sélah.

benefites & to 16 iCome & heat ken, all ye that feare God, & I wiltel you what he hathe done to my

thers to profit 17 I called vnto him with my mouth, and 7 he was exalted with my tongue.

k ist delite in 18 * If I regarde wickednes in mine heart, the Lord wil not heare me.

> But God hathe heard me, & considered the voice of my praier.

20 Praised be God, which hathe not put backe my praier, nor his mercie fi om me. 9 PSAL. LXVII.

2 A praise of the Church to obteine the fauour of God & to be lightened with his countenance, 2 To the end that hu waie & sudgements mase be knowen throughout the earth 7 And finally is declared the kingdome of God, which shulde be unsuerfally erected at the com ming of Christ.

¶ Γο himthat excelleth on Reginoth. Δ Pfal. or fong

Odbemerciful vnto vs, and blesse Jvs,&acaufe his face to thine among vs.Sélah.

2 That b they maie know thy waie vpon earth, othy fauing health among all na-

Let the people praise thee, 6 God: let all 14 that thei fhal 3 the people praise thee.

> thou shalt judge y people righteously, & gouerne the nations upon the carth. Sélah.

the people praise thee.

The shal & y earth bring forthe her increase, God, euen our God shal blesse vs.

oral towards 7. God shal blesse vs, and all the ends of the 17

winderful mercies of God towarde hupe pe. s Who by all meanes & moste strange surtes declared him self to them is And therefore Godst burch by reason of his promifes graces and victories doeth excel without com parison all wortdlie things. 34 He exhorteth therefore 19 Praised be the Lord, enen the God of our ne against this all men to praise God for ever.

To him that excelleth. A pfalme or fong of

70d wil arise, & his enemies shalbe Iscattered: thei also that hate him, shal flee before him.

As the smoke vanisheth, sishalt y drive them awaie: & as waxe melteth before the fy 1e, so shal y wicked perish at the presence 22

t Iah & Ieho- 3 bBut the righteous shalbe glad, & reioy-nah are the na ce before God: ven charge in the state of God, w. ce before God: ven charge in the state of the state ce before God: yea, thei shal leape for 23

> Sing vnto God, & sing praises vnto his Name: exalt him, that rideth vpon the heauens, in his Name . Iah, & reioyce be-

> Heis a Father of the fatherles, and a Iudge of the widowes, euen God in his holie

habitation.

God amaketh the folitarie to dwell in families, & deliuereth them that were pri- and increaseth foners in stockes: but the rebellious shal their families. dwell in a edrye land.

f O God, when thow wentest forthe be-blessigs, when fore thypeople: when thou we test through abused

the wildernes, (Sélah)

The earth shoke, and the heaues dropped peculiarly beat the presence of this God:euen Sinai was Church, as apmoued at the presence of God, even the peareth by

Thou, 6 God, sendest a gracious raine vp- out of Egy on thine inheritance, & thou didest refresh the land of Ca it when it was weatte.

10 Thy Congregation dwelled therein: for that place for thou, o God, haft of thy & goodnes prepa- h The facion red it for the poore.

If The Lord gave matter to the h women fongs after the

to tel of the great armie.

12 Kings of the armies did flee: thei did flee Indith and o-& the that remained in the house, deui- i the pray ded the spoile. ded the spoile.

13 Thogh ye haue lien among to pots, yet shal soldiers, but ye be as the wings of a dooue that is coucred with filuer, and whose fethers are like k Thogh God yelowe golde.

When the Almightie scatered Kings time to lie in I in it, it was white as the snow in Zalmon. nes, yet he wil

Let the people be glad and rejoyce: for 15 m The mountaine of God 18 like the mothou shalt judge § people righteously, & untaine of Bashán: 11 15 m Mountaine of God 16 months where.

In 15, it was writte as the line with Incomplete it and make it most untaine of Bashán: 12 san high Mountaine of God 16 months where the follows where the content of the state of God 16 months where the content of the state of God 16 months where the content of God 16 months where the content of God 16 months where the state of God 18 months with the state of God 18 like the momake it most under it and make it most under it is and it is a state of God 18 like the momake it most under it

Let the people praise thee, ô God: let all 16 'n Why leape ye, ye high mountaines as his Charch for this Moutaine, God deliteth to dwell m Ziôn the in it: yea, the Lord wil dwell in it for e doth excell all worldelie

7 God shal blesse vs, and all the ends of the 17 The charets of God are twentie thou-pipe & course a carche shal feare him.

PSALLEVITE.

In this plates Daniel Streets for the as in a glasse the 18 Thou are gone vp on high: thou hast oled from the street for the as in a glasse the 18 Thou are gone vp on high: thou hast oled from the street for the s

caprimitie captine, and received giftes for caufe of his men: yea, euen the rebellious haft thou led, n Why beaft that the Lord God might dwell there.

saluacion, which ladeth vs dately with be nesites. Sélah.

This is our God, even the God that 12- mics of his ueth restand to the Lord God belong the the presents. Pillies of death.

21 Surely God wil wound the head of his christ, w 13 enemies, on the heerie pare of him that God manife-fied in fielh, walketh in his linnes.

The Lord hathe said, I wil bring my peo- & finne voter
leaganne from Bashán: I wil bring them his Church ple againe from Bashan: I wil bring them his againe from the depths of the Sea:

againe from the depths of the Sea:

That thy foore maie be dipped in blood, p In mofte extended the tongue of thy dogges in the blood of treme dangers. the enemies, euen in rit.

24 Thei haue sene,ô God, thy goings, the deliver his goings of my God, omy King, which art wered his Church once fro Og of Balhán,& other tyrars,& fro the dagers of y red Seas fo wil he fill do as oft as necessitie requireth. I That is, in y blood of that great flaughter, where dogges shall ap blood f That is, bow y, which are chief king, goest out with thy people to warre, and ginch them the victors.

d He giueth childretathe,

f He reacherh

g God bleffed naan because he had choten then was that

victorie, & Mi-riam, Deborah

Church for a

things , not an ye of your ftregth & beau

o As God oner cam, the eneand made the fubdued Sata moste liberal God hathe in-

rit. y we mate fele his fauour zowards vs b That bothe lewes & Gets les maie know Gods cournat I c By thefe oft repetitions he thewerh, y the people can nener reloyee fuf ficietly,& giue shakes for the

g That is, mo-

ne our neartes

she kingdome d He the weth ranoreth, there shalbe abunda se of all other 5

great benefites

receme vader

chings e Whe thei fele his great be 6. Spiritual & cor them.

s. The Prophet albert God fuf freth & wicked rrāceto opplfe his Church for a time, yet at legth he wil be renenged of

b He fheweth 1 that whe God declareth his power againit-§ wicked that ses for the co 2 moditie & fal-Church, & praz fe lum there-

do fignifie his effence & maseffie incoprehefible, fothat herby is decla red, y all idols red, y all races are but vanitie, & that y God of Ifrael, is y onely true

The nomber of his enemies. Pfalmes. Comfort is only in Good/2293

in the Sanctuarie.

t He deferi- 25 beth the ordre of the people, to the Temple to give thakes for the victo-

uWhich come 27 of v Patriarke x Beniamin is called litle,be cause he wasy yongest sonne 28 of Izakob yWho was fo-

me chief ruler of the tribe. of thine holie palace thy po-wer for the de 30 fence of thy Church Ierufalem.

a He defireth that the pride of the mightie may be deftroi med to garnish their slines w filuer:& ther fore for their glicering pom 32 pe thoght the

b He ppheci-eth y the Gen-tiles shal come to y true know ledze & worthip of God c by his terri- 34 ble thunders he wil make kim self to be knowen y God of all y worl-

d In fliewing feareful iud gemets against thine enemies for the faluaple e He alludeth to y Taberna-ele w was denided intothre

partes.

a Of Shofhannim read Pial. b Dauid figni- g fieth by the waters, in what great dangers 2 which God did deliner hi c No firmitie or stablenes to 3

fettle my fete d Thogh his him, yet his faith was con frant & incouto praie e Comdemning me giltles.
f Thei indged me pore innocent as a thief

The ! singers went before, the plaiers of instruments after : in the middes were the 6 maides playing with timbrels.

26 Praise ye God in the assemblies, & the Lord, ye that are of the foutaine u of Israel. There was x litle Beniamin with their 7

y ruler, & the princes of Iudah with their princes of Naphtalí.

stablish, ô God, that, which y hast wroght

Kings shalbing presents vnto thee.

& multitude of the mightie bulles with the calues of the people, that a tread vnder 12 fete pieces of liluer: scarer the people that delite in warre.

Then shal y princes come out b of Egypt: Ethiopia shal haste to stretch her hads vnto God.

carth: fing praise vnto the Lord, (Sélah)

To him that rideth vpon the moste high heauens, which were from the beginning: 15 Let not v waterflood drowne me, nether in y haft specified be will fond one be the second of the waterflood drowne me, nether in y haft specified be will fond one be the second of the waterflood drowne me, nether in y haft specified by the second of the waterflood drowne me, nether in y haft specified by the second of the waterflood drowne me, nether in y haft specified by the second of the waterflood drowne me, nether in y haft specified by the second of the waterflood drowne me, nether in y haft specified by the second of the waterflood drowne me, nether in y haft specified by the second of the waterflood drowne me, nether in y haft specified by the second of the second of the second of the waterflood drowne me, nether in y haft specified by the second of the beholde he wil send out by his e voyce a mightic founde.

stie is vpon Israel, & his strength is in the cloudes.

O God, thou art a terrible out of thine 17 holie e places: the God of Israél is he that ple: praised be God.

PSAL. LXIX.

tio of thy poor 1 The coplaints prayers, feruent zeale & great anguish of Dauidu set forthe as a figure of Christ & all hu mebert: 21 The malicious crueltie of the enemies, 22 And 20 Rebuke hathe broken mine heart, and I long their punishment also, 26 Where Iudas & such etraiam ful of heavines, and I loked for some to I am beset as sors are accursed. 30 He gathereth courage in his affliction & offreth praises unto God, 32 Which are more acceptable then all sacrifices: where of all the afflitted maie take cofort. 35 Finally he doeth prouoke all crea- 21 For thei gaue me gall in my meat, and fit is in vaine tures to praises, prophecying of the kingdome of Cirif. in my thirst thei gaue me vinegre to in men in our & the preservacion of the Church , where all the faithful, 37 And their sede shal dwel for ever.

To him that excelleth vpon 2 Shoshannim . A Psalme of David.

Saue me, ô God: for the b waters are entied even to my soule.

Isticke fast in the depe myre, where no c staie is: Lam come into depe waters, and 25 *Let their t habitacion be voide, & let te his indgethe streames runne ouer me.

I am wearie of crying:my throte is drye: 26 For thei persecute him, whome thou hast we can not by mine d eyes faile, whiles I waite for my

They that hate me without a cause, are 27 Lay " iniquitie vpon their iniquitie, & indgement ar mo then the heeres of mine head: thei that wolde destroyeme, and are mine enemies 28 Let them be put out of the v boke of life, t Punish not efalsely, are mightie, so that I restored that which I f toke not.

5 O God, thou knowest my s foolishnes, & g Thogh I be my fautes are not hid from thee.

Let not them that trust in thee, ô Lord i innocet tow-God of hostes, be ashamed for h me: let arde them hat those that seke thee, be confounded entil intreatie of the enemies through me, ô God of Israél.

For thy fake haue I suffied reprofe: shame y the faithful fall fro thee. hathe couered my face.

assemblie, the princes of Zebulun, & the 8 I am become a stranger vnto my brethre, even an aliant vnto my mothers sonnes.

Thy God hathe appointed thy stregth: 9 i Forthe zeale of thine house hathe eaten in their life de me, and the rebukes of them that rebuked nie the fathee, are fallen vpon me.

orthetribe.

2 Declare our 29 2 Out of thy Temple vpon Ierusalem: to I k wept and my soule fasted, but that me forwarde, to reproue the was to my reprofe.

Destroye the copanie of the spearemen, in I put on a sacke also and I became a pro- k My zeale mould me to uerbe vnto them.

They that I fate in the gate, spake of me, for my saluaand the drunkards fang of me.

13 But Lord, I make my praier vnto thee in foght to wine an m acceptable time, euen in the multituthe more their de of thy mercie: ô God, heare me in the were against him both poor trueth of thy faluacion.

Sing vnto God, dye kingdomes of the 14 Deliuer me out of the myre, that I finke m Knowing that albeit 1 not: let me be deliuered from the that hate fuffer nowtrou me, and out of the " depe waters.

> let the depe swallowe me vp : and let not deliverance the pit shut her mouth vpon me.

Ascribe the power to God : for his maie- 16 Heate me, ô Lord, for thy louing kinde- in that y he as nes is good: turne vnto me according to y God is fathe multitude of thy tendre mercies.

And o hide nor thy face from thy servat, to be angrie:& for I am in trouble make hast cheare me. at hand, when he semeth to giueth strength and power vnto the peo- 18 Drawe nere vnto my foule & redeme it: he faire of deliuer me because of mine enemies.

Thou haft knowen my reprofe and my wold not hear shame, & my dishonour: all mine P aduer- care madehim faries are before thee.

haue pitie on me, but there was none: and a shepe among for comforters, but I founde none.

drinke.

22 Let their rtable be a fnare before them, comfort onely dependeth of and their prosperitie their ruine.

23 Let their eyes be blinded that thei se not: rather increaand make their loynes alwaie to tremble. es, then dimi-24 Powre out thine angle vpon them, & let 10hn 19,29

thy wrathful displeasure take them.

none dwell in their tentes.

fmiten: and they adde vnto the forowe of anie means them whome they Laft was the forowe of be mirned, them, whome thou hast wounded.

let them not come into thy righteousnes. power frothe.

but their posteritie, which shalbe like voto them

giltie to thee warde, yet ans

be an occaño, When I sawe thine enemies pretend thy Name onely in mouth, and me, thine holie & defend thy

I The more he

a linelie faith.

o Not that he feared y God

manie wolues. great necessi-God : for man fheth them,

r He defireth ments againft

A&.1,20. onely them, u By their continuance and increasing in their finnes let it be known that they be of the teprobate x. They which femed by their profession to haue bene writen in thy boke,

and gaue my goods to others as thogh I had stollen there,

yet by their frutes proue the contrarie, let them be knowen as reprobate.

What sacrifice God accepteth. Psalmes. Gods benefits towards his 4/1224

facutice. 4 G el more efte

a For as he de- 30 lizered his fer mant Daurd, fo are in defires, and call spon

promes of life enerlasting to the faithful & 34 their posteritie

put him in reembrance of his deliuerace Pfal. 40,14. 36 b He teacheth TE to be carnest in praiet, me to ftay: for wil heare vs. e He was af-fured that the more thei raged, the nerer deftruction & be the neverto his delinerace & Hereby we are taught not 2 to mocke at others in their , left § miserie fame fall on o owne nacks. Because he had felt Gods helpe before, he groundeth and boldely fe

for fuccour Pfal LXXI. affe praieth to God w ful affurance of deliver him from his aduer faries
by declaring
thy felf true
of promes c Thou haft in finite meanes. I &all creatures are atthy com managers, and therefore thew fome figne, whereby I malbe deliued That is, fro chophel & that confirmation et al. confir benefites, who did nor enely preferue him 5

belly, but toke

the preferued

nether let them be writen with the righ-

mon, then tampoore & in heavines, thine 7 for his benefit helpe, a God, that was a second of the sec

I wil praise the Name of God with a & Let my mouth be filled with thy praise, of my milet fong, & magnifichim with thankelgiuig. mit be do all y 11. This also that please the Lord better the 9 Cast menor of in the time of s age : fora y yong bullocke, that hathe hornes and hoofes.

poral promes 32. The humble shalle this, & thei that seke Gasam he co. For the Lord heart the poore, and def- 11 Saying, h God hathe for sken him: purmore firegth,

piseth not his z prisoners.

Let heaven & earth praise him: the seas and all that moveth in them.

Pfal. LXX. 35 For God wil faue Zion, and buylde the cities of Iudáh, that men maie dwell there 13 and have it in possession.

The a fede also of his servants shal inherit it; and theithat love his Name, shall dwell therein.

PSAL. LXX.

at his time he I He praieth to be right fredely delivered. 2 He defireth the shame of his enemies . 4 And the inful comfort of all the fe that feke the Lord.

Tohim that excelleth . A Plalme of David to put in tremembrance.

* God, haste thee to deliver me: make hafte to helpe me, o Lord.

Let them be confounded & put to shame, that feke my foule: let them be turned backewarde and put to rebuke, that defire minehurt.

Let the be turned backe for a rewarde of their d shame, which said, Aha, aha.

But let all those that seke thee be joyful & glad in thee, and let all that lone thy faluacion, faie alwaies, God be praised.

5 Now I am poore and nedie: ô God, make haste to me: thou art mine helper, and my deliuerer: & Lord, make no tarying.

PSAL. LXXI. faith, y he wil I He praieth in faith , established by the worde of the promes, s And confirmed by the worke of God from bis youth. to He complaineth of the crueltie of his memies, 17, And desireth God to continue hu graces towarde him, 22 Promising to be mindeful and thankeful for the same.

N * thee, ô Lord, I trust: let me neuer be ashamed.

2 Rescue me and deliver me in thy b righteousnes: incline thine eare vnto me and faue me.

Be thou my strong rocke, whereunto I maie alwaie reforre: thou chast giue commandement to faue me : for thou art my rocke, and my forticife.

Deliuer me, o my God, out of the hand d of the wicked: out of the hand of the cuil and cruel man.

For thou art mine hope, o Lord God, euen my * trust from my youth.

him thence, & 6, euer fines ha-Vpon thee haue I bene staird from the wombe thou art he that toke me out of glorified.

my mothers bowels: my praise shal be alwaies of thee.

Iam become asit were a f monft e vnto f All & worlmanie:but theu art my fure trust.

with thy gloric euerie daic.

Take me not when my strength faileth.

to For mine enemies speake of me, & they ned Redsaft. that laie waite for my soule, take their co- g Thou that

fue and rake him, for their is none to deli-helpe me now fo muche the

12 Go not farre frome, ô God: i my God, olde age & we hafte thee to helpe nic.

Let them be confounded and confumed ked bothe blaf that are against my soule: let them be courifph against
uered with reprofe & confusion, that seken his Sainst, as
high he had
mine hurt. mine hurt.

But I wil waite continually, & wil prai- to fall into fe thee more and more.

15 My mouth shal daily scheasse thy righ- his God, he teousnes, and thy saluacion: k for I knowe & falle report not the nomber.

16 I wil 1 go forwarde in the strength of faid, God had the Lord God, and wil make mention of forfaken him. thy righteousness, even of thine onely.

O God, thou hast taught me from my ard me are inyouth even vntil now : therefore wil Itel of can not but co thy wonderous workes,

m Yea, euen vnto mine olde age and graie are them head, & God: forsake me not, vutil I haue na fedfaft, bedeclared thine arme vnto this generation, with & power of thy power to all them, that shall come. of Goo

And thy righteousnes, God, I will ex- ; as he hather alt on high : for " haft done great things: begonne, he wolde fo cono & God, who is like vato thee!

20 Which haft shewed me great troubles fires, § his liand P aduerfities, but thou wilt returne haue perfite and reviue me, and wilt come againe, and praise or hy into take me vp from the depth of the earth.

Thou wilt increase mine honour, & re- o His faith turne and comfort me.

22 Therfore will praise thee for thy I faith totacions, & fulnes, ô God, vpon instrument and viole: mario he praivnto thee wil I fing vpon the harpe, o Ho of God lie one of Isiael.

23 My lippes wil reiovce when I fing varo is the onelie thee, and my r foule, which thou haft de- antoir of his

24. My tongue also shal talke of thy nighe geth that the teoulnes daily: for they are confounded & fent wite him broght vnto shame, that fekemine hurt: widence

PSAL. LXXII.

I He praieth for the prosper su estate of the kingdome of recompassed. Salomon, who was the figure of Christ. 4 Under whome formed his shal be righteousnes peace and felicitie, to Unto whome premes all Kings and all nations shal do himage. 17 Wh. for Forthere is name and power shall indure for ever . o in who me all no true prainations shalle blassed nations halbe bleffed.

es , afwel thei the comon pro ple, yer being affured of thy fauour I remai

h Thus the vic if he fuffer the

iIn callig him utteth back**e** tes of the aduerfaries, that dirate & rche-

tinue his Lene

formaccof thy breaketh by this excla-

p As he confer feth that God by Gods pro-

eq He cofesseth riance was wel

fro the heart:

and therefore he promifeth to delite in nothing but wherein God maie but should be 12 2027 14

Christs kingdome figured. Psalmes. The wicked described. 2003/1224

a Coposed by
D and as rou
ching 5 reigne
of his some Salomon b Endue the

King with the 2 doine & witice that he reigne } worldelie tvrants

e To wit, to 4 Lis poderitie d Whe inflice reigneth, cuen Splaces mofte 5 emiched with thy blefsugs e He fhe veth fu orde is com Kings: to wit, to defend the

wicked f r The people thal imbrace 8 thy true reli gmafta King, inat mieth according to thy 9 word:

supported and 7

fuppreffe the

g As this is true in all h godlie Kings: fo is it chiefly 10 verified in Christ, w ho & his heavenlie euer to florish

the ica called Syriecum, and fro Funhrares forwardermes ning,y Christs kingdome fhul

de be large & vomersal the fea. which he meaneth by

the yles 15 k That is, of Arabia y riche courres, whera parte bordering vpon E.

1 Thogh tyrants paffe not to fled blood. yet this god-lie King shal preserve his his all kinde of

wrong m God wil bo the prosperhis life.& allo ma ro obese hum n Vnder fuche a King Shalbe

moste great plentie, bothe 19 of frute & allo of the increase of mankinde o They shall prace to God praie to God

A Pfalme of Salomon. Mue thy b judgements to the King, , The Prophet teacheth by his example that nether the Jo God, and thy righteousnes to the Kings c fonne.

Then shal he sudge thy people in righteoufnes, and thy poore with equitie.

The a moutaines and the hils shallbring peace to the people by inflice.

He shal sudgethe poore of the people: he shar saue the children of the nedie, and 1 , That fubdue the oppressor.

They shalf feare thee as long as the sun- 2 ne and moone endureth, from generation to generation.

whereforethe 6 He shal come & downe like the raine vpon the mowen grasse, & as the showres that water the earth.

In his dates shal the tightcous florish, & abundance of peace shalle fo long as the moone endureth.

His dominion shalbe also from h sea to sea, and from the River vnto the ends of the land.

They that dwell in the wildernes, shal 8 knele before him, and his enemies shal licke the dust.

The Kings of 1 Tarshish & of the yles 9 shal bring presentes: the Kings k of Sheba and Schaffhal bring giftes.

dewe maketh er Yea, all Kings shal worship him : all nations shal serue him.

the red Sea to 12 For he shal deliver the poore when he no helper.

nedie, and shal preserve the soules of the

of cilicia to 14 He shal redeme their soules from deceit 14 For daily haue I bene punished, and chaunter to 14 and violence, and I deare shal their blood stened everie morning. and violence, and I deare shal their blood be in his fight.

Yea, he shal live, and vnto him shal they give of the m golde of Shebá: they shal also praye for him continually, and 16 The thoght I to knowe this, but it was to fideresh not adaily bleffe him.

An handful of corne shalbe sowen in the 17 earth, even in the top of the mountaines, and the n frute thereof shal shake like the 18: trees of Lebanón: and the children shal slorish out of the citie like the grasse of the earth.

17 His name shalbe for euer: his name shall induce as long as the funne; all natios shal 20 As a dreame when one awaketh! 6 Lord, fed against the bleffe o him, and be bleffed in him.

mote willing 18 Blessed be the Lord God, even the God

And bleffed be his glovious Name for 22 euer:and let all the earth be filled with his glorie. So be it, euen so be it.

HERE END THE 9 praiers of Dauid, the sonne of Ishái.

what God dooth prosper them for his sake p He confesset that except God miraculously preserve his people, that nether the King nor the kingdoq Concerning his forme Salemen. me can continue.

PSAL. EXXIII.

worldelie prosperatie of the ungodlie. 14 Nor yet the affliction of the good oght to discourage Gods children but rather oght to move Us to consider our Fathers prouidence, and to cause vs to reverence Godstudgements, 19 For asmuche as the wicked vanish away, 24 And the godlie enter into life everlafting. 28 In hope whe reof he resigneth him felf into Gods hands.

¶ A Pfalme committed to Afaph.

Et a God is good to Ifrael: enen, to a As it were the pure in heart.

As for me, my fete were almost gone: my steps had welnete flipt.

For I freated at the foolish, when I sawe affored God the prosperitie of the wicked.

4 Forthere are b no bands in their death, were godlie in but they are luftie & strong.

5 They are not in trouble as other men, ne- b the wisked in this life lither are they plagued with other men.

6 Therefore pride u as a chaine vnto the, & are not dra-& crueltie couereth them as a garment.

Their eyes stand out for fatnes: "they that is by fichaue more then heart can wish.

They are licencious, and speake wicked- c They glorie in their pride as some do in teoully.

They 4 fet their mouth against heauen, & as some do en their rongue walketh through the earth. "Ebr They page

to Therefore his e people turne hither: for the differ of waters of a ful cup are wrung out to them. d They blat-

11 And they f fay, How doeth God know pheme God & feare not has it?or is there knowledge in y moste High? powers&rade cryeth: the nedie also, and him that hathe 12 Lo, these are the wicked, yet prosper thes cause this ea alway, & increase in riches.

He shalbe merciful to the poore and is Certeinly I have clensed mine heart in others vaine, and washed mine hands in inno- e Notonely \$

stened euerie morning. kesseing press 15 If I say, & I wil judge thus, beholde of the wicked, the generació of thy children. I haue tief- and are ouer paced.

peinful for me,

Vntil I went into the h Sanctuarie of f Thus & fleth God:then vnderstode I their end.

Surely thou hast set them in slipperie pute with God places, and castest them downe into de-poore estate & folation.

19 How suddenly are they destroyed, perished & horribly consumed,

when k thou raisest vs vp, thou shalt make their image delpised.

of Israel, which onely doeth P wonderous 21 Certeinly mine heart was vexed; & I was presented thy pricked in my reines:

> So foolish was I and ignorant: I was a danger 1 beast before thee.

23 Yet I was alway m with thee: thou haft schole & learworde & holie Spirit, y thou ordereft all things mofte wifely & juffly. thy feareful indgement k When thou open ft our elesto confider thy heavenlie felicities we contemne all their vaine pompe I For the more that ma goeth about by his owne reason to seke out Gods judgements, o more doeth he declare him felf a beaft m By faith I was affured that thy progadence did watche alwayes ouer me to preferueme

betwese hope & despaire he brafteth forthe into this affectio, being his fauour toward fuche as dede, and not

ue at plesfure, wen to death like prifonerse thes melseger. & in cruelite.

ues aboue all

also y people of God orien timesfall ba :forowes, thin . king y God coi right the flate of the godlie. moueth euen godlie to dif. the profperitie of the wicked . g If I gine pla ked thoght, I af

prouidence,teall things me-Re wifely, and children in their greates h Vntil I en-

Rr.ii.

whale, mean'g

m Seing that

holden me by my right hand.

o He teacheth

vs to denie our sclues, to haue

le fufficiencie,

&onely coten-

p That 15, to-fake thee to feke others

q Thogh all §

worlde fhrm. ke from God,

yet he promi-

a The Church I of God being

oppreffed by

the tyrannie ether of y Ba-

praieth to God by whose had

this yoke was

lated vpon there for their

rittice y haft

for thy felf as

wath a line or

f They have

true religion&

Spread their Channers in fig-

me of defiance.

excellent wor-kemanihip & beautie therof

w notwihaa.

ding the ene-

e They incou-

raged one au-

Other tocruel-

Gods people might be de-

ftroyed, but al-

places suppres

them how log

their miferies

ftroye.

He comen

finnes

rod "O: fese

bylonians, or 2 of Antiochus.

werkes.

tement

Thou wilt guide me by thy counsel, & afterwarde receiue me to glorie.

Whome haue I in n heauen but thee and n He foght ne- 25 I have defired none in § earth with thee.

ther helpe nor I have desired none in § earth with thee.
cofort of anie faue of God 26 My slesh faileth and mine heart also: but 15 God wthe stregth of mine heart, and my · porcion for euer.

For lo, they that withdrawe them selues God our who- 27 from thee, shal perish: thou destroyest all them that P go a whoring from thee.

nere to God: therefore I have put my trust 18 Remember this, that the enemie hathe in the Lord God, that I may declare all That 18, for 28 As for me, it is good for me 4 to drawe in the Lord God, that I may declare all thy workes.

PSAL. IXXIIII.

magnifie his I The farebful complaine of the destruction of the Church & true religion, 2 Under the name of Zion, and the Temple destroyed: 11 And trusting in the might & fre mercies of God, 20 By his couenant, 21 They require helpe & Succour for the glorie of Gods holie NAme, for the saluacion of his poore afflicted sernants. 23 And the confusion of his proude enemies.

> A Psalme to give instruction, committed to Asaph.

for euer? why is thy wrath kindled against the shepe of thy pasture?

Thinke vpon thy Congregacion, which thou hast possessed of olde, of on the brod of thine inheritance, which thou halt redemed, & on this mount Zión, wherein thou hait dwelt.

Lift vp thy" strokes, that thou maiest for b Which inhe 3 euer destroye euerie enemie that doeth euil to the Sanctuarie.

4. Thine aduersaries roare in the middes of thy Congregacion, & c set vp their banners for fignes.

Hethat d lifted the axes vpon the thicke trees, was renoumed, as one, that broght a thing to perfection:

release the Tem- 6 But now they breake downe the carued 2 release to the worke thereof with axes and hammers.

They have cast thy Sanctuarie into the fyre, orased it to the ground, and have defiled the dwelling place of thy Name.

They said in their e hearts, Let vs demies did de- & stroye them altogether: they have burnt all the Synagogues of God in the land.

We se not our signes: there is not one tie, y not onely 9 Prophet more, nor anie with vs that know- 6 For to come to preferment & nether from feine them. eth f how long.

fo his religion to O God, how long shal the aduersarie reproche thee : shal the enemie blaspheme 7 But God sthe judge: he maketh low and them selves athy Name for cuer?

Propher amog the right had drawest thou thine hand, even & the right had drawest out of the hofome & s consume them.

thulde endure. 12 Euen God is my King of olde, working saluacion h in the middes of the earth.

g They 10yne their delinerace with Gods ig Thou didest diuide & Sea by thy power: er, knowing that the punishment of the enemic shulde be their deliuerance. h Meaning, in the fight of all the worlde.

thou brakest the heades of the 1 dragons 1 To wit, Phain the waters.

Thou brakest the head of k Liuiathan k Which was in pieces, and gauest him to be 1 meat for a great monte of the sea, or the people in wildernes.

Thou brakest up the fountaine and river: Ph raoh thou dryedst vp mightie riuers.

16 The m daye is thine, and the night is ce the as meat thine: thou hast prepared the light and bodie the funne.

17 Thou hast set all the borders of y earth: uidrec goner neth & difpo-

reproched the Lord, and the foolish peo- ie chiesty for his children ple hathe blasphemed thy Name.

19 Giue not the soule of thy " turtle dooue " He meaneth of vnto the beast, of forget not the Congie- God, & is expo fed as a pray gacion of thy poore for euer. to the wicked.

Consider thy couenant: for o the darke o That is all places of the earth are ful of the habita-thy worde fill neth not, there cions of the cruel.

21 Oh let not the oppressed returne asha- reignethtyramed, but let the poore & nedie praise thy

God, why hast thou put vs away 22 Arise, ô God: mainteine thine P owne cause: remember thy dailie reproche by that God can the foolish man the foolish man.

23 Forget not the voyce of thine enemies: oppressed, exfor the tumulte of them, that life against this owner right thee," ascendeth continually.

Church to be more and more,

PSAL. LXXV.

I The faithful do praise the Name of the Lord, 2 Which shal come to sudge at the time appointed, 8 When the wicked shalle put to confusion, and drinke of the cup of his wrath. 10 Their pride shalle abared. & the righteous shalbe exalted to honour.

To him that excelleth. 2 Destroye not. A 2 Read Psal Psalme or song committed to Asaph.

JE wil praise thee, ô God, we wil how faithful fhat ever haue praise thee, for thy Name & nere: iuft occasio to therefore b they wil declare thy wonde- praife God, tor rous workes.

When I shaltake a convenient time, I may tree my wil iudge righteoufly.

The earth and all the inhabitans thereof my time (faith are dissolved: but I wil establish the pillers God) to helpe d of it. Selah.

4 I faid vnto the foolish, Benot so foolish, and to the wicked, Lift not vp the horne. 5 Lift not vp your e home on high, nether broght to ru-

speake with a stiffe necke.

the East, nor from the West, nor from the waracth y wic

he maketh hie.

For in the hand of the Loid is a fcup, and God arhisti the wine is red: it is ful mixt, and he pow- me destroyeth reth out of the same: furely all the wicked wickedly of the earth shal wring out & drinke the is compared to diegs thereof.

their nede thei that fele his c When I fo your mileries, I a il come & in good ordre restore & pre-

a cup of ftrog & delicate wi-9 Bill ne, wherewith

the wicked are made to dronke, that by drinking til they come to the verte diegs, they are veterly deftroyed.

Gods mightie power.

g The godlie that better

profper by their innocent implication,

fubrelue.

alle declareth y Godspower

ne in preferrig

led Ierusalem c He copareth the kingdomes

are ful of raue ning beafts d God hathe take their ipi-

rits & ftrength

from them, as

hads were cut

deftrove all &

neuer fo manie

or mightie

fenemie was able to bring

nothing to pai fe aifo y shalt

compañe

enemies b Which after

his people and destroying his 2

Psalmes. The godlies meditation 741424

9 But I wil declare for euer, and fing prai- 4 Thou kepest mine eies c waking: I was Meaning that forowes ses vnto the God of Iaakób.

10 All the hornes of the wicked also wil I 5 Then I considered the daies of olde, and men y kept his breake: but the hornes of the 8 righteous the yeres of ancient time. shalbe exalted.

PSAL. LXXVI.

then the wic- ked shall by all & This Pfalme fettesh forthe the power of God & care for the defence of his people in Ierufalem, in the deftruction of the armse of Sancherib: 11 And exhorteth the faithful to be thankeful for the same.

¶To him that excelleth on N eginoth. △ Pſalme or song committed to Asaph.

Od 15 a knowen in Iudáh : his Name Jis great in Israél.

There brake he the arrowes of the bowe, ward was cal- } the shield and the sworde and the battel. It I remembred the workes of the Lord: God had his Selah.

& rapine to \$4 Thou art more bright and puissant, then mountaines \$ che mountaines c the mountaines of pray.

The stoute harted are spoiled: they have slept their slepe, & all the men of strength haue not d founde their hands.

thogh their 6 At thy rebuke, ô God of Iaakob, bothe the chariot and horse are cast a slepe. e God waloo- 7 ke is able to

Thou, even thou art to be feared: and who shal stand in thy e sight, when thou art angrie!

power & acti-nitie of y cne-mis, were thei Thou didest cause thy judgement to be heard from heaven: therefore the earth fea- 16 red and was stil,

y wrogs done 9 to thy Church g For the end ihal fhewe y When thou, ô God, arose to judgement, to f helpe all the meke of the earth. Sélah. Surely the 8 rage of man shal turne to

thy praise: the remnant of the rage shalt thou restraine.

bridle their ra 11 ge.y they final nor compafie Vowe & performe vnto the Lord your God, all ye that be h rounde about him: let the bring presents vnto him that ognt to be feared.

about the Tabernacle, or § 12

He shal cut of the spirit of princes: he is terrible to the Kings of the earth. let the bring presents vnto him that oght 19

eth dwell 1 The Ebrewe worde figuifieth, to vintage, or gather grapes: meaning that he thal make the counfels and entreprifes of wicked tyrants foolish and vame

PSAL. LXXVII.

I The Prophet in the name of the Church rehear feth the greatnes of his affection, and his grieuous tentations, 6 Whereby he was driven to this end to consider his former conversation, 11 And the continual course of Gods workes in the preservation of hu servants, & so he confirmeth his faith against these tentations.

For the excellent mulician * I eduthun. A Psalme committed to Asaph.

Y a voyce came to God, when I IVIcryed:my voyce came to God, and he

In the day of my trouble I foght § Lord: my fore ranne & ceased not in the night: 1 T my foule refused comfort.

I did thinke vpon God, and was b troubled: I prayed, and my spirit was ful of an- 2 I wil open my mouth in a parable: I wil was but sprea guish. Sélah.

astonied and colde not speake.

the yeres of ancient time.

6 Icalled to remembrance my fong in the guig. I was night: I comuned with mine owne heart, fing in my Afand my spirit searched e diligently.

Wilthe Lord absent him self for euer: & ses why I was chaftened, and wil he shewe no more fauour?

Is his f mercie cleane gone for euer > doeth his promes faile for euer more?

9 Hathe God forgotten to be merciful?ha-impossible: the he shutvp his teder mercies in displea-whereby he ex-horieth him

For in b Shalem is his Tabernacle, and io And I said, This is my s death: yet I reme gringh 161ft his dwelling in Zión.

There brake he the arrowes of the bowe,

There brake he the arrowes of the bowe,

certeinly I remembred thy wonders of ge of times, &

12 I did also meditate all thy workes, & did life vp them, whome he ha deuise of thine Actes, saying,

13 Thy waie, ô God, is h in the Sanctuarie: toke heart awho is so great a: God as our God!

14 Thou are the God that doest wonders: heaven, wherethou hast declared thy power among the asced by faith, thou hast declared thy power among the alced by latenpeople.

Thou hast redemed thy people w thine God

The condem-

at me, euen the sonnes of Iaakob and Io-nethall wor féph.Sélah.

The k waters fawe thee, o God: the wa- true God, who ters fawe thee, and were afraied: yea, the resh through depths trembled.

The cloudes powred out water: the hear reth, when a guens gaue a lounde: yea, thine arrowes was declared, went abroad.

18 The voice of thy thundre was round a- lites through bout: the lightenigs lightened the worlde: the red Sea the earth trembled and shoke.

Thy waie sin the Sea, and thy paths in m For when y the great waters, and thy fotesteps are not haden broghe m knowen.

Thou didest leade thy people like shepe by the hand of Moses and Aarón.

PSAL. LXXVIII.

1 Hesheweth how God of his mercie chose his Church of patte through, the posterine of Abraham, & Reproching the Stub- Exad 14,19. burne rebellion of their fathers, that the children might not onely understand, ii That God of his fre mercie made hu couenant with their ametours, 17 But also seing them so malici us and peruerse, might be ashamed and so turne wholly to God In this Psalme the ho-lieGost hathe compreheded as it were the summe of all Gods benefites to the intent the ignorant and groffe people might fe in fewe wordes the effect of the whole hi- a Read plaime Stories of the Bible.

A Psalme to give a instruction committed

TEare my b doctrine, ô my people: in- people his, & I cline your eares vnto the wordes of his, as Paul cal leth y Gospel bis, whereof he my mouth.

declare high fentences of olde.

Were as watch e Bothe y cau-

when my forowes thulde haue an end f As if he shul felfe to paci-

was accusto-med also to the beaten, I

gaine h That is , in

fhip anie thig when he deli-uered v Ifrae-

dered & lighple, the water returned to her course & y enemies that thoght to ha-

b The Prophet vnderthe name of a tca-

1 Chro 16,41. pfal.39,6 62 a The Prophet teacheth vsby his exaple to fice vito God for helpe in Our necessities
Or, mine hand 2
mas stretchedous b He theweth we muft paciently abide, althogh God ? deliner vs not out of our trou bles at y fire

Which were the people of

monie & Law

he me metn y

were comma-

ded to teache

D-u 6,7.

e He iheweth

wherin y chil dr.n It ile be

lest ther ia-

in maintein' 'g

Gods pure re-

ne Rangett in

faith, in y meditation of Godsben fites

Thogh thele tathers were

the fide of A-

choien prople, yetheshe with

tion, prouoca-

that the chil-

dren oght not

to followe

he meanern

alfo the reft of

faithful to

de and autori-

1 He proneth

that not onely

forefathers

Exod.14,21.

Exed.17,6.

71477 20,11.

psal,105,41.

de be ouerco-

nefites, which

were great &

I Then to re-

1.Cor.10.4.

101 [d.11.4. k Their wic-ked malice col

so God

all others

their exiples.

ligion f He sheweth

Writen which they our cfathers haue tolde vs.

We wilnot hide them from their children, but to the generacion to come we wil 24 And had rained downe MAN vpon the dethanto co shewe the praises of the Lord, his power also, and his wonderful workes that he hathe done:

By the tefts 5 How he established a d testimonie in Liakób, and ordeined a Law in Israél, 26 He caused the? Eastwinde to passe in the meanes of the which he commanded our fathers, that they shulde teache their children:

That the posteritie might knowe it, and 27 their childre, 6 the children, which shulde be borne, shulde stand vp, & declare it to their chil-

That they might f fet their hope on thers, that is, 7 God, and not forget the worker of God but kepe his commandements:

wherein y vie 8 of this doctri-And not to be as their & fathers, a disobedient and rebellious generation:a generation that fet not their heart aright, and whose spirit was not faithful vnto God.

The children of h Ephraim being armed & in obedien- 9 & shooting with the bowe, turned backe in the day of bartel.

braham & the to They kept not the couenant of God, but refused to walke in his Law,

by their rebet in And forgate his Actes, and his wonderful workes that he had shewed them.

& hypocrific 12 He did maruelous things in the fight of their i fathers in the land of Egyptieuen in the field of Zóan.

> through: he made also the waters to stand as an heape.

the trib.s,because thei were remoster in 14 * In the daietime also he led them with 36 nomber whole 'a cloude, and all the night with a light of punihmer declareth that

they were vn 15 * He claue the rockes in the wildernes, 37 For their "heart was not vpright with " whittomer God, and by shear multatuand gaue them drinke as of the great depths.

> rocke, so that he made the waters to descend like the rivers.

the posteritte, but also their 17 Yet they & sinned still against him, and prouoked the Highest in the wildernes, were wicked

and rebellious 18 And tempted God in their heartes in requiring meat for their luft.

*They spake against God also, saying, 40 Exod 14.24. 19 Can God m prepare a table in the wil-

> 20 *Beholde, he smote the rocke, that the water gushed out, and the streames ouerflowed: can he give bread also tor prepare flesh for his people?

me by no be- 21 Therefore the Lordheard and was angrie, and the *fyer was kindled in Laakob, and also wrath came vpon Israél,

quire more the 22 Because they beleued not in God, and is necellarie,& n trusted not in his helpe.

Gods power from his wil, is cotempt God *Nomb 11,1 m Thus when we gue place to finne, we are moued to doute of Gods power, except he wil alwayes be ready to ferue our luft. *Bytd 17,5 aom6 20,11 pfal. 105,41 t cer 10, That is, in his Fatherlie prouidence, whereby he careth 4 * Nomb II,I a That is, in his

3 Which we have heard and knowen, and 23 Yet he had commanded the o cloudes a- o so that their boue, and had opened the dores of hea-was nescessarie

> for to eat, and had given them of the their knews wheat of heauen.

25 *Man did eat the bread of Angels: he fent 10h. 6,31, them meat ynough.

heaven, and through his power he broght winde tottach in the Southwinde.

He rained flesh olfo vpon them as uth s coman dult, and feathered foule as the fund of no difference of

28 And he made it fall in § middes of their campe, even round about their habita-

29 So thei did eat and were wel filled: for he gaue them their defire.

They were not turned from their a lust, but the meat was yet in their mou-

31 When the wrath of God came etten vp. the more on them, and flew the throngest of them, as lu tesh and smote downe the chosen men in If- r I noga other

32 For all this, thei sinned stil, and beleued thei lustred, w not his wonderous workes.

31 Therefore their daice did he colume in Cabus finne vanitie, and their yeres haftely.

34 And when he illewe them, thei foght hi mienficht, to j & they returned,& foght God early.

h by Ephraim 13 * He deuided the Sea, and led them 35 And theiremembred that God was their mended ft. ength, & the moste high God their re-thur hypocrit

But thei flattered him with their mouth God for feare and dissembled with him with their ton- of punishmet, thogh in their gue.

him:nether were they faithful in his coue- commeth nor

ate and autoriste hadcorrupt 16 * He broght floods also out of the stonie 38 Yet he being merciful = forgaue their in- heart, 11 hype erific. iquitie, and destroied them not, but oft ti- x Because he mes called backe his angie, and did not haue forme stirre vp all his wrath.

> 39 For he remembred that thei were flesh: praise has Nayea, a winde that passeth and commeth not infred

How oft did they prouoke him in the mercit. wildernes of grieue him in the defert

Yea, they y returned, and tempted God, y and 2 limited the Holie one of Israél.

Thei remembred not his hand, nor the daie when he deliuered them from the edd y measure the power of nemie,

Nor him that het his signes in Egypt, & a The for his wonders in the field of Zoan,

44 And turned their rivers into blood, and rote of rebeltheir floods, that thei colde not drinke.

45 He fent b a swarme of flies among them, fignifieth a which deuoured them, & frogs, which de-confused mixing of flies. stroyed them.

their luft manetthat which nied them.

1.cor 10,5. elent its were demert. & that place colectes

q Suche is the cupificance,

by continuace maneth men by no pinguis thet can be a

fie , that thei

fron, the pure

remnant of & e in earth,he en eir finnes te

y That is, him oft times,

The forgetfulnes of Gods benefits is the lion & all vice

b This worde ture of fies. wormes Some take it for all fortes of ferpents. fome for all wilde beattes-

Mans ingratitude.

Pfalmes. The Church perfecuted 1332

meracles that God did to Ebe inficient to sonunce the

punishing the ricked, or els because their e The firftbotme are fo cal-

49. f That is, E gyptifor it was Mizráim, that was the foune of Ham

led , as Gen.

g That is, thei had none occa 53 fon to feare, for almucheas God deftrosed sheir enemies them fafely h Meanig Caappointed to Influence

€ 13.7. dren, the when thei comme in theishad bigo

fe then he had Appoint 1 gratitude he fuffred y Phi- 59 liftims to take

the Arke, w was the figne 60 of lus prefece, fro amog the tie , because thereby he de feded his peo. 62 ple, & be inti-fully appeared ento them Thei were

4,10 O That had no

y is, thet were not marted P Etner thei vere flaine be

q Because their an I chose not the tribe of Ephraini: were drunker 68 But chose the rribe of Iudah, comount their is I Go is pactence to be a so where they is evere drunken elected force he and recting their or 18 mag. 1 mag. I have the warke and take sudden to account the findent of the summer of the findent of the summer of the findent of the summer of the summe r Shening that he spared not alrogetner the Ifrae den ve gennee r Shening chat Lites, chogh he punished their enemies.

e He repeteth 46 He e gaue alfotheir frutes vnto the caterpiller, and their labour vnto the gras- 69 And he buylt his Sanctuarie as an high (sy boylding hopper.

gypt, but cer-teine fraught 47 He destroied their vines with haile, & The destroiced their vines with haile, & for euer.

their wilde figgetrees with the haile- 70 He chose Danid also his servant, & toke the figues of

ther of the effect that is, of 49 He cast vpon them the siercenes of his angre, indignation and wrath, and vex- 72 ation by the sending out of deuil An-

spirits, whome SCID.
Godpermitted 50 He made awaie to his angre: he spared not their foule from death, but gaue their ! The Ifraelites complaine to God for the great calamitis

life to the pestilence,

51 And smore all the firstborne in Egypt, even the ebeginning of their strength in the tabernacles of Ham.

am or Egypt of 52 But he made his people to go out like shepe, and led them in the wildernes like a 1

> Yea, he caried them out safely, and they s feared not, and the Sea couered their e-

and delivered 54 And he broght them vnto the borders of his h Sanctuarie: enen to this Mountaine, which his right hand purchased.

had confecrate 35 *He cast out the heathen also before the 3 Their blood have theis shed like waters ro-freth sometito him selfe, & 55 *He cast out the heathen also before the 3 Their blood have theis shed like waters rofreth sometito him selfe, & 55 *He cast out the heathen also before the 3 Their blood have theis shed like waters rofreth sometito him selfe, & 55 *He cast out the heathen also before the 3 Their blood have theis shed like waters rofreth sometito him selfe, & 55 *He cast out the heathen also before the 3 Their blood have theis shed like waters rofreth sometito him selfe, & 55 *He cast out the heathen also before the 3 Their blood have the selfe shed like waters rofreth sometito him selfe, & 55 *He cast out the heathen also before the 3 Their blood have the selfe shed like waters rofreth sometito him selfe, & 55 *He cast out the heathen also before the 3 Their blood have the selfe shed like waters rofreth sometito him selfe, & 55 *He cast out the heathen also before the 3 Their blood have the selfe shed like waters rofreth sometito him selfe, & 55 *He cast out the heathen also before the 3 Their blood have the selfe shed like waters rofreth selfe shed and cauf d them to fall to the lot of lasinheritance, and made the tribes of Isiacl to dwell in their tabernicles.

i Nothing mo- 56 Yet they tempted, and prouoked the re displeaseth God in 5 chil. most high God, and kept not his testimo-

y wickednes, 57 Burturned backe and delr ifa fe'y like then fathers; ther turned like a accentful 6

By feruing Golotherwi. 58 And thei kpi oucked him to angre with their high places, & mould him to wrath with their granen images.

God heard this and was wroth, & greatly abhorred Israél,

So that he I for loke the habitation of Shilo, enë the Tabanacle where he dwelt

m The Arke among men, miscrie.

we to merciel

sealled his
powers beau. 61 And deliuered his m power in to captiui 9 Helpe vs, 6 God of our h saluacion, for lere 10,25.

suppowers beau. 61 And deliuered his m power in to captiui 9 Helpe vs, 6 God of our h saluacion, for lere 10,25. tie, and his beautie into the enemies hand. And he gaue vp his people to the fwor-

de, and was anglie with his inh tritance. The fyer a deuoused their chosen men, to and their maides were not o praised.

troyed, 1 Sam 64 Their Priefts fell by the sworde, &their P widowes lamented not.

mariage songe: 65 But the Lord awaked as one out of slepe, and as a strong man that after his a wine it Let the sighig of the prisoners come be Name inalbe cryeth out,

fore or taken 66 And smote his enemies in the hinder par prisoners of they and put them to a perpetual shame. & fo were for- 67 Yet he refused the tabeinacle of Loseph,

Zión which he loued.

palace, like the earth, which he stablished the Temple establishing

reple of ma- itone.

lice & ingratte 48 He gaue their cattel also to the haile, 71 Euen from behinde the ewes withyong the shewth he have a fede his people in Iaa- whereina Kig broght he him to fede his people in Laz- whereina Kige chargestadeih: kób, and his inheritance in Israél.

6b, and his inheritance in Ifrael. to wit to pro-So the fed them according to the simplifor his people. citie of his heart, and guided them by the to guide them discretion of his hands.

PSAL. LXXIX.

and oppression that thei suffred by Gods enemies, & And confessing their sinner, flee to Gous mercies with ful hope of deliusrance, to Because their calametres mere soyned with the contept of he Name, 13 For the which a The people the promes to be thankeful.

I A Pfalme committed to Afiph. God, a the heathen are come into of Babyloni thine inheritance: thine holie Tem- led Gods in-

ple haue rhey defiled, & made Ierusalém hernance, pol-

he apes of stones.

The b dead bodies of thy servants have murchered his thei given to be meat vnto foules of the people.

b The Prophee heauen: and the flesh of thy Sainces vn- fleweth to to the beaftes of the earth.

und about Ierusalém, and there was none me his Church tocburyet!em.

4 We are a reproche to our d neighbours, to his hand to even a scorn; and derision vnto them that deliver them.

c Their frends are round about vs.

5 Lord, how long wilt thou be angrie for durft not burie euer/shal thy gelousie e burne like fyer >

* Powre out thy wrath vpon the heathen that have not knowen thee, and vpon the braham, but king domes that haue not called vpon thy rate: & others Nam-

7 For thei haue deuoured Iaakob and made ligion, but thei bothe laughed his dwelling place defolate.

8 Remember not against vs the former res iniquities, but 8 make haste & let thy ten- ly confune va dre mercies preuent vs: for we are in great for our finnes, before grakes

the glorie of thy Name, and deliuer vs, our fathers ha and be merciful vnto our finnes for thy accommitted. names fake.

Where is their God let him be known h seig we have among the heathen in our fight by the Sautour nether vengcance of the blood of thy feruants our felues and that is shed.

fore thee: according to thy mightic arme praise there prefer use k the children of death, bely ve And render to our neighbours fuen in respect of

folde into their b: some their reproche, Godther were wherewith they have reproched thie, o for their fin-Lord.

13 So we thy people, and thepe of thy their cause, we Rr.m.

his favour we-

by counfel, & defend them by power.

againft bar-

what extremicife their faith & kinffolkes of y enemies.
d Whereof fome rame of Amics to thy re

faluacion thy

nes , yet in coff de ation of re voustly

Which were captines amog their enemies, & colde loke for nothing but death,

I We oght to defire no bene freof God, but on this condi tion to praise 43,21.

a This p(alme I

was made as a

praser for to defire God to

be merciful

to the tentri-

may returne to

worship God aright v is in place where thou hast ap-

whole people

bes together

feare Gods an

gre, when thes

are not forth-

c Our neigh.

warre agaist vs f Because that

ly commeth of

God, thei mo-

He mitantiv & oft times call

as a meane,

flialbe faued.

g Seing that of thy mercio thou haft ma-

de vs a mofte deare poffeisio

finnes are made open for wilde beaftes

t demour vs.

declare agains

thy loue & fi-

begonne.

our religion at

perfones.

k Ther game

shere were no belpe in earth,

er can preuaile against it, & W

heaven I So y no pov

with heard

d The faithful

pointed

generation to generation we willet forthe thy praise.

PSAL. IXXX.

his Name, Ifa. I A lamentable praier to God to helpe the miseries of his Church, & Defiring him to consider their first estate. when his favour shined towards them to the intent that be might finish that worke which he had begonne.

¶ Tohim that excelleth on Shofhannim Eduth. 2 A Pfilme committed to Afaph.

TEate, a ô thou Shepherd of Israel, Thou that leadest Ioséph like shepe: shewthy brightnes, thou that sittest betwene the b Cherubims.

Before Ephráim and Beniamín and Ma- 1 b Moue their hearts y thei nafféhitirre vp thy strength, and come to

· Turne vs againe, ô God, and cause thy face to shine that we maie be saued.

O Lord God of hostes, how long wilt Ioyne thy 4 thou be a angrie against the praser of thy

Thou hast fed the with the bread of teares, and given them teares to drinke with 5 greate measure.

perceiue that their praiers 6 Thou hast made vs a estrife vnto our neighbours, and our enemies laugh at vs 2mong them felues.

f Tuine vs againe, ô God of hostes: caurimal ftrife & 7 se thy face to shine, and we shalbe saued. Thou hast broght as vine out of Egypt:

repentace on: 8 thou hast cast out the heathen, and plan-

Thou madest roume for it, and didest & to God for it 9 cause it to take roote, and it filled the

shadow of it, and the boughs thereof were like the "goodlie cedres.

She stretched out her branches vnto the through our through Sea, and her boughes vnto the h River.

hedges, so that all thei, which passe by the waie, haue plucked her?

The wilder bore out of the wood hathe nish y worke 13 destroied it, and the wilde beastes of the field haue eaten it vp.

Returne we beseche thee, ô God of hoh To wit, Eu- 14 phrates.
i That is, afwel thei y hate stes: loke downe k from heauen and beholde and visit this vine,

And the vineyarde, that thy right hand the yhate our 15 hathe planted, and the yong vine, which 15 thou madest! strong for thy self. not place so sentatio, know

ing thir albeit It is burnt with fyer and cut downe: and they perish at the m rebuke of thy counter 16

yer God was able to fuc- 17 cour them fro Let thine hand be voon y n man of thy right hand, and vpon the sonne of man, whome thou madest strong for thine owne

as a young bud shou raifest vp againe as out of the burnt afhes... againe as out of the burnt after. m Onely when thou art angrie, and not with the sworde of the enemie. n That is, vpon this vine, or people, whome hou haft planted with thy right hand, that thei fluide be as one man or excubodie-

pasture shal praise thee for euer: and from 18 So wil not we go backe from thee: o re- o For none es uiue thou vs, and we shal call vpon thy but suche as a-

19 Turne vs againe, ô Lord God of hostes: death to life & cause thy face to shine and we shalbe sa- sholle spund

PSAL. LXXXI.

An exhortatio to praise God bothe in heart & voice for his benefites . 8 And to worthip him onely 11 God condeneth their ingratitude, 12 And sheweth what great benefites thet have loft through their owne malice.

To him that excelleth vpon a Gittith. A pfal- a An infromes me committed to Asaph.

Sing b ioyfully vnto God our strength: b 11 sement \$\frac{6}{b}\$ ing loude vnto the God of I22kob. Take the fong and bring for the the tim-

brel, the pleasant harpe with the viole. Blowe the trumpet in the enewmoone, whome for a euen in the time appointed, at our feail-

daie. For this is a statute for Israel, & a Law Gospel are a-bolished

of the God of Taakób. He set this ind Ioseph for a testimonie, fean hecoptewhen he came out of the land of Egypt, ther folemae where I heard a language, that I vnder- dates d That is, is stode not.

I haue withdrawen his shulder from the was counted burden, this hands haue left the pottes. the chief be-

Thou calledt in affliction and I deliue- ath was prered thee, and 8 answered thee in the secret ferred of the thunder: I proued thee at the wa- keth in perters of Meribah. Sélah.

h Heare, o my people, and I wil protest vn lehewas their to thee:ô Ifrael, if thou wilt hearken vn- f If thei were

The mountaines were couered with the 9 Let there be no strange god in thee, nether worship thou anie strange god.

For I am the Lord thy God, w broght poral bodeges thee out of the land of Egypt: open thy mouth wide and I wil fil it.

Why hast thou then broken downe her n But my people weldenot heare my voi- tual delinerace, and I fraél wolde none of me.

12 So I gaue them vp vnto the hardenes of & finner their heart, & thei haue walked in their & wonderfus owne counsels.

k Oh that my people had hearkened vn- Exod. 17;16. to me, & Ifrael had walked in my waies. het condem 14 I wolde sone haue humbled their ene- blies, where

I wolde fone have humbled their ene people are not mies, and turned mine hand against their attenue to heare Gods

The haters of the Lord shulde haue bene ue obedience I ne naters of the Lord muide nate Belle as of the fame fubic to vite fame fubic to the fame find a good agentern haue endured for euer.

And God wolde have fed them with the their a fat of wheat, and with honie out of the not their more their more their more their more than the more than t u rocke wold I have sufficed thee.

abundance as he powreth them out. k God by his worde calle all, but his fecret election appointeth, who shal heare with frute of the first since had not letted in if the Israelites had not broken nemant with God, he wolde kaue ginen them widorie against their sinemies. k God by his worde calletin n That 15, with mofte fine wheat and abundance of home.

PSAL. LXXXII.

The Prophet declaring God to be present among the Indges and Magistrates, 2 Reproueth their parcia-

of muficke broght from

this pial was appointed for folene feaftes &allemblies of orderned , but now under the

e Vnder this

Tfrael: for 10-

giue fufficient thakes to God for this deline rance fro cormore are we indetted to h! rannie of Sata

factor. Or, consension,

their incredu-

ue Gods be-nefites infuche

The duetie of Iudges.

Psalmes. The desire of the godher/2334

aThe Prophet fheweth that if princes and andges do not their ductic, God, whole au toritie is aboue them , wil take vengeace 2 on them

b For theres finde fanour in sudgemet, whe godlie can not be heard e Not onely whe they crye for helpe, but whe their cau-fe requireth

things are out of ordre, ether 7 by their tyramie or careles negligence e No title of 8 bonour shal excuse you, but ica to Gods sudgement, and I as well as other

f Therefore no tyrant thal plucke thy riue fro thee

Pfal LXXXIII a This Pfalme femeth to haue bene copo-fed, as a forme of praier a-gainst the dan- 2 gers that the Church was in in the dates of 3 Ioshaphát. b He calleth them Gods e-

nemies, w are enemies to his 4 Church c The elect of God are his fe cret ones: for he hideth the 5 in the fectet cle , & prefer. 6 neth them fio

all dangers d Thei were 7 not content to as prifoner, but foght vtserly to def- 8 troy it.

f Therthoght to have subver ted thy coules.

wherein y per perattie of the Church, was enablished. *0r,Zs*.

pronites & Mo abites is deferi bed, in y they go-fight again ft their brethren.

litie, 3 And exhorteth them to do inflice s But feing none amendement, & He defireth God to undertake the matter & execute sustice him felf.

A Pfalme committed to Afaph. Od standeth in the assemblie of J z gods:he judgeth among gods. How long wil ye judge vniuftly, and accept the persones of the b wicked Sélah. Do right to the poore and fatherles: do iustice to the poore and nedie.

Deliuei the poore and e nedie: saue them from the hand of the wicked.

They knowe not & vnderstand nothing: they walke in darknes, albeit all the d fundacions of the earth be moued.

I haue said, Ye are gods, and ye all are aidr & support 6 children of the most High.

But ye shal dye as a man, & ye princes, shal fall like others.

O God, arise, therefore judge thou the earth: for thou shalt inherite fall nations.

PSAL. LXXXIII.

The people of Israel prace unto the Lord to deliver the from their enemses bothe at home and farre of which 1magined nothing but their destruction. 9 And thei desire that all suche wicked people maie, according as God was accustomed, be stricken with the stormie tempest of Gods wrath, 18 That thei maie knowe that the Lord & moste high upon the earth.

I A so ig, or Psalme committed to Asaph.

K Epe a not thou filence, ô God: be not still and cease not, ô God.

For lo, thine b enemies make a tumulte:& they y hate thee, haue lifted vp the head. Thei haue taken craftie counsel against thy people, and haue consulted against

thy fecret ones. Thei haue said, Come and let vs d cut them of from being a nation; and let the name of Israel be no more in remebrance. For thei haue consulted together e in heart, haue made a league f agaist thee:

The tabernacles of Edóm, & the Ishmaelites, Moáb and the Agarims:

Gebál and Ammón, and Amaléch, the Philistims with the inhabitants of "Ty-

Asshur also is joyned with the thei haue bene an arme to the children s of Lot.

Do thou to them as vnto the h Midianites: as to Siserá & as to Iabin at the river of Kishon.

Thei perished at En-dor, were i dongue for the earth.

g The wirked in Make the even their princes like * Oreb and like Zeéb: yea, all their princes like Zébah and like Zalmuná.

Prouoked the- 12 Which haue said, Let vs take for our posfession the k habitacions of God.

h By these examples, thei were confrmed that God wolde not fuffer his people to be vitterly deftroied, ludg 7,21 and 4,15 i Troden vinder feteas myre *Ind 7,25 8,21. I That is, Indentifor where his Church 18, there dwelleth he among them.

13 O my God, make the like vnto a whele, I Because the & as the stubble before the winde.

As the fyer burneth the forest, and as the be ameded, he flame setteth the mountaines on fyres

15 So persecute them with thy tempest, and be vostable a make them assaied with thy storme.

16 Fil their faces with shame, that thei maie m That is , be m feke thy Name, & Lord.

Let them be confounded and troubled confede thy for euer:yea, let them be put to shame and power n Thogh they believe not, yet perish,

18 That they maie "knowe that thou, which we by experie-art called Iehouah, art alone, euen the mo- ce, that it is in value to resist ste High ouer all the earth.

PSAL. LXXXIIII.

1 David driven forthe of his countrey, 2 Defireth moste ardently to come agains to the Tabernacle of the Lord & the assemblie of the Saints to praise God, 4 Prono-uncing them blessed that maie so do. 6 Then he praiseth 2 David comthe courage of the people, that paffe through the wil- planethy he dernes to affemble them selves in Zion 10 Finally with accesse to the praise of thu matter & confidence of Gods goodnes be Churchof God endeth the Pfalme.

To him that excelleth open Gittith. A Pfalme ht in religion committed to the sonnes of Korah.

a Lord of hostes, how amiable are colde enter in thy Tabernacles!

2 My soulc longerh, yea, & fainteth for the of the people b courtes of the Lord: for mine heart and ies my flesh resoyce in the liuing God.

Yea, the sparowe hathe foude her an hou-have more life, and the swallowe a nest for her, where dwho trusted the maie lay her yong : even by thine cal-nothing in him felf, but in tars, ô Lord of hostes, my King and my thee onely, & learneth of God.

Bleiled are thei that dwell in thine hou- his life. fe:they wil euer praise thee. Selah.

Blessed is the man, whose d ftrength is in which was a thee, on whose heart are thy waies.

They going through the vale of e Baca, which passed make welles therein: the raine also coue-dig pies for reth the pooles. reth the pooles.

They go from f strength to strength, til can hinder the euerre one appeare before God in Zión.

O Lord God of holles, heare my praier: to Christs Church, ne-hearken, ô God of Idakob. Sélah. ther yet that hearken,ô God of Iaakób. Sélah.

Beholde, ô God, our shield, & loke vpon faile them the face of thine & Anointed.

For h a daie in thy courtes is better the ucrease m athousand other where: I had rather be a firegin &condorckeper in the House of my God, then come to Gods to dwell in the tabernacles of wickednes.

11 For the Lord God is the sunne & shield Christs fake, vintors: the Lord wil giue grace & glorie, whole us & no good thing wil he withholde from h He wolde them that walke vprightly.

O Lord of hostes, blessed sthe mathat rather in Gods Church, then trusteth in thee.

Because God withdrewe not bu rods from his Church 1 But wil from after their returns from B. L. L. after their returne from Babylon first they put him in increase his minde of their deliverance, to the intent that he shulde blessings townot leave the worke of bu grace unperfite. S Next thei and more, SL.

reprobateolde by no meanes praieth y thel maie viterly led with all windes

ompelled by

thei male problishing thy Church

to make profaith & to probut the priefts to the Sactuarie. & the reft into the cour-

c So that the e That is mulbersetrees bent to comit God wil euch f Therare ne

House with to line but one date a thousand among y work

Praier accepted.

Psalmes. The restoring of the Church 2/1224

a Thei confes-fe that Gods fre mercie was the cause of their delinehe loued land, which he had chofen. b Thou haft I buryed them, not come into t Not onely in withdrawindgement ing thy rod, but inforguig 3 our finnes, & in touching o hearts to cond As in times 4 aft thei had Felt Godsmer-cies fo now

being oppref-fed by the log continuance of euils, thei pray 6 according to wolde be merciful voto the. Caluation commeth onely of Gods mercie f He wil fend all professie to his Church, 9 when he hathe fufficiently corrected the also by his punishments the faithful

g Thogh for a with his rods, peace & toye h Iustice shal then florifh & Se & paffage un warte place.

fhal learne to

not to like of-

fences.

a Danid perfe- I cuted of Saal, thus praied, leauing the Church as a monumet, how to feke redrefblam not enemie to the, 4 but pitte rhe, thogh that be cruel toward 5 eWhich was a fure token §
he beleued §
God wolde de 6 Liver him d He doeth God is good

to all, but onely merciful to reioyce in hope of felicitie promised. 9 For their deliuerace was a figure of Christishingdome, under the which Aulde be perfite felicitie.

tothe founds of Korali.

Ord thou haft bene a fauourable vnto thy land: thou haft broght againe the captiuitie of Jaakob.

Thou halt forgitten the iniquitie of thy people, and b couered all their sinnes. Sélah. Thou hast withdrawen all thine angre,& hast tuined backe from the c fiercenes of 12 thy wrath.

Turne vs, ô God of our saluacion, & release thine angretowards vs.

Wilt thou be angric with vs d for everwilt thou prolong thy wrath from one generacion to another?

Wilt thou not turne againe and quicken vs, that thy people maie reioyce in thee?

7 Shewe vs thy mercie, ô Lord, and grante vs thy e saluacion.

e He confes- 8 I wil hearké what the Lord God wil saie: for he wil speake f peace vnto his people, & to his Saints, that they turne not againe 36

> Surely his faluacion is nere to them that feare him, that gloric maie dwell in our

to Mercie and trueth shalmete trightcoufnes and peace shalkiste one another.

beware that II 8 Trueth fhal bud out of the earth, and righteoulnes shal loke downe fro heauen. 4

12 Yea, the Lord fhal give good things, and our land shal give her increase.

exercise them 13 h Righteousnes shal go before him, and

with nis rous, yet ender the kingdome of Christ thei shall fet her steps in the waie.

PSAL. LXXXVI.

David fore afflicted & forfaken of all prayeth feruently for deliverance : sometimes rehearling his miseries, s Sometimes the mercies received, 11 Desiring also to be instructed of the Lord , that he mate feare him and glerifie hu Name. 14 He complaineth also of hu aduerfaries. & requireth to be delivered from them.

> A prayer of Damd. Meline a tritic care, mer for I am poore and nedie. Neline a thine care, ô Lord, and heare

Preserve thou my soule, for I am b merciful: my God, faue thou thy servant, that trufteth in thee.

Bemerciful vnto me, & Lord: for I crye vpon thee continually.

Reioyce the foule of thy seruant: for vnto thee, & Lord, do I lift up my foule.

For thou, Lord, art good and d merciful, & of great kindenes vnto all them, that call vpon thee.

Giue eare, Lord, vnto my prayer, & chearken to the voyce of my supplicacion. confesse that 7 In the daye of my trouble I wil call vpo

thee: for thou hearest me.

poore finners e By crying and calling concinually, he sheweth how we maie not be wearie, thogh God grante not forthewith our request, but that we must earnestly, and often call you him.

complant of their leng affiction: s sand thirdly they 8 Among the gods there is none like thee, ô Lord, and there f is none that can do like all idoles, forthy workes.

To him that extelleth. A Pfalme comitted 9 All nations, whome thou haft made, shal workes to decome and s worthip before thee, ô Loid, thei are gods. and shal glorifie thy Name.

10 For thou art great and doest wonderous ed in the nathings: thou art God alone.

II h Teache me thy waie, o Lord, and I wil whose kingwalke in thy trueth: knit mine heart vnto dome he doeth here aphecie. thee, that I maie feare thy Name. thee, that I maie feare thy Name.

I wil praise thee, ô Lord my God, with frant til God all mine heart: yea, I wil glorifie thy Na- hade taught him, and his

13 For great is thy mercie towarde me, and & seperat fro thou hast deliuered my soule from i the soyne it to bi lowest graue.

loweit graue.

14 O God, the proude are rifen against me, i That is, from mohe great and the affemblies of violent men haue danger of de-* foght my foule, and have not fet thee be athour of the fore them.

15 But thou, & Lord, art a pitiful God and mightie hand of God, colde merciful, flowe to angre and great in km-deliner him denes and trueth.

Turne vnto me, and haue mercie vpon be no moderame: give thy ftrength vnto thy feruant, & tieswhereprou faue the lonne of thine handmaid.

Shewe a token of thy goodnes towarde lacke of Gods me, that they which hate me, maie fe it, & feare is as a printedge to be ashamed, because thou, & Lord, hast all vice and constructed me. holpen me and comforted me.

PSAL. LXX VII. ne vermes, but cofesser that the condition of the God of his fre Church, which was in miserie after the captuitte of goodnes hache Babylon, shulde be restored to great excellencie, 4 So cuer bene mer that there shulde be nothing more comfortable then to & given him be nombred among the members thereof.

A Pf lime or fong committed to the fonnes to one of his of Korah.

od lated his a fundacions among the Jholie mountaines.

The Lord loueth y gates of Zion aboue le that place all the habitacions of Iaakob.

3 b Glorious things are spoken of thee, of rasalém & his Citre of God. Sélah.

b Thogh thy

I wil make mention of c Raháb and Ba-do not yet apbel among them that knowe me : beholde peare, yet water beleftina & Tyrus with Ethiopia, d The- & God wil ac complish his re is he borne.

And of Zion it shalbe said, e Manie are e That 15, Eboine in her; and he, euen the most High other contress shat Hablish her.

The Lord shal count, when he f writeth of God.

It shalbe the people, He was borne there. Sélah.

7 Aswel the singers as the plaiers on instru- is regenerat & come to the ments shalpraise thee: all my & springs are Church, the in thee.

me of Christ & which none but onely the

k He shewerh that there can de tyrants res-

not of his owpower againft houf-

Pfal LXXXVII a God did cha amone the hils to effablish Ie

shal come

faid of him, was borne to the Church.

e Out of all quarters they shal come into the Church and be counted as causens f When he calleth by his worde them into the Church, whome he enens f When he callerh by hi had elected and written in his boke g The Propher fetteth his whole affertions and comfort in the Church

PSAL LXXXVIII.

I A grieuous complaint of the faithful . fore afflitted

1 King 4,31.

Thit 15, 20

humble It was

beginning of a fong, by the tune whereof I

this Pfalme

forowes, yet they crye not

earneftly to

God for remedie as he did:

whome he co-

feffed to be § autor of his

e Forhe that as dead, is fre from all cares

& bufines of

this life: & thus he faicth be-

caufe he was

vaprofitable

for all matters

were cue of ffo

ment accordig

so v judgemet

e The flormes of thy wrath

haue ouer-

f He attribu-

displeasure of

Gods prouide-

tely trieth bis. g I se none end

f my forowes

face declare

for God to helpe whe me

call voto bim maheir dägers

the to tary til thei be dead & then raife the

vp againe k That is, in \$

die lieth with-

out all' fenfe

I I am euer in

great dangers & forowes, as

thogh my life shulde veterly be cut of eue-

ne moment.

darenes.

He theweth

my forowes

of the flefh

this worlde d That is, fro

pfal.s3

by sicknes, persocutions & adversitie: 7 Being as it Were left of God without ance consilation calleth on God by faith & strineth against desperation. 18 Complaining him felf to be for faken of all earth-

I song or Psalme of * Heman the Exrabite to give instruction, committed to the sonnes of K orah for him that excelleth vpon Maláth a Leannath.

Lord God of my faluació, I crye day and night b before thee.

incline thine eare vinto my crye.

For my soule is filled with euils, and my 4 Thy sede wil I stablish for euer, and set b Ashe that life draweth nere to the graue.

Lam counted among them that go downe vnto the pit, and ain as a man without 5 O Lord, even the e heavens shall praise is not subted ftrength:

of Fre among the dead, like the slaine lying the f Congregacion of the Saints.

In the graue, whome thou remembrest no 6 For who is equal to the Lord in the heamers be wachard more, and they are cut of from thine the state of more, and they are cut of from thine

Thou hast laied me in the lowest pit, in 7 darkenes, o in the depe.

concernig mas life, and as 11 7 Thine indignation liesh vponme, and thou hast vexed me with all thy e waves. 8

thy prouiden-Thou hast put away mine f acquaintance farre fro me, & made me to be abhor- 9 red of them: 8 I am thut vp, and can not get forthe.

h Mine eye is forowful through mine afwhelmed me fliction: Lord, I call daiely vponthee: I stretche out mine hands vnto thee.

Wilt thou shewe 'a miracle to § dead? his friends to 10 or shal the dead rise & praise thee Sélah.

partely punt- tr in the graue or thy faithfulnes in destru-

h Mine eies & 12 Shalthy wonderous workes be knowen n in the darke? and thy righteousnes in the land k of obliquon?

more couenier 13: But vnto thee haue F cryed, o Lord, and early shal my praier come before thee.

hideft thy face from me?

I am afflicted and at the point of death: ting of my life.

grave, where onely the bo-16 Thine indignations go ouer me, & thy feare hathe cut me of.

They came round about me daiely like water, compassed me together.

My louers and friends hast thou put a- 18 For our P shield apperteneth to the Lord, his Church 18 way from me, and mine acquaintance"hid them selues.

PSAL. EXXXIX.

2 With manie wordes doeth the Prophet praise the goodnes of God, 23 For his testament & couenant, that he had made between him and his elect by lefus Christ the sonne of Dauid: 38 Then doeth he complaine of the great ruine, and desolation of the kingdome of Damid. so that to the outwarde appearance the promes was broke 46 Finally he praseth to be delivered fro his afflictions, making mention of the shortnes of mans life, & confirming him felf by Gods promifes.

A Pfalme to give instruction, of Ethan the Exrabite.

a Thoghy hor rible confusio Wil a sing the mercies of the Lord for of thigs might Leuer: with my mouth wil I declare thy despare of tructh from generacion to generacion.

2 For I b faid, Mercie shalbe set vp for e- solde exaples uer:thy trueth shalt thou e stablish in the of his mercies virie heauens.

was fing and night before thee.

b shogh many 2 Let my prayer enter into thy presence: 3 d I have made a covenat with my chosen: magement the I have fworne to David my feruant,

> up thy throne from generacion to gene- furdly, bekued racion. Sélah.

> thy wonderous worke: yea, thy trueth in to anie altera-

uen! O who is like the Lord among the gealide 8 sonnes of the gods!

God is verie terrible in the affemblie of was y promes the h Saints, and to be reverenced about he grounded his faith

O Lord God of hostes, who is like vnto that praise thy thee, which art a mightie Lord, and thy power & fanh

trueth is about thee!

Thou rulest the raging of the sea: when that is, in § the waves thereof arise, thou stillest them. heavens

10. Thou hast beaten downe Raháb as a mã Angels flaine: thou halt scarered thine enemies h If the Anwith thy mightie arme.

II The heavens are thine; the earth also is te infitte, what thine: thou halt laied the fundacion of the earthlie crea-

worlde, and all shattherein is.

Shal thy louing kindenes be declaied in Thou hast created the Northand the Church, dare fer him selfe South: * Tabor and Hermonshal reior- against God ce in thy Name.

Thou hast a mightie arme: strong is Church by s thine hand, whigh is thy right hand.

14 Righteousnes & equitie are the stablish- hab, that is, & ment of thy throne : mercie ad trueth go wilhe estione before thy face.

14 Lord, why does thou reject my foule, or 15. Blessed as the people, that can m rejoyce great the people, that can m rejoyce great the control walks in the light of thy k labor is a in thee : they shal walke in the light of thy k labor is a n countenance, ô Lord.

from my youth I suffer thy terrours, dou- 16. They shalresoyce cotinually in thy Name, and in thy righteousnes shal they ex- decide the Pro alt them felues.

17 For thou art the oglorie of their stregth, places of and by thy fauour our hornes shalbe ex- bey Gods alted.

and our King to the Holie one of Ifrael. he undgeth the

19 Thou fpakest thế in a vision vnto 4 thi- world & shew eth him selt a ne Holie one, and faidest, I haue laied hel- merciful Fa pe vpon one that is mightie: Phaue ex-ther & faithful alted one chosenout of the people.

fawe none oc-

thework what of God, where

gr stieble bo-fore Gods mature by op-For as he delinered the deftroying Radeliner it, whe

rufile,& Hor-mon Baftwar-Phet fignifieth v all parces & worlde thal o. power for the eliverance of

protector va-

their conference that God is their Father in thy Fatherlie proudence of in that they are preferued and continue may oght to give the praife and gloric onely to the harhe power to defend vs. it is the gift of God to affire that Dauid was thy chosen one related to the property of the pro and given him Arength to execute his office, as verf 21

SLii.

The shortnes of mans like 4/1224 The trueth of Gods promes. Psalmes. I have founde Dauid my servant: with 46 8 Lord, how long wilt thou hide thy self, 8 The Prophet in 107 pig prate of the prophe

mine holie oyle haue I anointed him.

21 Therefore mine hand shalbe established 47 with him, and mine arme shall strengthen

ther shalthe wicked hurt him.

! Thogh there

re enemies 4-

to ouercome

my promiles

to hi, notwith-

firmities & of-

u His power, glorie deflate

in that he shal

& firft borne,

wherem he is

me decayed:

ued ftil a rote,

promes in Christ

a Thogh the faithful afwer

notin all poits

his couenant

b For God in

promifing ha-

not to mans

power in per-forming "Ebr if I lie

Puto Dauid:

which is a maner of sthe

c As long as y france moone

endure , they thalbe witnef-

fion of things, the Prophet

God as thogh he fawe not y

& impaciecie

e By this he meaneth y hor

rible diffipa-

gion and ren-

dome, which

with them

them

But I wil f destroyehis foes beforehis fhalbe euermo 2} face, and plague them that hate him.

gaint Gods kingdome, yet 24 he promifeth My trueth also and my ' mercie shalbe with him, and in my Name shall his u hor- 50 ne be exalted.

fullyperforme 25 I wil fet his hand also in the sea, and his right hand in the * floods.

ftanding his in 26 He shal crye vnto me, Thou art my y Father, my God and the rocke of my faluacion.

giorie ocenate x He shal en- 27 Also I wil make him my fir the borne, hi-

fonne of God, 29 His sede also wil I make to endure 2 for cuer, and his throne as the dayes of heaue. walke not in my sudgements:

If they breake my statutes, and kepe not of this kigdome decorate. figure of 30 But if his children for fake my Lawe, and

Then wil I visit their transgression with yet God refer- 32 the rod, and their iniquitie with strokes.

en ne nad ac-coplified this 33 - Yet my louing kindenes wil I not take from him, nether wil I fallifie my trueth. 3 a Sam.7,14. 34 My couenant wil I not breake, nor balter the thing that is gone out of my lippes.

I have sworne once by mine holines, to their profes 35 fion , yet God wil not breake "that I wil not faile Dauid, saying,

26 His sede shal endure for euer, and his throne shalbe as the sunne before me.

He shalbe established for euermore as the respect to 37 his mercie and the moone, & as a faithful e witnes in the heauen.Sélah.

hast bene angrie with thine Anointed.

Thou hast d broken the couenant of thy & servant, & profaned his e crowne, cashing st on the grounde.

Thou hast broken downe all his walles: 9 For all our dayes are past in thine angre: thre houres. fes to me of thou hast layed his fortresses in ruine.

this promes the Because of y horrible cosua rebuke vnto his neighbours.

Thou hast set up the right hand of his coplaineth to 42 enemies, and made all his adueisaries to reioyce.

performance of his promes. And thus dif-chargig his ca tes on God, he fworde, and haft not made him to stand in the battel. refifteth doute

Thou hast caused his dignitie to decay, and cast his throne to the grounde.

The dayes of his f youth hast thou shortened, and coucred him with shame. Sélah.

was vader le-roboam:or els by § Spirit of prophecie Ethan fpeaketh of those great mile-ries, & came fone atterwarde to palle at the captuitte of Babylon. f He theweth that & kindeme falled before it came to perfection or was ripe.

for euer? shal thy wrath burne like fyre?

Remember h of what time I am:whe- plaint, the week refore shuldest thou creat in vaine all the uer failed children of men?

The enemie shal not oppresse him, ne- 48 What man liueth, & shal not se death? Y hast created shal he deliner his soule from the hand of thy benefites the graue?Sélah.

49 Lord, where are thy former mercies, which to helpe, death thou swarest vnto Dauid in thy trueth?

Remember, ô Lord, the 1ebuke of thy fer 1 He meaneth uants, which I beare in my bosome of all mes did not onely sclander the mightie people.

51 For k thine enemies haue reproched thee, his backerbut ô Lord, because they have reproched the also mocked him to his fa-

1 fotesteppes of theme Anointed. ce, & as it we72 Praised be the Lord for euermore. So insures in his be it, euch so be it.

round about y His exceller 28 My mercie wil I kepe for him for euer- 1 Mose in his praier setteth before vs the eternal fauour cuce ychurch. 28 Mose in his praier setteth before vs the eternal fauour cuce ychurch. 28 Mose are nether admonished by at vs, wpaciet the breuttie of their life. 28 Mose he him. the breutte of their life, 7 Nor by hu plagues to be ly waite for \$ thankeful, 12 Therefore Moses praieth God to turne comming of their hearts & continue his mercies toward them, & their posteritie for ever

¶ A praier of Moses, the a man of God. A praser of Moses, the a man of God.

Scripture vieth
Ord, thou halt bene our b habitacion to call the
Prophetes. Irom generacion to generacion.

Before the emountaines were made, and bene as an hou before thou hadest formed the earth, & the vnto vs in all worlde, euen from euerlasting to euerla- our troubles & trauailes now sting thou art our God.

Thou drurnest manto destructio: againe dreth yeres thou faiest, Returne, ye sonnes of Adam. chosen vs to be thy people For a thousand yeres in thy sight are as before y sunda thou saiest, Returne, ye sonnes of Adam.

yesterdaie when it is past, and wa watche worlde were in the night.

Thou hast fouerflowed them: they are d Moses by la as a slepe: in the morning he groweth like frailtie that the graffe:

6 In the morning it florisheth and grow- e Thogh man eth, but in the euening it is cut downe and thinke his life withersth.

38 But thou hast reiected and abhoried, thou 7 For we s are consumed by thine angre, and by thy wrath are we troubled.

Thou hast set our iniquities before thee, resiyet I Gods and our fecret finnes in the light of thy nothing, and as countenance.

we have h spent our yeres as a thoght.

All that go by the way, spoile him : he is 10 The time of our life is threscore yeres & denly as with ten, and if they be of strength, i foure g Thou callet foore yeres: yet their strength & but labour to confider the and forowe for it is cut of quickely, and thoroes of out life, & for we sice away.

Thou hast also turned the edge of his tt k Who knoweth the power of thy wrath abbridgest our for according to thy feare sthine angre. h our dates

Teache vs foto nomber our dayes, that are not onely we maie applie our hearts vnto wildome. rable , foraf-

Returne (ô Lord, m how long?) and be finnes daily prouoke thy

i Meaning, according to the commune flate of life | k If mans life for the breutte be miferable, muche more, if thy weath he vpoits as they, which fearer the onely knowe. I Which is by confidering the flortness of our hife & by meditaring the heast salie loves m Meaning, wilt y be angue? 'Or, eage 14 Fil comfort in thy fernance.

má to bestowe vpon him, ex-

> wil prenent k So he calleth

Thus the

Thou haft

long, w is in dede moste fliort, yea, thogh it were a thouland

our fingesthou

Psalmes. The righteous florish 15/12/224 The prouidence of God.

n Euen thy mercie, w is so shalwe resoyce and be glad all our daves. thy chiefest worke

thou hast afflicted vs, & according to the

yeres that we have sene euil.

to their poficritie, as to the, 16 n Let thy worke be sene toward thy ser-Retitie 17 And let the P beautie of § Lord our God be vpon vs, and q directions fo Moles prat-

of our hands vpon vs, euen direct the worke of our hands.

PSAL. XCI.

rit. our entre-prifes ca haue no good fue-Here is described in what assurance he liveth that putteth hu whole trust in God, & committeth him self wholly to hu protection in all tentations 14 A promes of God to those that love him, know him and trust m bim, to deliver them, & give them smmortal glorie.

> THoso dwelleth in the * secret of the moste High, shal abide in the shadowe of the Almightie.

b I wil say vnto the Lord, O mine hope, and my fortres: hers my God, in him wil I 6 An e vnwise man knoweth it not, and a of the Sabbath

of this protection he praicts 3 Surely he wil deliuer thee fro the c fna- 7 re of the hunter, and from the notiome pe-

> He wil couer thee vnder his wings, and thou shalt be sure vnder his feathers: his d trueth shalbe thy shield and buckler.

> o Thou shalt not be afraid of the feare of the night, nor of the arrowe that flieth by

> Wor of the pestilence that walketh in the darknes:nor of the plague that destroyeth at noone daye.

7 A thousand shalfall at thy side, and ten thousand at thy right hand, but it shal not come nere thee.

Douteles with thine feyes shalt thou beholde and fe the rewarde of the wicked.

For thou hast said, The Lord is mine hope: thou hast set the moste high for thy refuge.

There shal none euil come vnto thee, nether shal anie plague come nere thy tabernacle.

g God hathe II & For he shal give his Angels charge over and appointed thee to kepe thee mall thy waies.

They shal beare thee in their hands, that thou hurt not thy fore against a stone.

Thou shalt walke vpon the lio and aspe: the hyong lion and the dragon shalt thou tread vnder fete.

walkein with. 14 1 Because he hathe loued me, therefore 1 wil I deliuer him: I wil exalt him because he hathe knowen my Name.

not onely be 15 He shal call vpo me, & I wil heare him: preserved fro 15 He shal call vpo me, & I wil heare him: all eut., but I wil he with him in trouble: I wil deliuer I wil be with him in trouble: I wil deliuer 2 Thy b throne is established of olde: thou b whereshon him, and glorifie him.

i To affire the faithful of Gods protection he bringeth in God to confire

14 Fil vs withthy mercie in the morning: 16 With klong life wil I satisfie him, and k For he is shewe him my saluacion.

PSAL. XCII.

worke 15 Comfort vs according to the dayes that 1 This pfalme was made to be fung on the Sabbath, to shortness of firre up the people to acknowledge God and to praise this life is re-him in his workes: the Prophet recoyceth therein. 6 But immortalitie. the wicked is not able to consider that the ungodlie, whe he u moste florishing, shal moste spedely perish . 12 In the end is described the selection of the suft, planted Plal XCII.

a Which teas in the house of God to praise the Lord.

T is a good thing to praise the Lord, bath flandeth i praising God, and to sing vnto thy Name, ô moste and not onely

High,

2 To declare thy louing kindenes in the b For Gods morning, and thy trueth in the night, litte in his p-Vpon an instrument of ten strings, and his, binde the b morning, and thy trueth in the night,

vpo the viole with the long vpon the har- to praise him

For thou, Lord, hast made me glad by thy mght d workes, of I wil reioyce in the workes of mets were the thine hands.

O Lord, how glorious are thy workes. omigabolished thy thoghts are verie depe.

foole doeth not understand this,

(When the wicked growe as the graffe, workes. That is, the and all the workers of wickednes do flo-wicked confirish) that thei shal be destroied for euer. der not Gods

8 But thou, ô Loi d, art smolte high for euer his indgemees

9 For lo, thine enemies, ô Lord: for lo, thine ne inthe period enemies shal perish: all the workers of ini- f Thy indgequitie shalbe destroied.

10 8 But thou shalt exalt mine horne, like gainst the wiethe vnicornes, & Ishalbe anointed with our reache fieshoile.

memone.

If Mine eie also shal se my desire against mi- w all power, ne enemies: and mine eares shal heare my w all elicities. wish against the wicked, that rise vp a- h Thogh the gainst me.

12 The righteous shal h florish like a pal- be cut downe me tre, & shal growe like a cedre in Le- yet thei shal

Suche as be planted in the House of the the Church of ord, shal florish in y courts of our God. God as the do in Lord, shal florish in y courts of our God.

Thei shal stil bring forthe frute in their age:thei shalbe fat and florishing,

To declare that the Lord my rocke is of God fhalha righteous, and that none iniquitie is in bour nature. him.

PSAL. XCIII.

1 He praiseth the power of God in the creation of the worlde, & beateth downe all people which lift them up worlde, or veatests us with am provoketh to confider his his power and wildome hath

He Lordereigneth, & is clothed with made and gomaiestie: the Lord is clothed, & gir- worlde: so muded with power: the worlde also shalbe ef- be our defence tablished, that it can not be moued.

art from euerlasting.

The floods have lifted vp, ô Lord: the c Gods power appeareth! in floods have lifted vp their voice: the ruling the fu-

conteted with that life, that God grueth: for by death \$

cheth that tho in cealing fro orke

bothe daie &

c Thele inftru permitted,but at Christs com d He lieweth what is vie date:to wit, to meditate Gods

against them, & therfore mo

ments are mo-

Thou wile to wither and by thewacked: growe againe and florish in mount Leba-

I The childre their age shal brig forthe mo fte freih fru-

Pfal XCIII. against all ene neft y worlde

a He şmaketh God his defen ce & truft, ihal protection to be a moste fure lafegarde b Beig affured vato the Lord. That is. Gods belpe is moste readie forvs, whether Satán affaile ws fecretly, w fnare:or open-ly, which is here ment by the peltilence faithful kepig 6 of promes to helpe thee in thy necessarie e The care y God hathe oner his, is mo-Re lufficiet to

miles apper-teined alwel

whe he cealed

to do good to

his Church q For except V guide vs w thme holie Spi

from all dangers f The godlie that have for me experience 9 of Gods sudgements against wicked cuen in this life, but fully that hal 10 fe it at y day, whe all things shalbe rener-

defende them

Angel, but ma- 12 nic to be minifiers of his p-midece to kepe 13 his & defend them in their Vocation, & 19 the waye to out tempting God. h Thou fhalt

whether it be fecret or open rue the fame.

The securitie of the wicked. Psalmes.

floods lift vp their waves.

The waves of the fea are maruelous through the noise of manie waters, yet the Gods power& wifdome in creating, and gouerning, his Lord on high is more mightie.

Thy 4 teltimonies are venie fure: holines becommeth thine House, & Lord, for 23 And he wil recompense the their wicked- mote - when

euer.

Befides

great mercie also appeareth in he hithe

and concuents

Mole office

it is to take ve Scance on the

Shewe by ef

Indge of the worlde to pu-nish & wicked

e That is, brage

Seing the

now,& therefo

shar they are desperat in ma

felnes wholly

an downchedly

shat It IS IIII-

derstand their wackednes.

zions for their

mı,ıt ıs.mere

afeste to thin-

w25

Church

fed y thou art

PSAL. XCIIII.

given his peo-ple his worde? He praieth unto God against the Violence and arre gancie of tyrants, 10 Warning them of Gods sudgements 33 Then doeth he comfort the afflicted by the good issue of their affishons, as he felt in him self, & did is in others & by the rume of the wicked, 23 W bome the Lard wil destroye.

Lord God a the aduenger, ô God 1 the aduenger, shewe thy self 6 clea-

rely.

Exalt thy felf, ô Ludge of the worlde, & 2 render a rewarde to the proude.

Lord, how long shal the wicked, how log fhal the wicked e triumph?

They prate & speake fiercely: all the tie & apprei- 4
fior or, eneme
them felues aworkers of iniquitie vante themselues.

They d smite downe thy people, o Lord, houe altother 5 and trouble thine heritage.

They slaie the widow and the stranger, the fore op- 6 preffed, it oght not to feme and murther the fatherles.

frange to Vi, 7 Et they faie, The Lord shal not seinether wil the God of Iaakob regarde it.

se we mufte g Understand ye vnwise amog the people: and ye fooles, when wil ye be wife? take our cause in hand.

He that | planted the care, shalhe not 8 e He fheweth.9 heare? or he that formed the eye, shal he

lice, forasmu-chas they fea-red not God, but game the Or he that chasticeth the snations, shal 9 he nor correct he that teacheth maknowledge, shalhe not knowe?

& He thewesh II. The Lord knoweth the thoughts of man,

that they are vanitie.

possible, but that they are vanitie.

God faulde as Blessed is the man, whome thou h chastiheare, se & va.

Of A I and and seach of him an that I am cest, ô Lord, and teachest him in thy Law,

g If God pu- 13 That thou maiest give him rest from the dayes of euil, whiles the pit is digged for the wicked.

folie for anie Surely & Lord wil not faile his people, nether wil he forfake his inheritance.

wil spare the, 15. For i judgement shall returne to justice, h. God bathe and albehe variable in Leave 10.

care over his whem for their is welch, y they shulde not perish for sucr with the wisthe workers of iniquitie?

i.God will refoule had almoste dwelt in silence.

food will be four the flate four the flate agonement is when I faid, ! My fore flideth, thy mere things to cie, of Lord, flated me.

Some of things to cie, of Lord, flated me.

Some in the multitude of my methoghts in flow him the multitude of my methoghts in flow him the mine heart, thy comfortes have reloyed their owner to their owner to the four him the flate of the four him to the flate of the four the flate of the four the flate of the fl mine heart, thy comfortes haue reioyced

Effecemplate my foule.

seth of them. 20 Hathe the throne of iniquitie *felostip
which wolde with thee, which forgeth wrong for a law?

not beipe him to retime the enement of the Cods helps wolde not faile. I Whe I thought there was no way but death in in my trouble & defirefie I ener founde thy prefers helps. a Though the wicked indges precend inflice in opposing the Church yet they have not that autoritie of stade.

at Theigather them together against the soule of the righteous, and condemne the innocent blood.

But the Lord is my refuge, and my God is the rocke of mine hope.

nes;and o destroie them in their owne ma- aroued i their lice:yea, y Lord our God shal destroie the. owne malice.

PSAL. XCV. An earnest exhortation to praise Gad 4 For the goner - j Godsseruce nement of the worlde, and the election of his Church. Randeth not in dead cere-2 An admonition not to follows the rebellion of the olde fathers, that tempted God in the wildornes: 11 For chiefy in the the which thei might not enter into the land of promes. praise & than-

Ome, let vs resoice vntothe Lord; let kefguing.

vs fing a aloude vnto the rocke of our belief who made in the second self who made in the self who made is the self who made in the self who made in the self who made is the self who made in faluacion.

Let vs come before his face with praise: gods) areno et vs fing loude vnto him with pfalme s. thing in his fight:much left For the Lord is a great God, and a great fethe idols, w let vs fing loude vnto him with plaime s. King about all b gods.

In whose had are y depe places of y earth, impenteth & the heights of the mountaines are his: by his presi-

To whome the sea belongeth: for he made it, and his hands formed the drye

knele before the Lord our maker.

For he is our God, and we are the people ferne God
of his pasture, & the stiene of his to daie, if ye wil heare his voice,

f Harden not your heart, as 'in Meribah, had He fhew & as inthe daie of Massah in the wil-

Where your fathers tempted me, proued your me, thogh thei had sene my worke.

Fortie yeres haue I contended with this worde generacion. & faid, Thei are a people that reof the place serre in heart, for thei haue not knowen wir fo called

Wherefore I sware in my wrath, saying, Surely they shal not enter into my h rest.

PSAL. MCVI.

r An exhartation bothe to the Tower and Gentiles to praife God for his mercee. And this freezally oght to be re- he promised ferred to the kingdome of Christ.

Sing a vnto the Lord anewe fong: fing a the Propher that the time that the time that

rer it.

Sing vnto the Lord, or praise his Name: come, that all next of the workers of iniquitie?

Sing vnto the Lord, or praise his Name: come, that all next of the lord declare his faluacion, from daie to daie. ue occasion to declare his glorie among all nations, and praise § Lord for freueiling of his wonders among all people.

If the Lord had not holpen me my 4. For the Lord is great and muche to be receile hi selpraised:he is to be feared aboue all gods. feto all nation

Giue vnto \$Lord, ye families of y peo- maginatios, & ple: give vnto the Lord glorie & e power. onely as he hathe appoint Give vitto the Lord the glorie of his ted.

Name:bring fan offring, and entre into c Then the in doles, or whatfocuer finde not the hexuess, are not God d God can not be knowen, but by his fixength and gloriethe figures whereof, appears in his Sanctuarie c As by experience ye fe that it is onely due vato him f By officing vp your felium wholly vato God, declare that you worthip him

o It is a great token of Gods tud gemer, whe the purpose of the wicked in broken , but

PI-LXCV

He thewerh

are thoghe as

d Bythefe thre

nifieth one hing:meaning

he governerà eth wherither are Gods flocthei heare has

f By the con tëningof Gods

efte concación read Exed:17.7 g Bhes were without indge h That is,into the land

them reft. the time fhal

his courtes.

ctuarie:tremble before him all the earth.

g He prophe- 10 cieth that the Gentils shalbe Sale among the s nations, The Lord reigneth: furely the worlde shalbe stable, and not moue, the shall indge the people him 2 The Lord declared his c saluation: his afai 19,16. righteousnes.

Gods promes righteounies.
h He mal rege it Let the heavens reioyce, & let the earth be glad: let the sea roare, and all that the- 3 He hathe dremembred his mer cie and his e For the delinerance of

partakers & the lewes of

nerate them anewe with

his Spirit, and reftore them

If the infenfi

ble creatures

shal haue cau-

peareth, much

more we,from

whome he

milediction &

and fpiritual

pel shal norbe only preached in Iudea, but through all y-

les &courrers

c He is thus

described to

ly contemne Gods power d This feare

true obediéce,

but maketh

t hem to runne

awase from

a readines to

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wnich is efte-

med in y wor-lde, fall dow-

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casió to resoy-ce y the Gents les arc made

the one y thei

deten vice the

dolaters.

bringerh

or the Gol

ioye b For

of God

to the image 12 Let the field be joyful, and all that is in it:let all the a trees of the wood then re-10yce

fe to retoyce, 13 when God ap-Before the Lord for he commeth, for he commeth to judge the earth: he wil judge the worlde with right eoulnes, & the pcople in his trueth.

PSAL. XCVII.

I The Prophet exhorteth all to resource for the comming of the kingdome of Christ.7 Dreadful to the reliels & idulaters, & And soyf ul to the suft, whome he exhorteth 8 to innocencie, 12 To reioycing and thankes gruing.

"He a Lord reigneth: let the earth re-He sheweth I y where God reignerh, there is all felicitie 10yce:let the b multitude of the yles

be glad.

Cloudes and darkenes are round about him:righteoufnes and judgement are the fundation of his throne.

3 There shal go a fyer before him, and burne vp his enemies round about.

4 His lightnigs gaue light vnto y worlde: the earth sawe it and was a afraid.

kepe his ene-mies in feare, which commo The mountaines melted like waxe at the presence of the Lord, at the presence of the Lord of the whole earth.

the wicked to The heavens declare his righteousnes, and all the people se his glorie.

· Confounded be all they that serue grauen images, & that glorie in idoles: worship him fall ye gods.

e He fignifiesh y Gods nid- g gemenss are in Zión heard of it, and was glad: and the s daughters of Iudah reioyced, because of

thy judgements, ô Lord.

f Let all that 9 For thou, Lord, are moite high aboue all the earth: thou art muche exalted aboue

all gods.

Ye that h loue the Lord, hate euil:he pre g The Iewes 10 ferueth the soules of his Saints: he wil deliuer them from the hand of the wic-

y the or are made partakers w kea.
them of Gods 11 Light 1s sowen for the righteous, and h He requi-

ioye for the vpright in heart.

reth two thigs of his childre: 12 Reioyce ye righteous in the Lord, and giue thankes for his holie k remembrance.

put their truft in God for their delinerance, i Thogh Gods delinek Be mindeful of his benefites and onely truft in his defence.

PSAL. XCVIII.

a An earnest exhortation to all creatures to praise the Lord for hu power mercre and fidelitie in hu promes by 1 He exhorteth all to ferue the Lord, 3 W ho hathe chofen Christ, 10 By whome he hathe communicated his salua Gien to all nations.

¶ A Psalme.

Worship the Lord in the glorious San- 1 Clng a vnto the Lord a new song: for he a That is, some Dhathe done maruelous things: *his fong newly right hand, and his holie b arme haue got- of their wonten him the victorie.

righteousnes hathe he reueiled in § sight bis Church

of the nations.

trueth toward the house of Israel : all the his Church. ends of the earth haue sene the faluation d God was

4 All the earth, sing ye loude vnto § Lord: his Church of crye out and reloyce, and fing praises.

5 Sing praise to the Lord vpon the harpe, because he euen vpon the harpe with a finging voice. wolde

6 With e shalmes and sounde of trumpets e By this refing loude before the Lord the King.

Let the fea roare, and all that therein is, tion to gue the worlde, and their that dwell therein.

Let the floods clap their hands, colet the me creatures, the fignificant he fignificant for the fignifi

mountaines reloyce together

9 Before the Lord: for he is come to judge neuer able to the earth: with righteousnes shal he iudge praise God fufficiently the worlde, and the people with equitie.

PSAL. XCIX.

1 He commendeth the power, equitie and excellencie of the kingdome of God by Christ over the lewes and Getiles,s And prounketh them to magnifie the same & to serue the Lord, 6 Following the example of the ancsent Fathers, Moses, Aaron, Samuel, who calling upon God, were heard in their praters

He Lord reigneth, let the a people tre delivereth his ble:he sitteth betwenc y * Cherubims, Church, all senemes shal

let the earth be moued.

The Lord 15 great in Zión, & he is high Exod 25,22. aboue all the people.

Thei shal b praise thy great and feareful wicked rage God,

Name(for it is holic) 4 And the Kigs power, that loueth judge- Name, & migh ment: for thou hast prepared equitie: thou tie power hast executed sudgement & inflice in Iaa- fore his Tem-

Exalt the Lord our God, and fall downe miled to heabefore his c fotestole: for he is holie.

Moses & Aarón were among his Priests, ham, as now he dand Samuél among fuche as call vpon his fpiritual prefé Name: these called vpon the Lord, & he ce, where sourch is heard them.

He spake vnto the in the cloudie piller: d Vnder these three he com thei kept his testimonies, the Lawe that prehendeth & whole people of Israel, with

Thou heardest them, & Lord our God: whome God made his pro thou wast a fauourable God vnto them, mes thou want a randurable God vinto them, mes thoghy didest take vengeance for their re liberally y

Exalt the Lord our God, and fall downe ple, the before his holie Mountaine: for the Lord doeth he puour God is holie. abufe his be-

PSAL. C.

vs & preserved vs.4 And to entre ento his affemblics to praise bu Name.

derful deline-

miraculouffy.

ne other meathe lewes and Gentiler, but wolde perforpetition &ear-neft exhortathe worlde is

haue caufe to

for their deli-

b Thogh the yet the godlie where he prore, when they worshipped allembled

Sf.iiii.

great that thei thal have won

to praise his

b He chiefly

meanoth, tou

rual regenera-

tion, whereby

ple e He sheweth

that God wil

a David confi-

whé God shul

de place him in the throne,

ciful and ruft

vprightnes beang a primate

that magifira-tes do not their dueties,

except thei be enemics to all

d In smifing

To bruin ene-

abat are about

Rings , he de-clarethahat he

wil punish all

e He sheweth

he wolde

not be wor-

are his thepe and peo-

A pfalme of praise. Sing we loude vnto the Lord, all the carth.

a He propheticth y Gods
benefite in calling the Gentiles, shalbe so Serue the Lord with gladnes:come befo-1e him with ioyfulnes.

Knowe ye that even the Lord is God:he 3 derful occasio 3 hatheb made vs, & not we our selues: we

Enter into his gates with praise, & into 5 ching the fpirt 4 his courtes with reloying: praise him and bleffe his Name.

5 For the Lord is good: his mercie is deuerlasting, and his trueth is from generacion 7 I watche and am as a sparowe alone vpo to generacion.

d He declareth that we by that meanes, which he hathe appointed oght neuer to be wearse in praising him, feing his mercies toward vs last for

PSAL. CL.

2 David describeth what governement he wil observe in bu house and kingdome s He wil punish and correct, by rooting for the the worked . 6 And cherishing the god-

A Pfalme of David.

Wil a fing mercie and judgement: vnto Thee, o Lord, wil I fing.

dereth what maner of King 2 I wil do wisely in the perfite waie b til y comest to me: I wil walke in y vprightnes of mine heart in the middes of mi- 13

promiting on the noute.

I wil fet no wicked thing before mine wolde be mereies: I hates the worke of them that fall 14

witte, yet wil i gme my felf 5. Him, that priuely d sclandereth his neigh to wisdome & hour will deficient at the hour will a fell a bour, wil I destroie: hi that hathe a proude 16 loke and high heart, I can not suffer.

man

e He shew th 6. Mine eies shalbe vnto the e faithful of the
that magistrates do not

land, that they maie dwell with me: he
desolate, and not despise their praier.

which because in nis giorie,
prophet tere
prophet tere that walketh in a perfite waie, he shal ser- 18 This shalbe writen for the generacion 1 the more for the church is

> There shal no deceitful persone dwell not remaine in my fight.

are moste perf Betimes wil I destroy all the wicked of the land, that I maie cut of all the wor- 20 kers of inequitie from the Citie of the Lord.

what is § true who of the sworderto punish the wicked and to mainteine the good f Magistrates must immediatly punish vice s. lest it growe to farther incon-menience and if heathen Magistrates are bounde to do this, how muche more abei ahat h. me the charge of the Church of God?

2. It semests that this praiser was appointed to the faithful to praie in the captivitie of Babylon. 16 A consolation for the building of the Church: 18 Whereof followeth the praise of Ged to be published unto all posterstia. 22 The conversion of the Gentiles, 22 And the Stabilize 24 And I said, Omy God, take me not to have bene est the Church.

2way by deline.

Who now in their bani

. Whereby is fignified, that great mileri. Osycethere is ever place left for praier,

Crye come vnto thee.

2 Hide not thy face from me in the time of reth that in my trouble: incline thine eares vato me: our praier we must likely fewhen I call, make hatte to neare me.

For my daies are confumed like finoke, and Rediafity below to ob-

and my bones are burnt like an herth. are his people, and the shepe of his pa- 4 Mine heart is smitten and withereth like of These excesgraffe, because I forgate d to eat my bread. speache shew For the voice of my groning my bones how muche affiliation of

do cleaue to my skin.

I am like a e pelicane of the wildernes: I am like an owle of the deferts.

the house toppe.

Mine enemies reuile me daiely, & they ne ordinarie y rage agaist me, haue f sworne agaist me. . Euer mour-

Surely I have s eaten afthes as bread, and ning, and folimingled my drinke with weping,

Because of thine'h indignation and thy wrath: for thou half heaved me vp, and caft red my death. me downe.

m My daies are like a shadowe that fadeth, and I am withered like graffe.

12 But thou, ô Lord, doest 1 remaine for euer, and thy remembrance from generació to generacion.

Thou wilt arise & haue mercie vpon Zi- chiefly the on: for the time to have mercie thereon, Gods displeafor the k appointed time is come.

For thy feruats delite in the Istones the -

per y annerren to place me in 4 A froward heart shal depart from me: I 15 Then the heathen shal feare the Name the remembra nite, yet wil wil knowe none euil. of the Lord, & all the Kings of the earth confirme vs thy glorie,

Whe the Lord shal buylde vp Zion, or scuene yeres, which by the fhal appeare m in his glorie,

to come: & the people, which shalbe a crea- in miferie and defolation, the ted, shal praise the Lord.

within mine house-he that telleth lies, shal 19 For he hathe loked downe fro the height faithful to leof his Sanctuarie: out of the heaven, did it and pute the Lord beholde the earth,

That he might heare the mourning of when he that the prisoner, and deliuer the children of his Church death:

That thei maie declare the Name of the death n The delines Lord in Zión, and his praise in Leru-rance of the

22 When the people shalbe gathered P to- hensfire's the gether, and the kingdomes to ferue the pareth it to a

23 He 4 abated my strength in the waie, & nishment shortened my daies.

I praier a of the afflicted, when he shalbe thement colde loke for nothing but death. In the shall be thement colde loke for nothing but death. The shall be shall be fire the Lord.

The Church lamet that the state of the kingdome of Christian the shall be fore the Lord.

The Church lamet that the state of the time of Christ, which was promised. but have but fewe yeres and thort dases.

He declar

Church oght to wounde the heartes of the godlie d My forowes

were logrest, that I pailed not for mi-

tane , cafing

f Haue confpl g I have not take my refeh He sheweth

that the afflic-Etons did not onely thus moue him but

i How foeuer we be fraile yes thy pro-

for ever k That is, the

darkenes

Church 15 a moste excelles refore he cobodie of the

The mercies of God.

Pfalmes. Gods prouidence. 255/19/1224

away in the middes of my daies: thy yeres endure from generacion to generacion.

Thou hast aforetime lased the fundation of the earth, and the heavens are y wor- 18 ke of thine hands.

man shal pe- 26 r Theishal perish, but thou shalt endure: euen thei all shal waxe olde as doeth a gar- 19 ment: as a vefture shalt thou change them, and thei shalbe changed.

The children of thy servants shal continue, and their sede shal stand fast in thy at Praise the Lord, all ye his hostes, ye his duene, & awa-

PSAL. CIII.

1 He proucketh all to praise the Lord, which hathe pardoned is sinnes, deliuerea him from destruction, and given him sufficient of all good things to Then he addesh the tender mercies of God, which he sheweth like a moste tender Father towards has childre,14 The frailtie of mans life. 20 An exhortation to man and Angels to praise the Lord.

APfalme of Daud.

Y soule, apraise y the Lord, & all that i Vis within me, praise his holie Name. My foule, praise thou the Lord, and forget not all his benefites.

Which b forgueth all thine iniquitie, & healeth all thine infirmities.

Which iedemeth thy life from y graue, 3 and crowneth thee with metere and compassiens.

Which fatisfieth thy mouth with good

The Lord executeth righteonines and 5 6 judgement to all that are oppressed.

He made his waies knowen vnto e Mosés, 6 his workes voto the children of Israel. The Lord is ful of compassion and marcie, flowe to angie and of great kindenes. 7 He wil not alwaie t chide, nether kepe his

angre for euer.

10 He hathe not s dealt with vs after our finnes, nor rewarded vs according to our iniquities.

ueth him to ir For as high as the heauen is about the earth, fo great is his mercie toward them that feare him.

As farre as h the East is from the West: so farre hathe he remoued our sinnes from in Thei shall give drinke to all the e beastes where mothe

As a father hathe compassió on his childien, so hathe the Lord compassion on 12 By these springs shal the soules of the g From the them that feare him.

14 For he knoweth whereof we be made:he 23 He watereth the mountaines from his beth Gods gremembreth that we are but dust.

15 The daies of ima are as graffe: as a flower of the field, so florisheth he.

worthig in him 16 For the winde goeth ouer it, and it is gone, and the place thereof shalk nowe it no

But the louing kindenes of the Lord en-

dureth for euer & euer vpon them that feare him, and his k 11ghtcoufnes vpon chil - k His infe & fasthful kepig diens children,

Vnto them that kepe his 1 couenant, and he guest grathinke vpon his commandements to do ce to feare his

The Lord hathe prepared his throne in m In that that we, which naheauen, and his kingdome ruleth ouer mrally are

f Seing y haft chofen thy Church out of not faile.

and thei inabe changed.

The changed of the Lord, ye make the Lord, ye make the commander willight do its commander we have the cell in fittength, that do his commander we have the cell in fittength of the commander we have the commander the commander we have the commander the commander we have the commander the co ment in obeying the voice of his worde.

fanants that do his pleasure.

22 Praise the Lord, all yehis workes, in all places of his dominion: my foule, praise thou the Lord.

PSAL. CIIII.

An excellent Psalme to praise God for the creation of we nede not the worlde of the governance of the fame by his mar- to enter ima uelous proudence, 35 W herein the Prophet praieth a- the heaves to feke God, for gainst the wicked, who are occasions that God dimin- asmuch as all shed his blessings

Y soule, praise thou y Lord: ô Lord proprietie and my God, thou art exceding great, y elements, are art a clothed with glorie & honour.

2 Which coue eth him felf with light as his maiestie in with a garment, & spreadeth the heavens b As the Prolike a curtaine.

Which laieth the beames of his chabers wishble powers in the waters, and maketh the cloudes his feme God : fo chariot, and walketh vpon the wings of y Ebr 1,7 beholderhin this the winde.

thing: and thy dyouth is renued like the 4 Which b maketh the spirits his messengers, & a flaming fyre his ministers.

He set the earth vpon her fundacions, so y comandement it shal neuer moue.

Thou couered it with y deepe as with an ornament water y earth. a garment: the waters wolde stand about a 16 by the the mountaines.

Barat thy r.buke thei flee: at the voice of the rage of y waters, it were thy thunderthei haste awaie.

thy thunderthei haste awaie.

8 And the moutaines ascend, of the valle is but the whole worlde shulde descend to the place which thou hast esta- be destroised to the place which thou hast esta- be destroised to 1s God promide for them.

9 But thou halt fet them a bonde, which their is beates, much more shal not passe: their shal not returne to co- wil he extend uer the earth.

To He sendeth the springs into the valleis, f There is no which runne betwene the mountaines.

of the field, and the wilde affes shal quen- of Gods blefche their thirst.

heauen dwell, and fing among the braches. cloudes.

s chambers, & the earth is filled with the nident care

frute of thy workes.

doeth net only promide necestart He causeth graffe to growe for the cat-farte thigs for tel, and herbe for the vie of h man, that he him, as herbes maie bring forthe bread out of the earth, but also thigs

15 And wine that maketh glad the heart of comforte him. man, & oyle to make the face to fhine, as wine & oy.

I To whome flowe to praise fe God exhort

Buggishnes.

a The Prophet nature, with 🦻 mirrours to le phet here iheweth y all glaffe, how y alto are obec Thou make & the fea to be his prouident part of the worlde fo baren, fings appeare

a He wakenech his dulnes to praise God, thewing both under handing & affedios, minde & heart are to litle to let forthe his praise. b This is the beginning and 2 chiefest of all besefites . remission of fin- 3

For before

r If heaven &

earth perifh ,

Church by rea

promes endu-

the worlde, &

toyned it to

thee,it can not but continue for euer: for y

art euerlaftig.

y we have re- 4 milsion or our finnes, we are as dead me in the graue d As the egle, 5 wheher beake overgrow th, facketh blood, and fo is reaued in ftrength, euen fo God mit acut onfly gweth fleigth 7 to his Church aboue all mas expediation. e As to his chief minister

people. firft his feuere iudgemenr,but fo fone as the finner is humbled ,he reces-

& next to his 9

mercie g We have po ne by cottonal his mercie ha- 12 the euer premailed ag inft our offences

h As great as the worlde is, fo ful is it of fignes of Gods mercies toward his faith ful, when he harbe remoued their fin-

nes i He declareth selfe to mout God to mercie, but oncly the confession of his infirmi- 17 ge & milerse.

Tt.1.

Psalmes.

As to separat 16 the date . & to pore dates moneths & yeres k That is . by his course, c ther farre or nere, it noteck ter and other 1 That is, they

onely finde meat according 20 to Gods pro-uidence, who careth cue for the brute beafes.

m To wit, whé ranie and fierftes

n He confestongue 15 able nor miade to compréhende them.
*Or,Whete

D God is a

mofie nouri-fing Father, who prouideth for all creatulie fode p As by thy presence all

theraff periffication of creatures éreagures 30 sheweth y we are nothing of our felues: fo their generawe receme

nance burneth (Who infect \$ worlde , & fo he can not re loyce in his workes Pfal CV

a Forafmuch at the Ifraelites were exep ted fro the co- / mune condemnation of the worlde, and were elected to be Gods people, Pro- I pact willeth phet warm mindeful by mindenus

thäkefgining.

b By f ftregth

f faceshe mea

neth f Arke

where God de

lared his 4 clased his power and his prefence.

& bread that strengtheneth mans heart. The high trees are fatisfied, even the cedies of Lebanon, which he hathe planted, That the birdes maie make their nestes 6 there: the storke dwelleth in the fire tices.

the lockes are a refuge for the conles-

feafons: k the funne knoweth his going

wherein all the beaftes of the foiest crepe

The lions roare after their praie, and leke their meate at God.

couche in their dennes.

and to his labour vntil the evening.

kes! in wisdome hast thou made them all: the earth is ful of thy riches.

to expresse 25 Soss this sea great & wide: for therein are things creping innumerable, bothe smale is Touche not mine h anointed, and do my of Gerar, Gen. beaftes and great.

26 There go y shippes, yea, that "Liuiathan, 16 Moreoues he called a famine vpon the met haue san whome thou half made to plaie therein.

27 • All these waite vpon thee, that thou 17 But he sent a man before them: Ioseph olde fathers, maiest gue them fode in due season.

thou openest thine hand, & thei are filled with good things.

life: 10, if thou 29 But if thou P hide thy face, thei are troubled : if thou take await their breath, they so The King sent and losed him: even the sent by taking awaie y dye and returne to their dust.

ther are created, and thou renuest the face of the earth.

Glorie be to the Lord for euer: let the

our Creater 32 He loketh on the earth and it tiembleth:
ful faceguieth
he toucheth v mountaines & all the faceguieth
fremericals. frength to. 3 33 I wil fing vento the Lord all my life: I wil fenere counterpraise my God, while I liue.

I wil rejoyce in the Lord.

cause God 3 35 Let the sinners be consumed out of the 26 earth, & the wicked til there be no more:ô the Lord.

PSAL. CV.

He praiseth the singular grace of God, who hathe of all the people of the worlde chosen a peculiar people to him-Self, and bauing chofen them, neuer ceafeth to do sham good, even for his promes fake.

PRasse y Lord, & call vpon his Name: a declare his workes among the people. 10 Sing vnto him, fing praise vnto him, & talke of all his wonderous workes.

Reioyce in his holie Name: let the heart of them that seke the Lord, reioyce.

Seke the Lord & his b strength: seke his face continually.

5 Remembre his maruelous workes, that he hathe done, his wonders and the d iud- hathe wroght gements of his mouth,

Ye fede of Abraham his feruant, ye chil-people dren of Iaakób, which are his elect.

18 The high mountaines are for the goates: 7 He is the Lord our God: his judgements are through all the earth.

19 He appointed the 1 moone for certeine 8 He hathe alwaie remembred his couenant & promes, that he made to a thousand generacions,

Thou makest darkenes, and it is night, 9 Euen that which he e made with Abraham and his othe vnto Izhák:

> 10 And fince hathe confirmed it to Iaakób for a law, & to Isiael for an cuerlasting repeted it acouenant,

geth. for the 22 When the sunne riseth, they retire, and it Saying, Vinto thee will give the land light is as it couch in them. of Canaan, the lot of your inheritance.

were a shield couche in their dennies.

to desend man 23 m Then goeth man forthe to his worke, 12 Albeit thei were sewe in nomber, yea, verie fewe & strangers in the land,

senes of bea- 24 O Lord, how manifolde are thy wor- 13 And walked about from nacion to nació, conenat made from one kingdome to another people,

14 Tet suffred he no man to do them wrong, g That is, the but reproued & Kigs for their fakes, Jaying, King of Egypt

Prophetes no harme.

land, or viterly brake the k staf of bread.

was solde for a slaue.

Thou gruestit to them, or thei gatherit: 18 Thei helde his fete in the stockes, or he felf plainely, was laied in yrons,

19 Until 1 his appointed time came. & the of his worde. counsel of the Lord had tryed him.

Ruler of the people deliuered him.

Againe if thou 4 fend forthe thy spirit, 21 He made him Lord of his house, and ru- rishment theler of all his substance,

That he shulde binde his m princes vn- fuffred aduerto his wil, & teache his Ancients wisdome, bad apposted,
Then Israel came to Egypt, and Iaakob and til he had

was a stranger in the land of Ham.

he toucheth y mountaines, & their smoke. 24 And he increased his people excedingly, rie princes of and made them stronger then their op- the countrey shulde be at preffers.

mee burneth 34 Let my wordes be acceptable vnto him: 25 "He turned their heart to hate his people, and to deale craftely with his feruats. him

Then fent he Mosés his servant, & Aa-God, ether to move \$ hearts rón whome he had chosen.

my soule, praise thou the Lord . Praise ye 27 Thei shewed among them the message to loue or to of his fignes, and wonders in the land of children.

He sent darkenes, and made it darke: and thei were not o disobedient vitto his com- o Meanig, Momission.

*He turned their waters into blood, and Exod. 8,6. flewe their fish.

* Their land broght forthe frogs, euen in not by forcetheir Kings chambers.

He P spake, & there came swarmes of flies & lice in all their quarters.

32 He gaue them a haile for raine, offa mes of fyre in their land.

B He smote their vines also and their fig - feareful to to haile.

c Which he rance of his

power

ly declared, as if he shulde have declared it by mouth e The promes which God hám to be his God, and the God of his fe de after hims he renucd and de after him f He sheweth pot enjoye the lad of Canáan by anie other reason of his with their fathers

h Thoie who my people. the week him and who were fetters forthe k Ether by fending fcarftrégth & no

reof I So long he ly his paciece. Iofephs coman demer & lear-

of the wicked

Exed 7,20.

p So that this ne, but as God had appoited, & his Prophet Moles ipake q It was ftrage Egypt, muche

Confession of sinnes.

S all creatures

are armed a

Exod 12.20.

enemnes felt

Gods plagues, his childre by

his prouidece were exepted For Gods

a Not for ne-

x Which he

confirmeth to

dead line and

y When the E-

froyed This is the

and, why God

fe they shulde

worthip, and

call vp in him

Pfalmes. The zeale of Phinch \$3.12984

He sheweth 34 F He spake, and the grashoppers came, & caterpillers innumerable,

gainst mā, whe 35 And did eat vp all the grasse in their lad, and denoured the frute of their grounde.

comandement 36 *He smote also all the first borne in their 11 *And the waters couered their oppresent defroyed land, euen the beginning of all their sersinot one of them was left.

Then she land. Then she level they his worder of some strength.

When their 37 He broght them forthe also with filuer and golde, and there was I none feble a- 13

the feare of them had fallen vpon them.

fyre to give light in the night.

w their lines. 40

eessitie, but & he filled them with the bread of heaue. Aaron the holie one of the Lord. bel again him.

for satisfying 41 He opened the rocke, and the waters 17 Therefore the earth opened and I swalow y all idolaters flowed out, and ran in the drye places like

the posteritte, arriver.

or Abiram.

n whom af-42 For he remembred his holie * promes 18 And the fyre was kindled in their assembled in the second in the se ser a forte the to Abrahám his seruant,

rioye, whis chosen with gladnes,

gyptians lame 44 And gaue them the lands of the heathe, 20 Thus they turned their & glorie into his intercession and they toke the labours of the people in possession,

Preserveth his 45 Church, becau obserue his Lawes. Praise ye the Lord.

PSAL. CVI.

in this worlde. I The people dispersed Under Antiochus do magnifie the firing to be broght againe into the land by Gods merciful visitation 8 And after the manifolde maruels of God wroght in their delinerance forthe of Egypt and the great engrasstude of the people rehear sed, 47 Thei do pray & desire to be gathered from amog the heathe so the intent thei may praise the Name of the God of

Traise ye the Lord.

PRaise = ye y Lord because he is good, 26 for his mercie endureth for euer.

Lord, or shewe forthe all bis praise? Bleffed are they that b kepe judgement,

and do righteousnes at all times.

Remember me, ô Lord, with the c fauour of thy people: visit me with thy faluacion, That I may se the felicitic of thy chosen, 29 Thus they I prouoked him vnto angre wrath and reiovce in the love of thy people, and glorie with thine inheritance.

have committed iniquitie, and done wic-

Our fathers understode northy woders in Egypt, nether remembred they vmultitude of thy mercies, but rebelled at the 32 Sca, euen at the red Sea.

Neuertheles hee faued them for his Names fake, that he might make his power to 33 be knowen.

their fathers finnes, they flew that they had hope that God according to his promes wolde pure them. e The mestimable goodnes of God appearch in this, that he wolde change the ordine of nature, rather then his people shulde not be delinered, although they were wicked?

trees, and brake downethetrees in their 9 And he rebuked the red Sea, and it was Exod. 14.27. dryed vp, and he led them in the depe, as in ful workes of the wildernes.

> 10 And he saued them sio the adversaries for a time and hand, and deliuered them from the hand to praife him. of the enemie.

12 Then f beleued they his wordes, of lang gaue the, profited not, but praise vnto him.

But incontinently they forgate his wor-

mong their tribes.

kes: they waited not for his s counsel, God curied it.
is y greater

But lusted with concupiscece in the wil- necessities prominimum the state prominimum the s deines,& tempted God in the defert.

plagues caused the reare of them had fallen vponthem.

plagues caused them reacher to go He spread a cloude to be a couering, and departe with the force of the party with the spread with the fent h leannes into their foule.

They a asked, and he broght quailes, 16 They enuied Mosés also in the tentes, &

ed vp Dathán, and couered the companie renounce God of Abirám.

blie: the flame burnt vp the wicked.

emoye the pro 43 And he broght forthe his people with 19 They made a calfe in Horéb, & worshi-wood.f ped the molten image.

the similitude of a bullocke, that eateth had not obtested ned Gods fa-

That they might z kepe his statutes, and 21 They forgate God their Sauiour, which their rebellion I have some in the statutes and 21 They forgate God their Sauiour, which their rebellion in the statutes and 21 They forgate God their Sauiour, which their rebellion is the statutes and 21 They forgate God their Sauiour, which their rebellion is the statutes and 21 They forgate God their Sauiour, which their rebellion is the statutes and 21 They forgate God their Sauiour, which their rebellion is the statutes and 21 They forgate God their Sauiour, which their rebellion is the statutes and 21 They forgate God their Sauiour, which the statutes are statuted in the statutes and 21 They forgate God their Sauiour, which the statutes are statuted in the statutes and the statutes are statuted in the statutes are statuted in the statutes and the statutes are statuted in the statute are statuted in the statut had done great things in Egypt,

> 22 Wonder ous workes in the land of Ham, and fearful things by the red Sca.

goodnes of God among the sufte and repentat: 4 De- 23 Therefore he minded to destroye them, n That is, he had 1 not Mofés his chofen stand in the also it meabreachebefore hito turne away hiswiath, neth to pimili. left he fhulde deftroye them.

24. Also they contemned that m pleasant Moabites land, & beleved not is worde,

25 But mui mured in their tentes, & hear-idoles kened not vnto the voyce of the Lord.

Therefore nhe lifted vp.his had against man inventeth

I for his mercie endureth for euer. them, to destroye them in the wildernes, ferue God by,
Who can expresse the noble actes of the 27 And to destroye their sede among the promotest his nacions, and to scater them throughout angre r When all othe countreis.

They ioyned them selves also vitto he in his zeale · Baal-peor, & did eat the offrings of the killed & adul-

with their owne inventions, and the pla- files ace degue brake in vpon them.

We have d sinned with our fathers: we 30 But Phinehas stode vp, and executed iudgement, and the plague was stated.

31 *And it was f imputed vinto him for ri- Nomizo, 2. ghteousnes from generacion to generació pfal, o.s.

They angred him also at the waters of God *Meribah, so that ' Mosés was punished not punishmet for their lakes,

Because they vexed his spirit, so that he mucue, more shat they be spake unadursedly with his lippes.

Nether destroyed they the people, as ÿ Lord had commanded them,

the to beleue dome and pro-uidence h The abiidan-

made the pine away, becaule they that rife against Gods ministers, reto be their glo they worfhip muche more wood, from, me uour againft náan, www. as as it were an earneft pente of heauenlie in-

p bacrifices of fred to y dead q Signifying,

idole of the

terers & pre-uented Gods

clared his livelie fanh, & for his faiths fake was ac-cepted

t If fo notable a Prophet of pronoked him fabre & Gods indgement, vinis canfe Gouschil aren to find

eThe Prophet exherteth the people to prat benefites paft. 2 ythereby their mindes mate be ftregthened 3 agaift all pre-& despaire b He lheweth 4 ynough to prat 5 mouth, except agre therun to and all our life 6 be thercunto framed.

Let y good wil that thou bearest to thy 7 people, extend vnto me, that thereby I maie be received in to the number of thine 8

wel of their owne, as of

Tt.ii.

Israels rebellion.

n He sheweth

a thing idola-

trie 15, w can

things abhor-

Ling to nature.

where as Gods

worde can not

Obteine mofte

I Then true

chaftitie is to

cleave wholly

ther by mena-

tes we can co-

me to God,ex-

cept we be all

together new-ly reformed,& his mercie

hide our ma-

z Not y God

that then he

femeth toys to

altereth his

eroffe , that w

may all praise

uni@ment,,&

lice.

Winde

how moffruo 37

Affliction causeth praye \$22/1224 Pfalmes.

35 But were mingled among the heathen,& learned their workes,

36 And serued their idoles, which were their 7

Yea, they offred their " sonnes, and their \$ daughters vnto diuels,

Vs to 38 And shed innocent blood, even the blood whome they offred vnto the idols of Canáan, and the land was defiled with blood. 10

Thus were they steined with their owne Smale things. 39 workes, and went x a whoring with their owne inuentions.

Therefore was the wrath of the Lord & onely wate 40 kindled against his people, & he abhorred his owne inheritance.

4t And he gaue them into the hand of the heathen: and they that hated them, were lords ouer them.

42 Their enemies also oppressed them, and they were humbled under their hand.

they prouoked him by their counsels: therefore they were broght downe by their iniquitie.

Yet he sawe when they were in afflictio,

and he heard their crye.

uercouer and 45 them, and z repeted according to the mul titude of his mercies,

in him felf, but 46 And gaue them fauour in the fight of all

them, that led them captines.

Saue vs, o Lord our God, and a gather repent, whe he 47 vs from among the heathen, that we maie praise trime nomes of the praise.

Praise trime nomes of the praise trime nomes of the praise trime nomes of the praise of the praise

PSAL. CVII.

. The Prophet exhorteth all those that are redemed by the Lard, & gathered unto him to give thankes, 9 For thu merciful prouidence of God gouerung all things at 22 And let them offer facrifices of k praile, bis good pleasure, zo Sending good & euil, prospe-Fitte and adverfitse to bring men Unto him 42 Therefore as the right cass there as reingue, so shall the wicked have their mouthes stopped.

Ruse * the Lord, because he is good: for his mercie endureth for ever.

guning vied, 2 Let them, 5 which have bene redemed as the fore or of the Lord Research them from the hand of the oppreiter,

> the East and from the West, from the North and from the " South.

> When they wandered in the defert & wildernes out of the way, and founde no citie to dwell in,

ior, from the 5 Bothe hungrie & thirstie, their soule fainted in them.

Then they cryed vnto the Lord in their South parte of the theweth that there is uone affiliation to grieuous, out of the the land e He theweth that there is uone affiliation that are deliuered, which God wil not deliuer his, and also exherteth them, that are deliuered, to be mindeful of fo great a benefits.

trouble, and he deliuered them from their

And led the forthe by the right way, that they might go to a citie of habitacion.

Let themtherefore cofesse before the Lord his louing kindenes, & his wonderful workes before the fonnes of men.

of their sonnes, and of their daughters, 9 For he satisfied the thirstie soule, and filled the hungrie soule with goodnes.

> They that dwell in darkenes and in the shadowe of death, being bounde in miserie and yron,

rebelled against the wor- much as none des of the Lord, and despised the counsel but for their of the moste High,

When he humbled their heart with hea- that the cause uines, then they fell downe and there was why God do-eth punish vs

Then they e cryed vnto the Lord in be broghtonto their trouble, and he deliuered them from him by none other means. their distres.

The Prophet 41 Manie y a time did he deliuer them, but 14 He broght them out of darkenes, and heweth fueout of the shadowe of death, and brake their bands a sunder.

Lord his louing kindenes, & his wonder-eth his migh-Lord his louing kindenes, & his wonderful workes before the fonnes of men.

And he remembred his couenat toward 16 For he hathe broken y f gates of brasse, and braft the barres of yron a fundre.

17 s Fooles by reason of their transgression broght to call & because of their iniquities are afflicted. fo finde mer-

Their foule abhorreth all meat, & they healing are broght to deaths dore.

79 Then they crye vnto the Lord in their reth his good wil toward trouble, he deliuereth them from their them

h He sendeth his worde and healeth almost broght the to the grathem, and deliuereth them from their we & corrup-

Let them therefore confesse before the Lord his louing kindenes, & his wonderful workes before the fonnes of men,

and declare his worker with reloying.,

They that go downe to the 1 fea in ship pes, & occupie by the great waters,

They se the workes of the Lord, & his from the great dangers of the wonders in the depe. wonders in the depe.

For he commandeth and raiseth the stormie winde, and it lifteth vp the waves thousand de-

They mounte vp to the heaue, o desced & danger is so 3 And gathered them out of the lads, from - to the depe, so that their soule m melteth n when their for trouble.

They are toffed to and fro, and stagger are compelled to coffese that like a drunken man, and all their a cun-onely ning is gone.

28 Then they crye vnto the Lord in their o Thogh before trouble, and he bringeth them out of their femed to fight differes.

29 He turn ththe storme to calme, fo that bis comandethe waves thereof are stil.

10 When they are oquieted, they are glad, & they were fro ħe

d Then f erae way to obeie God, is to followe his ex-presse comandement : alio hereby all are exhorted to de fcede into the felues , foraffinnes e He iheweth

> extremely , 12 Whenthere femeth to más sudgement no recouerie, but

all things are broght to def g Ther y have

no feare of God, by his fharp rods are

the he decla

i Meanig, their difeafes, & had tion

k Praise and confession of Gods benefits are the true fa ndlie

i He sheweth by § sea what care God hathe ouer man, for in that the deliuereth the reth them, as it were, from a

faile the, they puidece doeth one against as ment they are

peted. b As this was erne in § lewes, fots there
mone of Gods 4
elect. yfele not
this helpe in their necelsi-

a This nots-

ble sentence

tenour of the fong, w was

oftentimes re-

meaning which is su the 6

The poore exalted.

Psalmes. Praier against the wicked 1239

they wolde be.

31 Let thé therefore confesse before the Lord workes before the fonnes of men.

in all places & affemblies Or, alzenes.

he changeth y

commoditie

This great 32 And let them exalt him in the P Con-benefite oght gregacion of the people, and praise him be confidered in the assemblie of the Elders. gregacion of the people, and praise him 10 in the assemblie of the Elders.

and the springs of waters into drienes, 34 And a fruteful land into barrennes for

the wickednes of them that dwell therein. 12 Give vs helpe against trouble: for vaine the therefore pal me, and fifte verse. 9 For the loue 35 Againe he 9 turneth the wildernes into to his Church pooles of water, & the drye land into wapooles of water, & the drye land into wa- 13 ter fprings.

se for their 36 And there he placeth the hungrie, and they buyld a citie to dwell in,

And sowe the fields, & plant vineyardes, which bring forthe fruteful rincrease. ₽ Cotinual mcrease &)= 38 For he blesseth them, and they multiplie excedingly, and he diminisherh not their cattel.

them by afflic.

tios to knowe them felues tyranie he cau feth y people & subjects to to They, whose faith is lightened by Gods 43 Spirit, shall recover to se Gods zudgements against

yngodlie.

e This earnest I

afection de-

clarerh that he as fre fro hy- 2 pocrific, and y fluggishnes

Raieth hi not

Or,my glorie, becausest ebief-

zolde not hea-

& Let all the

As God by 39 Againe men are diminished, and broght doeth exalte lowe by oppression, euil and sorowe.

men, se doeth 40 He powreth t contempt vpon princes, r and causeth them to erre in desert places out of the way.

* For their 41 Yethe raileth vp the poore out of milerie, and maketh him families like a flocke of shepe.

contene them. 42 The " righteous shalfe it, and reioyce, 3 and all iniquitie shal stop her mouth.

Who is wise that he maie obserue these things:for they shal vnderståd the louing 4 kindenes of the Lord.

PSAL. CVIII.

This Psalme is composed of two other Psalmes before, the Seuen and fifteeth & the sixteeth The matter here conteined is, I That Dauid giuetophim self with heart and voyce to praise the Lord, I And assureth him self of the promes of God concerning hu kingdome over Ifrail, and his power against other nacions: 11 Who thogh he seme to for sake us for a time, yet he glone wil in the end cast downe our enemies.

A song or Psalme of David. God,mine heart u 2 piepared, so is my tongue:I wil fing & giue praise. Awake viole & harpe: I wil awake early. I wil praise thee, ô Lord, amog the bpeople, and I wil fing vnto thee among the

the glorie of 4 For thy mercie is great about the heaues, and thy trueth vnto the cloudes.

and thy trueth vito the cloudes.

b Ht prophecieth of § cal-5 c Exalt thy felf, ô God, aboue the heaues, ling of § Gensiles: forex.

That thy beloved maje he delivered:

cept thei were 6 called , they That thy beloued maie be deliuered: d helpe with thy right hand and heare me. re the goodnes 7 Godhathe spoken in his e holines:therefore I wil reioyce, I shal diuide Shechem 14 8 Let the iniquitie of his fathers be had ners: who this

worlde se thy and measure the valley of Succoth. indgements, in that that thou art God oner all, & so cosesse that thou art glorious d Whe God by his benefites maketh ws partakers of his mercies, he admonished ws to be earnest in patient to desire him to continue and finish his graces e As he hathe spoken to Samuel concerning me, so will he shewe him sels constant, and holie in his promesse that these nacross following shalbe subject water me.

hebringeth them vnto the hauen, where & Gilead shalbe mine, and Manasséh shalbe mine: Ephráim also shalbe the itrength of mine head: Iuda is my Lawegiuer.

his louing kindenes, and his wonderful 9 *Moab shalbe my washpot: ouer Edom wil Pfal 60.4. I cast out my shoe: vpon Palestina wil I

Who wil leade me into the strong citie? who wilbring me vnto Edóm?

particularly, in the allembite of the Education

particularly, but magnified 33 He turneth the floods into a wildernes, it f Wilt not thou, ô God, which haddest f From f fixte

for following & didest not go for the & God verse of this forlaken vs, & didelt not go forthe, ôGod, plalme vnto \$ lat read \$ ex with our aimies?

Through God we shal do valiantly: for he shal tread downe our enemies.

PSAL. CIX.

1 David being falsely accused by flatterers unto Saul. praieth God to helpe him and to destroy hu enemies. 8 And under the he speaketh of Indus the trait ur unto Lesus Christ, and of all the like enemies of the children of God 27 And defireth fo to be delivered, that be enemies mate knowe the worke to be of Gos. 30 Then doeth be promise to give praises unto God.

To him that excelleth. A T salme of Damd.

JOlde not thy tongue, ô God of my la praise.

2 For the mouth of the wicked, and the worlde conde mouth fut of deceit are opened vpon me: wilt approue thei haue spoken to me with a lying ton-cic & that is

Thei compassed me about also with wordes of hatred, and foght against me without a cause.

For my friendship thei were mine aduerfaries, but I gaue my felf to praier.

5 And they have rewarded me euil for other refuge, good, and hatred for my friendship.

Set thou the wicked ouer him, and let y feience was at aduerfarse stand at his right hand.

When he shalbe iudged, let him be con demned, and let his d praier be turned into familiar fried

8 Let his daies be fewe, and let another not of take his charge.

9 Let his children be fatherles, & his wife Gods Spirit, y a widowe.

10 Let his children be vagabunds & begge vpon him and leke bread, comming out of their places lea all things destrored.

II Let the extorcioner catche all v the ha- reprobat enen the, and let the strangers spoile his labour. are good, turne

Let there be none to extend mercie vn- to their damto him: nether let there be anie to shewe e This was chiefly accomplished in Au
3. Let his posteritie be destroied, on the das, A& 1 20. fee declarest

generacion following let their name be that & curse of put out.

in remembrance with the Lord: and let the their chil not the finne of his mother be done awaie. dren by their

Tt.iii. ten goods, are g Thus pnaitheth by Gods such sudgement deprined of all g Thus possibleth the Lord to the third, and fourth generacion the wickennes of the parents in their wicked children

fufficiet praife

b To declare y I had none but thee , in whome my co

c Whether it were Doeg or had betrated hī, he praieth affcction . but take vengeáce turne to their profite: fo to

thole things, y

God lieth voo vnlawful got-

i Thus gueth the Lord to eneric mathe

the reprobate

can not accuse God of wrog,

when thei are

reprobat min -

k For being deficute of

deliner him. I As y are na med merciful

gracious and long fuffrings to thewe thy felf ineffect

Raie por affi-

rance in this

earved & in-fant was he in

Mot onely in cofessing it

power, but we she indges and princes of the

plefes Christ in the two & L

twentie of

Mare gweth she interpreta-cion hereo f.&

Rewech f shis

ed not proper-ly be applied voto Danid,

praier.

25 But let them alway be before the Lord, that he maie cut of their memorial from the earth.

h Ho the weth 16 Because h he remembred not to shewe mercie, but persecuted the afflicted and poore man, and the forowful hearted to 5 The Lord, that is at thy right hand, shal Rometh to pla gue them after pools men, and the forowith hearted to 5 I he Lord, that is at thy right hand, that by in Christ.

A krange for.

The Lord, that is at thy right hand, that by in Christ.

Wounde Kings in the date of his wrath.

Chronic it.

Wounde Kings in the date of his wrath.

Chronic it.

vnto him, & as he loued not blessing, so

shal it befarre from him.

thing, wherin 18 As he clothed him felf with curfing like a raiment, so shal it come into his bowels like water, and like oyle into his bones.

gmen vp to 19 Let ithe vnto him as a garment to couer their lufts and him and for a mills with the Coult him, and for a girdle, wherewith he shalbe alwaie girded.

20 Let this be the rewarde of mine aduerfarie & from the Lord, and of them, that speake euil against my soule.

mans helpe, he fully truthed at But thou, of Lord my God, deale with me fully truthed at But thou, of Lord my God, deale with me fully truthed at But thou, of Lord my God, deale with me fully truthed at according vitto thy 1 Name: deliuer me, that he wolds (for thy mercie is good)

Because I am poore and nedie, and mine 12

heart is wounded within me.

23 I departe like y shadowe that declineth, and am shaken of as the m grashopper.

and aim inaken of a the falling, & my fiesh 'a hathe lost all fatnes.

25 I became also a rebuke vnto them: they a For hungre, that came of that loked vpon me, shaked their heads.

matural moy-

And they shall knowe, that this is thine grienous hand, co that thou, Lord, hast done it.

**The more hand, co that thou, Lord, hast done it.

**Though they P curse, yet thou wilt blesse:

they shal arise and be confounded, but a thy feruant shal reioyce.

prater.
p They final 29 gaine nothing by curling me.
p Not onely shame, and let them couer the selues with their confusion, as with a cloke.

I wil give thakes ynto the Lord greatly fecretly 10 my 30 felf, but alfo 30 with my a mouthe, and praise him amog in declaring it before all the the multitude.

condemne his foule.

condemne his foule.

condemne his foule.

condemne his foule.

PSAL. CX.

Danid prophecieth of the power and enertafting king-dame grue to Chrift. 4 And of he Priefthode, which finilde put an end to the Priesthode of Leui.

A Pfalme of Danid. He . Lord faid vnto my Lord, Sit thou at my right hand, vntil I make

thine enemies thy fotestole. The Lord shal fendthe rod of thy power out of > Zion:be thou ruler in the mid- 3 des of thine enemies.

Thy people foal come willingly at the time of affembling: c thine armie in holie

By And theses me of affembling: c thine armie in holie is that factch through all the worlde: this power chiefly fandeth in the preaching of his swords. c By thy words thy people thathe affembled into thy Church, who increase thathe so abandant Ausonderful, as the drops of the deute.

beautie: the youth of thy wombe shalle as d As Welchi-the morning dewe. the morning dewe.

The Lord sware and wil not repent, bothe King & Thou art a Priest for euer after the ordre effet can not be accompli. of d Melchi-zédek.

shal fil all with dead bodie s, and smite the refit han f voder thus head ouer great countreis.

He shalf drinke of the brooke in y waie: captaine, that therefore shal he lift vp his head.

PSAL. CXI.

I He gineth thankes to the Lard for his merciful workes wase, he th He giusth thankes to the Lard for his merciful works eth how God toward hu Church, so And declareth wherein true wil decroy wifdome and right knowledge confifteth.

Traise ye the Lord. Wil a praise the Lord with my whole a the Prophet heart in the assemblie and Congregation with praise the with praise God bothe pel cion of the just.

cion of the iust.

God bothe pel unit & God bothe pel unit & opely.

The workes of the Lord are b great, and & that from f oght to be soght out of all them that loue heart, as he them.

His worke is beautiful and glorjous, and to God vahis righteousnes endureth for ever-

He hathe made his wonderful workes to kes are a fuffibe had in remembrance: the Lord is merci estert cause,

ful and ful of compassion.

fielde praise

He hathe giuene a portion vnto the that humbut chieflyhus benefites feare him:he wil euer be mindeful of his

forow, he was 26 Helpe me, & Lord my God: • faue me 6 He hathe shewed to his people the pow-gines to his security more according to thy mercie.

The hathe shewed to his people all that according to thy mercie.

The hathe shewed to his people the pow-gines to his people all that according to thy mercie. heritage of the heathen.

deritage of the heathen.

for the will
do file will
do for the heathen. iudgement:all his statutes are true.

Thei are stablished for euer & euer, and Ebrewe worde are done in trueth and equitie.

Let mine aduersaries be clothed with . He sent redemption vnto his people: he hathe commanded his couenant for euer: d As God pro holie and feareful is his Name.

of the I and all shows her all forms fallen of the Lord: all they shat obserue f them, declire have good vnderstanding: his praise endu felfe int and reth for ever-

e. Thei onely are wife, the feare God; and none have underfaming, but their chat obey his worde.

f To war, his commandements, as veri. 7.

PSAL. CXII

1 He praifeth the felicitie of the that foure God, 10 Andcondements the curfed flate of the contemners of God. Praise ye the Lord.

B Lessed is the man, that a feareth the a He memera that reserves. Lord, & deliteth greatly in his com-feare, which is mandements.

2 His sede shalbe mightie vpon earth: the causest them to delice onegeneració of the righteous shalbe blessed. In service bRiches and treasures shalbe in his house, of Cod the The golden

and his righteouines endureth for euer.

and his righteousnes endureth for euer.

Onto the crighteous ariseth light in dartentement, bekenes: he is merciful and ful of compassió cause and righteous.

onely 6. The faithful in all their adnersities knowe that all dad gowel with them: for God wilhe merciful and infe.

fhed in sur King, laue oce ly in Christ.

fimilitude of a defrote his en

wil not fearle dranke by the

hi felfe whol-

b He theweth

God hathe fake . and in this feafe the 30,8 & 31,15 *Or,prais,& fo-

mifed to ta

m f children of God, which

A good

The righteous man.

Psalmes. Idoles condened. 2605/1224

te of mercie: to lend frely & not for gan & fo to meafu- 6 re his doings, that he maie be able to hel pe where nede requireth, and 7 not to beflowe all on hi felf e The godlie 8 pinche not nigardely , but diffribute li berally, as the necessitie of \$ 9 poore requipower is able f His power & prosperous e-

g The blefsigs of God vpon his children flial cause the wicked to dye

a By this ofte "

repeticion he Rirreth vp our colde duines

to praise God, feing his wor-

kes are fo woderful, & that

we are created we are created for the fame

fore of all

oght to be prated, whatgreat

condemnation

were it to his

whomechical

it fhmeth, if

they shulde not carneftly

extoll his Na-

the poore to high honour,

and guing the

he Rewerh 3

God worketh

his Church by

ordinarie men

nes , but also

by miracles

Exod. 14.27

a That is, fro

of a fträge lan

gage The whole

people were witherses of his holie ma-

ieftie,in adop-

ting them, and of his mightie power in deli-uering them

e Seing chat

m

not onely

cau!e

and wil measure his affaires by judge-

Surely he shal neuer be moued: but the righteous shalbe had in euerlasting remem

He wil not be afraid of euil tidings: for his heart is fixed, & beleueth in the Lord. His heart is stablished: therefore he wil not feare, vntil he fe his defire vpon his ene- 1 Apraier of the faithful oppressed by idolatrous tyrats abudance. Ex-

He hathee distributed and given to the poore: his righteousnes remaineth for euer: his f horne shalbe exalted with glo-

The wicked shal se it and be angrie: he shal gnash with his teeth, and s consume awaie: the defire of the wicked shal pe-

PSAL. CXIII.

.s An exhortacion to praise the Lord for his providence. 7 In that that contrarie to the course of nature he worketh in bu Church.

¶Praise ye the Lord.

DRāife,ô ye seruāts of the Lord, a praise the Name of the Lord.

Blessed be the Name of the Lord from hence forthe and for euer.

The Lords Name is praised from the rifing of the funne vnto the going downeof 7 the same.

b If Gods 4 glorie fline through all y world, atther-5 The Lord is high aboue all b nacions, & his glorie aboue the heauens.

Who is like vnto the Lord our God, that hathe his dwelling on high!

Who abaseth him self to beholde things in the heaven and in the earth.

7 He raiseth the medie out of the dust, & lif teth vp the poore out of the dung,

That he maie fet him with the princes,enen with the princes of his people.

e By preferrig 9 He maketh the baren woman to dwell with a familie of a joyful mother of children. Praise ye the Lord.

PSAL. CKITII.

How the Israelites were delivered forthe of Egypt, & of the wonderful miracles, that God wroght at that to me U hich put vs in remembrance of Gods great mercre toward his Church, who, when the course of nature faileth, preserueth bis miraculously

THen* Israel want out of Egypt, the house of Iaakob from the * barbarous people,

2 Iudáh was bhis sanctificacion, & Israél

The Sea sawe it and fled: Tordén was turned backe.

The moutaines leaped like rams, o the hilles as lambs.

What ailed thee, o Sea, that thou fleddest? 6 Iorden, why wast thou turned backe?

grettures felt Gods powers & after a forte fawe it, muche more his people og ht to consider it & glorisie him for the fame

d He sheweth 5 A good man is merciful and d lendeth, 6 Ye mountaines, why leaped ye like rams, what is \$ fruand ye hilles as lambs?

> 7 The dearth trembled at the presence of d. Oght then the Lord, at the presence of the God of he mensioned when ther fe

Which turneth the rocke into waterpooles, the flint into a fountaine of wa e That is, cauly water to co

PSAL. CXV.

rocke in mofte agamft whome they defire that God wolde succour the, 04.17,6. 9 Trusting moste constantly that God wil preserve the in thu their nede, feing that he hathe adopted and recei ued them to hu fauour, is Promising finally that thei wil not be unmindeful of so great a benefite, if it wolde please God to heare their praser , & delsuer them by hu omnipotent pewer.

Minipotent power.

Ot a vnto vs,ô Lord,not vnto vs,but a Because God vnto thy Name give the glorie, for promised to deliver them, thy louing mercie and for thy trueths detuer them, not for their fakes, but for

fake.

Wherefore shal the heathen saie, b Whe
48,11, therfore
they grounde
their God?

The is now their God?

But out Gods in heauen: he doeth what vpon this proloeuer hee wil.

Their idoles are d filuer and golde, even ked se y God the worke of mens hands.

Ther haue a mouth and speake not: thei as ther imagehaue eyes and se not.

Thei haue eares and heare not: thei haue God. notes and smell not.

Thei haue e hands and touche not : thei his worke, but haue fete and walke not:nether make thei j impedimets a founde with their throte.

Theithat make them are like vnto the: d'seing that nother y mater, nor y forfo are all that trust in them.

O Israel, trust thou in the Lord: for he is me can com-their helpe and their shield. their helpe and their shield.

for he is then helpe and their shield. there is nofor he is then helpe and their shield.

II Ye that feare the Lord, truft in the Lord: med e He shewerh for he is their helper and their shield.

12 The Lord hathe bene mindeful of vs: afte helps of he wil bleffe, he h wil bleffe the house of the, which not onely have no Israel, he wil blesse the house of Aa- belpe in them,

13 He wil blesse them that feare the Lord, f As muche bothe smal and great.

The Lord wil encrease his graces toward gror ther we-you, eve toward you and toward your chil-re appointed by God as mdı en.

Ye are blelled of the Lord, which made chers of faith the heaven and the earth.

The heavens, even the heavens are the followe heavens, he Lords: but he hathe given the earth to the wil continue his graces fonnes of men.

The dead praise not the Lord, nother ple anie that I go downe into the place of filen- re doesne Ail

18 But we wil praise the Lord from hen-therein ce forthe and for euer. Praise ye the k And thei de-elare ynough his sufficiere,

Tt.iiii.

thing but to fliewe his fatherlie care toward men I Thogh the dead fee forche Gods glarie, yet he meaneth here, that thei praise hi not in his Church and Congregacion.

me out of the

accomplisheth ne, thei t kinke there is no

c No impediments can lee ferue his

what great va fe and reafon, with out fenfe, as blockes &

ftrutters & tea and religion

And therfor

gouerne & co-

fo y thew orlde feruerh hi no-

The death of Martyrs.

a He granteth

y no pleasure as so great, as to fele Gods

helpe in our

neceisitie, ne

ther that anie

thig more ftir reth vp our lone toward

b That is . 10

coueniet time to feke helps,

e He theweth

forthe & frute

ealling vpon him, cofessing

him to be mit & merciful, & 7

to helpe them are deftitute

d Which was

enquieted be-

f I felt all the

moued byfaith

to cofeffe the,

g In my great diffresse I

wolde nonte-

wanitie, yet P

tentacion, and

Thei vied to make a baker,

to God, and to

drinke in figne

Zemi15528. 2

a.That is, the

mofte certeine

& cotinual te-

his Patherlie

#imonies

State:

felt Scotrarie

2. Cor 4,13

benefi-

of aide & cou 8

was whe he was in diffres 5

of his love in 6

Psalmes.

The helpe of the Lor \$26/1224

1 Dauid being in great danger of Sail in the desert of Main percesuing the great and mestimable love of God to ward him , magnifieth suche great mercies,

13 And protesteth that he wil be thakeful for the same. Ta Loue y Lord, because he hathe heard 3 my voice and my praiers.

I my voice and my praiers.

For he hathe inclined his eare vnto me, when I did call pon him b in my daies.

Let them, that feare the Lord, now faie, thanke God, but exhortesh for euer.

The lied was the Lord of the fame of when I did call vpon him b in my daies.

when the snares of death compassed me, and the griefs of the grave caught me: whe I founde trouble and forowe,

Then I called vpon the Name of the Lord, faying, I befeche thee, ô Lord, deliuer my foule.

The Lord is merciful & righteous, and our God s ful of compassion.

The Lord preserveth the simple: I was in miserie and he saued me.

Return: vnto thy rest, ô d my soule: for § Lord hathe bene beneficial vnto thee,

Because thou hast deliuered my soule from death, mine eies from teares, omy fere from falling.

fore, now reft who the Lord: for he hathe I shal walke before the Lord in the land of the liuing.

f I beleued, therefore did I speake; for I 12 cal towards 10

wil preferne it I said in my 8 feare, All men are lyers.
me,& saue my 12 What shal I render What shal I rendre vnto the Lord for

all his benefites toward me?

fe things, and therefore was I wil h take the cup of faluacion, and call voon the Name of the Lord.

14 I wil paie my vowes vnto v Lord, enen now in the prefince of all his people.

shoght God 15 Precious in the fight of the Lord is the 15 4 death of his Saints.

is but lies and 16 Beholde, Lord: for I am thy seruant, I am thy feruant, & the fonne of thine hand maied:thou haft broken my bonds.

h In the Law 17 I wil offer to thee a sacrifice of praise, & wil call vpon the Name of the Lord.

whether some 18 I wil pate my k vowes vnto the Lord, folene thakes euennow in the presence of all his people, sake the cop & 19 In the courtes of the Lords house, enen in the middes of thee,ô Ierusalém. Praise

ye the Lord. il percette y yethe LOTG.
il percette y
God hathe a care over his, fo that he bothe disposeth their death and tahis benefites: for that is k I wil thanke him fo keth an account: aufte patement, to confesse that we owe all to God.

PSAL. CXVII.

2. He exhorteth the Genriles to praise God, because he ha-the accomplished us el to them as to the Lewes the pro mes of life everlasting by lefus Christ.

L ye people, praise him...

a For his louing kindenes is great toward 23 vs, and the a trueth of the Lord endureth for euer. Praise ye the Lord.

PSAL. CXVIII.

3. David reieffed of Saul and of the people, at the time appointed obtained the kingdome. 4 For the which he beddeth all them, that feare the Lord, to be thankeful. And under hu persone in all thu was Christ linely set forthe, who shulde be of bis people reselted.

PRaise ye y Lord, because he is good: aBecause God for his mercie endureth for one for his mercie endureth for ever.

2 Let Israel now saic, That his mercie en- shewed dureth for euer

Let the house of Aaron now saie, That Church, & Pro his mercie endureth for euer.

I called vpon the Lord in b trouble, and the Lord heard me, and fet me at large.

The Lord is with me: therefore I wil not bles opperfie feare what man can do vnto me.

The Lord is with me among them that infait praier. feare what eman can do vnto me.

helpe me: therefore shal I se my de fire vpon e Beig exalted mine enemies.

It is better to trust in the Lord, then to haue confidence in man.

9 It is better to truft in the Lord , then to not , but God wolde mairet haue confidence in princes.

10 All nacions haue compassed me : but in se he had plathe Name of the Lord shal I destroie d He sheweth

II Thei haue compassed me, yea, they haue he had put has compassed me: but in the Name of the confidence in man, to hause Lord I shal destroie them.

ord I shal destroie them.

Thei came about me like bees, but they & therefore he were quenched as a fyre of thornes: for in put lis truft in God & obtes the Name of the Lord I shal destroie ned. them.

13 e Thou haft thrust sore at me, that I eneme finy he was might fall . but the Lord hathe holpen delinered, it ca

The Lord is my strength and f long: for power of man but onely o he nathe bent my deline ance.

Th. 8 voice of 10ye and delinerance therefore state in the tabernacies of the nighteous, g He mile his figure, The night hand of the Lord hathe braces him don valiantly.

The right hand of the Lord is exalted: fe others to he the right hand of the Lord hathe done cause y in his valiantly.

17 I shilnot dye, but liue, and declare the workes of the Loid.

The Lord hathe chastened me fore, but he hathe not deliuered me to death. mightie powe

Open ye vnto me the gates of righ- He willeth teousnes, that I maie go in to the, op prai- the doret of se the Lord.

This is the gate of the Lord: the righteous shal entre into it.

21 I wil praise thee: for thou hast heard me, 154 28,16. and halt bene my deliuerance.

Ll nacions, praise ye the Lord: all 22 *The stone, which the buylders k refused, rom. 9,33. is the head of the corner.

This was the Lords doing, & it is maruelous in our eyes.

24 This is the I daie, which the Lord hathe made:let vs reioyce and be glad in it.

25 mO Lord, I praie thee, saue now: Lord, them all I praie thee now giue prosperitie.

chiefly his mercie by appointing me King, and delinering his Church, in The people praie for the professive of Danids kingdome, who was this figure of Christ.

by creating Danid King, mercietow ard his afficed phet doeth not onely h! (elf b We are here more y troue affured him felfe to baue mã ener to be his enemie. Yet he douted

e He noteth Saál his chief

felfe, nor of § Gods fadour:

persone Church restored h Sothat all, are bothe farre & nere,

be opened , y

mat.21,484

alt 4,11. 1.pel.2,6.

k Thogh Saul and the chief owers refu-Ring, yet God hathe preferred me about

l WhereiGod bathe showe

The bleffednes of man.

Pfalmes. Godlie meditacion. 287/1224

n Which are the priests and have the char-Nomb 6,23 o Because he hathe reftored

Pfal CXIX # Here ther are not called bleffed, which thinke them? felues wife in their owne ind gement , nor which imagine to them fel nes a certeine I holines, but the whose co merfation 15 without hypo- 2 crific b For thet are

ruled by Gods Spirit and im- 3 brace no doc-David ac- 4 knowledgeth his imperfecti on defiring God to reforme it that his life maie be 6 eonformable to Gods wor-

d For true fe

ligion ftadeth 7 in feruing God without hypo crifie. e fhat is, thy precepts, w coreine perfite righteonines. f He refuleth not to be try-ed by rentati- 9 ons, but he fea zerh to faint, if God fuccor a Becanse youth is most gaten to licen

chiefly war-neth them to frame their li. Gods worde b If Gods worde be gra- 13 uen in / heartes, we flialbe refift the affal

tes of Satant and therefore 15 the Prophet defireth God & more thereeThe Prophet

doeth not boaft of his vertues , but fetteth forthe

* liue and kepe thy worde. setteth forthe 18 Open mine eies, that I maie se the wonders of thy Law.

others to fol-lowe Gods worde leave 19 I am a b stranger vpon earth: hide not worldelie vanities a He sheweth that we oght not to desire to line but to ferme God, and that we can not serve him aright, except he open our eyes and mindes b Seing mans life in this worlde is but a passage, what shulde become of him, if thy worde were not his guide?

26 Blessed be he, that cometh in the Name of the Lord: we have bleffed you out of 20 Mine heart breaketh for y defire to thy half plagued the house of the Lord. the house of the Lord.

The Lord smightie, and hathe given as vs o light:binde the facrifice with cordes vnto the hornes of the altar.

vs from dar-kenes to light, 28 Thou art my God, and I wil praise thee, 22 Remoue from me shame and contempt: worlde game world offers a even my God: therefore I wil exalt thee. for I have kent they collimate euen my God: therefore I wil exalt thee.

for his mercie endureth for euer.

PSAL. CXIX.

The Prophet exhortesh the children of God to frame their lines according to his holie worde. 123 Alfo he Sheweth wherein the true service of God standeth, that u. whe we forue him according to his worde, & not after our one fantafies.

D Lessed are a those that are vpright in Dibeir waie, & walke in the Lawe of § Lord.

Blessed are thei that kepe his testimonies, & seke him with their whole heart.

Surely they worke b none iniquitie, that walke in his wates.

Thou hast commanded to kepe thy pre- 29 cepts diligently.

pe thy statutes.

Then shulde I not be confounded, when I have respect vnto all thy commande-

I wil praise thee with an vpright d heart, when I shal learne the e sudgements of thy rightcouines.

8 I wil kepe thy statutes: for sake me not fouerlong.

BETH.

Wherewith shal an yong ma sedresse his waie? in taking hede thereto according to

let me not wander from thy commande-

ciousnes, he n I haue b hid thy promes in mine heart, that I might not sinne against thee.

nes betime to 12 Blessed art thou, ô Lord: teache me thy

With my lippes haue I declared all the judgements of thy mouth.

more able to 14 I have had as great c delite in the waie of thy testimonies, as in all riches.

der thy wases.

to infrue him 16 I wil delite in thy statutes, & I wil not forget thy worde.

thy commandements from me.

sudgements alwase.

Thou hast destroied the proude: cursed contempreousare they that do erre from thy comman- thy truch demons

for I have kept thy testimonies.

prisses vato 29 Praise ye the Lord, because he is good: 23 d Princes also did sit, & speake against thy worde him for his mercie and was a guide & me:but thy servant did meditate in thy sta- counseler to

> 24 Also thy testimonies are my delite, & tocomfort me. my counselers.

> > DALETH.

25 My soule cleaueth to the a dust: quicken worde I can me according to thy worde.

me according to thy words.

26 I haue b declared my wates, and thou felled mine offences, and heardest me:teache me thy statutes.

27 Make me to vnderstand the wate of thy wholly on precepts, and I wil meditate in thy wode- c If God did rous workes.

rous workes.

28 My foule meteth for heavines: raife me de, 6 life wolder awaie vp according vnto thy worde.

Take from me the d wase of lying, and a stry worde, grant me gracioully thy Law.

Cepts diligentiy.

Ch that my waies were directed to ke- 30 I have chosen the waie of trueth, & thy purged fro vanutie & taught judgements have I laied before me.

I have cleaved to thy testimonies, ô wil

Lord: confounde me not.

2 I wil runne the waie of thy commande can neither cho ments, when y e shalt enlarge mine heart.

33 Teache a me, & Lord, the waie of thy fta- waie, except he make o hearts tutes, and I wil kepe it vnto the end.

34 Giue me vnderstanding, and I wil kepe ue his grace,& thy Law : yea, I wil kepe it with my whole a He sheweth

35 Direct me in the path of thy commade- y end, except ments: for therein is my delite.

not his ansir 10 With my whole heart haue I soght thee: 36 Incline mine heart vinto thy testimonies, and lead him mine in time. 10 With my whole heart haue I soght thee: 36 Incline mine heart vinto thy testimonies, and lead him mine in time. and not to couctoufnes.

Turne aware mine deyes from regarding moutward co vanitic, or quicken me in thy waie.

38 Stablish thy promes to thy servant, be-american chereby meaning all other

39 Take awaie my rebuke that I feare: for y couetonines thy judgements are good.

40 Beholde, I defire thy commandements: d Meaning, all f quicken me in thy righteousnes,

VAV.

I wil meditate in thy precepts, and consi- 41 And let thy a louing kindenes come vn- mine heart stil to me, ô Lord, & thy saluacion according delite in thy to thy promes.

42 So shal I b make answer vnto my blasphe frength to comers:for I trust in thy worde.

Be benificial vnto thy seruat, that I maie 43 And take not the worde of trueth vtter ly worde enen to out of my mouth: for I wait for thy judge- a He sheweth

44 So shal I alwaie kepe thy Lawe for euer first cause of and euer.

45 And I will walke at libertie: for I lead he addicts in felf to be able to confute the felanders of his adderfaries of Theightat fimply walke after Gods worde, have no lets to intrangle them, where as their that do contrary, are ever in nets and fnares.

Vil.i. And I wil e walke at libertie : for I feke he neutath hi

malicioufly powers of the againft me, teache me what to do, & a That 15,1t 15 almost broght to the grave.&

now depend

witho

not mainteine like water. d Infrud me whereby my

to obey thy fe good, cleane to Gods word, nor runne forthat he ca not followe on to him oft times alfo w mward

vices, because is the rote of his fenfes

e Let me not honour, but les gracious wor-

tinue in thy

our falnacion. b By trufting

Affliction is necessarie.

Pfalmes. True comfort in affliction 528/1224

thy precepts.

d He sheweth

of God oghe

not to fuffer

their Fathers

Scured by the waine pompe

fteth on his p-

cherem. b Meaning the wicked, w co-temne Gods

der fote.

f Ene when o-

a I am persua-ded y to kepe

heritage and great gaine for h He sheweth

none can im-

of God.except

he confider his

owne imperfections and

wates. c They have

their copanie.

bur alfo with

nide&fuccour.

ledge of Gods

fe in hi know-

ched him, he

was like a cal-

fe vntamed: fo

cher flepe. g That is, all these benefits.

of princes.

46 I wil speake also of thy testimonies before & Kings, and wil not be ashamed.

dements, which I have loved.

48 Mine hands also wil I lift vp vnto thy commandements, which I haue loued, and 74 So thei y b feare thee, seing me shal re- continue his I wil meditate in thy statutes.

ZAIN.

49 Remebre a the promes made to thy fera Thogh he felc Gods had uat, wherein thou hast caused me to trust. Ail to lie vpon 50 It is my comfort in my trouble : for thy 76 I praie thee that thy mercie maie compromes hathe quickened me.

teth him felf 51 The b proude have had me excedingly thy Law.

his religió vaô Lord, and haue bene comforted.

e That is, the 53 d Feare is come vpon me for the wicked, that for sake thy Law.

exaples, whe-reby thou declareft thy felf 54 Thy statutes have bene my songs in the to be sudge of the worlde. house of my pilgrimage.

d That 15, a ve- 55 I haue remembred thy Name, o Lord, hement zeale in the fnight, and haue kept thy Law.

termined tokepe thy wordes. forowful exile

58 I made my supplication in thy presence 83 with my whole heart: be merciful vnto me according to thy promes.

dea y to kepe thy Law is an 39 I haue considered my b waies, & turned

thy commandements.

prone can im-brace worde 61 The bands of the wicked haue crobbed 86 me: but I have not forgotten thy Law.

> At midnight wil I rise to give thankes 87 vnto thee, because of thy righteous sud-

gone about to drawe we into 63 I am d companion of all them that feare thee, and kepe thy precepts.

mutual cosent, 64 The earth, ô Lord, is ful of thy mercie: e teache me thy statutes.

worde is a fin- 65 O Lord, thou hast delt a graciously with 90 thy feruant according vnto thy worde.

gular token of his fanour. a Haumg pro- 66 med by experi-Teache me good judgement and knowence that God was true to his

promes, he de. firerh that he 67 Before I was b afflicted, I went astraie: 92 Except thy Law had bene my delite, I b seing the wolde increabut now I kepe thy worde.

ledge and ind- 68 Thou art good and gracious: teache me

thy statutes.

93 I wil neuer forget thy precepts: for by hast created them thou hast quickened me.

94 Lam c thine, saue me: for I haue soght trust remains the same that b so tereme thy statutes.

satth, before 69 The proude haue imagined a lie against the Lord ton. whole heart.

that the vie of 70 c Their heart is fat as greafe: but my de- 95 Gods rods. is to all vs ho- lite is in thy Law.

to call vs ho- lite is in thy Law.

It is a good for me that I have bene af-Their heart 71 Their heart is indurate & hardened puffired, that I maie learnethy statutes.

fed vp with profperitie & vaine estimacion of them felnes. d He confesleth that before that be was chaftened, he was rebellious, as ma by nature is thig fo perfite to carth, but it hathe an endionely Gods worde lafteth for once.

72 The Law of thy mouth is better vnto me, then thousands of golde and siluer.

IOD.

And my delite shalbe in thy comman- 73 Thine hands have a made me and facio- worke, that he harhe begon. ned me: giue me vnderstanding therefore, he desireth a that I maie learne thy commandements.

10yce, because I have trusted in thy worde. b when God

75 Iknowe, & Lord, that thy judgements sheweth his are right, and that thou halt afflicted me anie, hetefi-

fort me according to thy promes vntothy

in derifion: yet haue I not declined from 77 Let thy tender mercies come vnto me, not Gods mer that I maie cliue: for thy Law is my delite. dead.

temme Gods 52 Iremembred thy c judgements of olde, 78 Let the proude be ashamed: for the ha- d That 11, be worde, & tread 52 ue dealt wickedly and falsely with me: but mine exaple e He shewerh I meditate in thy precepts.

> 79 Let suche as feare thred turne vnto me, and thei that knowe thy testimonies.

Let mine heart be vpright in thy statutes, that I be not ashamed.

to thy glorie, in the inight, and haue kept thy Law.

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me, yer my four

displaction 56 8 This I had because I kept thy precepts. 81 My soule a faintesth for thy saluacion: yet le groneth and
against y wiseked.

CHETH.

Waite for thy worde.

e In the course 57 O Lord, that are my a porcion, I have de- 82 Mine eyes faile for thy promes, saying, worde. When wilt thou comfort me?

For I am like a b bottel in the smoke: yet ched in the do Inot forget thy statutes.

84 How manie are the educes of thy feruat? wilt y affice when wilt thou execute sudgement on the thy frigunt?

my fete into thy testimonics. that persecute me?

60 I made haste and delayed not to kepe 85 The proude haue digged pittes for me, letly, but also which is not after thy Law.

All thy commandements are true: they e He affureth persecuteme falsely: e helpe me.

They had almost consumed f me vpon uer his & dethe earth: but I for loke not thy precepts.

Quicken me according to thy louing cute them. kindenes. fo shal I kepe the testimonie of helpe in earth. thy mouth.

LAMED.

O Lord, thy worde endureth for euer fluide esteme

Thy trueth s from generacion to gethe changes of neracion: thou hast laied the fundacion of things in this worlde, he the earth, and it abideth.

ledge: for I have beleued thy commande- 91 The1b continue even to this daie by thine ordinances: for all are thy servants.

shulde now have perished in mine afflic- earth and all creatures re-

thy precepts.

The wicked haue waited for me to def- e He projeth troye me: bu: I wil consider thy testimois Gous chilnies.

by effect, y he
is Gous childe, because he

96 I d haue sene an end of all perfection: derftand but thy commandement is exceeding large. worde.

a Because God leaueth nor his that he faileth not them that trust in him. "Ebr.ta trueth. cHedeclareth, y when be felt cies, he was an

be no true feare of God without the knowledge of his worde. a Thogh my firength faile

borrel or blad der that is par fmoke.

craftely cospihim felf , that

he lifteth vp. his eyes to heauen a Becan le none

Gods words worlde, he sheweth that

it abideth in heauen & therefore 15 1mmm

maine in that neth coftant &

The light of Gods worde. Pfalmes. The true zeale. 26229/1224

we can not oue Gods worde ,except we exercise our felues therein and prac-

doeth fubmit ly to Gods worde, ibalnot fo learne more wildome , the

shey y profeiof experience. c So then of ca do nothing, but whe God docth mwarrie, we fele his graces (weter then home a Of our fel-

cepe we be lib So all the to binde them felues to God by a folemne orke and pro-Their zeale co imbrace Gods worde a That is, my

raters & thá. kelgnung, v. fa erifice Hofes callern y cal-Lippes Chap 14 Veri 3 an continual e I estemed no wordlie thigs,

but made thy a Wholoener wil imbrace aright , must abliorre all fa talies& imaginacions bothe of him felf & of orhers b And hinder

me not to kepe the Law of y Lord Gods cotmual afsiftance left in this race, w he had begon d The craftie practifes ofthe thy Law, shall be broght to

teitimonies.

e Which infected thy people, as droffe doorh y measure and I am afraied of thy judgements.

A I N.

f Thy sudge- 127 I have executed judgement and justice: nely teache me obedience, but cante me to feare, condering mine owne weakenes, which feare canfeth repeutance.

He sheweth 97 Oh how loue I thy Law! a it is my me- 122 Answer for thy seruant in that, which a Partity felt ditacion continually.

98 By thy commandements thou half made me wiser then mine enemies : for they 123 Mine eyes haue failed in maiting for thy my pledge. are cuer with me.

b Wholoeuer 99 I have had more b vaderstanding then 124 Deale with thy b servant according to all my teachers: for thy teltimonies are my meditacion.

onely be sate 100 I understode more then the ancient, against § practifes of his e. because I ke puthy precepts.

nemics, but al- 101 I have refrained my fete from euerie 126 It is e time for the Lord to worke: for euil way, that I might kepe thy worde.

102 I haue not declined fro thy judgemets: 127 for e thou didest teache me.

our felues we 103 How swete at ethy promises vnto my mouth yea, more then home vnto my 128 Therefore I esteme all thy precepts mo confusion, and

welly infinite 104 By thy precepts I have gotten vnderftanding: therefore I hate all the wayes of 129 Thy testimonies are a wonderful: the- it Gods time falsehode. falsehode.

NVN.

darkenes, and 105 Thy worde is a a lanterne vnto my fete, and a light vnto my parh.

itened with 106 I have b sworne and wil performe it, y I wil kepe thy righteous judgements.

ken me according to thy worde.

108 O Lord, I beseche thee accept the fre offrings of my mouth, and teache me thy 133 judgements.

109 My d soule is continually in mine had: yet do I not forget thy Law.

110 The wicked haue layed a snare for me: but I swacued not from thy precepts.

m Thy testimonies hauc I také as an cheritage for euer. for they are the roye of mine heart.

danger of niy 112 I have applied mine heart to fulfil thy statutes alwaie, euen vnto the end.

SAMECH.

worde mine in 113 I hate a vaine inuentions: but thy Law do I loue.

Gods worde 114 Thou art my refuge and shield, and I trust in thy worde.

115 b Awaie from me, ye wicked: for I wil kepe the commandements of my God.

116 Stablish me according to thy promes, 140 Thy worde is proued b moste pure, Pfal 69,16, that I maye live, and disapoint me not of mine hope.

e He desireth 117 State thou me, and I shalbe safe, and I wil delite continually in thy statutes.

heshulde same 118 Thou hast troden downe all them that departe from thy statutes: for their deceit 143. Trouble and anguissie are come vp- praise God in is vaine.

mar contemne 119 Thou hasetaken away all the wicked of the earth like e droffe: therefore Flouethy 144 The righteousnes of thy testimonies is knowledge of

leaue me not to mine oppressours.

is good, and let not the proude oppresse between mines & me,

faluacion, and for thy juste promes.

thy mercie, & teache me thy statutes.

125 I am thy feruant: grante me therefore teth God in vnderstanding, that I maie knowe thy te-

they have destroyed thy Law.

Therefore loue I thy commandements aboue golde, yea, aboue moste si- shewethywhe

ile iuste, and hate all false d waies.

The entrance into thy b wordes shew-whatsower dif refore doeth my foule kepe them.

eth light, and grueth understanding to the sement fro the

rsi I opened my mouth & panted, because a Contenung I loued thy commandements.

faithful oght 107 I am verie fore affilicted: 6 Lord, quic- 132 Loke vpo me and be merciful vnto me, I am moued as thou viest to do vnto those that loue reuerence thy Name.

Direct my steppes in thy worde, and matthe schoes let none iniquirie haue dominion ouer their cycs one

234 Deliuer me from the oppression of me, nated so some and I wilkepe thy precepts.

135 Showe the light of thy countenance worder vpon thy feruant, and teache me thy sta-

136 Mine eyes gush dout with rivers of d Hesheweth water, because they kepe not thy Law.

TSADDI.

137 Righteous art thou, ô Lord, and juste his worde con are thy judgements.

138 Thou halt commanded * inflice by thy * We can not testimonies and trueth especially.

139 * My zeale hathe euen consumed me, except we live because mine enemies haue forgoten thy ruely, as he

and thy scruant loueth it.

141 I am c smale and despised yet do I not boolde hathe forget thy precepts.

142 Thy righteousnes wan everlasting ri- worde is perghteoulnes, and thy Law structh.

on me : yet are thy commandements my advertitie delite.

euerlasting: grante me vnderstanding, & God 18 death. Ishal d live.

KOPH,

145 I haue a cryed with my whole lieart:he- le heart were are me, ô Lord, & I wil kepe thy statutes. 146 I called vpon thee: saue me, and I wil have helpe in

Vu.ii.

as if thouwere

B He boafterh not that he is Gods feruane, minde, that as his byhis grace, le he wolde corinue his fahim

cThe Prophet the wicked haue broghe Gods worde to Vtter con-

puritie of thy

my fterses, fo admiracion &

b the fimple med, and their mindes illumia as they begin

s My zeale coward thy worde was fo

what oght to be the zeale of Gods childre, temped

confesse God to be righteo. hathe comma-

2.ptl 2,1. ned , but thy So that the

that all his afhis dangert.

Dauids griefatthewicked. Psalmes.

The lying tongue 0/1224

kepe thy testimonies.

charge.

Or, cuftome

e He fhewerh

the nature of

be to perfecu-

d His faith is

grounded vpo

euer be at had

dren be oppres

& For without

pe of deliue-

fe the wicked lacke, they ca

tempt of thy

glorie d It is a fure

to the end all

a The threate-

nings & perfe-

cause me to

firinke to co-

Pe true

According

147 I preueted the morning light, & cryed: for I waited on thy worde.

b He was mo. 148 Mine eyes b preuent the night watches to meditate in thy worde.

re earnest in § worde, then 149 Heare my voice according to thy lo- 173 Let thine had helpe me: for I haue chouing kindenes: ô Lord, quicken me accorthe watche, ding to thy " judgement.

150 They drawe nere, that followe after emalice, and are farre from thy Law.

the mature of 151 Thou art nere, ô Lord: for all thy commandements are true.

te againtheir 152 I haue knowen long since d by thy testimonies, that thou hast established them for euer.

when his chil- 153 Beholde mine afflictio, and deliuer me: for I have not forgotten thy Law.

> 154 Pleade my cause, and deliuer me: quicken me according vnto thy a worde.

Gods promes 155 Saluacion & farre from the wicked, be- t cause they seke not thy statutes.

quicken me according to thy b iudge-

to thy promes ments.

Laws because 157 My perfecutours and mine oppressours.

Laws because 157 My perfecutours and mine oppressours. are manie: yet do I not swarue from thy 4 Itis as the 4 sharpe arrowes of a mightie great grief to the flesh to heare easily for haue no hope

e My zeale co- 158 I sawe the transgressours & was e grie- 5

cepts:quicken me according to thy louing kindenes.

figne of our K The begining of thy worde is trueth, loue the and all the judgements of thy righteouf-Law of God. e Since y first promifed,euen nes endure for euer.

thy fayings a 161 Princes have a perfecuted me without cause, but mine heart stode in awe of thy wordes.

ces colde not 162 I reioyce at thy worde, as one that findeth a great spoile.

fessethee, who 163 I hate falsehode and abhorre it, but thy 1 Lawe do I loue.

b That is, ofte 164 b Seuen times a daie do I praise thee, because of thy righteous judgements.

Fortbeir co 165 They, c that love thy Law, shal have great prosperitie, and they shal have none hurt.

please thee, hurt.
whereasthey, 166 Lord, I have d trusted in thy saluacion,
that some not and haue done thy commandements.

d He sheweth 167 My soule hathe kept thy testimonies: for I loue them excedingly.

fore we can 168 I haue kept thy precepts and thy testimonies: e for all my waies are before 6

TAV.

es before mine 169 Let my complaint come before thee, ô Lord, and give me vnderstäding, accor- 8 ding vnto thy worde.

promifed to Let my supplicatio come before thee, and deliuer me according to thy promes.

171 My lippes shal b speake praise, when b The words thou halt c taught me thy statutes.

172 My tongue shal intreate of thy worde: continually. for all thy commandements are righ- er. & defire is,

fen thy precepts.

174 I have longed for thy faluacio, o Lord, d That is, the and thy Law is my delite.

175 Let my soule liue, & it shal praise thee, wherewith \$ and thy diudgements shall helpe me.

176 I haue e gone astraye like a lost shepe: e Beig chased seke thy scruant, for I do not forget thy mine enemies. commandements.

prouident care ouerme, and wilt judge mi-

That is, of

in finging

God oght to

righteoufnes

He affered

worde of God.

PSAL. CXX.

1 The prayer of David being vexed by the false reportes of Sauls flatterers. s And therefore he lamenteth his long abode among those infideles, 7 Who were giuen to all kinde of wickednes and contention.

I song of a degrees.

Called vnto the Lord in my b trouble, lifting vp the Called vnto the land he heard me.

h Albeit the 156 Great are thy tender mercies, ô Lord: 2 Deliuer my soule, ô Lord, fro lying lipchildren of pes, and from a deceitful tongue. reioyce, when

What doeth thy e deceitful tongue bring they fuffer for vnto thee?or what doeth it auaile thee?

Wo is to me that I remaine in Me-wel doing

famed me, whe ued, because they kept not thy worde.

I sawe their ued, because they kept not thy worde.

I sawe their ued, because they kept not thy worde.

My soule hathe to long dwelt with him God wolde.

My soule hathe to long dwelt with him God wolde.

The assure of Kedár. him soule they pre
My soule hathe to long dwelt with him God wolde. that hateth peace. craft to their owne destrue-

7 I seke 8 peace, and when I speake thereof, own d He theweth they are bent to warre.

that there is nothing so sharpe to perce, nor so hote to set on fyre as a scladerous tongue.

e These were people of Arabia, which came of laphet, Gen 10,2 f That is, of the Ishmaelites g He declareth what he meaneth by Melhech, and Kedár: to wit, the Israelites which had degenerate from their godle sathers and hared and contended against the faithful.

PSAL. CXXI.

I This Psalme teacheth that the faithful oght onely to like for helpe at God, 7 Who onely doeth mainteine, preserve and presper his Church

A fong of degrees. Willist mine eyes " vnto the moun- montaines: mea-Willist mine eyes "vnto the moun-monagethat there traines, from whence mine helpe shall in noting so high in the worlds,

Mine helpe commeth from the Lord, must, but onely which hathe made the a heaven and the a He accuseth

3 He wil not suffer thy fore to slippe: for he deped on Gods that kepeth thee, wilnot b flumber.

Beholde, he that kepeth Israel, wil nether that Gods pro flumber not flepe.

The Lord is thy keper: the Lord is thy cheth ouer his shadowe at thy right hand.

The sunne shal not e smite thee by daie, meber therof. nor the moone by night.

The Lord shal preserve thee from all euil:he shal kepe thy soule.

The Lord shal preserve thy d going out, Gods Church: and thy comming in from hence for the albeit for a rime they made molest it-

PSAL. CXXII.

Tauid reiogceth in the name of the faithful, that God teiprife , fhal hathe ciffe.

* Or, about the

mans ingrati-tude, & ca not power b He sheweth

nidence nor Church in ge-neral, but alio c Nether heate nor colde, nor ditie thalbe a-

& fondrie ti-Sciece affureth them, that thei thee, have the contrarie we must first e I had no refer thee alwaieies, at y iudge of my doings, a As thou haft

them, \$ deped spon thee.

Psalmes. The Church restored 532/6324 The ioye of the faithful.

bathe accomplished bis promes, and placed his Arke in Zion. s For the which be giveth thanket. & And praseth for the prosperitie of the Church.

¶ A song of degrees, or Psalme of David. I wil go into the house of the Lord. Our b fete shal stand in thy gates, ô Ie-

e He reioyceth g § God had ap-pointed a Pla-ce, where § Ar ke shulde stil 2

b Which were

as the Arke ro.

c By § artifi-cial toyning &

besutte of the

houses he mea

ane and praye 7

In whose

kingdome

f The fauour

of God piper

thee bothe

within and

Not unely

for mine owne fake , but for all y faithful

Lie to feruants that are defti-

suce of all hel-

pe affurig that

thelpes faile,

hand and like

b He decla-

endure the oppressions, and

wicked, there

is alwate hel-pe aboue, if w hungrie desi-res they call

a He fhe weth t

that God was

readie to helpe

at nede & that

there was no-

ne other wase

to be faued,

5 So vnable

c He vieth

God mira-

uered them.

relift

but by his 3 onelie meanes.

for it

hun felf

without

moued.

Citizens.

there

wonte to wan- 3 der to and fro,

rusalém. Ierusalém is buylded as a citie, that is

compact together in it self:

Whereunto d the tribes, even the tribes of the Lord go vp according to the testimonie to Isiael, to praise the Name of the

meth y cocord, & loue y was 5 betwene the For there are thrones set for judgement, euen the thrones of the house of Dauid. d All the tri-bes occording

o Gods coueprosper that loue thee.

Page 1 Page

Peace be within thy f walles, & prosperitie within thy palaces.

kouse God pla 8 For my 8 brethren and neighbours sahouse God pix o seed y throne of suffice, and made it a figu- o see of Christs kes I wil wish thee now prosperitie.

Because of the House of the Lord our God, I wil procure thy welth.

PSAL. CXXIII.

A praier of the faithful which were afflicted ether in Babylon or under Anteochus by the wicked worldelings and contemners of God.

¶A song of degrees. Lift vp mine eyes to thee, that dwel-I lest in the heauens.

rech § condi- 2 Beholde, as the eyes of a servants loke vnto the hand of their masters, and as the 2 eyes of a maiden vnto the had of her masties: so our eyes waite vpon the Lord our God vntil he haue mercie vpon vs.

Haue mercie vpon vs, ô Lord, haue mer- 3 cie vpon vs:for we have b suffred to muche contempt.

reth that whe y tauthful are 4 to ful, y they can no more Our foule is filled to ful of the mocking of the welthie, & of the despitefulnes of 5 the proude.

PSAL. CXXIIII.

The people of God, escaping a great peril, do acknow ledge them selves to be delivered not by their owne force, but by the power of God 4 They declare the greatnes of the peril, 6 And praise the Name of God.

I song of degrees or Plaime of Dauid. F the Lord had not a bene on our fide, (maie Israél now say)

2 If the Lord had not bene on our side, whe men rose vp against vs,

They had then swallowed vs vp b quicke, whe their wrath was kindled against vs. r

Then the e waters had drowned vs, and were we to 4 the streame had gone ouer our soule:

moste propre 5 Then had the swelling waters gone ouer sweeting to out soule.

great danger y 6 Praised be the Lord, which hathe not gi-in, & out of gi-uen vs as a praye vnto their teeth.

God mira 7 Our so ule is escaped, euen as a birde out ; Beholde, children are the inheritance of giftratts, & in of the di fnare of the foulers: the fnare d For the wicked did not oney furroully sage again the faithful, but craftely amagined to defroye them.

is broken and we are deliuered.

8 Our helpess in the Name of the Lord, which hathe made heaven and earth.

PSAL. CXX V.

2 Reioy ced, when they faid to me, We & He describeth the affurance of the faithful in their afflictions, 4 And descreth their welth, 5 And the destru-Stion of the wicked.

> I song of degrees. Heithat trust in the Lord, shalbe as mount Zión, which can not be remo- a Thogh the ued, but remaineth for euer.

As the mountaines are about Ierusalém: people of God so the Lord about his people from hance that and fure & be desended forthe and for euer.

For the blod of the wicked shal not rell b shogh God on the lot of the righteous, lest the righteous put forthe their hand vnto wicked
lest their their hand in their shilled tunbra-

Do wel, o Lord, vnto those that be good yet this cross and true in their hearts. and true in their hearts. teft vpon the,

But these that turne aside by their cro- that it shulde ked waies, them shalthe Lord leade with hope. the workers of iniquitie: but peace shalbe e He destrete vpon Israél. God to purge his Church

PSAL. CXXVI.

a Thu pfalme was made after the returne of the people have no zcale from Babylon, and sheweth that the meane of their of the tructh. delinerance was wonderful after the senentie yeres of captuate for spoken by lereme chap 25,12. 29,10. A fong of degrees or Plaine of Dand.

Hen the Lord broght againe the captiuitie of Zión, we were like them that a dreame.

Then was our mouth b filled with laugh-thing i nerediter, and our tongue with joye: then faid bloand therethei among the cheathe, The Lord hathe wase all excudone great things for them.

The Lord hathe done great things for b He sheweth

vs, whereof we reloyce.

4 O Lord, bring againe our captivitie, as cc. when God the drivers in the South thed rivers in the South.

Thei that sowe in teares, shal reape in linefeth it

Thei went weping and caried precious ful worke, the fede: but thei shal returne with toye and faithful care bring their sheaues.

ly thinkeful d It is no more impossible to God to deliver his people, then to cause the rivers to runne to the wildernes and batren places. That is, fede which was fearfe & dere: meaning, that their which trufted in Gods promes to returne, had their defire

. He she weth that the whole estate of the worlde, bothe domestical and political standeth by Gods mere prouidence and blefing, 3 And that to have children wel nurtred u an especial grace and gift of God.

A fong of degrees on Plaime of Salomon. Except the Lord a buylde the house, a That is, gothei labour in vaine that buylde it: se all things
except the Lord kepe the citie, the kefamilie per watcheth in vaine.

It is in vaine for you to rife eatly, & to mune weigh lye downe late, Geat y bread of forow: c Which watbut he wil furely give reft to his beloved. & are also mathe Lord, and the frute of the wombe his dether that,

Vu iii. Wis gotten by
hardlabour, or

eaten with grief of minde e Not exempting them from labour, but mas Ling their labours comfortable, and as it were a reft.

fe of ingrature

from hypocui-

tes & fuche as

worlde be fub

ich to muta-

gathereth his Church or de-

cIf the infide. uer shewe the

PSAL. CXXVII.

rewarde.

are fignes of Gods blefsigs,

& not & nober.

g Suche dren shalbe a-

ble to ftop sheir aduerfa-

whe their god-

lie life is ma-

fictoufly accu-

a God approneth not our

be reformed,

according to

happie, w line in welth, and

ydlenes: but § holie Goft ap

the meane pfit

e Because

Gods faueur

appeareth in mone outward

bours.

his worde

sudges.

zies mouthes,

As are the arrowes in the hand of the 3 strong man: so are the schildren of f That is, indued w ftregth & vertues fro God: for thefe 5

Blessed is the man, that hathe his quiver ful of them: for they & shal not be ashamed, 5 I haue waited on the Lord: my soule ha-forguenes of when they speake with their enemies in

PSAL. CXXVIII.

He sheweth that blessednes appertuneth not to all unsuerfally, but to them onely that feare the Lord, and walkein hu wayes.

In song of degrees. Lessed is everie one that feareth the DLord and walketh in his a wayes.

When thou eatest the labours of thine life, except it 2 b hands, thou shalt be blessed, and it shalbe wel with thee.

b The worlde seftemeth them 3 Thy wife shalbe as the fruteful vine on the fides of thine house, and thy children like the oliue plants round about thy

Proueth them beft. y liue of 4 Lo, surely thus shal the man be blessed, that feareth the Lord.

> 5 The Lord out of Zion shal d blesse thee and thou shalt se the welth of e Ierusalém all the dayes of thy life.

am in my leit as one that is wained.

The was volume and nease your Hrast

and nease your Hrast

The was volume and your and peace vpon Israél.

children, he promifeth to corriche the faithful with this gift. d Because of the spiritual blessing, which God hathe made to his Church, these temporal things shalbe granted e For except God blessed his Church publikely, this primate blessing were nothing.

PSAL. CXXIX.

2 He admonisheth the Church to recoyce though it be afflited. 4 For by the rightecus Lord it shalbe del uered, 6 And the enemies for all their glorious shewe, Shal suddenly be destroyed.

A jong of degrees-Hey have often times afflicted me 2 frő my youth(may a Ifraél now fay) They have often times afflicted me from 3 my youth: but the y colde not preuaile againsi me.

made long forrowes.

4 But the 6 righteous Lord hathe cutthe 5 cordes of the wicked.

They that hate Zión, shalbe all ashamed and turned backwarde.

deliver his, as & They shalbe as y grasse on the house toppes, w withereth afore it cometh forthe.

Whereof the mower filleth not his hand, nether the glamer his lap:

and as it were, 8 dNether they, which go by, fay, The blef fing of the Lord be vpon you, or, We bleffe 2 you in the Name of the Lord.

PSAE. CXXX.

Decause they . The people of God from their bottomles miseries do crys unto God and are heard. 3 They confesse their sin- 11 nes and flee unto Gods mercie.

> A song of degrees. vnto thee,ô Lord. and a Lord, heare my voyce: let thine eares at-

tend to the voice of my praiers. If thou, ô Lord, straitly markest iniqui-

ties,ô Lord, b who shal stand?

But mercieis with thee, that thou maiest be iut before be feared.

the waited, and I have trusted in his wor- c Because of

6 My foule waiteth on the Lord more then ful reuerence the mornig watche watcheth for the mor-thee.

7 LetIfrael waite on the Lord: for with the mercie of God doeth apper-Lord 15d mercie, and with him 15 great re-temestol frael.

And he shal redeme Israél from all his to the repromiquities.

PSAL. CXXXI.

I Dauid charged with ambimon and gredie desire to reigne, protesteth his humilitie & modestie before. God, and teacheth all men, what thet shulde do.

I A fong of degrees or Pfalme of Daud. Ord, mine heart is not hawtie, nether a He fetteth Jare mine eies loftie, nerher haue I forthe his greathumilitie, as walked in great b matters and hid from an example to

Surely I have behaved my felf, like one bwhich paffe wained fro his mother, and kept filence: I limites of his am in my felf as one that is " wained.

forthe and for cuer.

PSAL. CXXXII.

r The faithful, grouding on Gods promes made unto Dauid defire that be wolde escablish the same , bothe as touching his posteritie and the buylding of the Temple. to prace there as was forespoken, Deut 12,5.

A fong of degrees. Ord, remeber Dauid with all his *af- a That is, with _tl: &tion.

Who sware vnto the Lord, & vowed vn me to the kigto the mightie God of Iaakob, figing,

I b wil not enter into the tabernacle of are newent about to build mine house, nor come vpon my palet or thy Temple. b Because the

The plowers plowed vpon my backe, and 4 Nor fuffer mine eyes to slepe, nor mine the king was eye lids to flumber,

Vntil I finde out a place for the Lord, an colde take no habitacion for the mightie God of Iaa-reft, nether woldego about

Lo, we heard of it in d Ephrathah, & fou- thing, were it neuer fo neces de it in the fields of the forest.

We wil entre into his Tabernacles, and his office. worship before his fotestole.

Arife, & Lord, to come into thy e reft, thou, figue of Gods and the Arke of thy strength.

Let thy Priests be clothed with f righteousnes, and let thy Saintes reioyce.

10 For thy 8 seruant Dauids sake resuse not the face of thine Anointed.

The Lord hathe sworne intrueth vnto ee but affect we percented of Dauid, and he wil not shrinke from it, y woldest place it in lense

b He declareth God , but by

merciful:therfore the faith-

Church,& not

how great dif chief charge of Godsglorie,he mie worldelie farre, before he had executed c That is, the Arke, & was a presence.
d. The comune brute was that y Arke thulde remaine in Ephráthan:ý is,

in Besh-Jehem a plehriful pla

lem , which Vt of the a depe places have I called was barren as a forest & copassed about onely with hilles. was barren as a forem of copaised about oner; with filles.

18, Ierufalém, becaufe that afterward his Arke shulde remone to none other place.

f Let the effect of thy grace bothe appeare in the Priests & in the people.

g As thou first madest promes to Dauid, so continue at to his posteritie, that what some their shall aske for their people, it make be granted

a The Church now affliced oght to remeconditio hathe emer bene uch 2 from the begioning: to be molested most Frienoully by 3 in time it hath euerbene de

linered h Recause God le righteous, se can not but 5 plague his adexen out of \$ plowe.
The enemies The enemies 7

mes most high, apprache nere so y funne, are alre heare of Gods wrath, are not groun-ded in godlie humilitie. That is, Swie ked shal perilh paffe for the. forewa.

Brotherlie loue.

1 Thoghhus force for a ti-

me femed to

he promifeth

co reftore it.

& Because the

greateft parte

were again& Dauid, thogh

fome fauoured

him, yet when

le was effabli fhed King, at legih thei toy med all toge-ther like bre

thren: & there

fore he flieweth by thefe fi-

militudes the

commoditte of

appointed to

this office

chankes

Plalmes. Idoles and their make 53/2024

saiyng, Of the frute of thy bodie wil I set vpon thy throne.

12 If thy fonnes kepe my couenant, and my testimonies, that I shal teache them, their h Because this

can not be ac-In Chrift.ie fol In Corne, e 101 13 For the Lord hathe chofe Zión, o loued 6 What soeuer pleased the Lord, that did d He soyneth pmes was fpi to dwell in it, faying,

This is my rest for ever : here wil I 1 Meaning, for 14 his owne lake, dwell, for I haue a delite therein.

plentifulnes of 15 I wil furely blesse her vitailes, & wil satissie her poore with bread,

he promiferh to bleffe it, de- 16 And wil clothe her Priests with k saluaclaring before, tt was barre k That is, with

my protection, whereby thei 17 shalbe safe. to bud: for I have orderned a light for mine Anointed.

be broken, yet 18 His enemies wil I clothe with shame, 10 *He smote manie nacions, & slewe migh Nom 21,10 but on him his crowne shal florish.

PSAL. CXXXIII.

z Thu pfalme conteineth the commendacion of brotherlie amitte among the servants of God A fong of degrees or Plaim: of Dauid.

Beholde, how good and how come lie a thig it is, brethren to dwell euen together.

It is like to the precious b ointment vpon the head, that runneth downe vpon the beard, euen vnto Aarons beard, which wet downe on the border of his garments:

And as the dewe of Hermon, which fal leth vpon the moutaines of Zión: for dthere the Lordappointed the blessing & life for euer.

Christ the head vnto his Church c By Hermon & Zion he meaneth the plentiful countrer about Icrusalém d Where there is suche concorde

PSAL. CXXXIIII

I He exhorteth the Leuites, watching in the Temple, to praise the Lord.

A song of degrees.

Beholde, prasse ye the Lord, all ye aser la puants of the Lord, ye that by night 20 a Ye y are Le 1 uites & chiefly stand in the House of the Lord.

praise the Lord.

y Temple, but to praise there ; & to give God The Lord, that hathe made heaven and earth, blesse thee out of Zion.

PSAL. CXXXV.

1 He exhorteth all the faithful of what estate so ever thes be, to praise God for hu maruelous workes, 12 And Specially for hugraces toward hu people, wherein he bathe declared humaiestie. 15 To the confusion of all 2 idolaters and their idoles.

Praise ye the Lord. · Ve Leuites y PRaise the Name of the Lord: ye ser-uants of the Lord, praise him. are in his San- I &marie. prophesor the 2 Yey stand in the House of the Lord, &

in the b courtes of the House of our God, 5 cources, which ; Praise ye y Lord : for the Lord is good: fing praises vnto his Name: for it is a co- 6

melie thing.

For the Lord hathe chosen Iaakob to e That 15, hath him selfe, and Israel for his chief trea-frelylour dehe

Abrahám.

fonnes also shal sit upon thy throne for 5 For I knowe that the Lord is great, and that our Lord is about all gods.

> he in heaven and in earth, in the fea, & in his wil, to the all the depths.

7 He bringeth vp the cloudes from the parat them: & ends of the earth, and maketh the * light- hereby he wil nings with the raine : he draweth for the ple to depend the winde out of his treasures.

cion, and her Saintes shal showte for 8 *He smote the first borne of Egypt bo- by examples. the of man and beast.

There wil I make the 1 horne of Dauld 9 He hathe fent tokens and wonders into the middes of thee, ô Egypt, vpon Pharaóh, and vpon all his feruants.

tie Kings:

Sihón King of the Amorites, and Og داد King of Bashan, and all the kingdomes e He sheweth of Canáan:

And e gaue their land for an inheritan- of Gods powce, euen an inheritance vnto I fraél his peo er. whereby

Thy Name & Lord, endureth for euer: & incineth his Lord, thy remembrance is from generati- People. on to gen ration.

be pacified towards his servants.

Thes idoles of the heathen are silver & golde, enenthe worke of mens hands.

Their have a mouth, & speake not: their have a war and senot

haue eyes and se not.

Thei haue eares and heare not, nether is there anie breath in their mouth.

18 Thei that make them, are like vnto them: les hauenether fo are all that trust in them.

19 Praise the Lord, ye house of Israel: praise came.

se the Lord, ye house of Aaron.

se the Lord, ye house of Aaron.

so the but by might

Praise the Lord, ye house of Leui : ye tie power of God read pial that feare ene Lord, praise the Lord.

charge wasnot 2 Lift vp your b hands to the Sanctuarie, & 21 Praised be the Lord out of Zion, which dwelleth in Ierusalém. Praise ye the Lord.

PSAL. CXXXVI.

e And therefore hathe all power, bleffe thee with his Fatherlie loue declared I A most earnest exhortation to give thankes unto God on Zion Thus the Leutes vsed to praise the Lord, and blesse the people for the creation and governance of all things which states. for the creation and governance of all things which sta deth in confessing that he giveth vs all of his mere libe-

Raise ye y Lord, because he is good: for his amercie endureth for euer.

Praise ye the God of gods: for his meicie flewerh that endureth for cuer.

3 Praise ye the Lord of lords: for his mercie endureth for euer.

cie endureth for euer.

Which onelie do:th great wonders: for w is principal ly declared in smercie endureth for euer:

Which onelie do:th great wonders: for w is principal ly declared towards his his mercie endureth for euer:

Which by his wisdome made the heaues: Church for his mercie endureth for euci:

Which hathe stretched out the earth Vu.iiii.

shulde not feon his power, w lie cofirmeth

ler.10.12. exod 12,15.

what frute the deftroy;th his

ters , he warneth his people to ben are the like offen-ce, feing y idonower nor life, & y their deli

115 verl.4.

a By this rebenefites bide

rates had their the Temple fe

parete.

The Church deliuered.

The Church in captiuis 24/1224 Psalmes.

b This was a comune kınde of thakeiginig, 7 we the whole people vied. when thei had 8 received anie henefite of God, as 2 Chr 9 7,6 & 20,21: meaning y God was not onely cheir fathers, but alfo contimued y fameto II

their pofterisoward ma ap peareth in all his creatures, but chiefly in 13 that that he y thraldome of their enemies d In doig fuch a worke as was neuer done be- 15 fore, northat anie other col-

mofte ftrange 17 wondere Declaring power nor ausoritie was fo dere vnto him, 19 his Church.

res helhewed infinite and

g In our grea- 23 teft affició & felauerie, whe we loked for 24 nothing leffe h Seing y God muche more bathe he care

ouer his. Semg that all

ages haue had

sestimonies of

Gods benefi-

most plaine

a That is, we I abode a long time: & albeit y the countres was pleafant, yercolde it not 2 have our rea-Jes. nor turns vs fro the true 3 feruice of our God. b To wit , of

vpon the waters: for his b mercie endureth for euer:

Which made great lights: for his mercie 4 endmeth for euer:

As the sunne to rule the daie: for his mer cie endureth for euer:

The moone and the starres to gouerne 6 the night: for his mercie endureth for cuer: was not onely to Which smote Egypt with their sit st bor ne (for his mercie endureth for euer)

And broght out Israel from among 7 them (for his mercie endureth for euer)

Gods merci- 12 With a mightie hand and d stretched ful projudence out arms: for his mercie endureth for eout arme: for his mercie endureth for euer:

> Which divided the red Sea in two partes: for his mercie endureth for euer:

deliuered his Church from 14 And made Israel to passe through the 9 middes of it: for his mercie endureth for

> And ouerthrewe Pharaoh and his holte in the red Sea: for his mercie endureth for

e Where for \$ 16 Which led his people through the e wildernes: for his mercie endureth for euer:

Which smote great Kings: for his mercie endureth for euer:

therbythat no 18 And llewe fmightie Kings: for his mercie endureth for euci:

As Sihon King of the Amorites: for his mercie endureth for euer:

20 And Og the King of Bashan: for his mer cie endureth for euer:

21 And gaue their land for an heritage: for his mercie endureth for ever:

22 Euen an heritage vnto Israel his seruant: for his mercie endureth for ever:

Which remembred vs in our sbale esta- 3 te:for his mercie endureth for euer:

And hathe rescued vs from our oppres- 4 four s: for his mercie endureth for euer:

had ane suc- 25 Which giueth foode to all h flesh : for his mercie endureth for euer.

prouideth,ene 26 Praise ye the God of heauen: for his mercie endureth for euer.

PSAL. CXXXVII.

I The people of God in their banishment seing Gods true religion decaie, lived in great anguish and sorowe of beart:the which grief the Chaldeans did so litle pitie, That thei rather increased the same daiely with tautes xeproches and blasshemies against God 7 Wherefore the Israelites desire God first to punish the Edomises, who prouoked the Babylomans against them, 8. And moved by the Spirit of God , prophecie the destruction of Babylon, wherether were handled so tyrannously.

Y the rivers of Babel we a sate, and D there we wept, when we remembred Zión.

We hanged our harpes vp o the willowes , David to cleanse his heart from all hypocriste shewest his grace to in the middes b thereof.

Then thei that led vs captines, required of vs longs and mirth, when we had han-

The Babylonians spake thus in mocking vs.as thogh by our filence we fluide figuifie that we hoped no more in God

ged up our harpes, faying, Sing vs one of the d Albeit the faithful are toucked with

fongs of Zión.

How shal we sing, said we, a song of the their particular griefs, yet the comune so

5 dIf I forget thee, ô Ierusalem, let my rowe of the right hand forget to play.

right hand forget to play.

If I do not remembre thee, let my tonare funde as gue cleaue to the rofe of my mouth: yea, ther can not but remember if I preferre not I erusalém to my chief and lament

Remember the children of f Edôm, ô itheir control Remember the children or Edom, o their coutres Lord, in the 8 daie of Ierusalém, which was so gree-uous, that no said, Rase it, rase it to the fundacion to ecolde ma ke them glad,

O daughter of Babél, worthie to be de-reftored. ftroied, blessed shalhe be y rewardeth thee, as thou hast served vs.

h Blessed shalhe be that taketh & dasheth

the children against the stones

ref to shew-

thy children against the stones. weth that the Edomires , &

cospired with § Babylonias against their brethren & kinssole g Whe thou didest visit Ierusalém h He alludeth to Isases prophecie chap 13, & 10 vers promising good facces to Cyrus and Darius, whome ambition moved to sight against Baylon, but Sody by dithem as his roots to make the sight of t against Baby lon:but God vied them as his rods to punish his enemies.

PSAL. CXXXVIII.

3 David with great courage praifeth the goodnes of God toward him, the which u fo great, 4 I hat it is knowen to forren princes, who shall praise the Lord together with him 6 And he is affured to have like comfort of God in the time following, as he hathe had hereto fore. A Plalme of Dand.

Wil praise thee with my whole heart: euen before the gods wil I praise Euen in the thce.

2 I wil worship toward thine holie Tem- y hane autoriple and praise thy Name, because of thy tie among me, b Bothe y 16louing kindenes and for thy trueth : for ple & ceremothou hast magnified thy Name aboue all mai teruice at Christs coming things by thy worde:

When I called, then thou heardest me, & haft ancreased strength in my soule.

All the Kings of the earth shal praise and trueth thee, & Lord: for they have heard the wor- from haf des of thy mouth.

And thei shal sing of the waies of the inward & Lord, because the glorie of the Lord is mies.

d All worlde that confesse y

great.

6 For the Lord is high: yet he beholdeth thou hash won the lowely, but the proude he knoweth a defaulty performed thy performed the performance of th faire of.

Thogh I walke in the middes of trouble, e Diffance of yet wile thou reuiue me : thou wilt stretch hinder God to forthethine hand vpon the wrath of mine to his, and to enemies, and thy right hand shal faue me. undge the wic-

The Lord wil f performe his worke thinke y he is toward me: 6 Lord, thy mersicendureth for farre of though mine euer: for lake not the workes of thine enemies rage neuer o much hands.

PSAL. CXXXIX.

that there is nothing fo hid, which God feeth not, end 13 Which he confirmeth by the creation of man.14 Af ter declaring bis zeale and feare of God, be protestetis to be enemie to all them that contemne God.

To him that excelleth. A Pfalme of Danid.

presence of An mere abolinow God will be worthiped

e The decase of

except it were

me against mi-

yet the Lord, whathe begon his worke in

Nothing secret to God. Psalmes. Pravers against the wicked 1265

Lord, thou hast tryed me and knowe a He cofesseth Thou knowest my * sitting & my rising: or anie parte of our life can thou vnderstandest my thoght a farreof. be hid to God, Thou b compassest my paths, and my lythogh he feme } ing downe, and art accustomed to all my 2 to be farre of. b So that thei are cuidently knowe to thee For there is not a worde in my ctongue, 3 c Thou know- 4 but lo, thou knowest it wholly, o Lord. eft my meanig before I fpea-Thou holdest me strait behinde and bed Thou fo gui fore, and laiest thine d hand vpon me. deft me with thine hand, y 6 Thy knowledge is to wonderful for me: 1 can turne no it is so high that I can not atterne vnto it. wate,but whe Whether shail go from thy e Spirit? or re thou ap-pointest me e From thy whether shal I flee from thy presence? rover and knowledge? 8 If I ascend into heaven, thou art there: if I lie downe in hel, thou art there. f Thy power doeth fo faft doeth to taft holde merthat 9 Let me take the wings of the morning, & 6 dwell in the vitermolt partes of the fea: I can escape by no meanes 10 Yet thether shal thine f hand lead me, & from thee g Thogh dar-kenes be an thy right hand holde me. hinderance to it If I saie, Yet the darkenes shal hide me, mans light, yet even the night shalbe s light about me. ne eyes as wel 12 Yea, the darkenes hideth not from thee: 8
as the light
h Thou haft but the night shineth as the daie: § daiknes made me in all and light are bothe alike. For thou hast h possessed my reines: y 9 As for 8 the chief of them, that compasse he alludeth to partes & ther-fore must ne- 13 des knowe me hast couered me in my mothers wombe. 1 Confidering I wil praise thee, for I am i fearfully & thy wonder- 14 ful worke in wonderoully made: maruelous are thy forming me, I workes, and my foule knoweth it wel. praile thee & My bones are not hid from thee, thogh
I was made in a secret place, & facioned in For y backebiters shall not be established that light vpo teare thy mightie powk fbat 15, i n y k beneth in the earth. mothers wobe: Thine eyes did se me, when I was without forme: for in thy boke were all things 12 to the inward partes of the earth I Scing that y writen, which in continuance were factoned, when there was none of them before. knowe me before I 17 How mdere therefore are thy thoghts vnwas composed of ether fiesh to me, ô God!how great is § summe of the! or bone, much 18 If I shulde counte them, then are mo then Dausd being greenously persecuted Under Saul, onely y there is none morenow must the fand: whe I wake, I am stil with thee. when y haft 19 Oh that thou woldest slay, ô God, y wicfactioned me. m How oght ked and bloodie men, to whome I fate, Dewe to efterne parte ye from me: excellet decla ration of thy 10 Which speake wickedly of thee, & beig wildome in v thine enemies are lifted up in vaine. creació of ma? n I commally 21 Do not I o hare them, o Lord, that hate 2 Let my praier be directed in thy fight as the sacrifices, thee and do not I earneftly contend with Gos to medita te in thy wifthose that rise vp against thee? dome and to praise thee praise thee they were mine viter enemies.

Trye me, ô God, and knowemine heart: 4 Incline not mine heart to euil, that I his thoghts & water they was ether they was ether to evil. all the hatred 23 proue me and knowe my thoghts, of the wicked & friendship of 5 worlde, 24 And consider if there be anic P waie of whether wol- wickednes in me, and lead me in the 4 waie

PSAL. CXL.

rely p Oranie henous wase or rebellious: meaning, that thogh he were sub-ica to sinne: yet was he not given to wickednes and to provoke God by rebel-lion q That is, continue thy favour towards me to the end.

wickednes in me, and lead me in the I waie

de let vs to fer

ne God fynce.

for euer.

2 David complaineth of the crueltie, falsehode & injuries of his enemies & Against the which he praieth unto the 6 When their judges shalbe cast downe in f By pacience Lord and affureth him self of his helpe and succour. I shall se the wicked so sharpely handled, that I shall for pitte praie for them.

12 Wherefore he prouoketh the just to praise the Lord, a Which per-for to assure them selves of his tustion. & to assure them selves of his tuition.

Tomm that excelleth. A pfalme of Dand. Eliuer me, ô Lord, from the euil man: preserve me from the acruel man:

Which imagine euil things in their b heart, or make warre continually.

Thei haue sharpened their tongues like a c He sheweth ferpent: adders poyfon is vnder their lippes.Sélah.

pes. Sélah. when power & force faile the. Kepe d me, ô Lord, from the hands of the declareth wicked:preserue me from the cruel man, what is y rewhich purposeth to cause my steppes to godlie, when

flide.

The proude haue laid a snare for me & worldelings fpied a net with coi des in my pathwaie, of fet giennes for me. Sélah.

Therefore I faid vnto the Lord, Thou art of his mercies, my God:heare, ô Lord, the voice of my because hehad before time praiers.

O Lord God the strength of my falua- helped him e-

cion, thou chast couered mine head in the gers daie of battel.

Let not y wicked haue his defire, o Lord: ouerthrowe y f performe not his wicked thoght, left thei terprises of \$ be proude. Sélah.

me about, let the mischief of their owne hto wit, God: lippes come vpon them.

10 Let coles fall vpon them: let h him cast probat & that them into the fyre, o into the depe pittes, there was no hope of repen-

vpon the earth: euil shall hunt the cruel him in suche fort, y he shall manto destruction.

nan to delituction.

I knowe that the Lord wil auenge the kThat is, shaled & defended & afflicted, wiudge the poore.

13 Surely the 11ghteous shall praise thy Name, the rust shal k dwell in thy presence. care

PSAL. CXII. fleeth unto God to have succour, 3 Desiring him to bri- o necessities, fleeth unto God to have succour. I we will abide til God but onely to flee with affections , to at he maie paciently abide til God but onely to flee with God take vengeance of his enemies.

A Pfalme of Dand. Lord, I a call vpo thee: hafte thee vn- b He meaneth to me: heare my voyce, when I crye le & lesture, &

incense, or the b lifting vp of mine hands by Gods com-as an evening sacrifice. as an evening facrifice.

shulde commit wicked workes with men from thinking that worke iniquitie: and let me not ear of or executing their d delicates.

5 Let the righteous smite me: forthatis a be- prosperute alnefite: & let e him reproue me, Git falbe a wicked as thei precious oyle, that shal not breake mine e He colde ahead: for within a while I shal euen spraie bide all corrections, that cain their miseries.

malice & without caufe

b That is, by their falfe ca. uillacions and lies theikidle yhatred of the wicked again

what weapons y wicked vie,

uer in his dan-

Gods hand to couniels &

for David faw viher were repreferued by thy Fatherlie pronidence &

Pfal.CXLI. He fheweth for comfort of foule

he vied in prai er: alluding to fred in y olas

vengeance d Let not their

me of a louing

Xx.1.

None is iust before God. Pfalmes.

The daies of man. 536/1224

g The people, which followed their wicked rulers in persecuting y Prophet, shal repent & turne punished h Here appeareth y Dauid

loufly deline-ted out of ma-

nettes, wherby wicked I their owne malice k So that none of the eleape.

a Daulds pa- I prater to God codenoth their 2 wicked rage, which intheir subles ether delpaire and murmur agaist God,or els feke to others, haue redres m their miferies 4 er wrapped in mermeaning, so a thing that yssue.

Or, soghe for
my seule.

Thogh all
meanes failed him, yet he knewe y God wolde neuer forfake him c For he was on all fides be- 7 fet w his ene. mies as thogh he had bene in a most strast prifor d Ether to reibyce at my wonderful de-

ne vpon mine head. haft promited to be faithful in thy promes to all that trust in thee b That is, acfre goodnes, whereby thou defedeft rhine. c He knewe y his afficions } were Gods mei fingers to call him to repentance for his

& by the grace of Gods Spirit he was vpholden.

liuerance, or to fet a crowfor the are swete.

Our bones lie scattered at the h graues mouth, as he that he weth wood or diggeth 6 I stretche for the mine hands vnto thee: amples of thy

to God, when they fe their wicked rulers

But mine eyes loke vnto thee, ô Lord God: But mine eyes loke vnto thee, ô Lord God: land. Sélah.

The land selah.

The land selah in thee is my trust: leaue not my soule defThe land selah.

The land selah in thee is my trust: leaue not my soule defThe land selah in the selation of the land selation in the s

> Kepe me from the fnare, which thei haue lated for me, and from the grennes of the workers of imquitie.

2 Cor 1.9
i Into Gods to Let the wicked fall into i his nettes k together, whiles I escape.

PSAL. CXLII.

The Prophet nether astonied with feare, nor caried awase with angre, nor forced by desperation, wolde kil Saul but with a quiet minde directed his earnest praier to God, who did preserve him.

APfalme of Danid, to give instruction, & a prayer, when he was in the caue.

Tryed vato the Lord with my voyce: with my voyce I a praied vnto y Lord. I powred out my meditacion before him, & declared mine afflictio in his presence. Thogh my spirit "was in perplexitie in me, yet thou knewest my path : in y waie, wherein I walked, have thei prinely laied a snare for me.

I loked vpon my right hand, & behelde, but there was none that wolde knowe me: all refuge failed me, o none cared for my

Then cryed I vnto thee, ô Loid, & said, Thou art mine b hope, omy porcion in § 1 land of the liuing.

Hearken vnto my crye, for I am broght verie lowe : deliuer me from my persecu- 2 ters, for thei are to strong for me.

Bring my foule out of priso, that I maie praise thy Name: then shalthe righteous d come about me, when thou art benefici- 3 al vnto me.

PSAL. CXLIII.

I An earnest praier for remission of sinnes, acknowledgmg that the enemies did thus cruelly persecute him by Godsiuft judgement, & Me defireth to be restored to grace, 10 To be governed by his holie Spirst, that he mase spende the remnant of his life in the true seare & Serusce of God.

¶ A Pfalme of David.

HEare my praiet, o Lord, & nearken vnto my supplicacion: answer me in TEare my praiei, ô Lord, & hearken thy a trueth on thy brighteousnes.

cording to thy 2 (And entre not into judgement with thy feruant: for in thy clight shal none that liueth, be iustified)

For the enemie hathe perfecuted my foule:he hathe smiten my life downe to the 9 earth: he hathe laied me in the darkenes, as thei that have bene dead dlong ago:

finnes, thogh toward his e- And my spirit was in perplexitie in me, nemies he was mine heart within me was amased. innocent, ay ...
In Gods fightall men are finners d He acknowledgeth that God is the onelie & true phificion to heafe him: & that he is able to raife him to life, thogh he were dead long ago, & turned to afflice e So that onely by faith,

stonie places, thei shal s heare my wordes, 5 Tet do I remember the time spast: I medi- f To wit, thy tate in all thy workes. yea, I do meditate in great benefites the workes of thine hands.

my foule desireth after thee, as the thirstie thine

fealeth:hide not thy face from me, els I lie Spirit coun shalbe like vnto them that go downe into come fortheof

8 Let me heare thy louing kindenes in the 11 hid my felf s morning, for in thee is my truft: h shewe winder the shawne the waie, that I shulde walke in, for wigs, y i might be defeded by I lift vp my foule vnto thee.

Deliuer me, ô Lord, from mine enemies: k He côfesseth for 1 I had me with thee.

Teache me to k do thy wil, for thou art Gods wil com my God: let thy good Spirit lead me vnto meth by \$ Spirit of God, who the land of 1 righteoufnes.

Quicken me, ô Lord, for thy Names his worde, gi fake, of for thy righteousnes bring my ding by his spi foule out of trouble.

12 And for thy mercie mllay mine enemies, his grace to oand destroic all them that oppresse my that is, infly foule: for I am thy n feruant.

PSAL. CXLIIII.

I He praiseth the Lard with great affection and humili- Gods wil, we fall into errous tie for his kingdome restored, and for his victories obterned. 5 Demanding helpe and the destruction of the be a signe of wicked. 9 Promising to acknowledge the same with kindenes towfongs of praises, 15 And declareth wherein the felicitie and me of ame people confifteth

A Psalme of Dand. B Leffed be the Lord my strength, w trusting in the protection.

teacheth mine hands to fight, my Pial CXLITTE fingers to battel.

Heis my goodnes & my fortres, my tower hord hathems &" my deliuerer, my shield, and in him I de meavaliant truft, which subdueth my b people vnder mightie con-

Lord, what is manthat thou e regardest werer you him! or the sonne of man that thou thin- for the Prophet keft vpon him!

Man is like to vanitie: his daies are like a b He cofessed shadowe, that vanisheth.

d Bowe thine heauens, ô Lord, and come ente power not downe: touche the mountaines & thei shal policie hiskigſmoke.

6 Cast forthe the lightening and scatter God them: shote out thine ari owes, and consu- God internation me them.

Send thine hand from aboute: deliuer mé, be viworthie and take me out of the great f waters, and of of excellent benefites. & & from the hand of flrangers,

8 Whose mouth talketh vanitie, and their them vpon vs of his fre mer right hand is a right hand s of falsehode, cie.

I willing a h newe long varo thee, o God, God to conti-

of fing vnto thee vpon a viole, of an in- nue his graces & to fend helstrument of ten strings.

It is her that giueth deliuerance vnto es with the man ner of speacher he flieweth that all'the lettes in the worlde can not hinder ner of speachessie interest tatt attent etter in the worde cast and of the construction of the constructio benefites deferme.

manifolde ex-

fel me how to

thefe great ca-

res& troubles

knowledge & teacheth.vs by our hearts by

& aright for fo fone as we decline from m Which fhal

nReligning my feife wholly

Pial CXLITTE a Who of a poore shepquerour Ebr my deli-

bem felf

fecret grace of

is to confesse cur.felues to benefites, & y

pe for the pre-

The end of Gods workes. Psalmes. Gods prouidence. 276224

i Thogh wicmuche as hevfeth thể to execute his judgements vet of Gods pmes, and they, that
rule godly, are
apperly fo called, because
they serue not
their owne asfections, but fet forthe Gods glorie. k He desieth tes toward his people coun-

good educatió

among y chie-fest of Gods

a He fheweth

are pleafant &

seceptable va-

fil cormueth

towards vs.we oght neuer to

praifing him

& y no world-

oght to obfcu-reGods gloric. & Forsímuche

& of his pre-feruatio I this life is to prai-

fore he requi-

reth, y not o-

other to do

wicked

his benefites 3

what facrifices I

Kings, & iescueth Dauid his i seruat fro 12 To cause his s power to be knowen to g He sheweth the hurtful sworde.

ked Kings be the hurrful fworde.
calledGodsfer
Rescue me, and deliuer me from the had
lia 45.1.foras
of strangers, whose mouth talketh vanitie, of strangers, whose mouth talketh vanitie, 13 Thy * kingdome is an everlasting king-neth and their right hand is a right hand of fal-

> tes growing vp in their youth, or our daughters as the corner stones, grauen after the 15 The eyes of all waite vpon thee, and away, if God did not vpholsimilitude of a palace:

> That our 1 corners may be ful, and abun- 16 Thou openess thine hand, and fillest all oght to reueding with divers forces, and that our shepe may bring for the thousands and to thou- 17 The Lord is krighteous in all his waies, auen, and suffer fand in our stretes:

bour: that their be none inuafio, nor going out, nor no crying in out flietes.

blessed are the people, whose God is the Lord.

benefites That the cerie corners of our houses may be ful of ftore for the great abundance of thy bleisings m He artributeth not onely the great com-modities, but even the least also to Gods favour n And if God gine not to all his cuildren all tuele blefsings, yet he recompenfeth them with bet-

PSAL. CXIV.

Thu Pfalme was composed, when the king dome of Dausd linering them 1 Which onely apperteneth to the faithful; and this verflurished 1 U herem he describeth the wenderful prousdence of God, as welsn governing man, as in pre-ferwing all the rest of his creatures. 17 He praises God for his suffice & mercie, 18 But specially for his louing kindenes toward those that call upon him, that I Dauid declareth his great zeale that he hathe to praifeare bing, and lue him: 21 For the which be promiseth to praise him for euer.

A l'saime of Danid of praise. My God and King, a I wil extoll thee, and wil bleffe thy Name for c-

praise & that-kesguing, and seng that God all and cuer.

I wil blesse thee daily, and praise thy Na-me for euer and euer

b Great is the Lord, & moste worthic to be praised, and his greatnes s incompre-

4 Generacion shal praise thy workes vnto bHerby he de-clareth y all power is sub-ied vnto God, e generacion, and declare thy power.

I wil meditate of the beautie of thy glo-11ous maiestic, & thy wonderful workes,

And they shal speake of the power of thy lie promotion 6 d feareful Actes, and I wil declare thy

They shal breake out into the mencion mans creation, 7 of thy great goodnes, & shal sing aloude of thy righteousnes.

fe God, there- 8 * The Lord is gracious and e merciful, flowe to angre, and of great mercie.

felues do this, 9 but cause all The Lord is good to all, & his mercies are ouer all his workes.

10 All thy workes praise thee, ô Lord, and thy Saints blesse thee.

d Of thy term ble sudgements against the the II f They shewe the glorie of thy kingdome and speake of thy power, Exod. 34.6.

e He describeth after what sorte God sheweth him self to all his creatures, thogh our sinnes have prouoked his vengeance against all ito wit, merciful not onely in pardoning the sinnes of his-clea, but in doing good even to the representation of the praise of the fame of the praise of the given any most will the creatures: & though y wicked wolde obscure y make, their effect, or a fatthful are ever mindeful of the same the fonnes of men, & the glorious renome out of ordre, of his kingdome.

dome, & thy dominion endureth through-Luk.1,33.

Danid because 12 That our k sonnes maye be as the plan- 14 The Lord vpholdeth all h that fall, and in miserie and lifteth vp all that are readie to fall.

thou gruest them their meat in due season de them, and

things living of thy good pleasure.

and holie in all his workes. God to coutt-nuchis benefi- 14 That our moxen may be strong to la- 18 The Loid sinere vnto all that call vpon by him

him: yea, to all that call vpon him in of man, as of 1 tiueih. true ne pro- out the state of the people, that be " so, yea, 19 He wil fulfil the " desire of them that God, not onely

feare him: he also wil heare their crye, & for that ne is beneficial to wil saue them. 20 The Lord preserveth all them that love responsible that the he

min:but he wil destroye all the wicked.

My mouth shal speake the praise of the & mercifully him:but he wil destroye all the wicked. Lord, and all " flesh shal blesse his holie examineth his by the crosse, Name for euer and euer.

the is contrarie to infidelitie, douting, impaciencie and marmiring in Forthey wil afke or wish for reching has a contraried to his wil, I Joh 50 14 n. That is, all men shalbe a contraried to the him.

PSAL. CXLVI.

fe Gad, 3 And teacheth, not to trust in man, but onely in God almighiis, 7 Which delinereth the affli-Sted, 9 Defendeth the strangers, comforteth the fatherles, and the widowes, 10 And reigneth for euer.

Traife ye the Lord.

PRaise thou the Lord, ômy a soule. a He stirreth to him self, & I wil praise the Lord during my li-all husasteeries fe:as long as I have anse being, I willing to praise God. vnto my God.

Put not your trust in b princes, nor in the wherin he forfonne of ma, for there is none helpe in hi. biddeth all vamecofidece,

His breath departeth, he returneth to shewing y of

his earth: then his c thoghts perish.

5 Bleffed ashe, that hathe the God of Iaa- to put our trust kób for his helpe, whose hope is in § Lord then in God § his God.

Which made d heauen & earth, the fea, ne opinions, and all that therein is: which kepeth list fattered them delitte for euer:

Which executeth iustice e for the op- ked entrepripressed: which giueth bread to the hugrie: des the Lord loofeth the prisoners.

The Lord grueth fight to the blinde: the in the Lord, Lord raiseth vp the croked: the Lord bothe for that his power is able to deliner f loueth the righteous.

The Lord kepeth the s strangers: he re-them from all danger, & for lieueth the fatherles and widowe: but he his promes saouerthroweth the way of the wicked.

but onely whe re God reig-

dan 7,14.
h Who being afflictio wolde fainte and fall rence him,that

heaf

es,bur alio in

c As their war... whereby they sclues, and so

todost

imagined wic-

& paciece for a while he tryeth, but at length he punisherh & aduct fartes, that he may be know en to be judge of the worlde for though he vifit them by a different hands he was the state of the state Meaning all them, that are deflitute of worldelie meanes and fuccour.

T

God reigneth for ever for y

a He sheweth

wheri we oght

to exercise our

b Because the

be deftroyed.

be dispersed,

were, for a ti-

aion or forow

me to man in-credible, that

Godshulde as-

yet norhing ca be to hard to

nőber & name

all the flarres.

e For the more

high that the

by the exaples

tie power, good

nes & wildo-me, that we ca

neuer wat me-

to praise God.

were a confef-

onely: then if

he hathe affu-

be reli-

fion of their nede, which ca

of.

thogh ymm 5

h the affureth to The Lord shal h reigne for cuer: ô Zion, thy God endureth from generacion to generacion. Praise ye the Lord.

PSAL. CXLVII.

I The Prophet praiseth the bountie, wisdome, power, iuflice & providence of God vpo all his creatures, 2 But specially upon his Church, which he gathereth together after their dispersion, 19 Declaring his worde and judgements fo unto them, as he hathe done to none other people.

PRaise yethe Lord, for it is good to sing vnto our God: for it is a pleasant

thing, praise is comelie.

felues continu-ally, & to take The Lord doeth buyld vp b Ierusalém, gather together the dispersed of Israel. our pairing wit, in praising He healeth those that are c broken in heart, and bindeth vp their fores. Lord is \$ foil-der of \$ Chur- 4

He d counteth the nomber of the starres, & calleth them all by their names.

Great u our Lord, and great u his power: his wisdome is infinite.

The Lord releueth the meke, & abaseth the wicked to the e grounde.

Sing vnto the Lord with praise: sing vpo With affli- 7

the harpe vnto our God,

d Thogh it fe-Which f couereth the heaue with cloudes and prepareth raine for the earth, and maketh the graffe to growe vpon the mofemble his Church being fo dispersed, 9 untaines:

Which giueth to beaftes their fode, and

to the yong rauens that g crye. him, that can to He hathe not pleasure in the h strength of an horse, nether deliteth he in the leg-

ges of man. wicked clime, tr But the Lord deliteth in them that feare

the greater is their fall in him, and attend vpon his mercie. 12 Praise the Lord, ô Ierusalém: praise thy f He flieweth God,ô Zión.

of Godsmigh- 13 For he hathe made the barres of thy gates i strong, and hathe blessed thy childre within thee.

feinth occasio 14 He setteth peace in thy borders, & sa-to praise God. Tissieth thee with the "floure of wheat.

crying is as it 15 He sendeth for the his k commandemet vpon earth, and his worderunneth verie 1 fwiftly.

wed burby God 16 Hegiueth snow like wool, & scattereth the hoare frost like asshes.

can he suffer 18 He sendeth his worde and melteth the: he causeth his winde to blowe, & the wa- 2 Let Israel reioyce in him that b made b In that that famine, whome ters flowe.

red of life euerlasting? 19 He sheweth his worde vnto Iaakob, arthogh to vie his statutes and his judgements vnto his statutes and his judgements vnro 3

Ifraél.

is bothe pfita-God, yet to put 20 Hehathe not dealt so with euerie nacion, eruft nether haue they n knowen his judgemers. them, is to de-Them, is to defraude God of his honour i He doeth not onely furnish his Church & all
things necessarie, but preserves a life the same, & maketh it strong against all
outward force "Ebr fit k Mis secret working in all creatures is as a comandemet to kepe she in ordre, & to gine the mouing & force I For impredictly
& without resisting all things obei him m As before he called Gods serve
working in all his creatures his word: so he meaneth here, by his worde, & dodrine of life euerlassing, whe hathe less to flux the as a moste precious
treasure a The cause of this difference is Gods free mercie, which hathe
alched his in his Some Christ selves to salvacionis his sufer indocrect. when cleded his in his Sonne Christ Iesus to Salvacionia his iufte judgemet, whereby he hathe appointed the reprobate to eternal dammation.

Praise ye the Lord.

PSAL. CXLVIII.

2 He prouoketh all creatures to praise the Lord in heave and earth and all places, 14 Specially his Church for the power that he hathe given to the same after that he had chosen them and soyned them unto him.

Traife ye the Lord.

PRaise ye the Lord from the heauen: praise ye him in the high places.

Praileye him, all ye a his Angels: praise are mebers of him, all his ai mie.

3 Praise ye him, b sunne and moone: praise before ye him all bright starres.

Praise ye him, c heavens of heavens, & unto, and by d waters, that be aboue the heavens.

Let them praise the Name of the Lord: che vs to do for he commaded, and they were created. b In that Gods

And he hathe established them for euer glore shinerh and euer: he hathe made an ordinance, fiblecreatures, which shal not passe.

7 Praise ye the Lord fro the earth, yee dra- mual praising

gons and all depths:

f Fyre and haile, snowe and vapors, stormie winde, which execute his worde:

Mountaines and all hilles, fruteful trees the fituacion and all cedres:

Beaftes and all cartel, creaping things & things of feathered foules:

It is Kings of the earth and all people, prinding this words this words of the worlder.

That is, the

ces and all judges of the worlde:

Yong men and maidens, also olde men in the middle region of the and children:

Let them praise the Name of the Lord: here comprendent he for his Name onely is to be exalted, and name of the his praise aboue the earth and the heaues. e Meaning, §

14 For he hathe exalted the h horne of his great and mopeople, which is a praise for all his Sainctes, as whales and even for the i children of Israel, a people f which come that is nere vnto him. Praise ye the Lord. nor by chance or fortune, but

he fetteth the eyes, ware mo Re willig her-

their prompt obedience tes

tie is as a côti-

c Not y there are diners hea uens.but because of the fpheres and of of the fixed ftarres & plaraine, which is

zire, which he heauens

by Gods appointed ordinance g For the greater giftes that anie hathe received, and the more high that one his preferred, the more bound is he to prairie God for the laute, but nether high nor lowe condition or degree an be exempted from this ductie. A That is, the diguitte, power and glorie of his Church i By reason of his couenant made with Abraham.

PSAL. CXLIX.

1 An exhirtationato the Church to praise the Lord for his victorie anteronquest that he grueth his Saints against all man power.

Praise ye the Lord.

self mindeful 17 He casteth forthe his yee like morsels: 1 Sing ye vnto the Lord a new song: let a for his rate of y most co-teprible soules, who can abide the colde thereof? Shis praise beheard in the Congregacion benefites beof Saints.

> him, and let the children of Zion reioyce ferred before in their & King.

> Let them praise his Name with the flute: a newe createt them sing praises vnto him with the re Pial gage. timbrel and harpe.

> For the Lord hathe pleasure in his peo- of Gods hads. ple: he wil make the make glorious by de- he is the Creative rance. liuerance.

> Let the Saints be joyful with glorie: let he y both two them fing loude vpon their d beddes. forme him. & y them sing loude vpon their d beddes.

Church ons, it was as ther were cal-

continually fubiodt vnto him as to their mofte lawful King d He alludeth o that communal reft, and quietnes, which they thulde have, if they wolde fuffre God to rule them

6 Let the high Actes of God be in their 1 mouth, and a two edged sworde in their

e This is calculated in the kingdome of Chrife when the To binde f their Kings in chaince and the control when the control wh To binde f their Kings in chaines, and 3 Praise ye him in the sounde of the ctru out or spreading abroad, Christ , when Gods people for suffe cau-fes execute 9

Gods sudge-

ments against

his enemies: &

atguarth no li

their nobles with fetters of yron,

That they maye execute vpon them the iudgement that is s writen: this honour shalbe to all his Samts. Praise ye the Lord.

but the Kings, that were their enemies, shulde be destroyed g Hereby God bindeth the hands and mindes of all his to enterprise no farther then f Not onely the people. he appointerh

PSAL

1 An exhortacion to praise the Lord without cease by all maner of wayes for all hu mightie, and wonderful Borkes.

Traife ye the Lord

PRaise ye God in his * Sanctuarie: * That is, in praise ye him in the b firmament of 6 For his wo.

per:praise ye him vpon the viole and the wherein the

4 Praise ye him with timbrel & flute:prai- neth fe ye him with virginales and organs.

Praise ye him with sounding cymbals: to retoyce in praise ye him with high souring cymbals. he maketh me Let euer ie thing that hathed bleath praise cion of those instruments we have a least praise to retoyce in praise good.

fe the Lord. Praise ye the Lord.

mightie worke of God shi-

c Exhorting \$ people onely by Gods com-

*This worde Prourbe . or Parable figntfierh a grane&

notable sentece.worthie to be kept in memorie: and is fome time ta-

ken in the euil

appointed in the olde Law, but vuder Chrift the vie thereof is abolifhed in appointed in the freweth that all the ordre of nature is bound to this duetic, and muche more Gods childre, who oght neuer to ceafe to praise him. til they be gathered into that king tome, which he hathe prepared for his, where they that fing everlafting praife.

THE PROVERBES

of Salomón.

THE ARGUMENT.

He wonderful love of God toward his Church is declared in this loke for a fruiche as the summe mocke, or scot-📘 and effect of the whole Scriptures is here fet forthe in thefe brief sentences, which partily conteine doctrine, and partely maners, and also exhortacions to bothe. Whereof the nine first chapters are as a preface ful of grave sentences, and depemysteries, to allure the haerts of men to the diligent reading of the parables that follow: which are left as a moste precious sewel to the Churche, of those thre thousand parables mencioned 1. King. 4, 31, and were gathered and commit to writing by Salomons servants and indited by him.

CHAP. I.

2 The power and whe of the worde of God 7 Of the feare of God and knowledge of bu worde 10 We may not consent to the entifings of sinners 20 Wildome complatneth that she u contemned. 24 The punishment of them

aThar is, what 2

we oght to knowe & foi-

love, & what

we oght to re-

worde of God

wherein is the

onelie true knowledge c To learne to

fubmu our fel-

nes to the cor

fe that are wife d By liuing in-ftely and ren-

TV man that &

apperremeth Voto him

To mehe as

erccion to rule

f As he thew-

them felues

b Meaning the 3

To knowe wilderstand instruction to vinderstand

To receive instruction to do wisely, by a suffice and sudgement and equitie,

To gue vnto the e simple sharpenes of wit, & to the childe knowledge and dif- 15 My sonne, walke not thou in the way sheding of cretion.

rection of tho- 5 A wile man shal heare and increase in learning, and a man of f vinderstanding, 16 For their fete runne to euil, & make hast to the detrishal atteme vnto wise counsels,

dring to eue- 6 To vnderstand a parable, and the inter- 17 pretation, the wordes of the wife, & their darke fåyings.

Tire feare of § Lord is § beginnig of haue not dif 7 knowledge: but fooles despise wisdome & instruction.

ethy there parables contening the effect of religion assouching maners & do finne do appearine to the simple peoples o doeth he declare that the same is also necessare too them that are wise and learned *Pfal.111.10. eeel 1,16

8 My sonne, heare thy 8 fathers instruction, this in § Naand for fake not thy h mothers teaching.

For thei shalbe" a comelie oinament vnto all creatures, thine head, and as chaines for thy necke. or in the Na-

My sonne, if sinners do intise thee, for of schur

consent thou not.

He Parables of Salomón

If they say, Come with vs, we wit lay h that is, of y
the sonne of Dauid King

wait for blood, of lie princile for the inrem the faithnocent without a salo

Toknowe wisdome, 2 & 12 We wil swallow: the vp aliue like algra- corruptiblese ue euen whole, as those that go downe into the pit:

> 13 We shalfinde all precious riches, & fil 1 To wit, the our houses with spoile:

14 Cast in thy lot among vs:we wil all haue feare of God. one m purse:

with them:refraine thy fote from their hand, but of all

to shed blood.

Certerily as without cause the net is 1 As the grave fpred before y eyes of all that hathe wing:

18 So they laye wait for blood of lie prineand their cruel

lie for their liues.

Xx.iii.

Church, wheful are begotten by the inwicked, which haue not the k He speaketh ment of our

tie hathe none

m He sheweth whereby the wicked are allured to loyue together, because they have everie one parte of the ipoile of the innocent n That is, have nothing at all o He flieweth that there is no cause to mous these to do with them wicked to spoile the innocent, but their quarice and cruelties

The harlot described, 540/1224 The foolish hate wisdome. Prouerbes.

the couctous man is a murme is the eter-

nal worde of

r So that nane can presend ignorance. f Wildome re-

the foolish or fimple, which erre of ignora-ce, and y mockers, that can 23 not fuffer to be taught, & foo les which are Res, & hate the knowledge of

to our capaci-& ieft at Gods worde, shal ha 27 ue the suffe rewarde of their mocking. n That is, you'r-

deftruction . w re d Because thei foght not with

an affection to and obedience, we ca not call wpon God a- 31

right.
2 They fhat Seele what comoditie their wicked life shal gue the. a That is the wherem they

de lite.

is gredie of gaine: he wolde take away the P life of the owners thereof.

q This wifdo- 20 ¶ 9 Wifdome ci yeth without: fhe vite- 9 reth her voyce in the r stretes.

> 21. She calleth in the hye strete among the prease in the entrings of the gates, & vt- 10 Whe wildome entrethinto thine heart, how to gotertereth her wordes in the citie, faying,

lishnes 3 & the skorneful take their plea-

> (Turne you at my correction: lo, I wil powie out my minde vnto you, o make 13 And from them that leave the 8 waies of anie ginen to you understand my wordes)

drowned in worldelie las 24. Because I haue called, and ye refused: I haue stretched out mine hand, and none 14 Which reioyce in doing euil, & delite of God, shall

godines wolde regarde.

This is spoken according 25 But ye haue despised all my counsel, & 15 Whose waies are croked and they are naming this spoken according 25 But ye haue despised all my counsel, & 15 Whose waies are croked and they are naming this species wice of whore wolde none of my correction.

and mocke, when your feare cometh.

When u your feare cometh like sudden desplation, and your destruction shal co- 17 me, like a whirle winde: when affliction & anguish shal come vpon you,

thing you fea- 28 Then shal they call vpon-me, but I wil 18 Surely her m house tendeth to death, & ne in his subse not answer: they shal seke me early, but they shal not x finde me,

pifed all my coriection.

Therefore shalthey eat of the z finte of their owne way, and be filled with their 21 For the iust shall dwell in the oland, and of They shalen the vpright men shall remaine in it. owne deuises.

32 For a ease slayeth the foolish, and the 22 But the wicked shalbe cut of from the Godas y wieprosperitie of fooles destroyeth them.

prosperitie, & 33 But he that obeieth me, shal dwell safely, sensualitie, & be quite from a & be quiet from feare of enil.

CHAP. II.

2. Wisdome exharteth to obey her. 5 She teacheth the feare of God. 6 She uginen of God. 10 She preserueth from wickednes.

MYsonne, if thou wilt receive my wordes, and a hide my commandements within thee,

2 And cause thine eares to hearken vnto 2 Forther shal increase the length of thy neth the comwisdome, cencline b thine heart to vnderstanding,

(For if thou callest after knowledge, co 3 cryest for understanding:

If thou sekest her as silver, and searchest for her as for d treasures,

Then shalt thou vndeistand the feare of the Lord, and finde the sknowledge of

This figured 6 For the Lord giueth wildome, out of his standing.

For, breesh the 7 He "preserueth the state of y righteous: he is a shield to them that walke vpright-

whereby he 19 Suche are the wayes of euerie one that & That they may kepe the wayes of judgement: and he preserueth the way of his Saincts)

> Then shalt thou vnderstand righteousnes, and sudgement, and equitie, euerse of God that

good path.

and knowledge deliteth thy foule,

Then shalf counsel preserve thee or vnderstanding shalkepe thee,

fure in skorning, & the sooles hate know- 12 And deliuer thee from the enil way, and lowe their ledge?

And deliuer thee from the enil way, and lowe their sowne fantasses from the man that speaketh froward ware darkethings,

> righteousnes to walke in the waies of dar- euil as thei are kenes:

h in the frowardnes of the wicked,

lewde in their paths.

tie, fignifying that the wic- 26 I wil also ' laugh at your destruction, 16 And it shall deliuer thee from the stran- 10 mais most led, w mocke and mocke, when your seare cometh.

ge woman, euen from the stranger, which k That is, her ge woman, euen from the stranger, which k That is, her flattereth with her wordes.

Which for faketh the k guide of her kende to go youth, and forgetteth the couenant of whome her God.

her paths vnto n the dead.

19 All thei that go vnto her, returne not a- promes made gaine, nether take they holde of the water in mariage i

good men, & kepe the wates of the righ- n To the that are dead in bo teous.

the vpright men shal remaine in it.

earth and the manfgreffers shalbe rooted ked shalbevoy out of it.

CHAP. III.

1 The worde of God grueth life s Trust in God 7 Fearehm. 9 Honour him. 11 Suffre his correction, 22 To a Log life is \$\frac{3}{2}\$ them shat followe the worde of God, all things shal blessig of God Gueraland. Succede wel.

Y fonne, forget not thou my Law, forthe as it is but let thine heart kepe my comma-them.

a daies and the yers of life, and thy prospe- the first & se-

Let not bmercie and trueth for sake thee: faithfulnes binde them on thy enecke, write them we oght to vie vpon the table of thine d heart.

So shalt thou finde fauour and good vn- a moste prederstanding in the fight of God and district them

Trust in the Lord with all thine heart, e By this pare and leane not vnto thine owne wisdome. he comprehe-

mouth commeth knowledge and vnder- 6 In all thy waies acknowledge him, and lebodie, as by he shal direct thy waies.

Be not wise in thine owne eyes: but feare nefites promithe Lord, and departe from euil.

8 So health shalbe vnto thy nauel, and and spiritual.

teache thee & g That is the worde of God.

& 15 the onelie light , to fol-

h Whether fe wildome, w preferue vs from all vices: dome whereu

houlband .

1 Which is the

dicland loule.

Deut &.i. &

whe gueth to

b By mercie & tructh, he mea mandementsof cod table:or els he mercie & neighbours

euer in remem brance

health he mea neth all the be both corporal

marow

a That 19, kepe shem in thise heart.

b. If thou grue thy felt to the zeue knowledwithout hype 3 crific £ Meaning, y muft ieke 4 the knowledge of God with Shewing y

he)is the true wildome to anowe,&feare

falnacing.

manded in the

lawe, Exod 23, 19 deut.26,2 & by this thei

acknowledged

that God was

that they were ready to befto

g For to the faithful diftri-

buter God gi-

ueth in greater

worde of God, shal baue all

geth forthe fuche frute &

Paradife.

keth,is euerlafling, because

Or throse read

thep.1,9

abundance

Ebr.12,5

reuel 3.17.

marow vnto thy hones.

f Honour the Lord with thy riches, and f As was com 9 with the fitst fintes of all thine increase.

dance, and thy presses shal s burit with

the giver of it My fonne, refuse not the chastening 34 of & Lord, nether be grieued with his cor-

comandement 12 *For y Lord correcteth him, whome he loueth, eue as the father doeth the childe in nhome he deliteth.

13 Blessedisthe man that findeth wisdome, I Wisdome and her frutes oght to be searched 14 The and the man that getteth understanding.

14 For the marchandise thereof is better then the marchandise of silver, and the gaine thereof is better then golde.

15 It is more precious then pearls: and all things that thou canst desire, are not to be 2 For I do give you a good doerine: there-feer, w is as a compared vnto her.

he Meaning § 16 Length of daies is in her right hand, her her har fekerh in her left hand riches and alone in her left hand riches and glorie.

18 She is a tie of life to them that laie holde on her, and blessed is he that reteineth preprinte both corporal and fpiritual.

The Lord by wisdome hathe laied the k fundacion of the earth, and hathe stathere that eat blished the heavens through vnderstan-6 three of life in by his knowledge the deapths are bro-7 broading.

ken vp, and the cloudes droppe downe the

Paradite.

k Hereby he fheweth y this wissome, whe 21 My sonne, let not these things departe fro thine eies, but obserue wisdome, and coun-

ting, because fel.

It was before all creatures, 22 So thei shalbe life to thy soule, and gra
& y all thigs, euen the who.

ce vnto thy necke.

le worlde we- 23 The shalt thou walke safely by thy waie: and thy fore shal not stumble.

24 If y sleapest, thou shalt not be afraied, and when thou slepest, thy slepe shalbe fwete.

25 Thou shalt not feare for anie sudde feare,nether for the 1 destruction of the wicked, when it cometh.

faue his, as he 26 For the Lord shal be for thine assurance, & shal preserve thy fore from taking.

> Withholde not the good from m the owners thereof, thogh there be power in thine hand to do it.

thou shalt not 28 Saie not vnto thy neighbour, Go & come againe, and to morowe wil I give thee, if 15 Anoide it & go not by it: tuine from it, and cruel opthou now have it.

Intédenone hunt agaisst thy neighbour, 16 For thei can not s slepe, except thei haue the godile infeing he doeth dwell without feare by done zuil and their slepe departeth, except crease duly

30 Scriue not with a man causeles, when 17 Forthey eat the bread of h wickednes, til ther come to ful perfeche hathe done thee no harme.

The not envious for the wicked man, 18 But the way of § righteous fhineth as the their shalbe to their source of the state of the of the st nether chuse anie of his waies.

32 For the froward 15 abominacion vnto the Lord: but his p secret is with the righ- couenant & fa teous.

to So shalthy baines be filled with abun- 33 The curse of the Loid is in the house erer from the of the wicked: but he blesseth the habita- worlde tion of the 11ghteous.

With the skoineful ? he skoineth, but shewe by his he grueth grace vnto the humble.

The wife shal inherite glorie: but fooles that turne to dishonour, thegh they be exalted.

plagues that their deftruction, ag Chap 1,26.

CHAP. III.

way of the wicke i must be refused 20 By the worde of God the heart seyes and course of life must be gui-

Hare, ô ye children, the instruction a'He speaketh of a father, and give care to scanne this so the per vnderstanding.

fore for lake ye not my law.

3 For I was my fathers sonne, tender and Chap 1,8 b dere in the sight of my morb. b dere in the fight of my moth i,

as, suffrett him 17 Her waies are waies of pleasure, and all 4 When he ctaught me, and said vnto me, thre others by the her paths prosperitie.

Letthine heart holde fast my wordes: ke- vriich, yet sa-Let thine heart holde fait my wordes: ke- Vriiah, yet Sape my commandements, and thou shalt nely her some liue.

Get wisdome: get vnderstanding: forget nid his father. not nether decline from the wordes of my that we must

Forsake her not, and she shal kepe thee: so be we wil for other things loue hor and she shal preserve thee.

dWisdome is the beginning:get wisdome the indgement therefore: and aboue all thy possession get of the worlde, vnderstanding.

Exalt her, and she shal exalt thee: she or els, carenot shal bring thee to honour, if thou embrace for it at all.

She shal giue a comelie oinament vnto thine head, jea, the shal give thee a crowne

of gloric.

10 Heare my fonne, and receive my worders, and the years of thy life shalbe mathemathem in the shall be mathemathem.

II I have taught thee in the wase of wif- re of God: for this was Dadome, and led thee in the paths of righ- uids protesta-

When thou goeft, thy gate shal not be walke at liber f strait, and when thou runness, thou shalt fence not fall.

13 Take holde of instruction, & leaue not: more propre & kepe her, for the is thy life.

14 TEntre not into the way of the wicked,& walke not in the waie of euil men.

& passe by.

thei cause some to fall.

and dimke the wine of violence.

light, that I shineth more and more vn-head in the

c Meaning Da d He sheweth whichmake it

e Salomón de-

g Meaning, that to do euil is natural to the wicked, then to flep: ,eat or drinke

h Goteen by pre'sion Signifying § in knowledge & perfection,

l For whe God deftrozeth the did Lot in Sod om

m Not onely 27 from them to whome y poigeth, but alfo kepe it from them, w haue nide of the vfe thereof

n Char is, putceth his truft tu thee .

o Defite not gr

Whoredome forbidden. Prouerbes. Sluggards reproued.

to the perfite daie.

19 The waie of the wicked is as the darkenes: they knowe not wherein thei shall

20 ¶My sonne, hearké vnto my wordes, encline thine eare vnto my fayings.

21 Let them not departe from thine eyes, but kepe them in the middes of thine 18 Let thy k fountaine be blessed, and reioy-

22 For thei are life vnto those that finde 19 Let her be as the louing hinde and plea- thy selfithy sa That is, thei them, and helthe vnto all their k flesh. health of bo- 23 Kepe thine heart with all diligence: for

thereout comethilife.

haue

dy . vnder the

which all o-

promised in y

heart is et her pure or corrupt, fo is the

of mans life.

or, ynderflädig

giueth her felf

another

then to her houtband.

b By oyle and

home he mea-

and craftie in-

lead to deftu-

tifements.

wickednes.

ther blessings 24 Put awaie from thee a frowarde mouth, and put wicked lippes farre from thee.

let thine eyeliddes direct thy way before

raption in the part of the part of the fete, & let all 22 His owne iniquities shal take the wicked didest marie of mans life. thy waies be ordred aright.

fure in all thy 27 Turne not to the right hand, nor to the left, but remoue thy fore from euil.

CHAP. V.

3Whoredome forbidde; 9 And prodigalitie.15 He willeth a mã to live on hu labours & to helpe others 18 To love bu wife. 22 The wicked taken in their owne wickednes.

Y fonne, hearken vnto my wildome, "knowledge,

2 That thou maiest regarde counsel, and thy lippes obferue knowledge,

For the lippes of a strange woman drop 1 n That is , an 3 asan honie combe, and her mouth is more foft then b oyle.

But the end of her is bitter as worme 2 wood, & sharpe as a two edged sworde. Her efete go downe to death and her step neth flatterig 5 pes take holde on hel.

c All her dolgs 6 She weigheth not the way of life: her paths are d moueable: thou cast not knowe

departe not from the wordes of my mou-

8 Kepe thy waie farre from her, and come not nere the dore of her house,

t That is, thy 9 frength and and thy yeres to the cruel: goods to her y

wil haue no pi 10 thy strength, and thy f labours be in the house of a stranger,

> And thou mourne at thine end, when thou hast consumed thy sless and thy 9

g Althorn 12 And saie, How have I hated instruction, 10 was fauthfully and mine heart despised course in the said instruction in the said instruction

that taught me, nor inclined mine eare to them that instructed me!

sotwith fiding 14 I was almost broght into all enil in the 12 The vnthriftie man f or the wicked man ling them vnthriftie or the middes of the Congregacion & saftem-

15 T Drinke the water of h thy cisterne, h He teacheth and of the riners out of the middes of thiand of the riners out of the middes of thivs fobriette,
exhorting vs
to line of our

16 Let thy fountaines flowe forthe, and the owne labours rivers of waters in the firetes.

But let them be thine, enen' thine one- that want. ly, and not the strangers with thee.

ce with the wife of thy I youth.

sant roe : let her breafts satisfie thee at all mile & them that are, of the times, o delite in her loue continually.

20 For why shuldest thou delite, my sonne, k Thy childre in a strange woman, or embrace the boso w shal come of thee in me of a ilranger?

teined.

1 For as the large and less than a specified and less than a specified are before the mayes of the large and less than a specified and less of the Lord, and he pondereth all his pa-mariage and curfeth who-

> him self, and he shalbe holden with the in thy youth. cordes of his owne sinne.

23 He shal a dye for faute of instruction, & god shal go astray through his great folie.

& to be beneti cial toy godlie

1 Diftribute them not to the delles, but rehousholde of

great abunda-

He declareth that except man do

ioyne to his wife bothe in heart and in outward connerfation, that I e shall not escape the sudgements of God. n Because he wil not giue ears to Gods worde and be admonished.

CHAP. VI.

and encline thine eare vinto my Instruction for survies. 6 The southful and suggish in firred to worke 12 He describeth the nature of the worked . 16 The things that God hateth. 20 To obser- 2 He forbidue the worde of God. 24 To flee adulterie.

> MY sonne, if thou be suertie for thy the one for ano ther, according neighbour, & hast striken hads with to the rule of the stranger,

> Thou art a snared with the wordes of thy whome and af ter what fort, mouth thou art euen taken with the wor- so that the ere des of thine owne mouth.

Do this now, my fonne, and deliuer thy deal felf: seing thou art come into the hand of of God ca not thy neighbour, go, and humble thy felf, & maria thee. Aion.

d She hathe emer news mear
nesto allure to 7

Heare ye me now therefore, ô children, & 4

Giue no flepe to thine eyes, nor flumber
for thy

Giue no flepe to thine eyes, nor flumber
for thy

Control of the first land to factor the for thy

Met learne at the littel pifmire to land
bour for thy

Control of the first land
bour for the first land
bou

to thine eyeliddes.

5 Deliuer thy felf as a doe from the hand Kepe thy waie farre from her, and come of the hunter, and as a birde from the hand of the hunter, and as a birde from the

de her waies, and be wife.

Lest the stranger shulde be filled with 7 For she hauing no guide, gouernour, nor ruler.

> 8 Prepareth her meat in the sommer, & gathereth her fode in haruelt.

*How long wilt thou slepe, & sluggard when wilt thou arise out of thy slepe? reta liele slepe, a litle slumber, a litle thou art

folding of the hands to slepe.

Therefore thy pouertie content that d trauaileth by the waie, & thy necessal to the persons a fluggardes come, by cal-And have not obeied the -voice of them 11 Therefore thy pouertie cometh as one to what incon

walketh with a frowarde mouth.

13 He maketh a figne with his eyes:he'figni & fcladeto asfieth

deth vs not to become furecharitie,but ditour not be defrau

felf and not to burden others. Chap. 24, 32. pe neuer fo log yet haue neues ynough, but e-uer feke occafios thereunto, d That is fud-dely, when y lokes not for

e It shal come in fuch fortas able to refift it f He shewerh men of Belial

tie vpon these as is red of Samion, & the prodigal fonne II f The goods gotten by thy trauail. inftructed in § 13 I almoste fallé 30 ytter thame and deftructio,

ing vp in the

the godlie.

of

g Thus all bis gefture tedeth es wickednes, fieth with his fete: he s instructeth with 1 his fingers.

neth euil at all times, and raiseth vp con-

Therefore shal his destructio come spe- 3 dely: he shalbe destroyed suddenly without recouerie.

16 Thefe fix things doeth the Lord hate: yea, his soule abhorreth seuen:

The hautie eyes, a lying tongue, and the hands that she de innocent blood,

18 An heart that imagineth wicked enter- 6 prises, h sete that be swift in running to mischief,

raging affec-tions, which carie a man 19 away in fuche fort that he ca not tel what 20 he doeth *Or neighbours

meaneth the

worde of God:

preaching and declaration of

l And reprehé fions whe the

ched bring vs to life

m With her

and gesture n Meaning, y she wil never

e He appro-

but fheweth

abominable as

foralmuche as

adulterie was a perpetual in-

in beart

that man by

hathe abused his wife, and fo concludeth

that neiber

Go is Law nor the law of na-

for the adul-

BETIE.

whoredome.

h Meaning, the

A false witnes that speaketh lyes, & him that raiseth vp cotentions amog brethie. ¶My sonne, kepethy fathers comman- 8 dement, and forfake not thy mothers influction.

i Read Chap 21 Binde them alway vpon thine 1 heart, and tye them about thy necke.

It shal leade thee, when thou walkest: it shal watch for the e, when thou slepest, and when thou wakest, it shal talke with thee.

For the k commandement is a lanteine, k By the com 23 and instruction a light : and 1 corrections 12 Now she is without, now in the stretes, & are for instruction are the ware of life,

& by the m- to line water of the water of the state of th of from the flatterie of the tongue of a

the same, wis strange woman.

commtred to y 25 Desire not her beautic in thine heart, nether let her take thee with her meyeliddes. 15 nons whe the worde is prea 26 For because of the whoorish wom a a man ss broght to a morfel of bread, & a woman 16 I have deckt my bed with ornaments, there with or els the wolder wil hunte for the precious life of a man.

m With her wil hunte for the precious life of a man. carpets and laces of Egypt. when the sum of holies, the sum of holies and govern and constant of holies, the sum of holies and sum of holies and sum of holies, the sum o

rie, & the feke 29 So he that goeth in to his neighbours
thy deftructio wife, shal not be unnocent, who so euc: touwife, shal not be innocent, who so euci tou-

that it is not fo 30 Men do not o despise a thief, when he stealeth, to satisfie his p soule, because he 1s hungtie.

thest might be 31 But if he be founde, he shal restore seuen folde, or he shal give all the substance of

famie, and death by the Law of God P Meanig, for yery necediate Els failesh he y doeth it, destroyeth his owne soule.

That 15, 33 He shal finde I a wounde and dishonour, death appoint & his reproche shal neuer be put away.

death appoint & For iclousie is grage of a man: therefore

r. He sheweth he wil not r spare in the day of vegeance.

he wil not r spare in the day of vegeance. He can not beate the fight of anie raunhis death, that 35 fome: nether wil he consent, thouh thou augment the giftes.

CHAP. VII.

An exhortacion to wildome and to the worde of God, rure admitteth ? s Which wil preserve vs from the harlot, 6 W bose 27 Her house is the waie * vnto the graue, the hands of maners are described.

Y forme, kepe my wordes, and hide Imy commandements with thee. 14 Lewde things are in his heart: he imagi- 2 Kepe my commandements, & thou shalt he meaneth 3 liue, and mine instruction as the apple of nothing oghe thine eyes.

Binde them vpon thy fingers, and write worde of God. them vpon the table of thine heart.

Saie vnco wisdome, Thou art my sister: and call under standing thy kinswoman, That they mare kepe thee from the stran-

ge woman, euen from the stranger that is ble to declare fmothe in her wordes.

T b As I was in the windowe of mine acs to be abuhouse, I loked through my windowe,

And I sawe among the fooles, and consi- that there was dered among the children a yong man de- almost none to stitute of vnderstanding,

Who passed through the strete by her coinci, and went toward her house,

In the twilight in the euening, when the night began to be c blacke and daike.

10 And beholde, there met him a woman the night to with an hailots" behausour, and fubtil in flikines

(She d is babling and lowde: whose fete a He desertcan not abide in her house.

lieth in waite at euerie cornei)

an impudent face faid vnto him,

I have e peace offrings: this f day have a position return.

I paied my vowes.

a position return.

offred, the the-

Therefore came I for the to mete thee, y the hath meat I might seke thy face: & I haue foude thec. at home make go

carpets and laces of Egypt.

him in her saa eease, til she 28 O1 can a man go vpon coles, and his sete 18 Come, let vs take our fil of loue vntil the restance brought not be burnt?

For mine housband is not at home: he is harlottes outgone a journey faire of.

me holic & reme holic & regone a sourney fasse of.

He hathe taken" with him a bagge of because they filuer, and wil come home at the day ap- may the better decementhers,

Thus with her great craft she caused king by obser-him to yelde, & with her flattering lippes montes & otthe entifed him.

22 And he followed her straightwaies, as an their sinces B oxe that goeth to the flaughter & h as a worke. foole to the stockes for correction,

Til a darte strike through his liver, as a king be gotth birde hasteth to the snare, not knowing goeth willight to his owner. that" he is in danger.

Heare me now therefore, ô children, hwhich goeth and hearken to the wordes of my mouth.

25 Let not thine heart decline to her wates: he shalbe chawander thou not in her paths.

26 For the hathe caused manie to fall downe butife. wounded, and the strong men are all flay not frough ne by her. ne by her.

which goeth downe to the chambers of the larlot Yy.i.

aby this close vato vs, as the nor y we loke on any thing more,nor mid any thing fo

b Salomón ▼ feth this paratheir folic, y

c He shewerk impudent , but they were a-fraid to be fene, and also their owne cofeiences accuse them, which caused them to fcke Or,garment.

beth certeine condicions , w are peculiar to harlottes e Becaufe that in peaceoffrigs week him that

> ligious: bethe and also thinfrings to make

- Which thincherefully,not fised "Eb 11 11 fer

followe vertue

and to flee fro

Where the

peopledid mo-

Godis eafie vn

to all, that ha-

me a defire vn-

d That is , ex-

good countel-ler

doeth not hate euil, feareth

declareth that

honors.digmtie or riches

come nor of

mans wildome

chiefly

meaneth the

uenlie riches.

I For there can

Rice or sudge-ment, which is

kHe declareth

he magnifieth

and praifeth through this

thereby y eter mal Sonne of God Iefus

the worde

aung, loun. 1,1.

directed

2 Wisdome declareth her excellecie. 11 Riches. 15 Power 22 Eternitie. 32 She exhorteth all to love and followe

Oeth*not = wildome crye > and vn-Chap. 1,20. I a Salomón de-clareth that derstanding vtter her voyce? man is cause 2 She standeth in the top of the high places by the way in the place of the paths. perdition, and that he can 3 She cryeth besides b the gates before the 28 When he established the cloudes about a chief wormuche as God callet to all men by his worde, and by c C and find the control of the dores, and other my voipretend no ig-norace, for al-

worde, and by 5 O ye foolish men, vnderstand wisdowe,

and ye,ô fooles, be wise in heart. Giue eare, for I wil speake of excellent things, and the opening of my lippes shal teache things that be right.

which was y 7 For my mouth shal speake the trueth, and my lippes abhorre wickednes.

E Meaning, that 8 All the wordes of my mouth are righthe worde of 8 teous: there is no lewdenes, nor frowardenes in them.

to it, & ware 9 Thei are all c plaine to him that wil vnnotblinded by derstand, and straight to them that wolde the prince of this worlde. finde knowledge.

cept a man ha- 10 Receiue mine instruction, and not siluer, we wisdome, w is frine know
ledge of God, ir
For wisdome is better then precious stohe can nether

necessed all plansfurge are not to be compa-

nes: and all pleasures are not to be compared vnto her.

e So that he y 12 I wisdome dwell with d prudence, and I finde forthe knowledge and counsels.

not God. 13 The feare of the Lord is to hate e euil aspride, and arrogancie, and the euil waie: and a mouth that speaketh lewde things , I 2 Wisdome calleth all to her feast. 7 The scorner wil not

or industrie, 14 I haue counsel and wildome: I am vnderstanding, & I have strength.

but by the pro uidece of God

By me, Kings f reigne, and princes decree inflice.

By me princes rule and the nobles, and aleftice to profite. all the judges of the earth.

h Signifying y 17 I loue them that love me: & thei that seke mes early, shal finde me.

fpiritual trea- 18 durable riches and righteousnes.

be no true m- 19 My frute is better then golde, euen the fi- 5 ne golde, and my reuenues better then fine

by this wilde- 20 I cause to walke in the waie of righteoulnes, & in the middes of the paths of 7 1 judgement, Minitie & eter-

mule of this 21 That I maie cause them that love me, to inherite substance, and I wil fil their trea-

boke:meaning 22 The Lord hathe possessed me in the beginning of his waie: I was before his workes of olde.

utour, whome 23 I was let vp from euerlasting, from the beginning & before the earth.

was in \$ begi- 24 When there were no depths, was I begotten, when there were no fountaines abunding with water.

before the hilles, was I begotten.

He had not yet made the earth, nor the the Soune of God, which is open places, nor the height of the dust in ment by this worde Wildothe worlde.

When he prepared the heavens, Iwas before all there when he for the there, when he fet the compas vpon the present we the depe.

when he confirmed the fountaines of the ker: figuifying that this Wif-

depe,

When he gaue his decree to the fea, that dome, euen

Chrift lefus,
was equal w

the waters shulde not passehis commandement when he appropried the funder. dement: when he appointed the fundaci-ted, preferred, and fill worketh w lum,

30 Then m was I with him as a nourither, as Ioh.5, 17.
and I was daily his delite reloying alware declared that before him,

31 And toke my a folace in the compasse of no pene, but o his earth: & my delite w with the childre a folace vnto the wisdome of men.

Therefore now hearken, o children, vnto o By earth, he meaneth man. me: for blessed are ther that kepe my waies, which is the

33 Heare instruction, and be ye wise, & refu- in whome wif fe it not . bleffed as the man that heareth dome toke ple me, watching daily at my gates, & giuing che as formans fake attendance at the poites of my dores.

For he that findeth me, findeth life, and me toke mans shal obteine fauour of the Lord.

But he that finneth against me, hurteth wich vospeahis owne soule : @ all that hate me, loue keable treasudeath.

CHAP. IX.

be corrected. 10 The feare of God. 13 The conditions of the harlot.

Isdome hathe buylt her a house, a Christ hathe prepared hum on there b seuen pillers. a Church. 2 She hathe killed her vitailes, drawen her ny chief flaies
wine, and c prepared her table.

b That is, many chief flaies
and principal

wine, and c prepared her table. She hathe fent for the her d maidens and Church, as cryeth vpon the highest places of the ci-were the Parriarkes, Pre-

mes early, shal finde me.

Riches and honour are with me: h euen

Whoso is esimple, let him come hether, Doddors.

to him y is destitute of wisdome, she faith, e He compation wildome to him y is destitute of wisdome. Come, co eat of my f meat, and drinke of with great

the wine that I haue drawen.

Frinces ý kepe opě houle for 6
Forfake your way, ye foolish, and ye shal all ý come.

Meanig rrue

Meanig rrue liue: & walke in y waie of vnderstanding. preacheis, w He that reproueth a scorner, purchasseth are not infeto him felf shame: and he that rebuketh the wisdome wicked, getteth him felf & a blot.

8 Rebuke not a h scorner, lest he hate thee: ignorance and but rebuke a wife man, & he wil loue thee. lice.

Giue admonicion to the wise, and he wil be f By the meat the wifer: teache a righteous man, & he wil ment the worde of God and increase in learning.

The beginning of wisdome is § feare of of the sacra-the Lord,& the knowledge of holy thigs, Godneurisheth

is wnder- his ferwants in

m Some read

of God. Drume Wildo nature, and dwelt among res:and this is that folace & paffetimewhe-reof is here

phetes, Apoft

weth his owne

his house, &

is \$Church. g For the wicked wil contemne him & labourto diffame him. h Meaning, them that are incorrigible, which Christ calleth dogs & swince or he speakerh this in comparison, norther \$ wicked shuld not be reduked, but he showest their malice, and the smale hope of profite.

The vngodlie woman.

Prouerbes. The good tongue. 276224

s He heweth to know will of God in his worde , w ment by holie

things.

woman . iome understand, the wicked prea- 15 cbcrs.who coterfait & worde of God, as appeareth vers. wordes of the as verf.4: but 17 as but as ftolle that they are but mens tradi tions, which are more pleathem felues boat thereof.

15 1 vnderstanding.

what true vo-derstanding is, tr For thy dayes shalbe multiplied by me, 14 and the yeres of thy life shalbe augmeted.

15 12 If thou be wise, thou shalt be wise for k thy self, and if thou be a scorner, thou a- 15 The riche mans goods are his h strong h And so maketh him bollone shalt suffre.

profite, and co- 13 ¶A 1 foolish woman is troublesome: she B ignorant, and knoweth nothing.

I by foolish 14 But she sitteth at the dore of her house on a feat in the hye places of the citie,

go right on their way, saying,

Who so is simple, let him come hether, the faith alfo,

Stollen waters are swete, and hid bread is pleasant.

waters:meanig 18 But he knoweth not, that the dead are there, and that her gheites are in the depth of hel.

CHAP. X.

then § worde CHAP. X.
of God and
therefore they In this chapter and all that followe unto the thirtieth, the wise man exhorteth by divers sentences, which he calleth parables, to followe vertue, and flee vice and she weth also what profite cometh of me faome. o what hinderance proceadeth of foolishnes.

THE PARABLES OF SALOMON.

Chap 15,20. 1

A but a foolish some 15 an heavines to his mother

kedly gotten.

nothing: but righteousnes deliuereth fro The Lord wil b not famish the soule of 25 the righteous: but he casteth away the sub-

me, yet ne wil stance of the wicked. hand of the diligent maketh riche.

fena him coin forte in due feafon. vy, deceiful.

5 He that gathereth in sommer, is the sonne e When their wick edaes falbe difcobe as dumme, & net knowe what to lay and abnorred 7 and man, contrarie to their 8 owne expedation, w tainke

tal. "Eor lippes. countenance,& imagineth mif-chief in his f For the corruption of his

heart is knowe by his talke. ≥C07.13,4. g. That is, God wil finde him

out to punish

is the sonne of confusion. nered, thei first 6 Blefsings are vpon the head of the righteous: but iniquitie shal couer the mouth 28 The pacient abiding of the righteous their prosperiof c the wicked.

The memorial of the juste shalbe blesled: but the name of the wicked shal d rotte. The wife in heart wil receive commade-

mets:but the foolish in"talke shalbe beate. to make their of He that walketh vprightly, walketh bol- 30 The righteous shal neuer be remoued: n They enjoye name immordely:but he that peruerteth his waies, shal

e Hethat bea- 10 He that e winketh with the eye, worseth a faire keth Grove and ke share feedich med keth sorowe, and he that is soolish intalke, shalbe beaten.

be knowen.

heart, as Chap. 11 The mouth of a righteous man is a well fpring of life: but iniquitie couereth the mouth of the wicked.

12 Hatred stirreth vp contentions: *but lo- 1 ue couereth all trespasses.

In the lippes of him that hathe vnderstäding wisdome is foude, and 8 a rod shalbe 2 When pride cometh, then cometh b sha-alred 2001e his for the backe of him that is destitute of me:but with the lowlie wwisdome.

wisdome.

Wife men laye vp knowledge: but the mouth of the foole is a present destru-

citie:but the feare of the nedies their po- de to do enil,

16 The labour of the righteous tendeth to leth the poore life: but the revenues of the wicked to uil things.

To call them that passe by the way, that 17 He that regardeth instruction, is in the way of life:but he that refuseth correctio, goeth out of the way.

and to him that is destitute of wisdome, 18 He that distembleth hatred with lying lippes, and he that inuenteth sclandre, is a

> 19 In manie wordes there can not wat iniquitie: but he that refraineth his lippes,

The tongue of the inste manisus fined filuer: but the heart of the wicked os litle

21 The lippes of the righteous do fede ma- For they nie: but fooles shal dye for want of wis- and cassic ma-

The blessing of the Lord, it maketh ri- mitton and coche, and he docth adde k no forowes k Meaning, j

Wise * sonne maketh a glad father: 23 Itu as a passe time to a soole to do wic- care, & iorow, kedly:but wisdome s vnderstanding to a that teele the

a That 15, wic- 2 The treasures of wickednes a profite 24 That which the wicked feareth, shal co- ne. me voon him: but God wil grante the desire of the righteous.

As the whirle winde passeth, so is the wic ked no more: but the righteous is as an euerlasting fundacion.

4 A "flouthful hand maketh poore: but the 26 As vinegress to y teeth, and as smoke to the eyes, so is the flouthful to them that 1 fend him.

The feare of the Lord increaseth the griefto him y of wisdome: but he that slepeth in haruest, 27 dayes: but the yeres of the wicked m fhal- fetterh him abe diminished.

shalbe gladnes: but the hope of the wicked the iname thore, because shal perish.

29 The way of the Lord is strength to the fall, thogh thes fome to line vpright mã: but feare shalbe for the wor- long. kers of iniquitie.

but the wicked shal not dwell in the land . faith, and hope

31 The mouth of the suste shalbe fruteful their in wisdome : but the tongue of the frowarde shal be cut out.

32 The lippes of the righteous knowe what a vader this is acceptable : but the mouth of the wic-denethall falled the shall from and all falled the shall from and all falled the shall fall falled the shall falled the shall fall falled the shall fall falled the shall falled the shall fall falled the shall fall falled the shall fall falled the shall falled th ked speaketh frowarde things.

CHAP. XI.

Alse a balances are an abominacion "Ebr. fione.

which will be written be written by the bound b pleaseth him.

nerrie bride.

me by exhortations, admo-

bleisings of God,haue no-

1 Heis but &

ſe meafures and decest .

felt, and thin-keth to be exvocation, anda God bringeth him to confund

Mercie and liberalitie.

Prouerbes.

The verteous wom 546/1224

them: but the frowardnes of the transgreffers shal destroye them.

Ezek.7,19. 4 eccles 5,10.

o That is shal

enter into trou

that pretedeth friendfhip.but

is a printe ene-

e The courrey is bleffed, who

the wicked a-

f Wil not ma-

g Where God

grueth ftore of

h Whose conmerfation he

mot without

audgement, and

the circumfta-

ces put him felf in danger,

as Chap 6,1.
'Or, modest
k Is bothe

ood to him

fel

*Riches auaile not in the day of wrath: 27 He that seketh good things, getteth fa- of them that but righteousnes, deliuereth from death.

5 The righteousnes of the vpright shal direct his way: but the wicked shalfall in 28 Hethat trusteth in his riches, shalfall: men § spare his owner wicked nee his owne wickednes.

uer them:but the transgressers shalbe take in their owne wickednes.

Wifd.s.is. 9 * When a wicked man dyeth, hu hope perisheth, and the hope of the vniust shal

The righteous escapeth out of trouble,& the wicked shal come in his c stead.

d A diffembler An d hypocrite with his mouth hurteth his neighbour: but the righteous shalbe de- 1 T liuered by knowledge.

> 10 In the prosperitie of the righteous the citie e resoyceth, and when the wicked 2 A good man getteth fauoure of the Lord: 1 Pet 4.18. perish, there is ioye.

godlie men, & By the blessing of § righteous, the citie seroyee, when weeked to is exalted but it is subuerted by the mouth is exalted: but it is subuerted by the mouth 3 A man cannot be established by wickedof the wicked.

etaké away. Or the Wicked.
**Or.prospensee. 12 He that despiseth his neighbour, is destiding wil f kepe filence.

uereth a secret: but he that is of a faithful 5 The thoghts of the juste are right; but the periodic commonly beart, conceileth a matter. ke light report 13 He that goeth about as a scladerer, disco-

14 Where no counsel is, the people fall: but 6 where mante & counselers are, there is he-

me, and coun- 15 He shal be sore vexed, that is suretie for 7 God ouerthroweth the wicked, and they right, so shall a h stranger, and he i that hateth suretiethip, is fure.

the strong men atteme riches.

confideratio of 17 He that is merciful, k rewardeth his 'flesh, is cruel.

18 The wicked worketh a disceitful worke: but he that soweth righteousnes, shal recei- 10 ue a fure rewarde.

felf, and to o-Or, neighbour. 19 As righteousnes leadeth to life so he that followeth euil, seketh his owne death.

> 30 They that are of a froward heart, are abomination to the Lord:but they that are vpright in their way, are his delite.

manie friends, 21 Thogh hand toyne in had, the wicked shall not be vnpunished : but the sede of the righteous shal escape.

22 As a iewel of golde in a swines snoute: so is a faire woman, which "lacketh discretio.

good: but the hope of the wicked mis indignacion.

There is that scatereth, and is more increased: but he that sparethmore o then 15 The way of a foole is 8 right in his ow- 10 He Randeth is right, furely cometh to pouertie.

niggard "Ebr. the foule 25 The "liberal persone shal have plentie: The "liberal persone shal haue plentie: wise.

and he that watereth, shal also haue rame. 16 A soole in a day shal be knowen by his set of the soul state of the set of the set

3 The vprightenes of the iuste shal guide 26 He that with draweth the corne, the people wil curse him:but blessing shal be vpon the head of him that P selleth corne.

> uour: but he that seketh euil, it shal come te. to him.

but the righteous shal florish as a leafe.

6 The righteousnes of the iuste shal deli- 29 He that troubleth his owne a house, shal of their sameinherite y winde, and the foole shalbe r fer- prined thereant to the wise in heart.

The fiute of the righteous is as a tre of wicked be riuant to the wife in heart.

life, and he that fwinneth foules, 15 wife. che, yet are thei but scla-

31 Beholde, the righteous shalbe recom-nes to ygodlie, pensed in the earth: how muche more the possesses of y wicked and the finner?

E that loueth instructio, loueth know- the knowled ledge:but he that hateth correction, is a shall be pu-

but the man of wicked imaginacions wil he condemne.

nes: but the a roote of the righteous shal a They are so

tute of wisdome: but a man of vnderstan- 4 A" verteous woman is the crowne of her that their rote housband: but she that maketh lum asha- shal prosper

The talking of the wicked is to lie in wait for blood: but the mouth of the righteous wil b deliuer them.

are not: but the house of § righteous shal stand.

knoweth not i He y doeth 16 A gracious woman atteineth honour, & 8 A man shalbe commended for his wif- cusers. dome:but the froward of heart shalbe des-

> owne souleibut he that troubleth his owne 9 He that is despised, c and is his owne fer- c The poore uant, is better the he that boasteth him self temned, & yet and lacketh bread.

A righteous man d regardeth the life d Is merciful. of his beaft: but the mercies of the wicked verybeaft that

re * He that tilleth his land, thal be fatiffied Chap 18,19. with bread: but he that followeth the idle, ecclef so.30. is destitute of 'vnderstanding.

12 The wicked desireth the e net of euils: imagineth mea but the f roote of the righteous giueth nes how to do

The euil man is snared by the wicked- heart with in, nes of his lippes, but the suft shal come out which is vpof aduerfitte.

The desire of the righteous is onely 14 A man shalbe satiate with good things by the frute of his mouth, and the recompense of a mans hands shal God give vnto

> ne eyes: but he that heareth counsel, is ceit, and conwife.

angre:

p That proud-deth for § via

giftes of God.
That is,brindeferueth, as

grounded in §

b Astherrenthey be able to speake for them selues a-

e Continually f Meanig, their eth good to

I Thogh they nor thinke the felues neuer fo fare , vet they flial not efca-

PC. Or, is of Tracemely behansour an They ca lo- 23 ke for nothing but Gods ven-

n Meaning the, that give libe- 24 . whome o That is the of blefting shalm be made fac.

Prouerbes.Instruction of the wise 47/19/24 The rewarde of trueth.

h Whica attdeleth his affections.

angre: but he h that couereth shame, s

17 He that speaketh tructh, wil shewe righteousnes: but a faile witnes vseth disceit.

Chap 14,5. s Wnich feke nothing more then to proang re

CHEF 10.4.

minde . whick

his wordes,re-

AS 2 COULTURS

munde killeth

I That is, mo-

guing in Althogh he

get muche by

vala vfui mez

not pend u

a If he vie his

togue to Gods

glerie, and the

neighbour, Gouthal blef-

fireth, but ta-

keth no peines to get anie

"Ebi waye.

ching.

nesijet wil he

- prickings of 1 a sworde: but the tongue of wife men shealth.
- but a lying tongue varieth incontinently.
- 20 Difeert is in the heart of them that imagine euilibut to the counseilers of peace is Good understading maketh acceptables halbe sove.

21 There shall none iniquitie come to the 16 Euerie wisem in wil wo ke by knowledsuste:but the wicked are ful of euil.

- 22 The lying lippes are an abomination to 17 *A wicked messenger falleth hinto euil: Chap 25.25. the Lord: but they that deale truely are his delite.
- heart of the tooles publisherh foolishnes.

24 * The hand of the diligent shal beate rul :but the idleshalle vnaci tribute.

25 Heaumes in the neart of ma doeth bring k Thicis, wor it downe: but ak good worder croyceth it.

des of cotort, 26, or a cheretul his neighbour: but the way of the wicked wil discerue them.

m toke in hunting: but the riches of the diligent man are precious.

re liberal in 28 Life is in the way of righteousnes, and in that pathway there is no death.

CHAP. XIII.

Wise sonne wil obey the instruction no iebuke.

2 A man shal eat good things by the frute of lis mouth: but the foule of the tref- 25 passers shal suffer violence.

profice of his He that kepeth his mouthe, kepeth his life:buthe that op neth his lippes, destru-Etienshalbe to him.

The sluggarde b lusteth, but his soule 6 He euer de. 4 hathe noght: but the soule of the diligent shal have plentie.

> 5 A righteous man hateth lying wordes:but the wicked causeth sclander and shame.

"life: but wickednes overthroweth the

hathenothing, & that maketh him felf poore, hauing great riches.

cape the thre- 8 A mã wil give his riches for the rausome 5 of las life: but the poore ca not heare the reproche.

> The light of the righteous reioyceth: but the candle of the wicked shalbe put

place to ano- in Monely by pride d doeth man make con-there Fhat is, tention: but with the well aduised is wifdome.

getten f li at 15, w 11 The e riches of vanitie shal diminish: but he that gathereth with f the hand, shal in-

crease them.

12 The hope that is differred, is the fainting of the heart: but when the desire commeth, u is as a tre of life.

*There is that speaketh wordes like the 13 He that d. spise he worde, he shalbe & Meaning, worder God, d. strosed: but he that teaseth the comma whereby he is demont, he shal be rewarded.

vake others to 19 The uppe of trueth shalbe stable for euer: 14 The instruction of a wise man 15 as the well spring of life, to turne away from the Inares of death.

but the way of the disobedient is hated.

gribut a foole will pread abroad follie.

but a faithful ambassadoui is preseiua- h Biinger'i ma

23 A wise man conceileth knowledge: but y 18 Poueitie and shame is to him that refuseth infliuctio but he that regardeth coirection, fliai be honored.

19 A desire accoplished deliteth the soule but it is an abominatio to fooles to dipar= te from euil.

The righteous is more excellent then 20 He that walketh with the wife, shalle wife: but a companion of fooles shalbe

toy cetn a ma, 27 The discettful man rosteth not, that lie at Afiliano followeth sinners: but vnto the taker of their righteous Got wil recompense good.

22 The good ma shal give inheritance vn- their vices, so that he be puto beschildens children: and the kuches mined alike of the finner is lated up for the fufte.

Muche fuode win the field of the poor : 27,16 1 God bleffeth but the field is destroyed without discretio. the labour of A wile ionne wil obey the initraction of his father: but a skorner wil heare 24 *He & spareth his rod, hareth his sonn: the poole & co functh their but he that loueth him, chasteneth him bear negligent, because the their time.

The righteous eaterh to the contenta- thinke their tio of his minde: but the bellie of the wic- Chap.23.13. ked shal want.

CHAP. XIIII.

Wise woman a buyldeth her house: a That is, ia-A but the foolish destroicth it with her keth peine to owne hands.

2 *He that walketh in his b righteousnes, concerneth her feareth the Lord : but he that is lewde in ductie in her his waies, despise th him.

6 Righteousnes preserveth the vpright of 1 In the mouth of the foolishis the rodde b that is of pride:but the lippes of the wife prefer-

7 There is that maketh him felf riche, and 4 Where none doxen are, there the crib is c His proude emptie: but muche increase cometh by the conference strongth of the oxe.

> A faithful witnes wil not lye: but a false is ment recorde wil speake lyes.

6 A fcorner check wisdome, and findeth ne meaning, without la tt not: but knowledge is easie to him that without learn there is wil vnderstand.

7 Departe from the foolish man, when thou tenance of his perceiucst not in him the lippes of know-owne ambiris ledge.

8 The wisdome of the prudent is to vndergue. stand his way : but the foolishnes of the fooles is disceit.

his duetie.

t As he is par beareth with as thet are

haus vnough. eccle 30.1.

Koh 12,4. in vprightner of heart and without lypos caufe him to be punished d By the oxe bour, and by y

goods cuil

Yy.iii.

e For his poatings, which

yernel oppressiers vie a gainst him.

d When, eue greman coten detn to haue y preeminece, & wil not give

his owne la-

knows & grienor Gods and-gemets against the fame g As a mans

g As a mans witnes of his owne grief: fo another ca not feele the roye and comforte, feeleth in him Gelf.

Chap. 16,25.

h He sheweth that the allu-remet voto fin- 14 ne femeth fwete,but the end thereof is de-Aruction i He that forfaketh God, that be punt-thed, and made wearse of his finnes wherein he delited. "Ebr.the ma of pmaginations.

& If this come not daiely to paffe, we mufte confider that 20 it is because of our siones, whet Gods working.

Doeth not 9 The foole maketh a mocke f of finne: but 34 Iustice exalteth a nation, but finne is a 'Or. or to mare among the righteous there is fauour.

The heart knoweth the 8 bitternes of 35 The pleasure of a King is in a wife ser-fane. his foule, and the stranger shal not medle with his loye.

11 The house of y wicked shalbe destroyed: but the tabernacle of the righteous-shal

which a man 12 * There is a way which semeth right to 2 The tongue of the wise vseth knowleda man: but the yssues thereof are the wayes of death.

> 13 Euen in laughing the heart is sorowful, 3 The eyes of the Lord in euerie place h and the end of that mirth is heauines.

> The heart that declineth, I shalbe faci- 4 A wholfometongue 15 as a tre of life: but ate with his owne wayes: but a good man shaldeparte from him.

> 15 The foolish wil beleue euerie thing:but 5 A foole despiseth his fathers instruction: the prudent wil confider his steppes.

16 A wise man feareth, and departeth from 6 cuil: but a foole rageth, and is careles.

17 He that is hast ie to angre, committeth folie, and a "busie bodie is hated.

The foolish domherite folie: but the prudent are crowned with knowledge.

The euil shal bowe before the good, and & the wicked k at the gates of the righte-

The poore is hated even of his owne neighbour: but the friends of the riche are

The sinner despiseth his neighbour: but he that hathemercie on the poore, is

22 Do not they erre that imagine euil?but to them that thinke on good things, shalbe mercie, and trueth.

23 In all labour there is abundance: but the talke of the lippes bringeth onely want.

24 The crowne of the wise is their riches, 60 the folie of fooles u foolishnes.

25 A faithful witnes deliuereth soules : but 14 a discesuer speaketh lies.

26 In y feare of y Lord nan affured stregth, and his children shal have hope.

27 The feare of the Lord sas a well spring of life, to avoide the snares of death.

That is, the 28 In the multitude of the 1 people is the ple cometh the destruction of the prince.

29 He that is flowe to wrath, s of great wifexalteth folie.

*Azəbedi#.

Ekap. 27.54

Pic.

Brength of a

ın manie peo-

30 A sound heart is the life of the "flesh: but 19 The way of a flouthful man 15 as an hedenuiess the rotting of the bones.

3 *He that oppresseth the poore, reproueth him that made him: but he honoreth him 20 *A wise sonne reioyceth the father: but a me let or flay, dare nos that hathe mercie on the poore.

32 The wicked shalbe cast away for his 21 Foolishnes is joye to him that is destimalice: but the righteous hathe hope k in his death.

m. For as mar 33 the as thei are conuid there-, and put to Slence.

Wisdome resteth in the heart of him 22 that hathe understanding, and is knowen m in the middes of fooles.

shame to the people. u a facrifice for

uat:but his wrath shalbe toward him that is lewde.

CHAP. XV.

* Soft answer putteth away wrath: Chap.25.15. A but grieuous wordesstirre vp angre. ge aright: but the mouth of fooles *ba- verf 28. bleth out foolishnes.

beholde the euil and the good.

the frowardnes thereof is the breaking of the minde.

but he that regardeth correctio, is prudet.

The house of the righteous hathe muche treasure: but in the reuenues of the wicked 1s a trouble.

The lippes of the wife do spread abroad cheavet it is knowledge: but the heart of the foolish a care. doeth not fo.

The b facrifice of the wicked is abomina- b That thing tion to the Lord: but the praier of y righ- before God, & teous is acceptable vnto him.

The way of the wicked is an abomina- moffeexceller. cion vnto the Lord: but he loueth him y and whereby followeth righteoufnes.

10 Instructions euil to him that forfaketh chethat swar the way, he y hateth correctio, shal dye. ueth from the

in dHel & destruction are before the Lord: can not abide how much more the hearts of the sonnes thed.

12 A fcorner loueth not him that rebuketh thing so depehim, netber wil he go vnto the wife.

13 * A 10yful heart maketh a chereful coun- God, much leftenance: but by the forow of the heart the femes thoghts minde is heauje.

The heart of him that hathe vinderstanding, feketh knowledge : but the mouth of the foole is fed with foolishnes.

15 All y daies of the afflicted are euil: but 2 good "conscience is a continual feast.

the great treasure and trouble therewith. honour of a King, and for the want of peo- 17 Better 15 a dinner of grene herbes where

loue 15, then a stalled oxe and hatred therewith.

dome: but he that is of an haffie minde, 18 *An angrie man stirreth vp strife: but he Chap. 29, 28. that is flowe to wrath, appealeth strife.

> ge of thornes: but the way of § righteous enter hade the is plaine.

foolish man despiseth his mother.

tute of vnderstanding : but a man of vnderstanding walketh vprightly.

Without counsel thoghtes come to nought: but fin the multitude of counsel- fixed Chaplers there is stedfastnes.

For thoek thei haue mu

thinke to be mofic to be ac-

d There is no-

16 *Better 15 a litle with y feare of the Lord, Pfal. 37 16

go forward. Chap.10.1.

11,14

Mans waies.

Prouerbes. Pride hathe a fall. 279/1224

If we wil y coloctable.we for time and featon.

fome and profi table to the

him felf to be

and fo amendeth

dare attribute

prepare his heart or fuche

like, feing that he is not able

man flattereth

him felf in his doings : callig that vertue w

finalappeare to his gloric, ene

in the definiction of the wicked.

Chap. 11,21.

penting life that be a toke

that their fin-

Chap.15,16.

psal.37,16.

the folie ofma

his wates are

not able to re-

moue one fore

ne force.

Chap.11,1.

ther are Gods

worke & he

wife if thet be

falie,ther are

nation that vie

wice. "Ebr.role.

hearers.

23 A toye cometh to a man by the answer of 14 The wrath of a King is as h messengers h That is, he findeth out ma his mouth: and how good is a worde s in due feafon?

muste watte 24 The waie of life is on high to the prudet, to avoide from hel beneth.

> 25 The Lord wil destroy the house of the 16 proude men:but he wil stablish the borders of the widowe.

a That is, hol - 26 The thoghts of the wicked are abomi- 17 natio to the Lord:but the pure haue hpleasant wordes.

i That suffreth 27 Hey is gredie of gaine, troubleth his ow- 18 admonifiedby ne house: but he y hateth giftes, shal liue. Gods worde, w 28 The heart of the righteous studieth to 19

answer:but y wicked mans mouth bableth euil things.

K Meanig, that cuil things,
God exalteth

The Lord is farre of from the wicked: 20

mone, but them

Luc be because the project of first teaus. but he heareth the praier of § righteous. Chap.xvr. 30 The light of y eies reioyceth the neart, & 2 good name malout at a least

y presumptio of man, who 31 The eare that hearkeneth to the corre-Ction of life, shallodge among the wife. aue thing, as to 32 He that refuseth instruction, despiseth 22 Vnderstanding is a well spring of life vnto me forthe of prepare his his course souls have been about the second of the course souls have been about the second of the course souls have been about the second of the course souls have been about the second of the course souls have been about the second of the course souls are the course souls are the second of the course souls are the second of the course souls are the second of the course souls are the course so his owne foule: but he that obeieth corre-

Etion, getreth understanding.

to spot able
to speake a 33
worde, except
God gue it hi.
b He sheweth of wisdome: & before honourgoeth k hu-CHAP. XVI.

He a preparations of the heart are in 24 man: but the answer of the tongue ss of the Lord.

God termeth 2 All the waies of a mã are b cleane in his o- 25 *There is a way that semeth right vnto Chap. 14.18. wne eies: but the Lord podereth y spirits. e So that the justice of God 3 "Comit thy workes vnto the Lord, & thy thoghts shal be directed.

> The Lord hathe made all things for his owne sake: yea, eue the wicked for the day

a Their vp. 5 All that are proude in heart, are an abomination to the Lord: thogh * hand toyne in 28 hand, he shal not be vnpunished.

mes are forgi. 6 By a mercie and trueth iniquitie shalbe forgiue, and by the feare of the Lord they 29 departe from euil.

When the wases of a man please § Lord, e He theweth 7 he wil make also his enemies at peace 30 with him.

in his owne 8 *Better is a litle with righteousnes, then great reuenues without equitie.

The heart of ma e purposeth his way: but except God gt 9 the Lord doeth direct his steppes.

A diume sentence shalbe in the lippes of f If they be 10 true and suffe, the King:his mouth shal not transgresse in iudgement. deliteth the-

11 *A true weight and balance are of the Lord: all the weights of the bagge are

the worke of this worke.

the worke of this worke.

the deuil, and 12 It is an abomination to Kings to com- r mit wickednes: for the throne is stablished 8 by instice.

pointed by it Righteous lippes are the delite of Kigs, 2 God to rule ac and the King loveth him that Granfach and the King loueth him that speaketh right things.

of death:but a wife man wil pacifie it.

15 In the light of the Kings countenance se wrath. life: and his fauour 112 as a cloude of the 11 Which is mo fit cofortable to the drys

*How muche better is it to get wisdome grounds, Deu, then golderand to get understanding, is Chap. 8, 10more to be desired then siluer.

The path of the righteous is to decline from cuil, or he kepeth his foule, that kepethhis way.

Pride goeth before destruction, and an high minde before the fall.

Better it is to be of humble mind with the lowlie, then to deutde the spoiles with the proude.

He that is wise in his busines, shal finde good:and the that trusteth in the Lord, he Tfal.12f, Ie is bleffed.

The wise in heart shalbe called prudet: & kthe swetenes of the lippes shalincrea- k The swete

them that have it; and the instruction of letter that & fooles u folie.

The feare of the Lord is the instructio 23 The heart of the wife guideth his mouth or els it is fowisely, and addeth doctrine to his lip-lie to teache them that are

> Faire wordes are as an honie combe, swetenes to the soule, & health to the bo-

man: but the ysue thereof are the waies of

The persone that trauaileth, trauaileth for him felf: for his mouth " craueth it of "Ebr. boweth >>

A wicked man diggeth vp euil, and in m For he com his lippes w like m burning fyre.

A froward persone soweth strife: and a " With tale teller maketh division among prin- nour ne labor.

A wicked man disceineth his neighbour, to pass. and leadeth him into the way that is not it is loyned w

"He shutteth his eyes to deuise wickednes: he moueth his lippes, & bringeth euil the more ther to passe.

Age is a crowne of glorie, when it is re is nothing y founde in the way of o rightcousnes.

32 He that is flowe vnto angre, is better the time for all the mightie man: and he that ruleth his things are de-termined in so owne minde, whether then he that winneth council of God a citie.

The lot is cast into the lappe: but the Chap. xvii. whole disposition thereof is P of the Lord. were manie in CHAP. XVII.

Bit, then an house ful of a sacrifices with wherewith wherewith

*A discrete servant shal have rule ouer a Eccle. 10.30, b That is, shal lewde sonne, and he shal deutde the b heri- be made gouer nour ouer the tage among the brethren.

Yy.iii.

me mean is to

the teache orners.

merh bim felf

and others. kis wickednes

vertue orels horred.

p So that theegut to be atwhich come to passe. crifices , there

children.

g They are ap cording to cquitte and in-

True triendl hip.

Prouerbes. The refuge of the godffe/1224

3 As is & fining pot for filuer, & the forna- 26 Surely it is not good to condemne the ce for golde, so the Lord tryeth y hearts.

The wicked giveth hede to falle lippes, & alyer hearkeneth to the naughtie ton- 27 He that hathe knowledge, spareth his

Chap.14. 31. 5 *He that mocketh the poore, reprocheth him, that made him: and he that rejoyceth 28 Euen a foole (when he holdeth his peaat destruction, shal not be vnpunished.

6 Childrens children are the crowne of § elders: and the glorie of the children are

their fathers.

maler, the lippe of of excellencie.

e The reward

hathe great for

heartes of

d He that ad.

monifheth the

prince of his

faute, maketh him his ene-

e By the mef-fenger is met

fuche meanes, as God vieth

to punish the rebelles.

f Whereby he

meaneth the

rage, who ha-

the no feare of God.

Rom. 12,17.

1.theff. 5,15.

shap.24.24

1.pet.3,9.

Isa.5,23.

mie.

"Hie talke becometh not a foole, muche leffe a lying talke a prince.

A rewarde is as a stone pleasant in the 2 eyes of the that have it: it prospereth, whether soeuer it c turneth.

He that couereth a transgression, seketh 3 ce to gaine § 9 loue:but he that repeateth a matter, separateth the d prince.

> 10 A reprofe entreth more into him that 4 hathe vnderstanding, then an hundreth stripes into a foole.

II A fedicious persone seketh onely euil, & 5 It is not good to eaccept the persone of wine epice, but a cruel e messenger shalbe sent against him.

12 Itisbetter for a ma to mete a beare rob- 6 bed of her whelpes, then f a foole in his

wicked in his 13 *He that rewardeth euil for good, euil shal not departe from his house.

> The beginning of strife is as one that openeth the waters: therefore or the contention be medled with, leave of.

15 *He that iustifieth the wicked, and he y condemneth the suft, even thei bothe are abominacion to the Lord.

What auai, 16 Wherefore is there a sprice in the hand of the foole to get wisdome, and he hathe none heart?

A friend loueth at all times: and habrother is borne for adversitie.

A man destitute of vnderstanding i tou- 12 * Before destruction the heart of a man them that are cheth the hand, and becometh suretie for his neighbour.

aduersitie. 19 He loueth trafgressio, that loueth strife: 13 and he that exalteth his k gate, feketh destruction.

> 20. The frowarde heart findeth no good: and he that hathe a naughtie tongue, shall fall into euil.

He that begetteth a foole, getteth him self forowe, and the father of a foole can haue 16 no iove.

Chap. 13.13. 22 *A ioyful heart causerh good health: but 17 k He that is first in his owne cause, is iust: whose y thing a forowful minde dryeth the bones.

Titharis, se- 23 A wicked man taketh a gift out of the eretly & outof 1 bosome to wrest the waies of judge- 18 The lot 1 causeth contentions to cease, uerite, w are the bosome of she riche.

Scelia, 4, & 24 * Wisdome is in the face of him that hathe viderstanding: but the eyes of a 19. foole are in the m corners of the worlde. 25 A foolish sonne is a grief vnto his father,

and a * heavines to her that bare him.

iuste, nor that the princes shulde smite fuchen for equitie.

wordes, and a man of vnderstanding 16 of an excellent spirit.

ce) is counted wife, and he that stoppeth his lippes, prudent.

CHAP. XVIII.

Por the defire thereof he wil a separate a He & Ioueth wildome, wil him self to seke it, & occupie him self separate him self separate him self strem all wissiones. in all wisdome.

A foole hathe no delite in vnderstan- and gune him felt wholly so ding:but that his heart may be b discoue- feke it.

When the wicked commeth, then com- beconciously of meth contempt, and with the vile man whatfocuer co reproche.

The wordes of a mans mouth are like de-temneth all ope d waters, & the well fpring of wisdome d Which can is like a flowing riuer.

the wicked, to cause the righteous to fall fice. in judgement.

A fooles lippes come with strife, and his support him. mouth calleth for stripes.

7 A fooles mouth 15 his owne destruction, enter most de-and his lippes are a snare for his soule. But the weth

8 The wordes of a tale bearer are as flatte- fuge of y godrings, and theigo downe intof the bowels lie against all of the bellie.

9 He also that is southful in his worke, is Chap.16,18. euen the brother of him that is a great Eccle.11.8.

the righteous runneth's vnto it, and is ex-

*The riche mans riches are his strong citie : and as an hie wall in his imagina- fufteine.

is hautie, and before glorie goeth lowli- mofte in effi-

*He that answeretha matter before he keth first, 15
bestimat of § heare it, it is folie and shame vnto him.

14 The spirit of a man wil susteine his in- aduersarie infirmitie: buth a wounded spirit, who can quireth out \$

15 A wife heart getteth knowledge, and the fhame. eare of the wife seketh learning.

A mans gift i enlargeth him, and lea- decided, it is deth him before great men.

then cometh his neighbour, and maketh fhalbe inquirie of him.

& m maketh a particion among the migh - cannoc other-

A brother offended is harder to winne n Which for & then a strong citie, & their contentions are reof like the barre of a palace.

20. With the frute of a mans mouthe shall

b That is, that he may talke e Meaning, inche one as

neuer be dra-

e That is , to fauour him & ne beleued &

what is the re

Chap. 10.18.

can wel beare fpiric is wounded.it is a thig mofte hard to

libertie to fpea ke,& fanour of

wicked sudge. but when his matter,it tur-

uerfie can not otherwise be beft to caft lot

m Appealeth: wife be pace-

bowe nor yel-

eth it thewic hed to be riche, foing he fetteth not has minde to wifh So that he is more then a 18 friend, euen a brother y hel peth in time of Lifteth vp h? degre.

m That is, wan der to & fro &

feke not after

wildome.

Conp.iosts

Death & life in the tongue. Prouerbes. None is cleane. 2751/1224

e By the ving of the tongue wel or eucl. frute thereof ether good or

reyned with as Chap 19,14 times fuche are foud & are he y is niore boundeby due g

Chap.28.6.

Deu.19 29.

dan.13,60.

his lippes shal he be filled.

21 Death and life are in the power of the tongue, and they that o loue it, shal ear the 20 Heare counsel, and receive instruction, sel, yet some

q That is, otte 24 Amanthat hathe frieds, oght to shewe him self friendly: foi a friend is nerer 4 then a 23 brother.

CHAP. XIX.

D vprightnes, then he that abuseth his lippes, and is a foole.

2 For without knowledge the minde is not 25 good, and he that halteth with his fete, finneth.

way, & his heart ficateth against & Lord.

Riches gather manie friends:but the poore is separated from his neighbour.

*A false witnes shal not be vnpunished: & he that speaketh lies, shal not escape.

cuerie man is friend to him that grueth giftes.

how muche more wil his friends departe farre from him?thogh he be instant a with

wordes, yet they wil not. He v possessen vnderstanding, b loueth his owne foule, & kepeth wisdome to finde goodnes.

9 A false witnes shal not be vnpunished: & he that speaketh lyes, shal perish.

e The fre vie 10 c Pleasure 1s not comelie for a foole, 3 muche lesse for a seruat to haue rule ouer

vie them at 11 The discretion of a man differreth his angre: and his glovie is d to passe by an of-

therings maie 12 *The Kings wrath is like the roaring of a lyon:but his fauour is like the dewe vpon the graile.

Chap 17,21. 13 * A foolish some is the calamitie of his father, * and the contentions of a wife are like a continual e diopping.

rotteth the 14 House and riches are the inheritance of the Lord.

> 15 Slouthfulnes causeth to fall a slepe, and a 9 discertful persone shal be affamished.

peth his owne soule: but he that despiseth his waies, shal dye.

lendeth vnto the Lord : and the Lord wil recopense him that which he hathe giué. 12

18 Chaften thy sonne while there is hope, and let northy soule spare for his mui mu- 13 Loue not slepe, lest thou come vnto po- 16,11.

his beig be satisfied & with the increase of 19 A man of muche angre shal suffer punishment : & thogh thou f deliuer him, yet f Thogh for s wil hu angre come againe.

that thou maiest be wise in thy latter end.

The that is 22 He that findeth a P wise, findeth a good 21 Manie deuices are in a g mans heart: but he receions

a vertuous thing, and receive in rauour of the Loid. the counsel of the Lord shall stand. Shans deutee woman in marriage, is bles. The poore speaketh with prayers: but the riche of y Lord, riche answereth roughly.

The poore speaketh with prayers: but the riches answereth roughly.

That that is to be desired of a man, whis success, except the goodness and a poore many to herear the success, except the goodness and a poore many to herear the success. h goodnes, and a poore man is better then God gouerne

> The feare of the Lord leadeth to life; and geable That is, that he that is filled there with, shal continue, & he be honest:
> for the poore shal not be visited with euil.

Etter* is § poore that walketh in his 24 *The flouthful hideth his hand in his honekis bee bosome, and wil not put it to his mouth a- y riche which is not veiteons gaine.

* Smite a scorner, and the foolish wil Chap 21,11. beware: and reproue the psudent, and he i That is, the wil vnderstand knowledge.

The foolishnes of a man peruerteth his 26 He that destroyeth hu father, or chaseth learne, who way, & his heart frozenth against \$1 away his mother, is a lewde and shameful keapunished

> 27 My sonne, heare no more the instructio, that causeth to erre from the wordes of knowledge.

6 Manie reuerence the face of the prince, & 28 Awicked witnes mocketh at judgemet, h. Taketh a and the mouth of the wicked k swalloeth delite therein, vp iniquitie. vp iniquitie.

7 All v brethren of the poore do hate him: 29 Bit judgemets are prepared for the scor- delicate meats ners, & stripes for the backe of the fooles. and drinkes.

CHAP. XX.

Ine an a mocker & strong drin- any wine heke is raging: & who soeuer is de-tehat is given ceiued thereby, is not wise.

2 * The feare of the King slike the roa- ke rīg of a lyon: he that prouoketh him vnto Chap.19.18. angre, b sinneth against his owne soule.

It is a mans honour to cease from strife: life in danger. but eucise foole wil be medling.

4 The flouthful wil not plowe, because of winter: therefore shal he begge in sommer, but haue nothing.

5 The counsel in the heart of c man is like e it is hard to depe waters : but a man that hathe vnder- it is as depe standing, wil drawe it out.

6 Manie men wil boast, eueric one of his not be found; owne goodnes: but who can finde a faith- yet the wife ma wil knowe ful man?

7 He that walketh in his integritie, u iuste: & blefled shalhis children be after him.

the fathers: but * a prudent wife cometh of & A King that sitteth in the throne of iudgement, d chafeth away all euil w his eyes. d Where righ

* Who can fay, I have made mine heart ment is execucleane, I am cleane from finne?

16 He that kepeth the commandement, ke- 10 Divers "weightes, and divers measures, vice dare not bothe ethefe are euen abominacion vnto appeare the Lord.

He that hathe mercie vpon the poore, if A childe also is knowen by his doings, escles, 7,21. whether his worke be pure and right.

The Loid hathe made bothe these, even fine, sphah or the care to heare, and the eye to fe.

uertie: open thine eyes, and thou shalt be

place to coun-

man that is

simple and ig-

drunkardes in

by firog drin-

b Purreth his

waters, whoby his worder

cenicth and 1 King 8,46

2 chro 6,36.

1 iohn:1,8. e Read Chap

Zz.1.

vprieht in mc. 8 gemer, findeth fauour of God

a To haue co.

h He that 19

for: of them

of things, are not to be per-mitted to him that can not

d That 15, to co ner it by chamoste serue to Gods glorie. Chap 20,2.

Chap 21,9. € As rame y droppeth and house

Chap. 18,22.

The craft of byers.

to danger.

Chap.11,13. Exod 21,17.

leust 20.9. ma\$ 15.4

Deut. 32, 31.

chap 17.13.

₫° 24.29.

707 12,17.

1 bet. 3.9.

Chap. 11.1.

de verf.10.

g That is, to

inquire how

the faute h Which was a kinde of pu-

the fecrets of

darke hearts, Ebr

perceth euen

bring them to

ment, yet are

to bring their

owne purpoles to palle anie

God hathe appointed: much leffe are the in

feriours able.

Chap 16.2. Much 6 ...

he bringeth forthe as the

oue counfel

Chapitile

etherwife the

Chap XXL a Ihogh

wied i The worde of God gueth

and vs to le trye

2 the[.5.15 .

No counsel against God2/1224 Prouerbes.

fatified with bread.

14 It is naught, it is naught, saith the byer: 7 but when he is gone a parte, he boalteth.

15 There is golde, and a multitude of precious stones: but the lippes of knowledge 8 The way of some is peruerted and strancation where,
are a precious iewel.

ge:but of the pure man, his worke is right.

called them,
called them,

Chap. 27, 13. 16 * Take his f garment, that is suretie for 9 f Teachehim, a stranger, and a pledge of him for the wit , that he stranger.

but afterwarde his mouth shalbe filled with grauel.

18 Establish the thoghts by counsel: and by 11 . When the scorner is punished, the soo - e Read Chap. counsel make warre.

19 He that goeth about as a sclanderer, discoucieth* secrets: therefore medle not w him that flattereth with his lippes.

20 *He that curseth his father or his mother, his light shalbe put out in obscure

Lerem.10, 23. 21 An heritage is hastely gotten at the beginning, but the end thereof shal not be 14 bleffed.

applient, orta-ke it to his owne vie, owne vie. 22 Say northou, I wil recompense euil: but waite vpon the Lord, and he shal saue pointed to Gods, and the

*Diuers weightes are an abominacion thei maie be 23 exempted fro vnto the Lord, and disceitful balances are

> Lord: how can a man then vnderstand his owne way?

life vnto man, 25 It is a destruction for a man to & deuou- 18 re that which is sanctified, and after the vowes to inquire.

26 A wife King scattereth the wicked, and causeth the h whele to turne ouer them.

Chap 29, 14. k Sharpe pu- 27 mishement, y The + light of the Lord is the breth of man, and fercheth all the bowels of the bellie.

table for the 28 * Mercie and trueth preserve the King: for his throne shalbe established w mercie.

amendement 29; The beautie of yong me stheir stregth, 22 and the glorie of the aged is the graye

Kings seme to head.

hausall things at commande: 30 kThe blewenes of the wounde serueth to purge the cuil, and the stripes within the bowels of the bellie.

CHAP. XXI.

THe a Kings heart win the hand of the Lord, as the rivers of waters: he turfor his hands refuse to worke.

1 He thinkert to line by wish for his hands refuse to worke. neth it whethersoeuer it pleaseth him. 2 Euerie*way of a man is right in his owne eyes:but the Lord pondereth the hearts. Or, plowing. b. That as, che. } * To do suffice and judgement is more thing where by he is gui-ded, or which 4 acceptable to the Lord then sacrifice.

he'b light of the wicked, s. sinne. heareth, m speaketh continually. m He maie
The thoghts of the diligent do surely 29 A wicked man hardeneth his face: but fie the trueth the" b light of the wicked, s. sinne. frute or his 5 c. He that go-eth raffiely a-bout his buli-nes and with 6 bring abundance: but who scieuer is hastie, cometh furely to pougeties, 163 .

*The gathering of measures by a discritful tongue is yantie cossed to and fro of 31. The horse is prepared against the daie

them that seke death.

The d robberie of the wicked shal des- a He meaners troye them: for thei haue refused to execu- this chiefly of indges and te judgement.

*It is better to dwell in a corner of § hou- & powlether fe toppe, then with a contentious woman in mainteine in a wide house.

felf rashly in- 17 The bread of deceit is swete to a man: 10 The soule of the wicked wisheth euil: Chap 19,13. and his neighbour hathe no fauour in his original great

> lish is wise: and when one instructeth the wife, he wil receiue knowledge.

The righteous f teacheth the house of f Thogh the the wicked: but God ouerthroweth the wic- godlie admoked for their euil.

He that stoppeth his eare at the crying fe, yet the wicof the poore, he shal also crye and not be ked wil not a-

As gift in secret pacifieth angre, and a gTo do a pleagift in the bosome great wrath.

It is soye to the sust to do sudgement: fiethhan. but destruction shalbe to the workers of in-

16 Amanthat wandereth out of the way of wisdome, shal remaine in the congregacio of the dead.

nishment then 24 * The steppes of man are ruled by the 17 He that loueth pastime, shalbe a poore man: 6 he that loueth wine & oyle, shal not be tiche.

> The h wicked shalbe a ransome for the hood shal can iust, and the trasgressour for the righteous. Set that to fall

> 19 * It is better to dwell in the wildernes, heads, w they inteded again then with a contentious & angrie woma. heads, w they inteded again the inft, by de-

20 In y house of the wise is a pleasant trea- linering the juste and putfure and oyle: but a foolish man deuou- ting the wic-

21 He that followeth after righteousnes & Eccle 25,23. mercie, shal finde life, righteousnes, and i Meaning, a-bundance of

A k wise man goeth vp into the citie of k Wisdome the mightie, and casteth downey strength aregin & conof the considence thereof. of the confidence thereof.

23 He that kepeth his mouth and his togue, kepeth his foale from afflictions.

24 Proude, hautie & scorneful is his name that worketh in his arrogancie wrath.

for his hands refuse to worke.

to luz by wish
ing and defirig

He courteth gredely, but the righteous all things, but
will take no

: gineth, and sparethnot.

The * facrifice of the wicked is an abo- Chap 15.2. minació: how muche more when he bring- 1/4.1.13. eth it with a wicked minde

A hautie loke, and a proude heart, which is 28 *A falle witnes shal perish: but he that Chapasis.

the sufte, he wil dir: & his way.

10 There is no wisdome, nether understandinginor counsel against the Lord.

princes which leave that vo-

deftroie them.

ecclef 34,21.

that he hathe

of battel.but saluacion s of the Lord.

CHAP. XXII.

Ecclef 7,2. # Which cometh by wel doing

b Line together, and hade the one 3 or the other Chip 27,12. e Ih it is, the panifiment, w is preparedfor 4 the wicke i & flecth to God for fur cour

d Bring him 6 vp vermonfly, con. muc.

e His autoritie, whereby ie oti cre, in il be laken trom Excles 31,28.

g rie sheweth g that princes 12 shuld vie their fain daritie , whose contest fe md godle. h Fausur the

. He Gerideth the rau muet vaine exemics , eneur Litetie k so Ged pafuffreth the wicked to fall

an harlot

1 He is naturally given vo-£C 1E.

m He sheweth 19 of wildome is to wit, to dired vs to the Lord drie times.

Chap 23,31. wolde hurt

*good name is to be chosen aboue A great riches, and a louing fauour is 27 If thou hast nothing to paye, why confest get tor other as Chap 6, a aboue filuer and aboue golde.

Chap 29,13 2 * The 11che and poore mete together: 38 the Lord sthe maker of them all.

*A prudent man seeth the e plague, and 29 hideth him felf: but the foolish go on itil, and are punished.

The rewarde of humilitie, the feare of Goduriches, and glorie, and life.

Thornes and snares are in the way of the frowarde. but he that regardeth his foure, wil departe farie from them.

Teache a childe d in the trade of his way, and when he is olde, he shal not de- ; be not desirous of his deintie meats: for theri he, whe pare from it.

The riche ruleth v poore, and v boi ower 4 is servant to the man that lendeth.

He that foweth iniquitie, shal reape affliGion, & the e rodde of his angre shal faile.

So will thou cast thine eyes you it, which are the in owner than the state of the st *He that hathe a good t eye, he shalbe blesfed: for he grueth of his bread vnto y pore. 6 Eat y not the bread of him that hathe an the giftes that
Cast out the scorner, and strife shal go
eurl eye, nuther desire his deintie meats.

God hath, given the great of the stripe shall go
eurl eye, nuther desire his deintie meats. 10 Cast out the scorner, and strife shal go

He stat is one to contention and represent for the grace of his lips, the King shalle his fried.

ledge but he oues throweth the wordes of the transgressour.

out, I shal be flaine in the street.

pit.he with whome § Lord is angue, s shal fall therein.

Leante they 15 Foolishnes is bounde I in the heart of a childe: but the rodde of correction shal 12 Applie thine heart to instruction, & this Chap 22,23. driue it away from him.

mitheth one fine that oppresse the poore to increa- 13 *Withholde not correctió fro the chil- Chap 13,240 ther, when he fe him self, or giveth vnto the 11che, shalfu- deif thou smite him with the rod, he shall er 10.18. fe him felf, or giveth vnto the iiche, fb.dlurely come to podertie.

mo the ac- 17 Incline thine eare, & heare y wordes of 14 the wife, and applie thine heart vnto my knowledge.

18 Fornshalbe pleasant, if thou kepe them in in thy lippes.

That thy confidece may be in m § Lord, 17 I have shewed thee this day thou therefore take bede.

in counfels and knowledge,

That I might shewe thee the assurace of 19 O thou my sonne, heare, and be wise, & continue the wordes of trueth to answer the wordes of trueth to them that fend to thee?

"Ebria the ga-22 Robbe not y poore, because he is poore, nether oppresse y afflicted "in indgemet. 21 For y drokard & yglutton shalbe poore, "ers of fiesh. o Hane not to 23 For the Lord wil defende their cause, &

spoile the soule of those that spoile them. 22 Obey thy father that hathe begote thee, kspareno coe rule his after 24 Make o no friedship with an angrie ma, nether go with the furious man,

thee by his euit 25 Lest thou learne his wayes, and receiue

destruction to thy foule.

26 Be not thou of them that P touche y had, P Which sensor among the that are furetie for debts. hus in dan-

though he shuld take thy bed frounder thee? Thou shalt not *remoue the anciet bou- Deut 27,17. des which thy fathers haue made.

Thou feest that a diligent main his bufines standeth before Kings, and standeth not before the base sorte.

CHAP. XXIII.

Hen thou sittest to eat with a ruler, a consider diligently what is a Eat with sobefore thee,

2 b And put the knife to thy throte, if thou appetite, as it were by force be a man giuen to the appetite.

it is a difceinable meat.

Travail nor to muche to be riche: but cea- their tables, it fe from thy dwisdome.

out so contention and reproche shal cease. 7 For as zhogh he thoght it in his heart, so woidelie riHe that loueth purenes of heait for the wil he say vnto thee, Eat and drinke : but e Tha. is, cohis heart is not with thee.

The eyes of the Lord h preserue know- 8 Thou shalt vomit thy f morfels that thou eye state for Thou shalt vomit thy morieis that thou shalt lose thy sweet liberal, as hast caten, and thou shalt lose thy sweet Charles of He will not

the transgrenour.

The flouthful man faith, A ly on swith- 9 Speake not in the eares of a fooler for he the done thee

forme home to wil despise the wisdome of thy wordes.

lone know- 14 The mouth of strange wome u as a depe 10 *Remoue not the ancient boundes, and bordes shall be more than the most of the strange words shall be more than the most of the strange words. encre not into the fields of the fatherles.

ir For he that redemeth the, is mightie: he Deut 27,17. wil + defende their cause against thee.

ne eares to the wordes of know ledge.

de:if thou smite him with the rod, he shal & 19.18.

Thou shalt smite him with the rodde, and shalt deliner his foule from shel.

15 My sonne, if thine heart be wise, mme heart flial reloyce and I also.

thy bellie, & if they be directed together 16 And my reines shalresoyce, when thy lippes speake righteous things.

*Let not thine heart be envious against Pfal 37, 3. finners.but let it be in the feare of the Lord chap 24.16 continually.

Lord 20 Haue not I write vnto thee n thre times 18 For surely there is an end, h and thy ho- h The prosper pe shal not be cut of.

guide thine heart in the way.

20 Kepe not companie with" dronkards, connodemers nor with "gluttons.

& the Cleper shalbe clothed with ragges.

& despise not thy reother whe she is olde. For

23 Byek the trueth, but fel it not likemije wil dere dome, and instruction, and vnderstäding.

b Budel thine and violence inferiours to

ceafe til be ha Some herme. Ar come to no

chap 22,28

eccl 30. x.

2 That is, from

kea first rot martion of Gods

Dronkennes.

Prouerbes.

Enuienot the wick 604/1224

reiopce, & t ethat begetteth a wise childe, shal have 10ye of him.

25 Thy father and thy mother shalbe glad, 14 So shalthe knowledge of wisdome be and she that bare thee, shal reioyce.

Gine thy 26 My sonne, give me 4 thine heart, and let felf wholly to thine eyes debte in my wayes.

windome Chap. 22/14. 27 *Hora whoress usa depe ditche, & a strá- 15 Lay no waite, ô wicked man, against the

gewoman wasa narow pit. Chap 7.8.

28 * Also she liethin waite as for a pray, m and she increaseth the transgressers a-She feduceth manie, & mong men. caufeth them

Es offend God 29 To whome is wo to whome is forowe? to whome is ftrife; to whome is murmu- 17 Be thou not glad when thine enemie fal ring to whome are woundes without caufe or to whome is the rednes of the eyes 30 Euen to them that rarie long at the wine, 18 Lest the Lord se it, and it displease him,

to them that go, a and feke mixt wine. art make wine at Loke not thou vpon the wine, when it is 19 red, when it sheweth his colour in the more pleafant. cuppe, or goeth downe pleasantly.

12 In the end thereof it wil bite like a ferpent, and hurt like a cockatrife.

• That is, dro- 33 and thine heart shal speake lew de things.

bring thee to 34 And thou shalt be as one that slepeth in themiddes of the P fea, and as he that slepeth in the top of the mast.:

They have striken me, shalt thousay, but I kennes make was not sicke they have a large thousand the same was not sicke they have a large thousand the same was not sicke they have a large thousand the same was not sicke they have a large thousand the same was not sicked the same a large thousand the same was not sicked the same a large thousand the same was not sicked the same a large thousand the same was not sicked the same was not since the same a large through the same was not since the same a large through the s knewe not, when I awoke : therefore wil I 4 seke it yet stil.

CHAP. XXIIII.

Be*not thou enuious against euil men, nether desire to be with them.

2 For their heart imagineth destructio, and their lippes speake mischief.

3 Through wisdome is an house buylded, 26 and with vnderstanding it is established.

4 And by knowledge shal the chambers be 27 filled with all precious, & pleafant riches. 5 A wise manis strong: for a man of vnder-

standing encreaseth his strength.

Chap. 20,16. 6 *For with counsel thou shalt enterprise thy warre, and in the multitude of them that can give counsel, is health.

y Wisdome is hie to a foole: therefore he ca not open his mouth in the a gate.

where wisdo- 8 He that imagineth to do euil, men shal 30 I passed by the field of the southful, & ked, to revenme shulde be a In the place call him an autor of wickednes.

9 The wicked thought of a foole is finne, and the scorner is an abominacion vnto min.

6 Man hathe to If thou be b faint in the day of aduersitie, thy strength is smal.

Deliuer them that are drawen eto death: and wilt thou not preserve them that are 32 led to be flaine;

imocent whe is If thou fay, Beholde, we knewe not of it: 33 he that podereth the hearts, doeth not he vnderstandite and he that kep: th thy sou- 14. So thy pouertie cometh as one that the figure. le, knoweth he it not? wil not he also recompense euerie man according to his workes?

The father of the fighteous shall greatly 13 My sonne, eat 4 honie, for it is good, and d As honie is reiopce, &t e that begetteth a wise childe, the honie combe, for u is sweete vnto thy sound of the finite of task. mouth.

> vnto thy foule, if thou finde it, and there shalbe an end, and thine hope shal not be cor, remarde.

house of the righteous, and spoyle not his resting place.

16 For a suite man e falleth seuen times, & e He is subled to m nie periseth againe: but the wicked fall into mis but God mischief. him

leth, and let not thine heart reloyce when he itumbleth,

and he turne his wrath f from him.

* Freat not thy felf because of the mali- ged on thee. cious, nether be enuious at the wicked. chap 23,17.

20 For there shalbe none end of plagues to the euil man: the light of the wicked shal- Chap 13.9. be put out.

Thine eyes shal loke vpo strage wome, at My sonne, seare the Lord, and the King, o meddlenot with the that are sedicious.

For their destruction shall rise suddenly, & who knoweth the ruine of the s bothe' g Meaning, e-

ALSO THE SE THINGS PER-ked, and fedi-TEINE TO THE WISE, Itis not good crous, as verf, "to haue respect of anie persone in iud- them that sea.

He that faith to the wicked, * Thou art King righteous, him shal the people curse, and the face the multitude shal abhorre him.

But to them that rebuke him, shalbe plea is \$1.23. fure, and vpon them shal come the blessing of goodnes.

They shal kisse the lippes of him that answereth vpright wordes.

Prepare thy worke without, and make ready thy things in the field, h and after, h Be fore of \$ buylde thine house.

buyide traine nouse.

28 Be not a witnes against thy neighbour before y tawithout cause : for wilt thou deceine with prife in hand. thy lippes?

29 *Say not, I wil do to him, as he hathe do- Chap 20,22. - ne to me, I wil recompense euerie man, He sheweth according to his worke.

by the vineyarde of the man destitute of ge wrong for wrong. vnderstanding.

31 And lo, it was all growen over with thornes, o nettles had couered the face thereof, and the stone wall thereof was broken

Then I behelde, and I considered it wel: I loked vponit, and k received instructio. k That I might Tet a litle flepe, la litle flumber, alitle learne by anos

uaileth by the way, and thy necessitie li-

f To be auen-

Chap. 17,15.

meanes how

what is the na

ke an aimed man.

folding of the hands to slepe.

Arength til he Se in troubles. If e Mone can be belpe not the

no cryal of his

Airwed.

kennes fhal

whoredome

p In fuche

them more in-

fenfible then beafts, yet ca

they not re-

Pfal.37,1.

ebap-33,17.

CHAP.

e Ged douth

suageme, to to sran d Because the

peare, & ti crc-fore he wult vie diligence

fecret doings of king euc

is removed tro a king, he is a

Luk 14,10.

as then this-

keft by this meanes to ha-ue mend of §

ther trouble i Ir the time

of great lear

wnen men de. fii solde

& Which have

are nothing -

ftring occasion

to troucke

hip farther.

worlde

tell it, and co-

as it were by

Owne con .. .

hi co .. know-

Lorce outre o

fumet's it

our, slume

CHAP. X Y V.

THESE ARE ALSO PAa Whome Herables of Salomón, which the * men of zekiáh appoint Hezekiáh King of Iudáh b copied out. purpose b That is ga-shered out of dmers bokes

He glorie of God uto conceiles

is to fearche out a thing.

not reveile y ; The heaucns in height, and the earth in 26 depenes, and the Kings heart can no man fearche out.

there shal procede a vessel for the fines.

King uleth by 4
the reverled
wordeor God,
years of his
doings mist ap and his throne shalbe stablished in righteousnes.

in trying out 6 Boast not thy self before the King, and of causes stand not in the place of great men.

e He sheweth it is to hard for min to attend to freefon o'all the *For it is better, that it be faid vnto thee, Come vp hither, the thou to be put lower eves haue sene.

when he is vp-right,& docth his du tie f When vice Go not forthe hastely to strife, lest thou knowe not what to do in the end thereof, 3 when thy neighbour hathe put thee to

the Lords vie 9 g It is not y-nough that he D bate thy matter with thy neighbour,& discouer not the secret to another,

be pure him to Lest he that heareth it, put thee to shame, self, but he and thin: infamie do not h ceafe.

of golde with pictures of filner.

h Left where 12 He diac reproduct the wife, or the obedient care, cast rollen eating and an or- 7 n ment of Anglice

As the colde of the frew in the time of 8 thee to farhere st, joing freth ui mess nger to them that f nd him: for he refresheth the source of '11 masters.

14 Amanthat boasteth of fail pheralitie. is like k cloudes and winde without raine. an onthe ard ap 15 Aprince is pacified by Raying 1 of angi and a softe togue breaketh y m pones.

Bu normini 16 If thou have founce home, eat that is an i ve mit it.

m That is, the 17 Withdrawe thy fore from thy neighchap 15.1

With modesally the pleafures of this

Man that beaueth falle witnes against

fures of this

List n to bloom a Man an hammer & a Green bours house, l. It he be weary of thee, and 12

his n. 16 hbour, 15 ke an hammer & a swor- 13 The slouthful man saith. h Alyon is in he also \$100le de, and a sharpe a rowe.

The slouthful man saith. h Alyon is in he also \$100le spectrum of the wave: a lyon is in the stretes. de, and a sharpe a rowe.

· Which mel- 19 Condence in ar. vnfaithful man in time 14 of trouble isbk= a brok n to:lie and a fliding fote.

Romse, 19 20 He vraketh away the gatmet in v colde scason, is like vin gerp wred vpoo n'erc, or like him y lingeth f. ngs to an heause h.art. 16 * If he that haveth thee be hungrie, give muche that Lie 21 him bread to ear, and if he be thirltie, give him water to donke.

kdee ily benefire, nd his
least Pelbe
and the Lord thal recompense thee.

23 As the Northwind driveth away the raine, so doeth an angite coutenance y sclandering tongue.

*It is better to dwell in a corner of the Chap. 21, Be house toppe, then with a contentious wo-

man in a wide house.

I thing secretibut the & Kings honour 25 As are the colde waters to a wearie soule, son good newes from a farre countrey.

A righteous man falling downe before the wicked, is like a troubled well, and a corrupt frring.

Take the f drosse from the silver, and 27 It is not good to eat muche honie. Fo to Ecde. J. 25. fearchtheir owne glorie is noi glorie.

Take 8 away the wicked from the King, 28 A man that refraineth not his appetite, es like a citie which is 9 brokin downe, & q And fo is without walles.

extreme danger.

CHAP. XXVI.

S the fnow in the former, and as the A raine in the haruest are not mete, so is honour vnfemely for a foole.

in the prefence of the prince whome thine . As the sparow by fleing, and the swalowe by flying escape, so the curse that is causeles,

shal not come.

Vnto the horse belongeth a whip, to the alle a bridle, and a rodde to the fooles backe.

Answer not a foole according to his foo a confent mea lishnes, lest thou also be like him.

5 Answer a foole baccording to his foolish- b Reponse his nes, lest he be wise in his owne "con-requireth "Ebr eyes.

voto him in

sur awiv of and thine infamie do not secare.

shers that be in A worde spoke in his place, while appels 6 He that sendeth a message by the hand of a foole, is as he that cutteth of the fete, to wit, of the messenger, whome he sen

As they that lift vp the legges of the derh. d That is, re-lame, so is a parable in a fooles mouth. ceineth dome

As the closing vp of a precious stone in an ge thereby. heape of stones, so is he that giveth glorie to a foole.

9 A a thorne standing e vp in the hand of bothe hurterh a drunkard, so ss a parable in the mouth him selfe and others

10 The excellent that formed all things, Meanig, God bothe rewardeth the foole and rewardeth th. transgreiters.

"If fricient for thee, lest thou be overful, 11 *As a dogge turneth againe to his owne 2. Pet. 2,22, vomite, fo a foole turneth to his foolish-

> Seeft thou a man wife in his owne conceite smorehope is of a foole then of s For s foole

the waye: a lyon is in the Eretes.

A. the dore turnerh vpon his henges, fo do th the flouthful man vpon his bed.

15 * The flouthful hideth his hand in his Chap.19,000 bosome, and it grieueth him to put it againe to his mouth.

Tan illeggard is wifer in his owne conceit, then seuch menthat can rendre a rea-

He that pass th by and medleth with the strife that belongeth not vnto him, is a en, that take ha dogge by the eares. Zz.iii.

wil rather be counseled the other of mali-

h Read Chap.

i Which dif- 19 felf to be shat he is not-

18 As he that faineth him felf mad, casteth So dealeth the decentful man with his friend and faith, Am not I in sporte?

20 Without wood the fyre is quenched, & 14 without a tale bearer strife ceaseth.

€ccl.38,12.

21 *As the cole maketh burning coles, and to kindle strife.

Chap.18.2.

terings, and they go downe into the bowels of the bellie.

& They wil fone breake out and vtter the felues.

23 As filuer drosse ouerlayed vpon a pot- 17 shard, so are burning lippes, and kan euil

24 He that haterh, wil counterfait with his lippes, but in his heart he layeth vp de-

nober certeine for the vocer-

1 Meaning ma- 25 Thogh he speake fauorably belene him not: for there are I seuen abominacions in 20 The graue and destruction can neuer be marby nature, but onely, the ,26 Harred may be covered by deceit : but

me In the affem the m Congregacion.

blie of the godlie. Ecclef.10,2. 45cl,27,30,

27 He that diggeth a pit, shal fall therein, to his dignitie.

28 A false tongue haterh the afflicted, and a . flattering mouth caufeth ruine.

a Delaye not the time , but I take occasion when it is offred.

XXVII. CHAP. Oast notthy self of to a morowe: for Dethou knowest not what a day may 24 For tiches remaine not alwaye, nor bring forthe.

2 Let another man praise thee, and not thine owne mouth: a thranger, and not thine 25 owne lips.

so an e worl-

arouble.

Eccles 22,18. 3 *A stone 15 heauie, and the sand weightie: but a fooles wrath is heavier then them 26 The klambes are for thy clothing, and k This declar bothe.

4 Angre is cruel, and wrath is raging; but 27 And let the milke of the goats be fusfi- man, a the dill For the en. who can stand before b enuie? mious are ob-

not be recon- 6 The woundes of a louer are faithful, and the killes of an enemie are pleafant.

*They are street and the person of the street and t uerie bitter thing is swete.

2. As aborde that wandereth from her nest, 2. For the transgression of the land b there b. The Rate of so is a manthat wandereth from his owne place.

9. As ointement and perfume reioyce the heart, so doeth the swetenes of a mans fried by heartie counfeli-

10 Thine ownerviend and thy fathers fried for fake thou not nether entre into thy bro thers d house in the day of thy calamitie: mar not . for better is a neighbourshat u neresthen a delie belpe in the day of thy brother færre of.

> m My sonne, be wife, & rejoyce mine heart, that I may answer him that reprocheth

a Read Chap. 32 - A prudent man feeth the plague, and hideth himsfelf: but the foolish go on stil, 20,1

and are punished.

fyre brandes, arrowes and mortal things, 13 *Take his garment that is suretie for a Chap.20, 16, stranger, & a pledge of him for the stra-

> He that "praiseth his friend with a low-"Ebr.bleffeth. de voyce, riling fearly in the morning, it shakely and shalbe counted to him as a curle.

wood a fyre, so the contentious man u apt 15 * A cotinual dropping in the day of rai- Chap-19,200 ne, and a contentious woman are a like.

22. *The wordes of a tale bearer are as flat- 16 He that hideth her, hideth the winde, & she is as the oyle in his right hand, that vite reth it self.

> Yron sharpeneth yron, so doeth s man g One hafte marpen the face of his friend. another to an-

18 He that kepeth the figge tre, shal eat the Brefrute thereof: so he that waiteth vpon his maîter, shal come to honour.

19 As in water face answeret to face, h fo the h There is no difference be heart of man to man.

ful, fo *the eyes of man can neuer be fatif- grace of God

the malice thereof shalbe discourred in at * Asisthe fining pot for silver & the for- Eccl. 24,50 nace for golde, so se uerie man according Chap. 17.3

and he that rolleth a stone, it shal retur- 22 Thogh thou shuldest braye a foole in a role abstrious ne vnto him.

morter among wheat brayed with a pe- or humble and glorious, stel, yet wil not his foolishnes departe moden. from him.

23 Be diliger to knowe the state of thy flocke, and take hede to the heards.

the crowne from generation to genera-

The heye discoueresh it felf, and the graffe appeareth, and the herbes of the mountaines are gathered.

the goats are the price of the field.

cient for thy foode, for the foode of thy gence that he familie, and for the sustance of thy main for preferation

CHAP. XXVIII

are manie princes thereof: but by a man the commune weale is often of understanding and knowledge a real, times chaged. me likewile endureth long

3 Apoore man, if he oppresse the poore, is like a raging raine, that leaueth no fo-

4 They that for sake the Law, praise the wicked:but thei that kepe the Law, fet the: felues against them.

5. Wicked men understand not judgement: but they that seke the Lord, understand all

6. *Better is the poore that walketh in his Chap. 19.20 vprightnes, then he that peruerteth his waies, thogh he be riche...

twene man &

1. That is, he is

his giftes.

Whose praier Godhateth. Prouerbes. The want of the worth /13/28

y He that kepeth the law, is a childe of vnderstanding but he that federh the gluttons, shameth his father.

8 He that increaseth his riches by vsurie and interest, gatherethe them for him that wilbe merciful vnto the poore.

take twatethe wicked furer, & giue 9 He that turneth away his eare from hea- r ring the Law, euen his praiei shalbe d abohis goods to him that shal

stray by an euil way, shal fail into his ownot of faith, wes grounded of Gods word, or ne pit, and the vpright shal inherit good things.

II The riche man is wife in his owne concent:but the poore that hathe vnderstanding, can trye chim.

e And sudge § Chap 29,2.

e Fer God wil

bestowe them

Law, & thewic

ked contemne.

minable.

12 * When righteous men resoycesthere is great glorie: but when the wicked come vp, the man f is tryed.

f Hc is knowe by his do ngs r; He that hideth his finnes, shal not profper:but he that confessith, and forsaketh 6 them, shal have mercie.

fr.id to offed

8 Which ftan 14 Blessedes the man that 8 feareth alwaye: deth 11 au. of God and 15 2 but he that hardeneth his heart, shal fall but he that hardeneth his heart, shal fall 7 15 Asa roaring lyon, and an hugrie beare,

h For he can neuer be fattiffied, but euer oppreffeth and 16 A prince destitute of vnderstanding, is 9 If a wise man contend with a foolish e Hecan beare Spoileth.

also a great oppressour: but he that hateth couetoufnes, shal prolong bis daies.

blood of a persone, shal flee vnto the grai None shalbe ue, and thei shai not i stay him. able to deliner

18 He that walketh vprightly, shalbe saued: but he that is froward in his waies, 12 thal once fall.

acc[.20,30.

Chap 12,12. 19 *He that tilleth his land, shal be satisfied 13 with bread: but hey followeth the ydle, skal be filled with pouertie.

20 A faithful man shal abounde in bles- 14 Chap.13,11. fings,& *he that maketh haste to be riche, Ø 30,21. shal not be innocent.

21 To haue respect of persones is not good: 15 for that man wil transgresse for a piece of

k He wil be abuted for nothat is cone-Cous.

ches, and knoweth not, that pouertie shal come vpon him.

re fauour at the length, then he that flattereth with bis tongue.

& faith, it is no transgression, is the companion of a man that destroieth.

25 He that is of a proude heart, ftirreth vp 19 A e fequant wil not be chastised with eHey is of a strife.but he that trusteth in the Lord, shal

m Shal haue all things in

26 Hethattrusteth in his owne heart, is a 20 Secst thou a man hastie in his matfoole: but he that walketh in wisdome, shalbe deliuered.

lacke: but he that hideth his eyes, shalhaue many curses.

28 *When the wicked rife vp, men hide the Chap 20,2. selues: but when thei perish, the rightcous increase.

CHAP. XXIX.

Man that hardeneth his necke, when A he is rebuked, that fuddenly be defitroied and can not be cured.

d Becau entis 10 He that causeth the righteous to go a- 2 * When the righteous are in autoritie, Chap 28,12. the people resoyce: but when the wicked or are sucrede beareth rule, the people figh.

3 A má that loueth wisdome, reioyceth his Luk issis. father: * but he that fedeth harlots, wasteth bis Substance.

4 A King by sudgement mainteineth the countrey: but a man receiving giftes, destroie.hit.

5 A man y flattereth his neighbour, a sprea - # H & Bueth detha net for his steppes.

In the transgression of an euil man is his for y souler. b snare: but the righteous doeth sing and both is ever

reloyce.

The righteous knoweth the cause of the he liyeth for poore; but the will be deemed for the others. poore: lut the wicked regai deth not know ledge.

so is ha wicked ruler ouer the poore peo- 8 Scornful men bring a citie into a snare: but wise min turne away wrath.

man, whether he be angrie or langh, the-in what forte

17 A man that doeth violence against the 10 Bloodie men hate him that is vpright: but the suste have care of his soule.

n A foole powrethout all his m nde: but a wise man kepeth it in til afterwarde.

Of a prince that hearkeneth to lyes, all his servants are wicked.

* The poore and the viurer mete toge Chap. 22.2. ther, and the Lord lighteneth bothe their eyes.

*A King that judgeth the poore in tru- Chap. 20, 24. eth, his throne shalbe established for e-

The rodde and correction give wisdome:but a childe set at libertie, maketh his mother ashamed.

thing Aman with a wicked eye hasteth to ri- 16 When the wicked are increased, transgression increaseth: but the righteous shall Le then fall.

23 He that rebuketh a man, shal finde mo- 17 Coirect thy sonne and he wil give thee rest, and wil give pleasures to thy sou-

24 He that robbeth his father and mother, 18 d Where there 15 no vision, the people d Where there decay: but he that kepeth the Law, is blef-ful munifers of the worde of

> wordes: thogh he vnderstand, yet he wil forent & rebel not 'answere.

ters : there is more hope of a foole, then

He that grueth vnto the poore, shal not as He that delicately bringethyp his seruat

former it is

Pure in their conceit.

The proude & coueto 558/1224 Prouerbes.

Chap 15,18. 22 * An angrie man stirreth vp strife, and a 14 There is a generacion, whose teeth are as furious man abundeth in transgression.

106,22,29.

23 * The pride of a man shal bring him lowe: but the humble in spirit shal enjoye glorie.

24 He that is partener with a thief, hateth his owne foule: he heareth cui fing, and declareth it not.

man more the God falleth 15 destroyed g He nedeth not to flatter y ruler for what

fley feateth 25 . The feare of man bringeth af snare: but 16 The graue, & the baren wombe, the earth ters, whereby he that trusteth in § Lord, shalbe exalted. into a snare & 26 Manie do seke the face of the ruler : but euerie mas s sudgement commeth from the 17 Lord.

God hathe ap 27 A wicked man is abominació to the iuft, pointed, that . and he that is vpright in his way, is abominacion to the wicked.

CHAP. XXX.

To humble our selves in confideration of God's workes. s The words of God u perfite. 11 Of the wicked & bypocretes is Of things that are never factate 18 Of others that are wonderful.

a Who was an in vertue and knowledge in the time of Sa b Which were Aguns Scholdeclareth has great humilitie who wolde anie wisdome all voto God. 4

& Meaning, to

eretes of God,

as thogh he wolde fayer

excellent man THE WORDES OF AGVR THE SONNE OF TAKEH.

> He prophecie which the ma spake vnto Inhiel, enen to a Ithiel, and Vcall Surely I am more foolish then ame man,

For I have not learned wildome, nor at- 23 teined to the knowledge of holie things.

Who hathe ascended up to 4 heavens, and descended > Who hathe gathered 24 the winde in his fift > Who hathe bounde the waters ma garmér Who hathe establi 25 shed all'y ends of the worlde What is his I prepare they their meat in sommer: iname, & what is his fonnes name, if thou 26. The conies a people not mightie, yet canst tel?

Pfallings

5 * Euerie worde of God is pure:he is a 27 frield to those, that trust in him.

Deut.4,24 **₺** 12,32°

& Meaning , y

caule.

reprone thee, and thou be founde a ٠, ١ lvei.

. He maketh 7 Two things have I required of thee:dehis requestioning me them not before I dye. God

Remoue farre frome vanitie and lies: gi- 30 ue me not pouerrie, nor riches:fede me with foode convenient for me,

9 Lift I be ful; and denie thee, and fay, f Who is the Lord? or left I be poore and

father, and doeth not bleffe their mo-

12 There is a generacion that are pure in there owive conceit; and yet are not washed 'The extorrers to chastitie and inflice, to And the west from their filthines.

from youth, at length he wil he euen as 13 There is a generacion, whose eyes are hautie, and their eye liddes are lifted vp.

> fwordes, and their chawes as knines to eat vp the afflicted out of the earth, and the poore from among men.

15 The horse leache hathe two h daughters h The Icach which crie, Giue, giue. There be thre thigs kes in her tonthat wil not be satisfied: yea, foure that say gue, which here he calleth not, It is ynough.

that can not be satisfied with water, and blood and is the fyre that faith not, It is ynough.

The eye that mockethhis father and def conztous expiseth the instruction of his mother, let the satisfie rauens of the valley picke it out, and the i Which hamyong egles eat it.

There be thie things hid from me: yea,

foute that I knowe not. The way of an egle in the aire, the waie of a serpent upon a stone, the wase of a shippe in the middes of the sea, and the way of a man with a maide.

20 Suche is the way also of an advouterous woman: she eateth & k wipeth her mouth, k she bath her and faith, I haue not committed iniqui- defires, & aiter

For thre things the earth is moued: yea, neft woman. for foure it can not susteine it self:

and haue not the vnderstanding of a man 22. For a servane when he reigneth, and a 1 These commended foole when he is filled with meat,

For the hateful woman, when the is ma-to thei are cal ried, and for a handmaid that is m here to mWhich is ma her mastres.

These be foure smalthings in the earth, death of her mastres yet ther are " wife and ful of wisdome:

The pismires a people not strong, yet ne great dodri

make they their houses in the rocke:

The greshopper hatheno King, yet go thei forthe all by bandes:

*Put nothing vnto his wordes, lest he 28 The spider taketh holde owith her hads, o if man be and is in Kings palaces. 👝

There be thre things that order wel mune thigs by their going: yea, foure are comelie in we can not at

A lyon which is strong among beastes, but solie. and turneth not at the fight of anie:

31 A hustie grayhound, and a goat, and a - King against whome there is no rising

Meaning, y I VVIII and The state of my God in shery that The Reale, and take the Name of my God in shery that the state of forceth wrath, bringeth forthe strife.

CHAP. XXXI.

the conditions of a wise and worthy woman. The

her two daugh

ley for carrens

nely abuse the state whereun

ried to her ma

n Thei contei-

his wifdome. tributë

An exhortacion to rulers. Ecclesiastes. A vertuous wife. 27 559/1224

THE WORDES OF KING

5 7" at 10, 9" arlor has bu nael that is, no Golder - 2 f. Golder or araci han to be w g ouer

b In deari- 3 neather his

ed this often repaire of one thing fre declare hiper 5 suo herlie ai-

d Mearing, y on of Kings, irthei hate

hing must not grue nim self to wantones & n-glea les office, which is 8 tonicute ind.

For wine 9 doctn comcaufe that are not able to

h He shal rot nede to vie 7- 12 nie vnlawful

Or, meat, at Pfal 111,5.

a Salomon is here called a

a Lemuel The bp ophecie which his mother taught him.

Hat my sonne and what the son- 17 ne of c my wombe! and what, ô fonne of my defites!

Give not thy strength vnto wome, dnor thy wates, with a to destroy Kings.

fh.ba raight 4 It is not for Kings, ô Lemuel, it is not for Kings to drinke wine, nor for princes 20 She stretcheth out her hand to the poore, e friong drinke,

> Lest he Jr.nke, and for get the decree, and 21 change the sudgement of all the childsen of affliction.

readic to perish, and wine vnto them that haue grief of heart.

This is the 7 Let him drinke, that he may forget f his poucitie, and iemember his missie no 24 She maketh' shetes, and selleth them, & ment to, line.

Open thy mouth for the 3 domme in the 25 cause of all the children of destruction.

Open thy mouth, sudge righteoully, and 26

fort the heart, iudge the afflicted, and the poore. and then law of gracess in her tongue. clarit parel as pial 104.15 g Defen I their to Who shall finde a vertuous woman for 27 She ouersceth y wases of her housholde, ipstee her price is farie about the pearles.

not able to the The heart of her hous band trusteth in 28 Her children rise vp, and o call her blest whereby one febres her, and he shall have no nede of h spoile. fed. her housband also shall praise her, so many good

She wil do him good, and not euil all the daies of her life.

reanes to gair the traces of the first and flaxe, and laboreth cherefully with her hands.

14 She is like the shippes of marchants: she bringeth her fode from a farie.

giueth" the poicion to her housholde, and

the ordinarie to her maids.

16 She confidereth a field, and k getteth it: reth their with the frute of her hands she plateth ke he purcha vineyarde.

She girdeth hei loynes with strength, & gaines of her trauaile. a vincyarde.

ftiengtheneth her aimes.

18 She felith that her marchandise is good: her candle is not put out by night.

19 She putteth her hands to the wherue, & hei hands handle the spindle.

and patteth forthe her hands to the nease.

She feareth not the snowe for her familie.for all her familie is clothed with Ikar- 165#13

women are 6 Gine ye thiong drinke vnto him, that is 22 She maketh her felf carpets: fine linen & purple is her garment.

23 Her houlband 15 knowen in the 1 gates, 1 In the affens when he sitteth with the Elders of gland. ces of judge-

gueth gudels vnto the marchant. m Strength and honour is her clothing, m After that spoke of the ppaand in the latter day she shalresoyce.

She openeth her mouth with wildome, die, he now de

and eateth not the bread of y lenes.

29 Manie daughters have done vertuoully: ke of the worbut thou surmountest them all.

30 Fauour 25 disceitful, and beautie 25 vani- her reueience tie but a woman that feareth the Lord, she p. Conf. sie her diligent 14shal be praised.

And the rifeth, whiles it is yet night: and 31 Giue Pher of the frute of her hands, and therefore let her owne workes praise her in § agates. 4 For as much

duaule

el th

rel of the boparel of the n Her tongne

is as a boke things for the deliteth to tal ce of God That is, do

bours and co-

honorable are clad in the ap parelthit ifte

ECCLESIASTES, OR

the Preacher.

Preacher, or ne that alleblith the pcople, be caufe i e true knowledge of God, & kew men og t things are as vanitie and nothing c Salonor docth not condemne mans I labour or di-

ligence, but sheweth that

there is no ful contenta - 2 tion in anie thing vnder \$ hemen,nor in anie creature, as all things are trifitorie.

THE ARGUMENT. to prife that Salomon, as a preacher and one that defred to instruct all in the may of saluacion, describes the strength of december vinities of this worlde, that man shilde not be addicted to ame this gonder the finb He condim-ne, but rather influmed with the defire of the heaventhe life: therefore he confuteth their opinions, neth the options of all me which fet their felicitie, ether in krowledge, or in pleasures, or in dignitie and niches, shewing that that fee telici- mans true felicine consisteth in that that he is vnited with God and shal imoye his presence: so the in anie that all other things must be rescribed, saue in as muche as their forther vs to atterne to this heaven—the after ano and that in that all other things must be rescribed, saue in as muche as their forther vs to atterne to this heaven—the after ano and the sing that in this he treasure, which is sure and permanent, and can not be sounde in anie other saue in God alone, it er, and the worlde all the same of the s 2 All things in the worlde are ful of vanitie, and of none 4 One generacion passeth, and another gene- uento the last sudurance. 13 All mans misdome is but folie and grief.

He wordes of the a Prea5 The sunne riseth, & the sunne goeth dowwinde and richer, the sonne of Dauid
ne, & draweth to his place, where he riseth. eith that the
King in Ierusalém.
6 The e winde goeth toward y South, & cogreatestlabour.
and sonness

racion succedeth; but the earth remaineth is subset to for d euer.

6 The winde goeth toward y South, &co-greatestalabout passeth toward y North: the win le goeth hath an end. King in Ierusalém.

b Vanitie of vanities,
faith v Preacher: vanitie
of vanities, all is vanitie.

The winde goeth toward y South, & co-greatest and longest and longest hath an end, tound about, & returneth by his circuites. and therefore three can be use thinger as well the rivers go into the sea, yet the lease to things in is not ful: for the rivers go vinto the place, the world south the rivers go vinto the place, the world south the rivers go vinto the place, the world south the rivers go vinto the place, the world south the rivers go vinto the place, the world south the winder and longest the river can be represented by the river and longest the river and longe

corruption

Ecclesiastes. God humbleth man. Who knoweth his heife0/1224

loth the veines powre out forings and 11 fea againe g He ipenketh of times & fea Tons & things done in them, times paft, fo seined to felicitie in this worlde by la-

bour and fludie, he chief-Av Shulde have 13 obteined it,be cause he had giftes and aythereunto aboue all other 1 Man of natufire to knowe, and yet is not able to come to the perfecble man, and to teache him to depende

onely God. aoqy k Man is not a ble by all his things to go other fautes that are committed, muche lesse re

a Salomón ma

keth this difcours with hi felf, as thogh he wolde trye whether there 3 were contentation in eafe and pleasures ? "Ebr drawe my flesh to wine. b Albeit I gaue my felf to plea fures, yet I thoght to kepe wildome & the feare of God in mine perne mine affaires by the Came. "Ebr.paradifes

f The sea w f whence their eturne, and go.

sompasser all s All things are ful of labour: man can not vtter it: the eye is not fatisfied with feing,

nor the earc filled with hearing.

8 What is it that hathe bene's that that & I have gathered vito me also filuer and fo the children in their shalbe: & what is it that hathe bene done that which shalbe done: and there is no

new thing under the funne.

which as the to Is there anie thing, whereof one may fay, Beholde this, it is newed it hathe bene · alreadie in the olde time y was before vs. 9 paffe againe
h He protech it There is no memorie of y former, nether
that if anie
colde haue arshal there be a semebrance of the later that shalbe, with them that shal come after.

> 12 Th I the Preacher have bene King over Israél in Ierusalém:

And I have given mine heart to search & finde out wisdome by all things that are done vnder the heauen. (this fore trauail it The I loked on all my workes that mine take his gift of wisdome hathe God given to the sonnes of men, 1 to humble them thereby)

re hathe a de- 14 I have confidered all the workes that are done vnderthe funne, and beholde, alls vanitie, and vexacion of the spirit.

That which is k croked, can none make ledge, wis the straight: & that wfaileth, canot be nobred. punishment of sinne, to hum. 16 I thought in mine heart; & said, Beholde, I am become great, and excel in wisdome 3 all them that have bene before me in Ierusalém: and mine heart hathe sene muche wisdome and knowledge.

diligence to 17 And I gaue mine heart to knowe wisdome & knowledge, madnes & foolishnes: I knewe also y this is a vexació of the spirit.

do nether can 18 For in y multitude of wildome is muche 15 m grief: & he that encreaseth knowledge, encreaseth sorowe.

muche them 1 That 15, vaine things, which served vnto pleasure, wherin was no commoditie, but grief & trouble of conscience m Wisdome & knowledge can not be come by without great peine of bodie and minde for when a man hathe atteined to the hieft, yet is his minde neuer fully content, therefore in this worlde is no true felicitie.

CHAP. II.

Pleasures, sumptuous buyldings, reches and possession are but vanusse. 14 The wise and the foole have bothe one end toucking the bedelve death.

Y Said in mine heart, Go to now, I wil proue a thee with toye : therefore take thou pleasure in pleasant things: & beholde, this also is vanitie.

I said of laughter, Thou art mad: and of ioye, What is this that thou doest's

I foght in mine heart" to give my felf to wine, & to lead mine heart in b wisdome, and to take holde of folie, til I might se where is that goodnes of the children of men, which they "enione vnder the funne: the whole nomber of the daies of their life. 20 4 I haue made my great workes: I haue buylt me houses: I haue plated me vineyards. I haue made me gardens and "orchardes, 21 For there is a man whose trauail is in to one y had and planted in them trees of all frute.

I have made me cisternes of water, to watter therewith the woods that growe withtrees.

y I have gotten servants & maids, and had children borne in the chouse: also I had a Meaning, of great pollesson of beues and shepe aboue the seruants all that were before me in Ierusalém.

golde, and the chief tree fures of Kings & ferurtude, were prounces: I haue prouided me me fingers the masters, and women fingers, and the delites of the drhat is, what fonnes of men, as a woman etaken captine, ke pleasure in.

e Which were

and women taken captines.

And I was great, and encreased about all the most beau that were before me in I trusalem; also my that were that were ken in warre,

wisdome f remained with me.

And what soeuer mine eyes desired, I some vnder-fland by these withhelde it not from the: I withdrew not wordes mine heart from anie ioye: for mine heart women out inreioyced in all my labour: and this was mufike my g portion of all my trauail.

hands had wroght, and on the trauail that from me I had labored to do: and beholde, all ss va- g This was \$ nitie and vexacion of the spirit : and there labour, a ceris no profite vnder the funne.

And I turned to beholde h wildome, & re, which he calleth vanimadnes and folie: (for who is the man that the in the next wil come after the King in things, which hi bethoght men now haue done ?)

Then I sawe that there is profite in wif- were better to dome, more then in folie: as the light is followe wifmore excellent then darkenes.

but the foole walketh in darkenes: yet I leth madees.

knowe also that the same k condition fal-with the King. *For the wise mans veyes are in his head, leth to them all.

Then I thought in mine heart, It befal- the foreseleth vnto me, as it befalleth to the foole. the fool Why therefore do I the labour to be mo- of wisdome re wife : And I faid in mine heart, that this k For bothe also is vanitie.

allo is vanitie.

16 For there shalbe no remembrance of the the alike haue wise nor of the foole 1 for euer. for that properties or that now is, in the daies to come shal all be i Meaning, in forgotten. And mhow dyeth the wise man, this worlde. as doeth the foole>

Therefore I hated life: for the worke y is, forget à wife wroght vnder y fune is grieuous vnto me: man; being dead, affone as thei do a foo-

18 I hated also all my labour, wherein I had letrauailed under & funne, which I shalleaue to the man that shalbe after me.

And who knoweth whether he shalbe wise or foolish yet shal he have rule over n That I might all my labour, wherein I hauerranailed, & feke the true wherein I have shewed my self wise vnder is in God. the sunne. This is also vanitie.

Therefore I went about to make mine this was not y heart abhorre all the labour, wherein I that which he had trauailed under the funne.

wisdome, & in knowledge and in equitie: taken no peine yet to a ma that hathe not trauailed here-whome he in, shal he o give his portion: this also is the he were a vanitie and a great grief.

he had boght:

as Tudges.5,30.

f For all this God did not

teine pleasure mixt with ca-

with my felf and pleafures.

Pros. 17,24. not for lacke

o Among or had gotten by

wife man or

Or the Preacher. Of man and beaft@24 Tyme for all things.

and guef of his heart, wherein he hathe tranailed vnder the funnes

23 For all his day es are for owes, and his travail g ref. his eart aiso taketh not rest in : Tthoght in mine heart, God wil judge them pure in the night, which also is vanitic.

T. ere 1. no profite to ma but that he est, for cuerie purpose and for euerie worke. able by his and drinke, and r delite his soule with the 18 I considered in mine heart the state of gener to put profite of his labour. I sawe also this, that the children of menthat God had h pur-24 T. ere i no profite to ma but that he est, at was of the han ' of God.

re refine et 25 For who colde eat, and who colde hafte Elfo " as the end of the same is of the same is of the same is of the same is to please the same is the

26 Surely to a mã that is good in his Eght, God gmeth wistiome, and kno rledge, and 13ve: but to the finner he grueth peine, to gather, and to heapt to give to him that is good before God this is also vanitie, & vexacion of the sp.rit.

CHAP. III.

All thingshaue their time 14 The worker of God are 21 perfite and cause us to seare him. 17 God I al suage bothe the suffe, and mouste.

O all thingstheess an a appointed ti- 22 me, and a time to euerie purpole vncei tie heauen.

clare y thre 2 A time to be borne, & a time to dye: a ti-shis world. Action to plant, and a time to plucke vp that, which is planted.

A time to flay, and a time to heale a time to breake downe, and a rune to buylde.

A time to were, and a time to laugh: atime to mourne, and a time to dance.

first, nether en oye them 5 A time to cast away itones, and a time to follow as we wolde with.

Sather stones: a time to embrace, and a time to gather stones: a time to embrace, and a me to be faire from embracing.

6 A time to feke, and a time to lose: a time to kepe, and a time to cast away.

A time to ret, & a time to sowe: a time to 3 kepe silence, and a time to speake.

8 A time to loue, and a time to hate: a time of warre, and a time of peace.

What profite hathe he that worketh, of § thing wherein he trauaileth

gmen mil 10 I have sene thetravailthat God hathe gruen to the funnes of men b to humble 4 them thereby.

n Hehathe made everiething beaut.ful in histime: also he hathe set the e worlde in their heart, yet can not man finde out the 5 worke that God hathe wroght from the beginning even to the end.

12 I knowe that there is nothing good in the, but to reioyce, & to do good in his life.

And also that cuerie ma cateth and drin- 7 keth, and feeth the commoditie of all his labour this is the d gift of God.

Iknowe that what soeuer God shal do, it shalbe foreucr:to it can no man adde, and fro it can none diminish: for God hathe done it, y they shulde feare before him.

What is that that hathe bene-that is now: & that that shalbe, hathe now bene: for God f requireth that which is past.

22 For what barbe man of all his trauail 16 And moreover I have sene vnder the g Manning, J funne the place of judgement, where was ever mannerwickednes, and the place of inflice where the his duewasiniquitie.

the mite & the wicked for time is & there action

ged them : yet to se to, they are in the sel- blas, as torues as beafts.

ching those things hereto for the condition of the children of me, pero both are

and the conditio of beaftes are eue as one fibit & for the dyeth the other. for they have all one breadt ath, and there is no excellence of man abeath, is boue the beard. for all svanitie.

20 All go to one place, and all was of the eatily knowe dust, and all shall returne to the dust. duft, and all shal retuine to the dust.

Who k knoweth whether the spirit of k Meanig, that man ascende vpward, and the spirit of the reason canon beast descend downeward to the earth?

Therefore I fe that there is nothing believe hebetter then y aman shulde | reioyce in his 1 By the often affaires, because y is his portion. For who this ichieces shal big him to se what shalbe after him? Chap 2,24 &

CHAP. 1111. 22 conp.5,17 & cnap 8, 1, he
1 The innocents are oppressed. 4 Mens labours are ful decirreth that of abuse and vamite. 9 Mans societie u necessarie ma by reason of abuse and varieties. I Mans solution in netassaries is ci coprehend nothing better an olde King that n a foole. an olde King that n a foole.

So a I tutned, and conidered all the op- troof on the the gitpressions that are wright vider the bully of colors
to vie the gittroof on the troops for to funne, & beholde, the teares of the oppies have been feed, and none comforteth them. and lo, the beauty of the conforteth them. and lo, the beauty of the conforteth them. strength s of the hand of them that oppreffe them, and none comforteth them.

Wherefore I praised the b dead which a He mauth now are dead, about the liuing, which 2- discours with re yet abuc.

3 And I counte him better then them bo- me outham & the, which hathe not yet bene, for he hathe poore not fene the eurl workes which are wroght become they vnder the finne.

Also I behelde all trauail, and all a perfe- fi oppressions Ction of workes that this is the enuie of a according to V man against his neight our this alfors va- mige-metoff

The foole foldern his hands, and eateth deficiency by his owner flesh vp his owne flesh.

6 Better is an handful with quietnes , then a emund of \$ two handfuls with labour and vexacion of e lor volenes spirit.

Again- I .ctuined, and fawe vanitie vn- him felt der the sunne.

There is one alone, and there & not a feco- slope, he con de, which hathe nether some nor brother, him felt nos yet sthere none end of all his trauail, ne- others, he the west y me ther ca his eye be fatished with riches:ne- oght to line in ther do. th he thinke, For whome do Itrauail que tie, to finting and defraude my soule of pleasure this al- their may b , so is vanitie, and this is an euil trauail.

9 Two are better then one: for they have their thing

chap 3,12, and to vie the gifreactledby his

Spirit Chap IIII ning the tyra-

fuor-A to t' e s tue more

he is copelled to definoye f Forauruche prat'e one re

another , % 🛉 may enc.esie

not to be gric- 3 not alf il ings at once according to our de

a He fpeaketh 1

o tris arier.

fire of time for two can fe, first to de

prependicat

to trache v

harte ad la-b area be can Win a nau

get no more

b Read Chap

c God hathe Aion to 1.46 out the thines of this worlde there'n

d Besu Chap 2,24 and their places declare tit we thu'de do all thing, w.ir io. feare of God, foralmuche as he ginera not his go test to § 13 anter that they should be abu-

fed e That is, man that never be able to let Gods work", but as le hathe getermi ned, fo it that come to paffe # God onclie crustrh that, w is pat, to remen shulde line in focietie

h That is, fro a

trouble,& pri-

fon as foich did, Gen 41,14
i Meaning, y is
borne a King.
k Which fol-

low , & flatter

ter into credit

with them in

meanes to crepe into fauour: but when they

thinke the iel-

nes abuled. as other have be-

more for him

thou comeft to

heare & worde

the wicked, w

fe God W ce-

remonies, and have nether

faith nor repé-

a Ether I vow- I

ing or in pray-

tance.

of God. n Meaning, of

better wages for their labour.

to For if they fall, the one wil lift vp his fellowe: but wo vato him that is alone: for he falleth, and there is not a seconde to lift , He that loueth silver, shall not be satisfied appetreine to this life. g By this proreth how ne-

Also if two lepe together, then shal they without the frutetherof: this also is vanitie. Princes ca not have heat: but to one how shulde there be to Whe goods encrease, they are encreased estate without hour. ceffarie it is,y II

poore, & bale efface, or out of 12 And if one ouercome him, two shal stande against him: and a threfolde & coard is not easely broken.

13 Better is a poore and wife childe, then an olde and foolish King, which wil no more

Skings sonne. be admonished.

or him y shal succede to en 14 For out of the h prison he cometh for the 12 There is an euil sickenes that I have sen great seding. to reigne: when as he that is 1 borne in his kingdome, is made poore.

hope of game. kingdome, is made poore.

They never 15 I behelde all the living, which walke vn-13
cease by all 15 der the sunne, k with the seconde childe, which shal stande vp in his place.

obteine not 16 There is none lend of all the people, nor 14 of all that were before them. come after, shal not reioyce in him: furely this is also vanitie and vexation of spirit.

ne i time paft, 17 Take hede to thy m foote when thou entrest into he House of God, and be more nere to heare then to give the facrifice of what affection n fooles: for they knowe not that they do

CHAP. V.

Not to speake lightely, chefely in Gods matters. 9 The couetous can neuer haue ynough. 11 The laborers slepe w swete. 14 Man when he dyeth, taketh nothing with him. 18 To line toyfully, and with a conseted minde is she gift of God.

DE not a rash with thy mouth, nor let D thine heart be halfie to vitter a thing before God: for God: in the heavens, and 18 thou art on § earth: therefore let thy wordes be b fewc.

thy manie wor 2 For as a dreame cometh by the multitude of busines: so the voyce of a foole is in the multitude of wordes.

*When thou hast vowed a vowe to God, deferre not to pay it: for he deliteth not in fooles.paye therefore v thou hast c vowed.

It is better that thou shuldest not vowe, The miserable estate of him to whome God hathe given man hathe not then that thou shuldest vowe and not

Suffer not thy mouth to make thy d flesh this is ignorance: wherefore shal God be angrie by thy voyce, & destroye the worke of thine hands

For in the multitude of dreames, & vanities are also manie wordes: but feare thou

that examine thy doing: as thoughthy 1900 of the poore, and the defrauding of indgement and iustice, benot astonied at the matter: for he that is f higher then the highest, regardeth, and there be higher then

8 And the s abundance of the earth is ouer s The reneall: the King halfo confifteth by the field that are to be preis tilled.

Ecclesiastes.

with filuer, & he that loueth riches, shalbe h Kings and

that eat them: and what good cometh to commedeth \$ the owners thereof, but the beholding thereof with their eyes?

II The stepe of him that trauaileth,is swete, whether he eat litle or muche: but the 1 fa- i That is, his cietie of the riche wil not suffer him to of riches, or su

vnder the funne: to mit, riches k referried to k when comethe owners thereof for their euil.

And these riches perish by euil trauail, & which turnete he begetteth a sonne, and in his 1 hand is aion. nothing.

*As he came forthe of his mothers bel- fathers riches. ly, he shal returnenaked to go as he came, lob.1,21. & shal beare away nothing of his labour, which he hathe caused to passe by his had.

15 And this also is an eurl sickenes that in all pointes as he came, so shal he go, and what profite hathe he that he hathe trauailed for the m winder

16 Also all his dayes he eateth in a darkenes with muche grief, and in his forow & and greet of

Beholde then, what I have sene good, that it is comelie to o eat, and to drinke, & o Read Chap. to take pleasure in all his labour, wherein he trauaileth vnder the funne , ÿ whole nőber of the dayes of his life, which God giueth him:for this is his portion.

Also to euerie man to whome God hathe giuen riches and treasures, and giueth him p He wil take power to eat thereof, and to take his parte, no grett and to enious his labour: this is the gift of the peines that he God.

19 Surely he wil not muche remember the dayes of his Plife, because God answereth to the love of his heart.

CHAP. VI.

riches, and not the grace to Use them.

Here is an euil, which I sawe vnder ches the sunne, and it is muche among me: uer haue yto sinne:nether say beforethe Angel, that 2 A man to whome God hathe given riches nough. and treasures and honour, and he wanteth tentimes, that nothing for his soule of all that it desireth: y couerous ma but a God giveth him not power to eat into crimes y thereof, but a strange man shal eat it vp: deferue death, this is vanitie, and this is an euil fickenes. redor drowned If a man beget an hundreth children and felt or fuch li-

liuemanie yeres, and the dayes of his yeres ke, & fo lacbe multiplied, and his soule be not b sa- nour of buryat tiffied with good things, and he be not last office of buryed, I say that an vntimelie fiute is himanite d M.aning. better then he.

4 For d he comethinto vanitie and goeth whole lite die

ferred about all things, w

tous men hear-

not entoye his

wifd.7.6.

m Meaning,in vaine, & without profit n In affliction

peines that he in time past.

ReTheweth that it is the plague of God when § riche to vie his ri-

Mito er harraue.

ing meaningy we ihulde vie . all reuerece to God warde b He heareth thee not for des fake, or often repetifidereth thy faith, and fer- 3 uent minde Deut.23,21. c He speaketh of vowes, ware 4 approved by Gods worde, and ferue to his glorie.
d Caufe not 5 thy felf to finne by rowing rathely:asthel do w make a vowe to line wamaried, and fuche like. e That is, befo 6 re Gods meflenger whe he a tuft excule Meaning, God wil redreffe thefe things,& therefore we must

fore we must deped vpo hi.

A good name.

e His defire &

the motornest

g f, be con-

hant given, is

bester then to

followe the

h M taing, God who wil make him to felt that he is

Chap VII

a T'cr. 15 00

man can like I

ftate, where'n

to haus perfite

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Prov 22,1.

b the speaketh thus after it e magement of

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cutring into

hin eversaling

ne to comine

kel for a whi le and profite

nothing e A man that

fallerh to oppression, beco-meth like a

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with, the wing

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God , but that

cellent & maie

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wildoire is

finnes

y ficih , which 3 the stack death

Iob 14,2. psal 145,4.

Or the Preacher. No man iust. 27563/1224

into darkenes: & his name shalbe coucied with darkenes.

5 Also he hathe not sene y sunne, nor know é it: therefore this hathe more reit then the

6 And if he had lived a thousaid yeres twife tolde, and had fene no good, shal not all go to one places

Ail the labour of ma is for his mouth: yet i i at kadweth to vic his goods w. I the c foule is not filled.

goods w I in 8 For what hathe the wife man more then the foole what hathe § poore that fknoweth how to waike before the liuing?

walke in the luites: this also is vanitie and vexacion of spirit.

delires that nour ran be 10 What is that that hathe bene the name 19 Benot thou wicked nouermuche, nether muche of thin nour ran be 10 What is that that hathe bene the name 19 Benot thou wicked nouermuche, nether muche of the thereof is now named and it is knowen that it is man, and he can not friue with him that is h Aronger then he.

CHAP. VII.

Druers precepts to followe that which u good, and to auoide the contrarie.

Vrely there be manie things that in- 21 Wisdome shall strengthen the wife man o To wir, on these admonitors Ocrease vanitie & what availeth it mas 2 For who knoweth what is a good for man in the life on the nomber of the dayes 22 * Surely there is no man just in the earth, what defoists of the life of his vanitie, seing he make th the as a* shadow For who can shewe vnto 23 Giue northine 4 heart also to all y wor- obeie them man what shalbe after him vncer y sunnes *A good nime is better then a good oynt-

or all culs or clesh cuife y that one is borne.

eth that thou likewise hast cuised others of Credit them this corporal 4 it is better to go to the house of common 25 All this haue I proued by wisdome: I not necessary that the case of the common control of the com ning, then to go to the house of feafting, because this is the end of all men, and the liuing shallay it to his heart.

s Where we much ley had or God & lear g Angre is better then laughter: for by a sad loke the heart is made better.

d Which erac 6 The heart of the wife is in the house of mourning but the heart of fooles is in the house of mirth.

as chemed 7 Better it is to heare the rebuke of a wise wise, when he man, then that a ma shulde heare the song 28 And I finde more bitter then death the of fooles.

For like the noise of the d thornes vnder the pot, so h the laughter of the foole. this their lightne:

We entrepute a 2160 is vanitie.

thing, we finddenly leane it

Surely oppressió maketha wise mãe mad: 29 Beholde, saith the Preacher, this haue I

and the rewarde destroyeth the heart.

beginning thereof, & the pacient in spirit is better then the proude in spirit.

he answer it Benoth of an hastie spirit to be angrie: reth to them
y theme not
wisdome, exrepresentation

Say not thou, Why is it that the former
ceptr chesbe

dates were bettereb a before for a large were bettereb a l daies were better the these for thou doest

nor enquire s wisely of this thing. the gifres of 13 and excellent to them that fe the funne.

For man shal rest in the shadowe of wif- 1 farre mo e (x- 14 dome, & in § shadowe of silver: but the excellencie of the knowledge of wisdome

giveth life to the possessers thereof.

15 Beholde the worke of God: for who can make * straight that which he hathe made Chap.1.15. crokede

16 In the day of wealth be of good comfort, & in the day of affliction . confi ei: God , confider alfo hathe made this contraty to that, to wherfore God doethe fend it the intent that ma shulde finde k nothing and what mais

17 I haue sene all things in the daies of my shuide be able vanitie: theie is a juste man that perisheth nothing in his in his liuftice, and there is a wicked man worker.

I Meaning, that that continueth long in his malice.

oracle tyrants that continueth long in his malice.

which Got 9 The 8 fight of the eye is better then to 18 Benot thou sufte m ouermuche, nether to death and make thy felf ouer wife : wherefore shul- let the wicked dest thou be desolates

> be thou foolish: wherefore shuldest thou ce and wiscoperish not in thy time?

> 20 It is good that thou late holde on o this: long when y but yet withdrawe not thine hand from the admoni-P that: for he that feareth God, shal come of the forthe of them all.

more then ten mightie princes that are in tions that go

that deeth good and sinneth not.

des that men speake, lest thou do heare thy , King 8,46. feruant curfing thee.

ment, and the day of b death, then the day 24 For often times also thine heart know- prou 20,9.

thoght I wil be wise, but it went faire from et for them, me.

26 It is farre of, what maier it be and it is a reaning, w.f. profound depenes, who can finde it-

27 I have compailed about, bothe I and mine heart to knowe and to enquire and to fearche wisdome and reason, and to knowe the wickednes of folie, and the foolishnes of

woman whose heart is as nettes & snares, and her hands, as bands: no that is good before Go 1, shalbe de livered from her, but &

founde, seking one by one tof finde y coute: f That is, to

mot again Cod 10 The f end of a thing is better then the 30 And yet my foule feketh, but I finde it come to a come not. I haue founde one man of a thousend: but a woman among them all haue I not founde.

> 31 Onely lo, this have I founde, that God hathe made man righteous: but they have fight manie tinuentions. .

CHAP. VIII. Wildome 's good with an h inheritace, 2 To ober Princes and Magistrates. 17 The worker of tion God paffe mans knowledge.

> THo is as the wife man and who knoweththeinterpretacion of a thing- the wildome of a man 1-eth make

comfort thee

go fre m Boaft not to

n Tarie kednes

y Confider tio fhal come,

2 chro 6,48.

t And fo are cruse of their ov-ne deftrue-

The wicked escape.

Ecclesiastes. The state of good & ba 26.4/1224

a That is, do-eth get him fauour & prof

fore he was proude and ar rogan, he shal become humble and meke. c That is that thou obey the King , & kepe the othe that 4 thou haftmade for the same caufe

of thy prince. e That is, whe time is to 0-bey, and how farre he shulde obev

f Man of him felf is milerafore oght to do nothing to in-crease the sa- 8 me,but to wor ke all things by wildome.& counfel

g Man hathe no power to life, & there- 9 fore must not rafhely caft him felf into

h As cometh oft times to ty rats, and wic-ked rulers. That is, others as wicked as they
k They that
feared God, & according as he had appoin

1 Where luft :ce is delayed. shere finne seigneth.

his a face to shine: and the b strength of my Then I belielde y whole worke of God, his face shalbe changed.

peritie b Whireas be 2 I aduertise thee to take hede to the emouth of the King, and to the worde of the othe

> d Haste not to go forthe of his sight: stand not in an euil thing : for he wil do whatfoeuer pleaseth him.

Where the worde of the King is, there is power, and who shal say vnto him, What doest thou?

d Withdrawe not thy felie 5

He that kepeth the commandement, shal know none eurlthing, and the heart of the wife shalk now the 5 time and undknowe none euilthing, and the heart of the wife shal knowe the e time and judgement.

For to euerie purpose there is a time and 2 iudgement because the f miserie of man is great, vpon him.

ble, and there- 7 For he knoweth not that which shalbe: for who can tel him when it shalbes

> Man is not lord s ouer the spirit to reteine the spirit: nether hathe he power in the day of death, nor deliuerance in the battel, nether shal wickednes deliuer the possessers thereof.

> All this haue I sene, and haue given mine heart to euerie worke, which is wroght vnder the sunne, and I sawe a time that man ruleth ouer manto his owne h hurt.

10 And likewise I sawe the wicked buryed, and 1 they returned, and they that came from the holie kplace, were yet forgotten 5 in the citie where they had done right: this also is vanitie.

worthiped hi ir Because sentence against an euil worke is not executed spedely, therefore the he- 6 Also their loue, and their hatred, & their made their bet ly their god, art of the children of men is fully set in the enuie is now perished, and they haue no a had no pleato do euil.

12 Thogh a finner do euil an hudreth times, that it shalbe wel with them that feare the Lord, and do reuerence before him.

like a shadowe, because he seareth not before God.

14 There is avanitie, which is done vpo the earth, that there be right cous men to whome it cometh according to the m worke of the wicked: and there be wicked men to whome it cometh according to the worke of the suste: I thought also that this is so vanitie.

And I praised ioye: for there is no goodfe that God hathe given him vnder the funne.

16 When I applied mine heart to knowe wisdome, and to beholde the busines that is done on earth, that nether day nor night is the eyes of man take liepe,

that mã can not hade out the worke that is wroght under the funne. for the which man laboreth to seke it, and can not finde it:yea, and thogh the wife man thinke to knowe it, he can not finde it.

- CHAP. IX.

1 By no outward thing can manknowe whome God loueth or hateth. 12 No man knoweth his end. 16 Wifdome excelleth strength.

the wife, and their workes are in the hand of God. & no man knoweth ether loue or a Meaning, a hatred of all that is before them.

Allthings come alike to all: and the same or refuse orma condition sto the inite and to the wicked, by thefe out to the good and to the pure, & to the pol- ward things, y luted,& to him that facisficeth, & to him ritte or aductthat sacrificeth not: as se the good, so se the fine, whome finner, he that sweareth, as he that feareth non or hate: an othe.

This is euil among all that is done vnthem asswel to
the wicked as
der the sunne, that there is one b condib In outward
to the goalie
b In outward tion to all, and also the heart of the sonnes things as riof men is ful of eurl, and madnes is in their ches, and pohearts whiles they line, and after that, they & helth there go to the dead.

Surely whosoeuer is joyned to all the li- godlie, & the wicked but \$ uing, there is hope: for it is better to a li-difference is that f godlie uing dog, then to a dead lyon.

For the living knowe that they shal dye, fauth of Gods but the dead knowe nothing at all:nether flance haue they anie more a rewarde : for their c He noteth \$ Epicures, and remembrance is forgotten.

more portion foreuer, in all that is done this life, wivnder the funne.

and God prolongeth his dayes, yet I knowe , Go, earthy bread with ioye, & drinke thy vileperione in wine with a chereful heart : for God now this life, then d accepteth thy workes.

13 But it shall not be wel to the wicked, and let not oyle be lacking vpon thine dog and lyon.

At all times let thy gaiments be white, ment by the nether shall he prolong his dayes: he shall and let not oyle be lacking vpon thine dog and lyon.

At all times let thy gaiments be white, ment by the nether shall be and let not oyle be lacking vpon thine dog and lyon.

head.

9 "* Reiovce with the wife whome y hast them selues to be in Gods fauour, because loued all the dayes of the life of thy va- they have all nitie, w God hathe given thee vnder the things in abufunne all the dayes of thy vanitie: for this e Reioyee, be mery, and spais thy portion in the life, & in thy trauail re for no coft. wherein thou laborest under the sunne. thus speake

All that thine hand shalfinde to do, do gids it with all thy power: for there is nether the life worke nor inucation, nor knowledge, nor Chap s.is. nes to man vnder the sunne, saue a to eat and to drinke and to resource: for this is adioyned to his labour, the dayes of his li
the race is not to the swift, nor the battel things are the race is not to the swift, nor the battel things are to the strong, nor yet bread to the wife, nor and attribute that to chance alforithes to men of vnderftäding, nether and forme, & yet fauour to m n of kn .wledge:but time is done by the

and f chance cometh to them all. Fornether doeth man knowe his g time, doeth not fore but as the fishes, which are taken in an euil fe what shall come.

what things he is no differece between the

be an abie & & ricie, and To co

m Which are punified as thogh they were wicked. as Chap. 7,16.

n Read Chap.

Or the Preacher. Liberalitie. 28565/1224

the euil time when it falleth vpon them fuddenly.

13 I have also sene this wisdome vnder the funne, and it is great vnto me.

- 14 Alitle citie and fewe men in it, and a 16 great King came against it, and compassed it about, and buylded forces against it.
- and wife man, and he deliuered the citie

- The wordes of the wise are more heard 19 Thei prepare bread for laughter, and werme & wise in quietnes, then the crye of him that ruwine comforteth the liuing, but silver and dome & with leth among fooles.
- 18 Better is wisdome then weapons of war- 20 Curse not the Kig, no not in thy thought, re:but one sinner destroyeth muche good.

CHAP. X.

I The difference of foolishnes and wisdome. II Asclan derer is iske a serpent that cannot be charmed. 16 Of foolish Kings, and dronken princes, 17 And of good Kings and princes.

Ead flies cause to stinke, and putrifie the outment of the apoticarie: so doeth a litle folie him that is in estimation for i wisdome, and for glorie.

The heart of a wife ma sat his right had: a So that he 2 but the heart of a foole is at his left nand.

And also whe the foole goeth by the way, his heart faileth, and he b telleth vnto all that he is a foole.

If the spirit of him that ruleth, rise vp him felf.

c-If thy fuperiour be augry
with thee, be
thou differer,
& not moued 5
d Meaning, \$
it is an uni
thing which. against thee, leave not thy place: for gentlenes pacifieth great sinnes.

There is an euil that I have sene vnder the sunne, as an derror that procedeth fro the 4 face of him that ruleth.

torme, faile, & Folie is set in great excellencie, and the eriche set in the lowe place.

e They that 7 I have sene servants on horses and princes walking as feruants on the grounde.

8 *He that diggeth a pit, shal fall into it, & he that breaketh the hedge, a serpent shal

He y remouth stones, shal hurt him self thereby, whe that cutteth wood, shalbe in danger thereby.

10 If the yron be blunt, and one hathe not 7 whet the edge, he must then put to more f strength: but the excellencie to direct a 8 Thoghaman liue manie yeres, and in thing is wisdome.

focuer a man thing p windons.

taketh in had, it If the serpent bite, when he is not charmed:no better is a babler.

- 13 The beginning of § wordes of his moutheis foolishnes, and the latter end of his mouth is wicked madnes.

net, & as the birdes that are caught in the 14. For the foole multiplieth wordes faying, fnare: so are the children of men snared in Manknoweth not what shalbe: and who can tel him what shaibe after him?

> The labour of the foolish doeth weary him: for he knoweth not to go into the

Wo to thee, o land, when thy King 15 nes of \$ wiea b childe, and thy princes 1 eat in the mor- ked 15 fuch, \$

15 And there was founde therein a poore 17 Blessed art thou, oland, when thy King & yet wil the is the fonnek of nobles, and thy princes matters eat in time, for strength and not for dron- without

by his wisdome: but none remains the poore man.

kinnes.

Kinnes.

Kinnes.

Kinnes.

Kinnes.

By flouthfulnes y roofe of the house go-i Arc gmen to the poore is eth to decay, and by the ydienes of the pleasures.

Kinnes.

Kinnes

swereth to all.

nether curse the riche in thy bed chamber: for the I foule of the heauen shal cary 1 Thou canft the voice, & that which hathe wings, shal fo fecretly, but declare the matter.

it that be kno-Wen.

the giftes of God.

g The ignorate

ther knowenor

comune thigs,

That is,

CHAP. XI.

1 To be liberal to the poore. 4 Not to doute of Gods prouidece & All worldelie prosperitie is but vanitie o God wil sudge all.

Ait tny bread vpon the a waters: for a That is, be after manie daies thou shalt fin-liberal to the de it.

2 Giue a portion to seuen, & also to eight: as a thing ven for thou knowest not what euil shalbe vp-yet is shalbrig on the earth. on the earth.

If the b cloudes be ful, they wil powre b As the clou forthe raine vpon the earth : and if the ful powre out e tre do fall towarde the South, or toward raine, fo therithe North, in the place that the tre falleth, abodine, mut there it shaibe.

He that observeth the d winde, shall not e He exhor-fowe, and he that regardeth the cloudes, test to be fibe ral, wille we shal not reape.

5 As thou knowest not which is the way of there is no the spirit, nor how the bones do grove in d He that fearthe wombe of her that is with childe : fo niences, when thou knowest not the worke of God that nece 'star reworketh all.

6 In the morning sowethy sede, and in the eucning jet not thine hand er. It: fir thou eBe not weary know fin t whether shalprospet, this or of weld ong.

f that, or wheth rbothe shaibe alike good. f That is, w of Surely the light is a pleasant thing: and re most agrea it is a good thing to the eyes to se y surne. bleto God.

them all he resoyce, yet he shal remember the daies of 8 dark nes, because thei are 8 That is, of as manie, all that cometh w vanitie.

The wordes of the mouth of a wife man have grace: but the lippes of a foole deuoure him felf.

The wordes of the mouth of a wife man have grace: but the lippes of a foole deuoure him felf.

The wordes of the mouth of a wife man have grace: but the lippes of a foole deuoure him felf.

The wordes of the mouth of a wife man have grace: but the mouth of a wife man have grace: but the lippes of a foole deuoure re him felf. heart, and in the fight of thene eyes : but God woldener knowe that for all these things, God was an accounted bring thee to judgement.

poore, & thogh it feme to be

diftribute it Liberally

live: for after

ner do his due

f Without wildome what owne hurte.

docth all thigs

wel, & suffly,

where as the foole doeth \$

b By his doigs

he bewraieth bim felf.

thing whe thei

that are in an-

de not their

are riche in

prou.26,27.

eccle∫.27,30.

wildome and

duetie

vertue. PJal.7,16.

&.iiii.

Repent betime.

The fong of

The foule immortal. 566/1224

eculies youth as punch

Chip LII e 3 for thou com to a con for ahan the clostes remai ne weer y rai-ne, mass grief is increased. The huds, I which kepe y

Pocts c The legs d The tethe. e The eyes.
f The Lippes, or moutn g When the 2 clawes that

caewe nomore h He shal not 3 be able tofepe I That is, the winde pies, or the circs thalbe deafe & not able to heare finging k To climbe hie becarded their sealenes , orther floupe downe, as thog's they were afre id oft

ble as thei go, as thogh they were afried

m Their head

thalbe as white as the blof-fomes of an al

monde tro

n Thei fielbe

able to peare

Therefore take away i grief out of the greant entite me heart, and cause euil k to departe from the flesh for childebolde & record

CHAP. XII.

time il militie : To thinke on God in youth and not ito differre til age. 7 The foule returneth to God 11 It if tome u the gift of Gid and consisteth in fearing him an I keping his com-

D Emember now thy Creator in the 8 Kdaies of thy youth, whiles the cuil daies come nor, nor the yeres approche, 9 wherein thou shalt say, I have no pleasure

Whiles the funne is not darke, nor the light, nor the moone, nor the starres, nor so fearfe open & the a cloudes returne after the rame:

When the 'ki pers of the house shal trem ble, and the eftrong men shall bowe them in felues, and the d grinders shal cease, because therare fewe, and the waxe darke that * loke out by the windowes:

And the f doies shal be shut without by 12 And of other thigs besides these, my sonthe ball founde of the s grinding, and he shal rife vp at the voice of the h biide: & all the daughters of finging shawe abased.

arrect of finity Also thei shalbe afraied of the k hie a nation thing, and feare haibe in the way, and the almende tre shal m fiorish and the 14 For God wil bring euerie worke vnto rice on to n grashopper shalbe a burden, and concupiscence shalbe driuen away. for man go-

eth to the house of his age, and the mour- o Meaning the ners go about in the strete.

thy flesh. for childeholde & youth are va
6 Whiles the 'filter corde is not lengthe
9 Incline for

ned, nor the golden P ewer broken, nor the

10 trar content to a conten 9 pirchei broké at the well, nor the whele broken at the residence.

And dust returne to the earth as it was, who and the " spirit returne to God that ga-

Vanitie of vanities, faith the Pieacher, t Inatis, the all isvanitie.

And the more wise the Preacher was, the driven the more he taught the people knowledge, & " powers of hie caused them to heare, & scarched forthe, cormany eand prepared manie parables.

nd prepared manie parables.

The Preacher foght to finde outplea
as the wicked fant wordes, & an vpright writing, eue the ment

wordes of trueth.

The wordes of the wife are like goades, by in inters, and like nailes & fast ened by the matters of lith masters the affemblies, wh chair giul by one y pa- God by

ne,take thou hede, for there is none end in bosts or heremaking manie bokes and muche reading bit Got mut is a wearines of the flish.

Repe his commandements: for this is the done is the whole duetie of man.

judgeriant, with euerie societ thing, whe- ica c Cod. thei it be good or euil.

. arvive of the backe oure of a lhat 1,-le

M. ming, . . liner f Which is t a

head heure, out of his which he id

well applied

2 I nere things 63 1 501 Dr Enpresented m risule the beaut that y trati. 'icine,&

AN EXCELLENT SONG to Cycle the Same leaves at

which was Salomons.

THE ARGUMENT.

" A this Song, Salomón ly moste swete and comfortable allegories and parables describeth the contedera her perfie lose of less Christ, the true Solomo's and King of feace, and the saithful solle or but hathe continues the sollens, which he had fant field and appointed to be his spore, holy chast and without reficiency sa prehensive. So that here is declared the singular love of the bridegrome toward the bride, and his great and excellent binesses where with he doubt enriche her of his pure bounte and grace with his accordance. out ame of her deferances. Also the ear rest affection of the Church which is inflamed with the me the lone of Cirist design in to be more and more voyued to him in lone, and not to be for sken for anie in tentes for or blemily that us in her. spot or blemish that usin her.

CHAP. Y.

2 This is spo-ken in the per 1 The familiar talke and my fical communication of the Spiritual loue betwene Lefus ! haft an hu Church. 6 I he domestical enemies that persecute the Church.

ment powred outstherefore the evirgines

King hathe broght me into his e cham- 1 Corfider not bers. we wil reloyce and be glad in thee: the Church by we wil remember thy loue more then wine. the righteous do loue thee.

k The corruption of nature

ne. the righteous do loue thee.

I am f blacke, ô daughters of Ierusalém, and athieur us.

I am f blacke, ô daughters of Ierusalém, and athieur us.

but comelie, as the frutes of s Kedár. I hime owne
but comelie, as the frutes of s Kedár. I hime owne
as the h currines of Salomón.

Regarde ye me not because I am i b acke: moste sauour
for the some hathe loked ypon me. The
m she consession
for the some of my mother were angrie against step hame of my mother were angrie against me; their made me the keper of the vines;

The specific me:thei made me the keper of the vines: n The posite but I'm kept not mine owne vine.

d Drawe me: we wil runne after thee: the 6 Shewe me, no thou, whome my soule lo houl band no

so Eur. a fong of for Lud bo aufit u ne heef thef stafe of me intimed, 1 King 4 32

e Mouning the IS THE A TOWER to tac vorlde.

in were all et with precious ftonesau e's

feling her in ... te, flieth .o ber Butto

the fartfu' foule manad with y define i of Christ was me dissouth b The it ingof thy great oce I her chat are pure to heart & pehces comers on confesse that

ther can nor corpe to Chirl

except that be a drawer.

fore of the Church, or of

lone thee.

The Churchis beautie.

Salomón. Her desire to Christ. 587/1224

oWhome thou haft called to the dignitie of their owne à reames Read of thy do Erinc are ignorat,to go to the pa-9 4 For thy fpi-ritual beautie 10 and excellecte fure to be com reioy ceth that red to the companie of seth his Churshe and commendeth her

beautie

B That 15, the

in Christ dwel

leth by his Spi

a Thus Christ all other thigs b The spoule teftifieth her her 3 great defire toward her houf band, but her ftregth fat leth her, and therefore she defireth to be comforted, & 4

c Christ char geth them w haue to do in the Church, as it were by a folemne othe, that thei trou-ble not the quietnes thed This is spa-

ken of Christ, who toke vpo him our natuhelpe his Church. e For a muche

as his diuinitie wie hid vn 9 der the cloke of our fl.fh f So that we can not haue ful knowledge

driven backe which is here ipring time, duras hough

ueth, where thou fedest, where thou liest at noone: for why shulde I be as she that turneth aside to y flockes of thy copanions 14 My dooue, that art in the h holes of the h Thou that pattires, and their fettorite p If thou knowe not, othou the fairest among women, get thee for the by the fleppes of the flocke, and fede thy kiddes by the tents of the shepherdes.

the tents of the shepherdes.

Church, bidding the that

Church, bidding the that

troupe of horses in § 9 charets of Pharaoh. troupe of horses in y a charets of Pharaoh. 16 My welbeloued 15 mine, and I am his: veng, that 11, Thy chekes are comelie w rowes of stones, and thy necke with chaines.

We wil make thee borders of golde with studdes of filuer.

worldelie trea II r Whiles the King was at his repail, my spikenarde gaue the smel thereof.

thee r The Church 12 My welbeloued n as a bundle of myrrhe vnto me:he shal lye betwene my breastes. the is admit- 13 My welbeloued is as a clustre of camphire vnto me in the vines of Engédi.

Christ
Christ
Che shalbe 14 My loue, beholde, y are like the dooues.
moste deure vn y art faire: thine eyes are like the dooues. t Christ accep 15 My welbeloued, beholde, thou art faire and pleasant: also our "bed is grene: the beames of our house are cedres.

CHAP. II.

heart of the faithful where 3 The Church defireth to rest Under the Shadows of Christ. 8 She heareth hu voyce. 14 She u compared to the doone, is And the enemies to the foxes.

I Am the rose of the field, & the like of the vallers.

preferreth his 2 Like a lilie among the thornes, fo u my a loue among the daughters.

bLike the apple tre amog the trees of the s forest: so wmy welbeloued among the sonnes of men: under his shadowe had I delite, & sate downe: and his frute was swetc vnto my mouth.

He broght me into the wine celler, and loue was his banner ouer me.

5 Stay me with flagons, and comfort me with apples: for I am ficke of loue.

were by 16 His left hand is vnder min-head, & his right hand doeth imbrace me.

> cI charge you, ô daughters of Ierusalém, 8 by the rocs & by the hindes of the field, that ye stirie not vp, nor wake my loue, vntil she please.

re to come to 8 d It is the voice of my welbeloued.beholde, he cometh leaping by the mountaines, 10 He made the pillers thereof of siluer, & and skipping by the hilles.

My welbeloued is like a roe, or a yong heart:lo,he ellandeth behinde our wall, loking for the of the windowes, shewing him is Come for the, ye h daughters of Zión, & ber of y faithfelfe through the f grates.

of him in this 10 My welbeloued spake & said vnto me, Arise, my loue, my faire one, & come thy way. g That is, sinne it For beholde, s winter is pall, the raine is changed, and is gone away.

by the com- 12 The flowers appeare in y earth the time , The praises of the Church 7 She u without blemish in a of the finging of birdes is come, & th: voice of the turtle is heard in our land.

13 The figure hathe broght forthe hir yong figges. & the vines with their small grapes

haue cast a sauour: arise my loue, my faire one, and come away.

rocke, in y fecret places of y staires, shewe of thy finnes, methy fight, let me heare thy voice: for come & shewe thy voyce is sweet, and thy fight comelie. me

15 Take vs y foxes, y litle foxes, w destroy i suppresse s the vines: for our vines haue smale grapes. les thei are

he fedeth among the lilies,

17 Vntil y day breake, & the shadowes fice dettroy y vine away:returne, my welbeloued, be like a of the Lord. kroe, or a yong hart vpon the mountai- defireth Christ nes of Béther.

CHAP. III.

The Church defireth to be in ned in separably to Christ ber houfband 6 Her delinerance out of the wildernes.

I N my bed by a night I foght him that a The Church by night, y is my foule loued: I foght him, but I fou- in troubles feet to Chirib. de him not.

I wil rise therefore now, and go about in tineily heard. the citie, by the stretes & by the open places, wil seke him that my foule loueth: b shewing \$ I foght him, but I founde him not.

The watchemen that went about the ci-first, yet we tie, founde me: to whome I faid, Haue you must fill soit mue in prayer face him whome my foule loueth? fenchim whome my foule loueth?

When I had past a litle from them, then I ewhich decla founde hi whome my foule loued : I toke reth, that we must feke ynto holde on him and left him not, til I had all, of whome broght him vnto my mothers house into we hope to ha the chamber of her that conceived me.

dI charge you, ô daughters of Ierusalém, a Read Chau. by the roes and by the hindes of the field, 2.7. that ye stirre not vp, nor wake my loue vntil she please.

6 Who is she that commeth vp out of the ewildernes like pillers of smoke persumed red to the with myrrhe and incense, with all the Church of scheme with myrrhe and incense, which all the church of scheme actions as led "fpices of the marchant"

Beholdehis f bed, which is Salomons: nes forme yethrescorestrong m. n are round about it, Ebr produc. of the valiant men of Israel.

Thei all handle the sworde, o are expert Teple, which in warre, euerie one hathe his swoide vpon de his thigh for the feares by night.

9 King Salomón made him selfe a palace which kept f of the tices of Lebanón. ** Oricharet.

y pauemét thereof of golde, the hangings therof of purple, whose middes was paued w the love of y daughters of Ierusalem. h All ye, ther

behorde the King Salomon w the crow-ful ne, wherewith his mother crowned him in me man was the day of his mailage, and in the day of growned by y the gladnes of his heart.

CHAP. IIII.

his fight of The loue of Christ towardes her. Chined there he Enolde, thou are and my loue behol in his Church, he comendate the all that is in goves, among thy lockes * thene heere is ther Chap 6,40

ginne to shewe their malice & to be moste her in all dan-

by the wilder-

15 ment the

g He alluders to the watche.

the glorious crowie of his diminitie

S.v.

The fountaine of grace. The fong of

Wicked watchm 668/1224

He hathe respect to the tne frithful, & nember.

like the b flocke of goates, w loke downe from the mountaine of Gilcad.

are futhful, w 2 Thy tethe are like a flocke of shepe in good ordre, which go vp fi o y washing : which enerie one bring out twinnes, and none is 2 baten among them.

> 3 Thy lippes are like a threde of skarlet & thy talke is comelie: thy temples are within thy lockes as a piece of a pomegranate.

4 Thy necke is as the towre of Dauid buylt for defense: a thousand shields hang the- 3 I have put of my d coate, how shal I put towards some results. rein, and all the targates of the strong

knowledge, & zeale,two precious iewels

his faithful .

from all the

corners of the

. Chrift cal-

che fifter in respect that he

had taken the

fells of man-

f In that he

made his Church beau-

tiful, & riche, he loued his giftesim her.

thy confession

guing.

worlde.

that are twinnes, feding among the lilies. 6 Vntil the day breake, and the shadowes

myrrhe and to the mountaine of incense. Thou art all faire, my loue, and there is

no spot in thee.

a Christ pro- 8 dCome with me from Lebanón, my spou- 6 I opened to my welbeloued: but my weltowards birm
misch his
Church to call
bis faithful
bis faithful
from the con of Amenda from the control of
the control of
the pro- 8 dCome with me from Lebanón, my spoubeloued was gone, & passmine heart was w shulde be as
the control of
the control of the control of
the control of the control of
the control of the control of the control of
the control of the from the top of Amanáh, from the top of Shenir and Hermon, from the dennes of the lyons and from the mountaines of the leopardes.

My e sister, my spouse, thou hast wounleth his Chur. 9 ded mine heart: thou hast wounded mine heart with one of thine f eyes, & with a

chaine of thy necke.

10 My sister, my spouse, how faire is thy loue how muche better is thy loue then all spices2

Because of 11 Thy s lippes, my spouse, droppe as honie combes: honie and milke are vnder thy togue, & the fauour of thy gaiments is as 10 the fauour of Lebanón.

> fed, as a spring shut vp, and a fountaine sealed vp.

> 13 Thy plantes are as an orcharde of pomegranates with swete frutes, as camphire, spikenarde,

24 Euen spikenarde, and safran, calamus, & fynamom with all the trees of incense, myrrhe and aloes, with all the chief 14 Hishands asrings of golde set with the spices.

h O fountaine of the gardens, ô well of

banon.

16 Arise, ô i North, and come ô South, and blowe on my garden that the spices 16 thereof may flowe out: let my welbeloued come to his garden, and eat his pleafant frute.

CHAP. V.

Christ callesh his Church to the participation of all his treasures. 2 She heareth his Voyce. 6 She confesseth her nakednes. 10 She prassesh Christ her hou band.

Tam come into my 2 gardé, my lister, my I spouse: I gathered my myrrhe with my spice: I ate mine honie cobe with mine honie, I dranke my wine with my milke:eat, ô friends, drinke, and make you mery, ô welbeloued.

b Islepe, but mine heart waketh, it is the b The spoule voyce of my welbeloued that knocketh, is proubled to faying, Open vnto me, my fifter, my loue, the circs of worldly thigs, my dooue, my vndehled: for mine head is which is ment ful of dewe, and my lockes with the drop by fieping pes of the enight.

st on : I haue washed my fete, how shal I d she spouse

defile them?

wherein are 5 Thy two c breaftes are as two yong roes 4 My welbeloued put in his hand by the that of ker left the haine nohole of the dore, & "mine heart was affectio-thing or teing that the is onned toward him.

> flee away, I wil go into the mountaine of 5 I rose vp to ope to my welbeloued, & mi-ne, she promine hads did droppe downe myrrhe, & my file her selt ae fingers pure myrrhe vpon the handels of gaine Mybowels the barre.

> > gone when he did speake: I soght him, but Christ, shal not I colde not finde him: I called him, but he finde him if answered me not.

> > The f watchemen that went about the her good wor citie, founde me:they smote me & woun- t Thefe are ded me: the watchemen of the walles toke wounde y away my vaile from me.

> > 8 I charge you, 8 ô daughters of Ierusalem, g she askerh if you finde my welbeloued, that you tel of them which him that I am ficke of loue.

wine & the sauour of thine ointmêts the 9 h O the fairest among women, what is shall be come all spices thy welbeloued more then other welbeloued out of Zion & Thurs I linear and Language that ued what is thy welbeloued more then their wolde di-another louer, that thou doest so charge vs. red her to Christ

My welbeloued is white and ruddy, the h Thus chiefest of ten thousand.

12 My silter my spouse u as a garden inclo- 11 His head u as fine golde, his lockes cur- 1 She descriled, & blacke as a rauen.

His eyes are like dooues vpo the rivers of beautie, & cowaters, which are washt with milke, & remaine by the ful ressels.

13 His chekes are as a bed of spices, and as · fwete flowres, & his lippes like lilies dropping downe pure myrrhe.

"chryfolite his bellie like white yuorie co- "Ebr. Tar Aiff. uered with faphirs.

liuing waters, and the fprings of Le- 15 His leggs are as pillers of marble, fet vpon fockets of fine golde: his countenace as Lebanón, excellent as the cedres.

His mouth is as swete things, and he is wholy delectable: this is my welbeloued,& this is my louer, ô daughters of Ierusalém.

17 k O the fairest among wome, whether is k Hearingof & thy welbeloued gone? whether is thy wel- Christ, & faith beloued turned aside, that we may seke ful defire to him with thee?

long pacien ce made clea-

were the thinke to agoint him

confeience their traditios arc godlie (sor aimuche as §

they of lerafalem

beth Christ co.

finde him.

CHAP. VI.

2 The Church assures her selfe of the love of Christ. 3 The praises of the Church. 8 She whut one and undefiled.

h The Church confesieth that all her glorie, 15 & beautie cometh of Christ who is y true fountaine of all grace i She defireth Christ to comforte her, and so powre the graces of his spiritypo her. which Spirit is ment by the North and South winde.

Chap V. a The garden fignifieth the kingdome of Christ where he prepareth I Lis elec-

1. My

The faith of the Church. Salomón. Spiritual loue. 28569/1224

a That 19, 19 couetfanthere u carth amög men.

Y welbeloued is gone downe into Whis a garden to the beds of spices, to fede in the gardens, and to gather lilies.

2 I am my welbeloueds, and my welbelo- 9 And the roufe of thy mouth like good ued is mine, who fedeth among the lilies.

Which was 3 p faire & ftrog citie, I King.

Thou art beautiful, my loue, as b Tirzáh, comelie as lerusalém, terrible as an armie with banners.

reth the exce-Christ toward his Church. Chap.4,1.

c This decla- 4 c Turne away thine eyes fro me: for they ouercome me: * thine heere is like a flocke ii Come, my welbeloued, let vs go forthe ofgoats, which loke downe from Gileád. 5 Thytethe are like a flocke of shepe, which 12 Let vs get vp early to the vines, let vs se go vp from the washing, which euerieone brig out twins, & none is bare amog the. 6 Thy temples are within thy lockes as a

piece of a pomegranate.

d Meaning , \$ 7 infinite which Cnrift giueth or that his 8 faithful arema Bie in number.

e He sheweth 9 what the begin

Church was

smale, bur y it

great multitu-

me of y Lawe,

thing but re-

h I ran as

bles of my peo ple in their charets.

fignificth pea-

the Church in

euerie parte, &

b Read Chap

4.5

f He wet dow. .

concubines, & of the damesels without nomber.

But my dooue is alone, & my vndefiled, the is the onelie daughter of her mother, 2 The Church was be saught by Christ. 3 She is upholand she is deare to her that bare her: the daughters have sene her and counted her bleffed:euen the Quenes and the concubines, and thei haue praised her.

Who is the that loketh forthe as the morning, faire as the moone, pure as the sunne, terrible as an armie with banners!

grewe vp to a ro I went downe to the f garden of nuttes, to se the frutes of the valley, to se if the vine budded, and if the pomegranates

ne into y Syna florished.
gogue to se what structs at 18 I knewe nothing, my soule set me h as the charets of my noble people.

g i founde no- 12 Recume, returne, ô : Shulamite, returne: returne that we may beholde thee. What shal you se in the Shulamite, but as the copanie of an armie;

CHAP. VII.

of Icrusalem for Icrusalem

was called I Shalem, which fignification Y Ow beautiful are thy a goings with Thoes, o princes daughter: the iointes 6 of thy thighs are like iewels: the worke Chap VII a He defent.

of the hand of a cunning workeman.

beth the come the bette the come to be use of the hand of a rounde cuppe that wan

teth not lickour: thy belly was an heape of wheat compassed about with lilies.

fand spiritual; b Thy two breastes are as two yong roes that are twinnes.

> 4 Thy necke is like a towre of yuorie: thine eyes are like y fish pooles in Heshbon. 8 by the gate of Bath-rabbim.thy nofe is as the towre of Lebanón, that loketh toward

5 Thine head vpon thee is as skarlet, and the bushe of thine head like purple: the King is tyed on the "rafters.

nere thee and 6 How faite art thou, and how pleasant art thou,ômy loue, in pleasures!

thy breaftes like clusters.

8 I said, I wilgo vp into the palme tre, I

wil take holde of her boughes: thy breastes shal now be like the clusters of the vine:and the fauour of thy nose like apples,

wine, which goeth itraight to my welbelo ued,& causeth the lippes of the ancient to

10 d I am my welbeloueds, and his defire is d This & form toward me.

into the field: let vs remaine in y villages.

if the vine florish, whether it hathe bud- e If the people ded the smale grape, or whether the pome-to Chissis, big granates storish; there wil I give thee my forthe ante

There are 4th restore Quenes & forestore 13 The madrakes have give a smel, & in our gates are all swete things, newe & olde: my welbeloued, I haue kept them for thee. CHAP. VIII.

> den by him. 6 The vehement loue where wish Christ loueth her. 11 She is the vine that bringeth forth frute so the springal Salomón, which is Issus Christ.

Hat thou werest as my brother y a The Church sucked the breastes of my mother : I Genules, speawolde finde thee without, I wolde kisse Church of Ich thee, then thei shulde not despise "thee.

2 I wil lead thee & bring thee into my mothershouse:therethou shalt teache me: & I wil cause thee to drinke spiced wine, & newe wine of the pomegranate.

b His left hand shalbe vndermine head, & b Read Chap. his right hand shal embrace me.

4 'I charge you, ô daughters of Ierusalém, c Read Chang, that you stirre not vp, nor waken my loue, 35 vntil she please.

5 (Who is this that commeth vp out of the wildernes, leaning vpon her welbeloued) I raised theevy vnder an apple treithere thy mother conceived thee: there she conceiued that bare thee.

d Set me as a seale on thine heart, & as a defireth Christ fignet vpon thine arme: for loue 15 strong to be 10 yourd as death: ielousie 15 cruel as the graue: the loue withhim. coles thereof are fyite coles, & a vehemet flame.

7 Muche water ca not quenche loue, nether can the floods drowne it: if a man shulde giue all the substace of his house foi loue, they wolde greatly contemne it.

e We have a little lifter, and she hathe no e The Tewish breaftes: what shal we do for out sifter whe keth this of \$ the shalbe spoken for

9 flf she be a walle, we wil buylde vpo her fit she be sure a silver palace: and if she be a dore, we wil & fast, she is kepe her in with bordes of cedre.

resithen was I in his eyes as one that fin-promise he deconfan deth peace.

thou, omy loue, in picalures:

comp nie

Fragalence.

This thy stature is like a palmetree, and rich Salomón had a vine in Baal-hamón: he h This is the wineyarde of syneyarde of syneyarde of syneyarde of syneyarde. gaue the vineyard vnto kepers: euerie one Lordhired out, bringeth for the fiute their of a thousand Mat-2233pieces of filuer.

Church of the

houlband to

c He deliteth to come to be in thy

12 But my vineyarde which is mine, is before me:to thee, ô Salomón, apperterneth a thousand pieces of silver, & two thousanto 14

i Christ dwel-

Leth in his them that kepe the frute thereof.

Church whose voyce y faith 13 O thou that dwellest in the gardens, the

companions hearken vnto thy voyce:caufe me to heare it.

O my welbeloued, k flee away, and be li-k The Church de Gireth Christ ke vnto the roe, or to the yong heart vpon that if he dethe mountaines of spices.

wolde hafte to he'pe them m

ISAIAH.

THE ARGUMENT.

NOd, according to his promes Deut. 18, 15. that he wolde never leave his Church destitute of a Prophet, hathe from time to time accomplished the same: whose office was not onely to declare unto the people the things to come, whereof thei had a special revelation, but also to interpret of declare the Law, and to applie particularly the doctrine, contended brifely therein, to the villine of profite of those, to whome thei thoght it chiefly to apperuine, and as the time and state of things required. And principally in the declaration of the Lawe they had respect to thre things, which were the grounde of their doctrine: First to the doctrine conterned briefly in the two tables: secondely to the promises threatenings of the Law: otherdely, to the comenant of grace or reconciliation, grounded p on our Saujour Lesus Christ, who is the end of the Law. Whereunto thei nether added nor diminihed, but faithfully expounded the sense and meaning thereof. And according as God gaue them understanding of things, thei applied the promises particularly for the comfort of the Church and the members thereof, and also denounced the menaces against the enemies of the same: not for ance care or regarde to the enemies, but to affure the Church of their sauegarde by the destru-Etion of their enemies . And as touching the doctrine of reconciliation they have more clearely intreated it then Moses, and set forthe more lively Iesus Christ, in whome this covenant of reconciliation was made. In all these things Isaiah did excell all the Prophetes, and was moste diligent to set out the same, with moste vehement admonitions, reprehensions, and consolations: euer applying the doctrine, as he fame that the disease of the people required. He declireth also manie notable prophecies which he had received of God, as touching the promes of the Messiah, hu office, and his kingdome. Also of the favour of God toward his Church, the vocation of the Gentiles, and their vnion with the Iemes. Which are as moste principal pointes conteined in this boke, and a gathering of his fermons that he preached. Which after certaine daies that thei had stand ppon the Tenple dore (for the maner of the Prophetes was to set up the summe of their doctrine for certeine dayes that the people might the letter marke it, as Isa.8,1. & Habak.2,2.) the Priests toke it downe and reserved it among their registers: and so by Gods providence these bokes were preferued as a monument to the Church for ever. As touching his persone and time, he was of the Kings Stocke: for Amoz hu father was brother to Azariáh King of Iudáh, as the best writers agre, and prophecied more then 64 yeres from the time of Vaziah unto the reigne of Manasseh, whose father in lawe he was (as the Ebrewes write) and of whome he was put to death . And in reading of the Prophetes this one thing among other is to be observed, that thei speake of things to come as though their were now past, because of the certeintie thereof, and that their colde not but come to passe, because God had orderned them in his secret counsel, and so reueiled them to his Prophetes.

ISAIAH. Repentance. 28371/1224 Gods loue & correction.

CHAP. I.

s Isaich reproueth the lewes of their ingratitude and trubbernes, that nether for benefites nor purish, met wolde amend is He Sheweth why their fairifues are resetted, and where n Geds tree se une standeth. 24 He prophecresh of the destriction of Ierusaie a. 25 And of the restatution thereof



a Th t 15, 2 re nelatio v. pro Priecie, which

n-core of the

gwo meanes whereby God r felie to h sier uints in olde

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z Sam 9,9 bli uih was

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c Cilicdalfo

Aza, 12h 2 King 1, 1 of

from on tp 14 veto Clap 21, and 2 Chro from Chip 25.

vnto Chap 33 d Becaule në

ana mics fble,

he collect to

y dumme crea tures, which

de, as Dru ,2,1 eHe accla et 1

his great mer eic towarde y lewes, for af-

muche es he cluse them 1-

bout all other

nations to be his people & chilare sDea

f The moste

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g Thei were

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ked, as were their fathers,

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h That is, him

Maél

WELL MILE

Finds

in this are prophecies

alfo

theis read 2 King fonne of Amóz, which fonne of Amóz, which he fawe b conceining Iudáh and Ieiusalém: in the daies of Vzziáh, Iothám, Aház & Hezekiah Kings of ludah.

fer the Lord hathe find, I have nourished and broght vp . children, but they have rebe, ed against me.

The foxe knoweth his owner, and the afse his masters cryb, but Israel hathe not knowen.my peop e nathe not vnderstand. Ah, sinful nacion, a people laden with iniquitie as sede of the wicked, con upt childre.thet have forsaken the Lord thei have provoced the holy one of Israel to anger they are gone backwarde.

Wherefore shulde ye be i smitten anie were obstinate 5 more for ye fall away more and more the whole k head is ficke, and the whole heart

pron.pr. to 0- 6 From the I fole of the foote vnto the head, there is nothing whole therein, his woundes, & swelling, and soies ful of coireprionitati hace not bent wispped, mnor bounde vonoi molifed with oyie.

> Your land is walte your cities are burnt with fyie strangers denoure your land in your pr. fince, and it is desolate like the ourithiowe n of friangers.

And the daughter of o Zión shal remaib. ute and del 8 ne like a cotage in a vincyaide, like a lodge in a gaiden of cucumbers, & like a befieged citie.

Except the Lord of hostes P had reserved my people do 9 vnto vs, clen a fmale icmnint : we shulde hauc beneg as Sodóm, & shulde haue bene like vnto Gomoráh.

> 10 Hearethe worde of the Lord, or princes of Sodóm heatken vnto the Law of our God, o people of Gomeráh.

corrupt, and it What has I to do with the multitude of by their cuil your facifices, faith the Lord' I am ful of the burnt offings of 1 ams, & of the fat of fed beastes: and I desire not the blood of

What analeth it to feke to amend you by punishment, seing the more to correct you, the more yer, bell? A By naming the citef parter of the bodie, he fignifieth, that there was no parte of the whole bodie of the Iewes free from his roddes. I Eurite parte of the bodie, as well the Last as the cheffet was plagued. Their plagues were so greenous that they were nourally the state of t ble, and yet they wolde not report a Meaning, of them, that dwell fare of, which, because they loke for no advantage of that, which remainer, defroye all before them of The 15,16-17 falum. P Becunic that he wil cure thus a Church to call vpor his Name of That 15, all definoted r Ye that for your vaces deferted all to be definoted as they of Sodom, faut that God of his mercite referred a litele romber, Lim 3,22 f Althopf God commanded the fartifices for a time, as it ides and exercites of their faith vet because the people had not firth nor repentance, God deteffich them, Pfal 50,14 ter 6,20, 2005 f.31 mich 6.7. amos 5,21 mich 6,7.

bullockes, not of lambes, nor of goates. Whe ye come to appeare before me, who faith & repen-

required this of your hads to tread in my u you. facrificourtes?

13 Bring no mo oblacions, t in vaine ince- inc & teafics fe is an abominacion vnto me. I can not h conductin hereby hippofi.ff: r our newe moones, nor sabbaths, nor crites, which solemne daies (111) iniquitie) nor solemne fe God with ailemblies.

My soule hateth your " newe moones & us are voide your appointed feasts: they are a burden of saith and write me I am wears to be read on the mercie. vnto me I am weary to beare them.

15 And whe you shal stretch out your hads, be guin to a-I wil hide mine eyes from you: and thogh narice, deceit, cruelin & exye make manie prayers, I wil not heare: for torfion, which your hands are ful of blood.

16) Wash you, make you cleane: take away God wil sliew the eurl of your workes from before mine his angre, and eyes.cease to do euil.

17 Learne to z do wel feke judgement, 1e- ucr fo holv, as lieue the oppressed : judge the fatherles & Chap 59.3

desend the widowe.

18 Coice now, 1 & let vs ieaso together, saith he meaneth y the Lord thogh your sinnes were as crim- loining the fin, they shalbe made b white as snower year & amend thogh they were red like skarlet, they shai their since

be a woll.

of reasoning,

for the fection of the f

good things of the land.

But if ye refuse and be rebellious, ye places against shalbe deuoured with the sworde : for the ibe hypoerim, uth of the Lord hathe spoken it.

How is the d faithful citie become an holines & reharlotent was ful of judgement, o justice de, but when lodged therein, but now e there are tour the klone toward

Thy f filter is become droffe . thy wine final appeare, the haue is is mixt with water.

Thy princes are rebellious and compa-religion nions of a theues: euerie one loueth gifts, I do accuse & followeth after rewards they judge not you without the fatherles, nother doeth the widowes b Less some res cause come before them.

Therefore faith the Lord God of ho- Gods parte, stes, the h mightie one of Israel, Ah, I wil the to be pure east me of mine aduersaises, and auenge in heart, & he me of mine enemies.

Then I wil turne mine hand upon thee, were their neand burne out thy diosse, tilit k be pure, & or gre it take away all thy tynne.

26 And I wil restore thy judges as at the uer aductifie first, and thy cousellers as at the beginn g. it oght to be

his owne incredulate and disobedience d That is Ierusaliam, which had promised fidelities are me, as a wife to her hour band e Giuin to conetoaines and ex orcion, which is figurified before by brood, verf is f Whitfocuer was pure in thee before, is now corrupt, thogh thou have an outward showe g That is, they maintened the wicked & the extercioners, & not outly do not punish them, but are them selved & the extercioners, & will show him self mere sult to his Church, be calleth him self. The holic one of thraft but when he hat he to do with his commes, he is called Mighting and take your ances. as against whome no power is able to resist 1 I wil rike veng ance of mine adnersaries the Iewes, and so satisfic my defire by purishing them. Which thing yet he doeth with a giref because of his conceant 1 I wil take vengeance

k Left the faithful among them shuld be one-roome with this threatning, he added this consolation 1 It is onely the worke of God to prine the heart of man, which thing he deeth because of his promes, made concerning the faluacion of his Church

ces offred in the new moo.

he the weth ti cm , thogh

ward washig,

Scriptures vtes, who prethur brethren

fliulde pretend ante rigour on wil torgine all

that w hatfoeattributed

Aaa.i.

The zeale of the godly.

Haiáh. Gods terrible iudgements 572/1224

m By mftice is meant Gods faithful pro-mes, w is the 27 cause of y dehis Church n The wicked shalnot bepar-takers of Gods promes, Pial.

where ye com Deut 16,22 god, wherein ye put your be confumed as easely, as a

brece of tome"

Mich.4,1.

and ordinance

ching the re-

the Church,

ment of the 3

b In an euidet

place to be fe-ne and discer-

kingdome of Christ shalbe

enlarged by y preaching of the doctrine

Here also is

declared the zeale of the

God, when

they are calied d Alluding to

fible Church

e Meaning, the 6

whole doctri-ne of (aluació

f This was ac-

pel was fir&

from thence

went through all y worlde g The Lord, w as Chrift, shall

er given him

then was

When the

ned

ts chiefly

afterwardeshalt thou be called a citie of 9 And a man bowed him self, and a man righteousnes, & a faithful citie.

they that returne in her, in m iustice.

- And the a destruction of the trangresfours and of the sinners shalbe together: 11 and thei that forfake the Lord, shalbe con-
- o That 15, the 29 For the shall be cofounded for the okes, 12 For the day of the Lord of hostes 15 vp le of Gods glo trees & pleaters, which ye have desired, and ye shall be ashall on all the proude and hautie, and vp on all might there we have chosen that is exalted and it shall be made lowe. med of the gardens, that ye have chosen. mit idolarie, med of the gardens, that ye hade enorth. that is exalted; and it inable made lowe. Indement which was 30 For ye shalbe as an oke, whose lease fa
 forbidden, deth: & 22 a garden that hathe no water. that are his and evalued and upon all the sone as God deth: & as a gaiden that hathe no water.
- P The false 3t And the strong shalbe as P towe, and the botheburne together, & none shal quenche them.

CHAP. II.

2 The Church shalbe restored by Christ, and the Gentiles called. 6 The punishment of the rebellious & obstinate.

He worde that Isaiáh the sonne of Amóz sawe vpon Iudáh and Ierusa-

2 *It 2 shalbe in the last daies, that the moutaine of the house of the Lord shalbe prepared in the top of the moutaines, & b shal be exalted aboue the hilles, & all nacions shal slowe unto it.

And manie people shal go, & say, Come, and let vs go vp to d the mountaine of the Lord, to the house of the God of Iaakob, & he wil teache vs his waies, and we wil walke in his paths: for the Law shal go forthe of Zión, and the worde of the Lord from f Icrusalém,

And s he shal judge among the natios,& h rebuke manie people: thei shali breake their swordes also into mattockes, & their speares into sithes nacion shall not lift vp a fworde against nacion, nether shal they

22 Cease you from the man whose y breath whose lite is fortaile, that learne k to fight anie more.

O house of Iaakób, come ye, and let vs where the vi- 5 I walke in the light of the Lord.

Surely thou m hast forsaken thy people, the house of Izakob, because ther are n ful of the East maners, and are sorcerers as the Philistims, o and abunde with strange i children.

preached in Jerui dem, and 7 Their land also was ful of P filuer and golde, and there was none end of their treasures: and their land was ful of horses, and their charets were infinite.

haue all pow- 8 Their land also was ful of idoles: they worshipped the worke of their owne hads, which their owne fingers have mide.

ledge their

Sinnes, & turne to him 1 He shewesh the frute of the peace, which the Gospel shulde bring to withhat men shulde do good one to another, where as before they were enemies k He speaketh not against the vie of weapons and sawful warre, but sheweth how the hearts of the godie shalpe affected one coward another which peace and love does the genne and growen in this life, but shal be persisted, when we are toyined with our head Chris lesus 1 Seng the Genetles will be so readie, make you baste and showe them the way to worship God m The Prophet seng the smale hope, that the sews wolde connect, complaineth to God, as thogh he laid veterly for saken them for their since. A Ful of the corruptions that reigned chiefly in the East partes o They altegether guie them sclues to the facions of other nacions p The Prophet first condemaed their superstition and idolatrie, next their contents, and thirdly, their value trust in worldelie meanes. ledge their

a hubled him felf:therefore spare the not. q He noteth

Zion shalbe redemed in judgement, and to Enter into the rocke, & hide thee in the the idolateis, duit from before the feare of the Lord, which are neand from the glorie of his maiestie.

The hie loke of man shalbe humbled, Thus & Proand the loftines of men shalbe abased, & pher ipake, beig inflamed y Lord onely shalbe exalted in sthat day. with the zea-

that is exalted: and it shalbe made lowe.

that are hie and exalted, and vpon all the fhal begin to okes of Balhan,

maker thereof, as a sparke: and they shal 14 And vpon all the high t mountaines, & tBy high trees vpon all the hilles that are lifted vp,

And vpon euerichie towre, and vpon e- y are proude, and lortie, and uerie ftrong wall,

16 And vpon " all the shippes of Taishish, selus mofte and vpon all pleasant pictures.

And the hautines of men shalbe broght uH. codeneth lowe, and the loftines of men shalbe aba- fidence, which fed, and the Lord shal onely be exalted in they had in frong holdes,

18 And the idoles wil he vtterly destroye.

Then they shal go * into the holes of the fures, whererockes, and into the caues of the earth, with mes minfrom before the feare of the Lord, & from feminate. the glorie of his maiestie, when he shal a- Hofeah 10. & rise to destioye the earth.

At that day shal man cast away his siluer reuel 6.36. idoles, and his golden idoles (which they had made them selues to worship them) x They shall cast them into * to the mowles and to the backes,

To go into the holes of the rockes, and filthie places, into the toppes of the 1 agged rockes from ceine y they before the feare of the Lord, and from the to helpe them. glorie of his maiestie, when he shall rife to y Caft of your vaine considerable. destroy the earth.

is in his nostrelles. for wherein is he to be if his nose be eitemed)

CHAP. III.

I For the firme of the people God wil take away the wife men, and give them foolish princes 14 The conetousnes of the governours 16 The pride of the women.

Ot lo, the Lord God of hostes wil take away from Ierusalém and from prosperitis, he Iudah the stay a and the strength : euen all the shulde be the stay of bread, and all the stay of wa- b The reporal

2 The strong man, and the man of warre, c By theic he b the judge an I the Prophet, the prudent God wolde raand the aged,

The captaine of fiftie, and the honorable, and the counseler, and the cunning artifi- firmer to and cer, and c the eloquent man.

And I wilappoint d children to be their cifion to vate princes, and babes shal rule oues them.

The people shalbe e oppressed one of another, & euerie one by his neighbour the knowledge & childré shal presume against the anciet, & e Forlacte of the vile against the honorable.

their iuperfit-

execute his

are ment them thinke them worlde

che marchau-

luk 23,30. € 9.6.

nofte vile and stopped, he is dead, & confider that you haue to do with God.

Chap III. # Bccaufe thei enified where abundance & tagen fiothe gouernour & ke away cueric thing that was many e

When

gue thalbe fo co rarie to the somere ma kr n teure are ambutous , none thall e tounde able or allig hi to toifve re bin felf, the to cake fuchea dagerous char ge vpon him h lyben God fit l'examine where upo thei new fet an impadent face, he that he de the impicite in then forehead are grdlie afk Because the of God, he sheweth y be Inalde han no lelpe, but traffiula be mai ifelt tokes of his wrath. & effemirate presented it , accord INE 10 cheir du tie thewe ill crueltie againft them

of men, is by 7 furea y God wildered you in y mindes of were more 'd d &2 to their princes, the to wolde que ti é 14 Shone princes , bywherae thei because toof 15 shuld be foles I Mining, that the rule's rad gouerners had defroyed his Church & not 16 m fhat is.ve nHe mentceth pride of their ues to all wantones & diffolution Which depride p As a figne, y t tney were not 20 chifte. plates fowed ponthem, w they went fin rehearing all thefe thigs particularly, he sheweth the

lightnes & va-

f. H. sheweth 6 When euerie one shalf take holde of his 25 Thy men shalfall by the sworde, & thy t Meaning, & God wil not only punish ce, and let this fall be under thine hand. In that day he shal s sweare, saying, I can

not be an helper: fer there is no bread in mine house, not clothing: the refere make , The smale remnant of met after the destruction of le- not remeated

urrour 8 Douteies Ierusalém is fallen, and Iudáh x roha cause is fallen downshown for all a stallen downshown for a stallen do workes are against the Lord, to proucke the eyes of his glorie.

The brigal of their coutenance testifieth against them, yea, thei declare their finnes, anto their foules for they have rewarded earl vnto them selues.

mirke ef their 10 1 Say ye, Surely it shaibe wel with § iuste: for they shal eat the frute of their workes. 3 Beve that II Wo be to the wicked, it shalbe euil with

Inn. for the rewarde of his hads shalbe gi-

their troubles 12 Children are extorcioners of my per- 4 p'e,and women haue rule ouer them:ô my people, they that lead thee, cause thee to erie, and destiove the way of thy paths.

The Lord standethyp to pleade, yea, he standeth to indge the people.

The Lord shal entie into judgemet with the 1 Anciets of his people and the princes thereof. fo-ye, have caten vp the vineyarde: the spoyle of the poore is in your houses.

What have ye to do, that ye beat my peo ple to pieces, mend grin le the faces of the poore, faith the Lord, euen the Lord of hofte,

The Lord also saith, " Because the daughters of Zión aichautie, and walke with offretched out neckes, and with P wandring eyes, waik ng an 1 4 minling as they go, and making a r tinkeling with their

* people, be- 17 Therefore shall the Lord make the heads eaust of y arrogarcie and of the daughters of Zion balde, and the of the daughters of Zionbalde, and the Lord shal discouer their secret partes.

elsred their 19 The swete balles, and the brasselets, and the bonnets,

The tyres of the head, and the floppes, & which shew the head banus, or the carried the must be and the must be a their was 21 The 11ngs and the must be a t the head bands, & the tablets, & g carings,

r The delited 22 The costelie apparel and the vailes, and the wimpels, and the crifping pinnes,

or had hele 23 And the glasses and the fyne linen, and 4 the hoodes, and the flaunes.

tynerled 15 24 And in stead of swete sauour, there shalbe stinke, and in stead of a guidle, a rent, & in stead of diessing of y heer, baldnes, 5 and in stead of a stomacher, a girding of facke cloth, & burning in stead of beautie. as can not be content w co nelie apparel according to theiridegre.

Thou haft clothing thou fielt be our pil- 26 Thou fliel ber gates mouine and lamet, y women, but and she, being d'solate, shal sit vpon the bades, a haue grounde.

CHAP. IIII.

rusilem a The groves of God woo them that remaine. "

n a The grees of Got voo them that remaine. "Chap IIII NI m that day shal a scuen wo- a When God A mentake holde of one man, saying, this execute We wil eat our owne bread, and we wil there shall not weate our owne garments: onely b let vs be one man fondero be y be called by thy name, or take away our head to mange

as Sodom, they hide them not. Wo be 2 In that day shalthe a budde of the Lord womanly shabe beautiful and glorious, and the frute of fire vino men, the carth shalbe excellent and pleasant for and offer them felues to anie them that are escaped of Israel.

Then he that shaibe left in Zión, and he bethou our housband, and y shal remaine in Ierusalém, shal be called let vs be called his wines holie, and cuerie one shalbe written a- c For so they thoght it to be mong the liuing in leiusalém,

When the Lord shal wash the filthines head & honsof the daughters of Zion, & purge the die comfort blood of leiusalem out of y middes the tito y Church reof by the spirit of s judgement, and by many deloisthe spirit of burning.

5 And the Lord shal creat vpon eueric pla- ing that Gods ce of mount Zion, and vpo the affemblies bras plentiful thereof, ha cloude and smoke by day, and towarde the faithful, as the shining of a flaming fyre by night: thogh they

for vpon all the 1 glorie shalbe a defense.

And a covering shalbe for a shadowe in Chap 45.8

the day for the heat, and a place of refuge bud of 3 Lord and a covert for 9 frome 1/2 for the raine.

The boke of life whereof read Exed 23.23 meaning Gold for the 1 all ideth

to the boke of life, whereof read Exod 32, 32 meaning Gods ficere con nel, wherein his cled are post-finite to life energy fifty. If the region of life, extos from rustries, and ill wich edness g When things finisher red reflict, that were annife here alterneth to the policy of the cloude, From \$2.21 meaning that Gods fauous & proc a ratificial to appears an energy lace if the faithful are couled the glorie of God because his sang. and to here of the series of the faithful are couled the glorie of God because the series of the Court of the series th ne in tuem k God promiferh to be the derease of his Charch against ail troubles and dangers

CHAP. V.

I Under the similitude of the vine he describeth the state of the people, & Of their auarice. 11 Their drukennes 13 Of their captiuitie

Ow wil I sing to my beloued a sog of the Prophet my beloued to his vineyard, * My be- weith tet begue them tel- 18 In that day shalthe Lord take away the loved had a vineyard in averie fruteful hil, ves their inoinament of the slippers, & the calles, & 2 And he hedged it, and gathered out the gratitude, and the roundety res, ftones of it, and he planted it with the best b that is, to plants, d and he buylt a towre in § mid-God lere 2,21. des thereof, & made a wine presse therein mat 21,33. thế he loked y it shulde bring forthe gia- e Meaning, y pes: but it broght e forthe wilde grapes he had plated

Now therefore, ô inhabitants of Ierusa- a place moste lem & mé of Iudah, judge, I pray you, be- abunding twene me, and my vineyarde.

What colde I have done anie more to my nor coll vineyarde y I haue not done vnto it why c In y feuenth haue I loked that it shulde bring forthe reth what thes grapes, & it bringeth forthe wilde grapes of He miketh

And now I wil tel you what I wil do to the nudges in my vineyard. I s wil take away & hedge ie, for ifmuche as it was enidet y they were the cause of their owne rune g I wil take no more care for it meening y he wolde take fro the his worde & munifers, all other cofortes,& fend them contrarte plagues.

their hou! fufficd el is dif folutines, and alfo y cor une wealest barn

women.& thes contrarie to condition

fpring vp like a bud, fignify.

d He spared 10 diligence

A 12.11.

h Judgement 7

nes are true frutes of the

feare of God,

and therefore

sa the cruel op preffers there

1 Of them that

are oppressed.

the poore to

the coplaint, and crye of §

poore m Which co-

te pottels fo y euerie acre shulde but

n Which con-

teineth an hū-

dreth pottels.
o An Epháh

is in licours P That spare

no peme nor

diligence to

neuer weary

of their riotig

and excelsing

to pronoke to

r They re-

pronident care of God ouer

them, nor for what end he

hathe created

f That is, fhal

pheres vie to ipeake, as thogh the thig

which shal co

were done al-

dye for hungre and thirft, and yet for all this

g God com-

ready t Because thei

CLATE

luftes q Which are

thereof, & it shal be eaten vp: I wil breake 21 the wall thereof, & it shal be trodé downe:

6 And I will ay it waste it shall not be cut, nor digged, but briers, & thoines shal growe 22 vp. I wil also commande the cloudes that

they raine no raine vpon it.

hostes is the house of Israel, and the men of Iudah are his pleasant plant, and he loked forhiudgemet: but beholde oppressio: 24 Therefore as y slame of fyre deuoureth for righteousnes, but beholde ' a ciying. Wo vnto the that ioyne house to house, and lay field to field, til there be nok place, that ye may be placed by your selues in the middes of the earth.

I I haue heard 9 Thus in mine leares, faith the Lord of hostes. Surely manie houses shalbe deso- 25 late, eue great, & fayre without inhabitat.

For ten acres of vines shal yelde one teineth about 10 mbath,& the sede of an nhómer shal yelde

an o epháh.

yelde one pot-TWo vnto them, that Prife vp early to followe drunkennes, and to them that cotinue vntil a night, til the wine do inflame them.

pottels, & 15 in 12 And the harpe and viole, timbrel, and pidrye things as muche as bath pe, and wine are in their feastes: but they regarde not the r worke of § Lord, nether confider the worke of his hands.

followe their Therefore my people is gone into captiuitie, because they had i no knowledge, and the glorie thereof are men famished, & the multitude thereof is dryed vp with 28 Whose arrowes shalbe sharpe, & all his derd g They shalbe thuit.

pleasures but vecall meanes 14 Therefore " hel hathe inlarged it self, and hathe opened his mouth, without 29 His roaring shalbe like a lyon, and he shal continue to the enemie measure, and their glorie, and their multitude, and their pompe, and he that reloyceth among them, shal descende into it.

shalbe humbled, eue the eyes of the proude shalbe humbled.

for so the Pro- 16 And the Lord of hostes shalbe exalted in judgement, and the holie God shalbe fanctified in justice.

Then shal x the lambes fede after their I saidh sheweth his vocation by the Vision of the divime to paffe, 17 maner, and the strangers shal eat the desolate places of the fat.

wolde not o 18
bey the worde
of God y
u Meaning, y
graue that
fwallowe vp
them that that Wo vnto them, that drawe iniquitie w y cordes of vanitie, and sinne, as with cart

Which fay, 2 Let him make spede let him the couse one of Isiael drawe one had fix wings: with twaine he coured his bis eface, and with twaine he coured his fignes, as John

great deftru- I ation it shall neuer be sa-20 Wo vnto them that speake good of euil, a and euil of good, which put darkenes for light, and light for darkenes, that put bitter for swete, and swete for sowre.

forteth y poo-re lambes of his Church, w had bene ftrangers in other courrers, promifing that they shulde dwel in those places agains, whereof thei had bene deprined by the fac, and cruel tyranis y Which vie all allurements, occasions, and excules to harden their conferenz He shaweth what are the wordes of the wickel, when they with Gods indgements, 2 Pet 3,4 a Which are not a hamed menaced with Gods sudgements, 2 Per 3,4 of finne, nor care for honeftie, but are growen to a desperate impictie.

Wo vnto them that are b wise in their b Which are owne eyes, and prudent in their owne all doctrine & fight.

Wo vnto them that are e mightie to e Which are drinke wine, and to them that are strong but fhew their to powre in strong drinke

Surely the vineyarde of the Lord of 23 Which justifie the wicked for a rewarde, tonic and druand take away the righteousness of the ri-kennes.

ghteous from him.

the stubble, and as the chasse is consumed of the flame: fo their d roote shalbe as rot- d Bothe they tennes, and their budde shal rise vp like and their podust, because they have cast of the Law of nothing shalbe the Lord of hostes, and contemned the worde of the holie one of Israél.

Therefore is the wrath of the Lord kindled against his people, & he hathe stretched out his chand vponthem, and hathe e He sheweek fmitten them that y mountaines did tie that God had ble:and their karcases were torne in the their peomiddes of the stretes, & for all this his dumme creatuwrath was not turned away, but his hand test to plawas firetched out fil.

And he will fire you a figure f your the nahaue been mo

26 And he willift vp a signe f vnto the na- re sensible, and tions a farre, and wil hifle vnto them from therefore his the end of the earth: & heholde, they shal continue, til

come hastely with spede.

they begin to fele them

None shal s faint nor fall among them: f He will make none shal slumber nor slepe, nether shal to come againt the girdle of his loynes be losed, nor h the the at his bee latchet of his shoes be broken:

bowes bent: his horse hooses shalbe thought prompt, and lu like slint, & his wheles like a while wide. Gods vengea.

roare like lyons whelpes: they shal 1 roare, shal have none and lay holde of the pray: thei shal take it impediment is whereby is away, and none shal deliuer it.

And man shalbe broght downe, and man 30 And in that day they shal roare vpon enemie of the them, as the roaring of the sea: & if k they k The Iewes loke vnto the earth, beholde darkenes, and succour forow, and the light shalbe darkened in their 1 skie.

ne matefite o He shewen the obstinacte of the people. 11 The destruction of the land. 13 The remnant re-

N the yere of the death of King Vz- a God shewerh I ziáh, al sawe also the Lord sitting vpo not him self to an b high throne, and lifted vp, and the ma in his malower epartes thereof filled the temple.

f fete, and with twaine he did g-flie.

And one cryed to another, and faid, h Ho- in the forme

admonition

vnder his ítä-

declared the

I In the land of Iudáh.

the holie Goft of a doone

of a doone

d As a midge ready to give fentence c Of his garment, or of his throne.

d They were Angels o called because they were of a fyric colour, to fign a
fire y they burnt in the love of God, or were light as fyr to execute his wil.

e Signifying, that they were not able to endure the brightness of Godis
glorie f whereby was declared that man was not able to fe the brightnes

of God in them g Which thing declareth the prompt obtdience of the Angels to execute Gods comandement h This of trepetition fignific that is
the holy Angels can not fattific them felices in practing God, to teache we that
all our lines we shulde eine our felices to the continual practe of God. ta all our lines we thulde give our felues to the continual praise of God.

Mans lippes polluted.

Isaiáh. Christ promised. 28575/1224

His glorie docth not one. ly appeare in § 4 heauens, but chrough all y worluc , and therefore all boude to prat-

k Which thigs wert to confirme the Prophet, that it and by the imorewas figdenes y Inaluc come vpon the 7 lewes l He ipeaketh

this for two causes you, because he y was a mortal 8 creature, and therefore had trure nede to Loride God tain the An- 9 gels, did t nor and the other, becaute y more nere v approcleth to God, the more 10 krowe his owne finne, & corruption m Ot § burnt offring, where

n This declareth that man can not rendre true obedience to Goa, til he baue pur 12 ged vs o Whereby is

the tyre neuer

acciared that for the malice of man God 13 wil not immediadly take away his worde,but lie wil cause it to be preached to

ly, holy, holy " Lord of hostes: the whole worlde is ful of his glorie.

And the lineels of the dore chekes k moued at the voyce of him that cryed, and the house was filled with smoke.

Then I said, 1 Wo is me : for I am vndone, because I am a man of polluted lippes, and I dwell in the middes of a people of, olluted lippes for mine eyeshaue sene the King and Lord of hostes.

voyce of min 6 Then flewe one of the Seraphims vnto me with an hote cole in his hand, which he had take from the maltat with the tongs. 6 Let vs go vp against Iudáh, & let vs wa- as semeth, ene And he touched my mouth, & faid, Lo, this hathe touched thy lippes, and thine iniquitie shalbe taken away, and thy " sinne shaibe purged.

Aifo I heard the voyce of the Lord faving, Whome shal I send and who shal go for vs-Then I sayd, Here am I, send me.

And he faid, Go, and fay vnto this people, . Ye shal heare in dede, but ve shal not vnderstand : ye shal plainly se, & not 9 percerue.

Make the heart of this people fat, make their eares heauie, and shut their eyes, lest eares, and vnderstand with their hearts, and convert, and he heale them.

Then faid I, Lord, Phow long And he answered, Vntil the cities be wasted withman, and the land be vecerly desolate,

away, and the e be a great desolation in the middes of the land.

But yet in it shalbe a a tenth, and shal re- 14 tuine, and shalbe eaten vp as an elme r or as an oke, which have a substance in them, when they cast their leanes so the holie sede shalbe the substance thereof.

nation, when as they wilnot learne thereby to obey his wil, and be faued hereby he exhortesh the ministers to do their dueric, and answereth to the wicked murminers, that through their owne malice their heart is historical. Mat 13,14 act 28,26 rom 11,8 p As he was moved with the zeale of Gods glorie, to was he touched with a charitable aff ction toward the people

q Meaning the centh parte or as some write, it was reuciled to Ilarih for the confirmation of his prophecie, that ten Kings shulle come before their captinizes were from Vellah to Zedekish r For the sewenes they shall captiuiric, as were from Vzziah to Zedekiáh fei ve to be esten vo ferve to be eaten up yet they shal after slorish as a tre, which is winter loseth his leau-s, and semeth to be dead, yet in sommer is iresh, and grene.

CHAP. VII.

e Ierusalėm besieged 4 Isasah comforteth the King. 14 Christ u promised

3.King 16,5 1

*Or. Syria a To wit, the feconde time for in the hra barrel abaz Was onercome b Meaning , § 2 Aings houic ezel,because } greneft,Gene

4% 19 & For leare

Nd in the dayes of * Ahaz, the sonne A of Iotham, the sonne of Vzziah King 18 of Iudáh, Rezin the King of' Arám a came vp, and Pekah the sonne of Remaliah King of Israél, to Ierusalém to fight against it, but he colde not ouercome it. And it was tolde the house of b Dauid, faying, Atam is toyned with c Ephraim: therefore his heart was a moued, and the heart of his people, as the tiees of the

for ft are moved by the winde. Then said the Lord vnto Isaiáh, Go

forthe now to met: Aház (hou and e Shc- e That is to ai-iasháb thy sonne) at the end of the shall returne w conduit of the vpper poole, in the path of name if it is some to the fullers field,

4 And say vnto h.m, Take hede, & be stil: pie soulde refearc not, nether be faint hearted for the turne out of their captails fearc not, nether be taint meaned two tailes of these smoking sprebrandes, the swhich have but a little find 1am, and of Remaliahs sonne:

5 Because Aram hathe taken wicked coun-queckely be sel against thee, & Ephiaim, & Romaliahs

fonne, faying,

ke them vp, and make a b coile therein for fe of David vs, and fet a King in the middes thereof, from & fue even the sonne of & Tabeal.

Thus faith the Lord God, It shal not of viriab, at what time Aftand, nether shal it be.

8 Forthe head of Aram is Damascus, an l cied this thig, the head of Damascusts Rezin and with in flue & h enrescore yere, Ephiaim sha'b. il et the Ifrae destroied from being a people.

And the head of Ephiaim: Samaria, and the head of Samaria: Remaliahs fonn It is of the will in yebcleue not, fuiely ye shall not be established that I-

shed.

they se with their eyes, & heare with their 10 And the Lord spake againe vnto Ahaz, i For the confaying,

> ii Aske 'a signe for thee of the Loid thy God: aske it, ether in the depth or in the ed & et ou pre height aboue.

out inhabitant, and the houses without 12 But Ahaz said, I wilnot aske, nether ne Gods worde will tempt the Loid.

And the Lord haue remoued men farre 33. The he said, Heare you now, o house of but to refu'e a signe wit & God way, and the e be a great desolation in the Dauid, Is it a smalle thing for you to grie-offreth it for s ue men, that ye wil also grieue my God aide helpe

Therefore the Lord m him felf wil give wests to rebel you a figne. Beholde, the virgine shal con- 1 You thinke ceiue and beaic a sonne, and she shal call you, haue to his name "Immánu-él.

19 " Butter and honie shal he eat, til he ha-Gods messen ue knowledge to refuse the eurl, & to chu- God, against fe the good.

16 For a fore y o childe shal haue knowled- ues geto elchewe the eurl, and to chuse the asthon art vn good, the land, that thou abho. rest, shalbe worthy, Loid for faken of bothe her Kings. worthy fake

17 The Lord shall bring vpon thee, and vp - & shalle that on thy people, and vpon thy fathers house Christ the Sa-(the daies that have not come fro the daie Church & the that P Ephraim departed from Iudah) e- cff & of all fig uen the King of a Affhur.

And in that day shal the Lord hisse for led withye the r flie that is at the vttermostepaite of which name the floods of Egypt, & for the bee which ne, but to him. is in the land of Affhur,

And thei shal come and shallight all in n Me in g, that the desolate vallers, and in the holes of the onely God, but rockes, and vpon all thornie places, and mon al a, be-

be nourished as other men, vnsil y age of discretio o Not mean'g Christ, bue oe nourine as other menystit yage or aireterio. O not rean g charles of anne childe for before a childe can come to the yeres of differeint, the Aigs of Samaria and Syria flial be defined p Since the time that the twelve tribes rebelled under Robeam q In whome thou i of put thy truth r Mean ngethe Egyptims for by reason the countries hote and mouse, it is ful of flies, as Aflyria is ful of becs.

Aas in.

fignifie, that y

he and shal

g Which was an Ifraelice & twenticth veah confirmeth

lites shulde be led into perpa frian did this mel'ige

thine ercries fholbe deftroy

15 to tept God:

bend your fel-

Shalbe renes-

God and man

which is from billy downered meaning, that he wolde actively bothe great &

u Herbar befor hill gre-at number of cattel, flia'se content & one kose & two

shepe x il e nomber tere beiftes shalbe able to rourish als abredan.ly y As thei that go to leke amorg the bulhes

E The mouts. to their woute. malbe tilled by suche as them for fuccour

s That y ma-

jeft write in

to the intent if

b Meaning.

mne fació be

cause all men 3

might read it

E Because the

thing was of great impor-

sance, he toke

fes, which we-

people, whe he feethis vp

spon the dore

hypocrate, 2

his wif. &this

was done in a

401, Make Specie

pray.

a Before anie
childe be able

to fpeake f That is, the armie of Af-

so the Sporte bafte to the

vilion.

the River, by the King of Afflir, the head and the heere of the t fete, and it shal cosume the beard.

of 22 And for the x abundance of mike, that they shal grue, he shal eat butter. for but- 11 For y Lord spake thus to me in takig m of ans. gyenians, ter and honie shal cuerie one eat, which is mine had, & taught me, y I shulde not wal- syriac & conleft within the land.

of men sha! be 23 And at the same day euerie place, wherein 12 shalbe a thousand vines, shalbe at a thoufand preces of filuer fort shalbe for the briers and for the thornes.

nes contrarie 25 But on 2 all the mountaines, which shalcome thether the scare of briers & thornes: but they shalbe for the scaling out of 15 And manie among them shall stomble, that their isabullockes and for the treading of shepe.

CHAP.

z The captivitie of Israel & Ludah by the Asyrians. 6 The infidelitie of the lewes. 9 The destruction of the Assyrians 14 Christ the stone of stombling to the wicked. 19 The worde of God must be inquired at.

Oreouer, y Lord faid vnto me, Ta-ke thee a a great role, and write in it b with a mans penne, Make spede to the spoyle: haste to the pray.

mey be more 2 raiely red. Then I toke vnto me e faithful witnesses to recorde, Vriáh the Priest, and Zechariáh the sonne of I.berechiáh.

After, I come vnto the d Prophetesse, w conceived, and bare a fonne. Then faid the Lord to me, Call his name, 'Mahérshalal hash-baz.

these tow uncs 4 For before the childeshal haue knowledge to crye, My father, and my mother, f he shal take away the riches of Damascus and the spoile of Samaria, before the Kig

of Asshur.

albeit Viila
was a flat erig 5 And y Lord spake yet againe vnto me, faying:

King 16,11

a Meaning to 6 Because this people hathe refused the waters of & Shiloah that runne foftely, and resoyce with Rezin, and the sonne of Remaliáh,

7 Now therefore beholde, the Lord bringeth vp vpon the the waters of b the Riucr mightie and great, even the King of Afshur with all his glorie, and he shal come vp vpon all their rivers, and go over all their bankes,

fyria

Which was

fountaine at
the fore of 8 And shal breake into Iudáh, & shal ouerflowe and passe through, & shal come vp to the " necke, & the stretching out of his 1 wings shal fil the breadth of thy land,

mount Zion, out of which ra a imale ruer through y citie meaning y they of Iudah, diffrusting their o and power, which was smale, defined such power and riches as they sawe in Syria and Israél h That is, the Asy signs, which dwel beyonde Euphrates. 1 It shalbe ready to drowne their

r signifying place is... be tre fio the 20 In that day shall the Lord shaue with a 9 Gather together on heapes, ôyel people, this to M. st. afer that is sine to the condition of the condition o all ye of tarre countriers: girde your fel Intibul ye s ues, and you shalbe broken in pieces girde w'o wold not your f. lucs, & you shalbe broken in preces. infer' is Chur che to be de-

a yong kowe, and two shepe.

Take coensel together, yet it shalbe I roued vietily a yong kowe, and two shepe.

Dioght to naught pronoince a decre, yet are coenselved. sual it not stand for God is with vs.

ke in the way of this people, faying.

Say ye not, A n confederacie to all them, he for the setto whome this people faith a confedera- deline of this cie, nether feate you their feare, nor be a- unitarine fraied of them.

ers and for the thornes.

Trained or them.

Trained or them. as a netto the inhabitants of Ierusaicm.

and shall fall and shall be broken and shallbe hope in God shared & shalbe taken.

16 F Binde vp the testimonie: seale vp the ly in bian, in Law among my disciples.

Therefore I wil wait vpo the Lord that ive, posucity hathe hid his face from the house of Iaa- loking for his holys, and I will lake for him kób, and I willoke for him.

18 Beholde I, and the schildren whome the third contrarie Loid hathe giue me, are as fignes & as wo q lie sil re-ders in I (ac) the & I and of holder which fed you which ders in Israel, by y Loid of hostes, which are his cho, k dwelleth in mount Z on.

19 And whe thei shalfay vnto vou, Enqui- mer of ch ift reat them that have a spirit of ciuination, ylewes fin ld and at the fourth faiers, which whifper and ftor ole and mumur, " Shulde not a people enquire at tem 9 33 1 per their God'sfrom the * living to the dead

20 To the Lawe, and to the testimonie, if foriake me, yet they speake not according to this worde: it me, kepe imp w because there wno z light in them.

21 The he that is afflicted & famished, shal bearts go to and fro in a it & when he shalbe hun- i Meaning the that were will grie, he shal even freat him self, b and cur- ling to hear se his King and his gods, & shal loke vp- and obere the

And whe he shal loke to the earth, behol- thega thei de trouble, & c darkenes, vexacion & an- wire monfilm guish, and he s disuen to darkenes.

guish, and he si cituen to carkenes. the to lue t This was a confostion mether trovibles, knowing that nothing colde come with them, but by the wil of the Lord u Answer the wicked thus, Shulde not Gods people seke succour one wat him x Thatis, wil their chuse to be taught of the Prophet, who is the mouth of God, and seke helpe at the dead, which is the illusion of Standy y Seke remedie in the worde of God where his will is declared z Their have no knowledge, but are blinde levders of y blinde a That is, in Iudáh, where their shulde have had reft, if their had not thus grienously offended God b In whome after their put their trust c Their shall thinke y heaven and earth & all creatures are bent against the to trouble the.

CHAP. IX.

The vocation of the Gentiles & prophecie of Christ. teth the Chur 14 The destruction of the ten trobes for their pride and ter their great contempt of God.

Eta the darkenes shal not be accor- restore them ding to the affliction, b that it had to great gloise when at the first he touched lightly the b wherewish Ifrael was punished, first by Tiglath-pilesar, which vas a light flourge in respect of that which thei sufficed afterward by Shalma-neier, who carred the

the Church, as the Afey th rigem, that I shald not her

r Confenence

enes shulde h.m.n.acre fi rig to co smi

react all the tail, Luk 2,14

worde füre ien

whome y work and not wor-

threatnings.

Ifraelites awate captines.

Of Christs birth and office. Isaiáh. Wicked lawes. 286 577/1224

c Where as \$ Iewes & Gintiles aweit togerner by reatwentic cities, which Silo- 2 moa gane to

Hyram d Which were captine in Babylos & y Pro phet ipcaketh , of that thing, 3 which shold come to paffe threscore yetes atter . as thogh it were nowe done

d eliver ince F The captirace we-chiaand o, ou, de Liucrince by Christhrough of the Gospel,

Mat 4.15 g Their now-ber w s greater when ther went .nto car . Pluitie when thei returned , but their toye was 7 giester at Hag 2.10

L Tho I grueft them purfre uering them & by deftroying tyrints that had kept them in cruel bondage, as ther dideft deliver Midianites,

Indg 7,22 the speaketh rance of his Church, whe hathe delinezed mirrevlouf Ly from his ecially by the comming of Christ, of who

k The sutor of eternitic, and by whome the Church and euerie member thereof that be preierned to: ener, and houe immortal life I His fingular lone and care for his . lea m This is in-

other propheof Samarıa, & and cor sciers of Gods protule and me-DRCLE

talí, nor afterward when he was more grie uous by v way of the sea beyonde Iorden in Galile of cthe Gentiles.

The people that d walked in darkenes, haue sene a great e light : thei that dwelled in the land of the shadow of death, vpon them hathe the I light shined.

Thou hasts multiplied the natio, o not increased their loye: thei have reloyced before thee according to the toye in harspoile.

e Merinisthe 4 Fort the yoke of their burde, & the staffe of their shulder of the rodde of their oppressour hast thou broken as in the day of Migian.

trusteby 6 16, 5 Surely euerie battel of the waitiour s with noise, & with tumbling of gaimeis in blood, but il is shalbe with burning and denouring of fyre.

> 6 For vnto vs a Childe is borne, y vnto vs a sonne is giué. & the goueinement is vpo his shuider, & he shal call his name Won-derful, Couseller, The mightic God, The 21 Manasséh, Ephi aim & Ephi aim Manase the shall en eurlastig k Father, The prince of peace,

The increase of his government and peace shai haue none end:he shai sit vpo the throne of Dauid, & vpon his kingdome, to order it, and to stablish it with a judgement and with justice, from hence forthe, eue for euer the zeale of the Loid of hostes wil performe this.

8 The Lordhathe sint a worde into Lazkób, and it hathe lighted vpon m Israél.

them by Gi 9 And all the people shalknowe em Epistaim, and the inhabitant of Samaria, that saie in § pride & presumptio of § heart,

of the deline- 10 The brickes are falle, but we wil buylde it with hewen stones: the wilde figtices

nem'es, but spe it Neuertheles the Lord wil raise vp the aduerfaires of o Rezin against him, & 101ne his enemies together.

me he porcei ne nis enemies est per Philistims behind, and thei shal deuouse Israel with open mouth: yet for all this his wrath is not turned awaie, but his hand is stretched out

> 13 For the people turneth not vnto him that smiteth the, nether do thei seke the Lord of hostes.

> Therefore wil the Lord cut of from Israel head and taile, branch and rush in one date.

were mockers 15 The ancient and the honorable man, he 7 is the head: & the prophet that teacheth lies, he is the taile.

difference of a We were but weake, when the eaemic ouercame vs, but we wil make our worke of God & of § wicked in one veric thing and it. Or God in central foliate for a non-third we wil nether care for our elemis, nor feare Gods three to chaffice them for their amendement, and the A'syrians purpose is to defer ups of Rein King of Sycath, who was in league with lirach, w. s flaine from them to enriche them fedices thus in respect of Gods infine, it is God by it. Allyrians, after up of cleath Aram, that is, the Syrians were against if worke, but in respect of their owne malice, it is the worke of the denil each which we the other side were islanted by the Philisium.

Addition

land of Zebulun and the land of Naph- 16 For the leaders of the people cause the to crie:and thei that are led by them, are deuoured.

> Therefore shal the Lord have no pleafure in their yong men, nether wil ha have compassion of their fatheries and of th.ir widowes · for euerie one is an hypocrite and wicked, and everie mouth speaketh folie yet for all this his wrath is not turned awaie, but his hande ft. etched out

uest, 👉 as mon reloyce whe they divide a 18 For wicke lines i burneth as a fyi .: it de- p wickednes uometh & briers & the thoines& wilkin- as a bel'owie dle in the thicke places of the for. It. and it of Gods thei shall mounte vp life the lifting vp of consumers all

19 By the weath of the Lord of hoftes shal enemies the land be darkened, and the people shalbe as y meat of the fyre. no ma that I fpare q Thegh tatte his biother.

20 And he shar snatche at the right hand, & there has debe hungrie: & he shal eat on the is ft naid, Rioy one and and shal not be satisfied . euerie one shal i freir griedi-

sch, and thei bothe shaibe against Lucah: vp incher, as though he incher as get for all this his wrath is not turned a decat its une ware, bur his hand is ftietched out ftil.

CHAP. X.

Of wisked lawe makers s God wil pumsh is people by the syrians and ofter destrois them as The remnant of Israel shalle saued

O vato them that decre wic-ked decrees, & write grieuous a which write things,

2 To kepe backe the poore from judgemet, cuto opprede and to take aware the judgement of the mig the poore mean poore of my people, that widowes that he in the interpretation and that their mais focuse the first had their praise, and that their mais focuse the first had fatherles.

are cut downe, but we wil change the intation,& of destr iction, waich in il coure but a infrom fro faire-to whome wilye flee for le per Aff.
and where wilye leaue your gjo. 22 & Freder y

4 d Without me encree one fina fail among this mare be them vare boude, & thei shai fall downe ye mei receiranning the staine. Jet for all this his wrath a Because their is not tuined aware, but his hand is strething for all chis hand is strething for all chis hand is strething for all chis ched out stil.

5 ¶O Affinir, the rodde of my wrath and wite, and the life it albe y staffe in their hands is mine indignatio Game

I wil fend f him to a diff. mbling nation, for the Affris and I wil give him a charge against the sas obes carpeople of my wrath to take the spoil. & his vinguing to
take the praire, and to treade them vnlifting the
day fore like the myre in the street. der fete like the myre in the strete.

But he thinketh not so, nether doeth hypocritis his heart esteme it so: but he imagineth to n this fir and destroye and to cut of not a fi we nacions, is declined &

his oburate

Wate Do foren

and prono ice

me, some that me, rome go into capt -

rittle leves

difference of &

gether Kings

g Seing that I 9 me, aswel one citic as ano-ther, fo that fift,fhal Ierufa lem be able to

escape mine hands?

h Whe he ha-

the fufficient-

his people (for he beginneth

at his owne

house) the wil

he burne the roddes

Meaning, of Sancherib.

ly chaftited

Is not Cainó as & Carchemish-Is not Ha máth like Arpád > Is not Samaria as Da-

none colde re- 10 Like as mine had hathe founde the king- 25 domes of the idoles, seing their idoles were aboue Ierusalém, and aboue Samaria:

II Shal not I, as I haue done to Samaria, & 26 And the Lord of hostes shal raise vp a to the idoles thereof, so do to Ierusalém and to the idoles thereof?

But when the Lord hathe accoplished h all his worke vpon mount Zion and Ierusalém, I wil visit the frute of the prou- 27 de heart of the King of Asshur, and his

glorious and proude lokes,

13 Because he said, By the power of mine owne hand haue I done it, and by my wis- 28 He is come y to Aiath: he is passed in- to that kingdo dome, because I am wise: therefore I haue remoued the borders of the people, and haue spoiled their tieasuies, and haue pul- 29 led downe the inhabitants like a valiant

And mine hand hathe founde as a nest 30 List vp thy voice, 6 daughter Gallim, me against te-the riches of the people, and as one ga-thereth egges that are lest, so haue I ga- 31 Madmenan is remoued: the inhabitats of shulde come thered all the earth: and there was none to moue the wing or to open the mouth, or to

whisper.

k Here we fe is Shalthek axe boast it self against him y heweth therewith, or shal the sawe exalt it self against him that moueth it as if the rod shulde lift vp it self against him 35 Besiolde, the Lord God of hostes shal come vpon Ta. that taketh it vp,or the staffe shulde exalt it self, as it were no wood.

thogh the in- 16 Therefore shal the Lord God of hostes der his glorie he shal kindle a buining, li-

ke the burning of fyre.

17 And the light of Isiael shalbe as al fyre, and the Holy one thereof as a slame, and it shal burne, and deuoure m his thornes and his biiers in one day:

18 And shal consume the glorie of his fo- 1 rest, & of his fruteful fields bothe soule "and flesh: and he shalbe as the o fainting - of a standerd bearer.

And the rest of the trees of his forest shalbe fewe, that a childe may tel them.

And at that day shal the remnant of Israél, and such as are escaped of the house of Iaakób, staye no more vpon him that 3 smote them, but shalpstay vpon the Lord, the holy one of Isiael in trueth.

med according to Be care is famed, shalbe faith citette to fill accept to faith and of Island in faith country for the holy one of Islael intrueth.

The remnant shall returne, even the remnant of Islael voto the mightie God.

Sufficient to fil 22 For thogh thy people, & Israel 2 be as the fufficient to fil 22 For thogh thy people, & Ifrael, be as the

fand of the fea, yet shal the remnant of the returne. The consumption 4 decreed shall

Aroye this lad ouerflowe with righteousnes.
as he hathe de termined, and 23 For the Lord God of hostes shall make the consumption, euen : determined, in 5 And iustice shalbe the girdle of his loy-be smitten this rodde, the middes of all the land.

8 For he faith, Are not my princes all to- 24 Therefore thus saith the Lord God of hostes,O my people, that dwellest in Zion, be not airased of Asshur: he shal smite thee with a rod, and shal lift vp his staffe against thee after the maner of Egypt

But yet a very litle time, and the wrath mais did pushalbe consumed, and mine angre in their mih tuce

scourge for him, according to the plague t Read Chap. of : Midian in the rocke Orch : and as his 9,4
straffe was vpon the u Sea, so he wil lift it u When the is vp after the maner of Egypt.

And at that day shal his burde be taken Moses rod, & away from of thy shulder, & his yoke fro the entmiss of thy necke: & the yoke shalbe destroyed Exod 14,18

because of x the anointing.

to Migron: at Michmash shal he lay vp me, whereby his armour.

They have gone over the foorde: they y He o They have gone over the toorde: they y he deter-lodged in the lodging at Geba: Ramah way the Afryis afraied: Gibeáh of Saul is fled away.

Gebim haue gathered them selues toge- to passe, that

Yet there is a time y he wil stay at Nob: studde the be delivered. he shal lift vp his hand toward the mount of the daughær Zión, the hil of Ierusa-

cut of the 2 bough with feare, and thei of princes and highstature shalbe cut of, and the stale beled aware be humbled.

fend among his fat men, leanenes, and vn- 34 And he shal cut away the thicke places of the forest with yron, & Lebanon shal haue a mightie fall.

figure of finite borne of the roote of Ishai: 2 Hu Vertues and tu'l caprimite kingdome 6 The fource of the Cott (brift borne of the roote of Ilhai. 2 Hu Vertues and a vander finne, he kingdome 6 The frutes of the Gospel 10 The calling of the weth that the Gentiles.

R Vt there shal come a a rod forthe of y werance must D stocke of Ishai, & a grafe shal growe for as Danid out of his rootes.

And the Spirit of the Lord shal rest vpon out dignitie so him: the Spirit of wisdome and vnderstan come of apooding, the Spirit of counsel & thrength, the re curpenters house as out of Spirit of knowledge, and of the feare of a dead flocke, Chap 53.2 b All these 2 the Lord,

And shal make him prudent in the feare perties can a-of the Lord: for he shal not judge after onely vnto the sight of his eyes, nether reproue by the that routhe hearing of his eares.

But with righteousnes shal he judge the fal and morti: poore, and with equitie shall be reproue for fieth their control the make of the earth, and he shall smite cupsicences & the meke of the earth: and he shalb smite so the wicked the earth with the rodde of his mouth, & of death & to with the breath of his lippes shalhe slaye them that shall the wicked.

nes, & faithfulnes the girdle of his raines. is his worde,

f As y Eg.P-

through by y x Becrule of \$ He deferirias shulde co me against Ic-

> z Petre & defirudion that captmes.

a Becruse the captiuntie of Babylon was a our true dels

cheth the hear perish so y all worlde shall

that no creamre is able to do anie thing, but as God ap ointeth him, A that they a inftruments to merfe, as ver 6 I Meaning, that God is a light to comfort his people, & a fyre to burne his enemiès m That 15, the Afsyrians m To wit, bodie and foule viter

ly o When § bat-tel is lost and

the Randerd ta ken p This is the end of Gods 19 plagues towards his , to bring th em to 20 him and to for fake all truft in others

q This smale

nomber, w semed to be con

mostágit áttw r God wil de after fine a imale portio.

are named by the names of beafts, wherein the like iffections reig- 7 ne but Chrift by his Spirie shal reforme them, a worke 8 in them fuche mutual chintic, that they that be like lambes fruo- 9 ring & louing anorhei ard caft of all their cruel af. fectios, Chap

as great abundance as the waters in the fe2

e he prophecalling of the Gentiles f That is , his Church, w he al'o calleth his reft, Pial

g For God firft delivered now pmileth out of their enemies hads, as from Par-ans, Chaldears,& them of Antiochia, among whome thei were difperfed & this
is chiefly met 14 calleth his peo ple, being aiferfed the orgh perfed the orgh all y worlde h Here he deferibeth the confent that fhalbe in his Church, and their victorie againft their

enemies 2 Meaning, a corner of the fea, y entreth anto the land, and hathe the forme of a to- 16

k To wit Nilus, the great gypt , which entreth into \$ fea with fcue **A**reames

Ch p XII how & Church fhal praise shal praise God, whether are deliuered from their cap truitte

bour faluació Randeth onely m God, who gmeth vs sn dence, conftaese & occasion 3 to praife him for the same *Erod 15,2

e Mé because 6 The wolfe also shal dwell with the labe, of their wis-ked aff. Aions and the leoparde shal lye with the kid.and the calfe, and the lyon, and the fat beaft

And the kowe and the beare shalfece. their yong ones shal lie together; and the lyon shal cat strawe like the bullocke.

And the fucking childe shal play vpon y hole of the aspe, & the wanted childe shal put his hand vpon the cockanice hole.

Then shal none huit noi destroy in all the mountaine of mine holines : for the earth 1 shalbe ful of the knowledge of the Lord, as d the waters that couer the fea.

65.25. d Irihalbe in 10 And in that day y roote of Ishai, which shal stand up for a signe unto the epeople, the nacios shal seke vnto it,& his rest shal be glorious.

enth of the II And in the same day shal the Lord starth out his hand againe the second time, to pellesse the remnant of his people, (which shalbe left) of Asshur, and of Egypt, and of Parhros, and of Ethiopia, and of Elám, & of Shin ái, and of Hamáth, and of the yles of the sea.

hir people out yes of the lea.
of Fgypt, and 12 And he shalfet vp a signe to the nacions, and aisemble the dispersed of Israel, and gather the scattered of Iudah from the foure corners of the worlde.

The hatred also of Ephraim shal departe, and the aducrizrie, of Iudan shalbe cut 6 Howle you, for the day of the Lord is thinke strange, of Ephraim shal not enure h Iudáh, nether at hand. it shal come as a destroyer from them, white shal Iudáh vexe Ephiáim:

But they shal fiee vpon the shoulders of the Philistims toward the West thru shall spoyle them of the East together: Edóm 8 & Moab shalbe the stretching out of their hands, & the children of Ammon m their obedience.

15 The Lord also shal veterly destroy e the tongue of the Egyptians sea, & with his mightie winde shallift vp his hand k ouer the river, and shal smite him in his seucn streames, and cause men to walke therem with shoes.

And there shalbe a path to the remnant of his people, which are left of Affhur, like as it was vnto Ifrael in the day that he came vp out of the land of Egypt.

CHAP. XII.

A thanke sgiving of the fast ful for the mercies of God.

Nd thou a shalt say in that day, O Lord, I wil praise thee': thogh thou wast angrie with me, thy wrath is turned away, and thou comfortest me.

2 Beholde, God is my b saluació. I wil trust, and wil not feare: for the Lord Godss*my faluacion.

Therefore with ioy shal ye drawe waters out of the welles of faluacion.

And ye shal say in that day, * Praise the Fil 112 14. c The graces of God halbe fo abundant, that ye may receive shem in as great plentic, as waters out of a fountaine that is ful *1 Chron 16,8.

Lord: call vpon his Name: declare his workes among the people: make mention of them, for his Name is exalted.

together, and a litle childe shal lead them. 5 Sing vnto the Lord, for he hathe done excellent things: this is knowen in all the

> 6 Ciye out, and shoute, d ô inhabitant of d Ye that are Zión for great is the holy one of Israél in the middles of thee.

> > CHAP. XIII.

The Medes and Persians Shal destroye Babylon.

THe a burden of Babél, which Isaiah a That is, the the sonne of Amóz did se.

2 Lif. vp aftadird vpon the hie mountai-prophecud to ne: lift vp the voyce vnto them: wagge come on Bathe b had, that thei may go into the gates grienous burof the nobles.

I have commanded them, that I have fan-beare In these timed. and I have called the mightie to following, he my wrath, to the that reloyce in my d glo- peakethot \$ rie.

The noyse of a multitude sin the moun-these arrange taines, like a great people: a tumultuous nacious, (who me thei knew) voyce of the kingdomes of the naciós ga- to declare that thered together: the Lord of holtes nom - God chaffied bieth the hoste of the battel.

God chaffied bieth the hoste of the battel.

his children, bieth the hoste of the battel.

They come from a farie countrey, from as his enemithe end of the heaven: even the Lord with es & lot at af God spare the ewcapons of his wrath to destroy the not these that whole land.

the Almightie.

Therefore shal all hands be weakened, & all mens hearts shal melt,

And thei shaibe afrayed: anguish & sorow Persians shal take them, and they shal have peine, 25 c That is, prea woman that trauaileth: euerie one shalbe inted to exeamased at his neighbour, and their faces greens d Which walshalbe like & flames of fyie.

Beholde, the daye of the Lord cometh, y works, whecruel, with wrath and fierce angre to lay point the, but the land waste: and he shal destroy the sin- how the wich ners our of tr ners out of it.

10 For the h starres of heaven and the planets thereof shall not give their light: the of the Medes fune shalbe darkened in his going forthe, & the Perfias and the moone shal not cause her light to lon

And I wil visite the wickednes vpon the gilbe Babyworlde, and their iniquitie vpon the wic- & grief shalbe
ked, and I wil cause the arrogancie of the their saces proudeto cease, and wil cast downe the shal burne as pride of tyrants.

I wil make a 1 man more precious then are our come, that thinke y fine golde, cuen a man about the wedge of all the powers golde of Ophir.

ftrength and fong: he also is become my 13 Therefore I will shake the heaven, and the sainft them. Eearth shal remoue out of her place in the 75k 73,7 10el.
wrath of the Lord of hostes, and in the day 1 Hz compareth Behylon

great calamirenotable to rewich God are ignorant, y they must not knowledge of his Law kepe it not b To wit, to y

Mides & the

read Chap 10,

f Ye Babylo-

fyre h They that of heaven and

to the whole worlde, because they so estemed them selves by reason of their great empire k He notith the principal vice, whereunto they were mofte or-nen, as are all that abunde in with I He noteth the great flaughte y shalbe, seing the enemie shal nether for golde, or filmer spare a mans lite, as vers 17.

Bbb.1.

Isaiah. The fall of the tyrant.

of his fierce angre.

m Meanig, the 14 power of Br-bylon with their hired fouldiers.

andre y Great.

#7.50,40.

who vieth to go from countray to

coutrey to fin-de pasture for

thei finde nane

P Which were

beafts,or fou-

spirits, where by Satan delu-

ded man, as by the fairies,

gobblins and fuche like

a He fheweth

haft to deffroy

his enemies to

wit, because he wil delmre

che and wor-

Signifying y

be superiours
to the Getiles,
& f thei shul-

uice of Christ

of Christ, 2 Co

£9,5.

thip God.

his Church b Meaning, y

fantalies

their beafts.

And mit shalbe as a chased doc, and as a shepe that no man taketh vp. euerie man g shal turne to his owne people, and flee eche one to his owne land.

15 Euerie one that is found, shalbe striken through: and who so euer 10 yneth him self, 9

nThis was rot 16 *Their n children also shalbe broken in accomplished pieces before their electric states. be spoiled, and their wives rauished.

but after the 17 Beholde, I wil stirre vp the Medes agaist 10 death of Alexthem, which shal not regard siluer, nor be

definous of golde.

With bowes also shall they destroie the II children, & shal haue no compassion vp5 the frute of the wombe, and their eies shal not spare the children.

19 And Babél the glorie of kingdomes, the 12 How art thou fallen from heau é, ô h Lu-ieye beautie and pride of the Chaldeans, shalbe as the destruction of God * in Sodóm & Genes. 19,25. Gomoráh.

> 20 It shal not be inhabited for cuer, nether shal it be dwelled in from generacion to generacion:nether shal the Arabian pitche his tets there, nether shal the shepherdes make their foldes there.

but there shal 21 But P Ziim shallodge there, and their houses shalbe ful of Ohim: Ostriches shal dwell there, & the Satyrs shall dance there.

And I im shal crye in their palaces, and les, or wicked 22 dragons in their pleasant palaces: and the 16 time thereof is readie to come, & the dayes thereof shal not be prolonged.

CHAP. XIIII.

2 The returns of the people from captuitie. 4 The derifion of the King of Babylon . II The death of the King. 29 The destruttion of the Philistema. why God wil

Or a the Lord wilhaue compassion 18 of Iaakób, and wil yet chuse Israél, and cause them to rest in their owne land: and the stranger b shall some him self vn- 19 But thou art m cast out of thy grave like 170 fer them to them, and they shall cleave to the house of Iaakób.

fhalbe toyned with the Chur 2 And the people shal receive the & bring them to their owne place, & the house of Israel shal possesse them in the land of the 20 Lord, for feruants & handmaids: & they shal take the prisoners, whose captives their were,& haue rule ouer their oppressors.

de be broght , ue thee rest from thy sorow, and from thy by the prea-ching of the Apostles, whe-reby all a-re broght to 4 the subjection feare, and from the fore bondage, wherein thou didest serue,

Then shalt thou take vp this prouerbe 22 against the King of Babel, and say, How hathe the oppressor ceased and the golde thirstie Babel rested'

The Lord hathe broken the rodde of the 23 wicked, and the sceptre of the rulers:

Which smote the people in angre with a continual plague, or ruled the nation s in

The whole worlde is at 'rest or is quiet: " Meaning, that

they fing for 10ye.

Alfo the fyrre trees reioyced of thee, the cedres of Lebanón, faying, Since thou art laide downc, no hewer came vp aga- thigtyranie ie,

Hellbeneth is moued for thee to f mete h uc occasion thee at thy comming, raising vp the dead to reloyee ac for thee, enen all the princes of the earth, f As thogh and hathe raised from their thrones all left thou shulthe Kings of the nations.

he Kings of the nations.

All thei shal crye, and say vnto thee, Art dident the Jy thou become weake also as we at thou he derideth &

become like vnto vs >

Thy poinpe is broght downe to the graue, o the founde of thy violes: the worme knowe not \$ 8 13 spread vnder thee, and the wormes wish their de-

cifer, fonne of the morning of cut dow. g In fleid of thy coelly conne to the grounde, which dideft cast lottes pets and coate

vpon the nations?

Yet thou faideft in thine heart, I wil after more gloring to cend into heaven, and exalt my thione ous, and as it aboue beside the staires of God: I wil sit were, placed in gheane for § also vpon the mount of the Congrega- morning flar cion in the fides of the 1 North.

I wil asced aboue y height of the clou-ne, is called lu citerto whome des, & I wil be like the moste high.

15 But thou shalt be broght downe to the red compagrave, to the fides of the pir.

Thei that se thee, shall loke vpon thee whereof the consider thee, saying, Is this the man that Temple was on the North made the earth to tremble, or that did side, as psal 48 shake the kingdomes?

17 He made the worlde as a wildernes, and syrats fight adestroied the cities thereof, opened not when thei per-I the house of his prisoners.

All the Kings of the nacions, euen they wolde fit the all flepe in glorie, euerie one in his owne felues in his house.

an abominable branche: like the raimet of at liberie no those vare flaine, or thrust thorowe with elue a fworde, which go downe to the stones of m Thou wast the pit, as a carkeise troden under fete. the sepulchre

Thou shalt not be soyned with them in the thy tyranic grane, because y hast destroied thine owne was so abhorded. land, of flame thy people: the fede of the wicked shal not be renoumed for euer.

And in that day whethe Lord shalgi- 21 = Prepare a slaughter for his children, n He calleth to for the iniquitie of their fathers: let them the Medis and notrife vp nor possesse the land, nor fil the all those that face of the worlde with enemies.

For I wil rife vp against the (saith the auce, Lord of hostes) and wil cut of from Babel the name and the remnant and the sonne, and the nephewe, saith the Lord:

And I wil make it a possession to y hed- "Grane" gehog, and pooles of water, and I wil fwepe it with the besome of destruction, faith the Lord of holtes.

wrath: if anie were persecuted, he did not 24 The Lord of nostes hathe sworne, saying,

prou e tyrar. kea, which thei male re-

re, that goods before the fun Ni buchad-nez

Meaning. me meth that secute his place k In marueling

of thy fathers

a That is, he 6 fuffred all violence and in suries to Lo

fhal ftand:

the Affyrians an Saneherib, mie.& deffroye

to reloyce beare diminified maibe greater then cut it

tes, w were broght to moste extreme milirie t fo wit, my they were borne North

from Paleftithalbe all ready, and some together y Which shall come to enquire of the hate of tl c Church fwer, y Lord doeth de'ena his Chuich, &c the that loyne then felues shereunto.

a Read Chap I

b The chief

citie, wnereby the whole co-

urtrey was ment

tes fhal fice to

West partes y people vied to let their heere

growe long.

the baft partes they cut it of.
f The Prophet
fpeaketh this

tes , or a one that felt the

great indge-

that shulde

come vpon them

their idoles for fuccour, but it shalbe

to iste d Which were

o As I hanc be 25 o That I wil breake to pieces Asshur in my land, and vpon my mountaines wil I 7 treade him vnder fote: so y his yoke shal departe from P them, and his burden shal

delmer you 26 This is the counsel that is cossulted vpo the whole worlde, and this is the had street ched out out of the ched out out of the whole worlde.

Philiftims not mined it and who shald formit and a feet and who shall be ful to shall be ful t mined it, and who shall disanul it and his hand is stretched out, and who shal turne it away?

in theirpower straway-fortheirsteigth 28 In the yere that King Aház dyed, was this a burden.

was f The Ifraeli- 29 Resoyce not, (thou whole r Palestina) because the rod of him that did beat thee, is broke: for out of the serpents roote shal come forthe a cockatrise, and the frute thereof shalbe a fyric flying serpent.

u that is, fro 30 For the shift borne of the poore shalbe the tenes, or fed, & the nedie shall be downer for affirms for fed, & the nedie shal lye downe in safety: 2 Foi it shalbe as a birde that bflyeth, and a the Lord caland I wilkil thy roote with famine, & tit shal slay thy remnant.

But they 31 Howle, ô gate, crye ô citie: thou whole 3 land of Palestina art dissolved, for there shalcome from the "North a smoke, and none shalbe alone, x at his time appointed.

z Theishal an- 32 What shal then one answer y y messengers of the Gentiles That the Lord hathe stablished z Zión, & the poore of his people shal trust in it.

CHAP. XV.

A prophecie against Meab.

≺He a burden of Moáb. Surely b Ar of 👢 Moáb was destroyed 🌝 broght to sidestroyed, & broght to silence in a night. 'He shal go vp to the temple, and to Di-

c The Moabi- 2 bon to the hie places to wepe: for d Nebo and for Medebá shal Moáb howle: vpon 7 Therefore shal Moáb howle vnto Moáb: ges shal de-all e their heads shalbe baldenes, and eueric euer shall howle: for the sundacions come them, as ler 48,2

beard shauen.

In their stretes shal they be girded with sackecloth: on the toppes of their houses,

For the vineyardes of Heshbón are cut be defined to the control of the cut of the control of the cut of the e For as in the and in their stretes everie one shall howle, and come downe with weping.

when they mourned, so in 4 And Heshbon shal crye, & Elealen: their voyce shalbe heard vnto Iáhaz: therefore y warriers of Moab shal showte: the soule of euerie one shal lament in him self.

in the persone of the Moabi- 5 Mine sheart shal crye for Moab: his fu- 9 gitues shal flee vnto Zóar, san heiffer of thre yere olde: for they shal go vp wweping by the mounting vp of Luhith: and by the way of Horonaim they h shal raise vp a crye of destruction.

Meaning, g Meaning, VP a 21y COI treatment of the forowe. that it was a citic that cuer lined in pleasure, and neuer felt forowe. It lie describes the miserable dissipation, and flight of the Monbites.

Surely like as I haue-purposed, so shal it 6 For the waters of Nimrim shalbe dryed come to passe, and as I have consulted, it vp: therefore the grasse is withered, the herbes confumed, & there was no grene

> Therefore what everie man hathe left, & their substance shal they beare to y bro- 1 To hide the ke of the willowes.

goods there

8 For the crye went rounde aboute § borders of Moab : & the howling thereof vnto Eglaim, & the skriking thereof vnto Beer Elim,

k of blood: for I wil bring more vpon Di- 150 that by no mon, euen lyons 1 vpon him that esca-finde escape peth of Moab, and to the remnant of the the hand of

CHAP. XVI.

The causes wherefore the Moabstes are destroyed.

End we a lambe to the ruler of the a sacrifice Sworlde from the tocke of the wilder- whereby he derideth their nes, vnto the mountaine of the daughter long delay, which wolde Zión.

nest forfaken: the daughters of Moab shal ing them that be at the foordes of Arnón.

Gather a counsel, execute judgement: venge and c make thy shadowe as the night in the b There is no midday : hide them that are chased out: remedie, but bewraye not him that is fled.

4 Let my banished dwel with thee: Moab be what Moab haue thou their couert from the face of the de-done, when ifflioyer: for the extorcioner d shal end: raci their the deltroyer shalbe consumed, the op-in afficion, to whome became pressour shal cease out of the land.

5 And in mercie shalthe throne be prepa- grue no shared, e and he shal sit vpon it in stedsa- fort, they are fines, in the tabernacle of Dauid, judg-now les ing, and fiking judgement, and hafting d The Affyiustice.

lence in a night : surely Kir of Moab was 6 We have heard of the pride of Moab (he for a while is verie proud)euen his pride, and his ar- e rogancie, and his indignacion, but his flies f Their vame shal not be so.

downe, or the vine of Sibmah: h the lords fundations of the heathen haue broken the principal h That is, the vines thereof they are come vnto I Iaazer: other enemes, they wandred in the wildernes: her good I Meaning, y the countrey lie branches stretched out them selues, of Moab was went ouer the fea.

Therefore wil * I wepe with the weping precious thigs of Iaazér, & of y vine of Sibmah, ô Helh- caried into the bon:and Elealeh, I wil make thee drunke borders, yea, with my teares, because vponthy sommer untreys, and frutes, and vpon thy haruest 1 a showting k He sheweth is fallen.

enemics of his Church

it is now to God is voo the fether wolde

Meaning. confidence. &

and all ri

great, that it wolde have moved anie men to lament with them, as Pial 141,5

1 The enemies are come vpon thee, and showtefor roye, when they carie thy
commodities from thee, as Ier 48,33.

10 And gladnes is taken away, & 10ye out of the plentiful field and in the vineyar- 10 des shalbe no singing nor shouting for ioye : the treader shal not tread wine in the wine presses: I have caused the reioycing to cease.

ke anharpe for Moáb, and mine inwarde

partes for Ker-háresh.

And when it shal appeare that Moab shalbe wearse of his hie places, then shal he come to his a temple to pray, but he 12 Ah, the multitude of manie people, they phet lamenshal not preuaile.

This is the worde that the Lord hathe spoken against Moab since that time.

And now the Lord hathe spoken, saying, 13 o In thre yeres, as the yeres of a Phyreling, and the glorie of Moab shalbe contened in all the great multitude, & the remnat shalbe very smale & feble.

CHAP. XVII.

A prophecie of the destruction of Damascus and E- 14 phrásm. 7 Calamitse moueth to repentance.

He 2 burden of b Damascus. Beholde,Damascus 18 taken away from being a citie, for it shalbe a rumous heape. The cities of c Aroérshalbe for saken: they shalbe for y flockes: for thei shal lye there, and none shal make them afraide.

The munition also shal cease from d Ephráim, & the kingdome from Damascus, thiopia, thiopia, and the remnant of Arám shalbe as the Sending ambassadours by the sea, eue in salot shippes e glorie of the children of Israel, faith the Lord of hostes.

And in that day the glorie of f Iaakob shalbe impouerished, and the fatnes of his flesh shal be made leane.

And it shalbe as when the haruest man gathereth & the corne, and reapeth the eares with his arme, and he shalbe as he that 3 All ye the inhabitants of the worlde and for initienes. gathereth the eares in the valley of h Repháim.

Yet a gathering of grapes shal 1 be left thre beries are in the top of the vpmoste boughs, of foure or fine in the hye branches of the frute thereof, faith the Lord God of Israel.

At that day shal a man loke to his k maker, and his eyes shal loke to the holie one of Israél.

And he shal not loke to the altars, the workes of his owne hands, nether shal he loke to those things, which his owne fingers haue made, as groues and images.

In that day shalthe cities of their stregth froye them be as the forsaking of boughs & braches, which they did forfake, because of the 7

is Becaule God wolde have his couenar fixble, he promifeth to referve some of this people, and to bring them to repentance k He sheweth that Gods corrections ever bring forthe some frute, and cause his to turne from their sinnes, and to humble them felues to him 1 As the Canaanites left their cines, and to numbre to the course of the cour the quemie to plague them.

childre of Israél,& there shalbe desolatio. Because thou hast forgotten the God of thy faluacion, and hast not remembred the God of thy strength, therefore shalt thou set pleasant plants, and shalt graffe m Which are strange m vine branches:

Wherefore,my mbowels shal sounde li- 11 In the day shalt thou make thy plant to broght out of other coungrowe, and in the morning shalt thou ma- treys ke thy sede to florish : but the haruest shal threatness the be gone in the day " of possession, and wicked in his there shalle desperate sorow.

> shal make a sounde like the noyse of the teth, considefea: for the noyse of the people shal make a ble plague y sounde like the noyse of mightie waters.
>
> The people shal make a sounde like the by y asyrias,

> noy se of manie waters: but God shal Pre-which were buke them, and they shal flee farre of, and ber, and gatheshalbe chased as the chasse of the mountaines before the winde, and as a rolling p He addeth this for y cofo lation of the

And lo, in the evening there # 4 trouble: faithful, which but afore the moining it is gone. This is q He compathe porcion of them that spoile vs, and the gentles to lot of them that robbe vs.

CHAP. XVIII.

e Of the enemies of the Church. 7 And of the voca- gone. tion of the Gentiles.

H, the a land shadowing with wings, a He meaneth which is beyonde the rivers of E- Ethiopia, will-

vessels of b redes upon the waters, saying, that the seales Go, ye swift messengers, to a nacion that pareth is scatted abroad, and spoiled, vnto a ter- to shadow the rible d people from their beginning cuế fea Which in hitherto: a nacion by litle and litle, euen those courses troden vnder fote, whose land the e floods were great inhaue spoiled.

dwellers in the earth, shal se when f he set- c This may be teth vp a figne in the mountaines, and whe fent other to he bloweth the trumpe, ye shal heare.

in it, as the shaking of an oliue tre, two or thre beries are in the top of the vpmoste

4 For so the Lord said vnto me, I wil s rest promise them helpe against thre beries are in the top of the vpmoste

8 beholde in my tabernacle, as h the heat their entires. drying vp the raine, & as a cloude of dewe and fog Lord in the heat of haruest.

5 For afore the haruest when the floure is their frength that & Icwes finished, & the frute is riping in the flou- shulde re, then he shal cut downe the branches or that they with hookes, and shal take away, & cut of did solicite the boughs:

They shalbe left together vnto the fou- aide to go ales of the mountaines, and to the beaftes a rown, the of the earth: for the foule shal sommer vpo tews, who because of Gods it, and euerie beait of the earth shal winter plagues made vpon it.

At that time shal a k present be broght of the like, as

ned, Deu. 28,37. e Meaning the Affyrians, as Chap 8,7. f When y Lord preparet to fight against & Ethiopians g I wil fay a while from pusiting y wicked h Which two (cafoas are mone profitable for the riging of trutes: whereby he meaneth, y he wil feme to tauour them, & giue th.m abundance for a time, but he wil fuddenly cut them of 1 Not onely me final contect them, but the brute beafts. k Meaning, that God wil pitte his Church, and receive that little remmant as an offring varo him felf.

26,16

a tepeft, which night', and in] the morning is

did threaten to take away

Egyptians, & promised the

cions afraid

m For verie forow and co- II paision. n They shall to feke helpe 12 & all in vaine: for Chemoz their great god shal not be able to helpe them o He appentime to punish 14 the enemies in. Who wil ob-ferue inftely y time, for the which he is

hyred,& ferue

no longer, but wil cuer long

for it.

a Read Chap. I M. The chief ci ere of Syria. e It was a cou trey of Syria 3 by the riner d It femeth y the Prophet wolde cofort ?

Church in declaring the dearuckio of thefe'two Kings. of Syria & Liraél, when as they had confpired y ouer- 4 throwe of lu-

e The ten tribes gloried in 5 their multitude, and alliace with other nacions therefore he faith y
ehey shal be
broght downe
and the Syrias 6 alfo.

f Meaning of y boafted them felnes of their nobilitie, pipe ritie,ftregth &

g As the abu-dance of corne 7 doeth not feamen y shulde cut it downer no more shall y 8 multitude of Ifraél make § enemiesto shri ke, whome

h Which val-

ley was plen-

Destruction of Egypt.

* Read Chap

b Because the

Egypti ins tru-

fense of then

countrey, in § 2

their idoles,& in the valiant-

mes of their mes, the Lord

fheweth that

he wil come

In ifr cloude,

and that their

adoles shal tre

ble at his comming, and that mens hearts

c As he caused

the Ammoni-tes, Moabites, and Idumeans

so kil one ano-

came to de-

froye the Church of

God, 2 Chron 20,22 chap 49

Meaning, and wildome

e He theweth

Vthe fea & NI-

lus their great

thei thoght th

felues moft fu- 8 re, shulde not be able to de-fend them fro

his angre, but that he wolde

pe them vader

seue Areames,

by they meane

water gulheth

mouth.

eribe the de-

Arution of a

countrey by taking away

of the commo

of a

as felaues

FILIEFS g The Ebrewe

worde mouth, where-

as out

fhal faint

ouer all th.ir 3 munitions in a

11,1

Isaiah. The tongue of Canaan 5838 9224

vnto the Lord of hostes, (a people that is scatted abroad, and spoiled, and of a terrible people from their beginning hitherto, a nacion, by litle and litle cuentroden is Nether shall there be anie worke i Egypt, with f spirit vnder fote, whose lad the rivers have spoiled) to the place of the Name of the Lord of nostes, euen the mount Zión.

CHAP. XIX.

? The destruction of the Egyptians by the Assyriane.

18 Of their conversion to the Lord.

He * burden of Egypt. Beholde, the Lord buideth vpon a swift cloude,& shai come into Egypt,& y idoles of Egypt shal be moued at his presence, & the heart of Egypt shal melt in the middes of her.

And I wil fet the Egyptians against the Egyptias. so euerie one shal e fight againit his brother, and euerie one against his neighbour, citic against citic, & kingdo-

me against kingdome.

And the d spirit of Egypt shal faile in the middes of her, and I wil destroye their counsel, and they shal seke at the idoles, & at the forcerers, & at them that have spirits of diuination, and at the fouthfayers.

And I wil deliuer the Egyptians into the hand of cruel lords, and a mightie King shal rule ouer them, faith the Lord God of

ther, whe thes 5 Then the waters of the sea shal e faile,& the river shal be dryed vp, and wasted.

6 And the rivers f shal go farre away: the riuers of defense shalbe emptyed & dryed vp : the redes &flagges shalbe cut downe.

The grasse in the river, and at the s head of the rivers, and all that groweth by the muer, shal wither, & be driven away, and

The fishers also shal h mourne, and all they that cast angle into the river, shallament, and they that spread their net vpon the waters, shalbe weakened.

fend the Affy 9 grans amog the that shulde ke Moreouer, they that worke in flax of diuers fortes, shalbe confounded, and they

that we aue nettes.

f For Nilus ra 10 For their nettes shalbe broken, and all into the iea by they i make ponds shalls because I have been all a least they in they in the ponds shalls because I have been all a least they in the ponds shalls because I have been all a least they in the ponds shalls because I have been all a least they be not been all a least they be not be not been all a least they be not been all a least they be not be not been all a least they be not be not been all a least they be not be not been all a least they be not be not been all a least they be not be not been all a least they be not be not been all a least they be not be not been all a least they be not be not been all a least they be not be not been all a least they be not be not been all a least they be not be not been all a least they be not been all a least they be not be not been all a least they be not be not been all a least they be not be not been all a least they be not be not be not been all a least they be not be not been a least they be not be not been all a least they be not be not be not been all a least they be not be not be not been all a least they be not be not be not been all a least they be not be not be not been all a least they be not be not be not be not been all a least they be not be not be not been all a least they be not they, y make ponds, shalbe heause in heart. as thoga they it Surely v princes of 'Zoan are fooles: the counsel of the wise counselers of Pharaoh is become foolish: how say ye vnto Pharaoh, I kam the sonne of the wise I am the fonne of the ancient Kings

the fpring out of the W the 12 may tel thee, or may know what the Lord of hoites hathe determined agaist Egypt, t

The princes of Zoán are become fooles: res vie to dei- 13 the princes of 1 Noph are deceived, they haue deceined Egypt, enen the m corners of the tribes thereof.

dities thereof, 14 The Lord hathe mingled among them as by vines Relh, filh, and fuche other things, whereby countrers are enriched. I Called also Tanes, a famous cuts evon Nilus k He moteth the flaterers of Phas 10h who persuaded the King that he was wise, and noble, and that his house was most energy and so he flattered him self, saying, I am wise.

1 Or Memphis, others Alexandria, and now called the great Caira m The principal viphoidurs thereof are the chiefest cause of their destructs.

the Spirit of errours and thei haue caused a Forthe Spi-Egypt to erre in euerie worke thereof, as a int of wisdodronken man erreth in his vomite.

which the head maie odo, nor the taile, the of erreur Nether the

branche nor the rush.

In that daie shal Egypt be like vnto womon; weake.

mon: for it shalbe assaide & feare because p Considering

of the hand of the Lord of this through of the mouing of the hand of the Lord of their occasion hostes, which he shaketh ouer it.

And the land of Iudah shalbe a feare their defence, P vnto Egypt euerie one y maketh menci- but put their truft in taem, on of it, shalbe afraid thereat, because of & were therefore now put the counsel of the Lord of hostes, which is shall tare left that looks the local transfer of the local tran

is In that date shal five circs in the land of the like light
Egypt 9 speake the language of Canaan, 4 shal make
and shal sweare by the Lord of hottes: of faith with

19 In that daie shal the altar of the Lord be speache of Ca in the middes of the land of Egypt, and ta the language.

pillerby the border thereof vnto y Lord. wherein God was then fer20 And it shalbe for a signe and for a wit- ued nes unto the Lord of hostes in the land of their superfit-Egypt: for thei shal crye vnto the Lord, be ciós & Protest cause of the oppressers, and he shal send a right them "a Sautour and a great man, and shall i Meaning, of deliuer them.

21 And the Lord shalbe knowen of the E- God, and the gyptias, and the Egyptians shal knowe the in their will Lord in that daie, and dox sacrifice & ob the fixt parter laction, & shall vowe vowes vnto the Lord, there shall be but one and performethem.

and performethem.
22 So the Lord shal smite Egypt, he shall there shalbe cuident signes sinite and heale it: for he shal returne vn- & tokens, that to the Lord, and he shalbe intreated of the is there which and shal heale them.

23 In that daie shal there be a path fro y E- of the Patriargypt to Assinur, & Asshur shal come into kes and anciet Egypt, & Egypt into Asshur so the Egyp- God had not tians shal worship with Asshur.

nans shal worship with Asshur.

In that daie shal Isiael be the third with and still maner how he notes Egypt and Allhur, euena bleffing in the be worshiped. middes of the land.

For the Lord of hostes shal blesse it, say- poheck shul-ing, Blessed be my people Egypt and Af- or be accom-plished in the shur, the worke of mine hands, and Israel une of Christ. mine inheritance.

comprehendeth the fpiritual feruice vader Christ y By the etwo nacions which were then chief enemies of the Church, he freweth that the Getiles & the Iewes shulde be toyned together in one faith and religion, and shulde be all one folde vader Christ their shepherd

CHAP. XX.

Where are now thy wife men, that they a The thre yeres captivitie of Egypt and Ethiopia described by the thre yeres going naked of Isaiah.

N the yese that Tartan came to hAsh- a who was a dod, (whe Sargon King of Asshur set neherib, 2 Kig him) and had foght against Ashdod, and 18 b A citie of \$ taken it,

At the same time spake the Lord by the cThe Ebrewes hand of Isaiah the sonne of Amoz, saying, neherib was Go, and lose the d sackeclothe from thy d which figloynes, and put of thy shoe from thy fote. nifeth that Prophet did

lament the miferie that he fawe prepared, before the thre yeres, that he were naked and bare fored.

mad, the aro-

the lewes made not God

oneshalbe called the citie of destruction. the people of by the

loft

God, religio acl is taken u This declareti that the remonies he

Bbb.iti.

e In whose are

de the trufted.

f Ot whome

they boaked,

g Meaning Iu-dea, which was

copafied about

with their ene

mics, as an yle

with waters.

fide berwene

Iudea,& Chal-

dea was a wil-

dernes, whereby he meaneth

b That is, the 2

rume of Baby-

e The A Tyrias

and Chaldeas,

which had deftroyed o-

ther nations, fhal be ouer-come of the Medes & Per-

Sans. and this

he prophesied an hundreth

shal finde no fuccour, they

thal mourne

no more, or, I

shem to cerfe

mournig, whohad afflicted

Prophet spea-keth in y per-sone of the

Babylonians

g He prophe-

Belfhazar, as Dan 5,30, who m the middes

froyed h Whiles they

are eating, and

drinking they Balbecomma-

This the

Ion by the Med.s , and Perfians

Chaldea

and gloricil

And he did so, walking naked and bare-

3 And the Lord said, Like as my seruant Ifaiah hathe walked naked, & barefore thre II The burden of Dumah. He calleth vn o which was yeres, as a figne & wondre vpon Egypt, & Ethiopia,

4 So shal the King of Asshur take away the captiuitie of Egypt, and the captiuitie of 12 The watchman faid, The morning co-p A mounta-ne of the lidument, bothe yong men and olde men, meth, & also the night. If ye wil aske, en-ne of the liduments. naked and barefore, with their buttockes vncouered, to the shame of Egypt.

5 And they shal feare, and be assumed of · Ethiopia their expectation, and of Egypt f their glorie.

The shal y inhabitat of this s yle saye in that day, Beholde, suche is our expectation, whether we fled for helpe to be deliuered from the King of Affhur, and how shal we be deliuered?

CHAP. XXI.

2 Of the destruction of Babylon by the Persias and Medes. 11 The rune of Idumea, 13 And of Arabia,

a On the fea , He burden of a the defert sea. As the whirlwindes in the South vie to paife from the wildernes, so shalit b come from the horrible land.

A grieuous vision was shewed vnto me, The ctransgressour against a trasgressour, and the destroyer agai ist a destroyer. Go vp d Elam, belige Media: I haue caused all the mourning thereof to cease.

3 Therefore are my loynesfilled w forow: forowes haue taken me as the forowes of a woman that trauaileth: I was bowed 1 downe when I hearde it, & I was amased when I sawe it.

Mine heart failed: fearfulnes troubled 2 yere before it 4. came to passe.
d By Llam, he
meaneth the me:the night s of my pleasures hathe he tuined into feare vnto me.

Prepare thou the table: watche in § wat-Because thei 5 che towre:eat, drinke: h arise, ye punces, 3 anoynt the shield.

> For thus hathe the Lord faid vnto me, Go, set a watchman, to tel what he seeth.

> camel: and he hearkened & toke diligent

continually upon the watch towre in the day time, and I am fet in my watch euerie night:

of his pleasu- 9 And beholde, this mans charet cometh with two horsemen. And mhe answered and faid, * Babél is collen: it is fallen, and all the images of her gods bathe he broken vnto the grounde.

ded to runne their wes- 10 On my threshing, and the "corne of my

yous a To wit, in a sifion by the spirit of prophecie. k Meaning charets of men of warre, and others that caryed the baggage l Meaning. Darius which ouercaine Babylon. m The watcheman, whome Islaid see why tolde him, who came toward Babylon, and the Angel declared that is sliulde be defroyed all this was done in a vision.

Tere 51.8 resul.,14,8. Meaning, Babylon. "Ebr fenae.

floore. That which I have heard of the Lord of hostes, the God of Israel, haue I shewed vnto you.

to me out of P Seir, Watchman, what was a citte of the inthe night? Watchman, what was in the was in maned

q He deferi-

quire: returne & come.

13 The burde against Arabia In the fo-quictnes och rest of Arabia shal ye tary all night, euen people of Duin the waies of Dedanim.

n the waies of Dedaním.

O inhabitants of the land of Temá, bríg their encmies. forthe f water to mete the thirstie, and and enerran to preuent him that fleeth with his bread.

15 For they flee from the drawen swordes, r for teare, the euen from the drawen sworde, and from fice mo the bent bowe, and from the grieuousnes woods, and he appointeth

16 For thus hathe y Lord said vnto me, Yet f signifying y a yere taccording to the yeres of an hy- for fearethly shal not rary reling, &all the glorie of Kedar shal fay le. rocat or drike

And the residue of the nomber of the the appoint for firong archers of the sonnes of Kedár one yere on ly shalbe fewe: for the Lord God of Israel shalbe be dehathe spoken it.

u Read Chrp. 16,14 x Which was the name of a people of Arabia and by the horrible destruction of all these nations, he teacher hy lewes that there is no place for refuge or to escape Gods wrath, but onely to remaine in his Chuich, and to line in his feare

CHAP. XXII.

1 He prophecieth of the destruction of Ierusalém by Nebuchadnez zár. 15 A threatening against Shebna. 20 To whose office Elsakim's preferred.

"He burden of the avalley of vision. a Meaning, In-What baileth thee now that thou art dea, w was cowholy gone vp vnto the house toppes? Thou that art ful of c noise, a citie ful of taines, and was brute, a ioyous citie : thy flame men shal levot visions, because of the not be flaine d with fworde, nor dye in bat- Prophetes, &

All thy princes shal flee together from thei named Se y bowe:thei shal be bound:all that shalbe be speaketh founde in thee, shalbe bounde together, to Ierusalem, whose inhabiwhich have fled from farre.

And he sawe a charet with two horse- 4 f Therefore said I, Turne away from me: vp to y house men: ka charet of an asse, & a charet of a Lwil wepes bitterly: labour not to com- re of their ene fort me for the destruction of the daugh- e Which wast ter of my people.

And he cryed, Allyon: my lord, I stand 5 For usa day of trouble, and of ruine, & and soy of perplexitie by the Lord God of hoftes d But for hunin the valley of vision, breaking downe and led me the citie: and a h crying vnto the moun- f Which have

> And Elam i bare the quiver in a mans Ierusalem for charet with horsemen, and Kir vncouered succour the shield.

> And thy chief valleis were ful of charets, godlie, when felnes in aray Gods plagues

were alwaies

quire .ewes

tants were fled

wonte to be ful of people

g He sheweth what is the duetie of the hang ouer the

Church . and specially of the ministers, Ier 9,2. h That is, the showte of the commes whome God had appointed to destroy the citie 1 He putted the in minde how God delinered them once from Sancherib, who broght the Persias & Cyrenias with him, that thei might by returning to God awoyd that great pla gue which they faulde els fuffer by Nebuchad-nezzar.

armour was to

I King z.

the rumous pla

manning, the whole circ &

compasse of §

m Ether to jul downe fich to migle hurt,

o Fo God that

riale Ieraia-léni that is, thus tiusted

worldely mes

res than in

p in Read of repentance ye were sovial &

Cherc.contem-

rig the admo-

nitions of the

Prophetes. fav

our Prophetes

iay, that we shal dye to mo

Q Because the Lbrew worde doeth also sig-

nife one that douth nourish

& cherish, the -

wicked man

cret frendih p

with the Afsy

gers in y mea-

to his hand vn

der Hezekian.

euer aspiring

r Meaning , y he was 1 ftran-

thoght to ma-ke his nameim

moreal by his

bly among the

alsyrians

against the gate.

And he discovered the k covering of Iuk The fecret 8 díh: & thou didest loke in that day to the armour of the house of the forest. wit, in the hou fe of f forcit, 9

tie of Dauid: for thei were manie, and ye gathered the waters of the lower poole.

renglichet v. 10 And ye nombred the houses m of Ieusalém, and the houses have ye broken downe to fortifie the wall,

the carte of Da Ir And haue also made a ditch betwene the two walles, for the " waters of the olde poole, and have not loked vnto the maker o thereof, nether had respect vnto him that formed it of olde.

or cl. to And in that day did y Lord God of howe what men thei were able ftes call vnto weping & mouning, & to baldnes and girding with fackecloth.

n To prouide baldnes and girding with sackecloth.
if a.dc shulde 13 And beholde, 10ye and gladnes, slaying oxen and killing shepe, eating slesh, and drinking wine, P eating and drinking: for to morowe we shal dye.

more in these 14 And it was declared in the eares of the Lord of hostes. Surely this iniquitie shall not be purged from you, til ye dye, faith the Lord God of hostes.

Thus faith the Lord God of hostes, Go, made great 15 get thee to that I treasurer, to Shebná, the steward of the house, of ay,

ing, Let vs eat 16 What haft thou to do here; and whome hast thou "here" that thou shuldest here 5 hewe thee out a sepulchre, as he v heweth out his sepulchre in an hie place, or that graueth an habitacion foi him felf in a rocke

Beholde, the Lord wil carye thee awaye 7 with a great captiuitie, and wil furely co-

re are of the learned that thinks, y this 18 He wil furely rolle turne thee like a wicked min belling lease countries there (but there) ball in a large countrey: there shalt thou dye, and there the charets of thy glorie shalbe the t shame of thy lords house.

rais and Egyptrans to betray y Church 19
And I wil dryue thee from thy statio, &
and to proude
for him filesAnd in they day will I well my Gruent out of thy dwelling wil he destroy thee. And in that day wil I " call my seruant gainft all 4an. 20 Eliakím the sonne of Hilkiáh,

And with thy garments wil I clothe packt criftely 21 & gate of the best offices inhim, and with thy girdle wil I strengthen him: thy power also wil I commit into his had, and he shalbe a father of the inhabitants of Ierusalém, and of the house of Is He stretched out his hand vpon the sea: tore sec to o-Iudáh.

ger and came 22 And the keye of the house of Dauid wil yp of nothig (Where as he I late vpon his shoulder: so he shal open& no man shal shut: and he shal shut, and no man shal open.

chre, he dyed 23 And I wil fasten him as av naile in a sure place, and he shalbe for the throne of glorie to his fathers house.

es guifying y whitiother that hang vpon him all the whitocuter dig 4

much distributed by the strong st

glorie of his fathers house, even of the nephewes and posteritiez all smale veffels, from the veffels of the cuppes, even to all the instruments of musike.

And ye haue sene the breaches of the ci- 25 In that daie, saith the Lord of hostes, praise & glone shal the a naile, that is fastened in the sure by this fatth place, departe & shalbe broken, and fall. I He meaneth and the buiden, that was vpon it, snalbe sh.bra, who is cut of for the Lord hathe spoken it. cut of for the Lord hathe spoken it .

CHAP. XXIII.

1 A prophecie against Tyrus 17 A promise that it shall be restored.

"He a burden of Tyrus. Howle, ye aread Chipthippes of b Tarshish: for cit is destroi by cof Cilicia ed, so y there is none house: none shall come there for marfrom the land of d Chittim: it is eleueiled chardile vnto them.

2 Be firly that dwell in the yles: the mar-burnduezer chants of Zidon, o fuch as passe ouer the thei soent of fea, haue i replenished thee.

The s fede of Nilus growing by the abun-ward from Pa dance of waters, the haruest of the ri- e All me knouer was her reuenues, and she was a marte we of this de-gruence of the nations.

Be ashamed, thou Zidon : for the h fea ted tine & enhathe spoken, even the strength of the sea, g Meaning, the saying, I have not travailed, nor broght come of k-gypt which forthe childre, nether noursshed yong me was sed by nor broght vp virgins.

When the fame commeth to the Egyp- h Thatis, Fy. tians, they shalbe k forie, concerning the the chief pore rumor of Tyrus.

6 Go you ouer to 1 Tarshish: how le ye that people lest in dwell in the yles.

Is not this that your glorious citie her that neuerhad antiquitie is of ancient daies: her owne k Because the fete shallead her a farre of to be a solour- fe two coun-

Who hathe decreed this against Tyrus together (that mcrowneth men) whose marchats are leth other princes whose chapmen are the nobles of go to Cilicia the worlds? the worlde

The Lord of hostes hathe decreed this, mWhomaketh to staine the pride of all glorie, and to like princes. bring to contempt all them that be glorious in the earth.

10 Passe through thy land like a flood to V " daughter of Tarshish: there is no more " Thy Rrengel ftrength.

he shoke the kingdomes: the Lord hathe for fuccour giuen a commandement concerning the o For Tyrus place of marchadise, to destroye the pow- ched norafficer thereof.

rz And he said, Thou shalt no more reioyce
when y art oppressed of virging daughter of 7,1/20, referred ter of Zidon: rise vp. go ouer vnto Chit- ans which tim: yet there thou shalt haue no rest. dwelt in tentim:yet there thou shalt have no rest.

13 Beholde the land of the Chaldeans: this tes in the wildernes, were was no people: 4 Affhur founded it by the gathered by in habitants of the wilderness their for we define and in habitants of the wildernes: thei fet vp cures. the towresthereof.they raised the palaces

z Meanig ti st giearth t fhal come of Eliakimashul laue

never arveral len-

c Tyrus is de frond by Nie the vies and COUPLIEISW

f Hant hannonerflowing of Nilus

of the Sea

me,and am as a baren wo

ned in league

wil no morele : ther countress

Bbb.mi.

the Affyrians that leig , the Chaldeas were able to overcome the Affyrians , w more thal thele two nations of Chaldea & Affyria be a-ble to ouerrus, by who-

me ye are ene Tyrusflial lie deftroied 70 resgne of one King, or a mãs

age B Shal vic_all craft and Abtiline to entife men agune to

ele is as a co-

which hathe

bene threate-

the 13 Chap &

earth he meameth those

lands, which

was a name of also applied

to the, which

were not of

Aaros familie,

& fo fignificth

alfo a man of

20,25 1 chron.

as,17 and by shele wordes

the Prophet agnifieth an horrible con-

fusion, where there shalbe mether religio,

order nor po-

4.9 · • That is, ren-

fine of y peo pie, whome y earth decer-ned of their

Beie, Hofea.

r The people of 5 Chalde of 5 Chalde ans destroyed 14 Howle ye shippes of Tarshish, for your ftrength is destroyed.

whereby the Propher mea- 15 And in that date shal Tyrus be forgotte seuentie yeres, (according to the yeres of one King)at the end of t seuetie yeres shal u Tyrus ^u fing as an harlot.

were so great 16 Take an harpe, & go about the citie: (thou harlot that half bene forgotten) x make swete melodie, sing mo songs that thou maiest be remembred.

throwe Tyrus 17 And at the end of seuentie yeres shall f that 15, Ty- the I ned wife Tthe Lord visite Tyrus, & she shal returne to her y wages, and shal commit fornication with all the kingdomes of the earth, 14 that are in the worlde.

yeres, which he calleth the 18 Yet her occupying and her wages shall be 2 holie vnto y Lord: it shal not be laied 15 vp nor kept in store, but her marchandise shal be for the that dwell before the Lord, to eat sufficiently, and to have durable 16 From the vicermost parte of the earth name, as Chap

her

She shal labour by all meanes to resouer her first credit, as an harlot when
she is long forgotten, seketh by all meanes to enterteine her louers.

Thogh she have been chastised of the Lord, yet she shal returne to her
olde wicked practices, & for gaine shal gue not self to all men lints live an
harlot

He sheweth that God yet by the preaching of the Gospel wil
all Tyrus to repentance, & turne her heart from auarice and sitche game vnse the true worthiping of God and liberalize toward his Saints.

CHAP. XXIIII

A prophecie of the curse of God for the sinnes of the people. 13 A remnant reserved, shal praise the Lord.

Eholde, the Lord maketh the 2 earth a This prophe I Demptie,& he maketh it waste: he turneth it vpfide downe, & scattereth abroad the inhabitants thereof.

bewes & other 2 And there shalbe like people, like b Priest, and like feruant, like mafter, like maide, like mastresse,like byer,like seller, like lender, like borrower, like giuer, like taker to

The earth shalbe cleane emptied, and vtb Because this 3 terly spoyled: for the Lord hathe spoken this worde.

> The earth lamenteth and fadeth away: the worlde is febled & decayed: the proude people of the earth are weakened.

The earth also decement, because of the dignitic, as 2 5 inhabitats thereof: for thei trafgressed the lawes: they changed the ordinances, and brake the euerlasting couenant.

Therefore hathe the d curse deuoured the earth, and the inhabitants thereof are desolate. Wherefore the inhabitants of the land are: burned vp, and fewe me are left.

The wine faileth, y vine hathe no might: ted. p When God shal reftore his Church; the glorie thereof shal so share and his minusters (which are exilled his ancient men) that the same and the all that were of mery heart, domourne. fine for the & The mirth of tabrets ceaseth:the noise of

them that reloyce, endeth: the loye of the harpe ceaseth.

mournure, be- 9 They shal not drinke wine with mirth:

eaufe they de-serned God of his honour. d Writen in the Law, as Leni. 26,14 dent. 28,16. which are general in the Law e With heat and droughtoer else that the mere confumed with the fyre of Gods wrath.

strong drinke shalbe bitter to them that drinke it.

The godly lament.

10 The citie of f vanitie is broken downe: f which as it euerie house is shut vp, that no man may was without ordre, so now

There is a crying for wine in the stretes: folacion and all ioye is darkened: the s mirth of the confusion and this was not

worlde is gone away.

In the citie is left desolation, & the gate lerus lem, but of all \$\frac{1}{2}\$ other is smitten with destruction.

13 Surely thus shallt be in the middes of Because their the earth, among the people, h as the sha- Gods benefits king of an oliue tre, and as the grapes pleasures shul de faile, and when the vintage is ended.

They shal lift vp their voyce: thei shal mourning shoute for the magnificence of the Loid: teth the fauththey shal reloyce from the sea.

Wherefore praise ye § Lord in the valleis, eue the Name of the Lord God of If- cion the Lord wil affimble raél, in the yles of the fea.

we have heard praises, even glorie to the 10,22 k Iuste, & Isaid, 1 My leanenes, my leane- most coastes of nes, wo'is me: the transgressors haue offen- the worlde, where & Gosded: yea, the transgressors haue grieuously pel shil be offended.

17 Feare, and the pit, and the fnare are vpon k Meaning, to God, whe thee, ô inhabitant of the earth.

thee, o inhabitant of the earth.

And he that fleeth from the noise of the through all feare, shal fall into the pit:& he that com-worke meth vp out of the pit, shalbe taken in the 1 I am consufnare for the mwindowes from on high are re-confidering open, and the fundacions of the earth do the Church. shake.

The earth is vtterly broken downe: the medical Some earth is cleane dissolued: the earth is mo- read, my se-" ued excedingly.

20 The earth shal rele to & fro like a dron- prophet, that ken man, and shalbe remoued like a tent, the good shulade be pserued and the iniquitie thereof shalbe heavie vp- & the wicked

onit: so that it shal fall, and rise no more. m Meaning, 5 22 And in that day shal the Lord wisite & Gods wrath, and vengeanhoste aboue that is'on hie, even the Kings ce shulde be of the worlde that are vpon the earth.

And thei shalbe gathered together, as the thei shald not prisoners in the pit:and thei shalbe shut vp efcape no moin the prison, & after manie daies shal thei did at Noaha be o visited.

23 P Then the moone shalbe abasshed, & the power so high funne ashamed, when the Lord of hostes but God wil shal reigne in mount Zion and in Ierusa- his roddes. lém: and glorie shalbe before his ancient o Not with his roddes, as men.

Vers 21, but

thoone shal be darke in comparison thereof.

CHAP. XXV.

A thanke friuing to God in that that he sheweth him filf to God, becansudge of the Worlde, by punishing the wicked & main- se he wil bring tersing the godlie.

Lord, thou art my God: I wil exal- ons by his cor te thee, I wil praise thy Name: for rections, &mathou haft done wonderful things, according Church, & be-

ful, declaring that in this great de olahis Church.

preached, as

bothe by fore that 15, 15 was oner & vader

n There is no fhalbe cofor-

a Thus the Prophet grunder fubiec tiô thefe naci. fore were his to enemies.

Death shalbe destroyed.

c Thurs . 2

place where

without darger, and a it

as ma palac. d The a rigae

and productive before wolte

ture & glori-

e Thurage of

f Maning, y

prated by the raine of fail

God bring court ile ri-

g As a cloude

in idon thirs

funre fo fhal

the god is

n lov.r,m

Zióa, w icre-

shulde voder Christ be af-

fembled or the

Icues and the

Gentiles , and

figure or a co-

1 Me vig that

reb/ we are kept backe tro Christ

k He wil take away -ll ocea fions of forow & fil bis with

21,4 lBy Moib are

ment all the enemies of his

as M t 22,2

God airrage y wicked againt

2987/1224 Isaiah. The resurrection.

to the counsels of olde, with a stable tru-

5 Not only 2 For thou hast made of a b citie an heap, of of lensfalem, a strong citie, a ruine : euen the palace of 4 but also of their other ca strangers of a citie, it shal neuer be buylt. ties, whome bene thinge - 3 Therefore shalthe 4 mightie people giue 5 For he wil bring downe them that dwell God, when no glorie vnto thee: the citie of the strong nacions shal feare thee.

des may line 4 For thou hast bene a strength vnto the poore, euena strength to the nedie in his 6 trouble, a refuge against the tempest, a shalowe against the heate: for the blast of the mightie is like a storme aguinst the 7

the that by 5 Theu shalt bring downe the notife of the ftrangers, t as the heat in a drye place: he 8 Alfo we, 6 Lord, have waited for thee in medial rooms wilbring downe the fong of the mightie, as & the heat in the shadowe of a cloude.

funous, til God picake 3 6 force thereof And in this h mountaine shalthe Lord of hostes ma' e vnto all people a feast of fat 9 With my soule haue I desired thee in the e' nis giact, things, enen a feast of fined wines, of fat night, and with my spirit within me wil I the better things ful of marowe, of wines fined & purified.

se of the 1 ic. 7 And he wil destroye in this mountain: the vaile that is spred vpon all nacions.

y heat of the g He wil destioye death for euer : and the Lord God wil k wipe away the teares fi 3 he take away out of all the earth: for the Lo.d hathe spoken it.

his C urch, w And in that day shalm n sav, Lo, this s wilfale vs. This is the Lord, we have waited for him: we will eloyce and be 10/ful in his faluacion.

bed valer tie 10 For in this mountain: shal the hand of the Lord rest, and 1 Moab shalbe threshed vnder him, euen as strawe is threshed in 14

I must be agnorance and m Madmenan.

bliden.s.when is And he shall stretch out his hand in the reb, we are is And he shall stretch out his hand in the middes of the (as he that swimmeth, stretcheth them out to swimme) and with the 15 Thou hast encreased of nacion, o Lord: 9 10 841, in strength of his hands shal he bring downe their pride.

Pointe 10ye, Rebel 7,17 & 12 The defense also of the height of thy & cast them to the grounde, even vnto the

m There were two crites of this name one in India, i Chron 2,49, and amother in the land of Moab, Iere 48,2 which femets to have bene a plentitul There were two cities of this name one in Indih, i Chron 2,49, and anplace of corne Chap 10,31.

CHAP. XXVI.

A fong of t'e faithful, wherein w declared, in what confifteth the Samacion of the Church, and wherein they oght to truft.

N that day shal a this song be sung in m This fong I was made to I the land of Lidáh, We haue a strong citie: b saluacion shal god set for walles & faithful, when sheir captinibulwarkes.

me, assuring 2 c Opé ye the gates that the righteous nathem also of the which they shalde sing this song b Gods pro-ther deliverance, for the which they shalde sing this song b Gods pro-pection and desence shalbe sufficient for vs. c He assureth the godlie to gedion and defence fhalbe fafficient for vs. securoe after the captuitte to lernfalem.

ció, which kepeth the trueth, may entre in. a Thou bie 3 Ey an assured purpose wilt thou preserue derend se, & perfite peace, because their rusted in thee.

Trust in the Lord for euer for in y Lord ged There is no

God sitrongth for ever more.

on hie. e the hie citie he wil abase.. uen vn- wil delincr to the grounde wil he cast it downe and f God wil fet bring it vnto dust.

bring it vnto dust.

The fote shaltreade it downe, even the power of the fees of the wicked fere of the poore, and the steps of the givehine co-

The way of the sufte s lighteousnes: wherewash y thou wilt make equal the righteous path han ifficed of the suft.

the way of thy Baudgements the defire of to trace God our foule is to thy Name, & to the remem-thogh God brance of thee.

fike thee in the morning for ferng thy jud- k Through en-gements are in the earth, the inhabitants com against of the worldeshal learne h righteousnes. thy in ple &

the conering that conercth all people, & 10 Let mercie be showed to the wicked, veg-icc, where yet he wil not learne righteousnes:in y lad doch definere of vpr.ghtnes wil he do wickedly, and wil thine cienies. not beholde the maiest e of the Lord.

all faces, and the rebuke of his people wil in O Lord, they wil not beholde thine hie had been go hand but thei shalle it, and be confounded dag to thy with " the zeale of the people, & the fyre n Meaning y of thine lenamies shall denoure them.

our God . we have waited for him, and he 12 Lord, vnto vs thou wilt ordeine peace: 1 to find have for thou also hash wroght all our workes to beginning

torvs.

13 O Loid our God, other mlords befind thee on pair cory have ruled vs, b t we will remember thee furthul by she onely, or thy Name.

14 Then dead shall not live, nether shall the P Thet is, the dead out so because thou helf wife and the roll of the out of the cast of the control of the cast of th

dead ai ise, because thou hast visited and thy roudes scattered them, & destroyed all their me-were moutd moile. Were moutd thee ter del-

thou hast encreased the nacion: thou art towe so made glorious: thou haft enlarged all the rour forewes coastes of the earth.

walles shall he bring downe and lay lowe, 16 Lord, in trouble haue their visited thee. 16 ore the control of the land of the l they powred out a prayer when thy cha-louded for stening was vpon them.

17 Like as a woman with childe, that draw-out religion eth neieto the trauail, is in forow, & cry-were not destroyed eth in her peines, so haue we bene in thy t He comto-9 fight,ô Lord.

We have conceived, we have borne in florios sheeperne, as thog hwe shulde have broght for encanderh the r winde, there was no helpe in y earth, lie, and that nether did the inhabitants of the worlde they find more certains. fall.

19 Thy dead men shal live: even with my ric the co bodie shal thei rise. Awake, & sing, ye that me to the wise dwell in dust for thy " dewe nas the dewe ked, as vers.

u As herbes dead in winter, florish againe by the raine in the spring time to their lie in the dust, shall rise up to 10ye when their feles dewe of Gods grace.

h Merring y

m the biby-loca is, waich

ti c reprodute

bet, once bed redier did we

and men with-

fal in their af-

ly rife to glo-

Ccc. 1.

teth the faith-

ful to be pa-

affli@ions,and

shal vomit &

caft out the in nocent blood,

which is bach

drunke, that it

may crye for

gainft the wic-

a At the time

his mightie power and by

prophecieth here of the def

der the name of Liusathán, Alshur and E-3

gypt c Meaning, of

the best wine,

Kef loueth has Church for

Msowne metcies-fake,&fca

Reth that he

may powre his angre vpon y

briers & thor-

t He marue-

mel wil not co-

marby gentle-

ma, except Sad make the ro fele his rod

des,& fo brig

f Thogh I af-

ple for a time. yet fhal the

game & bring forthe in gre-

He fheweth

that God pu-

miheth his in

mercie, & his

enemies in in-

h That is, thou

trose the rote

of thy Church though & bran-ches thereof

of herbes, & the earth shal cast out & dead. Come, my people : * entre thou into thy n He exhor-20

chambers, and shutte thy dores after thee:

to waste vpon the indignacion passe ouer.
Gods worke at For lo, the Loid cometh out of his play.
The earth ce, to visite the iniquitie of the inhabitats of the earth vpon them: and the earth shal disclose her y blood, and shal no more hide her flayne.

CHAP. XXVII.

ked. A prophecie against the kingdome of Satan, 2 And of Chap.XXVII the tone of the Chap.XXVII the soye of the Church for their deliverance. appointed. g
b That is , by

N that a day the Lord with his fore & I great and mightie b sworde shal visite Liuiathán, that peicing serpent, euen Liuiathán, that croked seipent, & he shal slay the dragon that is in the sea.

truction of Sa-tile and his 2 kingdome vn-4 In that day fing of the vineyarde cofred

I the Lord do kepe it : I wil watter it euery moment: lest anie assaile it, I wil kepe

it night and day.

which this vi-neyarde, that is y Church, Angred is not in me: who wolde fet the briers and the thornes against me in battel is y Church,
shulde bring
forthe as moste agreable to
the Lord
Therefore 5
se wil destroy
kingdome of
Satan, because 6
Katlonach his I wolde go through them, I wolde burne them together.

Or wil he e fele my strength, that he may make peace with me, & be at one with me f Here after, Iaakób shal take rote: Isi aél shal florish and growe, and the worlde shal

be filled with frute. Hathe he smitten shim as he smote those not be angrie ? that fmote him or is he flayne according to the slaughter of them that were slayne

by him

les, whome he 8 In h measure in the branches thereof wilt meaneth by thou cotend wit, when he bloweth with his rough winde in the day of the East winde. By this therefore shal y iniquitie of Iaa-Leeh, that Ifra - 9 kób be purged, and this is all the 'frute, the taking away of his finne: when he shall make all the stones of the altars, as chalke stones, broken in pieces, that the groues and images may not stand vp.

flice & dimi- 10 Yetthe k defensed citie shalbe desolate, the habitacion shalbe forsaken, and left 9 h Whome shal he teache knowledge, and & docume, of like a wildernes. There shal the calfe sede, and there shal he lie, & consume the bran-

chesthereof.

When the boughs of it are drye, they shalbe broken: the women come, and set them on fyre.for it is a people of none vnderitanding: therefore he that made them, that formed them, shal have no mercie on

winde of affliction.

ful reconciliacion to God, til the heart be purged from all idolatrie, and the
monuments thereof defluoyed k Notwithflanding his fauore has he wil mominicus the source of the model of the source of the he will flow them after, yet Ierufalem shalle destroyed, and grasse for cattel shall growe int 4 God shall not page need of mighite enemies: for the verte women shall do not be their great sample. the chanel of the m River vnto the river m Heshal def of Egypt, and ye shalbe gathered, one by Euphrates ro one, ô children of Israel.

hide thy self for a very litle while, vntil 13 In that day also shall the great trumpe be Egypt, thiking the indignacion passe ouer.

"blowen, and they shall come, which peri-ped blowen, and they shall come, which peri-ped fhed in the land of Affhui: and they that in In the time were chased into the land of Egypt, and whome they they shal worship the Lord in the holy shulde be demount at Ierusalém.

CHAP. XXVIII.

Against the pride & dronkennes of I srael of The untowgainst the pride & dronkennes of livet 9 the Uniow— Chap XXVIII ardnes of them that shulde learne the worde of God-a Meaning, the 24 God doeth all things in time and place.

Joa ageth all things in time and place.

O to the 2 crowne of pride, the dome of the dronkards of Enhageness for his dronkards of Ephraim: for his were dionken glorious beautie shalbe a fading floure, w with worldly prosperite is vpon the head of the b valley of them b Because the life little l that be fat, or are ouercome with wine.

2 Beholde, the Lord hathe a mightie and dwelt in plearitul vallers,
c strong hoste, like a tempest of haile, & a he meaneth
whirlwinde that ouerthroweth, like a tempest of mightie waters y ouerslowe, which had abundace
throwe to the grounde mightely.

They shalbe troden vnder fore, euen the were, as it wecrowne and the pride of the dronkards of therewith, a

Ephráim.

For his glorious beautie shalbe a fading to miane the floure, which is upon the head of the val- whome y ten lei of them that be fat, and as d y hastie fru-tribes were caryed away. te afore fommer, which, whe he that loketh d Which is vpon 11, feeth it, while it is in his hand, he not of long co eateth it.

5 In that day shalthe Lord of hostes be for & first earen a crowne of glorie, and for a diademe of the fatthful. beautie vnto the e residue of his people: put northeir trust in anie

And for a spirit of iudgement to him that speritte, but ma fitteth in iudgement, & for strength vnto de God their the that turne away the battel to the gate. Perfected

But s thei have erred because of wine, & few ill gime connect to the gate of the way by strong driphe; the

are out of the way by strong drinke: the gournour, & Priest & the Prophet haue erred by strong freegth to the captaine, to drinke: they are swallowed up with wine: drine the onethey have gone aftray through ftrong their owne drinke: thei faile in vision: thei stomble in gates. iudgement.

For all their tables are ful of filthy vomi-were among them, & were

ting:no place u cleane.

whome shal he make to vnderstand the is here mene by dronkenes things that he heareth them that are wei- & vomiting. ned from the milke and drawen from the h For there was none that

to For precept must be vpon precept, prevnderståd anse
gooddoarne:
cept vpon precept, line vnto line, line vnto
but were fooline, the vnto line, line vnto
line, & as vnline, there a litle & there a litle.

shall not have compassion of them, and he is For with a stammering k tongue & with babes in They must a strange läguage shal he speake vnto this haue one this

ches thereof
feme to perish
the top perish
the top perish
the top perish
the that day shal the Lord thresh fro
the whome is the faid, m This is the test: the whom has be
the sharpe
winde of affishion.

He sheweth that there is no true repentance, nor

a give rest to him that is wearie, and this is

a give rest to him that is wearie, and this is

the sheweth that there is no true repentance, nor the refieshing, but thei wolde not heare. vnderRad him.

> in a firange language I That is, the Propher, whome Go m This is the doctrine, whereupon ye oght to flay & reft that are weatic and have nede of reft, what is the true reft. 1 That is the Prophet, whome God fhulde fend

ne fied toward

this was chief ly accoplished vnder Chrift.

with garlads. g Meaning, the hypocrites, w

all togerhet

nete as yong

the it he fpake

Therefore

A couenant with death.

Isaiáh. Blinde Prophetes. 29289/1224

wil not reculot Ged , v hen commeth of their own ma their hearts ned, that they care not for

they had flutto aroid God: nidgemcts, and il at they colde efother perithed of Thogh the Prophets co-demned their 16 ideles, & vai-Schode , & . 1.

mue, yet the wicked thought inthen feines to this gs Christ, by who

chritt, by who me all 5 by 1-ding must be tryed and 1p-holden, Pfal 118,22 mat 21, 18 42 ast 4. II ren. 9,31 1 pet. THE hal be quiet and feke 1 cm. other rem dres, but be

Christ to the t tren ef lis Church, nidgeae flial reigne a Gods rette

diction kept to et to y Ferrour sod deftract ofhal mile you to learne that, w

you vato Your affli-& on Analbe fo a When Dauid Palin ms, 2

S muel 5 20 1 chio 14.11 b Where Io ged fue Kings of the Amorites, Irih 10,12 c As \$ plower appointed ti- 26 For his God doeth instruct him to haue and diners

anitruments Lord for his vengeance for he panifizeth

discrecion, and doeth teache him. for his labour, 27 For fitches shall not be thress she with a ir And the vision of them ollis become vn- you so hathe the 27

threfshing instrument, nether shal a cart

o Because thet 13 Therefore shalthe worde of the . Lord be vnto them precept vpon precept, precept vpon precept, line vnto inc, line vnto line, there a litle & there a litle, that 28 Bread corne when it is thresshed, he doeth they may go, and f-ll backewarde, and be breken and be snared and be taken.

14 Wherefore, heare the worde of the Lord, ye scorneful men y sule this people, which 29 This also cometh from the Lord of ho-

it, is before is at I crusalém.

p s'hey thoght 15 Because ye has e said, We have made a P couenant with death, & w hell are we at agreement: thogh a scourge runne ouer, & , A prophecie against Ierusalem. 13 The vengeance of paile through, it shal not come at vs : for we have made 4 faishole our refuge, and 1 undervanitie are we hid,

Therefore thus faith the Lord God, Beholde, I will lay in Zion a stone, attry ed 2 but I wil bring the altar into distres, and alar, because stone, a orecours course of the assessment of the stone stone, a precious coincr st. ne, a sure fundacion. He that beleucth, i thal not make hafte.

de suft in the 17 Iudgement also wil I laye to the rule, & ringliteousnes to the belace, and the u haile shal swepe away the vaine confidence, 4 and the waters shal ouerflowe the secret place.

And your couenant with death shalbe disanulled, & your agrement with hel shal not fland: when a flour 32 hol mine oues

sonte it with 19 When it passethouer, it shal take you away for it shal paffe through euerie morning in the day, and in the night, and there shabe onely vscareto make yeato vnder- 6 stand the hearing.

eicus and af. 20 For the bed is Areich that it can not fufhie, and the concring narowe that one ca difference in our mot wrap him felf. ranc to face ce which they ar For the Lord shall stand as in mount a Pe

razím he shaibe wrath as in the valley bof Gibeón, y lie may do his worke, his strangeworke, and bring to passe his acte, his ft ange acte.

exnortitions and gentlenes 22 Now therefore be no mockers, lest your coid entering bonds increase for Them. Lord of hostes a consumption, even determined vpon the whole earth.

fore, that you are not able 23 Hearken ye, and heare my voyce: hearké ye, and heare my speache.

ouercime the 24 Doeth the plow man plow all the day, to fowe?doeth he ope, and breake the clot- 9 tes of his grounde?

When he hathe made it c plaine, wil he not then fowe the fitches, and fowe cummin, and cast in wheat by measure, & the 10 For the Lord hathecouried you with a not by firing drinke.

Sing on the lord hathecouried you with a nothing, but not by firing drinke. thuá discon fi- 25 When he hathe made it c plaine, wil he appointed barly and rye in their places

fome 21 one time, and some at another, some after one sorte and some after another, so that his chosen sede is beaten, and tryed, but not broken, 48 are the wicked.

whele be turned about vpon the cummin: but the fitches are beaten out with a staffe, and cummin with a rod.

not alway thresh it, nether doeth the whele of his cait stilmake anoyse, nether wil he breake it with the tethe thereof.

ites, which is wonderful in counfel, & excellent in workes.

CHAP. XXIX.

God on them that followe the traditions of men.

H altar, altar of the citie that Da- a The Ebrewe Auf dwelt in adde yere vnto yere. fig nheth the b let them kil lambes.

there shalle heavines & serow, and it shall medio designs be vnro me like an altar.

3 And I wil besege thee as a circle, & fight G d, as Ezek. against the en a mount, &wilcast vp ram- 41,16 parts against thee.

So shalt thou be humbled, & shalt spea- shal not saft ke out of the d grounde, and thy speache of your core shalbe sout of the dust thy voyce also shalbe sal of shalbe out of the grounde like him that alear whereon hathe a spirit of dissination, and thy tal-they sacrince d thy speache king shal whisper out of the dust.

and passet through, then shall ebe trodde 5 Moreover, the multitude of truy e stranand passet through, then shall ebe trodde 5 Moreover, the multitude of truy e strananshed, & low
gets shall be like smale dust, and the multitrude of strong men shall east chaffe that shall east the stranger, we
trude of strong men shall east chaffe that shall east the same in lowe peffeth away, and it shalbe in a moment, ilices, and esen Suddenly.

Thou shalt be visited of § Lord of hostes icar'c be mawith thundre, and shaking, and a great and thurse hired noy se, a whirlwinde, and a tempest, and a foulder's, in structure of a deuouring fyic. flaine of a deuouring fyic.

And the f multitude of all the nacions y groyed as disk fight against the altar, shalbe as a dreame whether the or wife or vision by night: euen all they that make final bring the warre against it, and strong holds a- 10 destroye gainst it, and laye sege vnto it.

8 And it shalbe like as an hugtie man drea- walest thy meth, and beholde, she eateth and when that come at he awaketh, his foule is emptie : or like as as a u-came-n a thirstie man dreameth, and lo, he is drin-the ight so-king, and when he awaketh, beholde, he is the so-king, and when he awaketh, beholde, he is the so-king were a fainte, and his soule longeth: so shall the confort totle multitude of all nacions be that fight a-dehi anon of the state of gainst mount Zión.

h Stay your selues, and wonder: they are thinketh that blinde, & make yer blinde: they are dion- he eateth

spirit of slomber, and hathe shut vp your af on. d eyes: the Prophetes, and your chief Secre tes an blinder hathe he couered.

to you, as the wordes of a boke that is iea- it is ill alike, led vp, which they deliner to che that can uter to reach read, faying, Read this, I pray thee. Then except Got shal he say, I can i not: for it is sealed.

tuc tacrifice

your incribes

finibe no wnilper, so v the rvove

thec, and that

can net dir. &

open y ac re to Viderflät's

A wonderous worke of God. Isaiáh. In quietnesis strength 590/1224

12 And the boke is given vnto him that can not read, saying, Read this, I pray thee. And he shal say, I can not read.

& Because thes

are hypocrites

& not fyncere in heart, as Mat 15 8.

I I hat is, their religion was learnedby mas

by my words

m Meaning, y

is not worth:

ped according to his worde,

bothe magiftra

tes, and mini-

out vnderstanding.
m This is fpo

ken of the w

za heart despi-

de & mocked

tions, but out -

wardly bare a

good face o For all your

escape mine hands no more

of all thing.

and Carmel,

it fhalbethen,

may be taken, as a forest, as

keth to com-fore the faith

the Prophetes

wordes', and

wolde not abide admonia

gions, but wol-

inco dangera

They that

13 Therefore the Lord said, Because this people k come nere vnto me with their mouth, and honour me with their lippes, but haue remoued their heart far fro me, and their 1 feare toward me was taught ; But the stiength of Pharaoh shalbe your by the precept of men,

Therefore beholde, I wil againe do a doarine,& not 14 maruelous worke in this people, even a maruelous worke, and a wonder: for the wisdome of their wisemen shal m perish, 5 and the vnderitanding of their prudent men shalbe hid.

fters are bur fooles, & with-Wo vnto them that " seke depe to hide their counselfrom the Lord: for their woi- 6 kes are in darknes, and they fay, Who feeth vs and who knoweth vs

fed Godswor- 16 Your turning of dewses shallt not be cstemed o as the potters clayes for shal & worke say of him that made it, He made me not or the thing formed, say of him that facioned it, He had none vnderstanding?

Lord, you can 17 Is it not yet but a litle while, and Leba- 7 not be able to non shall a name of nón shalbe P turned into Carmél'& Carmél shalbe counted as a forcit?

rhé the clave. the tag is in the 18 And in that day shall the deafe heare the potters hands, hathe power to deliner it felf shal se out of obscuritie, and out of dar-

p Shal there not be a chage 19 The meke in the Lord shal receive ioye 9 againe, and the poore men shal reloyce in the holse one of Israél.

that is a plent the holie one of Israél.

afful place in aespect of that 20 For the cruel manshal cease, and the 10 scorneful shalbe consumed: and all that hasted to iniquitie, shalbe cut of:

Chap 32,15. & 21 Which made a man to sinne in § 1 worthem in the gate, and made the infte to fall without cause.

went about to finde faute it 22 Therefore thus faith the Lord vnto the 13 house of Laskób, euen he that redemed Abrahám, Iackób shal not now be confounded, nether now shall his face be pale.

de intagle the 23 ke of mine hads, in the middes of him, they shal sanctifie my Name, and sanctifie the hol e one of Iaakób, & shal feare the God of Israél.

r Signifying, y 24 chcept God gine vnderstä-ding, & know-Then they that erred in spirit, shalhaue vnderstanding, and they that murmured. shal learne doctrine. ledge,man can

their owne counsels, and soght helps of the Egyptians to Despisi g the Prophetes 16 Therefore he Sheweth what destruction shal come von them, 18 But offreth mercie to the repentant.

a Who cotra-I O to the a rebellious children, faith the Lord, that take counfil, but not of me, and b couer with a come for their

ontrarie to my commandement, seke helpe at frangers b They seke this. 17 A thousand as one final fice at the rebuke tes to cloke their doings, and not godile meaner.

uering, but not by my spirit, that they may lay finne vpon finne:

2 Which walke forthe to go downe into Egypt (& haue not asked at my mouth) to strengthen them selves with the strength of Phalaoh, and trust in the shadowe of

shame, & the trust in § shadowe of Egypt

your confusion.

For his c princes were at Zoan, and his c The chief of ambassodours came vnto Hanés.

They shalbe all ashamed of the people y haire to like can not profite them, nor helpe nor do the bode at these good, but shalbe a shame and also a reproche.

The d burden of the beaftes of the ce or prophe-South, in a land of trouble and anguish, cie against the from whence shall come the yong and olde red then trea lyon, the viper and fyite flying ferpent a-gype, by the gainst them that shal beare their riches vpo wilderns, the was south tro the shoulders of the coltes, and their trea- Iudáh fignifutes vpon the bounches of the camels, to beaute shalle a people that can not profite.

For the Egyptians are vanitie, and they de be punified shal helpe in vaine . Therefore haue I must cived vn.ocher, Their strength sto sit e Tonico le

wordes of the boke, & the eyes of the blind 8 Now go, write s it before them in a ta come to & fro ble, & note it in a boke that it may be for g that is, tris the h last day for euer and euer:

That it is a rebellious people, lying chil- be a wilnes, dren, & children that wolde not heare against them tor all postes the Law of the Lord.

Which fay vnto the Seers, Se not: and i He sheweth to the Prophetes, Prophecie not vnto vs cause of their defruction, & right things but speake flattering things bringern also vnto vs:piophecie keriours.

de, & toke him in a snare: which reproued it Dep itte out of the way: go aside out of cau'e they the path . cause the holie one of Isiael to wolde not he-cease from vs. wolde not he-of God, but decease from vs.

Therefore thus faith the holie one of If-litted to be flat rael, Because you have cast of this wor- in errour. de, and truft in violence, and wickednes, not by fworde of God, nether and stay thereupon, of God, nether be sorigorous,

But when he seeth his children, the wor- 13 Therefore this iniquitie shalbe vnto you nor talke vnto as a breache that falleth, or a swelling in of the Lord, as an hie wail, whose breaking cometh sud- ler 11,21 heaning, 18 denly in a moment.

14 And the breaking thereof is like y brea- nes against God, and the king of a potters por, which is broke with- adaponition of out pitie, and in the breaking thereof is Prophetes. not founde ma flieard to take fyre out of m Signifying, not but fill erre, and murru
te against him. t He reproueth the Lewes which in their aduersitie vsed

The hearth, or to take water out of the pit. And of the
wicked shalbe
te against him. t He reproueth the Lewes which in their aduersitie vsed

To the hearth, or to take water out of the pit. And of the
wicked shalbe
te against him. t He reproueth the Lewes which in their aduersitie vsed

To the hearth, or to take water out of the pit. And of the
wicked shalbe
to against him. t He reproueth the Lewes which in their aduersitie vsed

To the hearth, or to take water out of the pit. And of the
wicked shalbe
to against him. t He reproueth the Lewes which in their aduers site vsed

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wicked shalbe
to against him. t He reproueth the Lewes which in their aduers site vsed

To the hearth, or to take water out of the pit. And of the
wicked shalbe
to against him. t He reproueth the Lewes which in their aduers site vsed

To the hearth had be not be no

one of Israel, In rest and quietnes shally cuerie no of times by be saued: in quietnes and in considence his Prophetes he put your mental de not. shalbe your strength, but ye wolde not.

remembrance
repair you me remembrance
re your persecuters be swifter.

the mea faul Elicnon LA

ruialem f Ard not to

prophecie. h That it may ritie

all miferie to mã to wit, be-

vs in the name

their Aubber-

our borf.s

of one:

To waite for the Lord.

Vainetrust in man. 393, 1224 Isaiáh.

Whereas all the trees are cut downe fane two or thre Res.

q He commé deth the great mercies of God who with pa-ciece waiteth to call finners to repentance. r Not onely in punishing, but in ving but in ving moderation in the fame, as Ier.10, 24, and 30,11. Or,iaftructeur.

f God fhal di- 20 rect all thy wayes, and appoit thee how to go ether hether or thether.

t Ye shal cast 21 away your ido les, which you haue made of golde, & filzer with all that belongern vn. 22 to them, as a moste filthy thing and pol-luted.

u Shewingthat there can be no true repentace except both in 23 heart and dede ve fliewe our felues enemies to idolatrie.

x By thefe dinerse maners
of speache he
theweth y the
felicitie of the Church thalbe io great, y none is able fufficiently to expresse it.

y When the Church shal-be restored, y glorie thereof shal passe sure bright me and moone, which are two excellent creatures he thethalbe the glo rie of the chil dren of God in the kingdome of Christ.

Z This threatning is against the Affyrians, the chief enemies of the people of God aTo drive thee to nothing:and thus God con . funeth the wicked by y meanes, whereby he clenfeth his.

b Ye shal reioi ce at the deyour enemies, as they that hag for loye of the folemne of one: at the rebuke of fiue shal ye flee, til ye be left as a shippe malt vpon the P top of a mountaine, and as a beaken vpo an hill.

Yet therefore wil y Lord waite, that he may haue 9 mercy vpon you, and therefore wil he be exalted, that he may haue co-passion vpon you: for the Lord the God

Yet therefore wil y Lord waite, that he le stones.

Ie stones.

For with the voyce of the Lord shal Asily tans and ship to be destroyed, which smote with the less than the less t to make ma- 18 Yet therefore wil y Lord waite, that he passion vpon you: for the Lord is the God of sindgement. Blessed are all they that 32 And in euerie place that the staffe shall where the wich kedare tormon waite for him.

> Surely a people shal dwell in Zión, & in Ierusalém: thou shaltwepe no more: he wil certeinly haue mercie vpo thee at y voyce of thy crye: whe he heareth thee, he wil answer thee.

> And when the Lord hathe give you the bread of aduersitie, and the water of afflictio, thy raine shalbe no more kept backe, but thine eyes shal se thy "raine.

> And thine cares shal heare a worde beke ye in it, when thou turnest to the right hand, and when thou turnest to the left.

And ye shal pollute the couering of the images of filuer, and the riche ornament of thine images of golde, & cast the away as a menstruous cloth, and thou shalt say vnto it, " Get thee hence.

Then shal he giue raine vnto thy sede, when thou shalt sowe the groude, & bread of the increase of the earth, and it shalbe fat and as oyle: in that day shal thy cattel be fed in large pattures.

The oxen also and the yong asles, that til the grounde, shal cat cleane prouendre, which is winowed with the shoouel and with the fanne.

And vpon euerie hie x mountaine, and vpon euerie hie hil shal there be riuers & streames of waters, in the day of the great 4 flaughter, when the towers shalfall.

times y bright ness of y funne: 26 Moreouer, the light of the moone shalbe for by the sunas the light of the y sunne, and the light of the sunne shalbe seuen folde, and like the light of seuen dayes in the day that the Lord shal binde vp the breache of his people, & heale the stroke of their woude.

> meth from farre, his face is burning, and the burden thereof is heavie: his lippes are ful of indignacion, and his tongue is as a deuouring fyre.

28 And his Spirit is as a river y overfloweth vp to v necke: it divideth asondre, to fanne the nations with the fanne of a vanitie, 7 and there shalbe a bridle to cause them to erre in the chawes of the people.

29 But there shalbe a song vnto you as in the b night, whe a solemne feast is kept:& gladnes of heart, as he that cometh with a pipe to go vnto the mount of the Lord, to the mightie one of Israel.

feaft, which be 30 And the Lord shal cause his glorious gau in the eue-

voyce to be heard, & shall declare the ligh- e. Gods plague ting downe of his arms with the angre of d. It shall dehis countenance, and flame of a dououring e With ioye & fyre, with scattering & tempest, and hai- affurance of f

passe, it shal d cleaue fast, which the Lord tod. read 2. fhal lay vpon him with e tabrets and har- King. 23, 10. pes: and with battels, & lifting vp of hands

shal he fight fagainst it.

33 Fors Topheris prepared of olde : it is e- effate or degre ue prepared for the h King : he hathe ma- the wicked. de it i depe and large: the burning the- ratinespeaches reof is fyre & muche wood: the breth of he declareth of the Lord, like a river of brimthone, doeth wicked after kindle it.

CHAP. XXXI.

hinde thee, saying, This is the way, wal- I He curset them that for sake God, and seke for the helpe of men.

O vnto them that a go downe in- two special to Egypt for helpe, and stay vpon causes, why s horses, and trust in charettes, because they de not joyne are manie, and in horsemen, because they amute with § be very strong: but thei loke not vnto the because the holie one of Israel, nor b seke vnto the manded them

2 But he yet is ewisest: therefore he wil ne thether, Deu 17,16. & bring euil, and not turne backe his worde, 18,68, left they but he wil arise against the house of the the benefite of wicked, and against the helpe of them that their redemp-

Now the Egyptians are men, & not God, milde be corand their horses slesh and not spirit and the many with and their horses slesh and not spirit: and the superfittion when the Lord shal stretche out his hand, the Egyptians, the d helper shal fall, and he that is holpe God, Ier. 2,18. shal fall, and thei shal altogether faile.

For thus hathe the Lord spoken vnto me, thei forsake As the lion or lions whelpe roareth vpon put their trust his praie, against whome if a multitude of things: for thei shepherds be called, he wil not be afrai-can not truit in de at their voice, nether wil humble him cand knoweth felf at their noise: so shal the Lord of ho-their crassies & stees come come to fight for mount Zi-wil bring all

be Lord shall binde up the breache of his beople, & heale the stroke of their woulde.

Beholde, z the Name of the Lord comneth from farre, his face is burning, and hostes defend Ierusalém by defending and directies. deliuering, by passing through & preser- e He sheweth the Lewes, that uing it.

6 Oye children of Israel, turne againe, in put their trust

asmuche as ye are funken depe in rebel-able, that nolion.

For in that day euerie man shal scast out and so careful
his idoles of silver, and his idoles of golbird ouer the, as a de, which your hands haue made you, eue a vog, which e-

8 The shal Ashur fall by h the sworde, not which similiof man, nether shal the sworde of man mde the scripture

places, as Deut. 32,11. matt. 23,37.

appeareth.

Ccc.iii. feth in dinerie f He toucheth their conscience that thei might earnefly fele their grieuous finnes and fo truely repent, for finne che as now thei are almost drowned and past recourie. , g By these fructes your repentance shallo knowen, as Chap. 2, 18. h When your repentance

h So that their

neuer to remr.

b Meanig, that

1 This was accomplified four steer whe Sancherabs ar- 9 mie vas dif-confited, and h. fled to his caft.lin Ninipen for tuecour k Io defraye

paccio is of Hezalizawho

was a figure of

refoent oght class to be reterred to hi

b By an igemet and nuttice is

mét an vorigi t

Bothe in poli-

e li here n

ter

are weirie w trauling, for

d He promi-ich to gue the true light,

pure doctrine

or ig, and zca-

contrarie to

threatnings a-gainft y wic-ked, Chap 6,9,

e Vice shal no

veriue entimed

by power, and

f He prophe-

eacth or fuche e la nitie to

come, that thei

wil not ipare

the women &

therefore wil-

plagues h God wil ta-

ke from veu y meanes and oc

dren with the geate or the mothers for forow, & lea

FICHES.

deuoure him, and he shal fle fio the sworde, and his yong men shal faint.

And he shall go for searce to his towre, & his princes shall be assaude of the standart, 16 And sudgemet shall dwell in the desert, & parison of y suith the Lord, whose k fyre is in Zión, and his foinace in Terusalém.

CHAP. XXXII.

his enamers. The conditions of grod rulers and officers definited by the government of Hezekiah, who was the figure of Christ.

Eholde, a King shal reigne in iustia This pro- I Dce,& the princes shalrule b in judge- 19 Who it haileth, it shal fall on the forest strathed forme

Ch it, & the- 2 And that man shalbe as an hiding place 20 Blessed are ye " that sowe upon all wa- bring forthe from the winde, and as a refuge for the tepest. as ituers of water in a dive place, and as the shadowe of a great rocke in a wea- but as a wildernes, where no frates were rie land.

The eyes of .4 the feing shal not be shut, en & religio 3 and the eares of them that heare, shall

The of wi- 4 And the heart of the foolish shalvnderstand knowledge, and the tongue of the stutters shalbe ready to speake distinctly. which is the 5 A enigarde shalo more be called libe- 1 ral, not the churle riche.

de, & underfta- 6 But the nigarde wil speake of nigardnes, and his heart wil worke iniquitie, and do wickedly, and speake falstly against the Lord, to make emptie the hungrie foule, and to cause the drinke of the thirstie to

For the weapons of the churle are wicled vertue, aor 7 ked:he diuiseth wicked counsels,to vndo the poore with lying wordes, and to speake agairst the poore in sudgement.

8 But the liberal man wil divise of liberal things, and he wil continue he liberalitie.

children, and 9 my voyce, ye f careles daughters: hearke

pronde 10 Ye wome, that are careles, shalbe in fea-g Meaning, y the afficient re gabone a yere in dayes: h for the green property of the features of the feat re g aboue a yere in dayes: for the vinta- 5 mue long, and

when one yere were past, yet they shulde Ye women, that are at ease, be altonied: 6 loke for news feare, û ye careles wome put of the clothes: make bare, and girde facke clothe vpon the

casions, which 12 Men shal lament for the i teates, even 7 made you to for the pleasant fields, of for the fruteful

to with the worldly is Vponthe land of my people shal growe 8 Vpon the land of my people shal growe
By the teatest temeweth
pletiful setdes, whereby
men are nounihed, as chilletter the state of the state of resource shall be for laken, and
the noyse of years that the noyse of years the noyse of years that the noyse of year

the noyle of venie shaloe left: the towre 9

menes fhal larke mike so, multitude 15 Vntil the k Spirit be powred vpon vs L That is, when the Church shal be restored thus the Prophetes after they have denoticed Gods sudgements against the wicked, vie to comfort the god Me, ieft they fhulde faint.

from aboue, and the wildernes become a 1. The field fruteful field, & the 1 plenteous field be fruteful, shalbe but as a baren forest an comcounted as a forest.

suffice shal remaine in the fruteful field. as Chap 29,17.

47 And the worke of justice shalbe peace, which shalbe euen the worke of inflice & quietnes, and Christs time? ailurance for euer.

18 And my people shall dwell in the taber-fore as the banacle of peace and in fure dwellings, & in being regene safe resting places.

beginning of and the meitie shalbe set in the lowe place. godbnes

ters, and o drive thether the fete of the oxe abunda ce, y

life thal ferre m They fhal not node to buy lde it in his places for teare of the enemie for God wil defend it and tuine any of the formes from hurring of erear commodities in that is, when fire ground & well writered, which bringeth forth in abundance or in places which before were coursed with waters, and now made dry 'or you w'es o The fields that be to rancet, that they that it in joint their carrel to car up the first croppe, which abundance the loe fign s of Gods tagour and loue towards them

CHAP. XXXIII.

The destruction of them, by whome God hathe puni-Shed his Church.

O to thee that a spoilest, and wast en mies or the not spoiled : and doest wickedly, re y Chaldeas, and thei did not wickedly against thee: and Assyrians brechists of whethou shalt b cease to spoile, thou shalt sine kerib, but be spoyled, when thou shalt make an end b whe there of doing wickedly, they shal do wicked-projected rime that come ly against thee.

a O Lord, have mercie vponvs, we have take away thy waited for thee be thou, which waste their which thou arme in the morning, our helpe also in ti- has wongfulme of trouble.

At the noise of the tumult, the speople sit the Chal-fled at thine s exalting the nations were control that do not the second of the Chal-

Rise vp, ye womë that are at ease: heare 4 And your spoile shall be gathered like the Asyrians did ny voyce, ye f careles daughters: hearke gathering of h caterpillers. and he shall to street and go against him like the leaping of graf perfians shal

> The Lord is exalted: for he dwelleth on dHe declareth hie:he hathe filled Z.on with judgement is the chaffe and suffice.

> And there shalle sabilitie of thy times, morbles co ne firength, saluacion, wisdome & knowled - helpe of 60d. ge: for y feare of the Lord shalbe his trea - e Which hel-

Beholde, their messengers shal crye as the called without, and the manhasted without, and the m ambailadours of peace f That is, the shal wepe bitterly.

The paths are waste: the waifaring mie of § Chal man ceaseth: he hathe broken the coue- dea sforfeare nant: he hathe contemned the cities he re- of the lideds of the lided of the lide garded noman.

The earth mourneth and fainteth: Leoa- lift vp thine/az

non is a shamed, and hewen downe : Sha- me to punish & fortiesse shalbe dennes sor euer, the delite of vilde asses, and a pasture for have no firenge to resist your enemies. The Chaldean, but sale as the sale and definite of vilde asses the Chaldean, but sale as the sale and definite of the sale an

on an reape and devroits in waring the mades of Permans agains the Chaldeans. k abitishin the dries of Hezebish. I Sent from Sancherib m Whome their of Iervillem into intreat of peace, in These are the wordes of the ambassadouts, when their returns from sancharib of Which was a plennial countrel, meaning, that Sancherib wosde defiroy all

a Mc ringihe

that were be-

that God fhal

like to the Afrhe Chaldeas. Afsvrians fied

and Perfians When thor Lord, dideft

p To helpe & deliuer my Church

thur enterpri-

fyre, we they had kidled for ethers, fhuld. colume them shalbe togreat de that all y worl de shal talke 14 thereof

f Which do not believe the wordes of the Prophet & the their deline-Fance

t Meaning that God wibe a fure derence to all th.m that lius recording to his worde. Hezekich de-Imered tro his fored to honour & glorie. E Theinibe no more that 17 in as thei were by Saneherib,

thinke y thou 19 art in great da ger tor y ene-mie flial fo Charpely affai-le you, y one thal cry, Whey names of the y are taxed a-nother, Where as therecemer another shall crye for him §

ner you from fire the great fireames & riuers, whereby enemics may 23 bring in finp-pes & defiroy

valueth yriche

a He derideth V Aisyrans & enemies of the Church, declafing their dc- 24 that perift by fatowrzeke b H. confor-teth Church, & the worth y rifned w al. be nehres both of

bodie & toule, I Chap. XXXIIII

ken and Carmél.

q this is spo- to Now will Parise, faith the Lord: now kee against the will the evalted now will the work fall wil I be exalted, now wil I lift vp my felf.

vaine, & that y 12 And the people shalbe as the burning of fyre, we they

rHis vegeance 13 Heave, ye that are farre of, what I have done, & ye that are nete, knowe my power. Tue sinners in Zion are afraied: a feare is come vpon the hypocrites : who among 5 For my fworde shalbe d dronken in the mined in my ie vs shaldwell with the deuourig fyre who among vs shaldwell with the eucrlasting

buinings? 15 He that walketh in iustice, and speaketh 6 righteous thigs, refuling gaine of oppression, shaking his hands from taking of giftes, stopping his eares from hearing of blood, and shutting his eyes from seing

16 He shal dwell on thy e. his defence shalle the munitions of rockes: bread shalbe gi- 7 uen him, his waters shal be sure.

Thine eyes shaluse the King in his glorie: they shal beholde the land x farreof.

by sansher 18

Thine heart y shall meditate feare, Where 8
y Before y this
is the scribe where is the receauer where is
the true
cometa, y shalt
he that counted the towres

he that counted the towres

Thou shalt not se a fierce people, a peo- 9 ple of a darke speache, that thou canst not perceiue, of a stammering tongue that thou canst not vnder stand.

le you, y one thou can't not vindet it and.

pitch.

that cry, whe re is the clarke
that write that quiet habitacion, a Tabernacle that can not be remoued: & the stakes thereof can neuer be taken away, nether shal any of it But the pelicane k & the hedgehog shal k Rean Chap. the cordes thereof be broken.

houses, but 21 For furely there the mightie Lord wilbe vnto vs, as a place z of floods & brode riuers, whereby shal passe no shippe with o-zetysbecote w this smale res, nether shal great ship passe thereby. Ioah, & not de lord 12 For the Lord 13 our judge, the Lord 13 res, nether shal great ship passe thereby. 12

our law giuer.the Lord 13 our King, he wil faue vs.

Thy a cordes are loofed, they colde not wel strengthen their mast, nether colde thei spread the saile: the shal the b pray be deuided for a great spoyle: yea, the lame 14 There shalamete also Zinm and Iim, and n Rea' Char shal take awa'e the pray.

And none inhabitant shal say, I am sicke the people that dwell therein, shal haue their iniquitie forgiuen.

CHAP. XXXIIII.

the shall en . I He she weth that God punisheth the weeked for the loue that he beareth toward his Church.

Ome ncie, ye anations and heare, and hearken,ye people. let the earth hea-1e and all that is therein, the worlde and a He prophe-cisth of § def. all that procedeth thereof, eru@ion of § roomies, and other nation which were enemies to the Church,

rón is like a wildernes, and Bashán is sha- 2 For the indignation of the Lordis vpon all nations, and his wrath upon all their armies:he hathe b destroied the odeliue- ь God hathe red them to the flaughter.

with their blood.

lime: as the thornes cut vp, shal they be 4 And all the hoste of heauen shal be dif-nunt, who in burnt in the fyre.

And all the hoste of heauens shal be folden li-horrible trouke a boke: and all their hostes shalfall as that hosten & the leafe falleth from the vine, and as it carth fineth falleth from the figure.

> heauen beholde, it shal come downe vpon eret countes & Edóm, euen vpon the people of em; cur- to defiroy the

fe to judgement.

The sworde of the Lord is filled with shedig blood blood: it is made fat with the fat with opinio of holt the blood of the flambes and the goats, his because with the fat of the landers of the trans of with the fat of the kidners of the rams: the Patrore for the Lord hathe a facrifice in BBozráf, ke Izhak. but in cal. a. and a great flaughter in the land of F- were-coursed

And the L vnicornes shal come downe Courch, as y with them and the heisffers with the bulles, 11, at is, bothe and their land shal be dronke with blood, of yeing & older of their dust made fat with fatnes.

For this the day of the Lords vengeance, glast famous and the year of recompece for the sudge- emeriatibe co and the yeae of recompece for the sudgement of Zión.

And the ruers thereof shalbe turned in to asshes to pitch, & the dust thereof into brimsto be as well de as the land thereof shalbe burning be as well de as the dioxed as the

shal be desolate from generation to gene- Gin 19,24. ration:none shalpass. through it for cuer.

possesse it, and the great owle, & the rane phan 2,14. fial dwell in it, & he shal stretch out vpon it the line 1 of vanitie, and the stones of 1 In value shall emptines.

m The nobles thereof shall call to the deal serve kingdome, and there shallon none, and air there is be the property of the beautiful and the server of the server o

33 And it shall bring for the thornes in y pa- nor rate ci co laces thereof, nettles & thitles in y strong holdes thereof, and it shalte an habitacion for dragons and a court for offich-s.

the Satyre shal crye to his fe, owe, and the osign of me 5 shriche owle shal rest there, & shal finde let me sti ulez be an terre e

for her self a quiet dweiling.

There of halthe owle make her nest, and berën, lder as lay, and hatche, and gather the vnder her lay, we re fhadowe: there shally vultures also be gathered, euerie one with her make.

Schein the P boke of the Lord & read: q rosen, canone of a these shall faile, none shall want to industrial her make for this mouth hathe comarded, most e of f & his verie Spirit hathe gathered them.

Ccc.iiu.

ditermined is of mans in the-

til my fworde of God &c re-

furce is a 'amic/lours.

anic mon anic mon go acom co buylo

The grace vnder the Gospel. Isaiáh. The crast of the wicked. 594/1224

f He hathe ginen the beaftes and foules Idu nea for an inheritance.

a He prophe- 1

creth of the the

of the Ghurch

the Iewes

vnder Chrift,

which shalbe fully accomplished at y last

day: alben as

yet it is copa-red to a defert

and wildernes.

b The Church

compared to

a bason will dernes, fhal

by Chrift be

made mofte plenteous and beautiful.

of God is the cause that the

Church doeth

bring forthe

frute and florish

d He willeth

all to encoura-

cially the mi-

nifters to exhort & freg

then the wea-

ke, viher may

e To deftroy

your enemies.
f When the

They y were baren & defti-tute of y gra-ees of God, that have

h It shalbe for

Saits of God & not for the

Christ

wicked God fhal

h and

bothe of

And hehathe cast the lot for them, and 3. Then came forthe vnto him Eliakim the For he was his had hathe divided it vnto them by hne:thei shal possesse it for euer:from gene racion to generacion shul thei dwell in it.

CHAP. XX.XV. 3 The great laye of them that beleue in Christ, 3 Their office which preache the Goffel. 4. The frutes that followe thereof.

He a desert and the wildernes shal reioyce: and the waste grounde shalbe

glad and florish as the role.

It shal florish abundantly & shall greatly reioyce also and 10y: the glorie of Lebanon shalbe giuen vnto it : the beautie of b Carmel, and of Sharon, they shal · fe the glorie of the Lord, o the excellecie of our God.

dStrengthen the weake hands, & comfort

the feble knees.

Say ynto them that are feareful, Be you wil- 4 strog, feare not: beholde, your God commeth with evengeance: euen God with a recompence, he wil come and faue you.

e He sheweth 5 Thế shal the eyes of the f blinde be ligh. tened, and the eares of the deafe be ope-

Then shal the lame man leape as an hart, & the dome mans tongue shal sing: for in the s wildernes shal waters breake out, & riuers in the defert.

ge one an o-ther, and spe- 7 And the drye grounde shal be as a poole, and the thirstee (as springs of water in the habitation of dragos: where thei lay) shal be a place for redes and rushes.

Paciently abi 8 And there shalbe a path and a way, and de the comig of God, w 15 at the way shalbe called h holy: the polluted shal not passe by it : for he shalbe with them, and walke in the way, and the fooles shal not erre. knowledge of

Christis rener 9 There shalbe and lyon, nor noisome beastes shalascend by it, nether shal they be founde there, that the redemed may

walke.

Therefore the I redemed of the Lord them guen by 10 shal returne and come to Zión with praife: and euerlasting ioy shal be vpontheir heads: thei shal obtaine ioy and gladnes, & forowe and mourning shal flee away.

de them, alluding to the bringing forthe of Egypt k As he threatened to she wicked to be destroised kereby, Chap. 30, 6. I Whome the Lord shaldeli-

CHAP. XXXVI.

3 Sancherib fendesh Rabshakehto besege Ierusatem. 15 Hu blasphemies ag ainst God.

TOw an the bfourtenth yere of King 15 Hezekiáh, Saneheríb Kig of Affhúr came vp against all the strong cities of Iudáh, and toke them.

And the King of Asshur sent Rabshakéh Asshur.

A Hezekiáh, with a great hoste, and he stode by the conduite of the vpper poole in the path of the fullers field.

fend del merane b When he had abolished superficion, & idolatrie, & reftored religion, yet God wolde exercise his Church to trye their faith and

sonne of Hilkiah the esteward of the hou- to his office fe, and Shebná d the chanceller, and Ioah as Isaish had prophecied, the sonne of Asaph the recorder. Chip 22,20 the sonne of Asaph the recorder.

4 And Rabshakéh said vnto them, Tel rech that there -you Hezekiah, I pray you, Thus faith the were fewegod great King, the King of Affhur, What de in the Kigs confidence is this, wherein thou trustest

I faie, f Surely I have eloquence, but coun-fend this wiefel and strength are for the warre: on who- che a weighte me then doest thou trust, that thou rebel- matter

lest against me>

Lo, thou trustest in this broken staffe of f He speakers rede on Egypt, whereupon if a man leane, some of Hezeit wilgo into his hand, and perce it: so is charging history s Pharaoh King of Egypt, vnto all that that he put his wie truit in him.

7 But if thou fay to me, We truft in the where as his Lord our God. Is not that he, whose hie ce was in the places and whose alters Hezekiáh toke g Satan labodowne, and faid to Iudah and to Ietusa- red to gul the lém, Ye shal worship before this altar godlie King from one value

8 Now therefore giue hostages to my lord considence to another town;

the King of Asshur, & I wil give thee two from rust in y thousand horses, if thou be able on thy fee power was weake & wold parte to set riders vpon them.

For how can't thou despise anie captait to yelde him ne of the h least of my lords seruants and rians and so put thy trust on Egypt for charets and for not to hope horfemen2

10 And am I now come vp without y Lord Or, turne bache to this land to destroy it The Lord said cheth to Heze vnto me, Go vp against this land & de-kith his smale flioy it.

Then faid Eliakím, and Shebná and Io refift one of Sancheribs áh vnto Rabshakéh, & Speake, I pray thee, least captaines to thy servants in the Aramites language, ked to deceme (for we understand it) and talke not with vs. wil pretend vs in the lewes tongue, in the audience of Lord but w the people that are on the wall.

Then faid Rabshakeh, Hathe my master ther thei be of fent me to thy master, & to thee to speake k Thei were these wordes, and not to the men that sit asraid, lest by on the wall' that they may eat their owne shulde have doung, and drinke their owne "piffe with fired the peor you?

13 So Rabshakéh stode, & cryed with a lou-pretended to de voyce in the Iewes language, and said, appointement Hearethe wordes of the great King, of § "Ebs. the mater King of Affhur.

14 Thus faith the King, Let not Hezekiáh deceive you: for he shal not be able to deliuer you.

Nether let Hezekiáh make you to trust in the Lord, saying, The Lord wil 1 The Ebrewe furely deliner vs: this citie shal not be gi-wordfigmifieth uen ouer into the hand of the King of bleffing when

the King of Affhur, Make 1 appointment ple, that their with me, and come out to me, that euerie de be better man may eat of his owne vine, and euerie rib then vnder man of his owne figtre, and drinke euerie Hezekuk-

d This declahouse, whe he was driven to

e Saneheribs

power, which

must trye the spurns , whe-

of their fere.

"This historic I is rehearfed, be equie it is as a feale & confirmation of the do Strine afore, bothe for the 2 shreamings & pmiles to wit, that God wolde fuffer bis Church to be afficed, but at

length wolde fend delmerance

ACICDEC.

The godly lament.

Isaiáh. Hezekiahs praier. 2595/1224

man the water of his owne well,

27 T1 I come and bring you to a land like 8 your owneland, enemaland of wheat and wine, a land of bread and vincyardes,

3 Leit Hezekiah discerue you, sying, The of the nacios deliuered his land out of the hand of the King of Affhur

m That is, of 19 Where is the god of m Hamath, and of Arpad Where is the god of Sepharuaim, 10 or how have they delivered Samaria out of mine hands

reby we le how uery to- 20 Who 15 he among all the gods of these lands, that hathe delinered their countrey out of mine hand, that the Lord shulde it Beholde, thou hast heard what § Kings truction as to deliver Large life autor del uer Ierusalém out of mine hand'

because they 21 Then they nkept silence, and answered

faph the recorder, vnto Hezekiáh with ret is Where is the King of Hamáth, and the Medes clothes, and tolde him the wordes of Rabthe chancelles, and Ioah the sonne of Ashakéh.

CHAP. XXXVII.

Hezekiah asketh coursel of Hazeh, who promiseth him the Victorie 10 The blasphemie of Saneherib 16 Hezekish prayer. 36 The armie of Saneherb is flayne of the Angel, 38 And he him felf of I u owne sommes.

Nd*whé the King Hezekiáh heard A it, he a rent his clothes, and put on 16 fackecloth & came into the House of the

a In figure of greef and re- 2 And he fent Eliakím the steward of the house, and Shebná the chanceller, with the the vnto b Isaiah the Prophet, the sonne of

> And they faid vnto him, Thus faith Hezekiáh, This day is a day of tribulacion & 18 of rebuke and blasphemie: for the children are come to the birth, and there is no strength to bring forthe.

If so be the Lord thy God hathed heard the wordes of Rabshakéh, whome the King of Asshurhis master hathe sent to with wordes which y Loid thy God hathe heard, then e lift thou vp thy praice for the r. mnant that are left.

So the scruants of the King Hezekiah ca- 21 me to Isaah.

And Isaah said vnto them, Thus say vnto your master, Thus saith the Lord, Be not afraied of the wordes that thou hast heard, wherewith the se uants of the King 22 of Asshur haue blasphemed me.

Beholde. I wil fend a braft vpon him, & ne shal he are a f no see, and retu ne to his

owne land, and I wil cause him to fall by in color ng by the worde, but also in praying for the people of Of the Egyptians and Ethiopians, that shall come and fight against him.

the sworde in his owne land.

So Ranshakéh seturned, and founde the King of Asshur fighting against & Libnah: g Wuch wee for he had heard that he was departed fro a cine toward Egypt, thinking Lachish.

Lachish.

The Lachish Kin have Raid y

Lord wildeliner vs. Hathe anie of y gods 9 He heard also men say of Tirhakah, Kig torce of his eof Ethiopia, Beholie, he is come out to nemies. right against thee:and when he heard it, he fent other messengers to Hezekiah, saying,

> Thus shal ye speake to Hezeksah King of Iudah, faying, Let not thy God h de- h Thus God ceme thee, in whome thou trustest, saying, him to viter a I eiusalém shal not be giuen into the hand more horrible of the King of Affhur.

of Asshur have done to all lands in des- of all tructh, a troying them, & shalt thou be deliuered?

troying them, & shalt thou be deliuered by, \$\frac{1}{2}\$ Shebnih diment was saying, Answer i im not.

Then came Eliakim the sonne of Hiller kish the shaued of the house, and Shebna the chanceller, and Iosh the sonne of A
Then they n kept silence, and answered troying them, & shalt thou be deliuered by, \$\frac{1}{2}\$ Shebnih had discloted them, which my fathers have destroyed them, which my fathers have destroyed them, and Kezeph, and the shildren of Eden, which were at Tc-to the King the chanceller, and Iosh the sonne of Alasfár2

of Sepharváim, Hena and Iuáh

14 So Hezekiáh receiued the letter of the Abraham cahand of the messengers and red it, and he me after his went vp into the House of the Lord, and Hezekiáh spred it before the Lord.

And Hezekiáh praied vnto the Lord,

O Lord of hostes, God of Isiael, which 1 dwellest betwene the Cherupims, thou 1 He grouden art very God a one out all the kigdome. God, promis, of the earth: thou nast made the heauen & who pmied to hard em the earth.

Elders of the Priests, clothed in sackeclo- 17 Encline thine eare, ô Lord, and heare: open thine eyes, ô Lord, and se, and heare all the wordes of Sancherib, who hathe fent to blasph.me the liuing God.

> Truethit is, ô Lord, that the Kings of Affhur haue destroyed all lands, & m their m Menning of

19 And have cast their gods in the fyre: for they were no gods, but the worke of mans hands, even wood or stone: therefore they destroyed them.

raile on y liuing God, & to reproche him 20 Now therefore, o Lord our God, laue thou vs out of his hand, that " all the king- "He accirreth domes of the earth may knowe, that thou for what cauonely art the Lord.

Then Isaian the sonne of Amoz sent be desinered vnto Hezekiáh, saying, Thus saith y Leid migne be glo-God of Ifrael, Because thou hast prayed rified thereby vnto me, concerning Sancher ib King of worlde oWhome God

This is the worde that the Loid hathe har ielesa a chaft virging fooken against him, O o virgine, daughter ne, and oaes of Zión, he hathe despised thie, o laugh care to pre'et ed thee to scorne : o daughter of Ierusa- ne her from & lem, he hathe shaken his head at thee.

Whome hast thou sailed on & blasphe wolder a se medand against whome hast thou exalted ser.

decemer ome

in Melopota-

from because the Charubis

the ren tribes

ythey might to wir. y God

Dida:

onelie remedi-God and his minifters c We are in as great foro # as a woman y trau aleth of childe, and car. nor be delivered d That 15, wal ir for when

hereby that in all dagers thefe two are the declare by ef-test that he hathe he ard God differreth 6 so punish, it se

milety them his icourge & Punitherh ties for finre nNocthat il ci did not inexe by entacht fignes y ther aid dereft his blai phemie for rent their clothes. but they bnewe it was in vaine to vie log reasoning with this infigci., whole ra gcihei shulde haue 10 much more prouo-Fed

Antiochia in Syria, of t e w

title two o-

ther cities al-

fo were ahe-

peculiar idole

and now the wicked make

God an Idole.

do not under ftad that God

wane had

Chap IIVXXX 2 King 15,1. pentance h To haue co-

tort of him by God , that his faith might be confirmed and fo his prayer be more earneft teaching

meth to the desh , that he knoweth nor \$ finne , or hea reth not the canfe e Declaring, 7

the minifers office Joeth

Declaring hereby that

esemies to Gods Church,

fight againft

him, whose quarel his Church onely

in that that he

can finde mea-

nes to nourish

his armie and

of his power, in that that his

armie is lo gre

ble to drye VP

whole riners,

and to deftroy

the lewes had

his Church to

destroy it, but

to preserue it, Etherefore he

faieth that he formed #

of olde, euf m

unfel , which ca not be cha-

ged "Ebr.are fhort

f He shewoth

that the ftate

and power of

mofte florishig

cities édureth

euer , because

God is y main teiner therof

t Meaning, his counsels & en-

terprifes u Because Sa-

a denouring

fifh & furious

beaft , he vierh

'gake him and

loofe thy la-

y God gweth

swe fortes:fo-

Egypt, which were for the

confirmacion

make thre

dases after

their departu-

guide him

the waters.

closed in r Signifying 5

mainte ineth q He boafteth of his policie, uen against the Pholy one of Israel.

By thy feruants hast thou railed on the they that are 24 Loid, and said, By the multitude of my 38 And as he was in the temple worshiping charets I am come vp to the top of the mountaines to the sides of Lebanón, and wil cut downe the hie cedres thereof, and the faire fyrre trees thereof, and I wil go vp to the heights of his toppe o to the forest of his fruteful places.

> 15 I have digged a & dronke the waters, & with the plant of my fete haue I dryed all

the rivers closed in.

Hast thou not heard how I have of olde time made it, r and haue formed it long ago 3 & shulde I now bring it, that it shulde be destroyed, and layed on rumous heapes, as cities defensed?

Whose inhabitants" haue smale power, God made not 27 & are afraied & confounded: thei are like the graife of the field and grene herbe, or graffe on the house toppes, or corne blas-

ted f afore it be growen.

his eternal co. 28 But I knowe thy dwelling, & thy t going out, and thy comming in, and thy furie a-

gainst me.

29 Because thou ragest against me, and thy tumult is come vp vnto mine eares, therefore wil I put mine " hoke in thy nostrels, and my bridle in thy lippes, and wil bring thee backe againe the same way yx came it.

Churchy hal 30 And this shalbe a y signe vnto thee, o remaine for Hould Thank H. zekiáh, Thou shalt eat this yere suche as groweth of it felf. and the z second yere, suche things as grow without sowig: and in the third yere, sow ye and reape, & plant vineyardes, & eat the frute thereof. meherib shew-31 ed him felf, as 31 And the remnant that is escaped of the house of Iudáh, shal againe take roote downeward and beare frute vpward.

For out of Ierusalém shal go a remnant, thefe fimilitu- 32 & thei that escape out of mount Zión:the zeale of the Lord of hostes shal do this.

Therefore thus faith the Lord, concer-Thou fhalt 33 ning & King of Asshur, He shal not enter into this citie, nor shoote an arrowe there, nor come before it with shield, nor cast

me go before the thing as y fignes y Mo-34 By the same way that he came, he shall see wroght in returne, and not come into this citie, saith returne, and not come into this citie, faith the Lord.

For I wil defend this citie to saue it, for of their faith: 35 mine owne sake, & for my seruat b Dauids

and tome go after y thing, as y facrifice, which were commaded to Then the Angel of the Lord went out, and smote in the campe of Asshur an hundreth, foure score, and fine thousand: so when they arose early in the morning, re & thefe later are to kepe the benefits of beholde, thei were all dead corpses.

membrance, of the which forte this here is.

yeres the grounde of it felf shulde fede them yeres the grounde of it felf shulde fede them a They who ne God had delinered out of the hands of the Asyrians, that prosper and this properly belongeth to the Church b For my promes sake mide to David

a.King. 19,35.2.chro. 23,21.tob. 1,21.ecolef 48,24.1.mac.7,41.2.mac.8,19.

thy voyce, & lifted vp thine eyes on hie'e- 37 So Sancharíb King of Asshúi departed, which was and went away and returned and dwelt at the chiefest cic Nincuéh.

> of Nisioch his god, Adramelech & Sha- also called rézei his sonnes slewe him w the sworde, Sardanapa'us and they escaped into the land of A a sée and they escaped into the land of A. ai at: es ren y res and d Esai had don his sonne reigned in his ribs de tib, the CHAP. XXXVIII.

> I Hezekiah u ficke s He u restored to health by the Lord, tyrians by Me and liveth fiftene yeres after. 10 He grueth thanker for rodae's these

hu benisit

Bout*that time was Hezekiah ficke xxxviii 🔼 vnto the death, and the Prophet I- 2 King 20,1. saiáh sonne of Amóz came vnto him, and 2 chro 32,24. faid vnto him, Thus faith the Lord, Put that the Affythine house in an ordre, for thou shalt dye, rians were state of that

Then Hezektáh b turned his face to the the exercise of his childre

wall, and praied to the Lord,

And faid, I beseche thee, Lord, remember ne only to denow how I have walked before thee in tru- pend vpo God & afpire to y eth, & with a perfite heart, and haue done heauens that which is good in thy fight: & Hezekiah wept fore.

Then came the worde of the Lord to

Isuáh,saying,

Go, & say vnto Hezekiáh, Thus saith the dye, so quicke-Lord God of Dauid thy father, I have liverance fro heard thy praier, ofen- thy teares: behol- fo great calade, I wil adde vnto thy daies fiftene yeres.

6 And I wil deliuer thee cout of the hand remaine in of the King of Ashur, and this citte: for foreseing the

I wil defend this citie.

And d this signe shalt thou have of the in the Church. Lord, that y Lord wil do this thing, that for a finuche as he left no fonhe hathe spoken,

8 Bcholde, I wil bring againe y shadowe of yet Manasteh the degrees (whereby it is gone downe in with not borne & when he y dial of Ahaz by the funne) ten degrees reigned, we se backeward: forhe fune returned by te de- what a tyrant

gree, by the w degrees it was gone downe. CHe doeth not onely promise to Prolong his dah, when he had bene sicke, and was recodah, when he had bene sicke, and was reco-

uered of his fickenes.

10 Isaid in § s cutting of of my daies, I shal go to y gates of the graue : I am depriued have remued of the relidue of my yeres.

II I faid, h I shal not fe the Lord, euen the their former Lord in the land of the liuing: I shalfe d For Hezeman no more amog the inhabitants of the ked for y conworlde.

12 Mine habitacion is departed, and is remoued from me, like a shepherds tent: I King 20,8 wh reunto he have cut of like a weaver my life: he wil was moued by cut me of from the height: from day k to night thought to much the mind to make the mind to night, thou wilt make an end of me.

I rekened to the moining: but he brake 20,10 If I rekened I to the moining; but he brake 20,10

f lie ieft this fong of his lamentacion & thankeigning to all pofferine, as a monument of his owne infirmitie & thankeigning to all pofferine, as a monument of his owne infirmitie & thankeigning to all pofferine, as a monument of his owne infirmitie & thankeigning to all pofferine, as a monument of his owne infirmitie & thankeigning the find day.

I fall no more praise the Lord here in his Temple among the faithful thus God suffereth his dearest children to want his confolacion for a time. I have god suffereth his dearest children to want his confolacion for a time. I have prouched God to take my life from me k. The is, in one day, or shortly. I Our right I thought y I shulde hue til morning, but my pangs in the night personal, the contrarte he showth the horrous, that the faithful have when they apprehend Gods sudgement against their sinne.

d Who was Chaldcans o

king Chap God wil haue continual that ther may learb For his he-

art was touof Gods sudgement, feing he had appoin red him mitte, as one ihulde come ne to reigne af ter him for as

> the Affyrians, who might their armie di scomfiture.

Hezekiahs fong.

ne & figh n To wit, for row, and given bothe of bodie

yelde vnto

but continual

forowes whiles I lue

q They tra

are now alme,

this beretite

that thou ha-

ath, thou refto

redft me to

thoght to ha

ne lined in reft

and eafe.being

delinered from

grief t He estemeth

that after

Isaiáh. All flesh is graffe. 29697/1224

night wilt thou make an end of me.

m I was fo op 14 Like a crane or a swalow, so did Imchatter: prest with so-I did mourne as a doue.mine eies were lift vp on hie.ô Lord, " it hathe oppressed me, was not able to veter my comfort me. worder, but

onely to gro- 15 What shal I saie > o for he hathe said it to me, and he hathe done it: I shal walke 6 Beholde, the dayes come that all that is in with ambition coldenot se. P weakely all my yeres in the bitternes of

o God hithe decluid by 16 O Lord, 9 to them that ouerline them, & to all that are in the second of t In albe knowen, that thou causedst me to 7 And of thy sonnes, that shal procede out deresteth am-Ishal aye, and therefor, I wil Il. pe and hast giuen life to me.

p i shal nue 17 Beholde, for i elicitic I had bitter grief, but it was thy pleasier: to achuer my soule from the pit of conjunction: for thou hait 8 sThen faid II. zckiah to Isaiah, The wor- g Read 2. cast all my t sinnes behinde thy backe. de of the Lord is good, which thou hast

They that that ouerline te men that 18 For u the grane ca not cofesse thee: death can not praise thee: thei that go downe

children shal declare thy trueth.

The Lord was ready to faue me:therefore dest condem- 20 ned me to dewe wil fing my fong, all the dayes of y our life in the House of the Lord.

The faid Isaiah, Take a lumpe of drye f Where as I 21 figges and z late it vpon the boile, and he shal recouer.

mine en wie, I 22 Also Hezekiáh a had said, What is the had greet vpon figne, that I shal go vp into the House of the Lord?

mission of his finnes, & Gods fauour then a rhouland lives u For asmuche as God harhe placed man in this worlde to glorifie him, the godlie take it as a figne of his writh when their dayes core thortened, etner because that they lemed vowonthie for their finnes to line longer in his fernice, or for their zeale to Gods glorie, seing that there is to fewe in carth, that lo regarde it as Pfal 6.5 and 115.17 x All posterite shal acknowledge, and according to their quette toward their children shal instruct them in thy graces, & mer. les toward me y He sheweth what is the vie of the Congreg cion and Church to wit, to gue the Lord thankes for his benefites z Read z. King 20,7. a As verf 7

CHAP. XXXIX.

Hez chiáh u reproued, because he shewed hu treasures unto the ambassadours of Babylon.

s.King.20,12. a this was y first King of Babylo waich ouercame the Affyrians in y tenth yere of his reigne. b Partely moued with § miracle, parte ly because he fhewed him felf enemie to his enemies, but chiefly, because he wolde some with the whome God fauoured, and hauc their hel- 3 pe, if occasion ferued c Read 2 King 20,13, & 2.chr. 12,25.

T*the same time, a Merodách Ba-A ladán, the sonne of Baladán, King of Babél, sent b letters, & a present to Hezekiáh: foi he had heard that he had bene 8 ficke, and was recouered.

And Hezekiáh was c glad of them, and 9 shewed them the house of the treasures, the filuer, and the golde, and the spices, & the precious ointement, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his kingdome that Hezekiáh shewed them not.

The came Isaiah the Prophet vnto King Hezekiáh, and faid vnto him, What faid thefe men and from whence came they to thee And Hezekiáh said, They are come from a farre countrey vnto me, from Babél.

all my bones, like a lion: from daie to 4 The faid he, What haue d they sene in d He afketh thine house And Hezekiáh answeied, All men or the that is in mine house hauethey sene: there ke him vnderis nothing among my treasures, that I ha- of the wicked.

ue not shewed them.

5 And Isaiah said to Hezekiah, Heare the uercome with their statterie, worde of the Lord of hostes,

thine house, and which thy fathers haue laid vp in store vntil this day, shalbe ca-e By the grie-ryed to Babel. nothing shalbe left, faith the punishment is declared how

of thee, & which thou shalt beget, shal bitton & valthey take away, and they shalbe feunuches i That is, offiin the palace of the King of Bibel.

spoken:and he said, Yet let there be peace, and trueth in my dayes.

are now arrivery and all the pit, can not hope for thy trueth.

are in these yeres shalacing But the liuing, the liuing, he shal conyeres shalacing But the liuing, the liuing, the liuing the shalacing leads to the living are to the living and them that trust not in the Lord.

Omfort aye, comfort ye my people, folacion for the Church,

Speake comfortably to Ierusalém, & crye ben neuer destivnto her, that her b warrefare is accom- tute of Proplished, that her iniquitie is paidoned: by he exhorfor the hathe received of the Lords hand teth the true c double for all her finnes.

A d voyce cryeth in the e wildernes, Pre he also that pare ye the way of the Lord:make ftreight fhulde come in the defert a path for our God.

Euerie valleie shalbe exalted, and euerie poore assi-ded, and to as s mountaine and hill shalbe made lowe: & sure them of the croked shalbe streight, and the rough their deliueraplaces plaine.

And y gloric of the Lord shalbe reueiled by The time of 5 and all h sich shalfe it together; for the her affliction of the I and hashe states at mouth of the Lord hathe spoken it.

6 A voyce faid, Ciye. And he faid, What feeting, or don shal I crye : All slesh u graffe, and all the ble grace, whe Regrace thereof us as y floure of the field. ferued double

The graffe with ereth, the floure fadeth, vun.fliment because the 1 Spirit of the Lord bloweth Propheres vpon it: furely the people s graffe.

The graffe withereth, y floure fadeth; but other places them worde of our God shal stad for euer. were kept n

TO Zion, that bringest good tidigs, get eaptimite, and miserie thee vp into the hie a mountaine: o Ieru-f Meaning. Cy salém, that bringest good tidings, lift vp rus and Darius thy voyce with strength. lift it vp, be not deliner Gods afraide: say vnto the cities of Iudah, Be-capituitie, and holde vour God.

This was runy accoplished, whe I ohn § Baprist broght tidings of Ielus Christs coming, who was the true delinerer of bis Church fro since and Sarán, Mat 3.3 g Whateware may let or hinder this delinerance, hilbe removed h This mracle foener may let or hinder this deliverance, shalbe removed h This meracle shalbe so great, that it shalbe knowen through all the worlde i The voyce of God, which spake to the Prophete Islash k Meaning, all mans wisdome and natural powers, Iohn 1,10 1 pet 1,24 l The Spirit of God shald die couer the vanite in all that seme to have anie excellence of them selves. Though costilering by frattice of mans nature manie of by sewes shulde perish & so not be partakers of this deliverance, yet Gods promise shalde be suffilled, & they that remained, shulde fele by frue thereof in To publish this benefite through all the worlde o He sheweth at one worde the persecution of all mans selventies which is to have Gods presence. of all mans felicitie, which is to have Gods presence Ddd.11.

and blinded

a This is a co

comfort the body and fou-

ficiet,as chap. e That is, m Babylon, and

p this power malbe infli-ricus without helpe of ante orner, and shall haue all mea nes in him felt to bring his wil to paffe.

q He shal & fauour ouer 12 them that are weake, and tender r Declaring y as God oncly erío doeth he vie y same for 13 y detence, and maintenace of f He theweth Gods infinite wildome tor § fame end and purpole

all this to the thuise nether teare man nor 18 put their truft in anie, faue onely in God u Hereby be armeth them againt & idowith theyshul 20 de be tempted an Babylon x He the weth the rage of the idolaters ieing that the poonot to luffile their owne necefsities, wil-Celues to ferue their idoles y Hane ye not the worde of God, w plame-ly condensth idolatrie) fible creatures whome God hathe made to ferue your vie, that you shuld not serue them them,

a So that his power appeareth in eneric place wherefo 25 cuer we turne anfinit nomber of the starres c He rebuketh the lewes becaufe thei did not reft on the providence of God, burthoght v he hadforiatheir troubles.

power, and P his arme shal rule for him: beholde, his wages with him, & his worke before him.

11 He shal fede his flocke like a shepherd: he shal gather the lambes with his arme,& carie them in his bosome, and shal guide them with qyong.

Who hathe measured the waters in his 29 Bathe grueth stregth vnto him that fain- e Shewing & rfist and counted heaven with the spanne, and comprehended the dust of the earth in a measure and weighed the mountaines 30 f Euen the yong men shal faint, and be ly seke out the in a weight, and the hilles in a balance?

Lordor was this coust lour or taught him? 31 But they that waite vpon the Lord, shall in their owner toke he counsel, and who in-

itructed him and taught him in the way of judgement or taught him knowledge, & shewed vnto him y way of vnderståding?

15 Beholde, the nations are as a droppe of a bucket, and are counted as the dust of the balace: beholde, he taketh away the yles as 1 a litle dust.

16 And Lebanon u not sufficient for fyre, nor the beaftes thereof sufficient for a

e He speaketh 17 All nations before him are as enothing, and they are counted to him, leffe then nothing, and vanitie.

To whome then unil ye liken God or what similitude wil ye set vp vnto him?

The workeman melteth an image, or the goldesmith beateth it out in golac, or § goldesmith maketh siluer plates.

Doeth not x the poore chuse out a tre that wil not rote, for an oblation, he feketh also vnto him a cunning workeman, to prepare an image, that shal not be moued. 21 Knowe ye nothig have ye not heard y 122 hathe it not bene tolde you from the be- 6 Euerie man helped his neighbour and incression e Thogh the ginning have ye not vnderståd it by the faid to his brother, h Be strong. ginning have ye not vnderstäd it by the z fundacion of the earth

22 He litteth vpon the circle of the earth,& the inhabitats thereof are as grashoppers, he stretcheth out the heaues, as a curtaine, & spreadeth thé out, as a tent to dwell in.

a Cayou not 23 He bringeth the princes to nothing, and 8 learne by y vimaketh the judges of the earth, as vanitie,

As thogh they were not plated, as thogh they were not sowen, as though their stocke 9 For I have taken thee from the ends of my people toke no roote in the carth; for he did eue the earth, and called thee before the chief bled them sela blow upon them, and they withered, and the whirle winde wil take them away as stubble.

shulde be like him, saith the holie one

b Who hathe 26 Lift vp your eyes on hie, and beholde, fet in order y who hathe created these things, and bringeth b out their armies by nomber, and is Beholde, all they is prouoke thee, shalbe thy idli with calleth them all by names by the greatnes as shamed, and confounded: they shalbe as the superficion of the nower and machine states. of hu power and mightie strength nothing

ô Ifrael, c My waye is hid from the Lord, theme my felf fauthful and mate. 1 Because they shalbe deftroyed.

and my judgement is passed ouer of my God.

28 Knowest thou not 20r hast thou not heard, that the everlaiting God, the Lord hathe created the dends of the earth-henether forcall power fainteth, nor is weary there no searching is in his rade of deliver when of his evnderstanding.

teth, & vnto him that hathe no strength, man muste pa-he encreaseth power. & not curious.

wearie, and the yong men shal stumble and delay in our

wings as the egles: they shalrunne, & not ledge that all cometh of be wearie, & they shal walke and not faint. God.

his time co-

CHAP. XLI.

2 Gods mercie in chusing his people 6 Their idolatrie. 27 Delsuerance promised to Zion

Delsuerance promised to Zion

Epe a sience betoie me,ô y lands, & he pleaded his let the people b renue their strength: cause & all na cios, required let them come nere, and let them speake: filence that he let vs come together into judgement.

Who raifed vp suffice from the East, b That is,gacalled him to his fote and gaue the na- power & jup. cions before him, and subdued the Kings portes who called he gaue them as dust to his sworde, or as Abraham(who scarred stubble vnto his bowe.

3 He pursued them, and passed safely by the fice in delineway that he had not gone with his fere.

Who hathe wroght and done it he that idolatric of y calleth the d generations from the begin- go to and fro ning. I the Lord am the first, and with the at his comandement, & plalast I am the same.

5 The yles sawe it, & did feare the ends name of the earth were abashed, drewe nere, and d Who hathe created man &

said to his brother, h Be strong.

7 So the workeman comforted the founder gods, yet they & he that smote w the hammer, him that diminish no-fimote by course, sayig, It is ready for the gloric for I am fodering, & he fastened it with nailes that all one, vuchar it shulde not be moued.

But thou, I sael, att my feruant, of thou ever bene, and shalbe for ever

Iaakób, whome I haue chofen, the fede of f Confidering Abrahám my friend.

thereof, and faid vnto thee, Thou art my red against me seruant: I haue chosen thee, and not cast to mainteine theiridelatrie thee away.

To whome now wil ye liken me, that I so Feare thou not, for I am with thee : be obstimatie of idolaters to not afraid, for I am thy God: I wil ftreng- maiteine their then thee, and helpe thee, and wil fusteine fuperfittions. thee with the k right hand of my inflice. fore oghreft

nothing, & they that ftriuc with thee, shalk That is, by perish.

Why faiest thou, ô Iaakob, and speakest 12 Thou shalt seke the and shalt not I finde & persormace whereof I wil

may be heard m has right

ne of Gods me ring his Chur-che) from the ced him in the land of Ca-

nainteined his

neuer fo manie

h He noteth

them:

them: to wit, the men of thy strife, for they

33 For I the Lord thy God wil holde thy right hand, faying vnto thee, Feare not, I 28 But when b I behelde, there was none, & returne from §

wil helpe thee.

Feare not, thou m worme, Iaakób, & ye men of Israel: I wil helpe thee, faith the 15 Beholde, I wil make thee a roller, and a newe threshing instrument hauing tethe: thou shalt thresh the " mountaines , and fonde that they had nether wildome nor power to do anie thing, therefore he bring them to poudre, and shalt make the hilles as chaffe.

destroye all thou shalt fanne them, & the winde shal carye them away, & the whirlwinde shal feater them: and thou shalt resoyce in the Lord, of shalt glorie in the holy one of

Israél.

That is thei 17 When o the poore and the nedie feke water, and there " none (their tongue faileth for thirst: I the Lord wil heare them: I the

P God wil ra-ther change y 18 I wil open rivers in the toppes of the order of natu hilles, and fountaines in the middes of the vallers: I wil make the wildernes, as a poole of water, & the wasterlad as springs of water.

them hereby 19 I wil fet in the wildernes the cedre, the shittah tre, & the myrre tre & the pine tre, & I wil set in the wildernes the fyrre tre, the elme and the boxe tree together.

> 20 Therefore let them se and knowe, and let them confider and vnderstand togther that the hand of the Lord hathe done 6 I the Lord haue called thee in I righteouf acceptable this, and the holie one of Israel 9 hathe cre-

to proue their 21 'Stand to your cause, saith the Lord: bring forthe your itrong reasons, saith the

King of Iaakób.

they may be tryed whether 22 Let the bring the forthe, & let the tel vs what shal come: let them shewe the former things what thei be, that we maie consider them, and knowe the later end of them: e- 8 I am the Lord, this is my Name, and my his worde and ther declare vs things for to come.

are no gods, but vile ido es 23 Snewe the things that are to come hereafter, that we may know that you are gods: 9 Beholde, the former things are P come to pompe and not yea, do good or do euil, that we may declare it, and beholde it together.

king is of naught:man hathe chosen an a-

bomination by them.

25 ¶I haue raised vp from the North, and h. shal come: from the East sunne shal whe is Let the wildernes and the cities thereof which is alcall vpon my Name, and shal come vpon x princes as vpon claye, and as the potter treadeth myre vnder the fote.

whereby he 26 Who hathe declared fro the beginning, meaneth that both their cap timitie, and deturned we may fav. He is righteous? Surely there that we may knowe or before time, that vocation . m To assift and guide thee n As him, by whome we may say, He is righteous? Surely there the promise, made to all nations in Abraham. shall be fulfilled to I will not suffer my gloriet to be diminished which I shuld do if I were to be shall be suffered by the state of the shall be suffered by which is stated with the stated by which is stated by the state z Bothe of the Chaldeans and others.

rethy your wordes.

lém a one that shal bring good tidings.

when I enquired of them, there was no counselour, & whe I demanded of them, thei timual succesanswered not a worde.

Lord & thy redemer & holie one of Israel. 29 Beholde, they are all vanitie: their wor- hers ke is of nothing, their images are winde & whet loked whether § ido-

concludeth that all are wicked that truft in fuche vanitie

CHAP. XLII.

The obedience and humelitie of Christ. 6 Why he was fent into the worlde.11 The vocation of the Gentiles.

Eholde, a my servant: I wil stay vpon Christ, who in him:mine elect, in whome my foule de-respect of his liteth: I haue put my Spirit vpon him: he led here fershal bring forthe diudgement to the Gen- want The Pro-

2 He shal not e crye, nor lift vp, nor cause that thei haue his voyce to be heard in the strete.

A f brutsed rede shal he not breake, and because he is the smoking s flax shal he not quenche: he the fundation shal bring forthe judgement in htrueth.

He shal not faile nor be discouraged til are made &rahe haue I fet judgement in the earth : and b For I haue

Thus faith God the Lord (he that creathe faithful
ted the heavens and fpred them abrode: fteward Some
he that ftretched forthe the county buddes thereof: he that grueth breth vn- wit, in his offi to the people vpon it, and spirit to them him the fulnes that walke therein)

nes, and wil holde m thine hand, and I wil to me & they kepe thee, and give thee for an covenant to me by him. of the people, of for a light of the Gen-nother mean

That thou maiest open the eies of the eph.1.4 blinde, brig out the prisoners from the d He shal de-clare him self prison: and them that sit in darkenes, out gouernourouer the Gentils, &

oglorie wil I not give to another, nether his spirit my praise to graven images.

passe, and newe things do I declare: before princes they come forthe, I tel you of them.

detereth, and 24 Beholde, ye are of no value, & your ma- 10 Sing vnto the Lord a newe fong, & his and febbehous abhorreth for praise from the end of the earth : ye that for them go downe to the fea, and all that is therein: g Meaning the the yles and the inhabitants thereof.

lift vp their voice, the townes that 9 Kedar he wil cherifa

none of the gecaptilitie. fion of Prophetes & mini-

thefe things, I

make mencion declared ange whereupon all the promifes

of my Spirit.

of reconcilia-

e His coming shal nor be ie, as earthire

f He wil not moft out , bue

it, that it may fline brighter. h Althogh he fauour the weake yet wil henot spare the wicked, but wil rudge them according to trueth and equitie i Til he haue fer all things in good order k The Gentiles shalbe defirous to receive his doftrine l Meaning, vinto a lawful and in the state of th h Althogh he fauour the weake yet wil

is none that sheweth: surely there is none on faithful in performing the same, and the icolaters thereby wolde extol y declareth: surely there is none that heather being the same of their idoles about me p As in time past I have benetitue in my promises, so wil I be in time to come q Meaning the Arabians, was a whome he comprehendeth all the people of the Eaft

Ddd.iii.

m Thus he ca! leta the becan 14 fe they were contened of all the worlde. & that they confidering their eftare, thulde feke vato him for helpe n I wil make thee able to destroye all

be they never fo mightic and the chiefly is referred to § kingdome of Christ

that shalbe af Captiuitie of Babylon re , then they shulde want ante thing that ery to him by tructauch in their mileries. declaring to

they shal lacke nothing by they returne from Babylon q fhat is, hathe appoin-tea,& determi med y it ihal

paffe r He biddeth the idolarers religion, and to their idoles, y thet knowe all things, and ca if they can not do, he concluderh that they **(Se that a mā** can nor make an idole, but he must do that, which God

owne deutles. and forfakerh the Lords t Meaning,the Chaldeans u That is, Cy rus, who shal do all thing in my Name, & by Imerance that be ordered by Gods proude-

ce and appoin

tement.

he chuseth his

shalbe as nothing, and the men that warre 27 I am the first, that saith to Zión, Beholde, tiles gods can against thee, as a thing of naught.

27 I am the first, that saith to Zión, Beholde, tiles gods can beholde them: and I wil give to Ierusathese things

against thee, as a thing of naught.

doeth in habite: let the inhabitants of the rockes fing: let them shoute from the top of the mountaines.

12 Let them giue glorie vnto the Lord, & 2 When thou passest through the waters, this benefite declare his praise in the ylandes.

the zeal of \$ Lord, and his power in the conseruatio of his Church

f I wil hafte

to execute my

vengcance, i I

woman that

defireth to be

delinered whe

fhe is, in tra-

poore people,

perplexitie &

haue mode

light because

of my Law

mitted, which

fhulde not o-

caufe others to

lights to o-

wil not ac-

the Lord, who

Imer them, he

faffreth them to be spoiled of their ene-

mies through

their owne fau

se and merc-

enemie to re-

hathe spoiled.

b Meaning,

Gods Wrath.

knowledge this benefite of

heare it y As y Priefts

felf, but

uail t That is , my

care.

r He sheweth 13 The Lord shal go forthe as a 1 gyant:he shal stirre vp bu courage like a ma of warre: he shal shoute and crye, o shal preuaile against his enemies.

14 I have a long time holden my peace: I 3 For I am the Lord thy God, the holy and perils distinct have here full for referred and perils. haue bene stil & refrained my felf : now wil I crye like a f trauailing woman: I wil destroye and deuoure at once.

vengcance, w 1 15 Lwil make waste mountaines, and hilles, aiff. rred, as achaind drye vp all their herbes, and I wil make the floods ylandes, and I wil drye vp the pooles.

> 16 And I wil bring the blinde by a way, 5 Feare not, for I am with thee : I wil bring ransome, Cha. that they knew not, Seade them by paths that they have not knowen: I wil make darkenes light before them, and croked 6 I wil faie to the North, Giue:and to the then things streight. These things wil I do vnto them, and not for fake them.

n To wit, If-They shalbe turned backe: they shalbe greatly affiamed, that truit in graue ima- 7 Euerie one shalbe called by my 8 Name: the wicked in ges, and fay to the molten images, Ye areour gods.

to whome my 18 Theare, ye deafe: and ye blinde, regarde, 8 that ye may se.

nely heare it 19 Who is blinde but my " feruant or deafe as my x messenger, that I sent who is blinde as the y perfite, and blinde as the Lords seruant

that shulde be 20 Seig mansethings, but thou kepest them not opening the eares, but he heareth not

2 Because thei 21 The Lord is willing for his righteousnes sakethat he may magnifie the Law, & exalt it.

is ready to de- 22 But this people is 2 robbed and spoiled, and shalbe all snared in dongeons, & they shalbe hid in prison houses: thei shalbe for a pray, and none shal deliuer: a spoile, and none shalfay, a Restore.

dultue 23 Who amog you shalhearken to this, or 11 I, even I, am the Lord, & beside me there that take hede, and heare for basterwardes? is no Sautour.

be none to take hede, and heare for afterwardes is no Sautour.

i To prone the function them, 24 Who gaue Iaakob for a spoile, and If
is no Sautour.

i To prone that the that the or to wil the artist the street of the street rael to the robbers > Did not the Lord, because we have sinned against him-for they wolde not walke in his wayes, nether be obedient vnto his Law.

25 Therefore he hathepowred vpon him his fierce wrath, and the strength of battel: and it fet him on fyre round about, and he knewe not, and it burned him vp, yet he co- 14 fidered not.

CHAP. XLIII.

1 The Lord comforteth hu people. He promisath deliuerance to the lewes. I There u no God but one

B Vt now thus faith the Lord, a that created thee, ô Iaakób: and he that a After thefe B threatmogs he promifeth delinerance to his Church, because he hathe regenerate them, adopted them & called them.

formed thee, ô Isi aét, b Feare not: for I ha - b When thou ue redemed thee: I haue called thee by thy and confuraname, thou ait mine.

I wil be with thee, & through the floods, of thy Gol, that thei do not ouerflowe thee. When and it halenthou walkest through the verie fyre, thou courage the shalt not be burnt, nether shal the flame fyre, he mea-neth all kinde kindle vponthee.

one of Isiael, thy Sautour · I gaue d E- neherrbs powgypt for thy ransome, Ethiopia, and Sebá fe countries for thee.

4 Because thou wast precious in my fight, affichio which therefore will and I loued thee, thou finded therefore will and I loued thee, there done, therefore will give man for thee, & peo- and fo were

ple for thy fake.

thy sede from the f East, and gather thee e I wil not from the West.

I wil faie to the North, Glacian for God more for God more from farre, and my daughters from the enof his faithful, then all the faithful, then all the faithful, then all the faithful then all the

for I created him for my glorie, formed f He prophehim and made him.

I wil bring forthe the blinde people, and from the capthei shal haue eyes, and the deafe, & they bylon, and so shal have eares.

9 Let all the nacions be gathered h toge- sal Church, alther, and let the people be affembled: Inding to that who among them can declare this and ten Deut 30,3. Thewe vs former things 2 let them bring that he colde forthe their witnesses, y thei maie be ju- not be vimind fil of them, stified : but let them heare, and saie, It is except he wol

You lare my witnesses, faith the Lord, glorie and my m feruant, whome I have chosen: hat no po therefore ye shal knowe and beleue me & can resist him doing this ye shal vndei stand that I am : before me miraculous there was no God formed, nether shal their idoles there be after me.

I have showed, when there was no are spoken of them, are strange god among you: therefore you are true my witnesses, saith the Lord, that I am that the meli-God.

Yea, before the day was, I am, and there them, in the is none that can deliuer out of mine had: knowledge of the trueth be-I wil do st, and who shal let it?

Thus faith the Lord your redemer, the when fent to Babél, and n broght it downe: they is worde in the ship to the ship to

15 I am the Lord your holy one, the creator of Israel, your King.

end con'piraand made the as the payfpare ante

man rather eierh of their tiuitie of of the calling

are able to do

k Shewing. ce of the wiccanfe thei will not heare

m Meanings specially Christ and by him, all & faith

my Law

n By Darms and Cyrus o Thei shal crye when thei wolde escape by water, leing y the course of Euphrates is turned another way by y enemie. p When he de-linered Israel

fro nPharaoh,

q When the lirachtes pai-fed hrough for When the

oin, foth ,, 17

g) pr Pharioh &

t Meanig, that their delinera

ce out of Biby

then that from

2,10 2 cor 5, 17 reuel 21,5 u Thei shall a

ne fuche abun

things as the recurse home,

and baren pla-ces, that the ve

tes, & inal ac-

knowledgthé

muche more

thankeful tor

not worthip-ped me as y

oghtest to ha-

yBecause thou haft not wil-

he theweth

that his mer

trary.

bedience.

· He crested

& chole thee from the begi

the fame

ne done

Egypt w s, let 23,7 hag

Laud 14.22

16 Thus faith the Lord which maketh a way in P the Sea, and a path in the mightie 9 waters.

When her bringeth out the charet, & horse,tac aimie & the power lie together, of shal not rife. thei aic extinct, and quenened as towe.

uered his pen-ph cur of E- 18 Remember ve not the former things nether regarde the things of olde.

his nightic ar 19 Beholde, I do a newe thing nowe shal it come forthe: shall you not know et ? I wil eue make awaie in the desert & floods in the wildernes.

Loid, and name him self by the name of the people shall had be not a surface in the state of the state of the King of I frael receipt the wildernes.

Loid, and name him self by the name of the people shall had be not a surface of the people shall have in the state of the people shall have not a surface of the surface of the people shall have not a surface of the surfac

more tame us 20 The wilde " beafts shal honour me, the dragons and the offriches, because I gaue water in the defert of floods in the wilder nestogile drinke to my people, euen to mine riect.

dince of all 21 This people have I formed for my felf: thei shai shewe forthe my praise.

euen in farve 22 And thou hast not alled vpo me, o Ia- 8 akób, but thou nast y wearied me,ô Israél.

rie beafts shal 23 Thou 2 hast not broght me the shepe of thy burntoffrings, nether hast thou hono-1ed me with thy facrifices. I have not caufed thee to serue with an offing, not wear 9 All their that make an image, are vani- i Getenliesh ried thee with incense.

x Thou last 24 Thou boghtest me no swete a sauour w monie,nether hast thou made me drunke with the fatte of thy facrifices, but thou hast made me bto serue with thy sinnes, wearied me with thine iniquities.

lingly received me with thine iniquities.

ued that which 25 I, euch I, am he that putteth awaie thine in Beholde, all that are of the I felowship i Read Chap. iniquities for mine owne sake, & wil not remember thy finnes.

dideft grieue me Whereby 26 Put me inciemembrance: let vs be iudged toge ther: count thou that thou maiest cies were the onelie cause cf be uttified. their delmera

ce, forgimuch 27 Thy d first father hathe sinned, and thy as theil ad de e teachers have transgressed against mc.

lerued the co-28 Therefore I hauef prophaned the rulers Z Met ing, in true faith & oof the Sanctuarie, and haue made Izakób a curse, and Israél a reproche. a Ether for §

a Ether for y
con position of
the swere ouncement, F cod, 30, 34, or for the swere incense, Exod, 30, 7
b Thou hast made me to be tre an heatile burden by thy sinces. c If I forget anie thing that may wake for thy instincation, put me in remembrance &
speake for thy self d Thine ancestres e Thy Priess and thy Prophets.

They is considered the mediant them in the wildstress and the Prophets. f That is, relected, abhorica and defirored them in the wildernes, and at o. ther times.

CHAP. XLIIII.

3 The Lord promiseth comfort and that he wil assemble bu Courch of divers nations 9 The Vanitie of idoles. 17 The beaftlines of idolaters.

Y Et now heare, ô Iaakob my seiuant, and Ifraél, whome I haue chosen.

2 Thus saith the Lord, that made thee, and formed a thee from the wobe: he wil helpe thee. Feare not, of Iaakob, my servant, and 15 And man burneth thereof: for he wil lance, sering that their are

nie thing b Whome God accepteth as righteous or which hadest occasion thereunto becau's of the Law, and of thine holy vocation c Because man of him felf the dry and baren land, he promiferh to moiften him with the waters of his holy Spirit, Toel 2,18 10h 7,38 act.2,17.

& thoods upon the drie ground: I wil powre my Spirit vponthy fede, and my blef- d That solly pofer io final fing vpon thy buildes,

4 And theid shall growe as among the graf- incresso work se, or as the willowes by the river of wa- their

One shal say, I am y Lords:another eshal e B) the di-be called by the name of Iaakób: & ano-uersiste of spet cl.c he meathei shal subscribe with his hand into the neth one thing Loid, sn lname him felf by the name of ther is, that

& his redementic Lord of hoftes, f I am y of God prist 87,5 first, and I am the last, and without me is flan always there no God.

And who is like me, that shall call, and ful to very up shall declare it, and set a it in order before mode able to me, fince I appointed the ancient people mair eine it, as and what is at hand, and whatthings are to chap -1,4, &

come let k them showe vnto them.

Feare ye not, neth r be afraied: haue not them is that I tolde thee of olde and have declared to delay. Itolde thee of olde, and have declared 1t2 delicer the you are even my withefles, whether hathers dethere be a God beside me, and that there hor togieto is no God that I know e not procede heis no God that I knowe not

tie, and m their delectable things shal no-tle streament, becoutting profite: & their are their owne with the prenesses, that their not nor knowe: their eto all other in fore thei shalbe confounded.

Who hathe made o a god, or molten an k Meaning,

thereof, shalbe cofounded: for the worke- 41 to mWharforner men them selues are men: let them all thei be done be gathered together, and thand vp, yet idoles to mithei shal feare, and be confounded toge- k. the ro sems

ther.

The smith taketh an instrument, & worketh in the coles, and factoneth it with les bildenie
hammers, & worketh it with the strength nesses of il cir of his armes: yea, he is an hungred, & his owne blinder nes, and ferfrength faileth: he drinketh no water, & leg that the are not the is faint.

The carpenter stretcheth out a line he mit confesse that i' ei heue facioneth it with a red thiead, he planeth no power it, and he purtreieth it with the compasse, this white and maketh it after the figure of a man, focus is many de by the according to the beautie of a man that hand of men.

14 He wil hewe him downe cedres, and taketh fible to courage among the trees of the form? courage among the trees of the forest he peareth their planteth a fyrre tre, and the raine doeth which cill i-

du'u'ly after

that is,merci-

his eternal e-

mages the bo-

thou righteous, b whome I have choien.

not oncity nemercie, & before y coldeft metric anix thing

The I wil powre water vpon the thirftie,
deft metric anix thing

The collection of the ce, although the texcuse them solves thereby among men i He de'er, bet's the raging affiction of the idolaters, which forget their owne necessives to set for the their devocion toward their idoles to place it in some Temple.

n He fetreth forth the obfts nacie and mili ce of the idola ters, & thogh thei fe by dailie experience y their idoles are no better the the reft of § marter whereof thei are made, yet thes refuse the one ther, as the papifts make their cake. god and the reft of their i-

doles. x That is , he ether maketh a table or tren chers y The Prophet

them that won der how it is possible that fo blinde to commit fuch abomination, faying, y God hathe blinded their eyes, and hardened their

"Ebr suraceb. z He is abused as one y wold eat ashes, thin king to fariffic his hungre a Shewing y mans heart is

zo idolatrie, & therefore he warneth his cople by these exaples, that eleane to anie but to the li uing God whe thei shulde be among the ide Taters

b He fheweth fhalbelo great that y infenfishalbe moued e He armeth

themagainst § Babylon, w wolde haue borne them in knew by far res that God wold e not deli ner them, and that Babylon fhulde ftand. d Of Isaiah & the reft of his Prophetes, & did affure the Church of

& delmerance. e He fheweth no leffe notatake thereof and " warme hi felf. he also kindleth it andbaketh bread, yethemaketh a god, and worshipeth it:he maketh it an idole and boweth vnto it.

16 He burneth the halse thereof euen in the fyre, o vpon the halfe thereof he xeateth flesh: he rosteth the roste and is satisfied:also he warmeth him self and saith, Aha, I am warme, I haue bene at the fyre.

parte & make 17 And y refidue thereof he maketh a god, agod of y oeuen his idole: he boweth vnto it and worshipeth and praieth vnto it, and faith, De liner me: for thou art my god.

18 Thei haue not knowen, nor understand: yfor God hathe shut their eyes that thei can 2 not se, and their hearts, that thei cannot vn derstand.

gmeth here an 19 And none "considereth in his heart, ne- 3 answer to all ther uthere knowledge nor understandig to saie, I haue burnt halfe of it, eue in the fyre,& haue baked bread also vpon y coles thereof: I have rosted flesh, and eaten it, & shal I make the residue thereof an abominacion; shal I bowe to the stocke of a

> 20 He fedeth z of ashes : a seduced heart hathe decemed him, that he can not deli- 5 uer his foule, nor say, Is their not a lye in my right hand?

21 2 Remembre these (ô Iaakob and Israel) for y art my seruant : I haue formed thee: thou art my scruat:ô Israel forget me not.

22 Ihaue put aware thy trafgressions like a cloude, and thy sinnes, as a mist: turne vn- 7 to me, for Phaue redemed thee.

theishuldenor 23 bReioyce, ye heavens: for the Lord hathe brast forthe into praises, ye mountaines, ô forest and euerie tre therein: for y Lord hathe redemed Iaakob and wilbe glori-

that theworke
of \$ Lord tow
ard his people 24 Thus faith the Lord thy redemer & he that formed thee from the wombe, I am ? the Lord, that made all things, that spred out the heavens alone, and stretched out the earth by my felf.

fothefayers of 25 I destroye the ctokens of the foeth faiers and make them that consecture, fooles, & 10_ turne the wife men backward, and make their knowledge foolishnes.

26 The confirmeth the worde of his deruant and performeth the counsel of his messengers, saying to Icrusalém, Thou shalt be inhabited; and to the cities of Iudáh, ye shalbe buylt vp, and I wil repaire the decased places thereof.

Gods fauour 27 He faith to the e depe, Be drye and I wil drye vp thy floods.

that Godswor 28 He faith to Cyrus, Thou art my shepherd:

mo lette nora-ble in this their deliuerance, then when he broght them out of Egypt through the Sea f To affure them of their deliuerance, he nameth the persone by whome reshulde be more then an hundreth yere before he was beene.

& he shal reforme all my defire, sayig also to Icrusalém, Thou shalt be buylt:and to the Temple, Thy fundacion shalbe farely

CHAP. XLV.

The deliverance of the people by Cyrus o God's suft in all his workes 20 The calling of the Gentiles.

Hus faith the Lord vnto a Cyrus his 1, wes or their b anointed, whose right hand I have delinerace a holden to subdue nations before him: gainft y greit therefore wil I weake the loynes of Kigs the shulu a-and open the dores before him, & the ga-much & periotes shal not be shut.

I wil go before thee & make & d croked b Because Cystreight: I wil breake the biasin dores, & cree y office of idelineter, burst the yron barres.

And I wil grue thee y treasures of darke- his anointed nes, and the things hid in secret places, that thou maist e knowe that I am the forthe be cal Lord which call thee by thy name, euen of ogude ht the God of Israel.

For Iaakob my servants fake, and Israel ple I wil take mine elect, I wil eue call thee by thy name away all impe on name thee, though thou haft not knowen diments and lettes

I am the Lord and there is none other: ms did knowe God to worthere is no God besides me Isgirded thee thip hiaright. thogh thou hast not knowen me,

That thei maie knowe from the rifing of cular knowled the funne & from the West, that there is men may have, none besides me. I am the Lord, and there of his power, is none other.

Iforme the blight and creat darkenes: I make peace & creat euil: Ithe Lord do all i Not for ante these things.

done it:shoute, ye lower partes of y earth: 8. Ye heauens, send the dewe from aboue, & thyworthness. let y cloudes drop downe ' righteousnes: thee frength let the earth open, and let saluacion and power & autoiuffice growe forthe: let it bring them h I fend peace forthe together: I the Lord haue k created pernie & ad-

> Wo be vnto him that striueth with his . He comformaker, the potsherd w the potsherds of the teth the lewes as if he wolde earth: shal the clair saie to him that facio- say, thogh who neth it, What makest yor thy worke, m it headens and hathe none hands

> Wo vnto him that faith to his father, thing now but
> What hast thou begotten? or to his mowrath, yet I ther, What hast thou broght forther

> 11 Thus faith the Lord, the holy one of If- to bring forth moRe certeine rael, and his maker, Aske me n of things tokens of your to come concerning my fonnes, and con- of the perforcerning the workes of mine hands: com- mance of mande you me.

> 12 I have made the earth, and created man teousines k I have apvpon it : I, whose hands have spred out pointed Cyrus

rus fhulde exe God called hi for a time but after another led Dauid

e Not that Cy erteine partis pelled to deli-uer Gods peo-

thing, that is in thee, or for

verfitie. 21 A. mos 3,6

earth for fuccour,ye le nowrath , yet & wil cause the promes, which

to this via & purpofe

I Hereby he bridefeth their impaciencie, which in aduerfitie & trouble murmure against God and wil not tarte ! is pleasure willing that man shulde mat-che with his like and not contend against God m I hit is, it is not persitely made in In fread of murmuring, himble your felues and afke what ye wil for the confolation of my children, and you shalle sure of 11,25 ye are of these things which are at your commandement. Some read it with an interrogation, and make it the application of the fimiliaide.

El 18 bowed downe: Nebó 18 fallen: a These were

their idoles were vpon the b beaftes, the chief ido-

the heavens, I have even commanded all

I have raised I him vp in righteousnes,& I wil direct all his waies: he shal buylde 1 my citie, and he shallet go my captines, not I for price nor reward, faith the Lord of hostes.

gypt, and the marchandise of Ethiopia,& of the Sabeans, men of stature shal come followe thee, and shal go in chaines: they shal fall downebefore thee, and make supplicacion vnto thee, signing, Surely God is in thee, and there is none other God be- 4

Erra 7,21 Verely thou, ô God, thidest thy self, d God, the Sautour of Israél.

All they shalbe ashimed and also con- 5 founded: they shal go to confusion togeth richat are the makers of images.

an euerlaiting faluacion ve shal not be ashamed nor consounded woulde without

encie, thoga sheir deliari 18 For thus faith the Lord (that created 7 heauen, God him felr, that formed y earth, and made it:he that prepared it,he cr-ared it nor in vaine; he formed it to be u inhabitci) I am the Lord, and there & none o-

but 3 wicked and ido'sters ther.

bulacion.

Therefore in a 8 Remember this, and be assamed: bring it not fo mighte as the idols of their constitution.

but 3 wicked and ido'sters

ther.

bulacion.

againe b to minde, ô you transgressers.

of their constitutions are intersections. in vaine vnto y sede of laakob, Sche you 9 me:I the Lord do speake righteousnes, & declare righteous things.

g'u vi ce tei- 20 Assemble your selues, and come: drawe 10 nete together, ye abic & of the Gentiles: they have no knowledge, that fet vp the wood of their idole, and pray vnto a god, that can not faue them.

mine, yet in Godsfight you are vale & ab- counsel tog, ther, who hathe declared this counsel tog. ther, who hathe declared this from the beginning? or hathe tolde it of other God beside me, a mit God, & a Sausour:thesess none beside me.

Loke vnto me, and ye shal be saued: all z the ends of the earth shal be saued: for I am God, and there is none other.

faithfully per 23 I haue sworne by my self : the woi de is gone out of my mouth in a righteousnes, and shal not returne, That euerie b knee shal bowe vnto me, and euerse tongue shal sweare b, me.

24 Surely che shal say, In the Lord haue I 1 righteoufnes and strength: he shal come vnto him, and all that d prouoke him, shal be ashamed.

heart, but de- 25 The whole sede of Israel shalbe iustified, and glorie in the Lord.

e Meaning, the faithful shal fele & confesse this. d All the cotemners of God.

CHAP. XLVI.

1 The destruction of Babylon and of their idoles. 3 He calleth the Iewes to the confideracion of his workes.

and vpon the cattel: they which did beareb B. canic their you, were laden with a wearie burden. and blu-r,the Thus faith the Lord, The labour of E- 2 They are bowed downe, of fallen toge-Man & Perther: for thei coldenot rid the of the bur-them away den, & their doule is gone into captuitte. c Inc beafte that caryed a coldenot rid the of the bar that caryed a coldenot rid the coldenot vnto thee, and thei shalbe i thine; thei shal 3 Heare ye me, ô house of Iaakob, & all that idoles, remaine of the house of Israel, which are their burden e borne of me from the wombe, and broght a He dendeth the idoles, w vp of me from the birth.

Therefore vnto olde age, I the same, eu é le nor iend I wil beare you vntil the hore heeres: I ha-the diagrence Le made jou I wil aiso beare you, and I wil bewere the icarve you fand I wil deliuer you. true God for

To whome wil ye make me like, or ma- caryen ut oke me equal, or s compare me, that I shul-thers, but God de be like him?

Bu Ifrac' finalbe faued in the Lord, with 6 They drawe golde out of the bagge and Deut 30,11 They drawe golde out of the bass of they are a beginned to meigh filter in the balance, and hyre a begonned to goldsmith to make a god of it, of they and preferre you for the people of the people of

They beare it vpon the shoulders they of God, icing cary him and fet him in his place: So doeth their owne ca-he stand, & can not remoue from his pla-florishing ece. Thogh one crye vnto him, yet can he flate of the Banot answer, nor deliuer him out of his tri- de be temped

Remember the former things of olde: for mies therefore I am God, and there is none other God, the original of and there is nothing like me,

Which declare the latt thing from the to be obliorred beginning : and from of olde, the things theward that that were not done, faying, My cousel shal the most that stand. & I wildo whatsoever I wil.

Ir I call a i pirde from the East, o the man dació is but to of my k counsel from far: as I haue spoken, Bar 6,25 fowil I bring it to passe: I have purposed it, meaning & it, and I wil do it.

olde-Haue not I the Loid-& there is none 12 Heate me, ye stubburne hearted, that are wit or sense, farre from 1 iustice.

> 13 I bring m nere my justice it shal not be me, w'ici shal farre of , and my faluacion shal not tary: as a birde ind for I wil giue saluacion in Zion, and my fight against glorie vnto Israél.

> appointed to execute that, which I have determined. m He sheweth that incredulitie wolde let the performance of my prome mans meradulitie can not abolish the promes of God, Rom 3.3.

> > CHAP. XLVII.

The destruction of Babylon and the causes wherefore. Ome downe and lit in the dust: 6 virgine, daughter Babél, sit on the a Which halt grounde: there is no b thione, ô daughter lived in weof the Chaldeans: for thou shalt no more alth, & wantobe called, Tendre and delicate.

2 Take the mille stenes, & grande meale. ouercome by any coemic b Thy gover-

nement shalbe taken from thee Thou shalt be broght to moste vile seruitude for to turne the mille was the office of Saues.

had nether fou

et 1 hit, 35

all the moies,

all idolaters are wathout like mad mê

k him by

whome I have Which by your

not yet bene

Eee.1.

o That is, the ftarras p 10 vit,Cy-13 rus, that I may there by him 5 fauluulnes of my promes m celiucing my people q Mian ng. frely & without ranfome, or any gricuone condicton

I hafe people were ribut .fins to y Per-Airanthaflite gaue this mancy towarde buy laing of the Tepie,

fore thei were gligge countes, theighal now 16 honour thice, and thou fhalt a de them " was accomplime of Charle t Hereby he eyhort th the

lewes to pacice oe differred for a time. shewing that ency shulde not rep t their long pacience,

ma, but chief-ly of his Church z As so the talle goes, w

y Ailye ido-laters, which shogh you feper io muc ie worldelie digıea z He calleth

to repentance. willing them to love vnto him with the eye of fauh a That is, thet a That is, that thing, which I have promi-fed, shalbe

formed b The knowledge of God and the true worthiping thalbethrough ali the world, Rom 14,11 phil 2,10 whe-

reby he fignifieth that we must not onely

ferue God in ciare the fame

CHAP. XLVIII.

dThe things wherin the fet teth her grea-teft pride ihal 3 be made vile, euen from the head to the

e I wil vie no 4

f The Ifraelites shal confelle, that the Lard doeth this for his Church fake. 6 g For very thame,& hide thy felf h Thei abused Gods mage ments thinking

humanitie nor pitte toward

that be punt fhed y Ifraeli- 7 ees, because he wolde veterly cast them of, tying their mi 8 dift increase

4 So that thy unilbment shalbe so gre at,as is poisible to be imagined. k Thou dide ft shinke y thine me & policie wolde haue fa

acd thee

I He derideth

zheir vaine có

fidence, y put cheir truft in

vaine fcieces,

which ferue to no vie,but

loofe thy lockes: make bare the fete: vncouer y legge, passethrough the floods. , The hypocrisie of the Iewes w reproued. 11 The Lord a-Thy filthines shalbe discourred, and thy ·shame shalbe sone: I wil take vengeance, and I wil not metethee as a e man.

f Our redemer, the Lord of hostes u his Name, the holy one of Israél.

s Sit stil, and get thee into darkenes, ô daughter of the Chaldeans: for thou shalt no more be called, The ladie of kingdo-

I was wrath with my people: I have pol- 2 luted mine inheritance, and given them into thine hand: thou didest shewe them no h mercie, but thou dideit lay thy very 3 heause yoke vpon the ancient.

And thou saidest, I shalbe a ladie for euer, so that thou didest not set thy minde to these things nether didest thou remem- 4 ber the latter end thereof.

Therefore now heare, thou that art given to pleasures, & dwellest careles, She saith 5 in her heart, I am and none els: I shal not sit as a widdow, nether shal knowe y losse of children.

9 But these two things shal come to thee fuddenly on one day, the loffe of children and widdowehead: they shal come vpon 6 thee in their perfection, for the multitude of thy divinacions, & for the great abundance of thine inchanters.

to For thou hast trusted in thy wickednes: 7 thou hast said, None seeth me. Thy k wisdome & thy knowledge, thei haue caused thee to rebell, and thou hast said in thine heart, I am, and none els.

m Therefore shal eurl come vpon thee, and zhou shalt not know the morning thereof: destruction shalfall vpo thee, which thou shalt not be able to put away : destruction shal come upon thee suddenly, or thou be-

12 Stand now among thine inchanters, and in the multitude of thy foti efayers (with whome thou hast I wearied thy self from to thy youth) if so be thou maiest have profite,orif fo be thou maich have ftrength.

any thing, but in God, conge-13 nig also suche Thou art wearsed in the multitude of thy counfels: let now the astrologers, the starre gasers, & pronosticatours stand vp, and faue thee from these things, that shal come vpon thec.

> Beholde, they shalbe as stubble: the fyre shal burne them: thei shal not deliuer their owne lines from the power of the flame: there shalbe no coies m to warme at, nor

Thus shal they serue thee, with whome thou halt wearsed thee, eue thy marchants from thy youth: euery one shal wander to his owne " quarter:none shal saue thee.

that Chal decemethem.

lone wil be worshipped. 20 Of their deliverance out of Babylon.

TEare ye this, ô house of Iaakób, 1 which are a called by the name of a He decester Israel, and are come out of b the waters of their hypocri-Iudah: which sweare by the Name of the ted them sel-Lord, and make mencion of the God of restro he If-Israel, but not in trueth, nor in righteous- re not so in dede.

For they are called of the holy citie, and tounta flocke state them selues e vpon the God of Isra- c They make a shew, as el, whose Name is the Lord of hostes.

el, whole Name is the Lord of hostes. thigh they
I have declared the former things of ol-wolde have de, and they went out of my mouth, and I god shewed them : I did them suddenly, and the thewerh they came to passe.

Because I knewe, that thou art obstina-thing, for aste, and thy necke is an yron sinew, and thy muche as he hadperformed browe braffe,

Therefore I have declared it to thee of had promifed olde: before it came to passe, I shewed f it for thee mor thee, lest thou shuldest say, Mine idole then I promihathe done them, and my carued image, stubbernes and and my molten image hathe commanded might have be

Thou haft heard, beholde all this, & wil deft be delinenot yes declare it. I have shewed thee new bylon things, even now, and hid things, which g Wil he not acknowledge thou knewest not. thou knewest not.

They are created now, and not of olde, fite & declare and euch before this thou heardest them h shewing \$ not, lest y shuldest say, Beholde, I h knewe mans arrogan-

Yer thou heardest the not , nether didest clire all thigs knowe them, nether yet was thine eare o- at once, left their shuld atpened of olde: for I knewe that thou wol-tribute this dest grieuously transgresse: therefore ha- their owne ue I called thee a transgressour from the wisdome · wombe.

For my Names sake wil I differ my thee out of Ewrath, and for my prasse wil I refraine it deliverance from thee, k that I cut thee not of.

Beholde, I haue fined thee, but I not as k As it was filuer: I have m chosen thee in the fornace y'i did chuse of affliction. of affliction.

ii For mine owne fake, for mine owne fake that must faue wil I do it: for how shulde my Name " be I For I had polluted so furely I wil not give my glovie respect to thy vnto another.

12 Heate me, ô Iaakób & Israél, my called, in silver there P I am, I am the first, and I am the last.

3 Surely mine hid hathe layed the funda-thing, but cion of the earth, & my right hand hathe droffe. spanned the heavens : when I call them, out of the fore a they kand vp together.

14 All you, aftemble your selues, & hear .: haue bene con which among them hathe declared thefe "God ioyneth thigs? The Lord hathe loued him: he wil the faluacion

defroy Babylon.

fountaine and

de nor accuse

this my benefe why God

that I brothe was as vbiret

infirmitie tor there is no-

nace where thou shuldeft

owne honour fo that they can not perifi, but his glorie shulde be diminished, as Dent 32,27 o Read Chap 42,8 p Read 41,4 q To obey me, & to do what foener I commande them. E Meaning, Cylus, whome he had chosen to

Christ is appointed.

Gods great loue. 30005/1224 Isaiáh.

do his wil in Babél, and his aime shalbe against the Chaldeans.

15 I,euen I haue spoken it, and I haue called him: I have broght him, and his waie shall

prosper.

Thers

of thefe thigs

u what things fnal do the

pro peroas e-feat of firsul

y Atter that he had forcwar-ned them of their capti-

the cause the-

reof. he thew -

eth them the

z He ili. weels

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he did inter fathers out of

Ig/pt a Thus he

the wicked hypon es

shuld, pot ahu', Codo

promes in

nether trich.

por ien i. aie,

a. C 179 57,21

foetketh ibat

1 ance

16 Come neie vnto me: heare ye this: I haue not spoken it in secret sio the beginning: f Since the ti methat I defrom the time that the thing was, I was ciared my felf to your lathere, and now the Lord God and his spit lhas & Prorit hathe thent me.

phet speakerb ior him felf,& 17 Thus faith the Lord thy redemer, the Holie one of Israel, I am the Lord thy 8 Thus faith the Lord, In an acceptable rece Godfor it God, which teache thee uto profite, & lead thee by the waie, that thou shuldest go.

Linus, the 18 On that thou hadest hearkened to my commandements, then had t'ay prosperitie bene as the flood, and thy righteousnes as the waves of the fea.

mire, and of 19 Thy sede also had bene as the sande, and 9 y frute of thy bodie like the grauel thereof . his name thulde not have bene cut of

gicatione, 5 nor destroyed before me.

in-1 come of 20 y Go ye out of Babel flee ye from the Chaldeans, with a voice of toyettel and de to clarethis:shewe it forthe to the end of the carili: faye ye, The Lord hathe redemed his seruant Liakób.

21 And the were not thirstie: he led them through the wildernes he caused y waters u And I wil make all my mountaines, as a enemies to flowe out of the rocke for them. for he

22 There is no a peace, faith the Load, vn:o the wicked.

CHAP. XLIX.

The Lord exhorteth all nacions to believe his promises 6 Christ is the Salusci n of all that beleue, and wil deliuer them from the tyranme of their enemies.

ple fro farre. The Lord hathe called ame from b the wombe, and made mencion 15 Can a woman forget her childe, and not f Read Chap. of my name from my mothers bellie.

And he hathe made my mouth like a sharpe c sworde under the shadowe of his had hathe he hid me, and made me a cho- 16 Beholde, I haue graue thee vpon the pal-affiction, and sin shafte & hid me in his quiver,

And faid vnto me, Thou art my seruant, · Urael, for I wil be glorious in thee.

And I said, I have flabored in vaine: I haue spent my strength in vaine and for nothing:but my judgement wwith the Lord, 18 Lift vp thine eyes rounde about & be- wolde not forand my worke with my God.

And now faith the Lord, that formed me fro the wombe to be his feruant, that I maie bring Iaakób againe to him(thogh Israel be not gathered, 8 yet shal I be glori 19 Forthy desolations, & thy waste places, tujide thee out in the eyes of the Lord: and my God & thy land destroyed, shal surely be now destroye thine shalbe my strength)

And he faid, It is a smale thing that thou shuldest be my seruant, to raise vp the tri- 20

plied to y mi-nifters of his worde e By Ifrael is mer Chrift, & all the body of § faithful as the members and their head f Thus Christ in his members complaneth, that his labour, and preaching take none essec, yet he is contened, yet he is contened, yet he is contened of God. g Thogh the lewes refuse my doctrine, yet God wil approue my minifterie.

bes of Iaakob, and to restore the desolations of Israel. I wil also give h thee for a my Gossel to light of the Gentiles, that thou maiest be the Gentiles, my saluacion vnto the end of the worlde.

7 Thus faith the Lord the redemer of Isra
1 Meaning the worlde.

1 So has Haluacion to have been in Joseph Lewes whome el, & his Holie one, to him that is despi-traatskept in sed in soule, to a nation that is abhoried, k The benefit to a i seruant of rulers, Kings shalse, and of their delicerance shalse worship, because to great, that

of the Lord, that is faithful, and the Holie great, & smale that acknow. one of Israel, which hathe chosen thee.

time haue I heard thee, and in a day of fal- heth of his uacion haue I helped thee, and I wil pre- he wolde hew ferue thee, and wil give in thee for a cove- nis increte toward it, 2. nant of the people, that thou maicft raife Coi 6,2. vp the n earth, and obteine the inheritance in Meaning of the desolate heritages:

That thou maielt lay to y oprisone s, Go reme y earth forthe: and to them that are in darkenes, there is no decrete to Shewe your selues: they shal fede in the thing, but cot u wayes, & their P pilures shalbe in all the food diorder.

toppes of the hilles.

oppes of the hilles.

They shall not be hugrie, nether shall ther ceath be the fie, nother that the heat smite the P Bing in nor the finae; for he that hathe compafacion, they that fron I on them, shall ead them eucn to the be fare against all dangers, & frings of waters shall he drive them.

way,& my paths shalbe exalted.

claue the rocke, and the water gushed out. 12 Beholde, these shal come si of faric. & lo, nothig in their these from the North and from the West, by to f shaland these from the land of r Simim.

13 Reloyce, & heavens: and be loyful, & this is account earth brait forthe in to praise, ô mountai-plished spirihers to the salusci nof all that below, and wil ness for God hathe comforted his people, to Mearing, for them from the tyranme of their enemies.

The same of their enemies.

Will have mercie vpon his assistance of their enemies.

South courter for that Cariff that define the same of their enemies.

But Zion said, The Lord hathe for said that define the said defines his people, to the said that the said that cariff that define the said that the said the said that the said t

ken me, and my Lord hathe forgotte me. pares of the

haue compassion on the sonne of her wo-44.33 beethogh they shulde forget, yet wil I not the object that forget thee.

me of mine u hands, thy walles are euer in answereth thereunto to

my fight.

Thy buylders make > haste: thy destroy- with a miste ers and they that made thee waste, are de- luude, and ful

parted from thee.

holde all these gather the selves together & Meaning, §
come to thee as I live, faith the Loid, policie & disthou shalt surely 2 put the all vpo thee as a cipline garmet, & gird thy self w the like a bride. 1 thus a co-

narrow for theza y shall dwell in it, & thei z He sheweth that did deuoure thee, shalbe farre away. what are the ortamets of the children of thy barennes shalfay church to ha

againe in thine eares, The place is itraict us mine chil-for me: give place to me that I may dwell. assembled by The shalt y say in thine heart, Who hathe the worde of God & gouerbegotten me these, seing I am baren and ned by his

ledge it,&reue

n Signifi ing, tacre is no

feare of the

q Meaning, y de ninder or

ful might fay

comfort them of consolario p Because I

Spirit

a This is spo-Len in the pato affure the feithful , thit 2 the'c promifes to passe for they were all made in him, ո Կյու fhulde be per- 3 formed b This is mes of the time, § 4 Christ shulde be manifefted to the worlde, 25 Pial 27 c By the fworde, and shafte, 5

vertue and efficacie of Christs doår.ne d God hathe

také me to his protection and defence this chiefly is met of Chrift, and may alfo be ap aHelheweth, \$

onely gather

wes.but alfo

Kings shalbe

Gospel and be

Rowther pow er, & autoritie

for the prefer-uation of the

their head, and giue him all

d He maketh this as an ob

were ftrong,&

had them in

infte poffefsio.

e This is, the

their obiedia.

y none is ftroger then the Lord, nether

faken her,but through her

owne occasio.

b Which fhul-

de declare, § I

haue cut her

of meaning, y thewe none

not for anie

det or Pouer-tie, but y they folde the fel-

nes to finnesta

bie their owne

luftes, & plea-

and minifters.

not beleue their doctrine

and convert e Am I not as

able to helpe

you as I have holpen your fa

gerwarde in

fores d He came by

Isaiáh. Ministers incouraged. 606/1224

fro & who hathe nourished the beholde,

I was left alone: whence are these?

Thus saith the Lord God, Beholde, I wil 7

For the Lord God wil helpe me, there—whereby he life up mine hand to the a Gentiles and set fore shall not be consounded: therefore the week, that the true mine the true mine set of the week in the true mine the true mine. vp my standart to the people, and they Christ wil not shal bring thy sonnes in their armes: and this great no-ber of the Ieof the Genti-

b Meaning, y 23 And Kigs b shalbe thy nourcing fathers, and Quenes shalbe thy nources: thei shal worship thee with their faces toward the 9 earth, and licke vp the duft of thy fete: & thou shalt knowe that I am the Lord: for they shal not be ashamed y waite for me.

Church, they faith the Lord, Euen the captiuitie of the mightie shalbe taken awaie: & the praie of the tyrant shalbe deliuered: for I wil contend with him that conten- ii Beholde, all you kindle m a fyre, and are foght confoladeth with thee, & I wil faue thy children,

the Chaldeas 26 And wil federhem that spoile thee, with their owne flesh, and they shalbe drunken with their owne blood, as with swete wine: & all flesh shalknowe that I y Lord am thy Sauiour & thy redemer, the mightie one of Iaakób.

f' I wil cause them to destroye one hathe a more jufte title vnto them another, as Iud. 7, 22. 2 chro 20, 22. chap. 19,2.

CHAP. L.

, The Iewes forsaken for a time. 2 Tet the power of God is not diminished. 5 Christs obediece & victorie. a Meaning, y I he had not for I

Hus faith the Lord, Where is that 2 labil of your mothers dinorcement, bwhome I haue cast offor who is the creditour c to whome I folde you Beholde, for 3 your iniquities are ye folde, and because of your transgressions is your mother for-

e Signifying § 2 he folds them Wherefore d came I, & there was no mã I called, and none answered: is mine hand Ino power to deliuer > beholde, at my rebuke I'drye vp the Sea: I make the floods desert : their fish rotteth for want of water, and dyeth for thirst.

his Prophetes 3 a f facke their couering.

> The Lord God hathe given sme atogue of the learned, that Ishulde knowe to mihe wil raise me vp in the morning: in the morning he wil waken mine eare to heare, as the learned.

there of olde, when I dryed vp f red Sea, 5 The Lord God hathe opened mine eare fish in the ri-uers, &also af and I was not rebellious, nether turned I backe.

f As I did in Fgypt in toke of my displeasure, Exod 10,21 g The Prophet doeth represente here the persone and charge of them that are suffely called to the ministerie of Gods worde h Tohim that is oppressed by affliction and miserie 1 As they that are taught, and made mate by him.

desolate, a caprine and a wanderer to and 6 I gaue my backe vnto the k smiters, and k I did no my chekes to the nippers: I had not my firmke from God for anie

> haue I set my face like a flint, and I knowe hers of God that I shalnot be ashamed.

thy daughters shalbe caryed vpon their 8 He is nere that suffisheth me: who wil co-compense of shoulders.

He is nere that suffisheth me: who wil co-compense of tend with me Let vs stand together: who after this sorte is mine aduersarie? let him come nere and also what

Beholde, the Lord God wil helpe me: who is he that can condemne me' lo, thei shal waxe olde as a garment: the mothe thal eat them vp.

Church the they inal not be all and y water for the.

Church the seng ioy- 24 Shalthe prace be d taken from the might be seng ioy- 24 Shalthe prace be d taken from the might be seng ioy- 24 Shalthe prace be delivered to 1 Who is amog you that feareth y Lord that an element of the sength of the s that walketh in darkenes, & hathe no light, maers, thogh let him trust in the Name of the Lord, & they labour to bring the the labour to bring the trust in the Name of the Lord, & they labour to bring the trust in stay vpon his God.

> compassed about with sparkes: walke in v tion by your light of your fyre, and in the sparkes that & have refused ye haue kindled. This shal ye haue of mi- the light, and consolation, w ne hand: ye shal lie downe in sorowe.

> > CHAP. LI.

To trust in God alone by Abrahams example 7 Not and not be coto feare men. 17 The great affliction of Ierusalem, & forted her deliuerance.

Leaufnes, ye a that follow after righ- a He comfor-teousnes, ye that seke the Lord: that thei shulloke vnto the b rocke, whence ye are hewen, de not be dif-couraged for and to the hole of the pit, whence ye are their smale digged.

Cenfider Abraham your father, and Sa- Abraham, of ráh that bare you: for I called him alone, re begotten, & & bleffed him, and increased him.

Surely the Lord shal comfort Zión:he re borne shal comfort all her desolations, and he shalmake her desert e like Eden, andher e As pletisul wildernes like the garden of the Lord: as Paradise, Genes 2.3. 10ye and gladnes shalbe founde therein: praise, and the voyce of finging.

fo "shortened, that it can not helpe or have 4 Hearken ye vnto me, my people, and giue eare vnto me, ô my people. for a d Law d i wil rule, & fhal procede from me, and I wilbring for- gouerne ny Church by my the my sudgement for the light of the worde, and dopeople.

I clothe the heaues with darknes, & make 5 My e righteousnes is nere my saluacion e The time, y goeth forthe, and mine farmes shalludge plish my prothe people: the yles shal waite for me, and incs shal trust vnto mine arme.

mster a worde in time to him & is hweary: 6 Lift vp your eyes to the heauens, and loke vpon the earth beneth: for the shea- g He forewar uens shal vanish away like smoke, and the the horrible earth shal waxe olde like a garment, and changes & my thei that dwell therein, shal perish in like things, & how maner : but my faluacion shalbe for euer, he will preserve & my righteousnes shall not be abolished. in the middes Hearken vnto me, ye that knowe righ-dangers.

teousnes, the people in whose heart is my Law. Feare ye not the reproche of men, nether be ye afraied of their rebukes.

none other re-

I Shewing y it hel to heanen. owne denifes, fred therefore ye shal remai-

whome ye we-

4 He puttetfi

brance of lis

greet benefite

Egipt fihre-

Larne to trut

ta him con-

E 10 vit, Pha 140 Eve 29,5.

I I'on Baby-

on lie comfor-

frort time of

their banithe-

men for in feuentic yeres

they were re-

greatest en.pi-

n Meaning, of

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his protection

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eirth, Ephel

Chip 40,2 and this purished mattithe co

Latis by mes-

fure.& accor-

dig as God gi-

the top of are perce of God to ditte them

mcs. as Ierem

e Whereof the one is out-ward, as of §

Z LO P Tion hoft beae juft ly

de dell oved

ftanily. I Meaning E-gypt Pol 87 i

8 For the mothe shaleat the vp like a garm nt, anatheworme shal eat them like woll:but my righteoufnes shal be for ever,

9 Rife vp. rife vp, and put on strength, ô arme of the Lord:rife vo, 28 1 in the oldetime in the generacions of the worlde. Ait not theu the same, that hair cut ! Ranao, and wounded the dragon

Ky they might to Art not thou the same, weich hath dryed the Somenen the waters of the girat depemiking the depth of the Sea a way for the

rearmed to patte ouer?

ii Therefore the redemed of the Lord shall 1 retuine, and come with toye vnto Zión, and everlafting toye shalbe upon their head they shall obteine 10ye. & g adnes: 00 2 forowe and mouining shal flee away.

12 I guen I, am he, that comfort you. Who art thou, that thou shuldest feare a mortal man, and the sonne of man, which shalbe 3

made as grafico

23 And forgetelt the Lordthy maker, that hathe spredont the heavens, and laide the 4 fundacions of the earth 2 and hast feared continually all the day, because of the rage of the oppiessour, which is ready to deitroye Where is now the rage of the op- 5 Now therefore what haue I here, faith min preffour?

14 The captine m hasteneth to be loosed, and that he shulde not dye in the pit, nor

that his bread shulde faile.

Ifuith, and or 15 And I am the Lord thy God that duided the Sea, when his waves to ared: the 6 Lord of hostes u his Name.

Fire all 16 And I have put my wordes in thy mouthe, and have defended thee in the shadow ofmine hand, that I may plant & heaues, 7 How sbeautiful voon the mountaines are more the i did and laye the fundacion of the earth, & fav vnto Z on, Thou art my people.

Fruithed and 17 Awake, awake, and stand vp, & Ierusalem, which hast druk: at the hand of the Lord the P cup of his wrath, thou hast diunken the dregges of the cup of trembling, and

wrung them out.

b hett but in There is none to guide her among all y sonnes, whome she hathe broght forthe: there u none that taketh her by the hand of all the fonnes that the hathe broght vp.

blenes a mad- 19 These two I things are come vnto thee: who wil lament thee defolation and de- 10 struction, and famine, and the sworde: by whome shal I comforte thee?

thought from 20 Thy sonnes have fainted, and lie at the to y body as head of all the stretes as a wilde bulle in a net, and at efull of the wrath of the Loid, & rebuke of thy God.

Therefore heare now this, thou m ferable and drunken, but not with wine.

therefore he faith, hon List 22 Taus faith thy Lord God, cuen God

cuppe of trembling, even the dregges of the cuppe of my wrath thou shalt drinke it no more.

and my saluacion from generacion to ge- 23 But I wil put it into their had that spoile thee, which have faid to thy folia, Bowe downe, rhat we may go over, and thou haft laid thy bodie as the ground, and as the firete to them that went ouer.

CHAP. LII.

1 A consolation to the people of God 7 Of the messengers

Rife, srife: put on thy fliength, 6 IZión: put en the gaiments of thy beautie, ô Ieiusalem, the holy cine: for hence for the there that no 'more course a recommendation the the vneacouncifed and the vn-tiring find the Gous time religious time religious

Shake thy felt from the b duft, arift, and coffeeners fit downe, o letufatem : loufe the bande: List of gar of thy necke, ô thou captual daughter, to the icane.

Zión.

n.s., à pi. on
the impress of
For thus faith the Lord, Ye were folde 199 & l dies.
for mught therefore shall ye be redemed control pared no
thing to ne for
w.thout money. without money.

For thus faith the Loid God, My people in lake you went downe aforetime into Egypt to fo- againe without 10urne the e, and Alihui - oppressed them d Whe 121,66 without cause.

the Lord, that my people is také away for t ans might pie naught, and thei that rule ouer them, make tend some cau them to howle, futh the Lord's & my Na- my people beme all the day continually is blasphe - conic il ei wet

Therefore my people shal knowe my Actyrians ha-Name therefore thei shal knowe in that ne no tale to day, that I am he that do speake: beholde, rarnie by and it is I.

How sheautiful vpon the mountaines are the Egyptiss the free of him, that declareth or publi- from the Egyptiss fheth peace that declareth good tidings, wish d which there is the peace that declareth good tidings, wish d which that I opublishet li izluacion, saying vato Zi- hauero power ón, Thy God reigneth

8 The voice of the watchemen shall the one and le rd: thei fall bit vp their voyce, and good til go of shour together: for thei shal se eye to eye, rance mulde

O ye desolate places of Ieruseien, de metre bue glad and te oyce together: for the Lord thus ethis. hathe comforted his people: he hathe re- fpurm 1 100, 100, demed Lerufalém.

The Lord hathe made bare his holy ar h The Prome in the fight of all the Gentiles, and all weter me, find the ends of the earth shall se the saluacion publish this of our God.

head of all the stretes as a wilde bulle in a met, and are full of the wrath of the Loid, and touche no vncleane thing, go out of & North of the Loid. the middles of heirbe ye cleane, that I beare political varies the vessels of the Lord. the vessels of the Lord.

Ece.iii.

fm re hir enethat pleadeth the cause of his people, Beholde, I haue taken out of thine hand the follow which had been decided by the complex of the properties of the people of the peo

in time of fa-

mained amoi & to d.Im. r the. as Nal 1 15

1 As ready to

me & y order is snward, & ap-pertuneth to, at emilie that 21 15, to be with. BUT COM LIT ton be corr-

forced.

But it nouLe & leare.

of Egypt m Meaning. Christ by who me our spiritual deliverace shuide be 13 wroght, whereof this was a figure o In the corrupt judgement of man Chrift in his

persone was

word through

not efterned He shall

manie natios

q In figne of

a The Pro- I Phet ihe weth, verie fewe hal receiue

this their pre-aching of Christ, and of

theirdeliuera-

ce by him, Ioh 12,38 rom 10.

h Meaning y

Chearts God

toucheth with

the vertue of his holie Spi-

tut The begin-

ming of Christs

kingdome shalbe smale,

and contempu

ble in y fight of man, but it

shal growe wonderfully,

e Which was

force of fin-

ners,Ebr 4,15.

f That is, the

mes:for the he hathe both.

fuffred. & ma-

de fatiffactio,

Mat 8, 17, 1.

pet.2,24 g We judged

that he was punished for his owne fin-

Des,& not for

h. He was cha.

Aifed for our

1 Cor 15.3 i Meaning, the punishement of our iniqui-

fore God d Read Chap.

2

p He

m As your fa 12 For ye shal not go out m with haste, nor 10 Yet the Lord wolde breake him, & madeparte by fleing away; but the Lord wil go before you, and the God of Israel wil gather you together.

Beholde, my " seruant shal prosper: he shalbe exalted and extolled, & be very hie.

14 As manie were aftonied at thee (his visage was so o deformed of men, and his forme of the fonnes of men) fo P shal he sprincle manie nations: the Kings shal 12 Therefore wil I giue him a portion with of his Church shal mu shut their I mouths at him. for that which had not bene tolde them, shal they se, and that which they had not heard, shal they runderstand.

renerence, and as being aftonified at his excellencie " By the greathing of the Gospel-

CHAP. LIII.

r Of Christ and hu kingdome, whose worde fewe wil beleue. 6 Alt men are simners. 11 Christ is our righteousnes, 12 And is dead for our sinnes.

Ho a wil beleue our report and a to whome is the b aime of the Lord reverled

But he shal growe vp before him as a branche, & as a croote out of a dryed grounde: he hathe nether forme nor beautie: 2 c Enlarge the place of thy tentes, and let fame, & callet whe we shal fe him, there shalbe no forme that we shulde desire him.

He is despised and rejected of me:he is a leue, but who- 3man ful of forows and hathe experience; For thou shalt increase on the right hand hope to have of onfirmities:we hid as it were our faces from him:he was dispised and we estemed

> 4 Surely he hathe borne our infirmities, & caried four forowes: yet we did judge hi, as a plagued, and smitten of God, & humbled.

and florish be-But he was wounded for our transgrefsions, he was broken for our iniquities: the h chastisemet of our peace was vpon him, and with his stripes we are healed.

by Gods singu 6. All we like shepe haue gone astraie: we haue turned euerie one to his owne way, and the Lord hathe layed vpon him the i iniquitie of vs all. punishement due to our fin- 7

He was oppressed & he was afflicted, yet 7 For a litle while haue. I forsaken thee, for y great no-did he not kope his mouth: he is broght as but with great compassion wil I gather ber of childre, a shepe to the staughter, and as a shepe benot his mouth.

He was taken out from 1 prison, and fro euil, thinking 8 iudgement: = & who shal declare his age? for he was cut out of the lad of the liuig: for the transgression of my people was he plagued.

n And he made his grave with y wicked, reconciliation, 9 arru writh the riche in his death, thogh he had done no wickednes, nether was anie deceite in his mouth.

But willingly, & paciently obeyed his fathets appointed as \$1.32. I From the croffe, and grane after the hilles shalfall downe: but my mercie shalf hime that the hilles shalfall downer is the same that th

er our iniquie.

i.e., & not the faue it self.

k But willingly, & paciently obeyed his fathets appointement, Mas 26,63 at 8,32. I From the croffs, and grave after that he was condemned on Thogh he dyed for sune, yet after his refurred inon he shall live for cuer, and this his death is to restore life to his members, Rom 6,9 a God the Father delivered him into the hands of the wicked, and to the movers of the worlde to do with him what they woulde. powers of the worlde to do with him what they wolde.

ke him subject to infirmities: whe he shal o christy of make his foule arroffring for finne, he shal fring vp him felf shal gus se his sede & shal prolong his daies, and the lite to his Church, & so wil of the Lord shal prosper in his hand. cause them to

II He shal se of the P travaile of his soule, line w him for of shalbe fatisfied: by his knowledge shall p That is, the my a righteous seruant instance manie: for of his labour, he shalbeare that instances. he shalbearetheir iniquities.

the great, and he shal devide the spoyle through his with the strong, because he rhathe pow-worde, where court his soule vnto death; and he was see colde not counted with the transgressers, and he ba- maise by the re the sinne fof many, and praied for the recausehe ha trespassers.

CHAP. LIIII.

Mo of the Gentiles shal beleue the Gospel then of the Iewes. 7 God leaueth hu for a time, to whome after- that believe in ward he sheweth mercie.

Rejoyce, 6 a barenthat dideit not dea- a Aiter y he reibreake forthe into 10ye & rejoyce, hathe declared the death of thou that didest not trauaile with childe: Chrisheipes for the b desolate hathe mo children then the maried wife, saith the Lord.

them spread out the curtaines of thine ha- her baren, bebitacions: spare not, Aretch out thy cor-capitate the des, and make faste thy stakes.

and on the left, and thy fede shal possesse anie children. b The Church y Gentiles & dwell in the defolate cities. in this her af-

Feare not: for y shalt not be ashamed, ne- nite shal b ther shalt y be confounded: for y shalt not forth mo chilbeput to shame: yea, yishalt forget yshame she was at liof thy dyouth, & shalt not remeber the re- bertit or this proche of thy widdowhead anie moie.

5 For he that t made thee, u thinehous bad (whose Name is the Lord of hostes) and thy redemer the holie one of Israel, shalbe race vader Cy called the God of the wholes worlde.

6 For the Lordhathe called thee, being as therefore this a woman forsaken, and afflicted in spirit, shed, when she and asah yong wife when thou wast refu- came to her afed, faith thy God.

fore her shearer is dumme, so he openeth & For a moment, in mine angre, I hid my face from thee for a litle season, but with euerlasting mercie haue I had compassio on thee, saith the Lord thy redemer.

For this is vinto me as thei waters of No ah: for as I have fworne that the waters of wast refused Noah shulde no more go ouer the earth, Chap 50,1 so haue I sworne that I wolde not be an-

Lawe bled him felf. shalbe exaleed

to glorie, Phil. f I hat is, in all

hin Chap LIIII keth to the fe it shulae te was asawiddowe without by admiratio, confidering 5 inulde comeof childe hode.& ge, w. was vn-der y Gospel v God fhulde me her, fhe ihulde feme to lacke roume to lodgethem. d The affirthou fuffred at

de, which femed before to be flut vp in Iudea. As a wife which 1 As fure as the promes that I made to wast forfaken in thy youth. Noah, that the waters fullde no more ouerflowe the earth.

Grace offred frely.

Isaiáh. Gods waies & mans. 30609/1224

kHereby he de clareth fexcel letestate of 7 Church veder Chrift *Or 14/44-,67, II

Jearle I By y herring ot his worde ang of his 572

and in rues for garle

o Meaning & the hypocrites
p Signifi ig lie
reby franci
do ruiningout

merne and guide them Chip LY
2 Ciril by profing his gries & gifts to

his Church ex-emptith y by 17 pointes & are ful with their imagined workes, & rhe Epi cures, ware worlde lie infts & fo thir? not after thefe

warers b Signifying y, Gods benefits can not be boght for mo rey c By waters,

wire,milke & breid.h. meanet all thigs neces rie to y spiring llife. as these are ne 2 co poral life dHe reproueth their inoratitu le, which re things y Gol officeth willing- 3 meare time Spare nether coffror labour

to obteine arc nothing profitable You far be fed is annimt-

f The Same through my mercic, I rati-fied & confirmed to David that it fliulde Be ete nal, 2. 51m 7,13 a&

me Danid was 2 figure h To wat, the Gentiles & before thea not depart from thee, nether shal the co-Lord, that hathe compassion on thee.

O thou afflicted and toiled with tempest, that hait no comfort, beholde, I wil 9 For as the heavens are hier the the earth, school estim lay thy itones with "the carbuncle, and lay thy fundacion with laphits,

meraudes, and thy gates shining stones,

for every and all thy borders of pressure of raught of And all thy children shall be taught of the Lord, and muche peace shalbe to thy childien.

domedical concentration of the 14 In maignteousness shalt thou be (Abbit 11 So shall m) m worde be, that goeth our I have made & Church as are shed, on he farre from apprelation for thou of my mount of the loss of the dome he farre from apprelation for thou of my mount of the loss shed, be farre from oppressio: for those shalt not featest: and fio feare, for it shall not come nere thee.

fo feare as 15 Restorde, the enemie shall gather him self, power for seign but without me: who so ever shall gather this? sare has sare for seign the enemie shall gather this? sare has sare sare shall gather this?

must reder go 16 Beholde, I have created the mith that

tongue that shalrise against thee in sudgement, thou shalt condemne. This is the heritage of the Lords feruants, and their 1 righteousnes is of me, saith the Lord.

An exhortation to come to Christ & Gods counsels are not as mans 12 The soy of the fasthful

CHAP. LV.

10, uerie one y thiriteth, come ye : I to the waters, an 1 ye that have b no filucr, com bie and eat : come, I faie, bie wine and mike without filuer and withour monei.

Wherefore do ye laie out filuer o not for bread: d & your labour without beig fatiffied hearke diligently vnto me, & eat that which is good, and let your foule delite in e fatnes.

heare, and your foule shal line, and I wil make an everlafting covenant with you, even the fore mercies of Dauid.

thoir, which 4 Bei ol ie, I gaues him for a witnesto the 5 people, sor a prince and a maiter vnto the people.

> 5 Beholde, thou shalt call a nation that thou knowest not, hand a nation that knewe not thec, shalrune vnto thec, because of § Lord 6 thy God, and the holie one of Isiael. for he hathe glorified thee.

6 Sche ye the Lord while he maie be founde:call ye vpon him while he is nere.

de:call ye vpon him while he is nere.

E Meaning.
Chr.ft, of who 7 Let the wicked k for fake his water, and the 7 vnrighteous his owne imaginations, and returne vnto the Lord, and he wil have mercie wpon him: and to our God, for he

did off not rece we so be thy people in When he offreth him felf by the preaching of its worde. It free by be showeth that repentance mind be soyied with faith & how we cannot call upon God aright, except y frutes of our Estek appeare.

is verie leadie to forgiue.

uenant of my peace fall away, faith the 8 For my 1 thoghts are not your thoghts, 1 Althoghyou nether ure your wates my wates, faith the arcrottonere Lord.

> so are my wates hier then your waies, and moft eine to be my the ghts abone your thoghts.

rn. n in fibilitie 12 And I wil make thy win lowes of "e- 10 Sine y as the raine cometh downe and the fnowe from heaver, and returnech not the inowe non neaner, and recurred not maketh m if thefe fine thether, but watereth che earth and maketh le things have it to bring for the and budde that it maie their ifica, a grue fede to the fower, and bread vnto dately experied him that earth,

> of my mouth it shal not returne vnto me confirmed, brig voyde, but it shal accomplish that which I thing which I wil, and it shalprosper in the thing where- have spoke for your delineto I fint it.

but without me: who soeter shal gather in This cfore ye shal go out with 10ye, and here she she shall fall.

This cfore ye shal go out with 10ye, and here she she she she she she shall break for the before you bloweth the coles in the syre, and him that that ingeth for the an instrument for his clappe their hands.

worke, and I have created the destroyer is Fortholmes there shall growe syrretrees: Church Church to destroye.

But all the weapons that are made against thee, shall not prosper; and everify and to the Lord's for a name, and the shall not be try he who are the stream of the same that shall not be try he who all the same th taken awaie.

CHAP. LVI.

Ar exhortacion to sudgement and suffice to Against faith is decla-Shepherds that deuvure their flocke.

Hus faithy Lord, Kepe judgemet & deciare tod. do suffice: for my saluac. o 18 at had to ard you & pow come & my b righteousn s to be reuaised. hearts by my

Bleffed is the man that doeth this, and cynder &sabthe sonne of man which lateth holde on bath he copre it:he that kepiththe Sabbath and pollu- whole Gruice teth it not, and kepeth his hand from do- of God & true ing anie cuil.

And let not the sonne of the stranger, which is soyned to the Lord, speake and teme & grace fay, The Lord hathe surely separat me fro for bord will take his people nether let the Eunuch say, Be-ke a wate all im hole c, I am a dive tie. holee, I am a diyetie.

En line your eares, and come vnto me: 4 Foi thus faith the Lord, vnto the Eunu his true reits ches, that kepe my Sabbaths, and chuse the gion & beleue thing that please theme, and take holde of e Meaning, is my content. my cournint.

Euen vnto the will giue in mine. House called aftern y & with n my walles, a place and a name of y same relibetter then of the fonnes & of the daugh- gion yearnder ters I wil giue them an euerlaiting name, me et griththat shalnor be put out.

Also the strangers that cleave vnto the were at stome Lord, to scrue him, & to south to Name of Herby he meantly spr the Lord, & to be his feruants euerie one must fernice that kepithrhe Sabbath, & polluteth it not me & fr third & imbrace hmy couenant, offer continual & imbrace hmy couenant,

The will bring also to mine holy moun year the schues taine, & make them 10y ful in mine House & 21 5 they have as always of praier their buint 8 offrings and their ly & accepta facrifices shalbe accepted upon inine altar: 1 Nor oness formine House shalbe called an house of tory texas but torall others, pra.er foi h all people.

Ert all.

another & aud reconciled, year I offer my mee

to wir, yworwhereby true

hendeth the

thin! chancle vamete to re-

The ihalbe Matt 21,13.

enemies of the

Afsyrians .&c.

thus he fpea-

hypocrites &

to affure the

when this co-

meth, thei may

knowe it was

tolde thembe-

that his affli-

&ion shal co-me through y faure of y go-nernours, Pro-

phetes & pa-ftors, whose

a From y pla-

b The foule of the rightcous

& their bodie

fhal reft in y

graue vnro the

redionibecau.

before the

e He threa-

erites, who vn-

der the preten ce of y name of Gods peo-

ple derided Gods worde

penly that thei were & childre

of Abrahám, but because

dient as Abra-

hám was , he calleth thể ba-

Mards . & the childre of for serers, & for-

foke God and Red to wicked

meanes for fuc-

the

Lord.

repeth

wicked.

fore. k He sheweth the scatered of Israel, Yet wil I gather to 9 Thou wentest k to the Kigs with cyle, & of y Asyrians them those that are to be gathered to the.

All ye i beaftes of the field, come to deiMeaning, the 9 uoure, euen all ye beafts of the forest.

Church, as the Babylonians, io Their kwatchemen are all blinde: they io Thou weariedst thy self in thy manifold led, y sough.

Assyrians &c. have no knowledge: the interest of the vote being the state of Babylonians. haue no knowledge: thei are all domme doggs: thei can not barke: thei lie & flepe and delite in sleping.

> ynough:and these shepherds can not vnderstand; for they all loke to their owne way, cuerie one for his aduantage, & for his owne purpose.

12 Come, I wil bring wine, and we wil fil our selues with strong drinke, and to 1 mo- 12 I wil declare thy Prighteousnes & thy ble diligect w rowe shalbe as this daie, and muche more abundant.

ignorance, negce & obstinacie prouoked Gods wrath against them. I We are wel yet, and comorowe shal be betteritherefore let vanor feare the plagues before they comer thus the wicked contemned the admonitions and exhortations which were made them in the Name of God.

CHAP. LVII.

, God taketh awaie the good, that he shulde not se the 14 r And he shalsaie, Cast vp. cast vp:pre-p That is, thy horrible plagues to come 3 Of the wicked idolaters pare the waie: take vp the stobling blockes latries & im-9 And their vaine confidence.

He righteous perisheth, and no man L considereth it in heart: and merciful men are taken awaie, and no man vnderstandeth that the righteous is taken awaie a from the euil to come.

gue that is at 2 hand, & all o because God b Peace shal come: their shal rest in their beddes, enerie one that walketh before him. wil punish the 3 But you witches children, come hither, the sede of the adulterer and of § whore.

On whome haue ye ielted > vpon whome that be in loye 4 haue ye gaped and thrust out your tongue are not ye rebellious children, and a falle sede?

fethet walked 5 Inflamed with idoles vnder euerie grene tree? and facrificing the 4 children in the valleis under the toppes of the rockes?

wicked hypo. 6 Thy porcion is in the smooth stones of the river. thei, thei are thy lotte: even to them haft thou powred a drinke offring: thou hast offred a sacrifice. Shulde I delite in f these?

Thou hast made thy s bed vpon a verie fes:boafting o- 7 hie mountaine: thou wentest vp thether, euen the her wentest thou to offre sacri-

fairbiul & obe 8 Behinde the h dores also and postes hast thouset vp thy remembrance : for thou hast discouered thy self to another then me, and wentest vp and didest enlarge thy bed, & make a couenant betwene thee and them, and louedst their bed in euerse place

cour d Read Leus 18,21.2. King,23,10. e Meaning, eue rie place was polluted with their idolarie: or everie faire it one that they founde thei made

Inted with their idolaries or energy are more that they rounde their made at idole of it. In the factifices which you, offring before these idoes, thoght you did ferue God. g To wir, thine altars, in an open place like an impudent harlot that careth not for the fight of her houtband. h In fread of setting up the worde of God in the open places on the postess dores to hanc'it in remembrance the fight. 3, 27,1, thou hast set up figures and markes of thine idolaries in their is place.

1 That is, dide fine the first set in the first place. ereale thine idolatrie more and more.

didest increase thine oyntmentes & send by giftes and plents, to helpe thy messengers farre of, and didest humble thee against thy selfe vnto hel.

10urners, yet faidest thou not, There is no lonians & mohope:thou mhast founde life by thine had, re and motherefore thou wast not grieued.

faithful, that it And these gredie doggs can neuer haue it And whome didest thou reuerence or labeled the feare, seing thou hast "lied vnto me, and labours to be hast not remebred me, nether set thy minde woldest y nethereon? is it not because I holde my pea- ueracknowled gethy faure & ce, and that of long o time? therefore thou leave of. fearest not me.

workes, and thei shal not profite thee.

When thou cryest, let them that thou & yet were de haft gathered together deliuer thee: but y " Broken prowinde shalf take thể all away: vanitie shal o Meaning. Ý pul them awaie: but he that trusteth in me, ý wicked abu shall and shall no stell a met shall a met shalinherit the land, and shal possesse mi- in agrowe to ne holie Mountaine.

out of the ware of my people.

For thus faith he, that is hie and excellet, Gods service: he that inhabiteth y eternitie, whose Na- thus he derime is the Holie one, I dwell in the hie & ftinacie. holie place: with him also that is of a con- 4 Meaning, \$ trite and humble spirit to reusue the spirit of the humble, and to give life to them ked for that are of a contrite heart.

16 For I wil not contende for euer, nether Cyms.

wil I be alwaies wrath, f for § spirit shulde my powerafaile before me: and I haue made the gamfi fraile
mau bossilie. breathe.

17 For his wicked couetousnes I am an grie with him, & haue smité him: I hid me tes of § peo-& was angrie, yet he went awaie, & turned here by coue after the waie of his owne heart.

I have sene his waies, and wil " heale were obstinat, him: I wil leade him also, & restore cofort yer I did nor withdraw my vnto him, and to those that lament him.

19 I creat the x frute of y lippes to be peace: them x That 15,1 fra peace vnto them that arey farre of, and to me & wordes of them that are nere, saith the Lord: for I my messengers w shall brug wil heale him.

20 But the wicked are like the raging fea, v. As wel to ht that caz not rest, whose waters cast vp myre and dirt.

21 There is no peace, faith my God, to the wicked.

CHAP. LVIII.

. The office of Gods ministers . The worker of the hypocrites oThe fast of the faithful. 23 Of the true Sabbath. reft, read Cha.

Rye a 2 loud, spare not: list vp thy Chap. LVIII. voyce like a trumpet, and shewe my a The Lord people their transgression, & to the hou- to & Prophet, willing him to se of Iaakób, their sinnes.

Yet theib seke me daily, & wil knowe my ce & seueritie wates, euen as a nacion that did righte- hypocrites. h They wil some to worthip me and have outward holines.

k Thou didek m He deriderh

610/1224

thoght to haue made all fure

fartherwicked

pieties: which

t That is, for touines

u Thogh thei mercie from

remainetà at home. z Their euil

conscience docth ever tor therefore they ca neuer haue

wie all diligen

Isaiáh. The iuste is a pray. 303

oully, and had not for saken the statutes of their God: thei aske of me the ordinances of inflice: they wil drawe nere vnto God, I The wicked perish through their sume iniquities. 12 The

3 'Wherefore haue we fasted, & thou seest it not'we haue punished our selues,& thou x regardest it not. Beholde, in § day of your fast you wii seke d your wil, and require all your dettes.

Beholde, ye fast to strife and debate, and to finite with the fift of wickednes: ye shal not fast as ze do to day, to make your

voyce be cheard aboue.

Is it luche a fast, that I have chosen that a min shulle atsilict his soule for a day, & to bowe downe his head, as abulle rush, and to lie downe in fackecloth and afhes wilt thou call this a fasting, or an acceptable day to the Lord

Is not this y fasting, that I have chosen, to loose the bands of wickednes, to take of the heavy burdens, & to let the oppressed go fre, and that ye breake enery f yoke?

your extorfi- 7 Is it not to deale thy bread to the hungry, & that thou bring the poore that wan- 6 Their webbes shalbe no garment, nether cometh from der, vnto thine house? when thou seest the naked, that thou couer him, and hide not thy felf from s thine owne flesh

Then shal thy h light breake forthe as the morning, and thine health shal growe 7 spedely:thy righteousnes shal go before thee, and the glorie of the Lord shal em-

brace thee.

Then shalt thou call, and the Lord shal 8 The way of peace they know not, and answer: thou shalt crye and he shal say, Here I am: if thou take away from the middes of thee the yoke, the putting forthe of the k finger, and wicked speaking: 9

to If thou I powre out thy soule to the hungry, & refresh the troubled soule: then shalthy light spring out in the "darkenes, and thy darkenes shalbe as the none day.

turned into in And the Lord shall guide thee cotinually, and fatisfie thy soule in drought, and make fat thy bones: and thou shalt be like a watred garden, and like a spring of water, it We roare all like beares, and mourne i We express whose waters faile not.

22 And they shalbe of thee, that shal buylde the olde "waste places: thou shalt raise vp 12 For our tiespaces are manie before thee, more some lasthe fundacions for manie generacions, & y shalt be called the repairer of y breache the restorer of the paths to dwell in.

If thou o turne away thy fore from the 13 In trespacing & lying against the Lord, nesse the Pro Sabbath, from doing thy wil on mine holy day, & call the Sabbath a delite, to confecrat it, as glorious to the Lord, and shalt honour him, not doing thine owne waies, nor seking thine owne wil, nor speaking a 14 Therefore m indgement is turned bac-game our mevale worde. vaine worde,

Then shalt thou delite in the Lord, and I wil cause thee to mounte vpon the hie places of the earth, and fede thee with the 15 Yea, trueth faileth, and he that refreineth n The wicked heritage of Iaakób thy father.for § mouth

of the Lord hathe spoken it. CHAP. LIX.

confession of sinnes. 16 God alone wil preserve his Church, thogh all men faile.

Beholde,* the Lords hand is not shor-Nomb 11,23, tened, that it can not saue: nether is chap. 10,23. his eare heavy, that it can not heare.

2 But * your miquities haue separated be- Ieres, 25. twene you and your God, and your finnes haue hid his face from you, that he wil not

For your hands are defiled with a blood, a Read Chap. and your fingers with iniquitie: your lip-1,15 pes haue spoken lies & your tongue hathe murmured iniquitie.

4 No man calleth for iustice:no man b con- bAll me wike tendeth for trueth: they trust in vanitie, & & oppressions, speake vaine things: thei coceiue mischief, & none go aand bring forthe iniquitie.

5 They hatche cockatrice degges, & weathe to their wiethe spiders e webbe: he that eateth of their ked deuties, egges, dyeth, and that which is trod vpon, their neighbobreaketh out into a serpent.

that they couer them felies with their la- and bringeth bours: for their workes are workes of iniqui-death tie, and the worke of crueltie is in their fitable to no

Their fete runne to euil, and they make haste to shed innocet blood their thoghts are wicked thog hts: defolacion & destruction win then paths.

there is none equitie in their goings: thei haue made them croked paths: who so euer goeth therein, shal not knowe peace.

Therefore is f judgement farre from vs, f That is, nether doeth s instice come nere vnto vs: Gods vengez-we waite for light, but lo, it is darkenes, for our enemies. brightnes: but we walke in darkenes. g Gods protes then to defed

We grope for the wall like the h blinde, h We are aland we grope as one without eyes: we fto- together deftible at the none day as in the twilight : we tute of counsel are in solitarie places, as dead men.

like doues: we loke for equitie, but there ss our forones none: for health, but it is farre from vs.

and our k sinnes testissie against vs: for our k This confest trespaces are with vs, and we knowe our to the Church iniquities

and we have departed away fro our God, phetes did not or have fpoken of crueltie and rebellion, felues fro the concerning and vetering out of the heart false matters.

keward, and inflice standeth farre of: for m There is netrueth is fallen in the strete, and equitie ther nutice nor vpr glings can not enter.

from euil, maketh him felf a pray; and wil defroye Fff.i.

by outwarde

to obteine re-

e He fetteth forene the iralice and dif-dame of y hy-poerites, w gru ige against Godent their wo. kes be not accepted d Inus he couin-eth the hypociates by icole table & by their ductic toward their neigh- 5 be . that her

gion so long as you vie conte cien & oppref-fier, your fa-fting & plater that not be h ard.

Laue net jer

faith nor reli-

f That you leave of all

g For m him thou feeft thy felf as in a glaffe h That is, the prosperous e-flate, where-with God wil bleffe thee. goodnes that re God & mã.

k Whereby is met all maner of murie.

I That is haue compa'sio on their miferies. m Thine aduerfitte fhalbe profperitie.

n Signifying y of the lewes shulde come fuche, as shuld buylde againe y ruines of Ierusalem & Iu-aea but chiefly this is ment of the spiritu-al Ierusalem: whose buylders were the Apostles.

o If thou refraine thy felf from thy wicked workes. 14 do mitice & co

p Ihat is, his Church or his aite of aty u-

q Signifying y meaaes at hai r Towar, your

enemics, w places, and beyonde the fca 19 f He sheweth great afflichie in y Church, but God wil euer deliuer

his declareth that the true delinerance from finne & Satan belongeth to 21 nore, but to y children of ? God, whome he suftifieth m Because the doctrine is ma de profitable by the vertue of the Spirit, he toyneth the one with yo-

mifeth to gue

them bothe to for euct Chap LX

8 The time of thy profesti-Baby lon he co måded her to go downe, Chap 47,1 b Signifying,y darkenes til God giue the the light of 4 his Spirit, and that this light

thingth to none but to thofe that are in his Church 5 c Meaning , y Iudea shulde be as the mer ning ftarre & inulde receine light of her d'An infinite 6 nomber from all contress,as Chap 49,18. e For 10ye, as y heart is drawen in for lo-

honour y Lord with that, whe-

rewith he is

when the Lord sawe it, it displeased him, that there was no judgement.

remedia the thirthere was no magement of the trings; were to And when he saw that there was no ma, for the court of the wondred that none wolde offer him he wondred that none wolde offer him felf. . Therefore his arme did P faue it, & his righteousnes it seif did sutteme it.

petitilis, and 17 For h put entightcousines, as an habergeon, and an a helmet of faluacion vpon his head, and he put on the garments of vengeance for clothing, & was clad with

Charch, and to punishthen enemies funcof the adversaries funcof the adversaries furie of the aduer saries with a recompence to his enemies: he wil fully repaire the

from the West, and his glorie from the rifing of the funne: for the enemie shalf come like a flood: buthe Spirit of the Lord

and vnto them that turne from iniquitie ın Iaakób, saith the Lord.

And I wil make this my couenant with 13 them, faith the Lord, My Spirit that is vpon thee, & my wordes, which I have put in thy mouth, " shal not departe out of thy mouth, nor out of the mouth of thy sede, 14 nor out of the mouth of the fede of thy fede, faith the Lord, from hence forthe euen CHAP. LX. for euer

ther, and pro- 3 The Gentiles shal come to the knowledge of the Gothel. s Thei shal come to the Church in abundance. 16 They shal have abundance, thogh they suffer for a time.

Rife, o I erafalem: be biight, for thy A a light is come, & the glorie of the Lord is risen upon thee.

the where as 2 For beholde, darkenes shall couer y bearth, speaking of and grosse darkenes the neonless has the and groffe darkenes the people: but the Lord shal arise vpon thee, and his glorie shalbe sene vponthee.

And the Gentiles shal walke in thy light, & Kings at & brightnes of thy riling vp.

Lift vp thine eyes rounde about, & beholde: all d these are gathered, come to thee:thy fonnes shal come from farre, and thy daughters shalbe nourished at thy side. Then thou shalt se and shine: thine heart shalbe astonied & enlarged, because the multitude of the sea shalbe converted vnto thee, and the riches of the Gentiles shal come vnto thee.

The f multitude of camels shal couer thee:and the dromedaries of Midián & of Epháh: all they of Shebá shal come: they shal bring golde & incense, and shewe forthe the praises of the Lord.

f Meaning, y 7 Allthe shepe 8 of Kedar shalbe gathered vnto thee: y rams of Nebaioth shal seine thee thei shal come vp to be accepted vpon mine h altar : and I wil beautifie the

able fignifying On minit " altar: and I will beautifie the that it is no true ferming of God, except we offer our films to ferme his gloric, & all that we have a Thritisathe Aribians of have great ab indance of cittel h Becaufe the altar was a figure of Christ, Ebris, to be showeth that nothing can be acceptable to him, which is not officed to him by this altar, who was bothe the offing and the altar a sext.

house of my glorie.

Who are these that size like a cloude, & shexing what great no bershal come as the doues to their windowes?

Surely the yle. In al waite for me, and the to the Charc's fhippes " of Tarshish, as at the beginning great di'igeny thei may bring thy fonnes from farre, or k the Genletheir siluer, and their golde with the, vnto that are now enemies, that the Name of the Lord thy God, & to the become frieds holy one of Israel, because he hathe gloss- & terrers for fied thee.

10 And the sonnes of strangers shalbuylde vp thy walles, and their Kings shal mi-1 Meaning, nister vnto thee for in my wrath I smote successors but thee, but in my meicie I had compassion chicfly this is

ylands.

ylands.

So shal they feare the Name of the Lord in Therefore thy gates shal be open contibeig contrib nually: nether day nor night shal they be by his Gospit. fhut that men may bring vnto thee the riches of the Gentiles, and that their Kings may be broght.

t Whereby he 20 And the Redemer shal come vnto Zión, 12 Forth nacion and the m king dome, that m He she weth wil not ferue thee, shal perish. & those na- gue all powcions shaibe veterly deitroyed.

The glorie of Lebanon shal come vnto for the vie of thee, § fyire tre, the elme & § boxe tre toand that they
gether, to beautifie § place of my Sanctiawhich wildout
rie: for I wil glorifie the place of my of fete first fame, fi. 1

The somes also of them that afflicted be defroact
thee, shal come and bowe vnto thee: and nothing so exthee shall find the come for the shall be defined to the come and the shall be defined to the shall b

all thei that despised thee, shal fall r downe find not serve at the foles of thy fate: and they shal call the necessitue of y Clurch, thee, The citie of the Lord, Zión of the o Signifying, that Gods holy one of Israel.

Where as thou haft bene forsaken & ha-included in ted: so that no man went by thee, I wil ma-but the place ke thee an eternal glorie, and a 10ye from for his fete, y generacion to generacion.

Thou shalt also sucke the milke of the to y heavens. Gentiles, and shalt sucke the 9 breasts of their head Kings: and y fhalt knowe, that I the Lord Christ by oam thy Saulour, & thy Redemer, y mightic trine

one of Iaakob.

and lowe that

17 For braile will I bring golde, & for yron be realie to
helpe and sucwil I bring filuer, & for wood braffe, & for cour tree Ronesyro. I wil also make thy gouernemet r Thy goverpeace,& thine exactours righteouines.

Violence shal no more be heard of in alth and piolthy land, nether desolacion, nor destructi- Pernie on within thy borders : but thou fhalt call faluacion, thy walles, and praise, thy ga- a comporal

79 Thou shalt haue no more sunne to shine is suisilled in by day, nether shal the brightnes of the Christs kingmoone shine vnto theer for the Lord shall t Signify be thene everlating light, and thy God, alle mores thy glorie.

Thy funne shal neuer go downe, nether thate all m fhal thy moore be hid. for the Lord shal be all, it Renet thine enerlasting light, & the daies of thy sorowe shaibe ended.

21 Thy people also shalbe all righteous thei shal posseile che land for euer, the u graffe u Tue chilof my planting shalbe the worke of mine chaic

that Gods maieftie is not

relicitie, but

han is,

Christ, & his Church.

hands, that I maie be glorified.

Meaning, \$ 22 A little one shalbecome as a x thousand, & Church shall a smale and the Meaning, y S Church thu de be miracua smale one as a strong nation: I the Lord loufly multiple wil hasten it in due time.

Luk 4,18. a Tills apper-

the Prophetes

and minifiers

of God , but

chiefly to Christ, of who se abundar gra

ces euerie one

recemeth according as it 2 pleaseth him

to diftribute. b Io them that are linely

touched with

the feeling of

c Which are in the bonca-

The time

their finnes

ge of finne

nes of time,

Church,he pu mifteth his e-

nemies Which was

the figne of

mourning g frees that g frees that bring forthe good frutes, as Mat 3,8

h That 15, for a long time

your necessi-

k This is acco

plished in the

made Priefts and Kings,

60,16,& chap.

m Abundat re-

compence, as this worde is vied, Chap

40,2 n That is, the

the Gentiles

had dominion

oner y lewes in times pift,

autoritie ouer

themandpolle f

To wit, of

60,11

Itwes.

I Pet 2,9, reuel 1,6,&

2 He prophecyeth that Christ shalbe anointed and sens to preache.10 The 103e of the faithful.

He*Spirit of the Lord God no vpon me, therefore hathe the Lord anointed me:he hathe sent me to preache good tidings vnto the poore, to binde vp the b broken hearted, to preache libertie to the 2 And the Gentiles shal se thy righteous- ard his church ccaptines, and to them that are bounde, the opening of the pulson,

To preache the dacceptable yere of the Lord, and the date of e vengeance of our 3 Thou shalt also be a d crowne of glorie d He shal efter God, to comfort all that mourne,

To appoint vnto the that mourne in Zión, & to giue vnto the beautie for fashes, 4 It shal no more be said vnto thee, Forsa- e Thou shalt the oy le of 10ye for mourning, the garmet of gladnes for the spirit of heaumes, that thei might be called strees of righteous. nes, the planting of § Lord, that he might be glorified.

when it plea-fed God to shewe his good fauour to man, which 4 S Paul cal-leth the ful And thei shal buylde the olde waste pla- 5 ces, & raise vp the former desolations, & thei shal repaire the cities y were desolate Gal 4,4
e For when
God delinereth his and waste through manie h generations.

And the strangers shale stande and fede 6 your shepe, & the sonnes of the strangers shalbe your plowe men & dressers of your

But ye shalbe named the Priests of the Lord, & men shal saie vnto you, The ministers of our God, Ye shal eat the Iriches of the Gentiles, and shalbe exalted with 8 their glorie.

readie to fer 7 ne you in all For your shame you shal receive m double, and for confusion a they shal resource in o their porcion: for in their land thei shal possesse the Pdouble: euerlasting 10ye shalbe vnto them.

by whome all & For I the Lord love judgement & hate a robberie for burnt offring, and I wil direct their worke in trueth, and wil make an euerlasting couenant with them.

1 Read Chap. 9 And rtheir sede shal be knowen among y Gentiles, & then buddes among the people. All that se the, shal knowe them, y thei are the fede which the Lord hathe bleffed.

I wil greatly resource in the Lord, and my soule shalbe ioy ful in my God: for he hathe clothed me with the garments of the Gentiles Where as saluacion, and couered me with the robe of righteousnes:he hathe decked me like a bridegrome, and as a bride tireth her felf with her iewels.

now they that to For as the earth bringeth fortheher budde, & as the garden caufeth to growe that

the q I wil not receive their offring, which are extorfioners, deceivers, hypocrites, or that deprine me of my glorie r That is, of the Church He sheweth what shalbe the affection, when they fels this their deline-

Isaiah. Watchemens duetie. 304

which is sowen in it: so the Lord Godwil a The Prophet cause righteousnes to growe & praise be- fauh that he fore all the heathen.

CHAP. EXII.

I The great defire that the Prophetes have had for pley good ty-Christs comming. 6 The diligence of the Pastors to deliverance preache.

For Zions sake I wil not a holde my ne sul delucer tongue, and for Ierusalems sake I wil the Propher speakest to mot rest, vntil the righteousness thereof courage all not reit, vntil the rightcounies thereof comage and breake forthe as the blight, and faluacion otherminifers to the feeting thereof as a burning lampe.

nes, and all Kings thy glorie: and thou & Thou shale have a more shalt be called by a newe name, which y excellent fame then thou haft

in the hand of the Lord, & a royal diade- me thie as deme in the hand of thy God.

ken, nether shal it be faid any more to thy nomore be colad, Desolate, but y shalt be called Heph-woman for sazi-bah, and thy land Beulah: for the Lord housband deliteth in thee, and thy land shall have an or, my delite to be to be to be should be delited to be t

For as a yong man marieth a virgine, so f That te may that thy sonness mary thee; and as a bride- with children. grome is glad of the bride, so shal thy God as thei confesreloyce ouer thee.

I haife set h watche men vpo thy walles, o thee, their are Ieiusalém, which all the daie and all the in the same night continually shal not cease: ye that age with theer

are mindeful of the Lord, kepe not filence, and their are And give him no rest, til he repaire and dran of the vhtilhe fet vp Ierusalém the praise of much as Chire the worlde.

The Lord hathe sworne by his right had bring forthe & by his strog arme, Surely I wil no more him. give thy corne to be meat for thine ene-h Prophets, pa mies, & surely the sonnes of the strangers flers, and mich shal not drinke thy wine, for the which the ministers thou hast labored.

9 But thei that haue gathered it, shal eat it, God by praier & praise the Lord, & the gatherers there- for the delueof shal drinke it in the courts of my Sanc- Church and to

10 1Go through, go through the gates:pre-k Forthe repare you the wate for the people: cast vp, fauratio whe-

cast vp the waie, and gather out the itones worlde in a fet vp a standart for the people.

Beholde, the Lord hathe proclaimed vn great nomber standard for the people of the standard for the proclaimed vn great nomber standard for the standard f to the ends of the worlde: m tel the daugh-to the Church, tei Zion, Beholde, thy Sauiour commeth: & what meabeholde, his wages n ss with him, and his prepare for s worke is before him.

the redemed of the Lord, and thou shalt be and ministers named, A o citie soght out onto forsaken. of this their deliucrance w was chiefly ment of our (aluació by Chrift, Zach-9.9 mat.21,5.
n He shal haue all power to bring his purpose to passe, as Chap.49.10
o That is, one ouer whome God hathe had a singular careto recouer her was

CHAP. LXIII.

God shal destroy hu enemies for his Churches fake. 7 Gods benefites cowards hu Church.

wilneuer cea-fe to declare

b Til they had

neuer to ceafe teache others

ring hi to con-

wiltnot refu

away thy ho-

Pial 137,7 b God anfwereth them shat afkedthis 6 quekton, Who as this &c and faith, Ye fe now pformed in dede the vengeance, w 7 threatned. c Another question, to the answereth d Shewing, y sufheth his enemies, it is for the profite and delimeran- 8 ce of his Church e God shewerh

that he hathe no nede of manshelpe for

the delinerance of his, and

thogh men re-

fule to do their

duetiethrough

ingratitude,

yet he him felf

wil deliner his

mies, read cha.

Church, and

59,16 f I wil fo afonie them, and make the fo giddy, that they shal not way to go g The Prophet ipeaketh this to moue the people to renember Gods benefites in ti 13 mes paft, that they may be confirmed in their troubles 14 k For I did 14 chuse them to be mine, that they shulde beholy,& not

Edóm, with red garments from Bozráh he is glorious in his apparel and walketh in his great strength: I speake in righteousnes, o am mightie to saue.

Wherefore is thine apparel red, and thy garments like him that treadeth in the 16 Doutles y art our Father: thogh Abra- graces toward

wine prefle,

I haue troden the wine presse alone, and of all people there was none with me : for I wil tread them in mine angre, & tread 17 them vnder fore in my wrath, and their blood shalbe sprincled vpon my garmentes, and I wil staine all my raiment.

For the daie of vengeance u in mine heart,& the dyere of my redemed is come. 18 And I loked, & there was none to helpe, & I wondered that there was none to vpholde: therefore mine owne e arme helped 19 We haue bene as they, ouer whome y newe were gome, and my wrath it self susteined me.

uer barest rule, and vpon whome thy Nauerned, and so me, and my wrath it self susteined me.

Therefore I wil treade downe the people in my wrath, and make them drunken in mine indignatio, & wil bring downe their

strength to the earth.

I will's remembre the mercies of § Lord & the praises of the Lord according vnto all that the Lord hathe given vs, and for the great goodnes towarde the house of Israel, which he hathe giuen them according to his tendre loue, and according to his great mercies.

For he faid, Surely thei are my h people, children that wil not lie: so he was their sa

In all their troubles he was troubled, & the Angel k of his presence saued them: in his loue and in his mercie he redemed them, and he bare them and caried them all waies continually.

negligence. & 10 But thei rebelled and vexed his holie Spirit: therefore was he turned to be their enemie & he foght against them.

Then he | remembred the olde time of punish the ene gr Mofés and his people, faying, Where is he that broght them vp out of the Sea with the " shepherd of his shepe where is he y put his holie Spirit within him

knowe, which 12 He led them by the right hand of Moles with his owne glorious arme, deuiding 6 the water before them, to make him self

an euerlasting Name.

He led the through the depe, as ano horfe in the wildernes, that thei shulde not ,

As the beast goeth downe into § valley, the Spirit of the Lord gaue them rest: so didelt thou lead thy people, to make thy self a glorious Name.

deceiue mine

1 He bare their afflictios and griefs as thogh they had
bene his owne

2 Which was a witnes of Gods presence and this
may be referred to Christ, to whome belongeth the office of salustion

1 That is, the people of Israel being afflicted, called to remembrance Gods
being fires, which he had beflowed you their fathers in times past in Meaning, Moses in That is, in Moses that he might wel gouerne the people
formereferre this giuing of the Spirite to the people.

Peaceably and
origin, as an harfe is led to his pasture. gratiyas an horfe is led to his pafture.

Ho is this that commetha from 15 P Loke downe from heave, and beholde p Hauing declared Gods

Edóm, with red garments from fighthe dwelling place of thine holines. & target gods of thy glorie. Where is thy a zeale and thy forefathers, be thrength, the multitude of thy mercies, & threath him of thy compassions? they are restrained prayer, defifrom r me.

tinue the fame hambe ignorant of vs, and Ifrael knowe of them, yet thou, o Lord, art our Father, and affection which thou bareft our redemer:thy Name s for euer.

ur redemer: thy Name se for euer. towards ve O Lord, why hast thou made vs to erre remeaning fro se wholebodie of from thy wayes and hardened our heart the Church from thy feare Returne for thy " fer- f Thogh A-brahim wolde uants sake, and for the tribes of thine in- refuse vs to be heritance.

The people of thine holines haue posses fe to be our fed it , but a litle while : for our aduer fa- t By taking ries haue troden downe thy Sanctuarie.

me was not called.

titude dide# deliuer vs vp to our owne cocupifcence, & dulest punish finne by sinne according to thy inste indgemet u Meaning, for the couenants (ake made to Abra ham, Izhik & Isakob his seruants x shat is, in respect of the promes, which is perpetual albeit thei hadnow possessed the land of Canaa, a thousand, & source hundrest yere and thus they lamen, to meue God rather to remember has couenant then to punish their finnes.

1 The Prophet prayeth for the finnes of the people.6 Mas reghteousnes se like a filthy cloth.

H, that thou woldest a breake the aThe Prophet heauens, come downe, and that y prayer, denmountaines might melt at thy presence: declare his As & melting fyrebuined, as the fyre cau- love toward his Church by -fed b the waters to boile, (that thou migh- miracles, and test declare thy Name to thy anuerfaries) as he did in the people did tremble at thy presence. When thou dideft terrible things, which raine, haile, we looked not for, thou camest downe, of syre, thuder, & lightenings the mountaines melted at thy presence. c S Paul vieth

4 For fince the beginning of the worlde the fame kinthey have not cheard nor understand with tion, T Cor 2, they have not cheard nor vincentially with g, marucing the eare, nether hathe the eye fene another at Good, great the earth of the him berefit the God beside thee, which doeth fo to him berefin that waiteth for him.

Thou didest mete him, d that reioyced in thee, and did instelly: they remebred thee difference of the diament in thy wayes: beholde, thou art anglie, to the for we have finned: yet in them is continuance, and we s shal be saued.

But we have all bene as an vncleane this ked att a riv & all our hrighteousnes was filthy cloutes, and we all do fade like a leafe, and our mi- it great quities like the winde haue taken vs away . mar 'cs in in And there u none that calleth vpon the thy in raise, we Name, nether that stirreth vp him self to waise of the take holde of thee: for thou hall hid thy Lora face from vs, and haft confumed vs because of our iniquities.

But now, ô Lord, thou art our Father: we fiely positived are the 1 claye, and thou art our potter, & bright into captuitie, be-

b Meaning, \$ who o his Church by the Biet eraffe a #

cause we have prouoked hee to angre, and thou he welde excute our felues, yet our righteousses, & best vertues are before these systected, so, es, tas some read like the mentious clockes of a second a like the mentious clockes of a second by thy suffer udgement thou mais stretchy destroyers, as the potter may he pot, yet we appeale to the mercies, whereby it hather picased in ecto our property to be the children. to be thy children.

305

immediatly fend income. I Which were dedicat to thy feruice and to 10 call vponthy m Wherein we II retoyced and worthiped thee nThat is, at the contempt of these owne glo rie thogh our 12 finnes haue deferued this, yet thou wile not luffer thy

a Meaning, the Gentiles which I knew not God, Aulde feke after him when he had moued their hearts with his holy b He sheweth

the cause of the resection of the lewes, because they wolde not o- 3 bey him for anie admonicio of his Prophe he called them 4 continually & Aretched out his hand to drawe them . He theweth that to delite 5 in our owne declining from God & the begraning of all fuperfiction & 6 idolatrie

dedicat to ido altars, & he 7 thus nameth by f To confule w spirits & to conture deutle

d Which were

was forbid. de, Deut. 18,11. g Which was contrarie to 8 Gods comman dement, Leu. 11,7 deut 14,8. h He sheweth that hypocmfie is euer toy. ned with pri-de & contempt 9 of others i Their puni-

neuer haue end k So that \$ re- 10 mebrance thereof can not be forgotten I Shalbe bothe punished toge ther; and this

kFor so 5 siesh we all are the worke of thine hands.
God doeth not 9 Be not angrie, o Lord, kaboue measure, ne ther reméber iniquitie for euer: lo, we beseche thee beholde, we are all thy people. Thine holie cities lye waste: Zión isa is wildernes, & Ierusalém a desert.

The House of our Sanctuarie & of our glorie, m where our fathers praised thee, is burnt vp with fyre, and all our pleafant things are wasted.

Wilt thou holde thy selfstil a at these 13 Therefore thus saith the Lord God, Be-worde things, ô Lord wilt thou holde thy peace and afflict vs aboue measure

glorie thus CHAP. LAV. to be dimini. The Vocation of the Gentiles and the reieltion of the find. Iswes. 13 The soy of the elect and the punishment of the wirked.

Haue bene foght of them that a asked not: I was founde of them that fight me not: I said, Beholde me, beholde me, vnto a nation that called not vpon my

Spirit, Rom. 2 I haue b spred out mine hands all the day vnto a iebellious people, which walked in a way that was not good, euen after their owne imaginacions:

A people that prouoked me euervnto my face: that facrificeth in agardens, and burneth incense vpon e brickes.

Which remaine among the fgraues, and lodge in the deserts, which eat & swines flesh, and the broth of things polluted 18 But be you glad & reioyce for euer in y Iewes.

Which say, h Stand aparte, come not nere to me: for I am holier then thou: these are a smoke in my wrath o a fyre that bur- 19 neth all the day.

Beholde, it 15 k writen befoie me : I wil not kepe filence, but wil rendie it and recompense it into their bosome.

Your iniquities & the iniquities of your fathers shalbe 1 together (faith the Lord) which haue burnt incense vpon the moutaines, and blasphemed me vpon the hilles:therefore wil I measure their olde wor ke into their bosome.

Thus faith the Lord, As the wine is foude in the cluster, and one faith, Destroy it not, for a mble sing win it, so wil I do for 22 my seruants sakes, that I may not destroy them whole.

But I wil bring a sede out of Iaakób, & out of Iudáh, that shal enheat my mountaine: and mine elect shal inherit it, & my seruants shal dwell there.

And Sharón a shalbe a shepe folde, and the valley of Achor shalbe a resting place for the cattel of my people, that haue loght me.

declareth how it But ye are thei that haue forsaken the the children are punished for their fathers fautes to wit, when the same fautes or like are founde in them in That is it is profit sole meaning that God wil not defrey the faithful branches of his viney and when he destroicth the recon flockes, that is the hipocrites na ladea to tede shepe, as Achor was forcattel Which was a pleutiful place

Lord and forgotten mine holie Mountaine, & haue prepared a table for the mul- o by the multitude, & furnish the drinke offrings vnto ber he meaneth their in-

Therefore wil I p nomber you to the les, of whome fworde, and all you shall bowe downe to be they coldene slaughter, because I called, and ye did not mer have your fines. In State & was heard not have did not nough. answer: I 9 spake, & ye heard not, but did p Seing you ca eurlin my fight and did chuse that thing your gods, I which I woldenot.

holde, my servants shalr eat, & ye shalbe q By my Prohungrie:beholde, my servants shal drinke, ve wolde nor and ye shal be thirstie: beholde,my ferua- obey. tes shal resoyce, and ye shalbe ashamed.

Beholde, my servants shal sing for ioye meaneth the of heart, and ye shal crye for sorowe of blessed life of the satisfies heart, & shal howle for vexation of minde. have always consolation, & shall leave your name as a curste full contenter.

vnto my chosen: for the Lord God shal ment of all slaie you and call his servants by another God, thogh

16 He that shal blesse in the u earth, shal these corporat He that shal blette in the a carth, that things, blesse him self in the true God, and he that she would call the Gentle, true God: for the former x troubles are who shuldo forgotten, and shal surely hide them selves the very name of the Leves from mine eyes.

The Gentiles, who shuld abhorre, even the very name of the Leves for their infidelities factors.

The Gentiles, who shuld abhorre, even the very name of the Leves for their infidelities factors.

newe earth: and the former shal not be re-ke membred nor come into minde.

but be you glad & reloyce for euer in y a By blessing, things that I shal creat: for beholde, I wil & by swearig, creat I enufalém as a reioycing & her peo-

And I wil reioyce in Ierusalém, & ioye the true wor-in my people, and the voice of weping shiris of him, shalbe no more heard in her, nor the voice be onely in Indea but of crying.

There shalbe no more there a childe of the worlde. yeres, nor an olde man that hathez not fil re fisher my led his daies: for he that shalbe an hudreth defolate as in yeres olde, shal dye as a yong man: but the times past sinner being an hudreth yeres olde shalbe y I vil so alter and the danger

21 And thei shalb buylde houses and inha- that it shal sebit them, and thei shal plant vineyardes, new works and eat the frute of them.

Thei shal not buylde, and another inha-z meaning bit : thei shal not plant, and another eat: ful restauració for as the daies of the tre are the daies of there finide be my people, and mine elect shal intoye in noveskenes of youth, nor in-olde age the worke of their hands. firmules of

23 Thei shal not labour in vaine, nor bring age, but all shulde be forthe in feare: for thei are the fede of the freshaud floblessed of y Lord, & their buddes with the. isaccopished

24 Yea, before thei call, I wil answer, & whi- in the heavenlie Ierusalem, les thes speake, I wil heare.

The wolfe & the lambe shal fede toge- and the teares ther, and the lion shal eat strawe like the shalbe wiped

numerable ido

wil nomber

wordes, Eat &

t Then by the name of the

Iudea , bur

z Meaning, in

Whereby he sheweth that the insideles and unrepentare finners have no are contered in the Law, and fo under temporal things comprehendeth the c Read Chap 11,6

AR 7,48.

& therefore ca

not beincluded

m a temple lake an idole co-

demoing here-

by their vaine

confidence, w

b Seing that bothe the Te-ple & y things therein w the

factifices we-

ne by his appointment he flieweth that

he hathe no nede thereof,

& that he can

be without the

c To him that

is humble and

d Because the

lewes thoght the felues holy by offring of their facrifi

nether

he doeth

leffe dereft the-

then he doeth

of the heathen

whooffred me,

doggs & fwine

to their idoles which things were expresse-ly forbidden in the Law

e I wil difco-

ner their wic-

kednes & hypo

fe ceremons

Pfal 50,10

crifices

bullocke: and to the serpent dust shalle his mear. Thei shal no more hurt nor destroy ın all mine holie Mountaine, faith y Lord. CHAP. LXVI.

3 God dwelleth not in temples made with hands. 3 He despiseth sacrifices done without mercie and faith. s God comforteth them that are troubled for hu sake. 19 The vocation of the Gentiles 23 The perpetual Sabbath 24 The punishment of the wicked is everlasting. "Hus faith the Lord, *The * heaven 15 my throne, and the earth somy footestole : where is y house that ye wil buylde a My maieftie is so great y it filleth bothe heave & earth, 2 vnto me'& where is that place of my rest For all these things hathe mine had made, b & all these things have bene, saith the Lord: & to him will loke, even to him, that is poore, and of ca contrite spirit and trembleth at my wordes. trufted in the 3 Temple & fa-

He that killeth a bullocke, is as if he dlew a man : he that sacrificeth a shepe, as if he cutte of a dogges necke: he that offreth an 17 oblation, is if he offred swines blood: he y remebreth incense, as if he blessed an idole:yea, thei haue chofé theirowne waies, & their soule deliteth in their abominacios. Therefore wil I chuse out their delusiós, & I wil bring their feare vpon the, because I called,& none wolde answer: I spake and they wolde not heare: but they did euil in my fight, & chose y things w I wolde not. pure in heart, which recei-ueth my doarn ne with reue-rence & feare. Heare the worde of the Lord, all ye that tremble at his f worde, Your brethren that hated you, & cast you out for my Names Sake, said, Let the Lord be glorified : but he shal appeare to your ioye, and thei shal be ashamed.

8 A voyce foundeth from the citie, euen a ces, and in the 6 voyce from the Temple, the voyce of the 20 Lord, that recopenceth his enemies fully. faith nor repe rance, God sheweth that 7 Before h she trauailed, she broght forthe: and before her peine came, she was deli-

uered of a man childe.

Who hathe heard fuch a thing who hathe the facrifices 8 fene suche things shal the earth be broght forthe in one iday or shal a nation be borne at once for assone as Zión trauailed, she broght forthe her children.

Shall k cause to trauaile, and not bring forthe shal I cause to brig forthe & shalbe

baren, saiththy God?

Reioyce ye with Ierusalém, and be glad 23 erifie, where- 10 with her, all ye that loue her : resoyce for ke to blinde ioye with her, all ye that mourne for her, mine eies , to all the worlde

f He incours- 11 geth y faith-ful by promi-fing to defiroy the breafts of her cosolation: that ye may milke out & be delited with the brightnes of her glorie.

their enemies ded to be as Por thus faith the Lord, Beholde, I wil were bypocrites and hated them that feared God g The enemies shall shore sely heare a more terrible vovce, even fyre and flaughter, seing their wolde not

sely heare a more terrible vovce, even tyre and Haughter, feing thei wolde not heare the gentle voyce of the Prophets which called them to repentance h Meaning, that the reflauration of the Church findle be for find de & contrate to all mens opinion as when a woman is delimered before fine loke for it, and that without peine in travail. 1 This shall passe the capacitie of man to see finche a multitude that shall come up at once, meaning under the preaching selbs Gassel, whereof thei that came up out of Babulon, were a figure fe sinche a multitude that in steome vp at oute, meaning vider the preaching of the Gospel, whereof their that came vp out of Babylon, were a figure k Declaring hereby, that as by his power, & proudence woman transaketh & is delinered so hatch the power to bring forth his Church at his time appoint in the reason of the state of

1 That ye may resoyce for all & benefites that God bestoweth spon his

extend m peace ouer her like a flood & the m I wil ghe glorie of § " Gentiles like a flowing strea- prosperite me: then shal ye sucke, ye shal be o borne great abudace. vpo her sides, and be 10 yful vpo her knees. 60,16

As one whome his mother comforteth, cherified, as fo wil I comforte you, and ye shalbe com beloued chilforted in Ierusalém.

And when ye fethis, your heart shal re-PYe shal have newe strength ioyce, and your Phones shal florish like an and newe beherbe : and the hand of the Lord shal be q This vegeaknowen among his feruants, and his indig- ce God begin nacion against his enemies.

For beholde, y Lord wil come with fyre, Babylon, and & his charets like a whirlewinde, that he inued ragain may I recopence his angre with wrath, & the enemies of his indignacion with the flame of fyre. wil do til the last day, which for the Lord wil judge with fyre, and w shalbe the ac-

his sworde all flesh, & the slaine of & Lord copishement shalbe manie.

They that fanctifier the felues, & purifie hyporites whereby them selues in the gardens behinde one tre are ment them them selues in the gardens behinde one tree are men that did mali-in y middes cating swincs slesh, & suche clously trans-abominacion, euen the mouse, shalbe con by early beasts support to getter. Law, by early beasts forbidden, case fumed together, faith the Lord.

18 For I wil visit their workes, and their ima to the mouse which abhorginations for it shall come that I wil gather reth saure all nations, and tongues, and thei shall co-halbe partame, and se my glorie.

19 And I wil set a u signe amog the, & wil beiere I thew fend those that * escape of them, vnto the ed to the nacions of y Tarshish, Pul, and Lud, out wit marke to them that drawe the bowe, to Tubal that they peand d Iau an, yles a farre of, that have not rish not with the rest of the heard my fame, nether have fene my glo-infideles when rie, & e thei shal declare my glorie among deth to smarting of the Gentiles.

And they shal bring all your f brethren ple, whome he for an offering week the I and a state of the smarting of the positions.

for an offring vnto the Lord out of all na-prelerued, tions, vpon s, horses, and in charets, and in x i wil scatter horse litters, & vpo mules, & swift beasts, theret of the to Ierusale mine holie Moutaine, saith the escape deftra-Lord, as the children of Israel, offer in a mere nations cleane vessel in the House of the Lord.

And I wil take of them for h Pricsts, and z Meaning,

22 For as y newe heaves, & the newe earth da, or Affamily which I wil make, shal remaine before me, b signifying faith the Lord, so shal your sede and your the Parthian name continue.

And from moneth to moneth, and from Aposlies, discs Sabbath to Sabbath shal all flesh come to ples, & others which he did worship before me, saith the Lord.

That ye may sucke 1 & be satisfied with 24 And they shall go forthe, and loke vpon lewes to pro the k carketses of the men that have trans- Gentiles greffed against me: for their worme shal f That is the not dye,nether shal their fyre be queched, faith shalbe & thei shalbe an abhorrigm vnto all flesh dren of Abra-

ETNET IDAIDE AN ADNOTTIS IN VINTO 211 IN the dren of Abraham as you are g Whereby he meaneth y no necessare meanes shal want who God shal call y Gentiles to y knowledge of the Gospel h To wit, of y Getiles, as he did Luke, Timothie & Tites first, & others after to preache his worde. I stretch the significant y kigdome of Christ wherein his Church shalbe remed, & where as before there were appointed scalons to facrifice: in this there shalbe one continual Sabbath so y all times and seasons shalbe mete. A she hathe declared y felicitie that shalbe within y Church for y cofort of the godie, so doeth he shew what horrible calamitie shalome to the wicked, y are out of the Church I Meaning, a commal tormet of conscience, wishal cute grawe them & neuer suffer them to be at risk, Mark 9,44. In This is the inferencemence for the wicked, which contemning God and m This is the interecompence for the wicked, which contemning God and his worde, shalbe by Gods inke indgemer abhorred of all his creatures.

Meaning, the

y That is, Ci-

IEREMIAH.

THE ARGUMENT.

He Prophet I eremian borne in the citie of Anathoth in the countrey of Beniamin, was the Sonne of Hilkiah, whome some thinke to be he that founde out the boke of the Lawe, and gaue it to logah. This Prophet had excellent gifies of God, and moste euident revelations of prophesie, so that by the commandement of the Lord he began very yong to prophecie, that u, in the thirtenth yere of Iosiah, and continued eightene yere under the said King, and thre moneths under I choahax, and vnder lehoiskim cleuen yeres, and thre moneths under I chorachin, and under Zedekish eleuen yeres rento the time that they were caryed away into Babylon. So that this time amoanteth to aboue fourty yere, besides the time that he prophecied after the captuitie. In this boke he declareth with teares, and lamentation the destruction of Ierusalem, and the captuitie of the people, for their idolatrie, couetousnes, subtilitie, crueltie, excesse, rebellion, and contempt of Gods worde, and for the confolacion of the Church, reweileth the tuste time of their deliverance. And here chiefly are to be considered thre things. First the rebellion of the micked, which waxe more stubberne and obstinate, when the Prophetes do admonish them moste plainely of their destruction. Next how the Prophetes and ministers of God oght not to be discouraged in their vocatio, thogh they be persecuted & rigorously handeled of the wicked for Gods cause. And thirdely , though God shewe his tuste sudgement against the wicked, yet wil he ever she we him self a preserver of his Church, and when all meanes seme to mans sudgement to be abolished, the wil he declare him self victorious in preserving his.

CHAP. I.

& In what time Ieremiah prophecied. 6 He acknow. ledgeth his imperfettion, and is strengthened of the Lord . 11 The Lord Sheweth him the destruction of Ierusalem. 17 He commandeth him to preache his worde without feare.

a That is, the fermons and prophecies. b Which thoght to be he y founde y booke of the Law vnder King Iofiáh, 2 3 King 22,8. € This was a

citic abourthre miles diffăt fră

Ierufalém, and

nes of Aaron,

d This is fpo-

his vocation &

office . feraf-

did not pre it-

thercunto by

Joliah: for Ie-

his father, who

and therefore

is not mencioned.no mo-

re is loacnin that reigned

Zedekiáh, who

no longer

reigned but

Gen. e Meaning, §

Iofh. 21,18.

belonged to § 3 Priefts § fon-

H E wordes of Ieremiáh the sonne of b Hilkiáh one of the Priests that were at Anathoth in the land of Beniamin.
To whome the dworde of the Lord came in the daies

of Iolian the sonne of Amon King of Iudah in the thirtenth yere of his reigne:

And also in the daies of Iehotakim the · sonne of Iosiáh King of Iudáh vnto the end of the eleventh yere of Zedekiáh the sonne of Iosiáh King of Iudáh, euen vnto the carying awaie of Ierufalém captine in the fift f moneth.

Then the worde of the Lord came vnto me of him felf 4 to preache, & me, faying, prophecie,but 5

Before Is formed thee in the wombe, I knewe thee, and before thou camest out of the wombe, I sanctified thee, & ordeined thee to be a Prophet vnto the h nations.

Then faid I, Dh, Lord God, beholde, I cannot speake, for I am a childe.

thre moneths 7 But the Lord said vnto me, Saie not, I amachilde: for thou shalt go to all that I shal send thee, and whatsoeuer I commande thee, shalt thou speake.

f of the ele- 8 Be not afraid of their faces: for I am with thee to deliver thee, faith the Lord.

was also called Mattaniáh, and at this time the lewes were caried away into Babylon by Nebuchadnezár. g The Scripture vieth this maner of speache to acclare, that God hathe appointed his ministers to their offices before their were borne, as Ita. 49, 1. gal. 1.15. h For Ieremiáh did not onely prophecie against the Iewes, but also against the Egyptians, Babylonians, Moabites, and other nations. I Considering the great indigenents of God, which according to his threatenings inside come vpon the worlde, he was moued with a certaine compassion on the one side to pitte them that shulde thus perish, & on the other side by § infinance of mas nature knowing how hard a thing it was to enterprise suche a charge, as Isa. 6,11. exod 3,11. & 4,1. was also galled Mattaniah, and at this time the Lewes were carred away into

9 Then the Lord stretched out his hand & k touched my mouth, and the Lord said vn k Which de-clareth, S God to me, Beholde, I haue put my wordes in maketh them

thy mouth.

Beholde, this daie haue I fet thee ouer y me he calleth natios and ouer the kingdomes to plucke his glorie group, and to roote out, and to destroy and using them all throwe downer to have dead to plant meanes necesthrowe downe, to buylde, and to plant.

After this y worde of the Lord came vn me, Exod 4,12, to me, faying, Ieremiah, what feeft thou? I He sheweth,

And I said, I se am rod of an almonde tre.

what is yautorite of Gods

Then said the Lord vato me, Thou hast true minis wor

fene aright: for I wil hasten my worde to

performe it.

what is yautorite of Gods

what is yautorite of Gods

to have to have ower

to beat down its

to beat down its

to have one its

what is yautorite of Gods

to have power

to beat down its

to be t

Againe the worde of the Lord came vn-teth it self vp to me the seconde time, saying, What seelf against Godie to plant & afthou And I faid, I fe a feething " pot lokig füre the humout of the North.

Then faid the Lord vnto me, Out of the use to the obe · North shal a plague be spred vpon all diece of Gods the inhabitans of the land.

15 For lo, I wil call all the families of the skeyes which kingdomes of the North, faith the Lord, left to loofe, and thei shal come, and everie one shal fet & binde, Mat.

his throne in the entring of the gates of m He ioyneth Ierusalém, and on all the walles thereof figne with frounde about, and in all ficties of Iudáh, more ample confirmation:

And I wil declare vnto them my P judge confirmation: ments touching all the wickedness of them the rod of the that haue for saken me, and haue burnt in-first buddeth, for the confirmation of the that haue for saken me, and haue burnt in-first buddeth, for the confirmation of the ments to the rod of the salmond tre, we can be said to the same of the safet some of the safet cense vnto other gods, and worshiped the hastie coming of the Baby-workes of their owne hands.

Thou therefore trusse vp thy loynes, & the tewes.

arise & speake vnto them all that I come that the Calmande thee: be not afrayed of their faces, riasshuld be as lest I adestroye thee before them.

luftes. o Syria & Affyria were North ward in respect of Ierusalem, which were the Caldeans dominion. p I wil gine them charge and power to execute my vengeance against the idolaters, which declareth & Gods vengeace is prepared against them, we dare not execute their duette faithfully, ether for feare of major for anie other cause, 1.Cor.9,16.

and these are

acans, & Affy.

lest I idestroye thee before them.

a pot to see the fewes, which is For I, beholde, I this day haue made thee aboyled in their

farse for the fa

r Signifying on y one parte, that the more that Satan, and the worlde rage againft Gods minifters , the more prefent belg the, loft. 1,5. ebr. 13,5. & on the other parte, that ther

'defenced citie, and an 1 yron piller & walles of brasse against the whole lad, against the Kings of Iudah, o against the princes thereof, against the Priests thereof and a- 12 Oye sheauens, be assonied at this be all order peogainst the people of the land.

wil he be to 19. For they shal fight against thee, but thei for they man inght against thee; for I am w 13 For my people haue comitted two enils: se diliget to ser shall not preuaile against thee; for I am w 13 For my people haue comitted two enils: se diliget to ser thee to deliver thee, faith the Lord.

are viterly vomete to ferue God, and his Church which are afraide, and do not refit wickednes, wharfoeuer danger depende chercon, Ifa. 50,7,ezek.3,8.

CHAP. II.

2 God rehearseth his benefites done Unto the Lewes. & Against the Priests and false prophetes. 12 The lewes 15 are destroyed because they for sake God.

Oreouer, the worde of the Lord ca-me vnto me, faying,

2 Go, and cry in the eares of Ierusalém, faying, Thus faith the Lord, I remember 17 Hast not thou procured this vnto thy for texte of thee, with the a kindenes of thy youth and y loue of thy mariage, when thou wentest thy God, when he bied thee by the ways after me in the wildeines bin a land that is And what hast thou now to do in the comme way of c Egypts to drinke the water of when men sortake makes a thing c halowed which will be way of words which

Israél was as athing chalowed vnto the Lord, whis first frutes: all they d that eat it, shal offend . euil shal come vpon them, 19 faith the Lord.

Heare ye the worde of the Lord, ô house of Iaakób, and all the families of the hou-

Thus faith the Lord, What iniquitie haue your fathers founde in me, that they are gone farre from me, and haue walked 20 after vanitie, and are become f vaine?

For they said not, Where is & Lord that broght vs vp out of the land of Egypt? that led vs through v wildernes, through a desert, and waite land, through a drye at Yet I had plated thee, a noble vine, who-enemic spoile land, and s by the shadowe of death, by a land that no man passed through, and where no man dwelt?

And I broght you into a plentiful coun- 22 trey, to eat the frute thereof, and the commodities of the same: but when ye entred, ye defiled h my land, and made mine he- 23 How canst thou say, I am not polluted, great cities in ritage an abominacion.

The Priests said not, i Where is the Lord? and they that shulde minister the k Law, knewe me not : § 1 pastours also of- darie, that runneth by his wayes.

b Shewing, § God wolde fended against me, and the prophetes pro- 24 And as a wilde k asse, vsed to the wilder- haue Ril led phecied in m Báal, and went after things that did not profite.

Wherefore I wil yet " plead with you, faith the Lord, and I wil plead with your childrens children.

haue expoun- 10 For go ye to the yles of Chittim, & be-ded the Law holde, and fond your To 1 holde, and send vnto P Kedár, and take diligent hede, and se whether there be suche

fying that all II Hathe anie nation changed their gods,

eftares were corrupt. m That is, spake vaine things, and broght the people from the strue worship of God to serue idoles; for by Báal, which was the chief idole of the Moabites, are ment all idoles. n Signifying, that he wolde not as he might, freight way condemne them, but showed and server of Moabites. their great ingratitude, that they might be ashamed, and repent. O Meaning, the Grecians & Italians. p. Vito Arabia.

which yet are no gods?but my people haue q That is, God chaged their aglorie, for that which doeth which is their who not profite.

afrayed and veteriy cofounded, faith the ple: reproung

they have for lake me the fountaine of li- then were the uing warers, to digge the pitres, euen bro-nour their vaken pitree, that can nolde no water.

14 Is Israel a "seruant, or is he borne in the idoits, which house? why then is he spoiled?

The x lyons roared vpon him & yelled, and they have made his land waite his cities are burnt withour y an inhabitant.

16 Alfo the children of 2 Noph and Tahapanés baue a broken thine nead.

felf, because thou hast forsaken the Lord Gods great

Nilusor what makest thou in the way of worde, which Ashurto drinke the water of the d River? is the toustand the result of the d River? In the course of the d River? In the course of the felf, and to fall

thee, and thy turnings backe shall reproue to their owner thee:knowe therefore and beholde, that it inuencious, & vaine confidence on a wild have a selection of the confidence on a wild have a selection of the confidence on a wild have a selection of the confidence of is an cuil thing, and bitter, that thou haft ce, and procuforsaken the Lord thy God, and that my re to the selfeare & not in thee, faith the Lord God of 1002 2,8,2ach.

For of olde time I haue broke thy yoke, dered them li-& burst thy bods, and thou saidest, f I wil not like dereno more trasgresse, but like an harlot thou children Exo. runnest about vpon all hie hilles, and vn- 4,22, therefore der all grene trees.

fe "plants were all natural: how then art x The Baby-thou turned vnto me into the plants of a deans & Adyftrange vine?

Thogh thou wash thee with snitre, & be less to take thee muche sope, yet thine iniquitie is a well there. marked before me, faithe the Lord God. Egypuans: for

nether haue I h followed Baalim beholde Egypt thy wayes in the valley, and knowe, what uously vexed thou hast done: thou art like a swift i drome-times.

nes, that snoffeth vp the winde by occasio them aright, if at her pleasure: who ca turne her backe all nefollowed hi. thei that feke her, wil not weary them fel- c To feke helues, but wil finde her in her 1 moneth.

Meaning the firud:on,Pial. 105,36. that the infenabborre this vile ing rationde, and as 15 were, trable n Hane I oronely, if the pe of man, as thogh God were not able

mough to defende thee, which is to drinke of the puddels, and to leave the fountaine, read ila 31,1. d To wit, Euphrares. e Meaning, that the wicked are insensible til the punishment for their finne waken them, as verse. 26. erie, yer when thine iniquitie halbe at the ful, God wil mete with thee. 25 Kepe

a According to that grace, and fauour, w I shewed thee from the beginning, when I did first chuse thee to be my } people, and ma ried thee

my felf, Ezek. b When I had delinered thee 4 out of Egypt. houe all other to ferue the Lord onely, & 5 the firft offred to the Lord of all other natios d Whofocuer did chaleng this people, or els did annoy shem, was pu-nished.

e That is, fallen to moste vile idolatrie-f Altogether giuen to vanisie and are become blinde and infenfible as the idoles, shat thei fer-

we. Where for B Where for lacke of all shings necessa-rie for life, ye colde loke for 8 nothing cuerie fent death. h By your ido latrie, & wicked maners, Pfal. 78,58, and

1 Ther taught not the people 9 so feke after God. k As the Scri-

to the people. I Meaning, the princes and ma nifters . figni-

Idoles innumerable.

Ieremiáh. Godis merciful. 307 619/1224

that thei fhulde not go into strange coun-treis to seke helpe: for thei fhuld but fped their labour, & hurt them felues, which is here ment by the bare fore

n As a thefe wil not acknowledge his faute, til he be fe their idola. trie, til the pla gues due to § fame light vpon them. o Meaning, † 29 idolaters (poy le God of his

honour: & whe. re as he hathe him the father of all flesh, they attribute their idoles p Thou thogh- 3t test that thy gods of blockes and ftones colde haue hol pe thee, becau-fe they were many in nomber & prefent 33 in enery place: but now let vs fe whether ether the multirade, or their 33 presence can deliuer thee from my pla-gue, Chap 11,13 As thogh 1 34 did you inju-

haue killed your Prophetes that exhor ted you to re. pentance, as Zechariah, I. f Haue I nor giuen them a-bundance of all things? in our owne power & poliu. With ftrangers . x The Pro-

rie in punishig

you, eing that your fautes a-

re fo enident.

m Hereby he 25 Kepe thou thy fete from m barenes, and warneth them thy throng from the control of the control o thy throte from thirst:but thou saidst desperatly, No, for I have loued strangers, & them wil I followe.

26 As the n thefe is ashamed, when he is founde, so is the house of Israél ashamed, they, their Kings, their princes and their Priests, and their Prophetes,

and thirst, Ifa. 27 Saying to a tre, Thou art my father, & to a stone, Thou hast begotten me: for 3 they have turned their backe vnto me, and not their face: but in fitime of their trou-

taken with the dede, & ready 28 But where are thy gods, that thou hast fled, fo they will not confer these in the time of the true of of the thee in the time of thy trouble: for according P to the nomber of thy cities, are thy gods,ô Iudáh.

Wherefore wil a ye pleade with me? ye 6 all haue rebelled against me, saieth the

re as no nathe 30 I haue smitten your children in vaine, they received no correction: your rowne swerde hathe deuoured your Prophetes like a destroying Iyon.

O generacion, take hede to the worde of the Lord:haue I bene as a swildernes vnto Israél? or a land of darkenes? Wherefore 8 faith my people then, We are t lords, we wil come no more vnto thee?

Can a maide forget her ornament, or a bride her attire? yet my people haue forgotten me, daies without nomber.

Why doest thou prepare thy way, to "fe- 9 ke amitie euen therefore wil I teache thee, that thy waies are wickednes.

Also in thy x wings is founde the blood of the soules of the poore innocents: I ha
ue not founde it in holes but woon all the

Gas India Ind ue not founde it in holes, but vpon all these places.

Yet thou saist, Because I am giltles, sur That is, you 35 rely his wrath shal turne fro me: beholde, in And the Lord said vnto me, The rebelli- did returne, I wil entre with thee into judgement, because thou saiest, I have not sinned.

Why runnest thou about so muche to 12 change thy waies? for thou shalt be confounded of Egypt, y as thou art confounded of Affhur.

For thou shalt go forthe from thence, & thine hands vpon z thine head, because the Lord hathe rejected thy confidence, and 13 But knowe thine iniquitie: for thou haff her felf for thou shalt not prosper thereby.

phetes and the faithful are siayue in enery corner of your countrey. y For the Assyrians had taken away the ten tribes out of Israel, and destroyed Inda, enen your to ferusalem; and the Egyptians slewe Iosiah, and yexed the Iewes in sondry sortes. z In signe of lamentacion, as 2 Sam. 13,19.

CHAP. III.

God calleth his people unto repentance. 14 He promiseth the restitucion of his Church. 20 He reproueth Iudah & Ifrael, comparing them to a woman disobedient to her bou Band.

& According 1 as it is write, Deut.24,4,

"Hey a say, If a mã put away his wife, and she go from him, and become another mans, shal he returne againe vnto

Lift vp thine eies vnto the high places, & them, who-beholde, where thou haft not plaied the me thou haft put thy confiharlot: thou hast sit waiting for them in the dence in waies, as the c Arabian in the wildernes: & not cast thee y haft polluted the land with thy whore-of, but receive domes, and with thy malice.

Therefore the showres have bene restrai-elleth in tents ned, and the flatter raine came not, and & waiteth for thou haddest a s whores forheade : thou by to spoyle woldest not be ashamed.

4 Dideft thou not ftil crye hvnto me, Thou amed by his

art my father, or the guide of my youth? Law, Deut 26,
5 Wil he kepe hu angre for cuer? wil he referue it to the end? thus he fir thou foolen.

deft acuer be ferue it to the end? thus haft thou spoken, ashamed of but thou doc ft euil, euen more and more. thine actes &

The Lord said also vnto me, in the daies impudencie is of Iosiah the King, Hast thou sene what comune to dolaters. this rebel! Israel hathe donesser she hathe wil not give of though they gone vp vpon euery high mountaine, and be neuer fo vnder euery grene tre, & there plaied the maifefly co-niced

And I said, when she had done all this, in their mi-Turne thouvnto me:but she returned not, series wil crye as her rebellious fifter Iudah fawe.

When I sawe, how that by all occasions praier as the godlie do, but rebellious Israel had plaied the harlot, I because they cast k her away, and gaucher a byl of detheir euil, uorcement: yet her rebellious fister Iudah they are not heard. Isa was not afrayed, but she went also, & plai- 18,41 ed the harlot.

So that for the lightness of her whore- k And gaue dome she hathe even defiled the land: for hands of the she hathe committed fornicació with sto- Affyrians.

1 The Ebrew nes and stockes.

fifter Iudah hathe not returned vnto me tones, or notice and brute. with m her whole heart, but fainedly, saith m Indáh fay-

ous Ifrael hathen justified her self more fian and other then the rebellious Iudáh.

Go and crye these wordes towarde the neuer truely North and faie, Thou disobedient Israel, touched, or returne, saith the Lord, & I wil not let my medas appea-wrath fall vpon you: for I am merciful, casson was of faith the Lord, & I wilnot alway kepe mi-fred by any ne angre.

rebelled against the Lord thy God & hast wicked, as Iu-P scattered thy waies to the strange gods vn- yet hathe had der euerie grenetre, but ve wolde not o- more admonicions and beye my voyce, saith the Lord.

14 O ye disobedient childre, turne againe, repentance faith the Lord, for I amyour Lord, and I to where as 5 wil take you one of a citie, and two of a re now kept tribe and wil bring you to Zión,

15 And I wil giue you pastours according ans, to whome he promiseth

hast plaied the harlot with manie louers: fuche one to wife againe to yet d turne againe to me, faith the Lord. The tripe sies upto the high places & them when

fAs God three

i Meaning,

wicked price nicions and examples to call her to in captinitie by the Affyri-

mercie, if they will repent. p There was no way, whate to feke after the idoles, and to trot a pilgrimage. p There was no way, which thou dideft not knowledge and understanding.

tiplied in the land, in thosedaies, saith the Lord, thei shal fay no more, The a Arke of the couenant of the Lord: for it shal come no more to minde, nether shalthey remëber it , nether shal they visit it , for that shalbe no more done.

At that time they shal call Ierusalém, r The throne of the Lord, & all the nacions shalbe gathered vnto it, euen to y Name of the Lord in Irrusalém: and thence forthe they shal followe no more the har-

denes of their wicked heart. In those daies the house of Iudah shal 6 walke with the house of Israel,& thei shal come together out of § land of § North, into the land, that I have given for an in- 7 heritance vnto your fathers.

housbad, as it 19 But I said, How did I take thee for children & give thee a pleasant land, even the glorious heritage of the armies of the heathen, and faid, Thou shalt call me, say- 8 ing, My father, and shalt not turne fro me?

But as a woman rebelleth against her thous bad: so have ye rebelled against me, 9 And in that day, saith the Lord, the heart f Meaning. Neô house of Israel, saith the Lord.

21 "A voyce was heard vpon the high places, weping and supplications of the childre of Israel: for thei haue peruerted their 10 way, & forgotten the Lord their God.

O ye disobedient children, returne and I wil heale your rebellions. x Beholde, we come vnto thee, for thou art the Lord our in

the light vpon the & theirs. 23 Truely the hope of the hilles is but vaine, nor the multitude of mountaines: but in the Lord our God is the health of Israel.

their bullockes, their fonnes and their daughters.

Ezra 9 7 as 25 We lie downe in our confusion, and our shame couereth vs 2 for we have sinned against the Lord our God, we and our faagainst the Lord our God, we and our fathers from our youth: even vnto this day, 14 O I erusalem, wash thine heart from away bothe come & have not obeied the voyce of the Lord wickednes, that thou maiest be faued: how come and wickednes, that thou maiest be faued: how come chaffe. & haue not obesed the voyce of the Lord our God.

> CHAP. TIII.

the heart. s The destruction of Iudah u prophecied , for the malice of their hearts. 19The Prophet lameteth it.

Israel, 1f thou returne, a returne vn-Jto me, faith the Lord : & if thou put away thine abominacios out of my fight, then shalt thou not remoue.

And thou shalt b sweare, The Lord liueth in trueth, in judgement, and in righteoufnes, and the nacions shalbe blessed in him, 18 Thy waies & thine inventions have proand shal glorie in him.

uerence (weare by the lyuing God, when thise othe may advance Gods glo- Ierufalem. uerence (weare by the lyuing God, when thine othe may aduance Gods glo- Ierusalem. p Which kepe the frutes so fireitly, the new profite others, & here, by swearing he meaneth the true religion of God. in nor out: so shulde the Baby lonians compesse Iudah.

to mine heart, which shal fede you with 3 For thus saith the Lord to the men of Iudáh, and to Ierusalém,

16 Moreouer, when ye be increased & mul- 4 Breake vp vour fallow grounde, & sowe e He willeth not among the thornes: be circumcifed to them to pluethe Lord, and take away the foreskinnes piece and wie of your hearts, ye men of Iudáh, and in-ked affection and worldelie habitants of Ierusalém, lest my wrath co-respectes out me for the like fyre, and burne, that none of their heart, can quench it, because of the wickednes sede of Gods of your inuentions.

d Declare in Iudah, and shewe forthe in Hos. 10, 12. Ierusalém, and say, Blowe the trumpet in true circumcithe land:crye, and gather together, & say, fio of § heart. Deut. 10,16. Assemble your selues, and let vs go into rom.2,29.col. ftrong cities.

Set vp the standart in Zion: e prepare them of the to flee, of flay not: for I wil bring a plague & fhal come

from the North, and a great destruction.
The flyon is come up from he done The f lyon is come vp from his denne, except. they and the destroyer of the Gentiles is de-reper, and turn parted, or gone forthe of his place to lay e He speaketh thy land waste, and thy cities shalbe def- nish them of \$ troyed without an inhabitant.

Wherefore girde you with sackecloth: ma shal prepa lament, and howle, for the fierce wrath of re to faue him felf, but it shall the Lord is not turned backe from vs.

of the King shal perish, and the heart of buchadnezzar the princes and the Priests shalbe aftoni- 162 King of Bibyone shed, and the g Prophetes shal wonder.

Then said I. Ah. Lord God surely thou which all eprophetes

Then faid I, Ah, Lord God, surely thou which fill pro hast h deceived this people & Ierusalém, and securitie. faying, Ye shal have peace, and the sworde h By the falle perceth vnto the heart.

At that time shal it be said to this peo- ce and tranple and to Ierusalem, A drye winde in thus thou hat the hie places of the wildernes cometh tow- punished their rebellious fluard the daughter of my people, but nether bernes by can k to fan, nor to clenfe.

wolde follow 24 For confusion hathe deuoured our y fa- 12 A mightie winde shal come vnto me fro wolde not betheir fathers, 24 For confusion hathe deuoured our y fa- 12 A mightie winde shal come vnto me fro
wolde follow 24 For confusion hathe deuoured our y fa- 12 A mightie winde shall come vnto me fro
wolde follow 24 For confusion hathe deuoured our y fa- 12 A mightie winde shall come vnto me fro
wolde follow 24 For confusion hathe deuoured our y fa- 12 A mightie winde shall come vnto me fro
wolde follow 24 For confusion hathe deuoured our y fa- 12 A mightie winde shall come vnto me fro
wolde not betheir fathers, and now wil I also give sentenlevel the shall come vnto me fro
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ce vpon them.

Beholde, he shall come vp as the cloudes, thest 2,11.

The North and his charets shall e as a tempest: his hor- winde wherefes are lighter then egles. m Wo vnto ys, Nebuchadnez for we are destrosed.

long shal thy wicked thoghts remaine i Meaning, y Nebuchadwithin thee?

True repentance. 4 He exhorteth to the circumcision of 15 For a voyce declareth from Dan, and de come as publisheth affliction fro mout o Ephraim. cloude that is 16 Make ye mentio of the heathe, and pub- caryed with y lish in Ierusalém, Beholde, the skoutes m This is spocome from a farre countrey, and crye out ken in the per against the cities of Iudáh.

They have compassed her about as the shulde crye watchemen of the ! field, because it hathe thus prouoked me to wrath, suth the Lord.

worde may be fowen therein. and this is the

d He warneth when enery

prophetes, w hearken vnto lies which

people who in

a Which was a citte in the

Which was in the midway betwene Dan and toward Babylon. Which kepe the frutes fo firently, that nothing can come

q This is to be rnderstand of the comming of Chirft . for then they fhal not feke the Lord by all figures thal ceate. Meaning the Church, whewil be prefet to the warldes end, Mat. 28,20. [Where they are now in captiuitie. worde fig-nifieth a fried or companio, &here may be taken for a is vied also Hofeab.z.L. u Signifying, y God, whome they had 10. faken, w brig the 20 mies wi he lea the captime and make them to crya and lament. This is spoken in the per fone of Ifrael to the shame of Iudah, which stated fo long to tur-ne vnto God. y For their 1vengeance ha-2 They mitifie not the selues. or fay y they wolde follow their wicked doings and de fire forgiuenes of the same, 1.

> Chap.IIII. a That is, who ly, & without diffembling to turne & ferue Godas they do which ferue him by hal-

pfal.106,6.ifa. 64,6.

hypocrifie . Toel. 2,12, not I nes, as Hof. 7, 2 16 b Thou shalt me of idoles, Píal 16,4. &

with the cala-

fele the grief of their heart,

albeit with zeale to Gods

glorie thei

pronounce his

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cities, which were as cafely

saft downe as

fTheir wildo -

me and poli-

cie tende to

firuction, and pulleth them from God-

t By thefe ma-

aion that fhul

de come vpon the land, and

people, who re

Pent not at the feare of these

y infelible crea

gures are mo-

med therewith,

as if the order

de be chaged,

11s . 13, 10 and

24,23. ezek.72, 7. 10el.2,31. &

Church, and to

praise him in earth, Isa. 2,9.

cere momes)

wer thee.

nor riche gyf-tes thal deli-

y As the Pro-

moued to pitte

terrible cy

cured thee these things, suche is thy wickednes: therefore it shalbe bitter, therefore it shal perce vnto thine heart.

at the very heart: mine heart is troubled 2 For thogh their fay, The b Lord liueth, b Thogh they within me: I can not be styl: for my soule hathe heard the founde of the trumpet, & 3 mittees of the the alarme of the battel. all the partes of their bodie

20 Destruction vpon destruction is cryed, for the whole land is wasted: suddenly are my rtentes destroyed, and my curteines in a moment.

Pronounce his 21 How long shal I se the standart, & hea- 4 re the founde of the trumpet?

ple.

Meaning the 22 For my people is foolish, thei have not knowen me: thei are foolish childre, & ha- 5 I wil get me vnto the great men, and wil but all is so ue none vnderstanding: f thei are wise to do euil, but to do wel thei haue no knowledge.

their owne de 23 I haue loked vpon the earth, and lo, it was without forme and t voide; and to the 6 heavens, and thei had no light.

ner of spea- 24 ches he shew-I beheld the moutaines: & lo, they trem bled and all the hilles shooke.

eth the hor-sible deftru- 25 I beheld, and lo, there was no man, and all the birdes of the heaven were depar-

also condem- 26 Ibeheld, and lo, the fruteful place was a 7 How shulde I spare thee for this thy chil wildernes, and all their cities thereof were broké downe at the presence of the Lord, and by his fierce wrath.

dings, feing that 27 For thus hathe § Lord faid, The whole land shalbe desolate: yet wil I " not make a ful end.

of nature shul. 28 Therefore shal the earth mourne, and the heavens aboue shalbe darkened, because I haue pronounced it: I haue thoght 9 Shal Inot visit for these things, saith the it, and wil not repent, nether wil I turne backe from it.

n But for his mercie sake he 29 The whole citie shal flee, for the noise 10 hClime vp vpon their walles, and destroy h He commence sake he 29 The whole citie shal flee, for the noise 10 hClime vp vpon their walles, and destroy h He commence sake he 29 The whole citie shall flee the Baof the horsmen and bowe me: thei shal go into thickets, and clime vp vpon the rockes: euerie citie shalbe forsaken, and not a 11 For the house of Israel, and the house of 1 Read Chap. man dwell therein.

x Nether thy 30 And when thou shalt be destroyed, what wilt thou do Thogh thou x clothest thy 12 felf with skarlet, thogh thou deckest thee with ornamets of golde, thogh thou paintest thy face with colours, yet shalt thou 13 And the Prophetes shalbe as I winde, and tes, as 162-28, 15 trimme thy felf in vaine: for thy louers wil abhorre thee & feke thy life.

phetes were 31 For I have heard a noise as of a wo- 14 man travailing, or as one laboring of her first childe, even the voice of the daughter Zion that sigheth and stretcheth out her hands: y wo is me now: for my foule fainteth because of the murtherers.

CHAP. V.

- s In Iudah no righteous man found nether among the people nor the rulers. 15 Wherefore Iudah 13 destroised of the Caldeans.
- Vnne to & fro by the stretes of Ieru- 16 Nalém, and beholde now, & knowe, &

inquire in the open places thereof, if ye can finde a man, or if there be any that executeth judgement, and seketh the trueth, and I wil spare ait.

yet do thei sweare falsely.

O Lord, are not thine eies vpon setruether ness, yet all is thou haft ditriken them, but thei haue nor but hypocrifie forowed:thou haft cofumed them, but thei kinde of fweehaue refused to receive correction : thei ring is content haue made their faces harder then afto- religion. ne, and have refused to returne.

ne, and have refused to returne.

C Doeft not y
lowe vprightnes and faithful dealing
hey are foolish, for thei knowe not the way d

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They are foolish. they are foolish, for thei knowe not the way d Thou hast of the Lord, nor y judgement of their God. of times punished them.

speake vnto them: for thei haue knowen y e He speaketh way of the Lord, and the judgement of this to the retheir God: but these haue altogether bro- which thuide ken the yoke, and burst the bondes.

Wherefore f a lion out of the forest shal & yet are far-slay them, and a wolfe of the wildernes way then the fhal destroye them: a leoparde shal watche simple people. ouer their cities: euerie one that goeth out buchadnezzar thence, shalbe torne i pieces, because their and his armie. trespaces are many, and their rebellions are encreased.

dren haue forsake me,& s sworne by them g Hesheweth fren haue torlake me, as Iwome by them to ful, that to sweare y are no gods: thogh I fed them to ful, by any thing y are no gods; and addressed adulterie, and affem then by God, yet thei committed adulterie, and affem- then by God, bled them felues by companies in the har him. lottes houses.

They rose vp in § morning like fed horses: for euerie man*neyed after his neighbours &zek. 22, 11.

Lord? Shal not my soule be auenged on fuche a nation, as this?

them, but make not a ful end: take away bylonians and their batilmets, for thei are not the Lords. enemies to de-

Iudáh haue grieuously trespaced against 4,27. me, saith the Lord.

Thei haue k denied the Lord, & faid, It k Because thei is not he, nether shal y plague come vpon gaue no credit vs, nether shal we se sworde nor famine. of his Prophe

the worde 15 m not in them : thus shall it des shalle of none esca, but come vnto them.

Wherefore thus faith the Lord God m. Ther are not fept of y of hostes, Because ye speake suche wor- Lord & there des, beholde, I wil put my wordes n into fore that w thy mouth, like a fyre, and this people shal we ve shal cobe as wodde, and it shal deuourethem.

15 Lo, I wil bring a nation vpon you o from remiah.

far, ô house of ffrael, faith the Lord, which Babylonas & is a mightie nacion, & an ancient nacion, a Caldeans. nacion whose language y knowest not, nether understandest what thei say.

Whose quiver is as an P open sepulchre: p who shat thei are all very strong.

pretend

gouerne

teache others,

n Meaning le-

their arrowes:

of their peo-ple, so thei de-clared it to the people to mopentance, Ifa.

Ggg. ii.

Ieremiáh Vncircumcised eares. Gods benefites & plagues.

my And thei shaleat thine haruest and thy bread: thei shal denoure thy sonnes & thy daughters: thei shal eat up thy shepe and 2 thy bullocks: thei shal eat thy vines & thy figtrees: thei shal destroie with § sworde 3 thy fensed cities, wherein y didest trust.

Neuertheles at those daies, saith the Lord, I wil not make a ful end of 9 you.

Here \$ Lord, 1 wil not make a till end of 1 your declareth his 19 And when ye shal saie, Wherefore doeth 4 unspeakeable fauour toward y Lord our God do these things vnto vs? then shalt rthou answerthem, Like as ye his Church.as Chap. 4,27. haue forfaken me and ferued strange gods Chap. 16.10. in your land, so shalve serue strangers in 5 r Meaning the Prophet Iere-miah. a land that is not yours.

20 Declare this in the house of Iaakob & 6

publish it in Iudah, saying,

Heare now this, ô foolish people, and "without vnderstäding, which haue *eyes and se not, which have eares & heare not. 7

Feare ye not me, saith the Lordor wil ye not be afraid at my presence, which haue placed the fande for the bondes of the fea by the perpetual decre that it can not passe it, and thogh the waves thereof rage, yet can thei not preuaile, thogh thei roare, yet can thei not passe ouer it?

But this people hathe an vnfaithful and rebellious heart: thei are departed & gone.

24 Forthey say not in their heart, Let vs now feare the Lord our God, that giveth 10 raine bothe early & late in due feason: he reserveth vnto vs the appointed wekes of the haruest.

Tet your siniquities have turned awaie these things, and your sinnes have hindred good things from you.

we must consi- 26 For among my people are founde wicked persones, that laie waite as he that setteth snares: thei haue made a pit to catche me.

As a cage is ful of birdes, so are their houses ful of deceit: thereby thei are become great and waxen riche.

Thei are waxen fat & shining: thei do 12 ouerpasse the dedes of y wicked: thei execute no iudgement, no not the iudgemet of the fatherles: yet thei prosper, thogh thei execute no judgement for the poore.

persones &cor 29 Shal I not visite for these things, saith the Lordfor shal not my soule be auenged on fuche a nation as this?

30 An horrible and filthic thing is commit- 14 ted in the land.

The " Prophetes Prophecie lies, and the Priestes "receiue gifies in their hades, and my people delite therein. What wil ye 15 then do in the end thereof

CHAP. VI.

The comming of the Assyrians and Caldeans . 16 He exhorteth the lewes to repentance.

Ye children of a Beniamín, prepare to flee out of the middes of Ierusalém and blow the trumpet in b Tekoá: set vp a standart vpon Beth haccerem ; for

a plague appearethout of the North and great destruction.

I haue compared the daughter of Zión to d a beautiful and deintie woman.

The pastors with their flockes eshal come ged her getely unto her: thei shal pitch their tents round bundance of about by her, & euerie one shal fede in his e she shalbe

f Prepare warre against her:arise, and let be sed in her. vs go vp toward the South wo vnto vs: for f He speaketh the day declineth, and the shadowes of the ne of y Babylo euening are stretched out.

Arise, and let vs go vp by night, and de-

stroy her palaces.

For thus hathe the Lord of hoftes faid, broght their enterprises to Hewe downe wood, and cast a mount a- passe. gainst Ierusalém : this citie must be visited:all oppression is in the middes of it.

As y fountaine casteth out her waters, so the casteth out her malice: s crueltie and g He sheweth spoile is continually heard in her before mulde be deme with forow and strokes.

Be thou instructed, ôh Ierusalém, lest my them selues . soule departe from thee, lest I make thee the to amed by desolate as a land, that none inhabiteth.

Thus faith the Lord of hostes, Thei shal him by repeagather as a vine, the relidue of Israel: turne backe thine hand as the grape gathe- iHe erhorreth rer into the balkets.

Vnto whome shal I speake, & admonish to searche out that thei may heare beholde, their eares a- none. rek vncircumcifed, and thei can not hear- to heare vayken: beholde, the worde of y Lord is vn- nethigs & to their to them as a reproche: thei haue no deli- eares to true

te in it. Therefore I am ful of the wrath of the Lord: I am wearie with holding it: I wil had given him powre it out vpon the m childre in y stre- his worde to te, & likewise vpo y assemblie of the yong his indignation men: for the houf band shal even be taken to burne's wie with the wife, or the aged with him that is so he kideleth ful of daies.

And their houses with their lands, and medies are wives also shalbe turned vnto strangers: m Noneshalfor I wil stretch out mine hand vpon the be spared. inhabitants of the land, saith the Lord.

For fro the least of them, euen vnto the greatest of them, cuerie one is given vnto couetousnes, and from the Prophet euen vnto the Priest, thei all deale falsely.

Thei haue healed also the hurt of the feare Gods daughter of my people with swete wordes, faying, "Peace, peace, when there is no by flatterings,

Were thei asnamed when they had com wolde fend when they had com peace and not mitted abominacion nay, thei were not warre. "Ebr.them that ashamed, no nether colde they have anie fall shame: therefore thei shal fall among the oWherein the "flaine: when I shal visit them, they shalbe Prophets walcast downe, saith the Lord.

Thus faith the Lord, Stand in the waies Godifignifyig Thus latth the Lord, Stand in the water y there is no and beholde, and afke for the olde water, true way, but which is the good waye & walke therein, that & Go

d I haue intres

plaine that the time faileth hauc

ftroyed & how it cometh of his correctios,

Babylonias to be diligent do&rine.

n When peo thewingy God

Bebr. without heart. Isa.6.9. mat.13,14. att.28,40. Tem.11.8. Lob.26,10.

> f If there be 35 anie ftay, that we receive not gods blessings in abundance. der that it is for our ov iniquities. Ila.

59,1.

Ifa.3,23. z echar.7,10. the plague of 28 God for it uMeaning, that there colde be nothing but diforder where y minifters were wicked eor. beare rule.

Chap.VI. a He speaketh to the chiefly 3L because thei shald take he-de by y exam-ple of their brethren, y o-cher halfe of their tribe, w were now ca-gied away pri-foners. Which was I a citie in Iudah fix miles from Bethlehem.

2.Chro.zi,6

c Read Niche. \$,14.

109

and ye shal finde rest for your soules: but I thei said, We wil not walke therein.

p Prophetes & 17 thulde warne you of the dan Also I set P watchemen ouer you, which 2 said, Take hede to y sound of the trumpet: gers that wete but thei said, We wil not take hede.

q God taketh 18 Heare therefore, ye q Gentiles, and thou Congregacion knowe, what is among 3

ereatures of y Heare, dearth, beholde, I wil cause a plague to come vpon this people, euen the 4 frute of their owne imaginacions:because thei haue not taken hede vnto my wordes, nor to my Law, but cast it of.

& Amos. 5,21.

Leru falem.

the enemie, be

Speakerh shis

of the lewes .

remiah, whom

God had ap.

pointed to true

doeth y pure mertal from y

ne & labour y

hathe bene ta-

ke with tham, is lost.

droffe

out the godlie

to witnes and the infensible

the lewes.

enerd Ifa. 1511. 20 To what purpose bringest thou me r incense from Shebá, and swete calamus frő a farre countrey? Your burnt offrings a- 6 re not pleasant, nor your sacrifices swete vnto me.

Therefore thus faith the Lord, Beholde, I wil lay stumbling blockes before this 7 people, and the fathers and the sonnes together shal fall vpon them: the neighbour and his friend shal perish.

22 Thus faith the Lord, Beholde, a people cometh from the North countrey, and a 9 great nation shal arise from the sides of

f From Baby... was Northfro the earth. 23 With bowe and shield shal they be weaponed: thei are cruel and wil haue no com 10 passion: their voyce roareth like the sea,

and they ride vpon horses, wel appointed, like men of warre against thee, ô daughter

24 We haue heard their fame, our hands waxe feble: forowe is come vpon vs, as t For fcare of the forowe of a woman in trauail.

sa the persons 25 Go not forthe into the field, nor walke by the way: for the sworde of the enemie

& feareis on euerie side.

26 O daughter of my people, gird thee with 13 fackecloth, and wallowe thy felf in the athes:make lamentation; and bitter mourning as for thine onely sonne: for the destroier shal suddenly come vpon vs.

" Meaning, Ie- 27 I have fet " thee for a defence of for- 14 tresse among my people, that thou maiest

knowe and trye their waies.

from ywicked 28 Thei are all rebellious traitors, walking craftely:they are braffe, & yron, thei all are

destroyers.

The x bellowes are burnt: the leade is x All the pai- 29 cosumed in the fyre: the founder melteth

Thei shal call them reprobate siluer, because the Lord hathe rejected them.

CHAP. VII.

s I eremiah u commanded to shewe unto the people the worde of God . which trusteth in the outward feruice of the Temple. 13 The enils that shal come to the lewes for the despising of their Prophetes . 21 Sacrifices doesh not the Lord chiefly require of the lewes. but that they soulde obeye his worde.

He wordes that came to Ieremiah from the Lord, saying,

Stand in the gate of the Lords House & crye this worde there, and saie, Heare the worde of the Lord, all ye of Iudáh that entre in at these gates to worship the Lord.

Thus faith the Lord of hostes, the God of Israel, * Amed your waies & your wor- Chap. 26.13. kes, and I wil let you dwell in this place.

Trust not in a lying wordes, saying, The a Beiene not y Temple of the Lord, the Temple of the test say say that Lord: this is the Temple of the Lord. for § Teples sake, the say the s

5 For if you amend & redreffe your waies crifices there, and your workes: if you execute judgemet & Lord wil pre betwene a man and his neighbour,

And oppresse not the stranger, the father- voir sine. & vaine côsdéce les and the widdowe & shed no innocent bed sheweth blood in this place, nether walke after on what côdio blood in this place, nether walke after o- on wnat coatther gods to your destruction,

Then b wil I let you dwell in this place they thulde be in the land that I gaue vnto your fathers, ple vnto him.

for euer and euer.

8 Beholde, you truste in lying wordes, that to them. can not profite.

Wil you steale, murder, and commit adul dennes thinke terie and sweare falsely and burne incense the selection wheyon vnto Báal, & walke after other gods who- are in my Teme ye knowe not?

And come and stand before me in this red w & holi-House, whereupon my Name is calle d, & that I can noe faie, We are deliuered, thogh we have fe your wicdone all these abominations?

rt Is this House become ca dene of theues, a Because the

whereupo my Name is called before your muche on the eies beholde, euen I fee it, saith the Lord. for his pmes, in Shilo, d where I fet my Name at the defend them. beginning, and beholde, what I did to it was : he fenfor the wickednes of my people Israél.

Therefore now because ye have done ments against all these workes, saith the Lord, (& I e rose Shilo, where \$ vp earely and spake vnto you:but when I mained about spake, ye wolde not heare me, nether whe after was take, I called, wolde f ye answer)

Therefore wil I do vnto this House, gle milerably whereupo my Name is called, wherein al disconfitted, 1. fo ye trust, euen vnto the place that I gaue 26,6 to you and to your fathers, as I haue done uer ceased to vnto Shiló.

35 And I wil casts you out of my sight, as I ner. 1,23 haue cast out all your brethren, euen the f He sheweth whole sede of Ephráim.

in vaine: for the wicked are not taken a- 16 Therefore thou shalt noth praie for this fautes: to sufpeople, nether lift vp crie or praier for the ferGod to lead

nether intreat me, for I wil not heare thee. & to obey his

17 Seeft thou not what thei do in the cities of fudáh and in the stretes of Icrusalém; I wil send you into captilities I haue

18 The children gather wood, and the fa
19 June Folyright

thers kindle y fyre, and the women knede done Ephraim, the dough to make cakes to the Queene tribes.

his promes to this Temple: a faithful God c As theues hid

ple. you chinnes thereof, & 21,12. d Because thei

derh them to Gods iudge-

warne you, as Ifa. 65,2 pro-

the y God had determined & him felf to punish their wickednes, he sheweth the y Sou had accermined whim lear to public them, whiles they remaine in their obflinacie against God, & wil not vie y meanes y he viet to call the to repentace, Chap. 11.14 & 14.11. i That is, thei sacrifice to y sunne, moment & startes, which their called the Quenc of heaven, Chap. 44.17.2 king. 23.5. Ggg.iii.

vnto other gods, that thei maie prouoke me vnto angre.

19 Do thei prouoke me to angre, saith the Lord, and not them selues to the confusion of their owne faces?

20 Therefore thus faith the Lord God, Beholde, mine angre and my wrath shalbe powred vpowthis place, ypon man & vpon beaft, and voon the tre of the field and vpon the frute of the grounde, and it Thal burne and not be quenched.

21 Thus faith the Lord of hostes, the God of Israel, Put your burnt offrings vnto your sacrifices, and eat the flesh.

kShewing that 22 For k I spake not vnto your fathers, nor, it was not his chief purpose and intet that courses the land of Fourt 25 commanded them, when I broght them out of the land of Egypt, cocerning burnt

and ye shal be my people: and walke ye in all the waies which I have commanded you, that it maie be wel vnto you.

confirmations of remission 24 But thei wolde not obey, nor incline their eare, but went after the counsels and the stubbernes of their wicked heart, & went backewarde and not forwarde.

25 Since the daie that your fathers came 3 vp out of the Land of Egypt, vnto 1 this day, I haue euen sent vnto you all my feruants the Prophetes, rifing vp early euerie daie, and fending them.

their eare, but hardened their necke and did worfe then their fathers.

Therefore shalt y speake all these wor- 5 des vnto the, but thei " wil not heare thee: thou shalt also crye vnto the, but thei wil not answer thee.

hes in their ob 28 But thou shalt saie vnto them, This is a single said of their objects of their God nor receiveth discipline: trueth their God, nor receiueth discipline: trueth is perished, and is cleane gone out of their mouth.

29 Cut of thine heere, ô Ierusalém, & cast it awaie, and take vp a complaint on the hie places: for the Lord hathe reiected & forfaken the generation of his P wrath.

pagainst who toriakenting general of Iudah haue done e- 8 me he had inste 30 For the children of Iudah haue done e- 8 uil in my fight, saith the Lord: thei haue set their abominations in the House, whereupon my Name is called, to pollute it. of Topheth 31 And thei haue buyle the bie place of 9To pheth, which is in the vallei of Ben-Hinnóm to burne their sonnes & their daughters in the fyre, which I r commanded the 10

not, nether came it in mine heart. 20.4 deu. 18, 32 Therefore beholde, y daies come, faith the Lord, that it shal no more be called Topheth, nor the vallei of Ben-Hinnom, but the valley of slaughter: for thei shal burye in Topheth til there be no place.

of heaven & to powre out drinke offrings B. And the carkeifes of this people shalbe meat for the foules of the heaven & for the beaftes of the earth, and none shal fray them awaie.

*The I wil cause to cease from the citi- Es #13. es of Iudah and from the stretes of Ierusalém the voyce of mirth and the voice of gladnes, the voyce of the bridegrome and the voyce of the bride: for the land shalbe desolate.

CHAP. VIII.

I The destruction of the lewes. 4 The Lord moueth the people to amendement. 10 He reprehendeth the lying dodrine othe coue tousnes of the Prophetes & Priefis.

T that time, saith the Lord, thei shal A bring out the bones of the Kings of Iudah, and the hones of their princes, and the bones of the Priestes and the bones of the Prophetes, and the bones of the inha-But this thing commanded I them, say bitans of Ierusalem out of their a graues. a The enemie ing, Obey my voice, & I wil be your God, 2 And thei shall spread the before the sunne game shall ri-And thei that ipread the besoft of a tuen, he your gra-& the moone, and all the holte of a tuen, ues, and laye whome they haue loued, and whome their you before those idoles, haue serued, & whome thei haue follow- which in your ed, & whome thei haue foght, and whome the you worthei haue worshiped : thei shal not be ga- they can helthered nor be buryed, but shal be as dung pe you. vpon the earth.

And death shalbe defired b rather then the afficients life of all vrefidue that remaineth of this that thei shal wicked familie, which remaine in all the Gods judgeplaces where I have scatted them, saith y ments. Lord of holles.

Yet wolde thei not heare me nor incline 4 Thou shalt saie vnto them also, Thus faith the Lord, Shal their fall & not arife? hope, that their shal he turne awaie and not turne againe? wil returne? Wherefore is this people of Ierusalem tur ned backe by a perpetual rebellion thei ga

ue the selues to deceit, wolde not returne de They are ful of hypori 6 I hearkened and heard, but none spake a- se, and euerie right:no man repented him of his wicked- one followeth nes, faying, What have I done euerie done taffe without turned to their race, as the horse rusheth cion.

7 Euenthe storcke in the aircknoweth her them in that y appointed times, & the turtle and the cra ignerant of ne and the Iwallowe observe the time of ments then their coming, but my people knoweth not re of their apthe e judgement of the Lord.

Pointed featons to diferent How do ye faie, We are wife, & the Lawe ne the colde.

fof § Lord with vs. Lo, certeinly in vaine and heat, as made he it, § pen of the seribes is in vaine. f The Lawe The swife men are ashamed: thei are a-doeth not pro-fraid and taken. lo, thei have rejected the ned it to have

worde of the Lord, and what wildome is for oght that in them?

Therefore will give their wives vnto g others, & their fields to the that shal pof- feine wise, may others, & their fields to the that shal pof- feine wise, may be shauned of felle the: for euerie one from the least cue their ignorangement of the greatest is given to couctous certain wise, where the greatest is given to couctous courses the Design in Gode war. from the Prophet eue vnto the Priest, in Gods woreuerie one dealeth falsely.

n For thei haue healed y hurt of y daughter chap.s.34.

e He accuseth

1fa.56,12. عددة ع وا

whereby he theweth that oght not to leaue theirfloc his fermants to make the wicked more fautic and to proughis. • In figne of mourning, as Bob Is 20 mich 2,16

thei shulde of-

fer facrifices: but that thei fhuld regarde, 23

wherefore thei were or-

deined: to wit, to be ioyned

to the worde

as feales and

fins in Christ: for without y

worde thei we

revaine & vn-

1 Which was

about forerene

mRead verl.13

profitable.

powre out his

occasion to

a But comman ded the contra rie, as Le. 18,21

h Read Chap.

in the perfone

of the people, who when the

enemie cometh,

bout to hide

& acknowled.

k That is , ha-

the broght vs

mto extreme affliction, and

not attribute

Gods ruft indgement, Chap.

4,15. m God threa-

teneth to fend

y Babylonians

among them, who shal ve-

them in fuche

forte as by no meanes they

shal escape n Read Chap.

4,19. 0 Thus the

Lord speaketh.

p The people

wonder that

they have fo

long rime lo-

& The Prophet fpeaketh this.

pe or meanes cold faue the.

for in Gilead

was precious balme, Chap

deriding the

Vaine confide.

ple who loked for helpe at

haue bene ene

philitions of

Lcza, Hofe. 6,8.

9,15. & 21,15. Chap.14,19. 1 Read Chap.

runne a

of my people with swetewordes, saying, h Peace, peace, when there is no peace.

6,14 1 He speaketh 12 Were thei ashamed whe they had comit A ted abominatió nay, thei were not ashamed, nether colde they have anie shame: therefore shalthey fall among the slaine: when I shal visit them, they shalbe cast 5 And euerie one wil deceiue his friend, & houest man. downe, faith the Lord.

ge that it is 13 I wil surely cosume them, saith y Lord: there shalbe no grapes on the vine, nor figs on the figtre, and the leaf shal fade, & 6 the things that I have given them, shall

departe from them.

fortune, but to Why do we stay? affemble your selues, & let vs entre into the strong cities, & let vs be quiet there: for the Lord our God hathe put vs to silence and given vs water with k gall to drinke, because we have sin- 8 ned against the Lord.

> *We loked for peace, but no good came, & for a time of health, & beholde troubles.

The neying of his horses was heard fro 9 terly defiroye 16 Dan, the whole land rrembled at the notfe of the neying of his ftr og horfes: for thei are come, and have devoured the lad with 10 Vpon the 1 mountaines will take vp a 1 signifying all that is in it, the citie, and those that weping and a lamentacion, and vpon the ces about Ieawell therein.

17 For beholde, I wil m fend serpents, & coc katrices among you, which wil not be char med,& they shal sting you, faith § Lord.

I wolde haue a coforted my felf against cour in vaine. 18 forowe, but mine heart is heaute in me. r Meaning, y

Beholde, the voyce of the crye of y daughter of my people for fare of the of a farre countrey, Is not y Lord in Zion- is not 12 her King in her? Why o haue they prouoked me to angre with their graue images, and with the vanities of a strange god?

ce of the peo. 20 The Pharuelt is past, the somer is ended

and we are not holpen.

their Priefts, 21 I am 9 fore vexed for y hurt of y daughter of my people: I am heauy, & astonishment hathe taken me.

their foules,& dwelt at Gi. 22 Is there no balme r at Gilead is there no Philició there? Why the is not y health of the daughter of my people recourred? CHAP. IX.

1 The complaint of the Prophet for the malice of the people. 24 In the knowledge of God oght we onely to resoyce. 26 The Uncircumcision of the heart.

H,that mine head were ful of awater res, that I might wepe day and night for the staine of the daughter of my people.

Oh, that I had in the wildernes a 6 cottage of way faring men, that I might lea- 17 ue my people, & go from them: for thei be all adulterers & an affemblie of rebels. And they bend their tongues like their bo-

4.19 b He sheweth that this were more quietnes, & greater safety for him to a well among the wilde beastes then among this wicked people, saue that 19 God hache impoyed him this charge. c Viterly turned from God. d To bely and foliaider their neighbours.

cede from euil to worfe, and they have not knowen me, faith the Lord. .

Let euerse one take hede of his neighbour, & trust you not in anie brother: for e Meaning, \$ euerie brother wil vse deceit, and euerie all were corfriend wil deale deceitfully,

wil not speake the trueth: for they f haue f They have fo practiced taught their tongues to speakelies, and ta- accent y their cannot forfake great paines to do wickedly.

Thine habitation is in the middes of deceruers: 8 because of their deceit they refu- g They had rather forsake se to knowe me, saith the Lord.

Therefore thus faith the Lord of hostes, ked trade. Beholde, I wil hmelt them, & trye the: for h With the fyre of affiwhat shulde I els do for the daughter of aion. my people?

Their tongue *u as an arrowe shot out, & Pfal 28.3. speaketh deceit : one speaketh peaceably & 120.40 to his neighbour with his mouth, but in

his heart he layeth waite for him. Shal I not visit the for these things, saith the Lord or shal not my soule be aduenged on fuche a nation as this?

faire places of the wildernes a mourning, de be defroybecause they are burnt vp: so that none ca ed. passe through them, nether can men heare the voyce of the flocke: bothe the foule of y aire, & the beaft are fled away & gone.

11 And I wil make Ierusalém an heape, 6 a den of dragons, & I wil make the cities of Iudáh waste, without an inhabitant.

Who is k wise, to vnderstand this, and to they are all whome y mouth of the Lord hathe spoke, and vnderstaeue he shal declare it. Why doeth y land ding, and that perish, sis burnt vp like a wildernes, that ken his Spinone passeth through?

And the Lord faith, Because they have forsaken my Law, which I set before them, & haue not obeied my voice, nether walked there after.

But haue walked after the stubbernes of their owne heart, and after Baalims, which 1 their fathers taught them,

Therefore thus faith the Lord of hostes, dren can not the God of Ifraél, Beholde, I wil fede this excuse them felues by their people with wormewodde, and give them fathers; for bo waters of gall m to drinke:

and mine eyes a fountaine of tea- 16 I wil scatte them also among the heathe, be wicked, shall whome nether they nor their fathers haue m Read Chap. knowen, and I wil fend a fworde after the, 8,14 til I haue consumed them.

> Thus faith the Lord of hostes, Take he- n Seing you ca de, & call fornthe mourning women, y thei your owne fin may come, & fend for skilful wome that nes, call for those foolish thei may come,

wes for d lies: but they haue no courage for the trueth vpon y earth: for their proteares & our eye liddes gush out of water. they by their

For a lamentable noyfe is heard out fained teares of Zion, How are we destroyed, and you to some forow. Ggg.iiii.

ke it.

God.then lea-

rit from them.

I He Chewerk childe if the

a The Pro-phet sheweth a the great co-passio that he had toward this people, feing, that he colde neuer fufficiently la- 2 ment the de-ftruction that he faw to hag ouer them. Which is a special note to 3 true passours from the hireD As thogh thei wereweacause of our iniquities, Leu. 18,28,& 20,22. p He derideth of the women, which made an arre of mour to wepe with fained teares.

q Signifying, no meanes to deliner y wic-ked fro Gods 22 indgemets:but whe thei thinke to be mufte fure, and mofte farre of, then are they fonest 22 raken. r Forasmuche

as none ca faue bim felf by his owne lanes, he sheweth y it is in vaine to put our truft therein, but y we truft in the Lord & reloy liuer vs.r. Cor. 1,31. 2 cor.10,

pointes are necessarie to knowe aright: his mercie wherein confifteth our falmation:his sud gement, w he

vtterly confounded for we have for sken 6 the land, and our dwellings o haue cast vs

20 Therefore heare the worde of § Lord, 7 ôye wome, and let your eares regarde the wordes of his mouth, and P teache your daughters to mourne, and euerse one her neighbour to lament.

ming, & taught 21 For death is come vp into our q widowes, 8 & is entred into our palaces, to destroye \$ children without, and the yong men in the

Speake, thus saith the Lord, The carkei-

fes of men shallie, euen as the dung vpon the field, & as the hadful after the mower,

man gloriem his strength, nether the riche man glorie in his riches.

Bour or anie 24 But let him that glorieth, glorie in this, that he vnderstandeth, and knoweth me: n for I am the Lord, which f fhewe mercie, iudgement, and righteousnes in the earth: for in these things I delite, saith the Lord.

that I wil visit all them, which are t circucised with the vncircumcised:

These thre 26 Egypt and Iudah, and Edom, and the children of Ammón, and Moáb, & all the vimost corners of them that dwell in the wilderners: for allthese nations are vncircumcifed, & allthe house of Israel are vncircumcised in the heart.

executern cotinually against the wiked, and his inflice, whereby he defendeth, and mainte meth the faithful. t Meaning, bothe Iewes and Gentiles, as in the next
werse he sheweth the cause, read Chap. 4, 4.

CHAP. X.

- 3 The constellacions of the starres are not to be feared. sThe weaknes of idoles, & of the nower of God. 21Their pastours are become brute beasts.
- TEareyethe worde of the Lord that The speaketh vnto you, ô house of Is- 16 The portion of Iaakob is not like the: whe they shul
- Thus faith the Lord, Learne not the way of the heathen, and be not afraide for the a signes of heauen, thogh the heathen be 17 & Gather vp thy wares out of the lad, the how to protest their afraide of suche.

ne:for one cutteth atre out of the forest (which is the worke of the hads of the carpenter) with the axe,

with golde: they fasten it with nailes, and hammers, that it fall not.

speake not they are borne because they ca not go: feare them not, for they can not do euil, nether can they do good. ...

indgemet the-reof, Deut. 18,9 . b reof Deut. 18,9 b Meaning not onely in the observation of the starres, but their laws and ceremonies whereby they confirme their idolatric, which is forbidden Deu 11,30. c The Propheres whe thus plainely & simply toget for the the vile absurdate of the idolaters, that med might learne to be aftiamed of y, whereunto their corrupt nature is mofte fubieth, read Lis 44,12.

There is none like vnto thee , ô Lord: d Hetes. d thou art great, and thy Name a great in cheth & people to lift vp
their eyes to

Who wolde not fearethee, ô King of God, who hanations for to thee appertemeth the domi- and therefore nion: for amog all the wife men of the Ge- oght onely to tiles, and in all their kingdomes there is hererein he fheweihthem none like thee.

But altogether thei dote, and are foo-euit that they ish: for the foole But altogether thei dote, and are 100 oght to of chew lish: for the stocke is a e doctrine of va- but the good, which they

9 Siluer plates are broght from Tarshish, Reuel 15:4and golde f from Vpház, for the worke of people thoght the workeman, and the hands of the foun-that to have der: the blewe filke, and the purple is their meane to ferand none shal gather them.

Thus saith the Lord, Let nor the strong man glorie in his wisdome, nor the strong them to show ledge of him, he shews that he is shew that he is s

the liuing God, and an euerlasting King: nothing more at his angre the earth shal tremble, & the God, nor brignations cannot abide his wrath.

(Thus shal you say vnto them, The gods & ignorace of God: & theres that have not made the heavens and the fore he calleth earth, shal perish from the earth, and from them the dovnder these heavens)

se in him, who 25 Beholde, the dayes come, saith the Lord, 12 He hathe made the earth by his power, & Habak 2,18: and established the worlde by his wisdo- calleth, them me, and hathe fretched out the heaven by hies: contrarie his discretion.

13 He grueth by hu voyce the multitude of are the bokes waters in the heaven, and he caufeth the of the laye cloudes to aftend from the ends of the f Where as earth: he turneth lightnings to raine, and helf golde! bringeth forthe the winde out of his trea- flewing, y thei

14 Euerie man is ah beaft by hu ewne know- their idoles: ledge:euerie fouder is colounded by the phir, as 1 Kin. grauen image: for his melting is but fal- g. This declaschode, and there is no breth therein.

They are vanitie, of worke of errours: the Chapter in the time of their visitation they shall les, was to are

for he is the maker of all things, & Israel dea among & is the rod of his inheritante: the Lord of now & one sehostes whis Name.

ôthou that dwellest in the strong place.

For the b customes of the people are vai- 18 For thus faith the Lord, Beholde, at this against y idotime I wil throwe as with a sting the inha- to answer the bitans of the land, and wil trouble them, to their shame and they shal finde it so.

And another decketh it with siluer, and 19. Wo is me for my destruction, or my therefore grieuous plague: but Ithoght, Yet it 1 15 writeth this my forowe, and I wil beare it.

The idoles stand vp as the palme tre, but so mMy tabernacle is destroyed, and all my gue for a memorial, where as all the rest of his writing is Ebrewe. A The more that man thinkest to do once thing well by his owne wisdome, and not as God instruct that, the more doeth he proue him self to be a vile beast. I By these wordes, Bortion and rod, he figuisseth their inheritance: meaning, that God shulde be all sufficient for them, and that their selficitie consisted in him alone, & therefore their oght to renonce all other helpes, & succourse as of idoles, &c. Deue, 32.99 psal. 16,5. When Prophet willesh the Lewes to prepare the selices to this captuitie, she wing that it was now at hand, that they shulde fele the things, whereof he had tolde the. It is my instead by therefore I wilk take it paciently: whereby he teacheth the people how to behave the selucationard God. In the showest how legislem shaklament. toward God. m He fheweth how lerufalem fhablament.

eth man into tie, y worke of

hathe bene in me the Tewer tence he inftru Areth the boowne religion idolatrie , and Caldeans ton-

a God forbiddeth his people to give cre ditor feare the conficulations & commaios of ftarres, and planers, which have no power of the felues, but are gouer-ned by him, & sheir fecret ocions & m- 5 Bueces are not knowe to ma and therefore shere can be

no certaine

To obey the couenant. Ieremiáh. Of forfathers.

coards are broken: my children are gone from me, & are nor: there is none to spread out my tent any more, and to fet vp my courtaines.

a The goner- 21 For the pastors " are become beastes, and haue not foght § Lord: therefore haue they none vnderstanding: and all the fickes of their pastures are scatered.

their pattures are icatered.

their pattures are icatered.

this, because 22 Beholde, the noise of the brute is come,

y Nebuchadand a great commotion out of the o North 10 countrey to make the cities of Iudah de-

solate, and a denne of dragons.

made warre againt Moa-bites and Am- 23 O Lord, I knowe, that P the way of man is not in him self, nether wit in man to walke and to direct his steps.

ned his power 24 O Lord, correct me, but with a judge-

me to nothing.

sours and mi-

o Read Chap.

aczzar purpo.

monites, but hearing of Ze-

dechiahs re-

bellio, he tur -

co go against Ieruialem,E.

zek.21,21. the-

Lords directi-

q Confidering that God had

zeneiled voto

him the certi-

tude of their

fed to have

nifters.

pher facts, \$ 25 Powre out " thy wrath vpon the heathen, this was the that knowe thee not & vpon the factler. that knowe thee not, & vpon the families that call not on thy Name: for they have 12 eaten vp Iaakób & deuoured him & confumed him, and have made his habitacion desolate.

gude of their uctoract.
captenitie,
Chap 7.16, he enely prayeth, that he wolde punish them with mercie, which
Liatik calleth, in measure, Chap 27.8. measuring his roddes by their infirmatie, in Cor. 10.13, for here by judgement is ment not onely the punishment, but
also the mercial moderacion of the same as Chap 30.11. If For a simulate
as God can not onely be knowen and glorified by his mercie, that he vieth
toward his Church, but also by his inflice in punishing his semenies, he praieth
that his glorie may fully appeare bothe in the one and the other, Pfal. 79,6.

CHAP. XI.

& A curse of them that obey not the worde of Gods couenant. 10 The people of Iudah, following the steppes of theer fathers, worthsppe Strange gods, 15 The Lord forbiddeth I oremiah to praie for them.

He worde that came to Ieremiáh fró the Lord, faying,

a Heare ye the wordes of this couenant,& speake vnto the men of Iudáh, and to the inhabitants of Ierusalém,

And say thou vnto them, Thus saith the Lord God of Israel, a Cursed be the man that obeieth not the wordes of this couecies, who fre-ly chose the, 4

Which I commanded vnto your fathers, when I broght them out of the land of Egypt, from the yron fornace, faying, Obey my voyce, and do according to all these things, which I commande you: so shal ye they over fhewed them felues rebelli. 5 be my people, and I wil be your God,

That I may confirme the othe, that I have sworne vnto your fathers, to give them a land, which floweth with milke and hony, 19 But I was like a lambe, or a bullocke, that mean as appeareth this day. Then answered b I &

said, So be it, ô Lord.

Then the Lord faid vnto me, Crye all these wordes in the cities of Iudah, and in the stretes of Ierusalém, saying, Heare ye the wordes of this couenant, and do the. 7 For I haue protested vnto your fathers, 20 when I broght them vp out of the land of Egypt vnto this day, erifing earely & protesting, saying, Obey my voyce.

8 Neuertheles they wolde not obey, nor encline their eare:but every one walked in the stubbernes of his wicked heart: the-d According to his owner to hi des of this couenant, which I commanded as my worde appointed him. e Meaning, the

And the Lord said vnto me, A fconspira- menaces and cie is founde among the men of Iudan, & ned in & Law among the inhabitants of Ierusalém.

They are turned backe to the iniquities f That is, a geof their forefathers, which refused to hea- to rebelle as remy wordes: and they went after other gainst me. gods to serue them: thus the house of Israél, and the house of Iudáh haue broken my couenant, which I made with their fathers.

ment, not in thine angre, lest thou bring in Therefore thus saith the Lord, Beholde, I wil bring a plague vpop them, which they shal not be able to escape, and thogh

they crye vnto me, s I wil not heare them. g Beccufe their Then shal the cities of Iudah, and the wil not pray inhabitants of Ierusalém go, and crye vn- & repentance, to the gods vnto whome thei offer incense, smart & grief. but they shal not be able to helpe them in which the se se, Prou.1,28. time of their trouble.

13 h For according to the number of thy h Read Chap. cities were thy gods,ô Iudah, and according 2,28. to the nomber of the stretes of Ierusalém haue ye fet vp alters of confusion, euen altars to burne incense vnto Báal.

14 Therefore thou shalt not pray i for this i Read Chap. people, nether lift vp a crye, or prayer for them: for when their rye vnto me in their trouble, I wil not heare them.

What shulde my k beloued tary in mine k My people of tired who house, seing they have committed abo- me I have heminacion with many and the holy flesh there so greatly loued.

I goeth away fro thec: yet when thou doest I Meanig, that euil, thou reioycest.

16 The Lord called thy name, A grene oli- to God, but ue tre, faire, and of goodlie frute: but with tars of Baal & m noise and great tumult he hathe set fyre the idoles, and vponit, and the branches of it are broken, their wicked-

ry For the Lord of hostes that planted thee, most the Ba-hathe pronounced a plague against thee, bylonians and Caldeans. (for the wickednes of the house of Israel, and of the house of Iudah) which thei ha- n Which wee ue done against them selves to proucke about princh me to angre in offring incense vito Báal.

18 And the Lord hathe taught me, and I o Lit vs definition when we then have selves the selves the selves to selves the selves defined to the selve

practifes.

is broght to the flaughter, and I knewe not poylon.

y thei had deuiled thus against me, saying, P Thus he space
Let vs o destroye the tree with the fruite we not for ha-Let vs o destroye the tre with the frute tred, but being thereof, and cut him out of the land of the moned with the Spille of the destrict of liuing, that his name may be no more in God, ne defimemorie.

But & Lord of hostes, that judgest righ- glarie and the teoully, and tryest the reines & the heart, his worde, w let me fe thy P vengeance on them: for vn- is by the defined of his to thee haue I opened my cause.

they offer not in the Temple

Vs corrupt his

reth the adua. cemër of Gods

their parte, & fo are subsect to the curse of the Law, Deut. 27,26. b Thus he Ipea keth in Fper-fone of the people, which agreed to the coucuant.

E He callett \$

kewes to the

Confideracion

of Gods mer-

made a coue

mant of eternal

Eclicitie with

them. & how

he-euer perfor

behalf.& how

ous & ingrate toward him &

brake it on

e Read Chap.

of the people: ne was the pricfts,& they 12 dwelt in it,read Chap 1.1.
r Not y they
colde not abide to heare God named: (for herel thei 23 wolde shewe them. felues moft holy)but because they colde not abi de to be sharpely reproued and therefore defired to be flattered, Ifa. to, 10, and to be mainteined

> 7.12 Chap XII. a The prophet to be iufte in all his doings, althogh man
> Be not able to 2
> gine a reason
> of all his ac-

in their pleafures, Mich 2,

11,and not to heare vice co-

dened, Amos

b This questio way a greate sentation to godlie, to fe wicked ene in profperities children in ad. merfitie, as Tob mernite, as Tob 21,7 pfal 37,1. 71,1 Haba 1.3 a They profef-fe God in mon the, but demie him in heart, which is here ment by the reines, Ifa 29, 13. mat 15,8 d.The Ebrewe worde is San-&ifie them meaning, that God wolde be fandriff d in deftruction of the wicked to God for a while gimeth profpe they lacke

their riches,

were a figne

Abofing

fay, r Prophecie not in the Name of the Lord, that thou dye not by our hands)

Beholde, I wil visit them: the yong men shal dye by § sworde: their sonnes & their daughters shal dye by famine,

And none of them shal remaine: for I wil H bring a plague vpo themen of Anathoth, euen the yere of their visitacion.

CHAP. XII.

The Prophet marueleth at the prosperitie of the wicked althogh he confesse God to be righteoms. 7 The lewes are for sake of the Lord 10 He speaketh against pastors and preachers , that setuce the people. 14 The Lord threatneth destruction unto the nacions, that troubled Indab.

Lord, if I dispute with thee, thou Jart a righteous : yet let me talke with thee of thy judgements; wherefore doeth the waye of the wicked b prosper? why are all they in welth that rebelliously transgraffe?

Thou hast planted them, and they haue taken roote: thei growe, and bring forthe frute : thou art nere in their mouth, and farre from their creines.

But thou, Lord, knowest me: thou hast sene me, and tryed mine heart toward thee: pul them out like shepe for the slaughter, and a prepare them for the day of slaugh- 16

How long shalthe land mourne, and the herbes of every field wither, for the wickednes of them that dwell therein? the beafts are cosumed and the byrdes, becausethey said, . He wil not se our latt end.

If thou haft runne with the f foremen, and they have wearied thee, then how canst thou matche thy felf with horses? & if thou thoghtest thy self safe in a peaceable lad, what wilt thou do in the swelling of for-

For even thy brethren, and the house of thy father, euen thei haue delt vufaithfully with thee, and they have cryed out altowarde they hulde 5 more fele his heavy indgemet whe 7

Thaue forfaken 5 mine house: I haue left 2

mine heritage: I haue giuen the derelie beloued of my foule into the hands of her enemies.

Gods lenitie & Mine heritage is vnto me, as ah lyon in the forest: it cryeth out against me, there-& his promi-

fes they flatmes as thogh fore haue Inated it.
Bed wolde euer be mereiful, and not viterly deftroy the therfore they harde-God wolde ener be mereiful, and not vitterly defiroy the therfore they hardened them (these in finne, til at length the beaftes and infensible creatures selt she punishment of their flubberne rebellion against God f Some thinke she punishment of their flubberne rebellion against God f Some thinke share for reproueth Peremian in that, that he wolde reason with him, saying share God reproueth Peremian in that, that he wolde reason with him, saying share if he were not able to matche with men, that he were farre vnable to that if he were not able to matche with food Othars, by the foremen, meane them of Anathioth, & by y dispute with God Othars, by the foremen, meane them of Anathioth, & by y hard for men them of Perusalem, which shulde trouble the Prophet to denounce his his owne countrey men did g God willeth the Prophet to denounce his his owne countrey men did g God willeth the Prophet to denounce his lind gements against Ierusalem, notwith standing that they shal bothe by indgements against Ierusalem, notwith standing that they shal bothe by the standings and flatteries labour to put him to silence. It Euer ramping the targets and raging against me and my Prophese. -

q To wit, bo- 21 The Lord therefore speaketh thus of the 9 Shal mine heritage be vnto me, as a birde the the priests and the reste and the reste and the reste of the menols. of diverse colours are not y birdes about I in flead of her, saying, Come, assemble all the beasts liverey & wea of the field, come to eat her?

Thus therefore saith the Lord of hostes, so Many pastors have destroyed my vi-haus change and discribes cholde, I wil visit them: the yong men neyarde, and troden my porcion vnder for of solours of neyarde, and trouten my portey have made their idoles & te: of my pleasant porcion they have made superAisions. a desolate wildernes.

They have laid it waste, and it, being thicke as the waste, mourneth vnto me : and the whole foules of the waste, mourneth vnto me: and the whole ayre, shal coland lyeth waste, because no ma setteth his me about the to destroy minde on 1 it.

12 The destroyers are come whom all the kHz prophe-high places in the wildernes: for y sworde destruction of of the Lord shal devoure from the one lerusalem by the captaines end of the land, euen to the atherend of the of Nebuchadland:no flesh shal haue peace.

land:no flesh shal haue peace.

m They haue sowen wheat, and reaped pastors
thornes: they were n sicke, and had no prosnan regardeth fite: and they were ashamed of o your fru- my worder, or the plagues y tes, because of the fierce wrath of y Lord. Thate fent you

Thus faith the Lord against all mine e- on the land m To wit, the uil P neighbours, that touche the inherita- Prophetes. ce, which I haue caused my people Israel a They lamesto inherite, Beholde, I wil plucke them out of the people. of their land, and plucke out the house of of amendemen Iudah from among them.

And after that I have plucked them out, se as Gods pla Is wil returne, and have compassion on guestessisted them, and wil bring againe every man to wicked chehis heritage, and every man to his land.

And if they wil learne the wayes of phemed his na my people, to sweare by my Name, (The he wolde pu-Lord liueth, as they taught my people to nith after that Lord liueth, as they taught my people to he hathe delisweare by Baal)then shal they be buylt in uered his peothe middes of my people.

he middes of my people.

Question of my people.

But if they wil not obey, then wil I vt- 1 have punified y Gentles. terly plucke vp, and destroye that nacion, i wil haue faith the Lord.

The true doctrine and maner to ferue God. f Read Chap 4,2. t They shalbe of the number of the faithful, and have a place in my Church.

CHAP. XIII.

The destruction of the Lewes u presigured 11 Why I frail was received to be the people of G d, and why they we reforfaken is He exhorteth them to repentance.

Hus faith the Lord vnto me, Go, and bye thee a linen girdle, and put it vponthy loynes, and put it not in water. a Because the

So I boght the girdle according to the river Peralt commandement of the Lord, and put it was farrefro vpon my loynes.

And the worde of the Lord came vnto this was a vifice, whereby
was fignified
was fignified me the seconde time, saying,

Take the girde that thou haft boght, wes faulde which is vpon thy loynes, and arife, go passe ouer Es toward a Perath, and hide it there in the captines in Ba cleft of the rocke.

So I went, & hid it by Perath, as the Lord time shude se had commanded me.

And after many daies, the Lord said vnto were me, Arise, go toward Perath, and take the to the Lord girdle from thence, which I commanded girdle about thee a man.

ring onely my

you grewe

Church & blaf

them.

bylon & there for length of

Repent betime.

Ieremiah The blacke More. 312

thee to hide there.

7 Then wet I to Perath, and digged, & toke the girdle from the place where I had hid it, & beholde, the girdle was corrupt, 22 and was profitable for nothing.

\$ Then the worde of the Lord came vnto

me,faying,

Thus faith the Lord, After this maner wil 23 Can the blacke More change his skin or that be pulled I destroye the pride of Iudáh, & the great pride of Ierusalém.

This wicked people haue refused to hea 24 Therefore wil I scatre thé, as the stubble re my worde, & walke after the stubbernes of their owne heart, and walke after other 25 This is thy portion, and the parte of thy gods to ferue them, and to worship them: therefore they shalbe as this girdle, which

is profitable to nothing.

er For as the girdle cleaueth to the loines of a man, so haue I tyed to me the whole house of Israel, and the whole house of Iu 27 Thaue sene thine adulteries, & thy ney-feat to all the dah, saith the Lord, that thei might be my ings, y filthines of thy whoredome on the thin me, & would find the said th people: that they might have a name and praise, and glorie, but thei wolde not heare!

12 Therefore thou shalt saie vnto them this worde, Thus faith & Lord God of Israel, Euersebottel shalbe filled withwine, and thei shal saie vnto thee, Do we not knowe that euerie bottle shalbe filled with wine?

Then shalt thou saie vnto them, Thus 1 faith the Lord, Beholde, I wil fil all the in-habitants of this land, euen the Kings that 2 Iudáh hathe mourned, and the gates the raine, as ver 4. sit vpon the throne of Dauid, and the Priests and the Prophetes' and all the inhabitants of Ierusalém with drunkénes.

ther, even the fathers and the fonnes together, faith the Lord: I wil not spare, I wil not pitie nor haue compassió, but destroie

the Lord hathe spoken it.

16 Giue glorieto y Lord your Godbefore he bring d darkenes, and or euer your fere stumble in the darke mountaines, and 5 whiles you loke for e light, he turne it into the shadowe of death and make it as

But if ye wil not heare this, my foule shal f wepe in secret for your pride, & mine eye shal wepe and drop downe teares, because the Lords flocke is carried awaie captine.

Saie vinto the & King and to the Queene, Humble your selues, sit downe, for the crowne of your glorie shal come downe rom your heads.

Ieremians co- 19 The cities of h the South shalbe shut vp, and no man shal open them: all Iudáh shal be caried aware captine: it shalbe wholy

caried awaie captine.

Southward fro 20 Lift vp your eyes and heholde them v come from the North, where is § 1 flocke was giue thee, euen thy beautiful flocke. besong. What wilt thou saie, when he shal visit

thee? (for thou hast k taught thể to be cap- k By seking taines & as chief ouer thee) shal not sorow helps thou hast made the table then as a woman in travail?

And if thou faie in thine heart, Where- against thee. fore come these things upon me For the multitude of thine iniquities are thy skirts Idiscouered & thy heles made bare.

the leopard his sportesethen maie ye also of and thy do good, that are accustomed to do euil.

that is taken awaie with the South winde.

measures from me, saith the Lord, because thou hast forgoten me and trusted in lies.

26 Therefore I have also discouered thy skirts vpon thy face, m that thy shame may m As thise

hilles in o the fields, and thine abomina- punishment. tios. Wo vnto thee, ô Ierusalém: wilt thou reth idolaters not be made cleane? when shal it once be?

CHAP. XIIII.

o the dearth that soulde come. The prayer of place so hie the people asking mercie of the Lord. 10 The unfasth. nor lo, where ful people are not heard. 12 Of prayer salting, and of as the markes and signes of the people are not heard. false prophetes that seduce the people.

He worde of the Lord that came vnto reof are desolate, they have bene b broght or, referent to heavines vinto the grounde, and the crye fignifieth to be of Ierusalém goeth vp,

And Ic wil dash them one against ano- 3 And their nobles haue sent their inferi- taken for exours to the water, who came to the welles, treme forewer. and founde no water: they returned with their vessels emptie: they were ashamed &confounded, and couered their heads. c To wit, with

Heare and giue eare, be not proude for 4 For the grounde was destroyed, because as the serious of forowe. there was no rame in the earth: the plow-d Meaning, y men were assamed, and couered their for drought

> Yea, the hinde also calued in the field, their yong, co and for foke 4 it, because there was no traite to nature. &to go feke graffe.

6 And the wilde asses did stad in the high they colde not finde places, and drewe in their winde like e dra- e Which are gons : their eyes did faile , because there ture, that thei was no grasse.

7 fO Lord, thogh our iniquities testifie a- king of water, gainst vs, deale with vs according to thy for the aire to Name: for our rebellions are manie, we refresh them. finned against thee.

8 O the hope of Israel, the fauiour the the onely way to remedie Gods plagues, why art thou which is by as a sstranger in the lad, as one that passeth vofamed conby to tarie for anight?

Why are thou as a man aftonicd, and by repentace. as haftrong man that can not helpe yet g That taketh thou, ô Lord, art in the middes of vs, h As one this and thy Name is called vpon vs: for fake to helpe, & yet is a fraid topus

I Thy cloke

miquities ha-

flamed after

thine idolatrie appeare noc.

and fo is here

were compel-led to forface

can not be coulded with drin-

co his hands

B Euerie one of you shalbe filled with spi-Fitual drunke. nes, and be without all 13 knowledge to feke how to helpe your sclues.

c It shalbe as 14 cafie for me to deftroye \$ greatek, and y krongest, as it is for a man to breake earthe bottels.

d That is, affli by the Baby-lonias, ifa. 8,22 e Meaning, for helpe and for-Port of the E-

Byptians.
f You shal inrely be led a- 17 way captine & Laccording to coward you. that wepe, and lamer for your 18 flubbernes. g For Ichorather rendred them felues by King of Baby-lon, 2. King. h That is, of Judah w lieth

Babylon.

4 He afketh &

Hhh.ii.

False prophetes.

Ieremiáh. Praier resected.

10 Thus faith the Lord vnto this people, Thus have they delited to wadre: they haue not refrained their fete, therefore the Lord hathe no delite in the:but he wil now remember their iniquitie, and visit their

i Read Chap. II 7,16 & 11,14.

& He pitieth

the people, &

false prophe-tes, which de-

answered, that

bothe y Pro-phetes, which deceived, and

the people, w

nes to be fedu

ced, shal perish, Chap. 23, 25. & 27,21, & 29,8.

€ hap.23,21.

6 27.21.

6 18,8

Then said the Lord vnto me, i Thou fhalt not praye to do this people good.

12 Whe thei fast, I wil not heare their crye, and when they offer burnt offring, and an oblation, I wil not accept them: but I wil confume them by the fworde, and by the famine and by the pestilence.

13 Then answered I, Ah Lord God, beholde, the k Prophetes say vnto them, Ye shal not se the sworde, nether shal famine come vpon you, but I wil giue you assured

peace in this place.

ceived them: F Then the Lord said vnto me, The Prophetes prophecie lies in my Name:* I ha- 3 ue not sent them, nether did I commande them, nether spake I vnto them, but they prophecie vnto you a false vision, and diumation, and vanitie, and decentfulnes of their owne heart.

15 Therefore thus faith the Lord, Concerning the Prophetes that prophecie in my Name, whome I haue not fent, yet they fay, Sworde and famine shal not be in this 5 land, by sworde & famine shal those Pro-

phetes be consumed.

And the people to whome these Prophe- 6 tes do prophecie, shalbe cast out in the stre tes of Ierusalém, because of the famine, & them, bothe they, and their wives, and their 7 And I wil scarre the with the fanne fin y space thee and sonnes, & their daughters: for I wil powre their wickednes vpon them.

Therefore thou shalt say this worde vntothem, Let mine eyes drop downe 1 te- 8 ares night and day without cealing: for y virgine daughter of my people is destroyed with a great destruction, and with a

fore grieuous plague.

8 For if I go into the field, beholde the flaine with the sworde:and if I entre into the 9 citie, beholde the that are ficke for hunger also: moreouer the Prophet also and the Priest go awandring minto a land that they know not,

promes sake they know not be wolde haue 19 Hast thou vtterly rejected a ludáh, or hathe thy foule abhorred Zión Why hast thou fmitten vs, that we can not be healed? We loked for peace, & there is no good, & for the time of health, & beholde trouble.

20 We acknowledge, ôLord, our wickednes & the iniquitie of our fathers: for we haue sinned against thee.

to avoide this 21 Do not abhorre vs: for thy Names fake cast not downe the throne of thy glorie: remember and breake not thy couenant

Gentiles, that can give raine or can the heaues giue showers?is it not thou, ô Lord our God!therefore we wil waite vpothee: for thou bast made all these things.

CHAP. X V.

I The Lord wolde heare no prayer for the Iewes, 3 Bus threatneth to destroye them with foure plagues.

THé said the Lord vnto me, a Thogh a Meaning.

Mosés and Samuél stode before me, that if there
yet mine affectió colde not be toward this liung moued
people: cast them out of my sight, and let
zeale toward se

them departe.

2 And if they say vnto thee, Whether shal that he wolde we departe then tel them, Thus faith not grante this the Lord, * Suche as are appointed to death, muche as he vnto death: & suche as are for the sworde, had determine to the swords are for the swords, ned the conto the sworde, & suche as are for the fami- trarie, Ezek. ne to the famine, and suche as are for the Zach. 11.9. captiuitie, to the captiuitie.

And I wil appointe ouer them foure kin- b The dogs, birdes & beades, faith the Lord, the sworde to flay, and fes shulde de the b doggs to teare in pieces, & the foules of the heauen, & the beaftes of the earth
to deuoure, and to destrove.

to deuoure, and to destroye.

4 I wil c feater them also in all kingdomes feare, and vin of the earth, d because of Manaileh the science, as did sone of Hezekiáh King of Iudáh, for that d Not that \$ which he did in Ierusalém.

Who shal then haue pitte vpo thee, o Ie- kings some rusalém or who shalbe force for thee or or onely, but for their owne who shal go to pray for thy peace?

Thou haft for saken me, faith the Lord, of fented to his gone backwarde: therefore wil I stretch wickednes, 2. Out mine hand against thee, and destroye harts, I wil thee: for I am wearie with repenting.

gates of the earth: I have wasted, & de f Meaning, the stroyed my people, yet they wolde not re- enter. Because 1 turne from their wayes.

Their widdowes s are increased by me houtbands. about the fand of the fea: I have broght or, fearefully vpon the, @ against the "assemblie of the h She that had yong men a destroyer at none day: I have her children caused him to fall voon them, & the citie and was defuddenly, and "fpedely.

She that hathe borne h seuen, hathe bene k These are made weake:her heart hathe failed:the sun Prophets wor ne hathe failed her, whiles it was day: she of yobitmace hathe bene confounded, & ashamed, and thathewas rethe residue of them wil I deliuer vnto the ferued to fo sworde before their enemies, faith y Lord, whereialfo he

The work is me, my mother, that thou haft is the codinon borne me, a contentious man, & a ma that of Gods minifersito wit, to striueth with y whole earth: I have nether have all the 1 lent on vsurie, nor me haue lent vnto me worlde againgt the, thogh thes

on vsurie: yet euerie one doeth cursse me. give none ochaue welth : surely I wil cause thine ene- occasion of co mie to intreat thee in the time of trouble, harried and in the time of affliction.

Lord coforted me,& faid y my last doyes shulde be quiet: & by y enemie he meaneth here, Nebuzardan the captaine of Nebuchaduczza, who gaue Ieremiah y choise ether ro remaine in his countrey, or to go whither he wolder The Meaning with vs.

Their idoles, 23 Are there anic among § P vanities of the fidelitic, and therefore fanour biases

The sead Chap.

The sead Chap.

their two, yet

people was pu finnes alfo,benot call backe

g Because I had flametheit

tention and

m In this per-

I The falle prophets pro-mifed peace, affurace, but Ieremiáh calleth toteares. and repentan ce for their af hand, as Chap.
9,1. lament.1,
16. & 2,18.
18. Bothe hie.

Aidion,wis at 17 & lowe shalbe anto Babylon. n Thogh the Prophet knew that God had situde, which were hypocri-res, and baftard children, yet he was affured that for his for the which

he prayeth. He teas lieth Church a forme of prayer, to humble the felues to God by true repenenelie meane famine, w was the beginning of Gods pile-

*\$0,15

zz Shal

people thogh they femed frong as yron,

not be able to

o He speaketh not this for de-

ure of reuegea

ce, but wisnig y God wolde deliner his

Church of the

whome he

knewe to be

hardened and

p I received

nove as he, y is

q I had nothig ado with the

wicked cotem

worde, but la-

mented buter-

ly for thy plag

what the taith

whe ther fe to

ancorrigible.

a As for the 12 Shall the nyron breake the yron, and the 5 For thus faith the Lord, b Entre not into b signifying people though braffe that commeth from the North? grong as yron, 13 Thy substance & thy treasures wil I giue to be spoiled without gaine, and that

for all thy finnes even in all thy borders.

for all thy finnes even in all thy borders.

for all thy finnes even in all thy borders.

And I wil make thee to go with thine 6

and and and and and a lad that thou knowest not; for a fyre is kindled in mine angre, which

shal burne you.

15 O Lord, thou knowest, remembre me, & visit me, and reuenge me of my opersecuters: take me not awaie in the continuance of thine angre: knowe that for thy fake I haue suffred rebuke.

I received 16 Thy wordes were founde by me, and I & did Peat them, and thy worde was vnto me the roye and reroyeing of mine heart: 9 for thy Name is called vpon me, ô Loid God of hostes.

I sate not in the assemblie of the mockers, nether did I reioyce, but sate alone 4 because of thy plague; for thou hast filled me with indignation.

ful thulde do 18 Why is mine heavines continual? & my plague desperate & can not be healed why art thou vnto me rasa lyer, and as waters

> Therefore thus faith the Lord, If thou f retuene, then wil I bring thee agame, it or thou shalt stand before me: and if thou take aware the precious from the vile. thou shalt be a according to my worde: let them returne x vnto thee, but returne not thou vnto th: m.

get these car-nil considera- 20 And I wil make thee vnto this people a itrong bias n wall, and thei shal fight against thee, but thei shal not y preuaile against thee: for I am with thee to saue thee 13 gainst thee: for I am with thee to saue thee
good from the
bad
u To wit, as

And I wil deliver thee out of the hand

of the wicked, and I wil redeme thee out of the hand of the tyrants.

CHAP. XVI.

The Lord forbidding Ieremiah to marie, sheweth him What shulde be the afflictios vpo Iudah.13 The captiustie of Babylon. 15 Their delinerance. 19 The calling of the Gentiles.

He worde of the Lord came also vnto me, saying,

Thou shalt not take thee a wife, nor haue sonnes nor daughters in this place.

For thus faith the Lord concerning the sonnes, and cocerning the daughters that are borne in this place, and conceining their mothers that beare them, & concerning their fathers, that beget them in this

Thei shal dye of deaths & diseases : thei shal not be lamented, nether shal thei be buryed, but thei shalbe as dengue vpon the 17 earth, and thei shalbe consumed by the sworde, and by famine, and their carkeises and for the beaftes of the earth.

the house of mournig, nether go to lamet, thuide be se nor be moued for them: for I haue taken thuide nor hamy peace fro this people, faith the Lord, ue leasure to euen mercie and compassion.

Bothe y great, & the smale shaldye in this land: thei shal not be buryed, nether shal men lamet for them onor cut them selues, c That is, shall not make them selues hald for them not make them selues bald for them.

Thei shal not stretche out the hands for in figne of mourning. them in the mourning to cofort them for the dead, nether shal thei give them the dcup of consolation to drinke for their fa- d For in these ther or for their mother.

Thou shalt not also go into the house of lation & comfeasting to sit with the to eat & to drinke, vame,

For thus faith the Lord of hostes, the God of Israél, Beholde, I wil cause to cease out of this place in your eyes, cuen in your dates the voice of mirth, & the voice of gladnes, the voice of the bride grome and the voice of the bride.

10 And when thou shalt shewe this people all these wordes, & thei shal saievnto thee, *Wherefore hathe the Lord pronounced Chap 5.19 all this great plague against vs or what is e our iniquities and what is our sinne that wicked are al-

we have omitted agaist y Lord our God wates rebellious and different Then shalt thou saie vnto them, Because semble their your fathers haue forsaken me, saith the owne finnes, & murmur again Lord, and have walked after other gods, Gods ungeand have served them, & worshiped the, & he had no with haue forfaké me, & haue not kept my Law, cause to punish

(*And ye haue done worse then your fa- eth hun what thers: for beholde, you walke euerie one af to aniwer. ter the flubbeines of his wicked heart, and Chap. 7,25 wil not heare me)

Therefore wil I drive you out of this land into a land that ye knowe not, nether you, nor your fathers, and there shal ye ferue other gods daie and night: for I wil

shewe you no grace. 14 *Beholde, therefore, faith the Lord, the Chap.23.7 dates come that it shal no more be said, The Lord liveth, which broght vp § children of Israél out of the land of Egypt,

But the Lord liueth, that broght vp the their deliueran children of Israel f from the land of the bylon thul-North, and from all the lands where he de be so great, had scatered them, and I wil bring them abolish the reagains into their land that I gaue vnto their deliverant then fathers.

16 Beholde, saith the Lord, I wil send out here chiefly many 8 fishers, and thei shal fish them, and respect to the after, wil I sind out many hunters, & thei ucrance vader stral hunt them from euerie mountaine Christ g By § fishers and from euerie hill, and out of the caues and hunters a-

of the tockes.

For mine eyes are vpon all their waies: Gletan who thei are not hid from my face, nether fact for them m fact for that for their waies. is their iniquitie hid from mine eyes.

shalbe meat for the foules of the heaven, 18 And first I wil recompence their iniqui- ped the one, tie and their sinne double, because they take them. Hbh. in.

their clothes

great extremi-

f Signifying \$ b.neine of

other sholde

kens of Gods angre

r And haft not
afsifted me ac cording to thy promes-wherei 19 appeareth, y in the Saints of God is imperfectio of faith, w through imparierie is ofe as Chap 20,7
f If thou fortios, & faith-fully execute thy charge t That is, feke

my mouth hathe pronoficed

Chap 1, 18, & as here follow eth verf 20 X Coforme not 2 thy felf to their wickednes, but let them followe thy godle ex- I ample

y I wil arme thee it an in-uicible ftregth & coffancie, fo that all the powers of the 3 worlde shal not ouercome thee

Chap XVI a Merning, y shulde be so horrible in Ierusalem , that wife, and childre inulde but ir crease his ferowe.

Shal man make gods.

Ieremiáh. I he learcher of hearts.

h That is, their fonnes & daughters, w they offred to Molech. 1 He wonder reth at y great mercie of God in this deliuerance, w shal not onely ex-tend to the ne inheritance with their filthie h carions and their abominations.

19 O Lord, thou art my 1 force, & my ftrégth & my refuge in the day of affliction : the II k As the partryche gathereth the yong, that the is not Gentiles shal come vnto thee fro the ends of the worlde, and shal say, Surely our fathers have inherited klies, or vanitie, whe-

were mont via le idolaters: 21 Beholde, therfore I wil this once teache 13 therefore it co meth onely of Gods mercie, & thei shal know y my Name is the Lord. & thei shal know y my Name is the Lord.

that he performeth his promes, & hathe not veterly cast vs of. I They shall once againe fele my power, & mercie for their deliuerace, that thei may learne to
worship me.

CHAP. XVII.

. The frowardnes of the lewes. s Cursed be those that put their confidence in mail. 9 Mans heart is wicked. 10 God u the searcher of the heart. 13 The li-15 umg waters are for saken. 21 The right keping of the Sabbath commanded

He sinne of Iudáh is a writen with a penne of yron, & with the point of a diamode, graué vpo the btable of their heart, & vpon the hornes of your altars. dThey reméber their altars as their chil-17

dren, with their groues by the grene trees

vpon the hie hilles.

O my mountaine in the field, I wil give thy substance, & all thy treasures to be spoiled, for the sinne of thy high places through out all thy borders.

And thou shalt rest, f and in thee shalbe 19 arest fro thine heritage that I gaue thec,& I wil cause thee to serue thine enemies in the lad, which thou knowest not: for ye haue kindeled a fyre in mine angre, which shalburne for euer.

5 Thus faith the Lord, & Cursed be the mä that trusteth in mã,& maketh flesh his arme, & withdraweth his heart fró § Lord.

dernes, and shal not se when anie good cometh, but shal inhabit the partiched places in the wildernes, in a falt land, and not inhabited.

Bleffed be the man, that trusteth in the Lord, and whose hope the Lord is.

h For he shalbe as a tre that is planted by the water, which spreadeth out her rootes 23 by the river, and shal not fele when the shal not care for the yere of drought, ne- 24 Neuettheles if ye wil heare me, faith ren, read Exother shal cease from yelding frute.

gyptians, Ia. 9 The neart is deceitful and wicked aboue all things who are the same ar

did not depéd on God. & therefore he denounceth Gods plagues' against them, shewing that they preferre corruptible man to God, which is immortal, Isa 2,12. chap 48,6. h. Read Psal. 1,3. i Because the wicked haue euer some excuse to defend their doings, he sheweth, that their owne lewde imaginations decreate the each of the whole defend their doings, he sheweth, that their owne lewde imaginations decreate the their doings, he sheweth, that their owne lewde imaginations decreate the their doings, the sheweth, that their owne lewde imaginations decreate the whole decontained the princes of the whole first and seem of the stable and for a school of the whole decontained the stable and stable and for a school of the whole decontained the princes of the stable and for a school of the whole decontained the stable and stable and stable and stable and stable and their princes. The men of Indal. 20,12.1euel.2.21 ·

haue defiled my land, and haue filled mi- 10 I the Lord searchethe heart, & trye the reines, euen to giue euerie man according triche by cal-to his wayes, and according to the frute of ling gathereth

> which she hathe not broght forthe : fo he their dam . fo that getteth riches, and not by right, shal the couetous leave them in the middes of his dayes, and ken of his riches, because at his end shalbe a foole.

the Genriles. 20 Shal a man make gods vnto him self, & 12 As a glorious throne l'exalted from the shewing that & Our fathers they are no gods?

they are no gods?

they are no gods?

they are no gods?

Beholde therfore I wilthis once l'eache 12 O Lord the hope of I staff, all that for the glorie in

fake thee, shalbe confounded: ther that de- God: who doparte from thee, shalbe written m in the and hache lefe earth, because they haue forsake the Lord, fanour in his the fountaine of living waters.

14 Heale me, ô Lord, and I shalbe whole: shal not be ren faue me, and I shal be saued: for thou art giftred in the boke of life. my praise.

Beholde, o they say vnto me, Where is God to preser the worde of the Lord let it come now. fall not into

16 But P I have not thrust in my self for a fidering the pastor after thee, nether haue I desired the great cotempt daye of miserie, thou knowest: that which de, & she mulcame out of my lippes, was right before titude that fall

Be not 9 terrible vnto me: thou art mine phecie shal hope in the day of aduersitie.

not come to passe because thou deferrent

te me, but let not me be confounded: let the time of them be afraid but les not me le confounded. them be afraid, but let not me be afraid: plam affured bring vponthem the day of aduersitie, r& and therefore destroy them with double destruction.

Thus hathe the Lord faid vnto me, Go thou speakes and stand in the gate of the children of by me, shall the people, whereby y Kings of Iudah co- & that I frea-me in, and by the which theigo out, and in worldelieaffeall the gates of Ierusalém,

20 And say vnto them, Heare the worde of g How soeuer the Lord, ye Kings of Iudah, and all Iu-le rigorously with me, yet dáh, and all the inhabitants of Ierusalém, let me finde coforein thee. that entre in by these gates.

For he shalbe like the heath in the wil- 21 Thus saith the Lord, Take hede to your 11,20. Where as foules, and beare no burden in the 'Sab-thy doctrine bath day, nor bring it in by the gates of my be best understand both Ierusalém.

Nether carye forthe burdes out of your the Sabbath houses in the Sabbath day : nether do ye day, he copreanie worke, but fanctifie the Sabbath, as I thing, that is commanded your fathers.

But they obeyed not, nether inclined they trafgref-their eares, but made their neckes stiffe & mome, they wolde not heare, nor receive correction. wolde not heare, nor receive correction.

the Lord, & beare no burden through the 20.8. and by f gates of the citic in the Sabbath day, but this one comfanctifie the Sabbath day, fothat ye do no mandement, he

others, which for take her, when they for

mTheir names

n He defireth

fay v my pro-

knowe that

of hie & lowe. thereby figni-fied for if

a The reme- I brace of their côtept of God can not paffe, albeit for a time he deferre the punishmet. for it shalbe 2 manifest to me & Angels. b In flead of § Law of God, thei haue wri- 3 ten idolatrie

beart. c Your finnes appeare in all 4 the alters that you have ered Some read, So that their hildren reme ber their altars that is follow their fathers wickednes. e Zion y was

tions in their

my moutaine, ihal nowbe left as a wafte 6 field. f Because thou woldeft not gi ue the lad reft at fuch times, dayes,& yeres as I appoited. after be caried away, & it fhal reftfor lac 8 ke of laborers. g The Iewes were given to worldelie po-

licies, &thoght to make them felues ftrong by the friendgers,& in the meane feafon

Wil a man forfake the snowe of Lebanon, which cometh from y rocke of the field? d or shal the colde flowing waters, that d As no man come from another place, be for saken?

Thaue burnt incense to vanitie, and their the at home, to Prophetes have caused them to stumble waters abroad in their waies from the e ancient waies to there is there walke in the paths and waie that is not tro- oght not to fe

To make their land desolate & a perpe-gers and leave tual derision, so that euerie one that passeth was present thereby, shalbe astonished and wagge his with them

I wil feattre them with an East winde had taught by before the enemie: I wil shewe them the his Law, chap 6,16 backe, and not the face in the day of their fi wil the we delliuction.

Then faid they, Come, and let vs ima- toward them. gine some deuise against Ieremiah: for the Laws shal not perish from the Priest, g This argu-noi counsel from the wise, nor the worde have ever vied from the Prophet: come, and let vs fmite against the fer him with the h tongue, and let vs not the Church grue hede to any of his wordes.

19 Hearken vnto me, ô Lord, and heare the Church , and therefore who voyce of them that contend with me.

Shal euil be recompensed for good of or keth again vs. they have digged a pit for my foule : re- dye,1. King 22. membre that I stode before thee, to spea- 24, cha 7,4 & 20,2 mala 2,4 ke good for them, and to turne away thy and thus the falle Church wrath from them.

Therefore, deliver vp their children irue Church, which aadeth to famine, and let them drop away by not inoucward the force of the fworde, and let their wi- pompe, and in multitude, but ues be robbed of their children, and be is knowen by widdowes: and let their houfbands be put the graces of the hohe Goft. to death, and let their yong men be flay- h Let vs seian-der him, and ae ne by the sworde in the battel. a cufe him : tor

Let the crye be heard from their hou- we shalbe befes, when thou shalt bring an hoste sud- i Seing the obdenly upon them : for they have digged of the adder a pit to take me, and hid fnares for my faries, which fete.

23 Yet Lord thou knowest all their counsel the Propher against me tendeih to death: forgine not with Gods Spi their iniquitie, nether put out their finne any carnal affa from thy fight, but let them be ouerthro- dion praieth for their de-wen before thee : deale these with them in fruction bethe time of thine angre.

CHAP. XIX.

He propheciath the destruction of Ierufalem for the con Church tempt and despifyng of the worde of God.

Hus faid the Lord, Go, and bye an earthen bottel of a potter, and take of the ancients of the people, and of the ancients of the Priefts,

3. And go forthe vnto y valle i of Ben-him-Hhh. iiii.

citte shal remaine for euer.

- 26 And thei shal come from the cities of Iu dáh and from about Ierusalém, and from the land of Beniamin, and from the plai- 14 ne, and from the mountaines, and from § South, which shal bring buint offrings, & facrifices, and meat offrings, and incense, of shal bring facrifice of praise into the is Because my people hathe forgotten me, which he ha-House of the Lord.
- 27 But if ye wil not heare me to sanctifie & Sabbath daie, and not to beare a buiden nor to go through the gates of Lerusalém in § Sabbath daie, then wil I kindle a fyre in the gates thereof, and it shald cuoure 16 the palaces of Ierusalém, and it shal not be quenched.

CHAP. XVIII.

2 God she weth by the example of a potter, that it is in his 17 power to destruce the dispicers of his worde. 18 I he con Spiracie of the lewes against leremiah. 19 His praier against his aduersaries.

The worde which came to Ieremiáh from the Lord, faying,

Arife, & go downe into the potters houfe, and there shal I showe thee my wordes.

Then I went downe to the potters house, and beholde, he wroght a worke on the wheles.

And the vellel that he made of a claie, was broken in the hand of the potter. so he returned, & made it another veilei, as femed good to the potter to make it.

Then the worde of the Lord came vnto

me, faying,

ouer you to do 6 O house of Isiael, can not I do with you as this potter, saith the Lordsb. holde, as y 21 clase is in the potters hand, so are you in mine hand, shouse of Israel.

I wil speake suddely against a nation or a againit a kingdome to plucke it vp, & to roote it out and to destroie it.

he doesh con- 8 But if this nation, against whome I have pronounced, turne fro their wickednes, I wil brepent of § plague that I thought to bring vpon them.

And I wil speake suddenly concerning a nacion, and concerning a kingdome to buylde it and to plant it.

weth man gra; 10: But if it do cuil in my fight and heare not my voice, I wil repet of the good that Ithoght to do for them.

Speake y now therefore vnto the men of dition in st)ta- II Ludáh, and to the inhabitats of Lerufalém, faying, Thus faith & Lord, Beholde, I'prepare a plague for you, and purpofe a thing against you :returne you therefore euerie one from his euil wate, and make your waies and your workes good.

had no remor- 12 But thei faid de speratly, Surely we wil walke after our owne imaginacions & do euerie man after the stubbernes of his wicked heart.

a As the pot-ter hathepow-er ouer the clay to make what por he wil, or to bre-ake the, when he hathe ma de them: fo ha me I power with you as femethgood to me. 1fa 45.9 wild 15,7 10m

9,20 b When yScrip 7 ture attribuce vnto God, it is not that trary to that which he hathe orderned in his fecret conniel : but whe he threacalling to repentance, and when he gice to repent, § threatening (which cuerco temeth a con-

mans mdge-& As men that ce, but were altogether bent to rebellion and to their

keth no place:

Scripture cal-

zance in God,

because it so

leth repen-

and the inhabitants of Ierusalém: and this 13 Therefore thus saith the Lord, Aske now among the heathen, who hath heard fuche things?the virgine of Israel hathe done ve rie filthily.

which God

that it fhulde tend to Gods glorie, & pro-

Ieremiah. A burning fyre. The blood of innocents.

a By Kings he-

se and in other places are ment countel-

Jours & gouer nours of y peo ple: which he called the An-

Clents, ver.1.

b Read of this

phrafe, I.Sam.

e Whereby is

declared that what fo ener

ded by Gods

his feruce, M against his

worde Read Chap

7,31 & 2 king.

word touchig 6

£,45,

te: & thou shalt preache there the wordes, that I shaltelthee,

And shalt say, Heare ye the worde of the Lord, ô & Kings of Iudáh, and inhabitats of Ierusalem, Thus saith the Lord of hostes, y God of Israél, Beholde, I wil bring a plague vpon this place, the which whosoeuer heareth, his eares shal b tingle.

Because they have forsaken me, and prophaned this place, and haue burnt incenle in it vnto other gods, whome nether they, nor their fathers have knowen, nor the Kings of Iudáh (they haue filled this 1 place also with the blood of innocents,

And they have buylt the hie places of Báal, to burne their sonnes with fyre for burnt offrings vnto Báal, which I com- 2 maded not, nor spake it, nether came it in-

to my minde)

Therefore beholde, the dayes come, saith the Lord, that this place shal nomore be ? called d Topheth, nor the vallei of Benhinnóm, but the vallei of slaughter.

And I wilbring the counsel of Iudah & 24, to ila 30,33. 7 Ierusalém to noght in this place, and I wil cause the to fall by the sworde before 4 their enemies, & by the hand of them that seke their lives: & their carkeises wil I giue to be meat for the foules of y heauen, and to the beaftes of the field.

Chap 18,16. 8 G 49.30. **♦** 50,13.

*And I wil make this citie desolate & an hising, so that euerie one v passeth thereby, shalbe astonished &hisse because of all the plagues thereof.

Deut. 28,53 9 Lament .4,10

*And I wil fede the with y flesh of their fonnes and with the flesh of their daughters, and euerie one shal eat the slesh of his friend in the fiege and ilreitnes, wherewith their enemies that seke their liues, shal holde them streit.

fight of the men that go with thee,

And shalt saie vnto them, Thus saith the Lord of hostes, Euen so wil I breake this people & this citie, as one breaketh a e potters vessel, that can not be made whole againe, & thei shal buryethem in Topheth 7 til there be no place to burye.

12 Thus wil I do vnto this place, faith the Lord, and to the inhabitans thereof, and I wil make this citie like Topheth.

For the houses of Ierusalém, and the houses of the Kings of Iudah shalbe defiled as the place of Topheth, because of all the f houses vpon whose s roses thei haue 9 burnt incense vnto all the hoste of heauen, and haue powred out drinke offrings vnto other gods.

g Read Deut. Then came Ieremiah from Topheth, where the Lord had fent him to prophecie, and he stode in the court of the Lords koufe, and faid to all the people.

nom, which is by the entrie of the 'East ga 15 Thus saith the Lord of hostes, the God of Israél, Beholde, I wil bring vpon this citie, and vpon all her townes, all the plagues y I haue pronounced against it, because they have hardened their neckes, and wolde not heare my wordes.

CHAP. XX.

Ieremiah is smitten and cast ento prison for preaching of the worde of God. 3 He prophecieth the captimitie of Babylon. 7 He complaineth that he is a mocking ftocke for the worde of God 9 He is compelled by the spirit to preache the worde.

7 Hen Pashur, the sonne of Immér, the Priest, which was appointed gouernour in § House of the Lord, heard that Ieremiah prophecied thefe things,

Then Pashur smore Ieremiah the Prophet, and put him in the a stockes that we- a Thus we s re in the hie gate of Beniamin which was that the thing which nether by the House of the Lord.

And on the morning, Pathur broght Ie- the princes remiah out of the stockes. Then said Ie-durs entreps-fe again y pro remiah vnto him, The Lord hathe not cal pher of God, led thy name l'ashur, but "Magór-missa- this priest as a

For thus faith the Lord, Beholde, I wil attepred, read make thee to be a terrour to thy f.lf, & to 'Orfere round all thy friends, and thei shalfall by the fworde of their enemies, & thine eyes shal b Which habeholde it, and I wil giue all Iudah into ue suffred the the hand of the King of Babel, and he shal felues to be acarie them captine into Babel, and shal faise prophe-

Moreouer I wil deliuer all the substance peareth y imof this citie, and all the labours thereof oftenumes o& all the precious things thereof & all the precious things thereof, and all y uercometh the treasures of the Kings of Iudah wil I giue Goa, whe their into the hand of their enemies, which shall bours to profpoyle them, and take them aware and ca-fite, and also righted them to Bahal rie them to Babél.

Then shaltthou breakethe bottle in the 6 And thou Pashur, & all that dwell in thi- read cha 15,18. ne house, shal go into captiuitie, and thou thrust me forth shalt come to Babel, and there thou shalt to this worke dye, and shalt be buryed there, thou & all e He sheweth thy b friends, to whome thou haft prophe-office in that

O Lord, thou hast deceined me, and I am vices & ehreadeceiued: thou art stronger then I, and Gods indge-hast d preuailed: I am in derision daiely: mens: but be-cause he was euerie one mocketh me.

For fince I spake, I cryed out of wrong, perfecuted for was and proclaimed e desolation: therefore discouraged & the worde of the Lord was made a repro-caled to prea che vnto me, and in derission dately.

Gods Spurit

Then I faid, I wil not make mencion of did force him him, nor speake any more in his Name. thereunto the co But his worde was in mine heart as a bur- nemics conferning fyre shut wp in my bones, and I was red together knowe wearie with forbearing, & I colde not stay. what shey had heard him say

For I had heard the railing of many, o y they might feare on euerie side. Declare, laid thei, & we accuse him thereof, tead wil declare it:all my familiars watched for Ifa.29,22.

the King, nor

e This visible figne was to couching y af-furace of this plague, which cened by his Prophet f He noteth the great rage of the idolagers, which left no place fre minations, infomuche as they polluted their owne houses therewith, as we fo yet among the

papiftes

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mine halting, saying, It may be that he is and we shal execute our vengeance vpon

thewarth how has faith did Acine againft tentation and foght to the ftrength.

3 thro 28,9. psal 7,10. chap 11,20. G 17,10.

How the 14 children ot God are ouercome in this battel of the Spirit, and into what mco nentences thei fall til God raife them vp 16 againe, read lob 3, 1, and chap 15,10. the deftruction Gomoráh, Ge. 19.25

k Meanig, that reof might ne- 18 mer come to profite.

Here he II 8 But the Lord is with me like a mightie gyant: therefore my persecuters sha be ouerthrowen, and shal not preuaile, & shal be greatly confouded: for they have done vnwisely, and their everlaiting shame shall neuer be forgotten. 3 Sam 16.7. 13 * But, ô Lord of hostes, that tryest the

righteous, & scest the reines & the heart, let me fe thy vengeance on them: for vnto 8 thee haue I opened my cause.

33 Sing vnto the Lord, praise ye the Lord: for he hathe deliuered the foule of the 9 poore from the hand of the wicked.

Th Curfed be the day wherein I was borne: & let not the day wherein my mother bare me, be bleffed.

fleili and the 15 Cui fed be the man, that shewed my father, faying, A man childe is borne vnto 10 thee, and comforted him.

> And let that man be as the cities, which the Lord hathe ouer tuined and rep nied not: & let him heare the crye in the mor- it ning, and the showting at noone tide,

Because he hathe not slayne me, euen fro 12 O house of Dauid, thus saith the Lord, the wombe, or that my mother might haue bene my graue, or her wombe a perpetual k conception.

How is it, that I came for the of the wombe,to se labour and sotowe, that my dates shulde be consumed with shame?

СНАР. ХХІ.

He prophecieth that Zedektah shalbe taken, and the citie burned.

He worde which came vnto Ieremikiáh sent vnto him Pashur, the sonne of Malchiáh, & Zephaniáh, the sonne of Maase ah the Priest, saying,

a Inquire, I pray thee of the Lord for vs (for Nebuchad-nezzár King of Babél maketh warre against vs) if so be that the Lord wil deale with vs according to all his wonderous workes, that he may returne vp from vs.

Then faid Ieremiáh, Thus shal you say to

Thus faith the Lord God of Israel, Beholde, I wil b turne backe the weapons of warre that are in your hands, wherewith ye fight against the King of Babél, and a- 3 gainst the Caldeans, which besiege you without the walles, & I wil affemble them into the middes of this citie.

5 And I my felf wil fight against you with an outstretched hand, and with a mightie arme, euen in angre and in wrath, and in 4 great indignacion.

6 And I wil smite the inhabitants of this citie,bothe man, and beast: thei shal dye of a great pestilence.

decesued: to we that preuaile against him, 7 And after this, faith the Lord, I wil deliuer Zedekiáh the King of Iudáh, and his servants, and the people, and suche as are lest in this citie, from the pestilence, from the sworde and som the famine into the had of Nebuchad-nezzár King of Babél, and into the hand of their enemies, and into the hand of those that seke their liues, and he shal smite them with the edge of the sworde: he shal not spare them, nether have pitie nor compassion.

> And vnto this people thou shalt say, Thus faith the Lord, Beholde, I fet before you the way of life, & the way of death. c By Yeldin g
> *He that abideth in this citie, shal dye by Nebuchadnez the sworde and by the famine, and by the zár d By refifting pestilence: but he that goeth out, and falleth to the Caldeans, that besiege you, he Chap 38,2 shal liue, and his life shalbe vnto him for a e pray.

For I have fet my face against this citie, recoursed fin for euil and not for good, saith the Lord: ger, Chap 37,2 it shal be given into the hand of the King \$ 39, 18, & 45. of Babél, and he shal burne it with fyre.

¶ And fay vnto the house of the King of Iudah, Heare ye the worde of § Lord.

*Execute judgement fin the moining, and Chap 22,3. deliuer the oppressed out of the hand of f Be diligent the oppressor, lest my wrath go out like fyre and burne, that none can quenche it, because of the wickednes of your workes.

13 Beholde, I come against thee, & ôinhabi- g Meaning, Ietant of the valley, or rocke of the plaine, miaiem, which faith the Lord, which say, Who shal come downe against vs or who shal enter into our habitacions?

Description of the valley, or who shal enter into hill and parte on the hill and parte on the hill and parte of valley. or was copassed was copassed about with about with about which should be shou

ah from the Lord, who King Zede- 14 But I wil visite you according to § frute mountaines. of your workes, faith the Lord, and I wil kindle a fyre h in the forest thereof, and it h That is, in y houses thereof.

CHAP. XXII.

z He exhorteth the King to sudgement and righteoufnes. forcat. 9 W by Ierusalém u broght into captiuitie 11 The death of Shallum the sonne of Iosiah u prophecied.

Hus faid the Lord, Go downe to the house of the King of Iudáh, and speake there this thing,

And say. Heare the worde of the Lord, ô King of Iudah, that fittest vpon the throne of Dauid, thou and thy seruants, and thy people that enter in by these gates.

Thus faith the Lord, *Execute ye judge- Chap.23,12. ment and a righteousnes, and deliuer the athis was his oppressed from the hand of the oppressor, ordinarie maand vexe not the stranger, the fatherles, ching beiore \$ northe widdowe:do no violence,nor fhede innocent blood in this place.

For if ye do this thing, then shal the was about fourth yeres. Kings fitting vpon the throne of Dauid enter in by the gates of this house, * and Chap 17, as. ride vpon charets, and vpon horfes, bothe he

to do mitace.

which flode trees in the

dekiáh, whích

a Not that the King was toupentace of his foght to God, as did Heze-kiáh when he Sent to Ifaiah, 2 King 19, 1 isa 37, 2, but 3 because the Prophermight pray vato God to take this prefest plague away, as Pha-rath foght var to Mofes, Exed 9,28 b To wit, from your enemies to deftroye your felues.

me his othe c He compareth Ierufalém to Gilead. # was beyonde Forden, and y beautie of ludeah to Leba-

d The Ebrewe fieth to fanc. tifie , because Lord doeth his vie & pur-pole fuche as he prepareth to execute his worke, Ifa. 1363 chap 6,4: and e Thy buyl-dings made

of cedre trees. f As they that wonder at a thing which IO they choght wolde neuer haue come fo to paffe, Deut. 29,24 I king

g Signifying y they shulde lose their Kig: for Ichoiachi went forth to nete Nebuchad-nezzár& and was cary. ed into Baby-

lon,2 King 24

me thinke to be Ichorachin ary Ioliah was his grand father:but as fe -Ichotakim, as verf 18 i By bribes & k Meaning, Ioextortion

nos giuen to ambition and fuperfluitie, was cotent wick medioonely delite in 16 ferting forthe Gods glorie & to do inflice

to all i For every 17 one shall have yough to la ent for him felf an Not hono-

rably amongs 18 but as careons are caft in a hole becaufe their flinke fhulde not infest, read 2. King 24,9 Iofephus Antiq 20,8 writeth that the enemie flewe hum in the citie&

sucre nis none
greater then
he is, Ebr 6.
13, and that he
wil mofte certenily nerfer

House shall be waste.

House shall be waste.

For thus hathe the Lord spoken vpon the Kings house of Iudah, Thou art & Gilead vnto me, and the head of Lebanón, yet su- 22 rely I wil make thee a wildernes & ascities not inhabited,

And I wil d prepare destroyers against thee, euery one with his weapons, and thei 23 Thou that dwellest in Lebanon, and ma- helpe thee, shall vanish afhal cut downethy chief e cedre trees, and cast them in the fyre.

dedicate to 8 f And many nacions shal passe by this citie,& thei shal say every man to his neighbour, Wherefore hathe & Lord done thus unto this great citie?

Then shal they answer, Because they ha-God, and worshiped other gods & serued

Wepenot for the dead, & be not moued for them, but wepe for him s that gohis natiue countrey.

H For thus faith the Lord, As touching h Shallum the some of Iosiah King of Iudáh, which reigned for Iosiáh his father, 27 which wet out of this place, he shal not returne thether,

yelded hi felf 12 But he shal dye in y place, whether they haue led him captiue, and shal se this land

whome fo. 13 TWo vnto him y buyldeth his house by vnrighteousnes, & his chambers without 26 Ofearth, earth, heare the worde it were regiequitie: he vseth his neighbour without wages and grueth him not for his worke. meth, this was 14 He faith, I wil buylde me a wide house

and large chambers: so he wil make him self large windowes, and filing with centre and painte them with veimelon.

Shalt thou reigne, because thou closest thy felf in cedre add not thy k father eat and drinke and prosper, when he executed iudgement and iustice?

When he iudged the cause of § afflicted 1 & the poore, he prospered: was not this because he knewe me, faith the Lord?

But thine eies and thine heart are but o- 2 nely for thy couetou fnes, and for to shed innocent blood,& for oppression, and for destruction, euen to do this.

Therefore thus faith the Lord against Iehotakím, the sonne of Iosiáh Kig of Iudáh, Thei shall not lamet him, saying, Ah, my brother, or ah, fifter: nether shal they mourne for him, saying, Ah, lord, or ah, his glorie.

He shalbe buryed as an affe m is buryed, ene drawen and cast forthe without the gates of Ierusalém.

commanded 20 ¶Go vp to a Lebanón,& crye: showte in before the walles raburyed. a To call to the Affyrians for helpe.

o Bashan & crye by the passages: for all thy o For this was louers are destroyed.

b sweare by my felf, saith y Lord, that this 21 I spake vnto thee whe thou wast in pros-I spake vnto thee whe thou wast in prolifera where-peritie: but thou saidst, I wil not heare: this by is meethat all helpes hathe bene thy maner from thy youth that shulde thou woldest not obey my voyce.

The winde shal fede all thy pastors, P & subdued bothy louers shal go into captiuitie: and then the Egyptians. shalt thou be ashamed and confounded of p Bothe thy all thy wickednes.

kest thy nest in the 4 cedies, how beautiful way as wind shalt thou be when sorowes come vpon art buylt of thee, as the follow of a woman in trauai? faire redre

As I live, faith the Loid, thogh Coniahthe sonne of Iehotakim King of Iu-r Who was dáh, were the fignet of my right hand, yet chin or Iecowolde I plucke thee thence.

ue forsaken the couenant of y Lord their 25 And I wil give thee into the hand of the Conian in co that feke thy life, and into the hand of thinght his them, whose face thou fearest, eue into the kingdome col hand of Nebuchad nezzá King of Ba bél, and into the hand of tie Caldeans.

eth out: for he shal returne no more, nor se 26 And I wil cause them to cary thee away, ke of Dauid, and therefore and thy mother that bare thee, into ano- for \$\frac{p}{p}\$ romes ther countrey, where ye were not borne, & fake colde not be taken from there shal ye dye.

But to the land, whereunto they desire he abused Gods promes, to returne, they shal not returne thether.

28 Is not this man Conian as a despised and prived of the broken idole or as a veffel, wherein is no kingdome (He sheweth pleasure: Wherefore are thei caryed away, that all postehe and his fede, & cast out into a land that rite shatbe they knowe not?

of the Lord.

Thus faith the Lord, Write this man rie destrute of children, a man that shal not that he had no chilprofper in his dayes : for there shalbe no drenffor after man of his sede that shal prosper and sit the begate sala vpo the throne of Dauid, or beare rule any captiunte, Ma. mote in Iudáh.

CHAP. XXIII.

Against faise Pastors. s A prophecie of the great Pafter lefus : brift.

To ne vnto the Pastors that de- Chap XXIII flion and scatter b the shepe of princes, gouer nours & false my patture, faith the Lord.

Therefore thus faith the Lord God of Ezek 34,2 In ael vnto the Pastors that fede my peo- which I have ple, Ye haue scattred my slocke and thrust and haue pre-I wil visite you for the wickednes of your them worke, faith the Loid.

And I wil gather the drenant of my she- the stocke, but pe out of all countreys, whether agains to Ezek 34.3 d Thus the prophets sure pe out of all countreys, whether I had dri

And I wil fer up shepherdes ouer them, with y threat which shal fede them: and they shal dread nings, left the no more nor be afraid, nether shal any of be to muche them be lacking, faith the Lord.

he theweth how God wil gather his Church after this differhon,

Iudean to Al-

niáh, whome he calleth here parte fro him, because he ca-

ftred for per-

1,12) but that none thulde reigne

ropheres. 28

e This prophe rekitution of the Church in the time of Ie fusChrift,who 6 is y true branche, read Ifa.
II, I & 45, 8.
chap ;;.15 da-BI 9,24.

Deut 33,28. chap.33,16.

f Read: Chap. \$6,13.

g Meaning, the talie propnets which deceme y people: whein appeareth his great loue

14,13
**Ebr passed oner
er troubled.
h They runne head long to wickeanes.and

pe *Or,#re bype=

477265 s My Temple
s ful of their 12 scolatrie and fuperfittions.

k They which shulde have profited by my roddes against Samaria, are become worse then they I Ihogh to \$ worlde they feme holy fathers, yet I de- 15 seft them as I did thefe abominable cities. m Read Chap. *Or, bypocrifie.

n Which ther 16 haue innented of their owne biaine 6,14, & 8,11 pThusthei did deride Ieremiah aschogh 17 the worde of God were noe reueiled voro him. fo also spake Zedekiah to Micháh, i. King.

5 Beholde, The daies come, saith the Lord, that I wil raise vnto Dauid a righteous e branche, & a King shal reigne, and prosper, and shall execute sudgement, and 19 sultice in the earth.

In his daies * Iudah shalbe saued, and Ifrael shal dwell safely, and this is the name whereby thei shal call him, * The Lord 20

our righteousnes. Therefore beholde, the daies come, faith the Lord, that thei shal no more say, Thef Lord liveth, which broght vp the

8 But the Lord liveth, which broght vp and led the sede of the house of Israel out of the North countrey & from all contreys 22 But if thei had stand in my counsel, and mit it? where I had scattered them, and thei shall dwell in their owne land.

9 Mine heart breaketh within me, because of the & Prophetes, all my bones shake: I am like a drunken man (& like a man whome 23 Am I a God at hand, faith the Lord, and u He sheweth wine hathe "ouercome) for the piesence of the Lord and for his holie wordes.

toward his na- to For the land is ful of adulterers, and because of othes y land mourneth, the pleafant places of the wildernes are dryed vp, and then h course is euil, and their force is 25 I haue heard what the Prophetes said, rafie, anot sight not right .

seke vame nel- 11 For bothe the Prophet and the Priest do wickedly: and their wickednes haue I 26 How long "Do the Prophetes delite lyes founde in mine iHouse, saith the Lord.

Wherefore their wase shalbe vnto them as sliperie waies in the darkenes: thei shal 27 be driven forthe and fall therein: for I wil bring a plague vponthem, euen the yere of their vifitacion, saith the Lord.

13 And I have sene foolishnes in the Propheres of Samaria, y prophecied in Báal 28 and caused my people Israél to erre.

14 I haue sene also in the Prophetes of Ieru salém a filthines: thei commit adulterie & walke in lies: thei strengthen also the hads of the wicked that none can ieturne from 29 Is not my worde euen like afyre, faith Pet. 4.11 Which see his wickednes: thei are all vnto me as Sodom, and the inhabitants thereof as Gomoráh.

Therefore thus faith the Lord of hostes concerning the Prophetes, Beholde, Iwil fede them with m wormewood, and make 31 them drinke the water of gall : for from § Prophetes of Ierusalém 15 wickednes gone forthe into all the land.

Thus faith the Lord of hostes, Heare not the wordes of the Prophetes that prophecie vnto you, and teache you vanitie: thei speake the visio of their owne heart onot out of the mouth of the Lord.

Thei saie stil vnto them that despise me, The Lord hath faid, Yeo shal have peace: & thei saie vnto euerie one that walketh after the stubbernes of his owne heart, No euil shal come vpon you.

18 For P who hathe stand in the counsel of

the Lord that he hathe perceiued & heard g Bothe that his worde? Who hathe marked his worde me, and that and heard it?

Beholde, the tempest of the Lord goeth Chap. 14.13. forthe in his wrath, & a violent whirlwin- 6 27,21. de shal fall downe vpon the head of the # 29.8

He she wicked.

The difference th wicked.

The angre of the Lord shal not returne betwene the vntil he have executed, and til he have and the falle, performed the thoghts of his heart: in the hireling and latter daies ye a shal vnderstand it plai- the true mini-nely. f Do not F &

children of Isiael out of y land of Egypt, 21 * I haue not sent these Prophetes, saith your salschothe Lord, yet thei ranne: I haue not spoke you cloke it. to them, and yet thei prophecied.

r had declared my wordes to my people, phecie reueiled then they shulde haue turned them from Nombr 12.6 their euilwaie, and from the wickednes "E67 Is 11 m of their inventions.

not a God farre of

24 Can anie hide him felf in secret places, prophetes to that I shal not se him, faith the Lord ple from God. Do not I fil heauen and earth, faith the x Leithe falle Lord≥

that prophecie lies in my Name, saying, I der my worhaue dreamed, I haue dreamed.

ro prophecie lies, euen prophecyung she y Meaning, y deceit of their owne heart?

Thinke thei to cause a my people to ministers to abstaine from forget my Name by their dicames, which lies, & to speather their tel euerie man to his neighbour, as he the worde their tel euerie man to his neighbour, as of God. bar their forefathers haue forgotte my Name that there be for Báal

The Propher that hathe a dreame, let that it may ap him x tel a dreame, and he that hathe my plied to the fa worde, let him speake my worde faith- me purpose it was spoken, fully: y what is & chaffe to the wheat, faith Ezek. 3, 17-1 the Lord?

the Lord and like an hammer, that brea-forthe in my both the stone Namey white keth the stone?

30 Therefore beholde, I wilcome against the manded Prophetes, saith the Lord, that Esteale my Lord Lord worde euerie one from his neighbour.

Beholde, I wil come against the Prophe-threatenings tes, saith the Lord, which have swete ton- which the fingues, and saye, a He faith.

32 Beholde, & wil come against them that able to sufferprophecie false dreames, saith the Lord, & wicked in dedotel them, and cause my people to erre de, wolde aske by their lies, and by their flatteries, and I of the Prophe fend them not, nor comanded them: the the burden, as refore thei bring no profite vnto this peo- de lay, You ieple, saith the Lord.

33 And when this people, or the Prophet, or dens on our a Priest shal'aske thee, faying, What is the shing their reins their reins the burden of the Lord's thou shalt then say and the wornto them, What burden? I will euen for gricuous burden. Sake you, saith the Lord.

my wordes

fhal be true.

and wherefoe-

the heart of the

that Satas ras feth vp falfe e that it is

udgement in alledging it,&

I haue not co-

b The Prophe ke nothing els,

e Because this worde was broght to contempt & derinother manel of speache, and wil cause this faith y Lord? d The thing which they mocke & contemne, fhal come vpon them. 37

people that shal say, The burden of the Lord, I wil euen visit euerse suche one, & his house.

tion, he wil teache them a- 35. Thus shal ye say euerie one to his neighbour, and euerse one to his brother, What 8 hathe the Lord answered; and what hathe

the Lord spoken:
to cease, and
teache them
to aske with
reductively What
con no more: for euerie mans d worde shall cion no more: for euerie mans d worde shal be his burden: for ye haue peruerted the wordes of the liuing God, the Lord of hostes our God.

Thus shalt thou say to y Prophet, What hathe the Lord answered thee and what

hathe the Lord spoken?

38 And if you fay, The burden of the Lord, Then thus faith the Lord, Because ye say 10 And I wil send the sworde, the famine, this worde, The burden of the Lord, and I haue sent vnto you, saying, Ye shal not say, The burden of the Lord,

Therefore beholde I, euen I, wil veterly forget you, and I wil forfake you, & the ci tie that I gaue you & your fathers, and cast ! He prophecieth that thei shalbe in captiuitie seuemie

you out of my presence,

Chap.20,11.

a The good figgs fignified the that were

gone into cap-tituitie, and fo faued their li-

fe, as chap 21, 8 and the noghty figgs them y remained, which we have the state of the state of

re yet subtest to the sworde,

famine and pe

Rilence.

*Or,take you

CHAJ.

40 And wil bring * an euerlasting reproche vpo you, & a perpetual shame which shal neuer be forgotten.

CHAP. XXIIII.

3 The vision of the baskets of figges s Signifieth that parte of the people shulde be broght againe from captiustre. & And that Zedekrab and the rest of the peo

ple shulde be carred away.

He Lord shewed me, & beholde, two 2 a baskets of figges were set before y Teple of the Lord, afterthat Nebuchadnezzár Kig of Babel had caried away cap- ; From the thirteth yere of Iohah the son- kis reigne, yet tiue Ieconiáh § sonne of Iehorakím King of Iudah, and the princes of Iudah with the workemen, and cunning men of I:rusalém, and had broght them to Babel.

One basket had verie good figgs, euen like the figges that are first ripe: & the other balket had verie noghtie figges which col- 4

de not be eaten, thei were so euil. 3 Then said the Lord vnto me, What seest thou , Ieremiah? And I faid, Figges : the good figgs verie good, & the noghtie ve- 5 rie noghtie, which can not be eaten, thei

4 Againe the worde of the Lord came vn-

to me, saying,

Like these good figges, so wil I knowe them that are caried away captine of Iudáh to be good, whome I haue sent out of this b place, into the land of the Cal- 7

For I willet mine eyes vpon them for good, and I wil bring them againe to this land, and I wil buylde them, and not de- 8 stroy them, and I wil plant them, and not roote them out,

34 And the Prophet, or the Priest, or the 7 And I wil giue them an heart to knowe e Which deme, that I am the Lord, and they shalbe man of him sel my* people, and I wil be their God: for fe can knowe they shal returne vnto me with their God gme the whole heart.

*And as the noghtie figges which can Chap 31,33. not be eaten, they are fo euil (furely thus ebr 8.10. faith the Lord) so wil I giue Zedekiah Chap 29.17. the King of Iudah, and his princes, and the residue of Ieiusalem, that remaine in this land, & them that dwell a in the land a which fee

of Egypt:

9 I wil euen giue them for a terrible plague to all the king domes of the earth, and for a reproche, and for a proucibe, for a commune talke, and for a cursie, in all places, where I shal cast them.

and the pestilence among them, til they be consumed out of the land, that I gaue

vnto them and to their fathers.

CHAP. XXV.

yeres, 12 And that after the seventre yeres the Babylonians soulde be destroyed. 14 The destruction of all nations is prophecied.

THe worde that came to Ieremiáh, concerning all the people of Iudáh in the a fourth yere of Iehoiakim the son- a That is, in some of Iosiah King of Iudah that was in complished, & the first yere of Nebuchad-nezzar King ning of the of Babél:

The which Ieremiah the Prophet spake chad-nezzar vnto all the people of Iudáh, & to all the ne in the end inhabitants of Ierusalém, saying,

ne of Ammon King of Iudah, euen vnto that yere is not here counb this daye (that is the thre and twentieth ted, because it yere) the worde of the Lord hathe come pired, Dan 1510 with ome, & I haue spoken vinto you of 11- b Which was the fifty re & fing early and speaking, but ye wolde not the minth month of Tables. heare.

And the Lord hathe fent vnto you all c That is, I hahis seruants the Prophetes, riling early and ue spared to finding them, but ye wolde not heare, nor bour, Chap 7.

encline your eares to obeic.

The 1 d faid, Turne againe now euerie one d He sheweth from his euil wase, and from the wicked-phets wholly nes of your invencions, & ye shall dwell in with one conthe land that the Lord hathe gruen vnto bour to pul y you, and to your fathers for euer and euer those vices, w

Thus faith the Lord, the God of Israel, 6 And go not after other gods to sei ue the then teigned & to worship them, and prouoke me not to little, and the angre with the workes of your hands, & I vaine confiden wil not punish you.

Neuertheles ye wolde not heare me, faith two all other the Lord, but have provoked me to angle ned 2 King 17, with the workes of your hands to your 35,15, londh 1,8

owne huit. Therefore thus faith the Lord of hostes,

Because ye have not heard my wordes, Beholde, I wil fend and take tome all the

b Whereby he approueth the yelding of Ie-coniah, & his 6 companie,bebesed the Prophet, who ex-horted them

thereunte.

The cup of wrath.

Ieremiáh. The childrens rod. 316/39/1224

ans,& all their f So the wicked and Saran him felfe are Gods fernants. because he ma keth them to ferue him by conftreint and tuineth that of malice, to his honour & glorie

e The Calde-

As the Phig As the Fuel nites, Egyptias and others

Chap 16,9. Or, deftroy h Meaning, y bread and all bread and things that fhulde ferue 12 vnto their fea-Res, ihulde be taken away.

1 This reuclacion was for the confirma. eion of his prophecie, becanie he tolde the of y time, that thei ibuld entre & remaine in captiui-tie, 2 Chro 36, ni 9,2 k For feing

be punified moft grieuoul-ly, Ezek 9,6 1 Pet 4,17 I That is, of the Babylonians, as Chap 27.7 m Signifying 16

the udgement

began at his

owne house,

the enemies muft nedes

the extreme af fictions that God had apnerse one, as Pial 75.8 ita. 51, 17 and this cup, which the is more bitter. thể that which he grueth to his children, for he meafuinflice

n For now it beginneth and that fo continue til it be ac 20 complished o Read Iob I.

p Which were cities of the Philiftims eEdom is here whole countrey and Vz

r As Grecia, Italic, and the reft of those countress Lihese were

e families of the North, saith the Lord, & 24 And all the Kings of Arabia, and all the Nebuchad-nezzár the King of Babél my land, and against the inhabitants thereof, & against all these nations rounde about, and wil destroye them, and make them an 26 And all & Kings of the North farre, and ren, or deastonishment and an hissing, and a continual desolation.

which thei do so * Moreouer I wil take from them the voice of much and the voice of gladnes, the voice of the bridegrome and the voi- 27 ce of the bride, the noise of the millestones, and the light of the candle.

11 And this whole land shal be desolate, and an altonishment, & these nacions shall ferue the King of Babel seuenty yeres.

And when the feuentie yeres are accom plished, I wil visite the King of Babél and that nacion, faith the Lord, for their 29 For lo, x I beginne to plague the citie, rusalem, read iniquities, euen the land of the Caldeans, and wil make it a perpetual desolation,

13 And I wil bring vpon that land all my wordes which I have pronounced against Ieiemiáh hathe prophecied against all

22, ezra 1, 1 chap 29,10 da- 14 For many nacions, and great Kings shal euen 1 serue them selues of them : thus wil I recompéce them according to their dedes, and according to the workes of then owne hands.

> 15 For thus hathe the Lord God of Israél spoken vnto me, m Take the cup of wine of this mine indignacion at mine hand, and cause all the nacions, to whome I send thee, to drinke it.

And they shal drinke, and be moued & be madde, because of the sworde, that I wil send among them.

pointed for e- 17 Then toke I the cuppe at y Loids hand, 33 and made all people to drinke, vnto whome the Lord had sent me:

wicked dranke 18 Euen Jerusalem, and the cities of Judah, and the Kings thereof, and the princes thereof, to make them defolate, an afto- 34 Howle, 2 ye shepherds, and crye, and wal- chief rulers, & nishment, an hissing, and a cursse," as appeareth this day:

the other by 19 Pharaoh also, King of Egypt, and his seruantes, and his princes, and all his peo-

> And all fortes of people, and all the Kings of the land of Vz: and all the Kings of the land of the Philillims, & PA- 36 shkelón, and Azzáh, & Ekrón, and v remnant of Ashdód:

taken for the 21 9 Edóm, and Moáb, and the Ammoni-

for a part the- 22 And all the Kings of Tyrus, and all the Kings of Zidon, & the Kings of & Yles, that are beyonde the sea,

23 And Dedán, and Temá, & Buz, and all that dwell in the vitermost coiners, people of Ara bis, which came of Dedon the soons of Abraham and Keturak.

Kings of Arabia, that dwell in the defert, to For there f seruant, and wil bring them against this as And all the Kings of Zimri, and all the tress so named Kings of Elam, and all the Kings of the the one called

> nere one to another, and all the kingdomes 100, Perfis of the worlde, which are vpon the carth, & the King of " Sheshach shal drinke af- " That is, of

ter them.

Medes.

Therefore say thou vnto them, Thus faith the Lord of hostes, the God of Israél, Drinke and be drunken, and spewe and fall, and rise no more, because of the fworde, which I wil fend among you.

But if thei refuse to take y cup at thine hand to drinke, thentel them, Thus faith V Lord of hostes, ye shal certeinly drinke.

where my Name is called vpon, & shulde vers is you go fre Ye shal not go quite: for I wil call for a sworde vpon all the inhabitants of the earth, faith the Lord of hostes.

it, euen ally is witten in this boke, which 30 Therefore prophecie thou against them all these wordes, and saie vnto them, * The loel 3,16 Lord shal roate from aboue, and thrust out amus his voice from his holie habitacion: he shall roare vpon his habitacion, & ciye aloude, as thei that presse the grapes against all y inhabitants of the earth,

31 The founde shal come to the ends of the earth: for the Lord hathe a controueisie w the natios, and wil entre into judgement with all flesh, & he wil give them that are wicked, to the sworde, saith the Lord.

32 Thus faith the Lord of hostes, Beholde, a plague shal go forthe from nation to nation, and a * great whirlewinde shalbe Chap 30.23. raised up from the coaltes of the earth,

And y the slaine of the Lord shalbe at y y Thei which daie, from one end of the earth, euen vnto Lords appointhe other end of the earth, ther shal not tement. be mourned, nether gathered nor buryed, but shalbe as the dogue vpon the grounde.

lowe your selues in the ashes, ye principal gouernours. of the flocke : for your daies of flaughter are accomplished, and of your dispersion, and ye shal fall like a precious vessels.

And the b flight shal faile from the shep-mofte casily herds, and the escaping from the principal b it shal not of the flocke.

A voice of the crye of the shepherds, and an howling of the principal of the flockeshalbe heard: for the Lord hathe destroyed their pasture.

And the "best pastures are destroyed be- "Eb peaceas cause of the wrath and indignation of the Lord.

38 He hathe forsaken his couert, as the lion: for their land is waste, because of y wrath of the oppressor, and because of the wrath of his indignation.

the other ba-

Rabylon, at Chap \$446

a Which are helps them to feke to fice.

Iii. iii.

2 Ieremiah moueth the people to repentance. 7 He is taken of the false Prophetes and Priestes and broght to sudgement. 23 Ursiah the Prophet is killed of Iehosakim cotrarie to the wil of God.

IN the beginning of the reigne of Iehosakím the sonne of Iosiáh King of Iudáh, came this worde from the Lord,

all That is, in that place of the Temple

whereunto the

people refort out of all Iu-

dáh to facri-

b To the in-

rent that they

e Read Chap

e So y when they wolde

so lerufalém.

Shulde pretend 3 no ignorance, as Act 20,27.

of the Lords House, and speake vnto all the cities of Iudah, which come to worfhip in the Lords House, all the wordes v I commad thee to speake:kepe not b aworde backe,

If fo be they wil hearken, and turne euerie man from his euil way, that I may e repent me of the plague, which I have de- 18 termined to bring vpon them, because of the wickednes of their workes.

4 And y shalt say vnto the, Thus saith the Lord, If ye wil not heare me to walke in my Lawes, which I haue set before you,

5 And to heare the wordes of my feruants the Prophetes, whome I fent vnto you bothe rifing vp early, and fending them, and wil not obese them,

d Read Chap 6 Then wil I make this House like & Shiloh, and wil make this citie a cursie to all the nacions of the earth.

curile any, thei fluid fay, God 7 do to thee as So the Priestes, and the Prophetes, and all the people heard I fremiah speaking these 20 And there was also a man that propheci-defroyed, but wordes in the House of the Lord.

> 8 Now when Ieremiáh had made an end of speaking all that the Lord had commanded him to speake vnto all the people, the the Priestes, and the Prophetes, and all the the death.

Why haft thou prophecied in the Name of y Lord, saying, This House shalbe like out an inhabitat? all the people were ga 22 The Ichoiakim the King lent men into uoke Gods thered against Ieremiah in the House of Egypt. euen Elnathan the sonne of Achterials.

these things, thei came vp from & Kings house into the House of the Lord, & sate downe in the entrie of the snewe gate of the Lords House.

Then spake the Priestes, and the Pro- 24 phetes vnto the princes, & to all y people, faying, "This man is worthie to dye: for he harhe prophecied against this citie, as ye haue heard with your eares.

meweth the 12 Then spake keremiah vnto all the princes, & to all the people, saying, The Lord hathe h fent me to prophecie against this them y they thulde nothing that ye haue heard.

Therefore now amed your waies & your than to workes, & heare the voice of & Lord your House and against this citie all the things

workes, & heare the voice of \$ Lord your God, y the Lord may repent him of y plague, y he hathe pronounced against you.

4 As for me, beholde, I am in your hands: do with me as ye thinke good and light.

15 But knowe ye for certeine, y if ye put me to death, ye shal surely bring innocent blood vpon your felues, and vpon this citie, and vpon the inhabitants thereof: for of a trueth y Lord bath fent me vnto you. to speake all these wordes in your eares.

Thus faith the Lord, Stand in the acourt 16 Then faid the princes and all the people vnto the Priests & to the Prophetes, This man is not worthie to dye: for he hathe spoken vnto vs in the Name of the Lord

our God.

Then rose vp certeine of the Elders of the land, and spake to all the assemblie of the people, saying,

Michanthe Morashite *prophecied in & Michab 1.1. dayes of Hezekiah King of Iudah, and & 3.12. spake to all the people of Iudah, saying, Thus faith y Lord of hostes, Zion shalbe I That is, of plowed life a field, and Ieiusalem shalbe the House of y an heape, & the mountaine of the Hou- Zión, and the fe shalbe as the high places of the forest. fe shalbe as the high places of the forest.

Did Hezekiáh King of Iudáh, and all the goulie al-Iudah put him to death did he not feare liner leremiah the Lord, and prayed before the Lord, and Briefts hands the Lord repented him of the k plague, whose rage els that he had pronouced against theme thus bene satisfied, might we procure great euil against our death death

ed in y Name of the Lord, one Vrisah the by miraclewas sonne of Shemaiáh, of Kiriáth-iarem, who of the hands prophecied against this citie, and against 1 Here is dethis land, according to all the wordes of clared the fu-Ieremiáh.

people toke him, and faid, Thou shalt dye 21 Now when Iehoiakim the King with all Bods worde his men of power, & all the princes heard declared, but his wordes, the King foght to flaie him. perseute the minifers the But when Vriiah heard it, he was afraied reof, and yet in and fled, and went into Egypt.

and certeine with him into Egypt.

is, Mat 26, 61. to And when the princes of Iudah heard of 23 And then fet Vriiah out of Egypt, and fifthereksahs as 6,33,000 co broght him vnto kehoiakim the King, be followed. who flewe him with the fworde, and m caft fo in this other lehoiakims at his dead bodie into the graves of the chil- 15 to be abhor dren of the people.

But the hand of Ahikam the fonne of light on him Shaphan was with Ieremiah y thei shulde holde not give him into the hand of the people a Which de not give him into the hand of the people clareth that to put him to death.

CHAP. XXVII.

Ieremiah at the commandement of the Lord sendeth. God had not bondes to the King of Iudah and to the other Kings moved this no ble man to find that were nere, whereby thes are monsshed to be subse-valiantly in Hes Unto Nebuchad-nez zar 9 He warneth the people his defence. & the Kings & rulers that thet beleue not false Prohetes.

As touching the disposition

N the beginning of the reigne of a Le- of these prophetes.

horakím v sonne of Iosiáh King of Iu phecies, they them into a booke, did not altogether observe the order of times, but did set some afore, which shulde be after, and contrarte wise, which if the reader marke wel, it shal anoide many doutes, & make the reading muche more easy.

rie of tyrants.

red: for Gods dague did

nothing colde

dáh

f Because of Gods promes to the Temple. Pfal. 132, 14. 9 he wolde for euer remaine 9 there, y hypothis Temple rifh , and therefore thoght at blasphemie to fpeake against Adering y this was ment of \$ Church, where God wil remaine forever g So called, be caufe it was ip repaired by Loatham, 2 Kings 15,35, Bbr sudgement of death belong... b to thismas h He bothe cause of his doings plaine-ly, and also chreatenets

death, but hea-

pe greater ven

geance vpon shear heads.

The yoke of Babél.

Ieremiáh. False prophetes. 318

the Lord, faying,

Thus faith the Lord to me, Make thee bondes, and yokes, and put them vpon thy necke,

And send them to the King of Edóm, & 16 Also I spake to y Priestes, & to all this to the King of Moab, and to the King of the Ammonites, and to the King of Tyrus, and to the King of Zidon, by the had of the messengers which come to Jeiusalém vnto Zedekiáh the King of Iudáh,

the same, tra- 4 And commande them to say vnto their the God of Israel, Thus shal ye say vnto

your masters,

beast that are vpo the groude, by my great power, & by my outstretched arme, & haue gruen it vnto whome it pleased me.

6 But now I have given all these lands into the had of Nebuchad-nezzá: the King of Babel my eseruant, and the beastes of 19 the field haue I also giue him to servehim.

7 And all nations shal serue him, and his d fonne, and his fonnes fonne vntil the verie time of his land come also: then manie nations and great Kings shale serue them 20 Which Nebuchad-nezzar King of Ba-contrarie

felues of him.

felues of him.

felues of him.

And the nation & kingdome which will

felues of him.

And the nation & kingdome which will

felues of him. of Babél, and that wil not put their necke same nation wil I visite, faith the Lord, with the fworde, and with the famine, and with the pestilence, vntil I have wholy giwen them into his hands.

9 Therefore heare not your Prophetes nor your southsaieis, noi your dreamers, nor your inchanters, nor your force iers, which fare vnto you thus, Ye shal not serue the King of Babél.

to For thei prophecie a lie vnto you to cau le you to go farre from your land, and a that I shulde cast you out, and you shulde

perifh.

er But the nation that put their neckes vnder the yoke of the King of Babel, & serue hem, those wil I let remaine stil in their owneland, saith the Lord, and thei shal occupie it and dwell therein.

12 ¶ I spake also to Zedekiáh King of Iudah according to all these wordes, saying, Put your neckes vnder the yoke of the 3 Kingyof Babél, and serue him and his peo-

ple, that ye may line.

13 Why wil ye dye, thou, & thy people by the fworde, by the famine, and by the pesti léce, as the Lord hathe spoké against y na- 4 And I wil bring againe to this place Ietion, that wil not serue y King of Babéla

14 Therefore heare not the wordes of the Prophetes, that speakevnto you, saying, Ye shal not serue the King of Babel: for they prophecie a lie vnto you.

dáh came this worde vnto Ieremiáh from 15 For I haue not * sent the, saith the Lord, Chap 14.13. yet they prophecie a lie in my Name, that & 23,21. I might cast you out, and that ye might pe 6 29.3. rish, bothe you, & the Prophetes that prophecie vnto you.

> people, saying, Thus faith the Lord, Heare not the wordes of your Prophetes that prophecie vnto you, faying, Beholde, the Chap.28.3. veilels of the House of the Lord shal now shortely be f broght againe from Babel, f Which were for they prophecie a lie vnto you.

mafters, Thus saith the Lord of hostes 17 Heare the nor, but serue the King of Ba-led capture in bel, that ye may liue : wherefore shulde

this citie be desolate?

I haue made the earth, the man, and the 18 But if they be Prophetes, and if the worde of the Lord be with the let them 8 in 8 For it was which are left in the House of the Loid, & fice to show the worde of the Loid, the worde of the worde of the worde of the Loid, the worde of the wor in the house of the King of Iudah, & at It God, but allo rusalém, go not to Babél.

For thus faith the Lord of hostes, con-people. Gen cerning the * pillers, and concerning the these colde fea, and concerning the bafes, and concernor do because
they had no
ning the residue of the vessels that remaiexpresse wor.

ne in this citie,

bel toke not, when he caryed * away capti- 2 King as,13 ue Ieconiah the sonne of Ichorakim King 2.King 24,12 of Iudáh from Ierusalém to Babél, with all the nobles of Iudáh and Ierufalém.

under the yoke of the King of Babel, the 21 For thus faith the Lord of hostes & God of Israel, cocerning the vessels y remaine in the House of the Lord, & in § house of the King of Iudáh, and at Ierusalém,

They shalbe broght to Babel, and there thei shalbe until the day that I visite h the, h Thatis, for faith the Lord : then wil I bring them up, the space of faith the Lord : then wil I bring them vp, feuen ie yeres, and restore them vnto this place.

CHAP. XXVIII.

t The falle prophecie of Hanamah 12 Ieremiah repro Caldeans. ueth Hanamah, and prophecieth.

Nd that same yese in the beginning 🕰 of the a reigne of Zedekiáh King of a When Tere-Iudah in the b fourth yere, and in the fift beare thefe moneth Hananiah the sonne of Azur the bondes and Prophet, w was of Gibcon, spake to me in b After that the House of the Lord in the presence of the land had

the Priests, and of all the people and said, 25,11 deu 15,11

Thus speaketh the Lord of hostes, the citie in BentaGod of Israel, saying, I have broken the min belonging to the sounce
to the sounce to the sounce

yoke of the King of Babel.

"Within two yeres space I wil bring 21,17. into this place all the veffels of the Lords of dayer. House, y Nebuchad-nezzái King of Babel toke away from this place, and carried them into Babél.

coniah the sonne of Iehoiakim King of Iudáh, with all thể that were caryed away captiue of Iudah, and wet into Babel, saith the Lord: for I wil breake the yoke of the King of Babel.

taken whe le-coniáh was to Babél.

to pray for the finnes of the deifor Godhad pronouncea y

til I haue caufed the Medes and Perfias to

of Aarón, Ioth.

Iii. iiii.

By fuche fignes y Pro-phetes yied iome times to confirme their prophecies, w not with fan ding they colte nor do of them felues, them bur ma finuche as they bad a reuelation for 20,2. and thefe prophetes to get more credit did vie alfo fuche vi. 5 but they had

d Meaning, P. Milmerodzch, and his ionne Belfhazar they shall

5.King 22,11.

c Read Chap.

25.9.

eftermed thogh Prophet.

e That is, I wolde with y fame for Gods honour,& welthe of my people but he ha-the appointed the contrarie.

fMeaning, that the Prophetes that did ether denounce warre or peace, were tryede. ther true or 9 false by the successe of their prophecies. Albeit God maketh to come to paffe fometime that which the 10 false prophet speakesh, to trye the faith of his, Deut. 13.3. g This declareth the impu-dencie of the wicked hire-lings, which have no zeale bat are led W ambition to fore can not abide any, that might difere-dit them, but burft forthe into rages and contrarie to their owne co- 13

1 Signifyings 1 that all shulde 15 be his as Dan.

feience, paffe not what lies

they report, of

ther do, foy

teine their efti.

h That is, a hard, and cruel

fernitude.

k Seing this thing was cut-dent in the eyes of v pco-ple, and yet in mey returned. not to y kord, it is manifeft, that miracles can not mone vs, nether the worde it felf, except God touche the heart.

d He was fo d Propher Hannach and Vinto the Priests, & in the presence of all the people that stode in the House of the Lord.

& Euc the Prophet Ieremiah faid, So be it: the Lord so do, the Lord confirme thy wordes which thou hast prophecied to re-Rore the vessels of the Lords House, and all that is carred captine from Babél into this place.

But heare thou now this worde that I wil 2 speake in thine cares and in the eares of all

the people.

8 The Prophetes that haue bene before me and before thee in time past, f prophecied against manie countreis, and against great 3 king domes, of warre, & of plagues, and of pestilence.

and the Prophet which prophecieth of peace, when the worde of the Prophet shal come to passe, then shal the Prophet be 4 knowen that the Lord hathe truely sent

Then Hananiáh the Prophet toke the yoke from the Prophet Ieremiahs necke, and g brake it.

And Hananiah spake in the presence of all the people, faying, Thus Lith & Lord, 6 Euen fo wil I breake the yoke of Nebuchad-nezzár King of Babél, frö the necke of all nations within the space of two yeres: and the Prophet Icremian went his

get the favour of me, & there = 12 Then the worde of the Lord came vn- 7 to Ieremiah the Prophet, (after that Hananiah the Prophet had broken the yoke from the necke of the Prophet Leremian)

> Go, & tel Hananiáh, saying, Thus saith 8 th. Lord, Thou hast broken the yokes of wood:but thou shalt make for them yokes

For thus faith the Lord of hostes the God of Israel, I haue put ah yoke of yron 9 vpony necke of all these natios, that they wpony necke of all these natios, that they may serve Nebuchad-nezzar King of Ba 10 But thus saith the Lord, That after se- had appoint may serve Nebuchad-nezzar King of Ba 10 But thus saith the Lord, That after se- had most cerbel: for thei shal ferue him, and I have giuen him the beasts of the field also.

The said the Prophet Ieremiah vnto the Prophet Hananiah, Heare now Hananiah, the Lord hathe not fint thee, but thou " For I knowe y thoghts, that I haue thoght tures shulde makest this people to trust in a lye.

16 Therefore thus faith the Lord, Beholde, I wil cast thee from of the earth: this yere thou shalt dye, because thou hast spoken 12 rebelliously against the Lord.

me yere in the feuenth moneth.

CHAP. XXIX.

Ieremiah writeth unto them that were in captivitie in Babylon. 10 He prophecseth their returne after seventie yeres. 16 He prophecieth the destruction of the King and of the people that remaine in Ierusa-

lim. 21 He threatement the prophetes that seduce the people 25 The death of Semerah u prophecied.

Ow these are y wordes of the boke or, him that Ieremiáh the Prophet sent fró lerusalém vnto a the residue of the Elders a For some which were caryed away captines, and to way. the Priests, and to the Prophetes, and to all the people whome Nebuchad-nezzár had caryed away captine from leinsaiem to Babél.

(After that I econiah the King, and the b Quene, and the eunuches, the princes b Meaning to of Iudáh, and of Ierusalém, and the worke ther men, and cuning men were departed from Chap 24,3.

Ierusalém)

By the hand of Elafah the sonne of Shaphán and Gemariáh the sonne of Hilkiah whome Zedekiáh King of Iudáh c fent croimreat of vnto Babel to Nebuchad-nezzar King of auous. Babél) saying,

Thus hathethe Lord of hostes the God of Ifraél spoken vnto all that are caryed away captines, whome I have d caused to d To withthe be carred away captines from Icrusaiem worne this

vnto Babél

5 Buylde you houses to dwell in, and plant you gardens, and eat the frutes of them.

Take you wives, and beger sonnes, and daughters, and take wives for your sonnes, and give your daughters to housbands, that they may beare sonnes & daughters, that ye may be increased there, and not diminished.

And feke the prosperitie of thecitie, whe this for the af ther I have caused you to be caryed away baie to the tycaptiues, and e pray vnto the Lord for it: rant, but that they inule for in the peace thereof shal you have pray for the

For thus faith y Lord of hostes the God y their troubles might of Ifrael, Let not your prophetes, & your not be increafothelayers that be amog you, deceme you, fed, and that nether giue eare to your dreames, which more pacience you dreame.

For they prophecie you a lve in my Na- time of thest me:I haue not sent them, saith the Lord.

uentie yeres be accomplished at Babél, I teine: for els wil visit you, and performe my good pro16: aelites, but mes toward you, and cause you to retur- all the workers to this place. ne to this place.

towardes you, faith the Lord, even the these tyrants thoghts of peace, and not of trouble, to gi- finde be de-froyed, as Isa. ue you an end, and your hope.

Then shal you crye vnro me, and ye shal oppression go and pray vnto me, and I wil heare you, shalbe great, we your afficios
So Hanamah the Prophet we dyed the sa3 And ye shall seke me and finde me, becaucause you to se ye shal seke me with all f your heart.

14 And I wil be founde of you, faith y Lord, & also whe \$ and I wil turne away your captiuitie, and of your captiI wil gather you from all the nations and unite shalbe from all the places, whether I haue cast 36,22 ezrá 1,51. you, faith the Lord, and wil bring you chap 25 10-

e The Propher waite for the

difobe dience

Wicked counsel.

Ieremiáh. Flattering Prophets.319

againe vnto the place, whence I caused you to be caryed away captiue.

15 Because ye haue said, The Lord hathe g As Aháb, Ze dekiáh , and Shemaiáh, raised vs vp & Prophetes in Babél,

Therefore thus faieth the Lord of the 16 King, that fitteth vpon the throne of Da- 30 uid,& of all the people, that dwell in this citie, your brethren that are not gone for- 31 Send to all the of the captinitie, saying, the with you into captiuitie:

Euen thus saith the Lord of hostes, Beh Whereby he holde, I wil fend vpon them the h fworde, affureth them, the famine, and the pestilence, & wil make them like vile figges, that can not be eate, 32 Therefore thus faith the Lord, Beholde, no hope of returning before

they are so noghtie.

comparison, Chap.24.1 k Read Chap. 26,6.

I Read Chap.

7,13 & 25,3 & 26,5.

the time ap-

Pointed

And I wil perfecute them with the fworde, with the famine, & with the pestilece: & I wil make them a terror to all kingdomes of the earth, & k a cursie, and astonishmet and an hissing, and a reproche among all the nations whether I have cast them,

19 Because thei haue not heard my wordes, 1 faith the Lord, which I sent vnto them by my seruats the Prophetes, 1 rising vp eare- 1 ly, & fending them, but ye wolde not heare, faith the Loid.

30 THeate ye therefore the worde of the Lord all ye of the capttuitie, whome I haue sent from Ierusalém to Babél.

21 Thus faith the Lord of hostes, the God of Israél, of Aháb the sonne of Kolaiáh,& of Zedekiáh the fonne of Maafeiáh, which prophecie lies vnto you in my Name, Beholde, I wil deliuer them into the hand of 4 Againe, these are the wordes y the Lord Nebuchad-nezzar Kig of Babél & he shal flay e them before your eyes.

And all they of the captiuitie of Iudah, 5 For thus faith the Lord, We have heard b He sheweth that are in Babél, shaltake vp this cursie against them & say, The Lord make thee 6 like Zedekiáh and like Aháb, whome the

King of Babél burnt m in the fyre, Because they have comitted vilenie in Isiaél, and haue committed adulterie with their neighbours wives, and have spoken 7 lying wordes in my Name, which I haue not commanded them, even I knowe it, & testifieit, saith the Lord.

Thou shalt also speake to Shemaiáh

the" Nehelamite, saying,

25 Thus speaketh § Lord of hostes, the God of Israel, saying, Because thou hast set let- 9 ters in thy name vnto all the people, that are at Ierusalém, & to Zephaniáh the sonne of Maaseigh the Priest, and to all the 10 Therefore feare not, ô my sei uat Iaakob, Iaakob Priests, saying,

The Lord hathe made thee Priest, for · Iehosadá th: Priest, that ye shulde be officers in the House of §Lord, for every mã that raueth & maketh him felf a Prophet, to put him in prison and in the stockes.

God, of the w 27 Now their cfore why hast not thou repro- 11 Foi I am with thee, saith the Lord, to sa- the wolde have used I eiter for the made I eiter for the made in the skingtom of the s cieth vnto you?

and a rater & 28 For, for this cause he sent vnto vs in Ba-

bél, saying, This captiuitie is long: buylde houses to dwell in, and plant gardens, and eat the frutes of them.

And Zephaniáh the Priest red this lettre in the eares of Ieremiah the Prophet. Then came the worde of the Lord vnto

Ieremiáh, saying,

Thus faith the Lord of Shemaiáh the Nehelamite, Because that Shemaiáh hathe pro phecied vnto you, & I fent him not, & he caused you to trust in a lye,

I wil visite Shemaiáh the Nehelamite, and his sede: he shal not have a man P to dwell habe defroiamong this people, nether shall he behol-ed to that node the good, that I wil do for my people, de se the benefaith y Lord, because he hathe spoken re- fite of this debelliously against the Lord.

CHAP.

The returne of the people from Babylon. 16 He menaceth the enemies, 18 And comforteth the Church.

He worde, that came to Ieremiáh fr**ő** the Lord, saying,

Thus speaketh the Lord God of Israél, faying, Write thee all the wordes, that I haue spoken vnto thee in a a boke.

For lo, the daies come, faith the Lord, that red and their I wil bring againe & captiuitie of my people Isiael and Iudah, faith the Lord: for hope of this I wil restore them vnto the land, that I ga- promised. ue to their fathers, & they shal possesse it.

spake concerning Israel, and concernig Iudáh.

ab terrible voyce, of feare & not of peace. this delinera.

Demande now & beholde, if man trauail ce shal come, the Caldeans with childe wherefore do I beholde euery shulde be exman with his hands on his loines as a wo tremely affliman in trauail, & all faces are turned into enemies, and y they shulde be in suche

Alas, for thise day is great: none hathe bene perplexitie & forow as a wo like it:it is even the time of Iaakobs trou- man in her tra ble, yet shal he be deliuered from it.

8 For in that d day, saith the Lord of hostes, c Meaning, \$ I wil breake chis yoke from of thy necke, their capting and breake thy bondes, and strangers shal the shuide be no more serue them selves f of him.

But they shal serue the Lord their God, bylon. &s Dauid their King, whome I wilraise of the King of Babylon of Babylon. vp vnto them.

faith the Lord nether be afraied, o Israel: g That is, Mefor lo, I wil deliuer thee from a farre coun- de come of § trey, and thy sede from the land of their und, according captiuitie, & Iaakob shalturne againe, & to the flesh and shulde shalbe in rest and prosperitie & none shall be the true pa make him afraid.

cions where I have scattered thee:yet wil I enerlafting in not veterly destroy thee, but I wil correct Danid, Hos.

a Because thei shulde be affu

uail, as Ifa, 13.

mBecause thei gaue the peo-ple hope of 23 ipedy returning. n Which was

adulterie , and fallifying the worde of God.

4 Or, dreamer

o Shemaián Ş faile prophet flattereth Zephaniáh the casef Pricit, as thogh God had gwen him the spirit and zeale of Ieho-12dá to punish wnotocuer tref paced against the worde of made Icremi-áh one, calling him a rauer &

Deliuerance promised.

Ieremiáh. Gods euerlasting loue.

10,24.

i Meaning, that

out a meane to deliner them,

k The Aisy-

rians & Egyp-

tians whome

terteine with

l Herein is

commended Gods great

mercie toward his, who doeth deftroye them for their finnes, but correct and

chaftife them , til he haue purged & par-doned them,&

fo burneth the roddes by the which he did

m Meaning, y

the Temple

ftored to their

former ftate. n He Sheweth

how the peo-

praise and that kesgining ac-

o Meaning, Ze

rubbabél, who

p Signifying.y

willingly fub-

of God his Fa

Lest the wie

per the felues

r When this

delinerer 16

Mefsiáh

fent.

these

what shal-

and

whome was accompli-flied

ther

with promises, the Prophetshew-

Ila 33,1.

affliction.

of God

thee of.

12 For thus faith the Lord, Thy bruifing is incurable, and 1 thy wounde is dolorous.

no min isa-ble to finde 13 There is none to judge thy cause, or to lay 3 a plaister: there are no medecines, nor hel-

pe for thee.

but y it must pe for thee.

be the worke 14 All thy k louers haue forgotten thee: thei feke thee not : for I haue ftijken thee with 4 the wounde of an enemie, & with a sharpe chastisemet for the multitude of thine iniquities, because thy finnes were increased.

giftes, who left thee in thine 15 Why cryest thou for thine affliction? thy 5 forowe is incurable, for the multitude of thine iniquities: because thy finnes were increased, I haue done these thigs vnto thee. 6

16 1 Therefore all they that uemoure thee, shal be deuoured, and all thine enemies euery one shal go into captilitie: and they

17 For I wil restore helth vnto thee, & I wil heale thee of thy woundes, saith the Lord, because they called thee, The cast away, faying, This is Zión, whome no man seketh & Beholde, I wil bring the from the North mun be spiri-

Thus faith the Lord, Beholde, I wil brig mish them, 18 againe the captiuitie of Iaakobs tentes, and haue compassion on his dwelling places: and the citie shalbe buy lded vpon her owne heape, m and the palace shal remai- 9 ne after the maner thereof.

And out of them shal procede " thanfhulde be re- 19 kefgiuing, and the voyce of them that are ioyous, and I wil multiplie them, and thei shal not be sewe : I wil also glorifie them, and they shal not be diminished.

Their childré also shalbe as afore time, knowledge 20 this benefite. and their congregacion shalbe established before me: & I wil visite all that vexe the. And their o noble ruler shalbe of them. of Christ, in 21 from the middes of them, and I wil cause him to drawe nere, and approche vnto me: for who is this that directeth his P heart to 12 come vnto me, faith the Lord?

22 And ye shalbe my people, and I wil be

your God.

Beholde, 4 the tépest of the Lord goeth ked hypocri-tes shulde flat 23 forthe with wrath: the whirlwinde y hangeth ouer, shallight vpon the head of the wicked.

be their por- 24 The fierce wrath of the Lord shal not returne, vntil he haue done, and vntil he haue performed the intents of his heart:in the latter daies ye shal vndeistand it.

CHAP. XXXI.

a When this , He rehearceth Gods benefites after their returne from Babylon, 23 And the Spiritual 207e of the fauthful in the Church.

> T the a same time, saith the Lord, A wil I be the God of all the families of Ifrael, and they shalbe my people.

thee by judgement, and not h vetterly cut 2 Thus faish the Lord, The people which b escaped the sworde, founde grace in the b which wewildernes: he walked before Israel to cause re deliuered him to reft.

The Lord hat he appeared vnto me d of crown, God. olde fay they: e Yea, I have loved they with d The prople thus reason as an evertafting love, therefore with mercie thogh he were not fo benefi-I haue drawen thee.

Againe I wil buylde thee, and thou shalt now, as he had be buy ded overgine Ifrae: thou shalt stil e Thus the f be adorned with thy tymbrels, and shalt Lord go forthe in the dace of the that be 10 yful love is not

Thou shalt yet plat vines vpon the mou- changeable taines of 8 Samaria, and the planters that have Ail occaplant them, h shal make them commune.

For the dates shall come that the watche-by tabrets and dancing, as men vpon the mou: of Ephraim shal ciye, their custome Arife, and let vs go vp vnto & Zion to the was after no-Lord our God.

that spoyle thee, shalbe spoyled, & all their 7 For thus saith the Lord, Reioyce with shall start that robbe thee, will I grue to be robbed.

The start spoyle thee, shall be spoyled, & all their 7 for thus saith the Lord, Reioyce with shall start the Lord, Reioyce with shall start the Lord, Reioyce with shall s praise, an I say, O Lord, saue thy people, tribes, neuer returned to the remnant of Israel.

countrey, and gather them from the coa-tually vider, fland vider of the worlde, with the blinde & the kingdome of lame among them, with the woman with Christ, which was § restau-childe, & her that is deliuered also: a great racion of the companie shal returne hether.

They shal come m weping, and with mer- eat the frute cie wil I bring them againe: I wil leade 19,33 dan 20,6 them by the rivers of n water in a straight i The min fers of the way, wherein they shal not stumble : for I worde am a Father to Israel, and Ephraim is o my k They shall to

first borne.

the imbracig of the Gospel.

Heare the worde of the Lord, o ye Ge- as Isa 2,3. tiles, and declare in the yles a farre of, & I He sheweth fay, Hey fcattered Ifrael, wil gather him the concorde and wil kepe him, as a shepherd doeth his and loue of all and wilkepe him, as a shepherd doeth his doeth his and loue of all a

selues, and their gouernour shal procede n For the Lord hathe redemed Izakob, & refused rasomed him from the hand P of him, that their infirmites: & eury of was stronger then he.

Therefore they shal come, and reioyce to imbrace it. in the light of Zión, and shal sunne to the m That is, laboutsfulnes of the Lord, enen for § 9 wheat finnes, which and for the wine, and for the oyle, and for had not given the increase of shepe, and bullockes : and Prophetes, & their soule shalbe as a watered garden, and therefore followeth thei shal haue no more sorow.

thei shal haue no more lorow.

The shal the virgine reloyce in the r da- Chap 50, 4 Chap 50, 4 come take it ce, and the yong men, & the olde men together: for I wil turne their mourning into wepe for 10ye, and wil comforte them, & grue them
founde no ime
founde no ime ioye for their forowes.

And I wil replenish the soule of the abundance of Priests with farnes, and my people shalbe o That is, my fatisfied with my goodnes, faith the Lord. ued.

tie of Pha-

cial to them

Exod 15, 20

h That is, Ihal

God recemed

as y firk childe isto

p That is from the Babylonians and other enemies & Meaning the Spirit of wildome, knowledge and zeale.

15 Thus

noble gover-nour shal come : meaning Chrift, pot C nely Iudah & I Ifraél, but the reft of \$ worlde thalbs cal-

e To declare the greatnes of Gods mercie in deliuering the lewes them that the were like to the Beniamites, or Ifraelites: that is . etterly de-firoyed, and caryed away in fo muche that if Rabel 17 the mother of Benjamin colde haue risen againe to feke 18 the shulde ha-

were led cap . wanton and colde not be subject to the yoke y He sheweth how & faith-

ne founde no-

ne remaining u Chat is, the

people that

them, for as muche as they ot them fel-

repentance , & detestation of my finne a As thogh he wolde fay, No: for by his

fte me of b Io wit, m pitying him for my pro mes fake

what way go into captafhalt turne againe by the

Because their deliue-rance from Ba bylon was a figure of their deliuerance this shulde be poured, to wit by Iefus Christ whome a weman shulde concerne, &be- 27 are in her wo-

be Which is a Arange thing in earth, be cause he shula virgine with he meaneth, that Ierusalem which was like a barê woman in her cap cuttie shulde

on hie, a mourning and bitter weping. t Rahel weping for her children, refused to be comforted for her children, because thei 30 But euerie one shal dye for his owne ini- they did murwere not.

16 Thus faith the Lord, Refraine thy vois Thus faith the Lord, Refraine thy voice from weping, and thine eyes from teay Beholde, the daies come, faith y Lord, Prophetes.
The Lord Prophetes. res:for thy worke shalbe rewarded, faith v Lord, and thei shal come againe from the land of the enemie:

Lord, that thy children shal come againe to their owne borders.

I have heard " Ephraim lamenting thus, Thouhait corrected me, and I was chastifed as an x vntamed calfe: y conuert thou me, and I shalbe converted: for thou art y 33 But this shalbe the covenant that I wil divers, yet thet Lord my God.

tine x Which was 19 Surely after that I conuerted, I repented: & after that I was instructed, I smote vpon my thigh: I was ashamed, yea, euen confounded, because I did beare the repro che of my youth.

fulvieto pray: 20 Is Ephraim a my dere sonne or pleasant that is, desire God to turne childe yet since I spake vnto him, I stil b remembred him: therefore my bowelles are troubled for him: I wil surely have copassion vpon him, saith the Lord.

z In figne of 2t Set thee vp c fignes: make thee heapes: set thine heart towarde the path and wase, 35 that thou hast walked: turne againe, ô virgine of Israél: turne againe to these thy

iniquitie he cities.
did what laye 22 How long wilt thou go aftraie, o thou re bellious daughter? for the Lord hathe creshal compasse a man.

C Marke by 23 Thus faith the Lord of hostes, the God of Israel, Y. that thei saie this thing in the land of Iudah, and in the cities thereof, when I shallowing againe their captiui
of, when I shallowing againe their captiui
be measured, worthed out beneath the property of the said o tie, The Lord bleffe thee, ô habitation of iustice & holie mountaine.

24 And Iudáh shaldwell in it, & all the ciand thei that go forthe with the flocke.

from finne, he 25 For I have fatiat the weary foule, and I haue replenished euerie sorowful soule.

my flege was swete vnto me.

Beholde, the daies come, faith the Lord, that I wil sowe the house of Israel, and 40 And the whole valley of the dead bo-complishing the house of Iudáh f with the sede of man and with the fede of beaft.

de be borne of 28 And like as I haue watched vpon them, to plucke vp and to roote out, & to throwe downe, and to destroye, and to plague them, so wil I watche ouer them, to buylde and to plant them, saith the Lord.

be futeful as the, that is toyned in marings, and whome God bleffeth with children e Hauing vider flaud this visio of the Messiah to come in whome the two houses of Traél, and Iudáh shulde be toyned, I reioyced.

I wit multiplie, and enrithe them with people and cattel.

75 Thus faith the Lord, A voice was heard 29 In those dayes shal they say no more, The fathers have seaten a lowre grape, & g The wicked the childrens teeth are fet on edge.

> quitie:euerie man that eateth the fowre gods judgegrape, his teeth shalbe set on edge.

> that I wil mak a h newe couenant with faying. That the house of Israel, and with the house of had committed the faute,

And there is hope in thine end, saith the 32 Not according to the couenant that I children were made with their fathers, when I toke them 18,3
by the hand to bring them out of the land h Thogh the of Egypt, the which my couenant they redemptio mabrake, althogh I was "an hous band vnto de to the fa-them, saith the Lord. which was githem, faith the Lord.

make with the house of Israel, After k tho- are all one, & se daies, saith the Lord, I wil put my Law resus Christ. in their inwarde partes, & write it in their faue that this hearts, & wil be their God, and thei shalbe because of the my people.

34 And thei shall teache nomore euerie mã the abundant his neighbour and cuerie man his brother, holie Gost gifaying, Knowe the Lord: for they shal all nen to his church vnder knowe me from the least of them vntothe the Gospel. greatest of them, faith the Lord : for I wil the occasion forgue their iniquitie, and wil remem- of their owne ber their sinnes no more.

Thus faith the Lord, which giveth infidelitie, 16a. m the sunne for a light to the day, and the for, master. courses of y moone and of the starres for of Christ my a light to the night, which breaketh the Law thal in flead of tables sea, whe the waves thereof roare: his Na- of some me s the Lord of hostes.

of Israel cease from being a nation be- kingdome of Christ there

earth be searched out beneth, then wil I ledge of God cast of all the sede of Isiael, for all that for remission of their finnes, they have done, faith the Lord.

ties thereof together, the housbandmen 38 Beholde, the dayes come, saith the Lord, meisothat it that the citie shalbe buylt to the Lord shal not seme fro the tower of Hananeel, vnto the gate muche by the of the corner.

Therefore I awaked and behelde, and 39 And the line of the measure shall go for- as by the mthe in his presence upon the hil Gareb, & frusion of mine holie Spi shal compasse about to Goath.

dies, and of the asshes, and all the fields hereof is revnto the broke of Kidron, and vnto the kingdome of corner of the horsegate towarde the East, we shall eight shalbe holie vnto the Lord, nether shal it ned with our head be plucked vp nor destroyed anie more m If the funfor euer.

but gue light according to mine ordinance, fo long as this world. lafteth fo shal my Church never faile, nether shal ane thing hinder it: and as sure as I wil haue a people, so certeine is it, that I wil leave them my worde for ever to governe them with a The one and the other is impossible o As to gouerne them with it was performed. Nehemiáh 3,1 By this description he sheweth that the citie shulde be as ample, and beautiful as euer it was: but he alludeth to the spiritual leinsalém, whose beautie shulde be incomparable

of Christ, and

writen in their preaching of rit, Isa 54,13. but the ful ac-

ne,moone, and

Kkk.ii.

Ieremiáh.

CHAP. XXXII.

Peremiah u caft into prifin because he prophecied that the citie shulde be take of the King of Babylon. 7 He The weth, that the people shulde come agains to their owne possession. 38 The people of God are bu servants. and he w their Lord.

≺He worde that came vnto Ieremiáh 15 from the Lord, in the atenth yere of Zedekiáh King of Iudáh, which was the eightenth yere of Nebuchad-nezzár. vato the last 2 For then the King of Babels hoste besie-

ged Ierusalém: and Ieremiáh the Prophet was shut up in the court of the prison, w 17

was in the King of Indahshouse.

3 For Zedekiáh Kíg of Iudáh had shut him vp, faying, Wherefore doest thou prophecie, & say, Thus saith the Lord, *Beholde, I wil give this citie into the hands of the King of Babél, and he shal take it?

4 And Zedekiáh the King of Iudáh shal not escape out of the hand of § Caldeans, but shal surely be deliuered into the hads of the King of Babél, and shal speake with him mouthe to mouthe, and his eyes shal

beholde his face,

And he shal lead Zedekjah to Babel, and there shal he be, vntil b I visite him, faith 20 Which hast set signes and wonders in the nes & that the the Lord: thogh ye fight with the Caldeans, ye shal not prosper.

And Ieremiah said, The worde of the

Lord came vnto me, saying,

Beholde, Hanameél, the sonne of Shallúm thine vncle, shal come vnto thee and faie, Bye vnto thee my field, that is in Anathoth: for the "title by kinred apperteineth vnto thee d to bye it.

So Hanameel, mine vncles sonne, came to me in the court of the prison, according to the worde of the Lord, and faid vnto me, Byc my field, I praie thee, that is in Anathoth, which is in the countrei of Beniamín: for the right of the possession is thine, and the purchase belongeth vnto thee: bye it for thee. Then I knewe that this was the worde of the Lord.

And I boght the field of Hanameel, mine vncles sonne, that was in Anathoth and weighed him v filuer, even feuen shekels, and ten pieces of filuer.

halfea shekel: 10 And I writ it in the boke and signed it, & toke witnesses, and weighed him the sil uer in the balances.

> So I toke the boke of the possession, being 25 And thou hast faid vnto me, ô Lord God, reiwho as thei fealed & according to the Law, and custome,

with the boke that was open,

fealed vp with specification for the possession le, and a copie with Barúch the sonne of Neriáh, the son vnto Barúch the sonne of Neriáh, the son 26 The came the worde of the Lord vnto sheweth y as ne of Maaseiáh, in the sight of Hanameél mine vncles some, and in y presence of the 27 witnesses, writen in the boke of the possesfion, before all the Iewes that fate in the 28 Therefore thus faith the Lord, Beholde, mercies be court of the prison.

I wil give this citie into the hand of the to reflore the

And I charged Barúch before them, fay-

24 Thus saith the Lord of hostes, the God of Israel, Take the writings, even this boke of the possession, bothe that is scaled, and this boke that is open, and put them in an earthen h vessel, that thei maie continue a h And so so hide them in the grounde;

For the Lord of hostes, the God of Israel thei might be faith thus, Houses and fields, and vineyar- token of them des shalbe possessed againe in this land.

16 Now when I had deliuered the boke of the possession vnto Barúch, the sonne of Neriáh, I prayed vnto the Lord, saying,

Ah Lord God, beholde, thou hast made the heaue and the earth by thy great power, and by thy stretched out arme, and there is nothing "hard vnto thee.

*Thou shewest mercie vnto thousands, Exod 34.7. and recompencest the iniquitie of the fa-deut.s.g. thers into § bosome of their childre after 1 Because the them:ô God the great and mightie, whose sucked are

Name is the Lord of hostes, curse of God, he sheweth, 3

19 Great in counsel, and mightie in worke, their posterior

(for thine eyes are ope vpon all the wates the water are vnof the fonnes of men, to give to everie one der this maleaccording to his wates, and according to punished bothe frute of his workes)

land of Egypt vnto this k day, & in Ifrael, inquitie of their fathers, and among all men, and hast made thee a w is likewise

Name, as appeareth this daie,

And hast broght thy people Israel out on their head, of the lad of Egypt with signes, and with his miracles wonders, and with a ftrong hand, with in delinering his people, a ftretched out arme, and with great findle neuer beforgotten.

22 And hast given them this land, which thou didest sweare to their fathers to giue them, even a land, that floweth with milke and honie,

23 And they came in, and possessed it, but they obeyed not thy voyce, nether walked in thy Law: all that thou commandedft 1 The words them to do, they have not done: therefo- fignifieth and re thou hast caused this whole plague to case up, as a come vpon them.

24 Beholde, the 1 mounts, they are come for fed for ininto the citie to take it, and the citie is gi- re, which were ueninto the hand of the Caldeans, that layed on as fight against it by meanes of the sworde, shoot into a ci and of the famine, and of the pestilence, tie, before that and what thou haft spoken, is come to in vie passe, and beholde, thou seest it.

Bye vnto thee the field for filuer, and take fo doeth he witnesses : for the citie shalbe giuen into gouerne and guide them as the hand of the Caldeans.

Ieremiáh, saying,

Beholde, I am the Lord God of all captunties for m flesh: is there anie thing to hard for me? their sinces, the will be for his

Caldeans, and into the hand of Nebu-againe to le beruechad-nezzár

the for their alfo revenged

euerie creatue pleaseth him, he is the autor

b Til I take Zedekiáh awate by death: for he shal not 5 dye by the fworde, as Chap 34.4. c Whereby wasment that the people againe out of captiuitie and 7 enjoye their possessions & vineyardes, 25 ver 15,844. *Or,right to redeme it.

a So that Tere

miáh had now

prophecied fro

tne thirtenth

yere of Iofiah

yere faue one of Zedekiahs

reigne, which was almost

fourtie yeres.

Chap. 29, 16.

Ø 34,2.

d Because he was next of § 8 kinted, as Ruth e Of thepoffes fion of the Le

f Which mouagth to of our money, about ten shilings fix pence, if this shekel were y commune thekel, read Gen-23, 15, for the shekel of the Temple was

lue &tepieces of filuer were for twentie kel

g According It the inftrumet er euidéce was thereof remat med, which coseined the fame in effect, but was not fo anthenticalas was left open ny thig shulde 13 Ieremiáh. Sinnes forgiuen. 321

chad-nezzár, King of Babél, and heshal 42 For thus saith the Lord, Like as I haue

29 And the Caldeans shal come and fight against this citie, and set fyre on this citie and burne it, with the houses, vpon whose roofes they have offred incense vnto Báal, and powred drinke offrings vnto other gods, to prouoke me vnto angre.

30 For the children of Israel, and the children of Iudáh haue surely done euil before me from their n youth: for the children me, y I broght them out of Egypt,& made of Israél haue surely prouoked me to angre with the workes of their hands, faith them my peo-ple. & called them my first the Lord.

31 Therefore this citie hathe bene vnto me as a prouocation of mine angre, and of my wrath, from the daye, that they buylt it, euen vntothis daye, that I shulde remoue it

out of my fight,

32 Because of all the euil of the children of Israel, and of the children of Iudáh, which they have done to prouoke me to angre, euen they, their Kings, their princes, their 1 Priests, and their Prophetes, and the me of Iu dáh, and the inhabitats of Ierusalém.

And they have turned vnto me the backe o Read Prou 33 & not the face: thogh I taught them, or1- 2 fing vp early, and instructing them, yet they were not obediet to receive doctrine,

34 But they set their abominations in the 3 house (whereupon my Name was called)

to defile it,

altars, which which are in the valley of Ben-hinnom, were made to offer facrifice to cause their sonnes, and their daughters vpon to their tor passe through the fyre vnto Moléch, w I 1doles q Read Chap. commaded them not, nether came it into 7,30 2 King 21,4 r Read 2 Kin-

1,23 1ia 65,2

chap 7,13 and 19.7 & 25.3 &

₹6,5 & 29,19.

From the si-

berne.

my minde, that they shulde do suche abo- 5

mination, to cause Iudah to sinne. f Read Chap 36 And now f therefore, thus hathe the Lord God of Israel spoken, concerning this citie, whereof ye fay, It shalbe deliuered into the hand of the King of Babél by the sworde, and by the famine, and by the 6 pestilence,

Deut. 30,3.

30,16.

37 *Beholde, I wil gather the out of all countreis, wherein I haue scatted them in mine angre, & in my wrath, and in great 7 indignation, and I wil bring them againe vnto this place, and I wil cause them to dwell fafely.

Chap.30,22. 38 And they shal be * my people, and I wil be their God.

e One consent 39 And I wil give the conc heart & one way gion, as Ezek. 11,19, &.39,27.

y thei may feare me for euer for the welth of them, & of their children after them. n Read Chap. 40 And I wil make an u euerlasting couenat

w the, that I wil neuer turne away fro the to do the good, but I wil put my feare in their hearts, v thei shal not departe fro me.

at Yea, I wil delité in the to do the good, & I wil plant them in this land affuredly to Thus faith the Lord, Againe there shall nour God. with my whole heart, & with all my foule.

broght all this great plague vpon this peo ple, so wil I bring vpon them all the good that I have promised them.

And the fields shal be possessed in this land, whereof ye fay, It is defolate without man or beast, and shalbe given into the

hand of the Caldeans.

44 Me shal byex fields for filuer, and make x This is the writings, and seale them, and take wit-that, which nesses in the land of Beniamín, and round was spoken, ver 8. about Ierusalém, & in the cities of Iudáh, and in the cities of the mountaines, and in the cities of the plaine, and in the cities of the South: for I wil cause their captiuitie to returne, saith the Lord.

CHAP. XXXIII.

The Prophet is monished of the Lord to pray for the deliverance of the people, which the Lord premised. 8 God for grueth finner for his owne glorie. 15 Of the birth of Christ. 20 The kingdome of Christ in the Church shal never be ended.

Moreouer, the worde of the Lord came vnto Ieremian the feconde time(while he was yet shut vp in the a court a Which was of the prison) saying,

Thus faith the Loid, the maker thereof, falem, as Chap the Lord that formed it, and established b To wit, of Ie

ir,the Lord 15 his Name.

Call vnto me, and I wil answer thee, and so wil he preshewe thee great & mightie things, which ierue it, 18237,26. thou knowest not.

P. That is, the 35 And they buylt the hye P places of Baal, 4 For thus faith the Lord God of Ifrael. concerning the houses of this citie, and concerning the houses of the Kings of Iudáh, which are destroied by the mountes, c Read Chap. and by the sworde,

Thei come to d fight with the Caldeans, thinke to oner come the Calbut it is to fil the felues with the dead bo- deans, but thet dies of men, whome I haue staine in mi- ne deftruction. ne angre and in my wrath: for I haue hid my e face from this citie, because of all ene shewethy their wickednes.

Their wickednes.

The beholde, f I wil giue it helth & amendement: for I wil cure them, and wil redes of his angre is of unil evento them the abundance of peace, for the middle of his three and reveals. and trueth.

And I wil cause the captiuitie of Iudah, and comfor. and the captiuitie of Israel to ictuine, & teth them. wil buylde them as at the first.

8 And I wils cleanfe them from all their g Declaring ; iniquitie, whereby they have finned agaîst linerance nos me: yea, I wil pardone all their iniquities, 10, e, but whereby their haue finned against me, and remission of finwhereby thei haue rebelled against me.

9 And it shalbe to me a name, a hioy, a pi ai- shewith that fe, and an honour before all the nacions of the Church, theearth, which shal heare all the good mission of sinthat I do vnto them : and thei shal feare, honour & glo-& tremble for all the goodnes, and for all rie, to y who the welth, that I shewe vnto this citte.

be heard in this place (which ye fay shalbe

in the Kings house at Ieru-

rusalém, who

32,24 d The lewes

membreth his

mie to it, labo.

Kkk. iii.

& Which was a

fong appointed

to praise God by, iChro. 16,8 pfal 105,1. ifa.

₹3.4.

desolote, without man, and without beast, euen in the cities of Iudah, & in the stretes of Ierusalém, that are desolate without 25 Thus saith the Lord, If my couenant be man, and without inhabitant, and without beast)

The voyce of ioye & the voyce of glad- 26 nes, the voice of the bridegrome, and the voyce of the bride, the voyce of them that shal say, Praise the Lord of hostes, because the Lord is good: for his mercie endureth for euer, & of them that offre the sacrifice of praise in y House of the Lord, for I wil cause to returne the captiuitie of the . He threatneth that the citie, and the King Zedekidh land, as at the first, saith the Lord.

12 Thus saith the Lord of hostes, Againe in this place, which is desolate, without man, and without beaft, and in all the cities thereof there shalbe dwelling for shepher-

des to rest their flockes.

k Meaning, § 13 all the coutres of Iudah shalbe inhabited a gaine.

I That is, I wil

fende the Mel-

Sáh, which Shal come of §

house of Da-

this prophecie

is ment, as tefti

fie all the lew

es and that

ten Chap 23,5 m To war, Christ that

Shal call his

& Cor 1,30

In the cities of the k mountaines, in the cities in the plaine, and in the cities of the South, and in the land of Beniamin, and about Ierusalém, and in the cities of Indah shal the shepe passe againe, vinder the hand ofhim that telleth them, faith the Lord.

24 Beholde, the dayes come, saith the Lord, that I wil performe y good thing, which I haue promised vnto the house of Israel, 3 and to the house of Iudah.

15 In those daies and at that time, wil I cause 1 the brache of righteousnes to growe vp vnto Dauid, & he shal execute sudgement, and righteousnes in the land.

In those dayes shal Iudáh be saued, and 4 uid, of whome 16 Ierusalém shal dwell safely, & he that shal call mher, is the Lord our n righteousnes. For thus faith the Lord, David shal ne- 5 But thou shalt dye in b peace: & according b Not of any which is wil- 17 uer want a man to sit vpo the throne of the house of Israel.

18 Nether shalthe Priests and Leuites wat a man before me to offer . burnt offrings, and to offer meat offrings, and to do facrifice continually.

And the worde of the Lord came vnto & redemptio, 19 Ieremiáh, saying,

ly ment of the Thus saith the Lord, If you can breake my couenat of the P day, and my couenat of the night, that there shulde not be day, and night in their feason,

Then may my couenant be broken with Dauidmy seruant, that he shulde not ha- 8 ue a sonne to reigne vpon his throne, and

with the Leuites, Priests my ministers.

by the facrificet of f Law
Read Chap.

Presche fand of the sea measured: so wil nether the sand of the sea measured: so wil I multiplie the sede of Dauid my seruant, 9 That euerie man shulde let his e seruant ues in danger. and the Leuites, that minister vnto me.

Moreover, the worde of the Lord came to Ieremiáh, faying,

haue spoken, saying, The two samilies, to Now when all the princes, & all the peo hyports which the Lord hathe chosen, he hathe ple which had agreed to y couenant, heard care, Excording to ple which had agreed to y couenant, heard care, Excording to ple which had agreed to y couenant, heard care, Excording to ple which had agreed to y couenant, heard care, Excording to the princes, and the people of the princes, and the people of the princes and the people of Considerest thou not what a this people which the Lord hathe chosen, he hathe euen cast them os? thus they have despised

my people, that they shulde be no more & nacion before thein.

not with day and night, and if I have not appointed the ordre of heaven and earth, Then wil I cast away the sede of Iaakób and Dauid my seruat, & not take of his sede to be rulers ouer the sede of Abraham, Izhák, and Iaakób: for I wil cause their captiuitie to returne, and haue compaffion on them.

CHAP. XXXIIII.

shalbe given inso the hands of the King of Babylon. 11 He robuketh their crueltie towarde their feruants.

He worde w came vnto Ieremiáh a who comun fro the Lord (when a Nebuchad-nez-ly of Ieremiah zár King of Babél, and all his hoste, & all buchad-rezzár the kingdomes of the earth , that were Vn- and of others Nebuchad-near der the power of his hand, and all people zár. foght against Ierusalém, and against all the cities thereof) saying,

Thus faith the Lord God of Israel, Go, and speake to Zedekiáh King of Iudáh, & tel him, Thus faith the Lord, Behold, *I wil give this citie into the hand of the & Chr. 36, 15. King of Babél, and he shal burne it w fyre, chap.29,16.

And thou shalt not escape out of his had, but shalt surely be taken, and deliuered into his hand, and thine eies shal beholde the face of the King of Babél, and he shal speake with thee mouthe to mouthe, and thou shalt go to Babél.

Yet heare the worde of the Lord, ô Zede kiáh, King of Iudáh: thus faith the Lord of thee, Thou shalt not dye by § sworde,

to the burning for thy fathers the former Kings which were before thee, so shal thei burne odours for thee, and thei shal lament thee, saying, Oh clord: for I have pronoun- that lamer for ced the worde, saith the Lord.

Then Ieremiah y Prophet spake all the-lord & King. se wordes vnto Zedekiáh King of Iudáh in Ierusalém,

7 (When the King of Babels hoste foght against Ierusalém, and against all the cities of Iudáh, that were left, euen against Lachísh, & against Azekáh; for these strong cities remained of the cities of Iudáh)

This is the worde that came vnto Ieremiáh from the Lord, after that the King Zedekiáh had made a couenant with all § people, which were at Ierusalem, d to pro- d When the claime libertie vnto them,

go fie, & euerie man his handmaide, which their wolde feme holy , & was an Ebrue or an Ebruesse, & that none so began some shulde serue him selue of them, to wit, of a kinde of refor mationibut so-Iewe his brother.

that euerie one shulde let his seruat gofre, 21,2 deut 15,100

their

lawe them fel-

Church. n That is, Christ is our Lord God, our zighteouines, fandification This ischief

fice of thankes guing, which as left to the Church in the who was the 21 everlasting Priest and the euerlafting fa-

q Meaning, the Caldeans and other madels Which thoght God had veter ly caft of Iudá h and ifraél or Bentamin, 24 becausehe did correct them for a time for their amende-

CHAP. XXXV.

and euerie one his handmaide, and that none shulde scrue them selves of them any more, thei obeied and let them go.

"Etr resurned. 11 But afterwarde thes" repented and cau- 1 led the feruants & the handmaids, whome thei had let go fie to returne & helde the in subiection as servants and handmaides.

Therefore the worde of the Lord came 2 vnto Jeremiáh from the Lord, faying,

13 Thus faith y Lord God of Israel, I made a couenant with your fatners, when I broght them out of the land of Egypt, out ; of the nouse of servants, saying,

Dr.bondage. Dent 15,1.

*At the terme of seuen yeres let ye go, euerie mä his brother an Ebrewe which hathe bene solde vnto thee: & when he hathe 4 ferued thee fix yeres, thou shalt let him go fre from thee : but your fathers obeied me not nether inclined their eares.

15 And ye were now turned, and had done right in my fight in proclaiming libertie, euerie man to his neighbour, and ye had made a couenant before me in f the 5 And I set before the sonnes of the house House, whereupon my Name is called.

But ye repented, and polluted my Name: for ye haue caused euerie man his ser- 6 But thei said, We wil drinke no wine: for oght to haue o uant, & eucrie man his handmaide, whome ye had fet at libertie at their pleasure, to re turne, and holde them in subjection to be vnto you as seruants and as handmaides.

17 Therefore thus faith the Loid, Ye have 7 not obeied me, in proclaiming fiedome euerie man to his brother, and euerie man to his neighbour : beholde, I proclaime a libertie for you, saith y Lord, to sthe swor de, to the pestilence, and to the famine, & 8 Thus haue we obeied y voice of Ionadab membereby to I wil make you a terrour to all the kingdomes of the earth.

18 And I wil give those men that have broken my couenant, and have not kept the wordes of the couenant, which thei had made before me, when thei h cut the calfe in twaine, and passed between the partes thereof.

the Ancient thereof.

when the Ancient thereof.

The princes of Iudáh, and the princes of fing between Iculalém the Funniches and the Prufles. Iciusalém, the Eunuches, and the Pricites, sed betwene the partes of the calfe,

20 I wil cuen give them into the hand of their enemies, and into the hands of the that seke then life: and their dead bodies shalbe for meat vnto the foules of the hea 12 Then came the worde of the Lord vnto broke for any necessitie; for uen, and to the beaftes of the earth.

21 And Zedekiáh King of Iudáh, and his 13 princes wil I give into the hand of their enemies, and into the hand of the that feke their life, & into the hand of the King of Babels holte, w are gone vp from you.

170 fight a. of Babels hoste, w' are gone vp stom you. saith the Lord?

Beholde, I wil comande, saith the Lord, 14 The comandement of Ionadab the some these we thank as Chap.

The comandement of Ionadab the some these we start as the same thank as the same these we same the same th and cause them to returne to this citie, and ther shal fight against it, and take it, and burne it with fyre:and I wil make y cities of Ludáh desolate without an inhabitant.

He proposeth the obedience of the Rechabites, & theseby confoundeth the pride of the lewes.

THe worde which came viito Ieremiah from the Lord, in the daies 2 of a Forthe dif. Ichorakim the sonne of Iosiah King of Iu-poster of these dáh ,fayıng,

Go vnto the house of the Rechabites, & speake vnto them, & bring them into the of Hobab Moo House of y Lord into one of the chabers, ses father inand give them wine to drinke.

Then toke I Izazaniáh, the sonne of Ierebut after 10ymiáh the sonne of Habazzıniáh, and his in the seruse brethren, and all his sonnes, and the whole of God.

house of the Rechabites,

And I broght them into y House of the Lord, into the chamber of the sonnes of Hanan, the sonne of Igdaliah a man c of c That is, a God, which was by the chamber of the Prophete. princes, which was aboue the chamber of Maaseiáh the sonne of Shallúm, the keper of the "treasure.

of the Rechabites, pottes ful of wine, and dark Prophet suppes, and daid vnto them, Drinke wine. Lordianthibus:

But the God We wild danks no supper for then their

Lonadab the sonne of Rechab our father beyed but he tendeth to ancommanded vs, saying, Ye shal drinke other endity is, no wine, nether you nor your sonnes for obedience to

Nether shal ye buylde house, nor sowe not obey God sede, nor plant vineyarde, nor haue any, him selfe e Whome Iehu but all your daies ye shall dwell in tentes, the King of 16 that ye may live a long time in the land his zeale, 2 where ye be strangers.

the sonne of Rechab our father, in all that fice all occasion of intemperature he hathe charged vs, and we drinke no cie, ambicion wine all our daies, nether we, our wines, our and that their fonnes, nor our daughters.

Nether buylde we houses for vs to dwell frangers in § in, nether haue we vineyarde, nor field, nor feath, and be ready to de-

10 But we have remained in tetes, and have g Which was obesed, & done according to gall that Io- now for the space of three nadáb our father commanded vs.

and all the people of the land, which paf- 11 But when Nebuchad-nezzar King of from Icho to Ichorakim Babél came vp into the land, we faid, Co- h Which decla me, and let vs go to Ierusalém, from the were not so hoste of the Caldeans, and from the hoste bound to their of Arám: so we h dwell at Ierusalém.

Ieremiáh, faying,

Thus faith the Lord of hostes, the God recomanded to of Israel, Go, and tel the men of Iudah, thei dwel nov and the inhabitans of Ierusalém, Wil ye at Ierusalém and the inhabitans of Ierusalém, Wil ye for fearc of § not receive doctrine to obey my wordes, warres

faith the Lord?

ne of Rechab that he comanded his son-were the chil-nes, that thei shulde drike no wine, is sure-then man, obesly kept: for vntothis day thei drike none, ed the com. but obey their fathers commandement: their fathers

read, Chap 279

Or, dores

rael tauoredfor

King 10,15 f leaching that thei were

hundreth yeres

colde not be where ther we

the Temple, to declare that it was a most io- 16 lemne & ftreit couenant, made in the Name of § Lord.

Meaning, in

& That is, I gi-Libertie to detroy you.

As touching this maner of folemne couenant which the two partes of a beaft , to fignifie that \$ transgreffor of the same coueso diuided pieces, read Ge DE 15.10.

27.11.

Kkk. iiii.

Obedience to parents.

Ieremiáh. The roole is red.

& I have most diligently exned you bothe by my felfe & my Prophetes. Chep 18,11. ₩ 2575 ·

notwithstanding I haue spoken vnto you, k rifing early, and speaking, but ye wolde not obcie me.

15 I haue sent also vnto you all my seruantes the Prophetes, rifing vp early, and fending them, laying, *Returne now euerie ma from his euil wate, and amende your workes, and go not after other gods to ferue them, & ye shal dwell in the land which I haue giuen vnto you, and to your fathers, 7 It may be that thei wilf pray before the re or any great but ye wolde not incline your eare, nor o- Lord, and euerie one returne from his e- plague of God beie me. beie me.

Surely the somes of Ionadab the some of Recháb, haue kept y comandement of their father, which he gaue them, but this

people hathe not obeied me.

Therefore thus faith the Lord of hostes, & God of Israél, Beholde, I wil bring vpon Iudáh, and vpon all the inhabitants of 9 Ierusalém, all y euil that I haue pronounced against them, because I haue I spoken vnto them, but thei wolde not heare, and I have called vnto them, but thei wolde not answer.

And Ieremian faid to the house of the 10 Rechabites, Thus saith & Lord of hastes the God of Israel, Because ye haue obeied the commandement of Ionadab your father, and kept all his precepts, and done ac cording vnto all that he hathe commanded you,

19 Therefore thus faith the Lord of hostes, the God of Israel, Ionadab the sonne of Recháb shalm not want a man, to stad be- 12

fore me for euer.

CHAP. XXXVI.

Baruch writth, as Ieremiah endsteth, the boke of the curses against Iudab and Israel. 9 He is sent with she boke unto the people and readeth it before them all, 14 He si called before the rulers and readesh it before the alfo. 23 The King caffeth at m the fyre. 28 There is another writen at the commandement of the Lord.

a Read Chap. I 25.L.

Nd in the fourth 2 yere of Iehoia-Akím the sonne of Iosiáh King of Iudáh, came this worde vnto Ieremiáh from the Lord, saying,

2 Take thee a roole or boke, and write therein all the wordes that I have spoken to thee against Israel, & against Iudah, and against all the nacions, from the daie that I spake vnto thee, even b from the daies of Iosiáh vnto this daie.

It maie be that the house of Iudah wil heare of all the euil, which I determined to do vnto them that thei may returne euerie man from his euil waie, that I maie forgiue their insquitte and their sinnes.

4 Then Ieremian called Barúch the sonne of Neriáh, and Barúch wrote cat y mouth of Ieremian all the wordes of the Lord, le or boke.

And Ieremiah comanded Barúch, saying,

I am shut vp, d & can not go into y Hou- d Meaning, 12 se of the Lord.

Therefore go thou, and read the roole the Priefles. wherein thou hail writen at my mouth the wordes of the Lord in the audience of the people in the Lords House vport the e fa- e Which was fting day: also thou shalt read them in the feare of the hearing of all Iudah, y come out of their Babylonians, as their cufto-

uil way, for the angre & the wrath, that that fafting the Lord hathe declated against this peo-without praier ple.

So Barúch the sonne of Neriáh did ac-thing, but is mere hypocatcording ento all, that I eremiah & Prophet ic. commanded him, reading in the boke the wordes of the Lord in the Lords House.

And in the fift s yere of Ichoiakim the then proclationne of Iosiah King of Iudah, in the rach red this ninth moneth, they proclaimed a fast be-roole, which was a lule be-fore the Lord to all the people in Ierusa-fore that Ierusalem, and to all the people that came from taken, and then the cities of Iudáh vnto Ierusalém.

Then red Barúch in the boke the wor- his copanions des of Ieremiáh in the House of the Lord, were led away in the chambre of Gemariáh the sonne of Shaphan the secretarie, in the hier court at the entrie of the h newe gate of the Lords h Which is \$ House, in the hearing of all the people.

When Michaiah the sonne of Gemariáh, the sonne of Shaphan had heard out of the boke all the wordes of the Lord,

Then he went downe to the Kings house into the Chancellours chamber, and lo, all y princes sate there, euen Elishamá the Chancellour, & Delaiáh the sonne of Shemaiáh, and Elnathan y sonne of Achbor, and Gemariah the sonne of Shaphan, and Zedekiáh the sonne of Hananiáh, and all the princes.

13 Then Michaiáh declared vnto them all the wordes that he had heard whé Barúch red in the boke in the audience of the peo-

Therefore all the princes sent Jehudí the sonne of Nethaniah, the sonne of Shelemiáh, the sonne of Chushí, vnto Barúch, faying. Take in thine hand the roole, wherein thou hast red in the audience of the people, and come. So Barúch the sonne of Neriáh, toke the roole in his hand, and came vnto them.

15 And thei faid vnto him, Sit downe now, and read it, that we may heare. So Barúch red it in their audience.

16 Now when thei had heard all the wordes, they where afraied bothe one and The godhe other, and faid vnto Baruch, We wil cer- feing God fo tifie the King of all these wordes.

which he had spoken vnto him, vpo a roo- 17 And thei examined Baruch, saying, Tel attonicator & horror of the vs now, how dideft y write all thefe wor- punificments des at his mouth.

g The fast was Daniel, and

East gate of the Temples

offend:d,& the

m His pofteri. mue and be in my fanour for

That is by his Prophets & mi

mifters : which thewerh that

it is as muche

as thegh he

fhulde speake to ye him felfe, whenhe

fendeth his mi

nisters to spea

b Which were twenty and thre yere, as Cha 23,3 counthirtenth yere of Ioliahs ret-

c As he did

The Kings rage.

& Thei y were

godlie among

like that lere

miáh was de-linered : for

ther knowe the

the that they colde not elca

pe without da ger of their li-

1 Which con temed parte of Nouember &

the wicked in

ftead of repen-

trag, when thei heare Gods

gaing nin and his worde.

a Thus we fe the continual

gare-that God

mer his to pre-

the rageot the

wicked.

sudgements, grow into far-

Mes.

Ieremiah. The Prophet taken. 321/1224

18 Then Barúch answered them, He pronounced all these wordes vnto me with his mouth, and I wrote them with yncke in the

Then said the princes vnto Barúch, Go, k hide thee, thou and Ieremiáh, and let no

20 And thei wet in to the Kig to y court,

man knowe where ye be.

gaue this coun fel, by whose meanes it is but thei laied vp y roole in the chabre of Elishamá the Chancellour & tolde y King all the wordes, that he might heare. rage of y King and of y wic-ked to be fu-21 So the King sent Iehudi to fet § roole,&

he toke it out of Elishamá the Chancellors chambre, and Lehudi red it in the audience of the King, and in the audience of all the princes, which stode beside the King.

22 Now the King fate in the winter house, in the i ninth moneth, and there was a fyie

burning before him.

parte of Dece- 23 And when I chudi had red thre, or foure fides, he cut it with the penknife and cast it into the fyre, that was on the herth vntil all the roole was columed in the fyre, that was on the herth.

m Shewing, 24 Yet thei were not afraid, nor rent m their a (Now I. remiah d went in and out among out of price garments, wither the King, nor any of his o feruants, that heard all these wordes.

wolde not burne the roole: but he wolde not heare them.

26 But the King commanded Ierahmeel 6 the sonne of Hammélech, & Seraiah the sonne of Azriel, & Shelemiah the sonne of 7 Abdiel, to take Baruch the scribe, and Ieremian the Prophet, but the Lord and

hathe euer o- 27 Then the worde of the Lord came to Ieremiah (after that the King had buint at the mouth of Feremiah) faying,

Though the 28 Take thee againe another roole and wicked thike write in it all y former wordes that were 9 in the first roole which Iehoiakim § King of Iudáh hathcburnt,

dáh, Thus saith & Lord, Thou hast burnt this roole, saying, P Why hast thou writen therein, sayig, that the King of Babél shal certeinly come and destroye this land, and shal take thence bothe man and beast?

Therefore thus faith the Lord of Ichoiakím King of Iudáh, He shal haue a none to sit vpon the throne of Dauid, and his 12 Then Ieremiah went out of Ierusalém r dead bodie shalbe cast out in the day to the heate, and in the night to the frost.

And I wil vifite him and his fede, and his servates for their iniquitie, & I wil bring 13 And when he was in the g gate of Benia- By y which men went mio vpon them, and vpon the inhabitans of Ierusalém, & vpon the men of Iudáh all the euil that I have pronouced against them: but they wolde not heare.

gaue it Barúch the scribe y sonne of Neriáh, which wrote therein at the mouth of Ieremiah all the wordes of the boke which Iehorakím Kig of Iudáh had burnt in the fyre, and there were added besides them many like wordes.

CHAP. XXXVII.

Zedekiáh succeded leconiáh. 3 He sendeth unto leremiáh to praye for him. 12 leremiah, going into the land of Bensamin, u taken. 15 He u beaten and put in proson.

Nd*Kig Zedekiáh the sonne of Io- 2. King 24. A sián reigned for a Conián the sonne 17. 2 chro. 36, of Ichoiakim, whome Nebuchad-nezzar 10.chap 12,1. King of Babel b made King in the land called tehousof Iudáh.

2 But nether he, nor his servants, nor the hand called him Zedekiáh people of the land wolde obey the wordes where as beof the Lord, which he spake by the" mini- fore his name

sterie of the Prophet Ieremiáh.

And Zeuekiah the King c fint Ichucal c Because he the sonne of Shelemiah, and Zephaniah was afraid of the Caldeans the sonne of Maasciah the Priest to the that came 4-Prophet Ieremiáh, saying, Pray now vnto saint him the Lord our God for vs.

the people : for they had not put him into and at liber-

Some out of E- To helpe the Gemariah had besoght the King, that he gypt: and whethe Caldeans that besieged gypt: and whethe Caldeans that besieged Leiusalém, heard tidings of them, thei"de-"Ebr . went mp parted from Ierusalém)

Then came the worde of the Lord vnto

the Prophet Ieremiah, saying,

Thus faith the Lord God of Israel, Thus shal y**e sa**y t**o the King of I**udáh,ÿ sent yo**u** vnto me to inquire of me, Beholde, Pharaohs hoste, which is come forthe to helpe you, shall seturne to Egypt into their owne land.

the roole and the wordes w Barúch wrote 8 And the Caldeans shal come againe, and fight against this citie, and take it & burne

it with fyre. Thus faith the Lord, Deceive not your . Or, life not you felues, faying, The Caldeans shal furely your minder

departe from vs: for thei shal not departe. me burnt the book thereof: 29 And y thalt fay to Iehoiakím Kíg of Iu- 10 For thogh ye had fmiten the whole hofte of the Caldeans that fight against you, & there remained but wounded men among them, yet shulde euery man rise vp in his tent, and burne this citie with fyre.

II TWhen the hofte of the Caldeans was broken vp from Ierusalém, because of Pharaohs armie,

to go into the f land of Beniaming fe-f As fome thin parating him felf thence from among the ke, to go to A-nathoth his people.

min, there was a chief officer, whose name the countrey was Iritah, the sonne of Shelemiah, the ot Benjamin sonne of Hananiáh, and he toke Ieremiáh the Prophet, faying, Thou "fleeft to the "Elir falley, Caldeans.

was Mattaniah 2 King 24,17.

32 Then toke Ieremiáh another roole, and

Lll.L

to haue abolifhed the worde of God, when they hame burnt the yet this declareth that God wil not onely raile it VP a gaine, but alfo increase it in greater abun-dance to their Condemnation, 30 as verf. 32. p Thefe are Ie hotakims wor-

q Thogh Iefone fucceded hi, yet becau- 31 fe he reigned but thre mo neths, it was eftemed as no reigne

23419

h Because 15. was a vile and

14 Then said Ieremiah, That is false, I flee not to the Caldeas: but he woldenot heare him: fo Iriiáh toke Ieremiáh, and broght him to the princes.

15 Wherefore the princes were angry with Iciemiáh, and smote him, and laid him in prison in the house of Lehonathan the scri- 6 be: for they had made that the h prison.

treus prilon 16 When Ieremiah was entred into the dogeon, and into the prisons, and had remained there a long time,

Then Zedekráh the King sent, and toke him out, and the King asked him secretly in his house, and said, Is there any worde 7 from the Lord And Ieremiah faid, Yea: for, saidhe, thou shalt be deliuered into the hand of the King of Babel.

18 Moreouer, Ieremiáh faid vnto King Zedekiáh, What haue I offended agaist thee, or against thy servants, or against this people, that ye haue put me in prison?

Chap.28.4. 19 *Where are now your Prophetes, which prophecied vnto you, saying, The King of Babel shal not come against you, nor against this land?

20 Therefore heare now, I pray thee, ô my lord the King: let my prayer"be accer ted before thee, that thou cause me not to returne to the house of Iehonathan the fcribe, left I dye there.

31 Then Zedekiah the King commanded, that they shulde put Icremiáh in the court of the prison, and that they shulde give him daiely a piece of bread out of the bakers strete vntil all the i bread in the citie were eaten vp. Thus Ieremiah remained in the court of the prison.

CHAP. XXXVIII.

By the mocion of the rulers Ieremiah is put into a dongeon.14 At the request of Ebed-melech the King commandeth leremiáh to be broght forthe of the dongeon. 17 Ieremiah sheweth the King how he might escape

⊣Hen Shephatiáh the ſonne of Mat-📘 tán,and Gedaliáh the fonne of Pathhúr, and Iucal the sonne of Shelemiah, & Pashhur the sonne of a Malchiah, heard the wordes that Ieremiah had spoken vnto all the people, saying,

for the fate 2 Thus faith the Lord, He that remaineth in this citie, shaldye by the sworde, by the famine and by the peltilence : but he that 15 goeth forthe to the Caldeans, shal live: for he shall have his life for b a pray, and shall

> Thus faith the Lord, This citie shal su- 16 rely be given into the hand of the King of Babels armie, which shal take it.

Therefore the princes faid vnto § King, We beseche you, let this man be put to death: for thus he weakeneth the hands of 17 the men of warre c that remaine in this cirie, and the hands of all the people, in

speaking suche wordes vnto them: for this man seketh not the wealth of this people, but the hurt.

Tren Zedekiáh the King said, Beholde, he is in your hands, for the King can denie d you nothing.

Then toke they Ieremiah, and cast him gricuously of into the dongeon of Malchiah the fonne that not onely of Hammelech, that was in the wart of he wolde not he words not heare the truthe prison : and they let downe Ieremiah eth spoken by with coards: and in the dongeon there was but also gate no water but myre: so Ieremiáh stacke fast himto ý lusts of the wicked in the myre.

Now when Ebed-mélech the "blacke intreated nebr. Cuffice, More one of the Eunuches, which was in or Ethiopian. the Kings house, heard that they had put Ieremiah in the dongeon (then the King fate in the gate of Beniamin)

And Ebed-melech wet out of the Kings ne sentence. house, and spake to the King, saying,

9 My lord the King, these men have done f Hereby is declared that euil in ally they have done to Ieremiah the Prophet the Prophet, whome they have cast into § founde more dongeon, and he dyeth for hunger in the Aragers hands place where he is: for there is no more bre-by all them ad in the citie. ad in the citie.

10 Then the King commanded Ebed-me-their great lech y blacke More, saying, Take fro hen-condemnatio. ce thirtie men" with thee, and take Iere-"Bbr mder this miáh the Prophet out of the dongeon before he dye.

So Ebed-mélech toke the men with him and went to the house of the King vnder the treasurie, and toke there olde rotten ragges, and olde worne cloutes, and let them downe by coardes into the dongeon to Ie-

12 And Ebed-mélech the blacke More said vnto Ieremiáh, Put now these olde rotten ragges and worne vnder thine arme holos, betwene the coardes. And Ieremiah did fo.

13 So they drewe vp Ieremiáh with coardes and toke him vp out of the dongeon, and Ieremiah remained in s the court of the gWhere the prison.

14 Then Zedekiah the King sent, and to-be at more like Ieremiáh the Prophet vnto him, into Chap 37024. the third entrie that is in the House of the Lord, & the Kig faid vnto Ieremiáh, I wil aske thee a thing: hide nothing from me.

Then Ieremiáh said to Zedekiáh, If I declare it vnto thee, wilt not thou flaye me? and if I give thee counsel, thou wilt not

So the King sware secretly vnto Ieremiáh, saying, As the Lord liveth, that made ve these soules, I wil not slaie thee, nor give thee into the hands of those men that seke thy life.

Then said Ieremiah vnto Zedekiah, Thus faith the Lord God of hostes, & God of Ifrael, If thou wilt go forthe vnto the

d Wherein fie

King

I That is, for long as there was any bread, in the citie: ghus God pro uideth for his fe their ene. A mies to prefer end whereunpointed them.

"Ehr fall.

a For Zedekish had fent thefe to Ieremiah to inqui now whe Nebuchad-nezzár came,as Chap 21, b Read Chap.

Or. discoura. gesh. how the wiccan not abide to heare y tru eth of Gods worde, feke to put the mintas transgref-fors of poli ries.

Ieremiáh. His eyes put out.324

h And yelde

1 Which decla

the reproche of med , then

& threatenings

& When Icco niah and his

mother with

others were ca

ryedlaway, the

Kings house

hathe bene fe-duced by his familiar frieds

and falle Propheres, which

of Gad.

King of Babels h princes, then thy soule shal live, and this citte shal not be burnt vp with fyre, and thou shalt liue, and thine house.

18 But if thou wilt not go forthe to § King of Babels princes, then shal this citie be given into the hand of the Caldeans, and 3 thei shal burne it with fyre, and thou shalt not escape out of their hands.

19 And Zedekiáh the King faid vnto Ieremiáh, I am careful for the Iewes that are fled vnto the Caldeans, lest thei deliuer me into their hands, and their mocke me. 4

yeth that he 20 But Ieremiah said, Thei shal not deliuer thee : hearken vnto the voice of the Lord , I beseche thee, which I speake vnto thee: so shal it be well vnto thee, and thy foule shalliue.

> 21. But if thou wilt refuse to go forthe, this 5 is the worde of the Lord hathe shewed me.

And beholde, all the women that are k left in the King of Judahs house, shalbe broght for the to & King of Babels princes: and those women shalfay, Thy friendes haue persuaded thee, and haue preuailed against thee: thy fete are fastened in the 6 Then the King of Babelslewe the sonnes myre, and thei are turned backe.

Malbe taken, lath the Prophet, and tel 5 King of Babel how Zedekizh So thei shal bring out all thy wives, and thy children to the Caldeans, and thou; bles of Iudah. shalt not escape out of their hands, but 7 shalt be taken by the hand of the King of Babél: and this citie shalt thou cause to be burnt with fyre.

suche myre. 24 Then said Zedekiáh vnto Ieremiáh, Let no man knowe of these wordes, and thou shalt not dye.

ss But if the princes understand that I haue talked with thee, and thei come vnto thee, and say vnto thee, Declare vnto vs now, what thou haft faid vnto the King, hide it not from vs; and we wil not flay thee:also what the King said vnto thee,

26 Then shalt thou say vnto them, I humbly 1 befoght the King that he wolde not cause me to returne to Iehonathans house, to dye there.

The came all the princes vnto Ieremiah and asked him. And he tolde them according to all these wordes that § King had 12 commanded: so thei left of speaking with him, for the matter was not perceived.

28 So Ieremiáh abode stil in ý court of the 13 So Nebushazbán, Rabsaris, & Neregál, mennes whoprison, vntil the day that Ierusalém was and Nebushazbán, Rabsaris, & Neregál, mennes whosharing Pok men and Allaha King me he made y taken: and he was there, when Ierusalém was taken.

CHAP. XXXIX.

Nebuchad-nez zár bestegeth Ierusalém, 4 Zedekidh fleing is taken of the Caldeans. 6 His somes are flame. 7 His eyes are thrust out. 11 Ieremiab u prousded for. is Ebed-melech is delsuered from captiuntie.

'N* the ninth yere of Zedekláh King Lof Iudáhin ý tenth moneth, came No-

buchad-nezzár King of Babél and all his hoste against Ierusalém, and thei besieged it.

And in the eleventh yere of Zedekiáh in the fourth moneth, the ninth daie of the moneth, the citte was broken a vp.

a The gates &

And all the princes of the King of Ba- ken downer. bel came in, and fate in the middle gate, euen Neregál, Sharézer, Samgar-nébo, Sarfechím, Rab-farís, Neiegál, Sharézer, Rab-mag with all the residue of the princes of the King of Babél.

And when Zedekiáh the King of Iudáh fawe them, and all the men of warre, then thei fled, & went out of the citie by night, through the Kings garden, wby the b ga- b Which was te betwene the two walles, and he went a posterne dotoward the wildernes.

But the Caldeans hoste pursued after them, and ouertoke Zedekiáh in the desert of Ierichó: and when thei had taken him, thei broght him to Nebuchad-nezzár King of Babél vnto c Ribláh in the e which is call land of Hamath, where he gaue sudgemet in Syria.

of Zedekiáh in Ribláh before his eyes: also the King of Babél slewe all the no-

Moreouer he put out Zedekiahs eyes, and boundehim in chames, to carre him to Babél.

8 And the Caldeans burnt the Kings houfe, and the houses of the people with fyre, and brake downe the walles of Ierusalém.

Then Nebuzar-adanthe chief steward on, equalor caryed away captine into Babél the rem- of the garde. nat of the people, that remained in the citie, and those that were fled and fallen vnto him, with the rest of the people that iemained.

to But Nebuzar-adán y chief steward left a For & riche the a poore that had nothing in the land & the mighte of Iudah, and gaue them vineyardes and treat in their fields at the same time.

Now Nebuchad-nezzár King of Ba- Gods inft indbel gaue charge concerning Teremiah"vn rigoroufly han to Nebuzar-adán ý chief steward, saying, "Ebr by the

Take him, and "loke wel to him, and do band of him no harme, but do vnto him c cuen as eyer you him. he shal say vnto thee.

Sharezer, Rab-mag, and all the King of scourge to pu-Babels princes:

14 Euenthei sent, and toke Ieremiah out of were his ene the court of the prison, and committed him mies. vnto f Gedaliah the sonne of Ahikam the f Whome the fonne of Shaphan, that he shulde carie him king of Babel home: so he dwelt among the people.

15 Now worde of the Lord came vnto Ie ouer the real remish while he was that you in secourt of of the Iewes remiáh, while he was that vp in § court of that he left bas

and them ther

had now appol hundo.

Herein ap-peareththe m-firmitie of the Prophet . who did diffemble to faue his life albeit it was not to the de. mial of his do-carine, or to \$ hurte of any.

s.Ring.25,1. 1 chap.53,4.

The Prophet at libertie.

Teremiáh.

A conspiracie.

the prison, saying,

16 Go & speake to Ebed-mélech the blacke More, saying, Thus saith the Lord of hof tes the God of Israel, Beholde, I wil bring my wordes vpon this citie for suil, and not for good, and thei fliaibe accomplished & in that date before thee.

But I wil deliuer thee in that daie, saith the Lord, and thou shalt not be given into the hand of the men whome thou fea-

reft.

For I wil furely deliuer thee, and thou shalt not fall by the sworde, but thy life 9 shalbe for a pray vnto thee, because thou g Thus God re s hast put thy trust in me, saith the Lord.

CHAP. XL.

prophet in his ! I leremiáh hathe licence to go whether he wil. 6 He dwelleth with the people that remaine with Ge-

> ⊣He worde which came to Ieremiáh from the Lord after that Nebuzaradan the chief steward had let him go fro Ramáth, when he had taken him being bounde in chaines among all that were caryed awaie captine of Ierufalém and Iudáh, which were caryed awaie captine vnto Babél.

And the chief steward toke Ieremial, and faid vnto him, The Lord thy God hathe pronounced this plague vpon this

place.

3. Now the Lord hathe broght it, & done according as he hathe faid : because ye haue b sinned against the Lord, and haue not obesed his voice, therefore this thing is come vpon you.

And now beholde, I lose thee this daie from the chaines which were on thine handes, if it please thee to come with me into Babél, come, and I wil loke wel vnto thee:but if it please thee not to come with me into Babél, "tary stil: beholde, all the land is "before thee: whether it semeth good, and convenient for thee to go, thether go.

5 For yet he was not returned: therefore he said, Returne to Gedaliah the sonne of Ahikám, the sonne of Shaphán, whome the King of Babél hathemade gouernour ouer all the cities of Iudah, and dwell with him among the people, or go wherefoeuer it pleaseth thee to go. So the chief Reward gaue him vitailes and a rewarde, 16 But Gedaliah the sonne of Ahikam said as conspir and let him go.

6 Then went Ieremiah vnto Gedaliah the sonne of Ahikám, cto Mizpáh, and dwelt there with him among the people that were left in the land.

7 Now when all the captaines of the hoste, . d which were in the fields, even ther and their men heard, that the King of Babel a had made Gedaliáh the sonne of Ahikam

gouernour in the land, and that he had committed vnto him, men, and women, and children, and of the poore of the land, that were not carried away captine to Babél,

Then they came to Gedaliah to Mizpáh, euen e Ishmael the sonne of Netha- e Who was of niáh, and Iohanán, and Ionathán the son- and after sew nes of Karéah, and Seraiah the sonne of him, Cha. 41.1 Tanehuméth, and the sonnes of Ephái, the Netophathite, and Iezaniah the sonne of Maachathí, thei and their men.

And Gedaliah the sonne of Ahikam, the sonne of Shaphan * sware vnto them, s. King. 25,24 and to their men, faying, Feare not to serue the Caldeans: dwell in the land, and ferue the King of Babél, and it shalbe wel with you.

As forme, beholde, I wil dwell at Mizpáh to ferue the Caldeans, which wil come vnto vs: but you, gather you wi- "Or. " receion ne, and fommer frutes, and oyle, and irear them for put them in your vessels, & dwell in your jee. cities, that ye haue "taken.

Likewise when all the Iewes that were dwelin. in f Moab, and among the Ammoni-f Which were tes, and in Edóm, and that were in all the feare of countreis, heard that the King of Babél Caldeans. had left a remnant of Iudah, and that he had set ouer them Gedaliah the sonne of Ahikam the sonne of Shaphan,

12 Euen all the Iewes returned out of all places where thei were driven, and came to the land of Iudáh to Gedaliáh vnto Mizpáh, and gathered wine and sommer

frutes, very muche.

13 Moreouer Iohanán the sonne of Karéah, and all the captaines of the hoite, that were in the fields, came to Gedaliah to Mizpáh,

And said vnto him, Knowest thou not that & Baalis the King of the Ammonites g For under \$ hathe sent Ishmael the sonne of Netha-colour of intertemigof Ish niah to flay thee? But Gedaliah the sonne mael he soghe of Ahikam beleued them not.

15 Then Iohanan the sonne of Karéah spa- one another, ke to Gedaliáh in Mizpáh secretly, saying, Let me go, I pray thee, and I wil llay Ishmael the sonne of Nethaniah, and no man shal knowe it. Wherefore shulde he to Thus the kyl thee, that all the Iewes, which are gathered which are gathered where the shared where thered vnto thee, shulde be scattered, and are south dethe remnant in Ludáh perifh?

vnto Iohanan the sonne of Kareah, Thou their defineshale h not do this thing: for thou speakest Chap X L I a The crie falsely of Ishmael. fallely of Ishmael.

CHAP. XLI.

Ishmael killeth Gedaliah guilefully , and many other nech, which co With him is Ishanan followeth after Ishmael.

With him is Ishanan followeth after Ishmael.

With in the after enth moveth came Ishpare of Occomacily the forms the governour Geda.

uer lacke fuch

moneth and in the leufth molish flame.

a From this fe 2 code verf vato chap 42,7 it fe meth to be as a parentheus. matter:&there this forse beginneth agai me, & this visio is declared what it was God moued this infidele to speake this, to declare the great blindnes and obfinacie of the lewes, mot fele that which this beathen man confessed. **Ebr ceafe. *Or, at thy com-

mandement.

compensed his

Bont's preppe

croubles,

c Whichwas a citie of Indah.

& Which were fcattered 4broad for feare of the Caldeans.

325

5 Mesalog, Zedekižh.

& Thei did eat together as fa-miliar friends. sonne of Elishamá of the sede royal, and the princes of the b King, & ten men with him, vnto Gedaliah the sonne of Ahikam 33 Now when all the people whome Ishmato Mizpáh, and there thei did ceate bread together in Mizpáh.

- 2 Then arose Ishmael the sonne of Nethaniáh with these ten men that were with him, and smote Gedalish the sonne of 14 Ahikam the sonne of Shaphan with the sworde, and slewehim, whome the King of Babel had made gouernour over the
- Ishmaél also slewe all the Iewes that were with Gedaliah at Mizpah, & all the Caldeans that were founde there, & the men 16 of warre.
- 4 Now the seconde daie that he had slaine Gedaliáh, and no man knewe it
- There came men from Shechem, fró Shi-16h, & from Samaria, euen foure scoremen, having their beardes shauen, and their clothes rent and cut, with d offrings and incense in their hands to offre in the House of the Lord.
- refore came vp 6 went forthe from Mizpáh to mete them, weping as he wint: & when he met them, he said vnto them, Come e to Gedaliah 18 Because of the Caldeans: for they feared Chimham the the sonne of Ahikam.

 them, because Ishmael the sonne of Ne-ssiar the Giant the Siar the
 - And when ther came into the middes of the citie, Ishmael the sonne of Nethaniáh slewe the, and cast them into the middes of the pit, he and the men that were
 - But ten men were founde among them, that faid vnto Ishmael, Slay vs not: for we haue treasures in the field, of wheat, and of barley, and of oyle, and of home: fo he staied, and slewe them not among their brethren.
 - Now the pit wherein Ishmael had cast the dead bodies of the m:n (whome he 2 And said vnto Ieremiáh § Prophet, "Hea-fore thee, as had slaine because of Gedalish) is it had slame because of Gedaliah) is it, which Afá the King had f made because of Bashá King of Israél, and Ishmaél the sonne of Nethaniah filled it with them that were flaine.
 - 20 Then Ishmaél caryed away captine all the residue of the people that were in Mizpáh,euen the Kings daughters, and all the people that remained in Mizpáh, whome Nebuzar-adán the chief steward had comitted to Gedaliáh the sonn- of Ahikam, and Ishmael the sonne of Nethaniah caryed them away captine, and departed to go ouer to the Ammonites.
 - er But when Iohananthe sonne of Karéah, & all the s captaines of the hoste that were with him, heard of all the euil that Ishmaél the sonne of N than áh had done,

and founde him by the great waters that are in Gibeón.

él caryed away captine, sawe Iohanán the sonne of Karéah, and all the captaines of the hoste, that were with him, they were glad.

So all the people, that Ishmael had caryed away captine from Mizpáh, returned and came againe, and went vito Iohanan the sonne of Kareah.

15 But Ishmael the sonne of Nethaniáh, eseaped from Iohanán with eight men, and went to the h Ammonites.

h Por Baalis F The toke Iohanan the sonne of Karéah, King of the & all the captaines of the hoste, that were was the cause with him all the remnant of the people, there whome Ishmael the sonne of Nethaniah, had caryed away captine from Mizpáh, (after that he had flaine Gedalian the fonne of Ahikam) even the strong men of warre, and the women, and the children, & the cunuches, whome he had broght againe from Gibeón:

And Ishmael the sonne of Nethaniah 17 And thei departed and dwelt in Geruth i Chimham, which is by Beth-léhem, to go ! Which place Dauld or olde & to entre into Egypt,

thaniáh had slaine Gedaliáh the sonne of leadite, 3 Same Ahikam, whome the King of Babel made gouernour in the land.

CHAP. XLII.

* The captaines aske counsel of Ieremiah what they oghs to do. 7. He admonishes the remnant of the people not to go into Egypt.

Hen all the captaines of the hoste, and Iohanán the fonne of Karéah, & Iezaniah the sonne of Hoshaaiah, and all the people from the least vnto the moste to me

re our prayer, we beseche thee, & pray for a This declavs vnto the Lord thy God, eue for all this reth the mine. remnant (for we are left, but a fewe of ma- ses, which wol nie, as thine eyes do beholde)

That the Lord thy God may shewe vs the what they shulde do, but way wherein we may walke, and the thing wil not follow it, but in afthat we may a do.

Then Ieremian the Prophet said vnto greeth with & them, I haue heard you beholde, I wil pray they have purvnto the Lord your God according to polid to do. your wordes, and what socuer thing the none more reasons. Lord shal answer you, I wil declare it vn dy to abuse y to you: I wil kepe nothing backe fro you. and take it is 5. Then they faid to I cremiah, b The Lord bypoeries, w

be a witnes of trueth, and faith betwene to colour their vs, if we do not, euen according to all it without all things for the which the Lord thy God reuerence, and make it a meashal send thee to vs.

Then they all toke their men, and went to 6 Whither it be good or euil, we wil obey fimple, and the fight with Ishmael y sonne of Nahaniah, the voyce of the Lord God, to whome we godie.

deknowe of

but hearing of the burning thereof in the way, they shewed these fignes of soeFor his death was kept fe-eret,& he faimed that he lamented for the destruction of Ierufalem of the Temple: but after flews the when thei

femed to fa-

d For they thought that y Temple had

Bor bene deftrozed, & the-

Tabernacies.

f Ala fortified Mizpinfor fea se of the enemie, and caft dyches & trea ches, t. King. £ 12.

Which had bene captaines Tader

Railings and sclander. 656/1224 Ieremiáh. Dissembling hypocrites.

fend thee that it may be wel with vs, when 21 we obey the voyce of the Lord our God. And so after ten dayes came y worde

of the Lord vnto Icremiáh.

Then called he Iohanan the sonne of Ka thereof, whe- 8 réah, and all the captaines of the hoste, which were with him, and all the people from the least to the moste,:

9 And said vnto the, Thus saith, the Lord God of Israél, vnto whome ye sent me to present your prayers besære hum;

so If ye wildwell in this land, then I wil buyld you, and not destroye you, and I wil a plantyou, and not roote you out: for I d repent me of the euil that I have done vnco you.

Feare not for the King of Babel , of whome ye are afraid be not afraid of him, faith the Lord: for I am with you, to faue you, and to deliver you . from his hand,

And I wil grant you mercie that homay haue compassion vpon you, and he shal cause you to dwell in your owne land.

fe them as it 13 But if ye say, We wil not dwell in this 3 land nether heare the voyce of the Lord woketh thee against vs, for to deliuer vs gerfor they es your God.

Saying, Nay, but we wil go into the lad but onely obey 14 God, Prou-21,1 of Egypt, where we shalle no warre, nor heare the founde of the trumpet, nor hav hungre of bread, and there wil we dwell,

(And now therefore heare the worde of the Lord, ye remnant of Iudah: thus faith the Lord of hostes the God of Israel, If ye 5 But Iohanan the sonne of Kareah, and all his worde, if fet your faces to entre into Egypt, and go

f Thus God 16 Then the sworde that ye feared, f shal tunneth y policie of the wice take you there in the land of Fount and the famine, for y which ye care, shal there 6 thoght thefelnes fure in Esyptand there
NebuchadNebuchadNebuchadNebuchad-

by the fworde, by the famine & by § pestilence,& none of them shal remaine nor escape fro the plague, that I wil bring vpon 7 them.

18 For thus faith the Lord of hostes y God of Israel, As mine angre and my wrath hathe bene powred forthe vpon the inhahathe bene powred forthe vpon the inhabitants of Icrusalém: so shall my wrath be powred forthe vpo you, when ye shall endether in the clay in the bricke kil, which saway by forpowred forthe vpo you, when ye shal entre into Egypt, & ye shalbe a detestation, & an astonishmet, and a scursse, and a reproche, and ye shalfe this place no more. Thus faith the Lord Nilus.

Which figure

O ye remnant of Iudáh, the Lord hathe said concerning you, Go not into Egypt: knowe certeinly that I have admonsshed you this day.

h Fot you we- 20 Surely ye h dissembled in your hearts re fully min-ded to go into when ye sent me vnto the Lord your God, saying, Pray for vs vnto y Lord our God and declare vnto vs euen according vnto all that the Lord our God shal say, and we wil do it.

Therefore I have this day declared it you, but you have not obeyed the voyce of the Lord your God, nor anie thing for the which he hathe fent me vnto you.

Now therefore, knowe certeinely that ye shal dye by the sworde, by the famine, and by the pestilence, in the place whe- Egypt. ther ye defire to go and dwell.

CHAP.

Ichanan carreth the remnant of the people into Egypt contrarie to the minde of Ieremiah. & Ieremiah prophecieth the destruction of Egypt.

Ow whe Ieremian had made an end of speaking vnto the whole people all the wordes of the Lord their God, for a who was at the which & Lord their God had fent him fo called Iezato them, even all these wordes,

Then a spake Azariah the sonne of Ho- rech char prifhaiah, and Iohanan the sonne of Karéah de is the cause and all the proude men, faying vnto Ie- or contempt of remiáh, c Thou speakest fallly: the Lord Gods ministers contempt of When the our God hathe a not sent thee to say, Go hypocrific of the wicked in not into Egypt to dwell there,

But Baruch the sonne of Neriah . pro-braft forthe into the hand of the Caldeans, that they abide nothing but flatteries, might flayeys, and carie vs away captines read Ifa. 30,10 into Babél.

So Iohanan the sonne of Kareah, and all ture of the hythe captaines of the hoste, and all the peowit, to fame
ple obeyed not the voyce of the Lord, to that they woldwell in the land of ludah. dwell in the land of Ludáh.

the captaines of the holte toke all y rem-red that nant of Iudah, that were returned from heftengers spa all f nacions, whether thei had benedriue, thogh m dede to dwell in the land of Iudah: farre from all

Euen men and women, and children, and bedience. the Kings daughters, and euerie persone, wicked do not that Nebuzar-adan the chief steward had onely contemporary left with Gedalian the sonne of Anikam, messegers of the sonne of Shaphan, and Ieremiah & the der, and spea-Prophet, & Baruch the sonne of Neriah. he wickedly So they came into the land of Egypt: for apport or father, obeyed not the voyce of the Lord. lie.

thus came they h to Tahpanhes. The came the worde of the Lord vnto monies, and exempth in Tahanhes faving. Ieremiáhin Tahpanhes, saying,

is at the entrie of Pharaohs house in Tah ce. panhes in the fight of the men of Iudah,

of hostes the God of Israel, Beholde, I wil fied that Ne-fend and bring Nebuchad-nezzar the hudd omecue King of Babél w my servant, and wil set to the gates of his throne vpo these stones y I have hid, he were his and he shal spreade his pauillion over the backe killes for his buyl-

And when he shal come, he shal smite the dings land of Egypt: I fusche as are appointed for k Read Chapdeath, to death, & fusch as are for captiui- l Euerie one
tie, to captiuitie, and fusche as are for the
bythat meanes fworde, to the fworde.

difcoueredthei d He sheweth

y God hathe ap 12 And pointe d, Chap,

e Because all Kings heares wates are 12 in his bands, he can turne them & difpoand therefore they nede not

Qraretmint.

e Here is decla y red the vilion

& the occasio

reof meneion

d Read Chap.

was made.

Chap 40,1.

ked to their nezzár def-troyed them, and the Egyp. tians, Chap.

₹,250

Read Chap. 26,6 & 24, 22. Shewing that this shulde come voon them 19. delitie & Aub. bernes.

Egypt, what fo-ener God fpa-ke to the contrarie.

To learne by others exaple. Ieremiáh. Idolaters rage.

n And I wil kindle a fyre in the houses of the gods of Egypt, and he shal burne them and carrie them awaie captines, and he shall arayehim self with the land of Egypt, as a 11 m shepherd putteth on his garment, and shal departe from thence in peace.

gyptias away. I3 He shal breake also the images of Bethshemelh, that is in the land of Egypt, and the houses of the gods of the Egyptians shal he burne with fyre.

CHAP. XLITIT.

He reproueth the people for their idolatrie is Thei that fet light by the threatening of the Lord, are chastened. 26 The destruction of Egypt and of the lewes therem, u prophecied.

He worde that came to Ieremiáh con cerning all the Iewes, which dwell in 13 For I wil visit them that dwell in the lad h This declathe land of Egypt, and remained at Migdol and at a Tahpanhes, and at Noph, and in the countrey of Pathros, faying,

Thus faith the Lord of hostes the God of Israel, Ye haue sene all the euil that I haue broght vpon Ierusalém, and vpon all y cities of Iudáh: & beholde, this day thei are desolate, & no man dwelleth therein,

Because of their wickednes which their haue committed, to prouoke me to angre 15 Then all the men which knewethar their to inftife their in that thei went to burne incense, & to ferue other gods, whome thei knewe not, nether thei nor you nor your fathers.

Howbest I fent vnto you all my seruant. the Prophetes brifing early, and fending them, faying, Oh do not this abominable 16 thing that I hate.

5 But thes wolde not heare nor incline their eare to turne from their wickednes, and 17 to burne no more incése vnto other gods.

Wherefore e my wrath, and mine angre was powred forthe and was kindled in the cities of Iudah, and in the stretes of Ie rusalém, and thei are desolate, o wasted, as appeareth this daye.

Therefore now thus faith & Lord of hostes the God of Isiael, Wherefore commit ye this great euil against your soules, to cut 18 But since we lest of to burne incense to idolaters, w of from you man and woman, childe & fuckeling out of Iudáh, and leaue you none to remaine?

In that ye prouoke me vnto wrath with the workes of your hands, burning incen
fe vnto other gods in the land of Egypt
whether ye be goneto dwell: y ye might
bring destruction vnto your felues, and

med by the sworde and by the famine.

Mod when we burnt incense to the Que & dearth, he ne of heauen & powred out drinke offrings alth, & siekenes, they attrathere all destruction vnto your felues, and so the glad and powred out drinke offrings alth, & siekenes, they attrathere glad and powred out drinke offrings alth, & siekenes, they attrathere glad and powred out drinke offrings alth, & siekenes, they attrathere glad and powred out drinke offrings alth, & siekenes, they attrathere glad and powred out drinke offrings alth, & siekenes, they attrathe glad and powred out drinke offrings alth, & siekenes, they attrathe glad and powred out drinke offrings alth, & siekenes, they attrathe glad and powred out drinke offrings alth, & siekenes, they attrathe glad and powred out drinke offrings alth, & siekenes, they attrathe glad and powred out drinke offrings alth, & siekenes, they attrathe glad and powred out drinke offrings alth, & siekenes, they attrathe glad and powred out drinke offrings alth, & siekenes, they attrathe glad and powred out drinke offrings alth, & siekenes, they attrathe glad and powred out drinke offrings alth, & siekenes, they attrathe glad and powred out drinke offrings alth, & siekenes, they attrathe glad and powred out drinke offrings alth, & siekenes, they attrathe glad and powred out drinke offrings alth, & siekenes, they attrathe glad and powred out drinke offrings alth, & siekenes, they attrathe glad and powred out drinke offrings alth, & siekenes, they attrathe glad and powred out drinke offrings alth, & siekenes, they attrathe glad and powred out drinke offrings alth, & siekenes, they attrathe glad and powred out drinke offrings alth, & siekenes, they are the glad and powred out drinke offrings alth, & siekenes, they are the glad and powred bring destruction vnto your selues, and that ye might be a cursse and a reproche among all nations of the earth.

Haue ye forgotten the wickednes of your fathers, and the wickednes of the 4 Kings y people w had giue him y answer, saying, vs how great of Iudah and the wickednes of their wi- 21 Did not y Lord remeber the incese, that the house banues and your ownewickednes and the wic kednes of your wives, which thei have committed in the land of Iudah and in § stretes of Ierusalém?

to Thei are not 'humbled vnto thisdaie,

nether haue thei feared nor walked in my Amos 9, 4.

Lawe nor in my statutes, that Leerbefore e Whichhaue fully fee their mandes, & are more thether

Therefore thus faith y Lord of hostes y gone thether God of Israel, Beholde, I wil set my face whereby he agaist you to cuil & to destroy all Iudah, innocentes as And I wil take the remnant of I. 121

And I wil take the remnant of Iudah, Ieremiah and that chaue let their faces to go into the forced thereland of Egypt there to dwell, and thei fhal fore the Lord all be consumed & fall in the land of E- wil fer his fagypt:they shal euen be consumed by the ce against the that is, purpo-sworde of by § famine: thei shal dye from sely destroye the least vnto the moste, by the sworde, & f Read Chap. by the famine, & thei shalbe a detestation 26,6 and an assonishment and a f cursse and a their soules reproche.

of Egypt, as I have visited I erusalém, by serous a thing sworde, by the famine, & by the pestilence, it is to decli-

14 So that none of the remnant of Iudah, ne once from which are gone into the land of Egypt to fantalies: for dwell there, shall escape or remaine, that Satur ever sothei shuld returne into the lad of Iudah to and doeth not the which thei "haue a desire to returne to leave the til he haue broght dwell there: for none shal returne, but them to extreg luche as shal escape.

wives had burnt incense vnto other gods wickednes aand all the women that stode by, a great his prophetes.
multitude, euen all the people that dwelt 7 17 It semeth
in the land of Egypt in Pathrós, answered that the Papifles gathered
of this place

The worde that thou hast spoken vnto their sales Revive in the Name of the Lord, we will not call, leave, calling for visit thee,

Rut word that thou hast spoken vnto gina, and Regions the Name of the Lord, we will not calling for visit needs to state the calling for the heare it of thee,

But we wil do what soeuer thing goeth fo of the blefout of our owne mouth, as to burne incen- fed virgine, & fe vnto the Quene of heaue, & to powre Saujour Chris out dinke offrings vnto her, as we haue made an idodone, bothe we and our fathers, our Kings Prophet con-and our princes in the citie of Iudah, and demonth their idolatrie. in the stretes of Ierusalém: for then" had "Ebr we were week plentie of vitailes and were wel and fread with "felt none euil.

But since we lett of to burne meente to monate religion the Quene of heaven, and to powre out by the bellie, drinke offrings vnto her, we have had fcar- & in flead cenes of all things, and have bene confu- acknowledging med by the sworde and by the famine.

her glad, and powre out drinke offrings dishonourGed or, fame to the power out drinke offrings of the power out drinke offrings dishonourGed or, fame.

20 Then said Ieremiáh vnto all the people, or, se appease to the men, and to the women, and to all ber ye burnt in § cities of Iudah, & in the ftre- des to permit tes of Ierusalem, bethe you, & your fathers, me thing wheyour Kings, and your princes, and the peo reof they be not affired by ple of y lad, &"hathe he not cofidered it? Gods worder

Lll.iiii. occasion to infisite their doings, & their housbads that give an accompt there-of before God, read Isa 3,25 "Ebr. is st not come ry rate bit heate!

a Thefe were all famous and Arong cities in Egypt , where 2 fled, dwelt for their fafety: but the Prothat there is Rrong,that can 3 preserve them from Gods ve-

m Meaning, moste casily, &

fuddenly that

the juane.

b Read Chap 7,25 & 25,3 & 26,5 & 29,19. & 32,33 .

e He fetrerh

eyes Gous mid-

geance.

gements agaid Indah & Ierufalem for their sdolatrie, that they might beware by their example, 7 and not with the like wickednes prono-ke the Lord: for then they shulde be dou. ble punished d He sheweth that we oght to kepe in me. 8 plagues from the beginning that confidering them , might liue in his scare, and knowe if he haue not fpa-red our fathers yea, Rigs, prin 9 ces, and rulers, and alfowhole countreis, and

we vile worloke to e (cape ponishmet for ours Or,beaten

nations for their finnes, \$

22 So that the Lord colde no longer for- Loliah King of Iudah, laying, beare, because of the wickednes of your a Thus faith the Lord God of Ifrael vnto , Baruch me inuencions, & because of the abominations, which ye haue comitted: therefore is 3 Thou dideft say, Wo is me now : for the zeale of leres your land desolate and an astonishment,& a cursse without inhabitant, as appeareth this daie.

3 Because ye haue burnt incese and becau- 4 se ye haue sinned agaist the Lord, & haue not obeied the voice of the Lord, nor walked in his Law nor in his statutes, nor in his testimonies, therefore this plague is come vpon you, as appeareth this day.

24 Moreouer Ieremiah said vnto all the people and to all the women.) Heare the Joseph A. A. the land of Egypt.

comitted dou 25 Thus speaketh & Lord of hostes, & God of Ifrael, faying, Ye and your wives have , He prophecieth the destruction of Egypt. 27 Delinebothe spoken with your mouthes, and fulfilled with your mhand, faying, We wil performe our vowes y we have vowed to burne incense to y Queene of heaven, and to powre out drinke offrings to herrye wil 2 performe your vowes and do the things that ye haue vowed.

me mencioned by fuche as 26 Therefore heare the worde of the Lord, all Iudah that dwell in the land of Egypt. Beholde, I haue sworne by my great Name, saith the Lord, that my Name "shal no 3 Make readie buckeler and shield, and go the Egyptian more be called vpon by the mouth of any man of Iudáh, in all the land of Egypt, 👵 faying, The Lord God liueth.

they be but 27. Beholde, I wil watche ouer them for e-twoorthresyet uil and nor for good that are in the land of Egypt, shal be con- 5 d Wherefore haue I sene them afraide, phet had this fumed by the sworde, and by the famine, until thei be utterly destroyed.

Yet a smale nombre that escape the fworde, ofhal returne out of the land of Bgypt into the land of Iudah: and all the 6 remnant of Iudah that are gone into the land of Egypt to dwell there, shal knowe whose wordes shal stand, mine or theirs.

29. And this shalbe a signe vnto you, saith the Lord, when I visite you in this place, that ye maie knowe that my wordes shal surely stand against you for euil.

Thus saith the Lord, Beholde, I wil Pgiue Pharaoh Hophra King of Egypt into the hand of his enemies, and into the hand of them that feke his life: as I gaue Zedekiáh King of Iudáh into the hand of Ne- 9 buchad-nezzár King of Babél his enemie, who also soght his life.

CHAP. XLV.

2 Ieremiah coforteth Baruch, affuring him that he shulde not perish in the destruction of Ierusalem.

He worde that Ieremian the Prophet spake vnto ! Barúch the sonne of Neriah, when he had writen thefe b wordes in a boke at the mouth of I-remiah, in the fourth yere of Jehoiakim the sonne of

thee,ô Barúch,

Lord hathe layed forowe vnto my forow: miahs impriforment, but I c fainted in my mourning, and I can chiefly for the finde no reit.

Thus shalt thou say vnto him, The Lord the semple, maketh this lacketh share. Robalds show which I have faith thus, Beholde, that which I have mentarion, as buylt, wil I d destroye, & that which I ha- Pial 6.6. Meaning, ue planted, wil I plucke vp, cuen this who- God might dele land.

5 And fekest e thou great things for thy had planted felfeseke them not: for beholde. I wil bring e Tainken a plague vpon all flesh, faith the Lord:but tohare honou worde of the Lord, all Iudan that are in thy life wil I giue thee for fa pray in all wherein h places, whether thou goest.

CHAP. XLVI.

rance is promised to Ifrael.

He wordes of the Lord, which came I to Ieremiáh the Prophet against the a Gentiles,

As against Egypt, against the armie of are rounde abPharaoh Necho King of Egypt, which of Egypt. was by the river Perath in Carchemish, 23,29. 8.24.7. which Nebuchad-nezzár King of Babél 8.2 chro. 35. smore in the fourth yere of Iehoiakim the fonne of Ioliah King of Iudah.

fourth to battel.

Make readie the horses, and let the horse- es. men get vp,&stand vp w your fallets, fourbish the speares, and put on the brigan-

& driuen backe?for their mightie men are vision of the fmitten, and are fled away, and loke not muise be put backe: for feare was round about, faith the rolight by the

The swift shal not flee away, nor the mish. strong man escape: they shal stomble, and fall towarde the Northe by the river ains shal dif-Peráth.

Who is this, that cometh vp, as f a Who is this, that cometh vp, as a phraces. flood, whose waters are moued like the f He derideth hoadings of

8 Egypt riseth vp like the flood, and his who thought by their riches, a waters are moued like the rivers, and he power to have faith, I wil go vp, wil couer the earth: overcome all the worlde, al-I wil destroye the citie with them that luding to the dwell therein.

Come vp, ye horses, and rage ye charets, mes ouersowand let the valiant men come forthe, trey of Egypt. s the blacke Mores, and the Lybians that the stops toke par-beare the shield, and the Lydians that te with the

to Forthis is the day of the Lord God of the flaughter hostes, ora day of vengeance, that he may mies a facrifiaduege him of his enemies: for the sworde ce, because it string in that the fatiat, and ma-doeth please de drunke with their blood : for the Lord him, 163,465 God of hostes hathe h a sacrifice in the North

inconfiderat destinction of ftrove this peo

theweth his f Read Chap.

a That is, mine nations , W

c. He warners to propate the

ar Carche-

comfit them at the river Eu-

the Egyptians at certeine ti-

m You hau? ble euil in making wicked vowes, and in performing y

n This declareth an horris ble plague towara idolaters, feing that God wil not vontchesafe to haue his Nahaue polluted

o We fe thesefore, that perpetual care ouer his, wherefoeuer he wil deliver. them when he defroyeth his enemies.

p He sheweth 28 whereby they hulde be degroyed to affure them of \$ plague, and yer they remaine obstinacie til they perilla: lib.10 de Ansiq cap 11. Writeth that fine yere after taking of 30 Letufalem.Nebuchad-nezzár the yon-ger, hauing ouercome the Mozbites and the Ammoniles, wet againft Egypt, & flew the King, & fo broght thefe

> which was Zeremiahs difciple, & wrote his prophecies b Whereof read Chap. 74.9·

lewes, and o. sher into Ba-

bylon.

Egypt like a calfe.

Ieremiáh. The Lords sworde. 32659/1224

Charchemish For at Gilead did grow mofte foueraine balme for woundes Iso called because Egypt 12 had not yet beneouercome by the enemie. mHe thewerk that no falue or medicine can prevaile where as God giueth the wounde.

* As they that shulde repent y they helped the Egyptias.

. He derideth

impute their

cie,or to for-

tune: and nor obseruing of

time, not con-

15 Gods 1uft

p To wit, that the Egyptians shalbe des-

troyed.

apundance of

all things, and

sherefore are

disobedient &

f They shalbe fearle able to

Speake for fea

re of the Cal-

gypt uThat is, they

fhal flay the

great & migh-

buchad-nex-

gars armie.

As verí 9.

ludgement

North countrey i by the river Perath. 11 Go vp vnto Gileád, kand take balme, ô

virgine, 1 the daughter of Egpyt: in vaine shalt haue no health.

The nations have heard of thy shame,& thy crye hathe filled the land: for y strong hathe stombled against the strong & they are fallen bothe together.

The worde that the Lord spake to Ie- 28 Feare thou not, ô Iaakob my seruat, saith of were Iereremiah the Prophet, how Nebuchad-nezzár King of Babél shulde come and smite

the land of Egypt.

14 Publish in Egypt & declare in Migdól, and proclaime in Noph, & in Tahpanhés, fay, Stand stil, and prepare thee: for the fworde shal deuoure rounde about thee.

Why are thy valiant men put backethei colde not stand, because the Lord did dri-

ue them.

16 He made many to fall, and one fel vpon another: and they faid, Arise, let vs go a- 2 gaine to our " owne people, & to the land of our natiuitie from the sworde of the

They did crye there, Pharaoh King of Egypt, and of a great multitude o hathe

passed the time appointed.

lacke of co. 18 As I live, faith the King, whose Name is unfel & polithe Lord of hother faith the Lord of hostes, surely as Tabói u in the mountaines, & as Carmél sin the sea: fo shalp it come.

fiderig that it 19 O thou daughter dwellig in Egypt ke thee geare to go into captilitie Noph shalbe waste and desolate, without an inhabitant.

> 20 Egypt u like a 9 faire calfe, but destruction cometh: out of the North it cometh.

21 Also her hired men are in the middes of 5 her like fat calues: thei are also turned backe and fled away together: they colde not stand, because the day of their destruction 6 was come vpon them, the time of their visitacion.

The voyce thereof shal go forthe like 2 y f serpent: for they shal marche with an armie, and come against ther with axes, as

hewers of wood.

t Meaning, E- 22 They shal cut downe " her forest, saith y Lord: for they can not be counted, because they are more then the greshoppers, and are innumerable.

power x To wit Ne 24 The daughter of Egypt shalbe confounded. she shalbe delivered into the hands of

the people of the North.

25 Thus faith the Lord of hostes, y God of Israel, Beholde, I wil visite they comune people of No & Pharaoh, and Egypt, with their gods & their Kings, euen Phara6h, and all them that truit in him,

And I wil deliuer them into the hands of those, that seke their liues, and into the 3 A voice of crying shalbe from Horonaim their had of Nebuchad-nezzár King of Babél,

and into the hands of his servances, and and into the hands of his lettuaires, and
afterward the thal dwell as a inthe olde tiafter f space
of fourty years.

The Brus feet and the feet an

shalt thou vie many medicines: for thou 27 4 But feare not y, ô my servant Iaakob, de be restored & benot thou afraied, ô Ifraél: for behol- 1(a 19,23 ezek de, I wil deliuer thee from a farre courrey, & a God comforthy fede from the land of their captiuitie, were in cap-and Iaakob shal returne and be in rest, and timitie, but spe prosperitie, & none shal make him afraid. Church of the

> the Lord: for I am with thee, and I wil vt- miah and Baterly destroy all the natios, whether I have mained amog dissuen thee: but I wil not vetterly destroy the Egyptias: for the Lord thee, but correct b thee by judgement, and never forfa-

not vtterly cut thee of.

CHAP. XLVII. The worde of the Lord against the Philistims.

"He wordes of the Lord that came to Ieremiáh the Prophet, ag ainst § Philistims, before that Pharaoh smote a Az-a Which was

Thus faith the Lord, Beholde, waters rife y Philiftims. vp out of the b North, & shalbe as a swel-the arms of ling flood, and shal ouerflowe the land, & the Caldeans, all that is therein, and the cities with them c The great that dwell therein: then the men shal crye, feare shal take away their na-& all the inhabitans of y land shal howle, tural assession.

At the noyce of stamping of the hoofes of d Their heart his final fo falle his strog horses, at the noyce of his charets, them and at the rumbling of his wheles: the fa-toring, which thers shal not cloke backe to their children, are also called Cappadocias, for feblenes of d hands, bad destroited

4 Because of the daye that cometh to def- in olde time Philisims troye all the Philiftims, and to destroye and dwelt in Tyrus, and Zidon, or all the rest, that take to Gazá, Deutheir parte: for the Lord wil destroye the 2,23 f They baue Philistims, y remnant of the yle of Caph pulled of the

f Baldenes is come vpő Azzáh: Ashkelón unes is cut vp with the rest of their vallers. How then vsed in long wilt s thou cut thy felf?

Othou sworde of the Lord, how long forbade his wil it be or thou cease ! turne againe into people to do, thy scaberde rest and he stil thy scaberde, rest and be stil.

How can it h cease, seing the Lord ha- it is not possithe given it a charge against Ashkelón, & wicked shulde against the sea bancke? even there hathe he escape or flay appointed it.

CHAP. XIVIII.

The worde of the Lord against the Moabites, 26 Becaufe of their pride and crueltie.

NOncerning Moáb, thus faith y Lord of hostes, the God of Israel, Wo vnto a Nebó: for it is wasted: Kiriatháim a These were is confounded & taken: Milgab is confou Moabites, # ded and afraied.

Moab shal boast no more of Heshbon: for before he wee the haue deuised euil against it. b Come, inft Necht and let vs deftroye it, that it be no more a Kig of Egypt. nacion : also thou shalt be destroyed, co the Babylo-Madmén, and the fworde shal pursue thee. mans incom-

with defolacion & great destruction.

Mmm.i.

44,1 chap 30, b Read Chap.

alfo called Ga

forowe& hea-

he wil take vengçance.

Nebuchadc Read Man

25,10.

y Some take worde Amon for the Kings name of No that is of Alex andria.

where the e-

nemie wil not

you, Chap 17,

f That 15, the

are the wor-

hads. Some re-

ad in thy pof-fefsions, for fo

worde may

Sam 25,2 g Bothe thy

led away cap-times, fo that they shal then

is in vaine to

loke for helpe at idoles, Ifa 15,2.

h He sheweth

that God wol-

de punish the

gyptians and that with a

courage, and

calleth this ex

ecuting of his

mies his wor-ke:thogh the Caldeas foght

as the Tewes haue, but hath

lined at ease

of Beth-élwas

Liner the I frae-

Lites · no more shal Chemosh

deliver the

IHow are thei

deftrozed that

put their truft in their

ftrength and

riches!

Moabites

Ifa.10,12.

idoles which 8

purfue after

4 Moáb is destroyed: her litle ones haue caused their crye to be heard.

a Horonáim & 5 For at the going vp of d Luhith, the mourner shal go vp with weping: for in v going two places whereby the Moabites shul downe of Horonaim, the enemies haue heard a crye of destruction, de fice.Lia 15.5

the cheath in the wildernes.

kes and in thy treasures, thou shalt also be taken, and & Chemosh shal go for the into capetuitie with his Priests and his princes together.

And y destroier shal come vpon all cities, & no citie shal escape: the valley also shal perish and the plaine shalbe destroied as the Lord hathe spoken.

Giuewings vnto Moab, that it may flee fignifie, as 1.9 and get away: for the cities thereof shalbe desolate, without any to dwell therein.

> § Lord negligently, and cursed be he that kepeth backe his sworde from blood.

knowe that it it Moab hathe bene at rest from his youth, and he hathe settled on his lees, & hathe not bene powred from vessel to vessel, nether hathe he gone into captungue: therefore his tafte remained in him and his fent is not 31 Therefore wil I howle for Moab, and I 1. Read Isa 16.

Caldeans, if changed.
they did not defroy the E 12 Therefore beholde, y daies come, saith the Lord, that I wil send unto him suche as 32 shal cary him away, and shal emptie his vessels, and breake their bottels.

vengeance a 13 And Moab shal be ashamed of Chemosh as the house of Israel was ashamed of k Beth-él their confidence.

How thinke you thus, We are mightic & another end, 14

tiano, 12.
**Or, deceirfully tuong men or warre,

Hathe not 15 Moab is destroyed, and his cities" burnt vp, & his chosen yong me are gone downe is, The Lord of hostes.

and as a wine ", The Lord of hostes.

Fredeth him felf on his lees 16 The destruction of Moab is readie to come, and his plague hasteth fast.

All ye y are about him, mourne for him, not able to de 17 the strong staffe broken, & the beautiful

er defiroyed Thou daughter that doest inhabite Dibón, come downe from thy glorie, & sit in 36 thirst: for the destroyer of Moab shal come vp vpon thee, and he shal destroy thy ftrong holdes.

> 19 Thou that dwellest in Aroer, stad by the way, and beholde: aske him that fleeth and 37 that escapeth, of say, What is done?

ar Thas they 20 Moáb is confounded; for it is destroythat flee, thal ed:howle, and crye, telye it in Arnon, that antwer. Moáb is made waste,

> 21 And judgement is come upon the plaine countrey, vpon Holón & vpon Ishazáh, and vpon Mephaath,

22 And vpon Dibón, and vpon Nebó, and 39 Thei shal howse, saying, How is he des-

vpon the houle of Diblathaim,

And vpon Kirsathásm, and vpon Bethgamúl, and vpon Beth-meón,

24 And vpon Kerioth, and vpon Bozráh, & vpon all the cittes of the land of Moab farre or nere.

6 Flee and saue your lives, and be like vnto 25 The " horne of Moab is cut of, and his " That is, his arme is broken, faith the Loid.

e Hide your the heath in the wildernes.

arms: 15 Di un anguit and a de willed felues in ba- 7 For because thou hast trusted in thy wor- 26 Make ye him a diunken: for he magnified a decans to caldeans to caldea him self against the Lord: Moab shal wal- lay afflictions low in his vomite, and he also shalbe in them, til they derifion.

> 27 For didest not y deride Israel, as thogh downe to their he had bene founde among theues a for fhame and are derided of all when thou speakest of him, thou art P mo- ' Or, shal be ful

> O ye that dwell in Moab, leave the citi- P Thou revoyers, and dwell in the rockes, and be like the of his miserie. doue, that maketh her pulte in the sides of the holes mouth.

great idole & desolate, without any to dwell therein. the holes mouth.

his mainten to h Cursed be he that doeth the worke of 29 * We have heard the pride of Moab (he is Ifa.16.6.

ners shalbe exceding proude) his stoutnes, and his arrogancie, and his pride, and the hautenes of his heart.

30 Iknowe his wrath, saith the Lord, 9 but q He shal not execute his it shall not be so : & his dissimulacions, for malice against their dather rich. the donot right.

wil crye out for all Moab: mine heart shal mourne for the men of Kir-heies.

O vine of Sibmah, I wil wepe for thee, as wept for Lazé: thy plantes are gone ouer feathei are come to the sea fof lazer: (Which citte destroyer is fallen vpon thy sommer moste bordes

fres: s, and vpon thy vintage,

And ioye, and gladnes is taken from the nifeth that pleneiful field & from the land of Moab: land shulde and I have caused wine to faile from the be defired & wine presse mone shal tread with showing: red away. their showting shalbe no showting.

to flaughter, faith the King, whose name 34 Fioth crye of Heshbon vnto Elaleh & vnto Izhaz hauether made their novse from Zóar vnto Horonáim, the theiffer of t Read Ila. 15.5 thre yere olde shalgo lowing: for the waters also of Nimrim shalbe wasted.

& all ye that knowe his name, say, 1 How 18 35 Moreouer, I wil cause to cease in Moab, faith the Lord, him that offred in the high places, and him that burneth incense to his gods.

Therefore mine heart'shal soud for Moáb like au shaume & mine heart shal soude u Their custolike a shaume for the men of Kir-heres, be- on flures of like a lhaume 101 the men of and records, special the riches that he hathe gotte, is per heavist & grant the rished.

*For every head shalbe balde, and every the time of beatde plucked:vpon all the hander that mourning, as be cuttings, and vpon the loynes facke- ifa.1133. clothe. 13.4

38 And mourning shalbe vp on all the house toppes of Moab and in all the stretes thereof: for I have broke Moab like a vessel wherein is no pleasure, faith the Lord.

be like drüke men that 'fall or clappe but haids

ne ennes at 42 ck 7518.

troyed?how hathe Moab turned the backe with shame? fo shal Moab be a derision, & 7 To Edóm thus saith the Lord of hostes, a feare to all them about him.

as Chap 49,22

- * That is, Ne- 40 For thus faith the Lord, Beholde, * he shal flee as an egle, & shai spread his wings ouer Moab.
 - 41 The cities are taken and the strong holdes are wonne, & the mightie mens hearts in Moab at that day shalbe as the heart of a woman in trauail.
 - 42 And Moab shalbe destroyed from being 9 If the 1 grape gatherers come to thee, ke, & inuade a people, because he hathe set vp him self against the Lord.

ger,thalbe ta-112 24,17

2 Thei fled the-

thei thining to

a the Amort

tes nad definos

bucs in times paft, and now because of

feke to them for aclpe b Which van

hane defended them

c That 15 thes shalbe resto-red by the Meisiah

ed the Moa

y lie that ef- 43 y Fearc, and pit and snare shalbe vpo thee, capeth one daô mhabitant of Moab, faith the Lord.

Ren of another 44 He that escapeth from the seare, shal fall in the pit, & he that getterh vp out of the pit, shalbe take in the snare for I wil bring vpon it, euen vpon Moab, the yere of their visitation, saith the Lord.

They that fled, stode under & shadowe of the Ameri- 45 z of Heshbón, because of the force: for a v fer came out of Heshbon, & a slame sio 12 Foi thus saith the Lord, Beholde, thei none lest to ta-Sihón, and deuoured the coiner of Moáb, and the top of the seditious children.

b Chemosh perisheth: for thy sonnes are taken captines, and thy daughters led into 13 For I haue swoine by my self, faith the pitte theer captimitie.

red the filnes of their idole as 47 Yet wil I bring againe the captiuitie of Moab in the clater daies, faith the Lord. Thus farre of the judgement of Moab.

> CHAP. XLIX. z The words of the Lord against the Ammonites, 7 dumea, 23 Damascus, 28 Kedar, 34 & Elam

Nto the children of a Ammon thus faith the Lord, Hathe I fraél no fon- 13 For lo, I wil make thee but smale among nessor hattiche none heire Why then hathe their b King possessed Gad? and his 16 Thy "feare, and the pride of thine he- on ideal people dwell in chis cities?

Therefore beholde, the dayes come, faith the Lord, that I wil cause a noyse of warre to be heard in a Rabbahof the Ammonites, and it shalbe a desolate heape, & her daughters shalbe burnt with fyre:then 19 shal Isiael possesse those that possessed him, faith the Lord.

ye daughters of Rabbáh: girde you with fackeclothe: mourne & runne to & fro by y hedges: for their King shal go into captiuitie, & his Priests, and his princes li-

Wherefore gloriest thou in the evalleis? thy valley floweth away, ô rebellious daughter: she trusted in her treasures, saying, Who shal come vnto me?

Beholde, I wil bring fa feare vpon thee, faith the Lord God of hostes, of all those that be about thee, and ye shalbe scarred ther him that fleeth.

And, h afterward I wil bring againe the

captiuitie of the children of Ammón.

Is wisdome no more in : Temán? is cousel i which wasa perished from their children? is their wif- citie of Edom dome vanished?

- Flee, ye inhabitants of Dedán (kthey a- Eliphaz ionne of re turned backer, and have consulted to kin the enemies dwell)for I have broght the destruction of that that diffe-Esau vpon him, and the time of his vi-ble as thogh the fied away,
- wolde they not leave some grapes if theres possess it wearing that come by night, they wil destroye til they God wolde haue ynough.
- 10 For I haue discouered Esau: I haue vn- spare one, couered his secrets, and he shal not be a- thogh the grable to hide him felf:his fede is wasted, and leave some gra his brethre and his neighbours, and there feke but til shalbe none to say,

11 Leaue thy m fatherles children, & I wil 1,5 preserue them aliue, and let thy widowes and shalbe trust in me.

whose judgement was not to drinke of the widdowes, & cuppe, haue assuredly drunke, and art thou fatherles he that shal escape fre thou shalt not go fared mine fre, but thou shalt surely drinke of it.

Lord, that o Boziáh shal be waste, and for a chief eine of a reproche, and a defolation, and a curfe, Edóin. and all the cities thereof shalbe perpetual desolations.

14 I have heard a rumour from the Lord, & an embassadour is sent vnto the heathen, saying, Gather you together, and come against pher, and rise vp to the battel.

the heathen, and despased among men.

art hathe deceived thee, thou that dwelleft in the cleftes of the tocke, and kepeft the height of the hill: thogh thou shulde make thy nest as hie as the egle, I wil bring thee downe from thence, faith the Lord.

Also Edóm shalbe desolate: euerie one that goeth by it, shalbe assonished, & shall hiffe at all the plagues thereof,

Howle, ô Heshbon, for Ai is wasted: crye 18 As in the ouerthrowe of Sodom, and of Gomoráh, and the places thereof nere a- 9 To wit, Nobout, faiththe Lord: no man shal dwell sar after he there, nether shal the sonnes of men re- hathe ouerco-me ludah, witmaine in it.

Beholde, 4 he shal come up like alyon welling of lorden, tal co from the swelling of Iorden vnto the me against firong dwelling places for I wil make If mount Seir & raelto rest, euen I wil make r him to haste r ibar is, the Israelites, who away from her, & who is a chosen mã that me the Edomi I may appoint against her's for who is like tes kept as prime? & who wil appoint me y time? & who away from is the fhepherd that wil stand before me? f the captain

euerie man s right forthe, & none shal ga 20 Therefore heare the cousel of the Lord ne and gouere ther him that sleeth.

that he hathe deuised against Edom, & his nue, meaning. purpose y he hathe coceined against y in Nebuchad-

vtterly defiroy

they have you

fo great, that

That is

a They were I the Moabites by the river Arnon,& after that the ten tribes were ca zyed away into captiuitie, 2 countrey of Gad b To wit, of \$

Ammonites e Meaning, of the Ifraelites d Which was one of § chief cities of the Ammonites, as 3 and An there was also a citie called Hefhbon smag y Moabites

e In thy plenf Signifying power and ri. 4. ches can not preuaile when cute his sudge ments

That is, g That is, 5 backe and as euerie one can finde away to escape.

h In the time of Christ whey Gentiles shal' 6 be called.

Mınm. ii.

They shal not be able to relif his petit captaines n To wit, the enemie.

flocke shal drawe them out: furely " he shal make their habitations desolate with the.

Ieremiáh.

21 The earth is moued at the noyce of their fall: the crye of their voyce is heard in the

22 Beholde, he shal come vp, and slie as the egle, x and spread his wings ouer Bozráh, 2 As Chap 48. was faid of and at that day shal the heart of the strog Moab. men of Edóm be as the heart of a woman

in trauail.

which was 23 the chief citie of Syria, whereby he mea-neth the whole countrey.

2 When the den coming of the enemie.

this in the per-fone of y King and of them of 26 who shal wonder to se Da-mascus schief ente defroyed 27

b Who was King of Syria, L.King. 20, 26, 28 and had buyls thefe palaces . which were fil called the palaces of Ben-nadad.

e Meaning the theirborderers d Because thei vied to dwell in tentes, he nameth y thigs

your places

to the Arabias for fuccour but that flial

Nnto y Damascus hesaith, Hamath is confouded and Arpad, for thei haue heard euiltidings, and they are faint hearted as one on the feareful fea that can not reit.

Damascus is discouraged, and turneth her self to slight z and feare hathe seased her: anguish & sorowes haue taken her as a woman in trauail.

a He speaketh 25 How is the glorious a citie not reserved, s the citie?

Therefore her yong me shal fall in her stretes, and all her men of warre shalbe cut of in that day, saith the Lord of hostes. 2

And I wilkindle a fyre in the walle of Damascus, which shal cosume the palaces of b Ben-hadád.

¶Vnto Kedár, and to the kingdomes of Hazór, which Nebuchad-nezzár King of Babél shalsmite, thus saith the Lord, ; Arise, & go vp vnto Kedár, and destroye the men of the East.

e Meaning the 29 Their tentes and their flockes shal they take away: yea, they shal take to the selues their d curtaines, and all their vessels, and 4 their camels & they shal crye vnto them,

e The enemies 30 Flee, get you farte of e thei haue consul-wil dwell in ted to dwell) ave inhabited saith & Lord: for Nebuchad-nezzár King 5 of Babél hathe taken counsel against you, and hathe deuised a purpose against you.

f He sheweth at f Arise, & get you vp vnto the welthie that they of nation that dwelleth without care, saith nation that dwelleth without care, faith 6 the Lord, which have nether gates nor barres.but dwell alone.

not maile the 32 And their camels shalbe a boutie, and the multitude of their cattel a spoile, and I wil scatter the into all windes, and to the 7 vimost corners, and I wil bring their destruction from all the sides thereof, saith the Lord.

B And Hazór shalbe a dwelling for dragons, & desolation for euer:there shal no 8 man dwell there, nor the fonnes of men remaine in it.

Ieremiah the Prophet, cocerning & Elam, in the beginning of the reigne of Zedekiáh King of Iudáh, saying,

Thus faith the Lord of hostes, Beholde, I wil breake the h bowe of Elam, even the chief of their strength.

habitans of Temánisurely the least tof the 36 And vpon Elam I wil bring the foure winds fro the foure quaiters of heauen,& wil scattre the towardes all these windes, and there shalbe no nation, whether the fugitiues of Elam shal not come.

37 For I wil cause Elam to be afraied before their enemies, and before them that fe- 1 1 wil place ke their liues, and wil bring vpon them a Nebuchad-nez plague, euen the indignation of my wrath, in thefe profaith the Lord, and I wil fend the sworde migh speaketh after them til I haue consumed them.

38 And I wil fet my throne in Elam, and I thulde be fubwil destroye bothe the King and the prin- dued vaderthe ces from thece, saith the Lord: but k in the foure monarlatter dayes I wil bring againe the capti- chies whereof uitie of Elam, saith the Lord.

CHAP.

Le prophecisth the destruction of Babylon , and the deli- Persians , and uerance of Ifrael, which was in captiustie.

He worde that the Lord spake, con-vito the ume cerning Babel, & cocerning the land of Christ. As of the Caldeans by the "ministerie of Iere-"### 1847. miáh the Prophet.

Declare among the nations, and publish it, and fet vp a standart, proclaime it & co ceile it not: say, * Babél is taken, Bel is con a After that fouded, Merodach is broken downe: her God hathe idoles are confouded, and their images are lonians feruice burst in pieces.

For out of the North there cometh vp theweth that a nation against her, which shal make her shal come to land waste, and none shal dwell therein: be punished.
b These were
they shal slee, and departe, bothe man and swo of these beaft.

In those dayes, and at that time, saith the Medes, and the Lord, the children of Israel shal d come, a when Cythey, and the children of Iudah together, rus shal take going, and e weping shal they go, and seke e Read Chap. the Lord their God.

They shal aske the waye to Zión, with their faces thetherward, saying, Come, and let vs cleaue to the Lord in a perpetual couenant that shal not be forgotten.

My people hathe bene as lost shepe: their f thepherdes have caused them to go a nours & ministray, and haue turned them away to the sters by their mountaines: they have gone from s mouue prouoked
taine to hil, of forgotte their resting place. then to idolaAll that found them, have deuoured the, g They have

and their enemies faid, We offend not be-trie in euerie cause they have sinned against the Lord, place. h the habitation of iustice, euen the Lord heror the Lord the hope of their fathers.

Flee from the middes of Babel, and de ple, and worde parte out of the land of the Caldeans, and ned the by his beyeas the he goates k before the flocke. milice against

The wordes of the Lord that came to 9 For lo, I wil raife, and cause to come vp i When God eremian the Prophet, cocerning s Elam, against Babel a multitude of mightie nay you by Cyrus. tions from the North countrey, and their That is, most fhal fetthem felues in aray against her, and without whereby she shalbe taken : their arrowes search shalbe as of a strong man, which is expert for none shall returne in vaine. sp And

of those coun k This may be referred to the

to punishother To wit, the 31,9.

dwelt among

g That is, Per-Plam the fon- 34 ne of Shem. Ir Because the Perfians were good archers, he theweth y the thing whe 35 rein they put their truffshul de not btouce

Destruction of Babél.

Ieremiáh. A recompence.

1 Shalbe made riche thereby.

m For toye of the victorie. ye had againft my people.

10 And Caldea shalbe a spoile: all that spoi- 25 The Lord hathe opened his treasure, and le her, 1 shalbe satisfied, saith the Lord.

11 Because ye were glad and reioyced in destroying mine heritage, & because ye are growen fat, as the calues in the gialle, " & 26 Come against her " fro the vemost bor- "El from the neyed like strong horses,

12 Therefore your mothers shalbe fore confouded, and she that bare you, shalbe ashamed: beholde, the vttermost of the na- 27 tions shalbe a desert, a drye land, & a wildeines.

23 Because of the wrath of the Lord it shall not be inhabited, but shalbe wholy deso- 28 The voice of them that y flee, and esca- y of \$ 10000 for the shall be which shall be be astonished, " & hille at all her plagues.

· Put your selues in araye against Babél round about: all ye that bend the bowe, 29 shoote at her, spare no arrowes: for she ha-

the Pfinned against the Lord.

Crye against her round about: she hathe giuen her hand:her foundacions are falle, her walles are destroyed: for it is § ven geance of the Lord: take vengeance vpon her: as she hathe done, do vnto her.

it not to glori- 16 Destroye the 9 sower from Babel, and fee God, but him that han Hall at the Babel, and him that handleth the fieth in the time of haruest:because of the sworde of the op- 3t pressour they shal turne euerie one to his people, and they shal flee euerie one to his owne land.

Destroye her 17 Israel ulike scattered shepe: the lyons ha-to that none be left to la-ue dispersed them: first the King of A.C. ue dispersed them : first the King rof Afshur hathe deuoured him, & last this Nebuchad-nezzár King of Babél hathe broke 33 Thus saith the Lord of hostes, The chilfhis bones.

Therefore thus saith the Lord of hostes the God of Ifraél, Beholde, I wil visite the King of Babél, and his land, as I have visited the King of Asshur.

19 And I wilbring Israel againe to his habitation: he shal fede on Carmél and Bashan, and his soule shalbe satisfied vpon the mount Ephráim and Gileád.

ao In those dayes, and at that time, faith the Lord, the iniquitie of Israel shalbe foght for, and there shal be none: and the finnes of Iudáh, & they shal not be found: for I wilbe merciful vnto them, whome I referue.

Go vp against the land of the rebelles, 37 euen against it, and against the inhabitants of Pekód: destroye, and lay it waste after them, saith the Lord, and do according to all that I have commanded thee.

A crye of battel sin the land, & of great 38 A a drought is vpon her waters, and thei their King,

2 Nebuchad- 23 How is the u hamer of the whole worlde destroyed, and broken! how is Babelbeco- 39 Therefore y b Ziims with the Iims shal ne the some me desolate among the nations!

I have snared thee, and thouart taken, ô Babél, and thou walt not aware; thou art founde, and also caught, because thou hast striuen against the Lord.

hathe broght forthe the weapons of his wrath: for this is the worke of the Lord God of hostes in § land of the Caldeans.

der:open her store houses: tread on her as "nd. on sheaues, and destroie her vtterly: let nothing of her be left.

Destroie all her w bullockes: let them go and mightie downe to the slaughter. Wo vnto them, mea. for their day is come, and the time of their

visitation.

pe out of the land of Babel to declare in be deliuered Zión y vengeance of the Lord our God, by Cyrus. and the vengeance of his Temple.

Call vp the archers against Babél: all ye that bend § bowe, besiege it rounde about: let none thereof escape: *recompence her Revelus ef according to her worke, and according to all that she hathe done, do vnto her: for she hathe bene proude against the Lord, enem against the holy one of Israél.

Therefore shal her yong men fall in the ftretes, and all her men of warre shalbe destroied in that day, saith the Lord.

Beholde, I come vnto thee,ô proude man, faith the Lord God of hostes: for thy day is come, eue the time that I wil visite thee.

32 And the proude shal stomble and fall, & none shal raise him vp : and I wil kindle a fyre in his cities, and it shal deuoure all rounde about him.

dren of Ifraél, and the children of Iudáh were oppressed together: and all that toke them captiues, helde them, and wolde not let them go.

But their strong redemer, whose Name is executeth his the Lord of hostes, he shal mainteine their udgements a-cause, that he may give rest to the land, 28 mies, that his disquiet the inhabitants of Babél.

A sworde is voon the Caldeans, saith "Eler Lyers the Lord, and vpon the inhabitants of Ba- did cut the ribel, and vpon her princes, and vpon her uer Suphrates and denided wife men.

36 Asworde is vpon the "fothesayers, and into many freames, so \$ thei shal dore: a sworde is vpon her strong it might be passed ouer as men, and thei shal be afraied.

A sworde is vpontheir horses and vpon had bene no their charets, and vpon all the multitude that are in the middes of her, and their shall be the counted of two of Belbe like women:a sworde is vpon her trea- shazzars capfures, and thei shal be spoiled.

shal be dryed vp: for it is the lad of graue gelded the one images, and thei dote vpon their idoles.

dwellthere, &"the oftriches shal dwell the of the other. rein: for it shal be no more inhabited, ne- 21 Ebr sonnes of ther shal it be inhabited from generacion "be officebes, or vnto generacion.

40 As God destroied* Sodóm and Gomo- Gen.19,34.

Church thal course thereof

tames , who cofpired again

isa.13,100

Mmm. iii.

a In figne of contempt, and 14 e He fpeaketh to the enemies the Medes and Perfians p Thogh the Lord called \$ 15 Babyloniashis feruants, and their worke his worke in

punifling his people, yet befor their owne malice, & to profite them felues, it is he-Te called finne. made peace.

de or to take §

tribes f He caryed

bour the groufrute thereof Meaning, Ti-Blath-Pelezár who caryed 18 away the reft, to wit, Iudah, & Bentamin,

That is, Ba- 21 by long thus the vp Cyrus £25.23,23. Or, of the that shulde be vist-

had imitten downe all the princes, and people of the 24 worlde.

ráh with the places thereof nere about, faith the Lord: fo fhal no man dwell there, nether shal ysonne of ma remaine therein. 8 *Babel is suddely fallen, & destroied how- affistion: there have fels

41 Beholde, a people shal come from the North, and a great natio, & manie Kings shalbe raised vp from the coastes of the 9

their armie or 42 Thei shal holde y bowe & the buckelet: they are cruel & vinmerciful: their voyce shalroare like the sea, and they shalride vponhoises,& be put in aray like men to y battel against thee,ô daughter of Babél.

The King of Babel hatne heard the reforowe came vpon him, euch forowe as of

a woman in trauail.

d Which 15

thazzar, Dan.

sent of Bel-

e Meaning. ÿ

tie Perfians

fh uide gather

Chap. 49.19 44 Beholde, he *flial come vp like a lyon fio the swelling of Ioiden vnto the strog habitation:fo: I wil make Ifra el to rest, & I wil make them to haste away from her: 12 Set vp the standart vpon the walles of to his simple and who is a chosen man that I may appoint against her for who is like ine, & who wil appoint me the time and who is the . shepherd that wil stand before me?

e Read Chap-45 Therefore heare the cousel of the Lord 49,19. that he hathe deuised against Babel, and 13 O thou that dwellest vpo many waters, tror stand of that he hathe deuised against Babel, and 13 O thou that dwellest vpo many waters, Caidea was ful his purpose y he hathe conceived against the land of the Caldeans: surely the least

46 At the noyle of the winning of Babel the carth is moued, and the crye is heard among the nations.

CHAP. LI.

1 Wby Babylonis destroyed. 41 The vaine considence of the Babylomans. 43 The vantte of adolaters. so Ieremiah grueth his boke to Serasah.

Hus faith the Lord, Beholde, I wil rai I se vp against Babél, and against the inhabitants"that lift vp their heart against me,a deltroying winde,

And wil fend vnto Babél fanners that shal fanne her, and shal emptie her land: for in y day of trouble thei shalbe against

her on euerie fide.

3 Also to the bender that bendeth his bowe, and to him that lifteth him felf vp in his brigandine, wil I say, Spare not her yong men, but destroye all her hoste.

Thus the staine shal fall in the lad of the 19 Caldeans, and they that are thrust through

in her stretes.

Fon Ifrael hathe bene no b widow, nor Iudáh from his God, from the Lord of ho- 20 ftes, thogh their lad was filled with finne against the holy one of Israel.

Filee out of the middes of Babel,& deliuer euerie ma his soule: be not destroyed 21 in her miquitie: for this is the time of the Lords vengeance: he wil rendre vnto her a recompence.

Babel hathe bene se a golden cuppe in the Lords hand, that made all the earth drun-

ken: the nacions have drunken of her wine, therefore do the nacions e lage.

le tor ner, bring balme for her fore, if fhe by the Bibylo may be healed.

We wolce haue cured Babel, but she col renel 14.8. de not be healed: for sake her , and let f vs falus propte go cuerie one into his owne countrele : for of God emore her judgement is come vp vnto heaven, & go to Zion and is lifted vp to the cloudes.

The Lord hathe broght forthe our grighteousnes: come and let vs declare gin approung in Zion the worke of the Lord our God. punthing our port of them, and his hands dwaxed feole: it Make bright the arrowes: gather & shill correct mules des : the Lord hathe railed vp the spirit plic. of the King of the Medes: for his purpose is against Babel to destroie it, because it is the b vengeance of the Lord, and the h For the vengeance of his Temple.

Babél, make the watche strong: set vp the watchmen:pr pare the skoutes:forthe Lord hathe bothe deursed, and done that which he spake against the inhabitants of

abundant inticasures, thine and is come, of mers w euen the "end of thy coverousnes.

of the flocke shall drawe them out: surely 14 The Lord of hostes hathe sworne by heraets.

The Lord of hostes hathe sworne by "birners."

The Lord of hostes hathe sworne by "birners." shal ciye and shoute against thee.

15. * He hathe made the carth by his power, Chapsoss. and established the worlde by his wisdome, and hathe stretched out the heauen

by his discretion. 16 He grueth by his voice the multitude of waters in the heaven, and he caufeth the cloudes to ascend fro the ends of y earth: he turneth lightnings to raine, and bringeth forthe the winde out of his treasu-

17 Euerie man is a beaft by lisowne k know- k Read Chap ledge: euerie founder is co founded by the grauen image: for his melting is but falsehod and there is no breth therein.

18 Thei are vanitie, & the worke of errors: in the time of their 1 visitacion they shal 1 when God perish.

erish.

The m porcion of Iaakob is not like m That sisthe trueGod of 15. them: for he is the maker of all things, rael is not liand Israel us the rod of his inheritance: less for he can the Lord of hostes whis Name.

Thou art mine a hammer, and weapons are deformer of warre: for with thee wil I breake the a He meaneth nations, and with thee wil I destroie perfians, as he kingdomes,

And by thee wil I breake horse and hor- mans his hame feman, and by thee will breake the char-mer, Chap. 500 ret and him that rideth therein.

22 By thee also wil I breake man & womã, and by thee wil I breake olde and yong, and by thee wil I breake the yong man &

e For & great

Isa 21,9.

praise God

his people and

helpe when all

did before call the Babylo-

on, of the land abat rifesb vp. a The Meacs, and Perlians, that destroye them as th winde doeth § chaffe.

& Thogh they were forfaken 4 for a time, yet they were not atterly caft of as thogh their 5 ye dead. that there remineth nothing for them that abide in Babylon, but

defination, Chap 17,6 & 48,6 d By whome Lord powred out the drinke of his vengea. 7 at pleafed hum

the maid.

33 I wil also breake by thee the shepherd & 27 his flocke, & by thee wil I breake the houf bandman and his yoke of oxen, & by thee wil I breake the dukes and princes.

24 And I wil rédre vnto Babél, & to all the that thei haue done in Zión, euen in your

fight, faith the Lord.

25 Beholde, I come vnto thee, ô destroying Beholde, I come vnto thee, 6 dettroying and not wake, laith the Lord.

o mountaine, faith the Lord, which de- 40 I will bring them downe like lambes to Beilhazzars

from of the land to the fland that the fland the rams and goates

the fland the rams and goates stroiest all the earth: and I wil stretch out mine hand vpon thee, and roll thee downe from the Prockes, & wil make thee aburnt mountaine.

from thy affice 26 Thei shal not take of thee astone for a corner, nor a stone for fundaciós, but thou shalt be deflioied for euer, saith the Lord.

27 Set vp a standart in the land: blowe the trumpets among the nacions: prepare the 43 Her cities are desolate: the land is drye a That is, his nacios against her : call vp the kingdomes 9 of Ararár, Minní, and Ashchenaz against her: appoint the prince against her: cause horses to come vp as the rough caterpillers.

antarror Cyrus 28 Prepare against her the nacions with the Kings of the Medes, the dukes thereof, & the princes thereof, and all the land of his

dominion.

29 And the land shal tremble & sorowe: for the deutse of the Lordshal be perform d against Babél, to make the land of Babél waste without an inhabitant.

30 The strong men of Bubel have cealed to fight:thei haue remained in their holdes: their strength hathe failed, and thei weie like women: thei hau: burnt her dwelling places, and her barres are broken.

37 A post shal runne to mete the post, and a mellenger to mete the mellenger, to shewe the King of Babel, that his citie is taken

on ar side thereof, 32 And that the passages are stopped, and \$ redes burnt with fyre, and the me of war-

thresshing floore: the time of her thresof her harnest shalcome.

34 Nebuchad nezzár § King of Babél hathe t denoured mc, & cesti oied me: he hathe made me an emptie vellelihe swalow- si ed me vp like a dragon, and filled his belie with my delicates, & hathe castime out.

The spoile of me, & that which was left of meals broglit vnto Babel, shalthe inha- 52 bitant of Zion say and my blood vnto the inhabitants of Caldea, shal Ierusalem say.

Therefore thus faith the Lord, Beholde, I wil mainteine thy "caufe, and take vengeance for thee, and I wil drye vp the fea, and drye vp her springs.

And Babel shal be as heapes, a dwelling place for dragons, an aftonishment, and an hissing, without an inhabitant.

38 Thei shal roare together like lions, and

yell as the lions whelpes.

inhabitans of the Caldeans all their euil, 39 In their x heat I wil make them feastes, x when thei and I wil make them drunken, that they are inflamed with furfering may resouce, and slepe a perpetual slepe, and drinking, wil feast with and not wake, saith the Lord.

the flaughter, & like rams and goates.

4r Howisy Sheshach taken and how is the y Meaning Baglorie of the whole earth taken how is Ba 25,26. bél become an astonishement among the

42 The z sea is come vp vpon Babel: she is z The great ar couered with the multitude of the waves des and Perthereof.

& a wildernes, a land wherein no mã dwel fents which ho leth, nether doeth the sonne of man passe as pare of the thereby.

44 I wil also visite Bel in Babel, and I wil the idolaters bring out of his mouth, that which a he broght with hathe swallowed vp, and the nacions shal countreys. runne no more vnto him, and the wall of Babylonihald Babél shal fall.

45 My people, go out of the middes of her, but by little & & deliuer ye euerie man his soule fro the broght to no. fierce wrath of the Lord,

46 Lest your heart euen faint, and ye feare firet yercome the rumour, that shalbe heard in the land: next yere the sheer the rumour shal come this yere, and after the thirdeyere that in the other b yere shal come a rumour, it was taken and crueltie in the land, and ruler against that horrible

Therefore beholde, the dayes come, that threatned i ma I wil visite the images of Babel, and the that was after whole land shal be consounded, & all her this, whe they whole land shall be consounded, & all her rebelled and flaine shalfall in the middes of her.

48 Then the heaven and the earth, and all me the by the that is therein, shal reioice for Babel: for pirus and hanthe deliroyers shal come vnio her fro the fandgentlemen

growe in the 33 For thus saith y Lord of hostes the God 49 As Babél cansid the dsaine of Israel to c All creams of Israel, The daughter of Babél 21 like a fall G. L. P. J. J. J. G. C. All creams. fali, fer by Babel the flame of all the earth res in heave & earth fhal redid fall.

shing is come eyet a little while, and the time so Ye that a haue escaped the sworde, go definition of away, ftende not itil : r membre the Lord Babyion the afarre of, & let I erufalém come into your of his Chur-

> We are s confounde l because we have not onely de-heard reproche: shame hath couered out but manyother face soi strangers are come into the fan- nacions Quartes of the Lords Houle.

> Wherefore beholde, the daies come, in Babylon faith the Lord, that I wil visite her gra- how they flind uen images, and through all her land the terufalember wounded shalg one.

> wounsed shall one. lancentag the miscrable assistance that the miscrable assistance the miscrable assistance that the miscrable assistance th ne,& thogh she thuide defind her liregth groute wales were two
> on hie, yet from me shal her destrorers cohundreth soite

Maim. iiii.

spoile of other

ed all at once, deftruction w the Prophetes Darms ouerca h files the co-

che d Babylon did

e Ye that are

Q By these thre seth Armenia the hier, and Armenia the Lower, and Sv. an armie of diers nacions.

a Not that Ba bylon ftode on

a mountaine.

but becaule it

was ftrong and femed iminci-

and fortereffes

ble

* By turning the course of the rouer one file was made open, and the Cyrus die oy the comfil of Gobria & Gibatha Beifhaz Zars capiaines I When the fhalbe cut vp and threthed t This is poken mehe perfone of the Ieling their flate and the cruel- 35 tie of the Ba-

a Thus the Lord eftimeth Church as anne to nun ielf, becaule their caufe 16 his.

bytenians

the muric

me, saith the Lord.

54 A sounde of a crye cometh fro Babel, and

35 Because the Lord hathe laid Babél waste and destroied from her the great voyce, & her waves shal roare like great waters, and a founde was made by their noice.

56 Because the destroier is come vpon her, 5 So the citie was besieged vnto y eleventh euen vpon Babél, and her strong men are taken, their bowes are broken; for the 6 Lord God that recompenceth, shal furely

recompence.

And I wil h make drunke her princes, and 1 wil fo a- 57 Rouith the by her wife men, her dukes, and her nobles, & afflictions that her strong men: & thei shal slepe a perpethes fhal not know w waye tual slepe, and not wake, saith the King, so turne them. whose Name is the Lord of hoites.

of the walle was fiftie fooze zhicke.

h This was

not in the time

yeres before,

ether to gratu lat Nebuchad-

intreat of fome matters.

13, John in his

Angel toke a

saft into the

Sea : fignifying shereby the de struction of Ba

bylon Reuel.

tor be able to

28,22: m Thei fhal 4

clation alreactation as-

1 The thicknes 58 Thus faith y Lord of hoftes, The thicke wall of Babel shalbe broken, and her hye gates shalbe burnt with fyre, and the people shal labour in vaine, and the solke in & But the armie of the Caldeans pursued the fyre, for thei shalbe weary.

59 The worde which Ieremian the Prophet commanded Sheraiáh the sonne of Nerliah, the sonne of Maaseiah, when he went 9 with Zedekiáh the King of Iudáh into Ba bél, in the k fourth yere of his reigne: and this Sheraiáh was a peaceable prince.

that shulde come voon Babel: euen all these things, that are writen against Babél.

thou comest vnto Babel, and shalt se, and shalt read all these wordes,

Then shalt thou say, O Lord, thou hast none shulde remaine in it, nether man nor beaft, but y it shulde be desolate for euer.

63 And when thou hast made an end of reading this boke, thou shalt binde a 1 stone to it, and cast it in the middes of Eu-

place when he faith that the 64 And shalt say, Thus shal Babel be drowned, and shal not rise from the cuil, that I wil bring vpő her: and thei shal m be wca-

CHAP. III.

Ierufalens is taken. 10 Zedekiahs sonnes are killed before his face, and his eyes put out. 13 The citie is burned. 31 Icholachin is broght forthe of pri-Son, and fed like a Kingo

FEdekiáh masone & twentie yere olde when he began to reigne, and he reigned eleuen yeres in Terusalém, and his mothers name was Hamutál, the daughter of Jeremiáh of Libnáh.

And he did euil in the eyes of the Lord, according to all that Iehoiakim had do-

way and his 3 a Doutles because the wrath of the Lord was against Ierusalém and Iudáh, til he had call them out from his presence, the-

refore Zedekiáh rebelled against § King of Babél.

great destruction from the land of the 4 *But in the ninth yere of his reigne, in the 2. King. 25.2.

Caldeans.

téth moneth y téth day of y moneth came & chap 39.1 tếth moneth ý tếth day of ý moneth came & chap 39,1 Nebuchad-nezzár Kig of Babél, he & all his hoste against Ierusalém, & pitched against it, & buylt fortes against it rounde

vere of the King Zedekiáh.

Now in the fourth moneth, the ninth day of the moneth, the famine was fore in the citie, so that there was no more bread for the people of the land.

Then the citie was broken vp and all the men of warre fled, and went out of the citie by night, by the bway of the gate be- b Read Chap. twene the two walles, which was by the 39.4. Kings garden: (now the Caldeans were by the citie rounde about) and thei went by the way of the wildernes.

after the King, and toke Zedekiáh in the desert of Iericho, & all his hoste was scattered from him.

Then thei toke the King and caryed him vp vnto the King of Babél to Ribláh i**n** the land of Hamath, c where he gaue iud- & Read & Ring 25,6, and gement vpon him.

chap 39,5

of his captius do So Ieremian wrote in a boke all the euil so And y King of Babel slewe the sonnes of Zedekiáh, before his eyes: he flewe also all the princes of Indah in Riblah.

> And Ieremian said to Sheraian, When in Then he put out the eyes of Zedekian,& the King of Babel bounde him in chaines, and carved him to Babel, and put him in prison til the day of his death.

spoke against this place, to destroie it, that 12 Now in the fift moneth in the 4 teth day 4 In the 2. of the moneth (which was the nintenth ye- called the fere of the King Nebuchad-nezzár King uenth day, beof Babel)came Nebuzar-adán chief flew- began then, & ard which estode before the King of Ba- to the tenth.

bél in Ierusalém,

e That 13.0,

yas his servat,

13 And burnt the House of the Lord, and as:2. Ring, 33.6 the Kings house, and all the houses of Ierusalém, and all the great houses burnt he with fyre.

rie. Thus farre are y wordes of Ieremiah. 14 And all the armie of the Caldeans y were with the chief steward, brake downe all the walles of Ierusalém rounde about.

Then Nebuzar-adan the chief steward caryed away captine certeine of the poore of the people, & the refidue of the people that remained in & citie, & those that were fled, & fallen to the King of Babel, with the rest of the multitude.

16 But Nebuzar-adán y chief steward left certeine of the poore of the land, to dresse the vines, and to til the land.

Alfo thef pillers of braffe that were in f of these pil the House of the Lord, & the bases, & the lers read : Mig. brasen Sea, that was in the House of the Lord, the Caldeans brake, and caryed all the brasse of them to Babel.

yelift, but shal Chap. LIF: 2.King 24,18 1 2.cbr - 16 .1 1. s So the Lord punished finpanished sine me by sinne & gaue him .vp se! his rebel-lions heart, ell he had broght the can mic vpon him to lead him t-

people.

18 The

braffe

- 8 Which were 18 The pottes also and the s besomes, and the instruments of musike, and the basins, 26 and the incense dishes, and all the vessels of brasle wherewith they ministred, toke they away.
 - 19 And the bowles, and the ashpannes, & the balins, & the pottes, and the candlesticks, & the incense dishes, and the cuppes, @ all that was of golde, and that was of filuer, 28 This is the people, whome Nebuchadtoke the chief steward away,

20 With the two pillers, one Sea, & twelue brasen bulles, that were vinder the bases, which King Salamon had made in y Hou- 29 In the n eightenth yere of Nebuchad ginning of the scott the brasse of all these vessels nezzar he caryed away captine from Ieiu- n in the latter scof the Lord: the brasse of all these vessels

was without h weight.

h It was fo

But beenufe of the rounded

fix k Which fer-

wea in the hie

if he had any

neceffarie im-

pediment lin the 2 King. 25,19 is red but of fuc:

those were the

mok exc. liet and the other

rao. which we

renot fo nob les are not there

mérioned w uh

- muche in qua- 21 And concerning the pillers, the height of one piller was eightene cubites, & athrede of twelve cubites did compasse it, and the thickenes the eof was foure fingers: it was
 - 22 And a chapiter of braffe was vpon it, and the height of one chapiter was hue cubites with networke, & pomegranates vpon the it chapiters roude about, all of brafle: the feconde piller also, and the pomegranates were like vnto thefe.
 - 23 And there were ninetie & fix pomegranates on a side: and all the pomegranates vpon the net worke were an "hundreth 10unde about.

nes no more rounte apout.

colae be sene 24 And the chief steward toke Sheraiah the 32 chief Priest, and Zephaniáh k the seconde Priest, and the thre kepers of the dore.

Priests stead, 25 He toke also out of the cirie an Eunuche, 33 which had the ouerfight of the men of warre, and I feuen men that were in the citie, and Sopher captaine of the hoste who mustred the people of the land, and thre score men of the people of the land,

y were founde in the middes of the citie.

Nebuzar-adán the chief steward toke them, and broght them to the King of Babél to Ribláh.

- 27 And the King of Babél smote them, and slewe them in Ribláh, in the land of Hamath: thus Iudah was caryed away captiue out of his owne land.
- nezzár caryed away captine, in the m fe- m Which was uenth yeic, enen thre thousand lewes, and of the latter end thre and twentic. yere of his rethre and twentic.
- falem eight hundreth thirtie & two "per fones.

 end also of y yere, and the beginning of
- 30 In the thre and twentieth yere of Ne-th buchad-nezzar, Nebuzar-adán the chief iteward caryed away captine of the Iewes scuen hundreth sourtie and fine persones: all the persones were foure thousand and fix hundreth.
- And in the feuen and thirtieth yere of the captuitie of Iehoiachín King of Iudáh, in the twelfth moneth, in the fine and twentieth day of the moneth, Euil-merodach King of Babel, in the first yere of his reigne, o lifted up the head of Ichoiachin othat is, refis King of Iudah, and broght him out of pri- berue and ho-

"Ebr. foules.

- And spake kindely vnto him, and set his throne about the throne of the Kings, that were with him in Babel,
- And changed his prison P garments, and P And gave he did continually eat bread before him apparel all the dayes of his life.
- Kings presence, which were founde in the 34 His porcion was a q continual porcion in the court, & giue him of the King of Babel, eucry day thus at length a certeine, all the day os of his life vntil he quiemes becau

q That is . he had allowance

Ieremiáh the weldenot o.

LAMENTACIONS

CHAP.

r The Prophet bewaileth the miserable estate of Ierusa- 3 lem, s And she wesh that they are plagued because of their sinnes. The first and seconde chapter begin e every Verse according to the letters of the Ebrewe Alphabet. The third hathe thre Verfes for enery letter, & the fourth is as the first.



Ow doeth a the citie remainer that was ful of people? The is as a widdow: the that was great among the nacions and b prancesse amog the proumces, is made tributarie.

She wepeth continually in the enight, & her teares ranne downe by her chekes: amog all her d louers, she hathe none to comfort 6 And from the daughter of Zion all her her: all her friends haue-delt vnfaithfully

with her, & are her enemies.

Indáh is caryed away captue, because e of e For her crites affirction, and because of great seruntude: tte toward the spoore and opshe dwelleth among the heathe, of findeth presson of ser no rest: all her persecuters toke her in the 34,11, itiestes.

- 4 The wayes of Zión lament, because no man cometh fto the folemne feasts: all her f As they vied gates are desolate: her Priests sigh: her virgines are discomstred, and she is in "hea- Pial 42.4. "Ebr blittenees;
- 5. Her aduer fartes 8 are the chief, and her e- grhans have nemies prosper: for the Lord hathe afflu- inle out her, ted her, for the multitude of her tranig ef- Deu 28,44. fions. & her children are gone into captiunie before the enemic.
- beautie is departed; her prices are become

Propher, where asthe other were cruelly ordered, that bey aim.

.The Prophet wondereth at the great audgemet of God feing Ierulalém, which was to ftrog & fo fui of people, to be now destroyed and 16m . which deselate b Which had chief rule ouer

many prouin-ces and coun e So that she takethno reft: 2 d Meaning, the Egyptians and Affytians, & promifed hel-

Nan.i.

Lamentacions. Gods wrath.

h As men piferow & that haue no cou- 7 TARC

i In her mifeere the confi-dered y great benefites and comodities y k Archer religion and feruing of God. greatest grief to the godie 1 She is not 9 ashamed of her finne, al-thogh it be manifest.

"Ebr. hathe magnified him felf.

m God forbid deth that the Ammonites & Moabites
II thulde enter into the Congregation of the Lord, and Moabites wader the he n Thus Ierueeth, mouing others to pi-tic her and to learne by her example o This decla-reth that we shuld acknow ledge God to be the autor of all our affiftions, to the inter that 14 we might feke voto him for remedie p Mine heavy finnes are con unually befoze his etes, 25 he that tyeth 15 a thing to his hand for a remembrance.

> q He hathe troden them Lere 14,17. chap.2,18.

r Which be-Leu 15,19. and was abhorred for the time.

gone without strength before the pursuon. Lerusalém remembred the daies of her affliction, and of her rebellion, and all her pleasant things, that she had in times past, 20 Beholde, ô Lord, how I am troubled:my when her people i fell into the hand of the enemie, & none did helpe her: y aduersaries sawe her, & did mocke at her k Sabbaths. Ierusalém hathe grieuously sinned, there- 21 They have heard that I mourne, but there fore the is in derition: all y honoured her, despise her, because thei haue sene her filthines: yea, she sigheth and turneth backeward.

1 Her filthinesis in her skirtes; she remembred not her last end, therefore she came downe wonderfully : she had no coforter: ô Lord, beholde mine affliction : for the enemie" is proude.

The enemie hathe stretched out his had wpon all her pleasant things: for she hathe sene the heathen entre into her Sanctuarie, whome m thou didest comande, that they shulde not entre into thy Church.

All her people figh and feke their bread: they have given their pleasant things for 2 meat to refresh the soule: se, à Lord, & confider: for I am become vile.

coprehendesh 12 Haue ye no regarde, all ye that passe by this way?beholde, & se, if there be any " sorowe like vnto my forowe, which is done vnto me, wherewith the Lord hathe afflicted me in the day of his fierce wrath.

13 From aboue hathe o he sent fyre into my bones, which preuaile against them: he hathe spred a net for my fete, & turned me backe: he hathe made me desolate, o daily in heaumes.

The P yoke of my trafgressions is bounde vpon his hand: they are wrapped, and come vp vpo my necke:he hathe made my stregth to fall: § Lord hathe deliuered me into their hade, nether am I able to rise vp. 5

The Lord hathe troden vnder fote all my valiant me in the middes of me: he hathe called an assemblie against me to destroy my yong men: the Lord hathe troden 4 the wine presse vpon the virgine the 6

rroden them vnder fote as daughter of Iudah.

they y tread 16 * For the se things I wepe: mine eye, euen wyne prese.

mune eye casteth out water, because the comforter that shulde refresh my soule, is farre from me:my children are desolate, because the enemie preuailed.

27 Zion stretchethout her hands, and there u none to comfort her: the Lord hathe appointed the enemies of Iaakob rounde about him: Ierusalem is as a menstruous woman in the middes of them.

Rollection was feparate from 18 The Lord is righteous: for I have re-ber hour bad belled against his "commandement: heare, belled against his"commandement: heare, I pray you, all people & beholde my forow: my virgines and my yong men are gone into captiuitie.

Alike harts that finde no passure, & thei are 19 I called for my louers, but they deceived me: my Priests and mine Elders perished in the citie while they foght their meat to (That is, they refresh their soules.

bowels swell: mine heart is turned within me, for I am full of heavines: the sworde spoyleth abroad, as death doeth at home.

s none to comfort me vall mine enemies haue heard of my trouble, or are glad, that thou hast done it: thou wilt bring the day, that thou hast pronounced, and they shalbe like vnto me.

22 Let all their wickednes come before thee: t Of desiring do vnto them, as thou hast done vnto me, gainst the enefor all my transgressions: for my fighs are many, and mine heart is heavie.

CHAP. II.

Ow hathe the Lord a darkened the a That is, I daughter of Zion in his wrath and prosperate to hathe cast downe from b heaven vnto the advertise earth the beautie of Israel, & remembred her a most sonot his content of the day of his wrath! calliding to The Lord hathe destroyed all the habitations of Laakob, and not spared: he hathe the couenant, throwen downe in his wrath the ftrong which was cut holdes of the daughter of Iudah: he hathe ftole of yLord because they cast them downe to the grounde: he hathe mulde not fee polluted the kingdome and the princes their mindes fo lowe , but

He hathe cut of in his fierce wrath all hearts toward the dhorne of Israél: he hathe drawe backe d Meaning, the his e right hand from before the enemie, derived and from the first enemie, derived and from the first enemie, derength, as a second enemies and from the first enemies and from the first enemies and first enemi and there was kindled in Iaakób like a fla- Sam 2,1 e That is, his me of fyre, which deuoured rounde about. inccourwhich 4 Hef hathe bet his bowe like an enemie: his he was wonte

right hand was stretched vp as an aduersa- our enemies rie, and flewe all that was pleafant to the f Snewing, eye in the tabernacle of the daughter of there is no re-Zión:he powred out his wrath like fyre. rruaio, where

The Lord was as an enemie: he hathe deuoured Ifrael, confumed all his palaces: he hathe destroyed his strong holdes, and hathe increased in the daughter of Iudah lamentacion and mourning.

For he hathe destroyed his tabernacle, as a garden, he hathe destroyed his cogregacion: y Lord hathe caused the feasts & Sab- g As the peo-baths to be forgotte in Zion, & hathe des- nomed to prai pised in the indignacion of his wraththe se God in the King and the Priest.

7 The Lord hathe for saken his altar he hathe abhorred his Sanctuarie he hathe giue blancheme hi into the hand of the enemie the walles of with thou-her palaces; thei haue made as noyfe in the horring to enemie the her palaces; thei haue made as noyfe in the horring form House of y Lord, as in the day of solenities che, as y was,

The Lord hathe determined to destroye when he said,
the wayes did

the wall of the daughter of Zion: he ftret- lament, Chap. ched out a line: he hathe not withdrawen this forowe his had from destroying: therefore he ma- was fo great de the rampart h and the wall to lament: fible thigs had they were destroyed together. 9 Her

mie, read Tere. Or,gather the lige grapes.

folene feattes with a lowde their parte thereof

9 Hei gates are sonke to the grounde:he hathe destroied and broken her barres: her King and her princes are among the Gen- 21 The yong and the olde lye on the groun- a The Prophet tiles: the Lawe 15 no more, nether can her Prophetes receive any vision fro the Lord.

corfynde.

10 The Elders of the daughter of Zion sit vpo the grounde, and kepe filence: thei haue cast vp dust vpon their heades: thei ha- 22 Thou hast called as in a solemne day my ue girded the selues with sackeeloth: the virgines of Icrusalém hang downe their heades to the ground.

11 Mine eyes do faile w teares: my bowels fwell: my lieuer is powred vpon the earth, for the destruction of the daughter of my people, because the children and sucklings fwoune in the stretes of the citie.

12 Thei haue faid to their mothers, Where * Ehr. wheat do TO YHO

10r feins.

"Eb, powied out the foule

Meaning, § was fo euidet that it nede no witneffes.

false Prophe tes called the felues seers, as

the otherwere called, there-fore he sheweththat they

faw amiffe be-

cau fe ther did not reproue the peoples faures, but fix

tered them m

their finnes.

which was the

caute of their

defernation

Mrshwdeas.

what thing shal I copare to thee, od dughter Terusalem what shal I like to thee, that 6 He hathe set me in darke places, as thei heard, which
thing God, very like the set of I may comfort thee, ô virgine daughter Zionsforthy breache is great like the sea: 7 He hathe nedged about me, that I can not thei might who can heale thee?

k Because the 14 and foolish things for thee, and thei haue not discouered thine iniquitie, to turne 9 He hathe disopped vp my waies with he- e He hathe no banishement

> handes at thee: thei hille and wagge their head vpon the daughter Ierusalém, saying, Is this the citie that men call, The perwhole earth?

16 All thine enemies haue opened their mou 14 I was a derifion to all my people, and end the Spirit the against thee: their hisse and gnash the their song all the daye. this is the day that we loked for .we have founde and sene it.

Lew. 26,14. day. 22.35.

17 *The Lord hathe done that which he had purposed:he hathe fulfilled his worde that 17 he had determined of olde time: he hathe throwen done, and not spared: he hathe 18 And I said, My stregth & mine hope 8 is 1 Confidering caused thine enemie to reioice ouer thee,

Bere 14.1% chap.1,16.

- 18 Their heart * cryed vnto y Lord, O wall of § daughter Zion, let teares runne dow- 20 My soule hathe them in remembrance, his owne more der sake and ne like a river, day and night: take thee no rest, nether set the apple of thine eye cease. 21 I consider this in mine heart: therefore will the hade
- 19 Arise, crye in the night: in y beginning of the watches powre out thine heart like 22 water before the face of the Lord : lift vp thine hands toward him for & life of thy 23 Their averenued & euerie morning tyrear & We fele the yong childre, that faint for hungre in the corners of all the stretes.

20 Beholde, ô Lord, and confidre to whome thou hast done thus? shal the women eat 25 The Lordis good vnto them, that trust their frute, and children of a spanne long?

shal the Priest and the Prophet be flaine cor, enemier, in the Sanctuarie of the Lord?

de in the sti etes: my virgines and my yong complaineth of the punishme are fallen by the sworde: y haste slaine them in the day of thy wrath : thou hafte he endured by killed and not spared.

"terrours rounde about, so y in the day of the Lords wrath none escaped nor remai- of Ierusalein. ned:those that I have nourished & broght & Hespeakesh vp, hathe mine enemie confumed.

CHAP. III.

Am the man, that hathe sene afflictio in the rod of his indignation.

2 He hathe led me, and broght me into them out with darcknes, but not to light.

Surely he is turn: d against me:he turneth is "bread and drinke? when thei swouned 3 as the wounded in the stretes of the citie, his hand against me all the day.

on to the godlie, when thei
gaue up the gost in their mo
My slesh and my skinne hathe he caused
senorthefrute

thers bosome to waxe olde, he hathe broke my bones. of their prai-13. What thig shal I take to witnes for thee? He hathe buylded against me, & copas feets them to

that be dead for ever.

get out : he hathe made my chaines heatie. neally and the Thy Prophetes haue k loked out vaine, & Alfo when I crye and shoute, he shutteth ofteness

out my c prayer.

te, & as a lion in secret places.

All that passe by the way, clappe their it He hathe stopped my waies, & pulled me in pieces: he hathe made me desolate.

in pieces:he hathe made me delolate.

g Thus with

12 He hathe bent his bow and made me a pame he was
driven to and marke for the arrowe.

fection of beautie, and the 10ye of the 13 He caused"the arrowes of his quiuer to entre into my reines.

touth, faying, Let vs deuoure it : certeinly 15 He hathe filled me with bitternes, or ma- i He the week de me drunken with f worme wood.

> 16 Hehathe also broken my teeth with stones, and hathe couesed me with affhes.

Thus my soule was farre of fro peace: I. forgat prosperitie,

perished from the Lord,

and set up the horne of thine adversaries. 19 Remebring mine affliction, & my mourning, the wormewood and the gall.

and is humbled hin me.

haue Lhope.

It is the Lords i mercies that we are not thei be neut columed, because his copassions faile not. forewe'm no

is thy faithfulnes.

The Lord is my ! porcion, faith my fou- put their who lestherefore wil I hope in him.

in him, to the foule that feketh him.

ments and af. phetes & hypo crites , when the deftruction felr Gods heame mdgemess w he greatly feared & therefore ferreth of wordes

c This is & great tentacifeth to do,thes

me in holde,as

rowe he hathe made me to lofe my fenfe. fro between hope and difpaire, as ygod

that God thus cife his to the intenribat hereby the maie knowe them felues and fele his mercies -

of man, it is maruel that anie remaineth aliue: but only that God for his Church to remaine thoek

l The godlie God,& theresone other inhermance , at plabit.

Or, breght up hands.

The yoke in youth.

Lamentacions. Greatfamine.

26 It is good botheto trust, and to waite for the faluation of the Lord.

27 It is good for a man that he beare the

m He fheweth uer begin to te experiece may be fronger

God, but is pa

downe wtheir waiteth for fuccour p He cakethno

of necefsitte for our amenthe wicked to oppresse the

beart r He sheweth

done without Gods prouidéf That is, ad- 41

werfitte, and prosperme,Amos 3.6: des: for els to lift vp y han-des is but hypocrifie.

1.Cor,413.

my people.

y Read Ierematin the myeledungcon.

yoke in his m youth. that we can ne 28. He sitteth alone, a and kepeth silence, because he hathe borne it vpon him.

exercised vn- 29 He putteth his e mouth in the dust, if there maie be hope.

greater, our pa 30 He gitteth his cheke to him that fmiteth him:he is filled ful with reproches: 31 For the Lord wil not for sake for euer.

n He murmu 32 But thogh he send affliction, yet wil he 62 haue compassion according to the multi-

nor afflict the children of men,

face to the 34 In stamping vnder his fete all the pri- 64 * Giue them a recompence, ô Lord, ac- Pfal. 28.4. with pacience fonners of the earth,

35 In ouerthrowing the right of a man be- 65 fore the face of the most high,

Lord Weeth it not.

dement, when 37 Who is he then that saith, and it cometh to palle, othe Lord rommandeth a

Poore bir 38 Out of the mouth of the most high proceadeth not feuil and good?

4 He doeth not delite the 39 Wherefore them is the living man fo- 2 rowful?man suffreth for his sinne.

that nothing is 40 Let vs ferche and trye our waies, & turne againe to the Lord.

> Let vs lift vp u our hearts with our han- 3 des ynto God in the heauens.

42 Wehaue finned, and hauerebelled, therefore thou halt not spared.

This is, both 43 Thou halt couered vs with wrath, and 4 The tongue of the fucking childe cleathing terusary heartes & hand per secured we whom had flower with the second was the second with the second was the second persecuted vs:thou hast slaine & not spa-

> 44 Thou hast couered thy felf w a cloude, that our praier shulde not passe through.

> 45 Thou half made vs as the * offcouring and refuse in the middes of the people.

> the against vs.

47 Feare, and a snare is come vpon vs with desolation and destruction.

48 Mine eye casteth out rivers of water, for y destruction of y daughter of my people.

49 Mine eye droppeth without state and ceaseth not,

30 Til the Lord loke downe, and beholde from heaven. 1. 34 11

* Tam onerco-me with love weeping for all of all the daughters of my citie.

52 Mine enemies chased me sore like a 3 withered, like a flocke: birde, without cause,

They have thur vp my life v in the dungeon, and cast a stone vpon me.

Waters flowed ouer mine head, then thoghi I, I am destroied.

55 I called vpon thy Name, & Lord, out of the lowe dungeon.

56 Thou hast heard my voice: stoppe not

thine eare fi o my figh of from my crye. 57 Thou drewest nere in the daye that I called vpon thee: thou saidest, Feare not.

58 O Lord, thou hast mainteined the cause of my 2 soule, & hast redemed my life.

59 O Lord, thou hast sene my wrong, judge re his life was thou my cause.

Thou hast sene all their vengeance, & all their deutles against me,

Thou hast heard their reproche, ô Lord, & all their imaginations against me:

The lippes also of those that rose against me, and their whilpering against me con-

tinually.

the bableth tude of his mercies.

tinually.

the bableth tude of his mercies.

tinually.

the bableth tude of his mercies.

tinually.

Beholde, their fitting downe & their rises the faller nor afflighthe children of men.

The way have force. fing vp, how I am their fong.

cording to the worke of their hands.

Give them forowe of heart, eventhy wears. curfie to them.

pleasure in it, but doeth it 36 In subuerting a man in his cause: the 66 Persecute with wrath and destroie the from vnder the heauen, o Lord.

CHAP. IIII.

JOw is the a golde become so dim- a By the golmet the most e fyne golde is chaged, the Princes, as orthe ftones of the Sanctuarie are scatte- by the ftones he vinderflanred in the corner of euerie strete.

The noble men of Zion comparable to fees, with the rolling to fees, bid fyne golde, how are thei estemed as earthe 'or, somes
b pitchers, euen the worke of the hands of of smale estithe potter!

Euen the dragons c drawe out the breaits, e Thogh the & give fucke to their yong, but the daugh- dragons be cruel, yet their ter of my people u become cruel like y d of- pure their triches in the wildernes.

ueth to the roofe of his mouth for thirst: lem doeth not. the yong children aske bread, but no man forsake their childre as the breaketh it vnto them.

5 Thei that did fede delicately, perifh in her eggs, Ioh. the stretes: they that were broght up in skarlet, embrase the dongue.

46 All our enemies have opened their mou- 6 For the iniquitie of the daughter of my people is become greater then * the finne Geneusas of Sodóm, that was destroied as in a moment, and "none pitched campes against . Or, no firengel

> 7 Her Nazarites were purer then y snowe, and whiter then the milke : thei were more ruddie in body, then the sed precious stones: thei were like polished laphir.

8 Now their evilage is blacker then a cole: e They that they can not knowe them in the ftretes: were before their fkinne cleaveth to their bones; it is fauour arenow

Thei that be flaine with the sworde are to lum, Nomb. better, then thei that are killed with hungre : for thei fade awaie as thei were itiiken through for the frutes of the field.

The handes of the piriful women have fode they pyne away, and consodden their owne children which were sume their meat in the destruction of & daughter of my people.

z Mesnioz elle

deth the Price

mation & haue

yong and nouoffriche docth

f Forlacke of

at The

333

n The Lord hathe accomplished his indignacion: he hathe powred out his fierce wrath, he hathekindled a fyre in Zión, r which hathe deuoured the fundacios the-

reof.

The Kings of the earth, and all the inhabitans of the worlde wolde not have be gers, our houses to the aliantes.

reproche.

The Kings of the earth, and all the inhabitans of the worlde wolde not have be gers, our houses to the aliantes.

reproche.

The Kings of the earth, and all the inhabitans of the worlde wolde not have be leved that the adversarie and the enemie 3 shulde have entred into the gates of Ac-

13 For the sinnes of her Prophetes, and the For the tinnes of her Prophetes, and in inquities of her Priestes, that have shed 5 Our neckes are vnder per secution: we are some about the secution of the priestes, that have shed 5 Our neckes are vnder per secution: we are some about the secution of the prophetes. the blood of the suft in the middes of

Thei have wandered as blinde ment in the stretes, and they were polluted with blood, so y thei wolde not touche their 7 Our fath is haue sinned, and are not, and feruitule and bundage

fombled on 15 But thei cryed vnto them, Departe, ye 8 S. Mantes have ruled over vs, none wolde and annue we should be blood on 15 But their cryed vnto them, Departe, ye 8 S. Mantes have and annue we should be blood on the west of the blood of the should be blood on the shoul polluted, departe, departe, touche not: therefore they fled away, and wandered: thei 9 haue said among the heathen, They shall no more dwell there.

de not abyde 16 The angre of the Lord hathe scattered 10 Our skin was blacke like as an ouen be for their sinthem, he wil no more regarde them: k thei reucienced not the face of the Priests, nor it They desiled the wom n in Zión, o the fame sinnes. had compassion of the Elders.

caufes of their Whiles we waited for our vaine helpe, 12 The princes are hanged vp by f their entine hat ca our eyes failed: for in our waiting we loked for la nation that coldenot faue vs.

confidence in 18 They hunte our steppes that we cannot 13 go in out stretes: our end is nere, our daies are fulfilled, for our end is come.

19 Our persecuters are swifter then the egles of the heauen: thei pursued vs vpon 15 The 10ye of our heart is gone, our dance great, that thei were not able

whome aspen. 20 The m breth of our nostrels, the Anointed of the Lord was taken in their nets, of 17 whome we said, Vnder his shadowe we shalbe preserued aliue among the hea- 18 Because of the moutaine of Zion which fore thy cone-

a This is spo. 21 Reioyce & be glad, a ô daughter Edóm, 19 But thou, ô Loid, sema:nest for k euer: I Whereby is that dwellest in the land of Vz, the cup alfo shal passe through vnto thee: thou shalt 20 be drunken' and vomite.

daughter Zión:heo wil nomore carie thee awaie into captiuitie, but he wil visit thine iniquitie, o daughter Edom, he wil 22 But thou hast vtterly reiected vs: thou to him, Icrem, discoues thy sinnes.

CHAP. The prayer of Ieremials.

D Ememore, o Lord, what is come vpon vs: a confider, and beholde our a This prayer

gers, our houses to the aliantes.

We are father les, euen without father, & captine, others our mothers are as widowes.

We have dronke our b water for money, fome sent into

weary, and have no reft.

We have given out hands to the Egyp feresto come, tians, & to Asshur, to be satisfied with this prayed b Meaning,

deliuer vs out of their hands.

We gate our br. ad with the peril of our felues vuto liues, because of the sworde of the wil-them d As our fa-

cause of the terrible famine.

maides in the cities of Iudáli.

hand: the faces of the Elders were not had me from the

They toke the yong men to grinde, and fekeour necesthe children fell vnder s the wood.

14 The Elders haue ceased from the h gate enomies hand. The yong men from their fong,.

is turned into mourning.

16 The crowne of our head is fallen : wo h There were now vnto vs, that we have finned.

Therefore our heart is heavy for these things, our : eyes are dimme,

is defolate: the foxes tunne vpcn it.

thy threne is frogeneracien to generacio. declared that Wherefore doeft thou forget vs for e- power to turne to G. d. but is

uer, & forfake vs fo long time? Thy punishment is accomplished, ô 21 Turne thou vs vnto thee, ô Lord, and he to conserte we shalbe turned: renue our dayes as of God workerh

art excedingly angue against vs.

remained, and Prophet forefeing cheir mi-

thet. Chirm

them, or haue lubiait ed our

thers have bewolde not juffart fode

g lheir (claueto abide it

no more laws nor forme of comune welch With wepig. k And therecies can neuer

onely his worin is be ore \$1,1\$

EZEKIEL

THE ARGUMENT.

EterthatI choiachin by the counsel of I cremid it & Exchich had yeldedhim self to Nel uchadnex I xar, and so went into cap intie with his mother & divers of he princes & of the people, certeine begane or pent and murmur that thei had obeid the Prophets counfel, as thogh the thing wind ale thad prophetted final te not come to paffe, & the fore the ir estate shoulde be stil most ral le vader the Calaeans. By realon whereof he confirmed his former prophecres, declaring by new bistons or revelutions is tweed Nan.ii.

g He meaneth that thefe things are come to paffe the refore, contraexpedation. h Some referre this to y blinde men, which citie was ful A Meaning, he heathen which Aroy the, col**t**hom: *Or, face k That is, the enemies I He flieweth

deffructiozebe-

ar crueltie. &

man : for they

trufted in the

helpe of the E.

their vaine

gypuans m Our King Tofiah,in who. me Rode our fauour, and on ded our frate& Life,was flayne whome he cal leth anointed. because he was a figure of Christ

ken by derifio.

*Or, frew shy O He comfor- 22 teth the Chur-ene by y after feuctie yeres their forowes shal haue an end, where at wicked shulde be tor-

mented for suer.

Ezekiél.

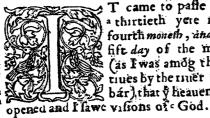
anto him that the citie fudde mofte certeinly be destroied, or the people grienously tormited by Godsplagwes, in smuche that the sthat remained foulde be broght into cruel bondage. And left the godlie shulde difpairern these great troubles; he assure that hat God wil deliver his Church at his time appointed, and also destroie their enemies which ether afficted them or reiogred in their miseries. The effict of the one and the other shulde chiefly be performed under Christ, of whome in this boke are many notable promises, and in whome the glorie of the new Tempte shalle perfectly be referred. He prophecial these things in Culdea at the same time that I eremedit prophected in Iudali, and there began in the fift yere of I chotachins captiutie.

a After that § boke of the Law was foun de which was the eightenth yere of the reigne of toliah, fo that fine & twentie yeboke was foun Ieconiáh de, Ieconiáh was led awaie eaptine with Ezekiel & mamie of y people & yere afterfawe chele vitions part of Euphra ees, so called

ble, and excel-lent visions, so that it might was no natural åresme. came of God

CHAP. I.

The time wherein Ezekid prophecied and in what place 3 His kinred. 15 The vision of the foure beafles. 26 The vision of the throne.



T came to passe in the a thirtieth yere in the fourth moneth, and in the 14 fift day of the moneth (as I was amog the captiues by the mier b Chebár) that y heavens were

2 In the fift days of the moneth (which was the fift yere of King Iorachins captimitie) 3. The worde of the Lord came vato Ezekiel the Priest, the sonne of Buzi, in the land of the Caldeans, by griner Chebar, spirit of pro-where the d had of the Loid was vpo him. pheciesas chap And Floked, & beholde, e awhirlewinde 2,22 and 37.1 came out of the North, a great cloude & fine of wordes be fignifich y afore wrapped about it, and a brightnes feareful udg wis about it, and in the middes thereof, to ment of God, and the great wit, in the middes of the fyre came out as the afficien likenes of 'ambre.

ourspale yellow.

VISION OF EZEKTEL.



-The whirlwinde that came out of the North, or Aquilon.

- The great cloude
 The fyre wrapped about it.
 The brightnes about it.
 The likenes of amber, or
- the pale colour
 The forme of the foure
- Their fere like calues
- H. Hands comming out from
- vader their wings
 . K L M The facion of the foure faces of enerse beaft.
- Their wings toyned one to another:
- Their two wings, which coucred their bodies.
- Fire running among the
- Wheles baning everie one foure faces
- The rings of the wheles which were ful of eyes.

 The firmament like: vato
- chry ftal The throne, which was fer
- whore the firmaments:

 Where fate like the appear
- rance of a man . The appearance of ambest about, and benethe the man-
- fyre about him Z The brightnes of fyre like.

2442 or the South

f.Which wer hims o repre-fented yglorie Chap 3:33:

likenes of foure beafts, fand this was their forme: they had the appearance of a man, 7 And their sete were streight sete, and the

foure Chern Sa Alfo out of the middes thereof same the 6 And everie one had foure faces and everie one had foure wings.

ched y wing of

the other.

sole of their sete was like the sole of a cal- 24 And when they went forche, I heard the ues fore, and they spatkled like the appearance of bright braffe.

And the hands of a mã came out fró vnder their wings in the foure partes of the, and thei foure had their faces, & their wings. g The wing of 9

to another, when thei went forthe, thei 1 eturned not, but euerse one went streight

no And the similitude of their faces was as h the face of man and they foure had the & Fuerze Cherubim had fou face of a lyon on the right fide, and they re taces, the fa ce of a man, & foure had the face of a bullocke on the ot a lyon on y lest side: they source also had the face of 27 And I sawe as the appearance of ambie, right fine, and an eg le.

of an egle on tr Thus were their faces : but their wings the left fide were spred out aboue: two wings of euerre one were loyned one to another, and two couered their bodies.

And euerie one went streight forwarde: 28 As the likenes of the bowe, that is in the they went whether their "spirit led them, & thei returned not whe thei wet forthe.

The similitude also of the beastes, and 29 their appearance was like buining coles of fyre, and like the appearance of lampes: for the fyre ran among the beaftes, & the fyregaue a glifter, and out of the fyrethere went lightening.

i That is, when 14 And the beaftes ran, and i returned like 1 vnto lightening.

Now as I behelde the beastes, beholde, a whele appeared vpon the earth by the 2 And the Spirit entred into me, when he owice Rate, & beaftes, having foure faces.

16 The fació of the whelesand their worke was like vnto a k chrysolite: & they soure 3 had one forme, and their facion, and their worke was as one whele in another whele.

Whé thei wét, thei wét vpó their foure fides, & they returned not when thei wer.

They had also rings, and height, & were 4 feareful to beholde, and their rings were ful of eyes, round about them foure.

wet with them: and when the beaftes were lift vp fro the earth, y wheles were lift vp.

Whether their spirit led the, they wet, and thether did the spirit of the wheles dead them, and the wheles were listed up 20 Whether their spirit led the, they wet, belides them: for the Spirit of the beaftes was in the wheles.

21 When the beaftes went, they went, and when they stode, they stode, & when they were lifted vp from the earth, the wheles 7. Therefore thou shalt sp ake my wordes ton or greater were lifted vp besides them: for the spirit of the beaftes was in the wheles.

22 And the similitude of the sirmament vp6 the heads of the beaftes was wonderful, like 8 vnto chrystál, spred ouer their heads aboue

And under the firmament were their wings stieight, the one towarde the other: euerse one had two, which couer dthe, & 9 And whe Iloked vp, behold, an had was fet meanes where eueri one had two, w coucted their bodies.

noise of their wings, like vinoise of great 1 which dewaters, and as the voice of the Akmightie, where, the enen the voyce of speache, as the noise of fearenines of an hoste: and when they stode, they ments downe their wings.

They were s royned by their wings one 25 And there was a voyce from the firmahad no power to another, when their went forthe, their ment, that was cuer their heades, whethey of them felues to another, but every one went free only water the standard of the said of the stole, and had let downe their wings.

And about the firmament that was out dement. thèir heades, was the facton of a throne likë vntë a faphir Rone, and vpon the similitude of the throne was by appearance, as the similitude of a man about voon it.

and as the similitude of fyre a roude about a Whereby within it to loke to, even from his loynes terrible indge. vpwarde, and to loke to, eue from his loy-ment toward the careh. nes downewarde: I saw as a likenes of fyre, and brightnes rounde about it.

cloude in the day of same, so was the appearance of the light rounde about.

This was the appearance of the simili- the maieftie of tude of the glorie of the Lord: and when weakenes of I sawe it, I fei o vpon my face, and I heard flesh a voyce of one that spake.

CHAP. II.

The Prophet is fent to call the people from their errour Nd a he said vitto me, b Sonne of earth, & ashes, I man, stand vp vpon thy fete, & I wil which was to speake vnto thee.

had spoken vuto me, and set me vpon m; fere, fo y I heard him that spake vnto me. color not abi-And he faid vnto me, Sonne of ma, I fend de Gods prethee to the childré of Isiael, to a rebellious spirit did ennation, that hathe rebelled against me: fer there hard of they & their fathers have rebelled against face. me, cuen vnto this very day.

For the are "impudent children, and stiffe parte Gods hearted! I do fend the real state of the s hearted: I do fend thee vnto them, & thou toward his peo ful creyes, round about them foure.

flast fay vnto the, Thus saith y Lord God. ple, that notwith flanding
wet with them conducted wheeles

But surely they wil not heare, nether in their rebelling.

dede wil they cease : for they are a 1. bel- his Prophetes

rebelles, and thornes be with thee, & thou thosh the peo temainest with scorpions: seate not their place are so obdination? wordes, nor be afraide at their lokes, fei morde ot God fhal be einer they are a rebellious house.

vnto them : but furely they wil not heare, e Read Irre r. nether wil they in dede cease : for thei are vier none affi rebellious.

But thou sonne of man, heare what I say cease to do vnto thee:be not thou rebellious, like this f He doeth not rebellious house: opethy mouth, and f cat tehim to his that I give thee.

vnto me, & lo, a rolle of a he ke was thet ein. be able to

Nnn.iiii.

o Confidering

2 That is, the

b Meaning ma, which is but Gods grace

to their falua-

& os chei huld

AXCOURTE IL

they had exewil: for afore 15 they returned not, til God had changed the flate of

**Sbr wheeber

their fartt, or wil was so go

thingsk The Ebrewe orde is tarthish:meaning, lour was like fea, or a precious Rone fo called Qr.the sreue

Ezekiél. The Prophetes charge.

The boke eaten.

g He sheweth what were the contentes of this boke: to

a Whereby is

ment, that no-

ne is mete to be Gods mef-

ned the worde

of God in his heart, as verf. 3

zeale thereun go,and delite

therein, as Le-

rem.15,16, repel 10,10.

e Ebr. depe lig-

b God premi-

feth his afsi-

minifiers , and

that he wil gie

ne them bolde

nes & coffacie an their voca

2:00, Ila 50.7.

what is ment

by the eating of the boxe. W

15,that the mi-

mifters at God

may ipeake no thing as of the

fclaes, but that

onely, which they have re-

ceived of the

dimmillied,al-

parted out of his Temples for

eThis ibeweek

that there is

sie of the fleth

which can ne-

ner be ready to render ful obedience to

Gods grace

who euer alsıseth his , and

their rebellios:

place by Eu-phrases where

the Bues wese pailquers.

effe dions

shogh he de

1er.1,18 mich

pes.

And he spred it before me, and it was ning, and wo.

gements againt 1 The Prophet being fed with the worde of God and 17 the worked with the conflant boldnes of the Spirit is fent unto the people that were in captuntie .. 17 The office of true ministers.

Orcover he faid vato me, Sonne of 18 ma, eat that thou findest: a cat this rolls, and go, and speake vnto the house of

So I opened my mouth, and he gaue me fenger before he haue recei- 2 this rolle to eat.

And he faid vnto me, Sonne of man, cause 19 thy belly to eat, and filthy bowels with this rollethat I give thee. The did Leat it, andat washn my mouth as fwete as honie.

or entremposhe house of Israel, and declaie themmy wordes.

5 For thou art not fent to a people of an vnknowen" tongue, or of an hard langua-

ge, but so the house of Israel, 6 Not tomanic people of an viknowen togue, or of an hard language, whose wordes thou canst not under stand: yet if I shulde at fend thee to them, they wolde abey thee. ftance to his 7

But the house of Isiael wil not obey thec: for they wil not obey me: yea, all the house of Israel are impudent and stif hearted.

against their faces, and thy forehead has d against their foreheads.

1,8. c He iheweth 9 I have made thy forchead as the adamat, therefore, nether be afraid at their lokes: for they are a rebellious house.

10 He said moreouer vnto me, Sonne of man, ereceiue in thine heart all my wordes that I speake vnto thee, and heare : hem 24

with thine eares, With the cales,

With t ple, and speake vnto them, and tel them, 25 Thus faith the Lord God: but furely they wil not heare, nether wil thei in dede ceafe.

Then the Spirit toke me vp, and I heard this declared, 12 that y citie, & Temple shulde be defroyed: behinde me a noyse of a great sullhing, faying, d Bleffed be the glorie of the Lord out of his place.

ener an infirmt 13 I heard also the noyse of the wings of the beafts, that touched one another, and the ratling of the wheles that were by them, euen a noyle of a great rullhing.

God, and alfo So the Spirit lift me vp, & toke me away and I e went in bittemes, & indignation: of my spirit, but the had of the Lord was ftrong vpon me.

The I came to them that were led away f Which was a 15 captiues to f Tel-ábib, that dwelt by the riuer Chebar, and Liste where they late,

and remained there aftonified among the

faying,

Sonne of man, I haue made thee ah wat- gements. chman vnto the house of Isiael: therefore Chap 31.2 heare the worde at my mouth, and give the

watning from me-When I shal say vnto the wicked, Thou that furely dye, and thou give ft not him warnig, nor speakest to admonish the wicked of his wicked way, that he may live, the fame wicked man shal dye in his iniquitie: but his blood wil I require at thine hand.

Yet if thou warne the wicked, & he turne not from his wickednes, nor from his wicked way , he shal dye, in his iniquitie, but thou hast delivered thy soule.

4 And he fuld vnto me, Sonne of man, go, 20 Likewise if a 11 ighteous man tuine fro i if he the his righteoufnes, and commit iniquitie , I aruaed wil lay a aftumbling blocke before him, ne backe and he shal dye, because thou hast not gi-k I wil gine uen him warning: he shal dye in his sinne, reprodut min-and his 1 righteous dedes, which he hathe de, Rom 1.28 done, shal not be remebied: but his blood med to have wil I require at thine hand.

Neuertheles, ifthou admonish that ri- not. ghteous man, that the righteous finne not, and that he doeth not sinne, he shal live because he is admonished: also thou nast deliucred thy foule.

Beholde, I hauz made thy face b strong 22 And the m hand of the Lord was there m That is, the vpon me, and he faid vnco me, At ife, & go phece into the "field, and I wil there talke with wirdles.

& harder then the flint: feate them not 23 So when I had rifen vp, and gone forthe into the field, beholde, the "glorie of the " Meaning the Lord Rode there, 23 y glorie which I fawe cherubins, by the river Chebar, and I fel downe vpon the wheles. my face.

Then the Spirit entred into me, which o fet me vp vpon my fete, and spake vnto o Read Chap me, and faid to me, Come, & P shut thy 2,2 Signifyings

felf within thine house.

But thou, o some of man, beholde, they he thule not profit but they. Shall put bandes upon thee, and shall binde thee with them, and thou shalt not go out affice aum. among them,

And I wil make thy tongue a cleave to a Which dethe roofe of thy mouth, that thou shalt be rible plague dumme, and shalt not be to them as a man of the Lord whe god shape a shall not be to them as a man of the Lord shape a shall not be to them as a man of the Lord shape a shall not be to them are a rebellious. that rebuketh : for they are a rebellious pet the mon-

house. But when I shal haue spoken vnto thee, all suche are I wil open thy mouth, and thou shalt fay the tods of his vnto them, Thus faith the Lord God, He dois. that heareth, let him heare, and he that leaueth of, * let him leaue: for they are a Reul 22,724 rebellious house.

CHAP. IIII. aThe befieging of the citie of level lem is fignified. 9 The long continuance of the captiustie of Ifrael. 16 Anhungre is prophecied to come.

.Declaring deliberation

bene done m faith, and were

nifters, &that

Hou also sonne of man, take thee a bricke, and lay it before thee, & pourtray vpon it the citie, euen Ierusalém,

 And lay siege against it, and buylde a fort against it, and cast a mount against it : set the campe also against it, and lay engins of

aWhich figni. 3 bernes & hard-nes of their

bHereby here

presented the

tribes (for Sa-

maria was on

his left hand

and how they

herein thre hundreth and

minetie yeres.

e Which declared Iudah,

who had now from the time

of Ioliáh flept

in their finnes fourty yeres

d In token of

a spedie ven-

able to turne

f Meanig, that

the famine shulde be so great, y they shulde be glad

to eat what-focuer they coldeget

neths that the

citte was be-

them.

geance.

for a wall of youn between thee and the citie, and direct thy face toward it, & it shall be belieged, and thou shalt lay siege agaist

Slepe thou also vpon thy left side, & lay 1 the iniquitie of the b house of Israel vpon it: according to the nobre of the daies, that thou shalt slepe vpon it, thou shalt beare their iniquitie.

For I have laied vpon thee the yeres of a from Babylo) 5 their iniquitie, according to the nomber of the dates, even thre hundreth and ninty daies: so shalt thou beare the inequitie of the house of Israel.

6 And when thou hast accomplished them, slepe againe vpon thy eright side, and thou Iudáh fourtie daies: I haue appointed thee a day for a yere, even a day for a yere.

Therefore y shalt direct thy face toward the siege of Lerusalém, & thine darme shalbe vncouesed, and thou shalt prophecie a-

gainst it.

a The people 8
fhuldefo firezately be befieged, that they
shulde not be And beholde, I will ay e bands vpon thee, and thou shalt not turne thee from one side to another, til thou hall ended the daies of thy fiege.

> Thou shalt take also vnto thee wheat, & barly, and beanes, and lentiles, and millet, f and fitches, and put them in one veffel,& make thee bread thereof according to the nomber of the daies, that thou shalt slepe vpon thy fide:euens thre hundreth & nin- 7 tic daies shalt thou eat thereof.

g Which were to And the meat, whereof thou shalt eat, shalbe by weight, enë htwëtie shekels a day: and from time to time shalt thou eat the-

figed, & this was as many dates as Ifraél Thou shalt drinke also water by measure, hWhich make euen the fixt parte of an Hin: from time to 8 a pounde i Read Exod. time shalt thou drinke.

And thou shalt eat it as barly cakes, and thou shalt bake it k in the dongue that cometh out of man, in their fight.

And the Lord faid, So shal the children of Israel eat their defiled bread amog the Gentiles, whether I wil cast them.

14 Then faid I, Ah, Lord God, beholde, my foule hathe not bene polluted : for fi o my youth vp, euen vnto this houre, I have not eaten of a thing dead, or torne in pieces, nether came there any 1 vncleane flesh in 11 my mouth.

15 Then he said vnto me, Lo, I haue giuen

thee bullockes m dogue for mans dongue, mTobe as fy-& thou shalt prepare thy bread therewith. thy bread w.

16 Moreouer he faid vnto me, Sonne of mã, beholde, I wil breake " the staffe of bread " That is, the in I-rusalém, and they shal eat bread by wherewith it weight, and with care, and they shal drinke shulde warie against it rounde about. water by measure, and with astonishment. chap 5,17 & Moreouer, take an a yron panne, and set it 17 Because that bread and water shall faile, 24-35.

they sha'be astonied one with another, & shal consume away for their iniquitie.

CHAP. V.

it: this shalbe a signe vnto the house of Is- The signe of the beeres, whereby it signified the destruction of the people.

> Nd thou sonne of man, take thee a 🕰 sharpe knife, or take thee a barbours rasor & cause it a to passe vpo thine head, a To shane and vpon thy beard: then take thee balan-thy beard

ces to weigh, and deuide the heere.

Thou shalt burne with fyre the third part he had pourin the middes of b the citie, whe the dayes trazed vpon \$ bricke, Chapof the fiege are fulfilled, & thou shalt take 411 By the sy the other third parte, & smite about it with re and periode he meaa knife, and the last thing parte the one part perificatter in the winde, and I wil drawe out a one part perified, during \$ fiege of Nobel after them.

shalt beare the iniquitie of the house of 3 Thou shalt also take thereof a fewe in chad-nezzar nomber, and binde them in thy clappe.

Then take of them againe and calt them re flavne whe into the middes of the fyre, & burne them and those that in the fyre: d for the reof shal a fyre come were carred a-way captue.

And by the

Thus faith the Loid God, This is Ierusa- feattering into lem: I haue fet it in the middes of the na- that fled incions and countreys, that are rounde about to Eg) pt and into other par tes after the

And the hathe changed my e judgements cheaning that into wickednes more then the nacions, & a very fewer my itatutes more then the countreys, that which & Lord are rounde about her: for thei haue refused wolde present my judgements and my statutes, and they these flormes, but not withhaue not walked in them.

Therefore thus faith the Lord God, Be- and tryal cause your fmultitude is greater then the fyre which nacions that are rounde about you, and ye kindeleft, that have not walked in my flatutes, nether haw which flish lig ue ye kept my judgements:no, ye haue not truction of Ifdone according to the judgements of the racil. nacions, that are roundeabout you,

Therefore thus faith the Lord God, Be- idolatrie and fuperfittions. holde, I, euen I come against thee, and wil fBecause your execute sudgement in the middes of thee, greater nobes euen in the figt of the nacions.

9 And I wil do in thee, that I neuer did be-then among fore, nether wil do anie more the like, bethe professed adolaters, read cause of all thine abominacions.

to For in the middes of thee, the fathers their ingrati-*shal eat their sonnes, and the sonnes shal tude in respect eattheir fathers, and I wil decute judge- fires ment in thee, and the whole renant of thee Leu-26,29 wil I scatter into all the windes.

Wherefore, as I live, faith the Lord God, lament, 4,10 Surely because thou hast defiled my Sanc- baruch 3.3. tuarie with all thy filthines, & wall thine

By the fworde those that weout troubles

e My words

den 28,53.

k Signifying hereby y great fearfetie of ser to burne

29,40

I Muche leffe fuche vile cor-Paption.

O00.i.

abominacions, therefore wil I also destroy thee, nether shal mine eye spare thee, ne-

ther wil I have anie pitie.

The third parte of thee shal dye with the pestilence, and with famme shalthey 8 be confumed in the middes of thee: and another thid parte shal fall by the sworde sounde about thee : and I wil scatter the last third parte into all windes, and I wil 9 drawe out a swoi de after them.

33 Thus shal mine angre be accomplished, & I wil cause my wrath to cease in the,& I wil be s comforted: & thei shal knowe, that I v Lord haue spoken it in my zeale, when I have accomplished my wrath in them.

Moreouer, I wil make thee waste, and abhoured among the nacions, that are rounde

g That is, I wil not be pa-cified til I be

revenged, lia.

şgrafhoppers.

mildewe and

were occasions

Chap.36,1.

a He speaketh to ali the pla-

Titaelites accuftomed to

commit their

idolatries thre

bRead 2 Kig

Zz,II.

es where the

whatfoeuer

of famine.

C 4.13.

5,24.

ss So thou shalt be a reproche and shame, a chastisement and an astonishmet voto the 13 nacions, that are sounde about thee, when I shal execute judgements in thee, in angre and in wrath, and in sharpe rebukes: I the

Lord haue spoken it.

When I shal send vpon the the euil harnor, dangereus 16 rowes of famine, which shalbe for their def- 12 He that is farre of, shal dye of the pestitruction, and which I wil fend to destroye you : and I wil encrease the famine vpon you, and wil breake your staffe of bread.

Chap. 5,17.17 *So wil I send vpon you famine, and evil beasts, and they shal spoyle thee, and pesti- 13 lence and blood shal passe through thee, & I wil bring the fworde vpon thee: I the Lord haue spoken it.

CHAP.

He sheweth that Ierusalem shalbe destroyed for their idolatrie. 8 He prophecieth the repentance of the remnant of the people, and their deliverance.

A vnto me, saying,

2 Sonne of man, Set thy face towards the * mountaines of Israel, and prophecie a-

gainst them,

3 And say, Ye mountaines of Israel, heare the worde of the Lord God: thus saith the Lord God to the amountaines and to the hilles, to the rivers and to the valleis, Beholde, I, euen I, wilbring a sworde vpon 2 you, and I wil destroye your hie places:

And your altars shalbe desolate, and your atening them 4 destruction. images of the b funne shalbe broken: and I wil cast downe your slayne men before ;

> And I willay the dead carkeifes of the children of Israel before theu idoles, and I wil scatter your bones roude about eyour 4

> In all your dwelling places the cities shal be desolate, and the hie places shalbe laied waste, so y your alters shalbe made waste and defolate, & your idoles shalbe broken, 5 and cease, and your images of the sunne

shalbe cut in pieces, and your workes shal-

And the slayne shal fall in the middes of you, and ye shal knowe that I am & Lord.

Yet wil I leaue a remnant, d that you may d He sheweth haue some that shal escape the sworde a- gers God wil mong the nacions, when you shalbe scat- preferre a few which shalbe

tred through the countreis.

And they that escape of you, shal remember me among the nacions, where they Name. shalbe in captiuitie, because I am grieued for their whorish hearts, which have departed from me, and for their eyes, which haue gone awhoring after theiridoles, and they eshalbe displeased in them selues for e They shelbe the euils, which they have committed in that their hor all their abominacions.

about thee, in the sight of all that passe 10 And thei shal knowe that I am the Lord, and to that reand that I have not faid in vaine, that I pent.

wolde do this euil vnto them.

Thus faith the Lord God, f Smite with f By these figthine hand, and fretche forthe with thy that the Profote, and fay, Alas, for all the wicked abophet fluidefig
fife the great minacions of the house of Israel: for they defination to fhal fall by the fworde, by the famine, and come by the pestilence.

lence, and he that is nere, shalfall by the sworde, and he that remaineth and is befieged, shal dye by the famine: thus wil I

accomplish my wrath vpon them.

Then s ye shal knowe, that I am y Lord, g That is, all when their slayne men shalbe among their you shal se my indoments. idoles rounde about their altars, vpon euery hie hill in all the toppes of the mountaines, and vnder euery grene tre, and vnder euery thicke oke, which is the place where they did offer swete sauour to all their idoles.

Gaine the worde of the Lord came 14 So wil I *stretch mine hand vpon them, Chap. 5, 14. & make the land waste, and desolate h fro h Some read, the wildernes vnto Dibláth in all their thenthe wil habitacions, and they shalknowe, that I am blath, which

the Lord.

CHAP. VII. The end of all the land of I fract shal suddenly come.

A Oreouer the worde of the Lord came vnto me, saying,

Also thou sonne of man, thus saith the meaning, the whole courtey Lord God, An end s come vnto the lad of Israél: the end is come vpon the foure corners of the land.

Now sthe end come vpon thee, and I wil send my wrath vpon thee, and wil judge thee according to thy waies, and willaye vpon thee all a thine abominacions.

Nether shalmine eye spare thee, nether hast desented wil I have pitte : but I wil laie thy wates for thine idevpon thee: and thine abominacion shalbe in the middes of thee, and ye shalknowe that I am the Loid.

Thus faith the Lord God, Beholde, one con, beholde, euil even one euil is come.

ser cuil. 4

a I wil punish

thee as

was in Syria, and bordered vpon Ifrael, or from the wildernes, which was South vnto Dibláth. W

e In contempt of their power and force, w that nemer be 6 able to deliuer you nor them felues, 2 King. 23,20.

your idoles.

6 An

the sudgemers of God ener Ratch to de " ners, watch not withflanding a delayeth til tucie be no mo se hope of re- 8 pentance a line begin-ning of his pu milhments is aiready come.

d Which has a voyce of io-

s The fcourge 15 In á teadines

I hat is, the

proude tyrant Nebuchad-nes

zar hathe ga-

ce & is ready.

g this crust

a tharpe fcour-

ge for their wickednes

h Their owne

affliction fhai-

hanc no regar-

de to lament

I for the pre-

k For he fhal lose nothing.

meaning, that

enioye the piniledge of the I aw, Leni

ryed away cap

m This vision

fignified, that all shulde be

the Iubile

for net

u No man for all this, inde-

ned in his mi-

thing by flatte

ring them fel-ues in euil

o The Ifracli-

tes made a

brag, but their

beares failed

Isa 13,7.

1ere.6,24.

lf4 15,3.

zere 48.37.

for others

Milithen eth 3 6 An end is come, the end is come, it b watched for thee: beholdent is come.

The emorning is come vnto thee, that dwellest in the land: the time is come, the ar And I wil giue it into the hands of the day of trouble is nere, and not the downding againe of the mountaines.

Now I wil shortely powre out my wrath vpon thee, and fulfil mine angre vpo thee: 22 My face wil I turne also from them, and I wil judge threaccording to thy wayes, and wil lay vpon thee all thine abominacions.

ye, and mirin 9 Nether shal mine eye spaie thee, nether wil I have pitic, but I wil lay vpon thee according to thy wayes, and thine abominacions shal be in the middes of thee, & ye shal know that I am the Lord that smiteth.

ro Beholde, the day, beholde, it is come: the Beholde, the day, beholde, it is come: the ces shalbe defiled.

morning is gone for the, the e rod flori
When destruction cometh, they shall fee the semple, yet the semple, yet distance in the semple.

11 sCrueltie is risen vp into a rod of wicked 26 nes:none of them shalremaine, not of their tiches, nor of anic of theirs, nether shall there be h lamentation for them.

The time is come, the day draweth nere: emic shalbe [3 let not the byer i reioy ce, not let him that 27 felleth, k mourne: for the wrath is vpo all the multitude thereof.

be to great, 13 that they first For he that selleth, shal not ! returne to that, which is folde, although they were yet aliue: for the m visió was vnto all the multitude thereof, and they returned not, n nether doeth anie encourage him felf in the punishment of his life.

I In the yere of the Iubile, 14 "They have blowen the trumpet, and a An appearance of the similitude of God: 3 Ezekiel is prepared all, but none goeth to the battel: for my wrath is vpon all the multitude

25.13 for they 15 shuld all be ca The sworde is without, and the pestilence, and the famine within: he that is in the field, shal dye with & sworde, & he that is in the citie, famine and pestilence shal deuoure him.

caryed away, uoure min.
and none shul- 16 But they that slee away from them, shall escape, and shalbe in the mountaines, like y doues of the valleis: all thei shal mourne, euerie one for his iniquitie. woreth him felf

or taketh he- 17 * All hands shal be weake, and all knees 3 for 16- shalfall away as water.

18 *They shal also gird them schoes with fackecloth, and feare shall couer them, and fhame shallo vpon all faces, and baldenes quitie of his life: meaning, that thei shulvpon their heads.

They shal cast their silver in the stretes, de game no- 19: and their golde shalbe cast far of:their siluer and their golde can not deliuer them in the day of the wrath of the Lord: they shal not satissie their soules, nether fil their bowels: for the ruine is for their iniquitie.

He had also set the beautie of his Pornament in maiestie:but they made images Prou. 11, 4. zephand, 18 acrie 1,16. p Meaning, the Sanduarie.

of their abominations, and of their idoles therein: therefore haue I set it farse from them.

I strangers to be spoiled, and to the wic- ? That is, et ked of the earth to be robbed, & they shall pollute it.

they shal pollute my secret place: for the nifeth & which she

destroyers shal entre into it, and desile it.

33 Make a chaine: for the land is ful of wheremen no me might enter the tiudgement of blood, and the citie is but the hie pract

24 Wherefore I wil bring the moste wic- they shuld ked of the heathen, and they shal possesse away captures their houses: I wil also make the pompe of t shat is, of the mightie to cease, and their "holie pla- firue death n Which ass

he peace, and that not have it.

Calamitie shal come vpon calamitie, and rumour shalbe vpon i umour:the shal they feke a vision of the Prophet: but the Law shalperish from the Priest, & counsel from the Ancient.

The King shal mourne, and the prince shalbe clothed with desolation, and the hands of the people in the land shall be troubled: I wildo vato them according to their wayes, and according to their judgements wil I judge them, and they shal knowe that I am the Lord.

CHAP. VIII.

broght to Ierusalem in the spirit. 6 I he Lord she weth the Prophet the idolatries of the house of Ifrael.

Nd in the a fixt yere, in the b fixt tunne of ie-A moneth, and in the fift day of the rue could be the conneth, as I fate in mine house, and the Ei- rened parte or ders of Ludáh fate before me, the hand of Anguit, & parte the Lord God fel there vpon me.

Then I behelde, and lo, there was a likenes, as the appearance of c fyre, to loke to, c As Chap. from his loynes downewarde, and from his loynes vpwaide, as the appearance of brightnes, and like vnto ambre.

And he stretched our the likenes of an hand, and roke me by an heerie locke of mine head, and the Spirit lift me vp betwene the easth, and the heaue, and broght new in the sie me "by a Dinine d vision to Ierusalern, fra of Ged into the entrie of the inner egate that lieth d Meaning, y toward the North, where remained the red inform, idole of f indignation, which prouoked and not in bo-

And beholde, the glorie of the God of the count when If ael was there according to the vision, re the people that I law s in the field.

Then faid he vnto me, Sonne of man, ked Gods me lift vp thine eyes now towarde y North. dignation So I lift vp mine eyes towarde the North, was the idole and beholde, Northwarde, at the gate of s Read Chap.

Ooo.ii.

f Signifying, y

ccs, Pial 64,35.

the haltar, this idole of indignation was in the entrie.

Bial.

the haltar, this idole of indignation was in the entrie.

He faid furthermore vnto me, Sonne of Bial.

man, seest thou not what thei do? euen the great abominations that the house of Israel committeth here to cause me to departe from 1 my Sanctuarie but yet turne thee & thou shalt se greater abomi-

i For God wil not be where idoles are.

Law, Leute II.

1 Thus they

that shulde ha ne kept all the

reft in the fea-

re,& true ferpice of God,

were the ring leaders to all

7 And he caused me to entre at the gate of the court: and when I loked, beholde, an hole was in the wall.

Then said he vnto me, Sonne of man, digge now in the wall. And when I had digged in the wall, beholde, there was a dore.

And he said vnto me, Go in, and beholde the wicked abominations that they do

10 So I went in, and fawe, and beholde, there was euerie similitude of creping things and abominable beaftes and all the idok Which were forbidden in \$ les of the house of Israel painted vpon the wall rounde about.

m And there stode before them seuentie 1 men of the Ancients of the house of Israel, and in the middes of them stode Iaazaniáh, the sonne of Shaphan, with euerieman his censour in his hand, and the vapour of the incense went vp like m a

ple pulled o- then faid he vnto me, Sonne of man, there fro God. hast thou fene what the Accions of the house of Israél a do in the darke, euerie one m It was in fuche abundain the chambre of his imagerie of or thei faie, The Lord feeth vs not, the Lord n Fer befides their commune idolatrie, they hathe for saken the earth.

againe, & thou shalt se greater abominacions that thei do.

And he caused me to entre into the entrie of the gate of the Lords house, which was towarde the North: and beholde there fare women mourning for o Tammúz.

Then said he vnto me, Hast thou sene this, ô sonne of man? Turne thee againe, & thou shalt se greater abominacions then

thefe. 16 And he caused me to entre into the inner court of the Lords house, and beholde, at the dore of the Temple of the Lord, betwene the porche and the altar were about five and twentie men with their backes towarde the Temple of the Lord, and their faces towarde the East, and thei worshiped the sunne, toward the East.

Then he said vinto me, Hast thou sene this, & fonne of man Is it a smale thing to the house of Irdah to commit these abo- 10 minaciós w thei do heresfor their haue filled the land with crueltie, and haue returned to prouoke me: and lo, thei haue cast out ? stinke beforetheir noses.

vilenie before 18 Therefore wil I also execute my wrath:

mine eye shal not sparethem, nether wil I haue pitie, and thogh thei crye in mine Pron.21,19. eares with a loude voyce, yes wil I not isa46.7. heare them.

167 630 ili,11. much 3.4.

CHAP. IX.

Ezekiél.

2 The defiruttion of the citie. 4 They that shalbe faued. are marked. 8 A complaint of the prophet for the deftruction of the people.

TE cryed also with a loude voice in I mine eares, saying, The visitacions of a the citie drawe nere, and euerie a The time to man hathe a weapon in his hand to deftroye it.

And beholde, fix b men came by the way b which were of the hie gate, which lieth toward the Angels in the or the the gate, which we apon in his men.

North, and euerie mana we apon in his men.

Signifying hand to destroye it : and one man among e signifying them was clothed with linnen, with a wri- lonians shulde ters dynkhorne by his fide, & thei went in North to deand stode beside the brasen altar.

3 And the glorie of the God of Isiael was d To marke them that shull egone vp from the Cherúb, whereupon he de be saued was and flode on the dore of the house & e Which dehe called to the man clothed with linnen, was not bound which had the writers ynkhorne by his thereunto, ne-

And y Lord said vnto him, Go through ser, the there the middes of the citie, even through the they wolde returne frother middes of Ierusalém, and set a marke wickednes. & wickeness of wickeness of them that fmourne, and crye for all the abominacions that

'Or, the spoid of them that fmourne, and crye for all the abominacions that
'Or, marke with be done in the middes thereof.

And to the other he faid, that I might f He theweth heare, Go ye after him through the citie, man and smite: let your eye spare none, nether children, who haue pitie.

had particular feruice, which they had in feruice they had in feruice, which they had in feruice they had in ferui women, but touche no man, vpon whome they seed against it thes marke, and begin at my Sanctuarie. Gods glorie. Then they began at the h Ancient men, g Thus mail his plagman which were before the house.

Lord preservations. which were before the house.

And he said vnto the, D. file the House, nombre, which and fil the courtes with the saine. then go and fil the courtes with the flaine, then go he marketh as Erod 12,22 reforthe: and they went out, and flewe them uel 7,3 but the in the citie.

Now when they had slaine them, and I adoption, when had escaped, I fel downe vpó my face, and rewith & heart is sealed up to cryed, saying, Ah Lord God, wilt thou de life emerlating hamich were stroye all the residue of Israel, in powring the coca out thy wrath vpon Ierusalém?

Then said he vnto me, The iniquitie of g,ts.

the house of Israel, and Iudah is exceding reth, that the great, so that the land as ful k of blood, & feruantes of the circle ful of any state of the circle ful of the circle full of t great, so that the land is till a or blood, or lerusites by the citie ful of corrupt judgement for their passon; when say, The Lord hathe for saken the earth, they is they is lived to the care of the land to th and the Lord feeth vs not.

As touching me also, mine eye shal not & That is, with spare them, nether wil I haue pitie, but wickednes, wil recompence their wayes vpon their read Ifa 1,15. heads.

rr And beholde, the ma clothed with linen which had the ynkhorne by his fide, made

froye the cities and the Teples

maine anie lo-

chief marke 14

fio of all thefe

o The lewes write that this was a Prophet 15 of the idoles, who after his death was once a yere mour asght.

cretchambers.

p Declaring that the cen-fings, and fernice of the ide laters are but infedion and

hast commanded me.

2 Of the man that take bute burning coles out of the middle of the wheles of the Cherubines. & A rehearfal of the vision of the mbeles, of the beafter, and of 15 And the Cherubims were lifted vp: this Chap. 1.6. the Cherubims.

Nd as I loked, beholde, in the * fir-

Chap.1,22. X

I mament that was about the head of the * Cherubims there appeared vpon the 2 Which in the first chap verlike vnto the similitude of a throne, as it foure beattes. were a saphir stone.

And he spake vnto the man clothed with linen, and faid, Go in betwene the wheles, 17 euen vnder the Cherúb, and fil thine hands with coles of fyre from betwene the Cherubims, and scatter them ouer b the citie. And he went in in my fight.

b This figni-fied, that the citie shulde be burng.

Now the Cherubims stode vpo the right fide of the house when the man went in,& the cloude filled the inner court.

c Meaning, that the glorie of God thuide departe from

Then the glorie of the Lord went vp fro the Cherub, and stode over the dore of the house, and the house was filled with the cloude, and y court was filled with the brightnes of the Lords glorie.

a Read Chap. 5 And the d soude of the Cherubims wings was heard into the veter court, as the 20 *This is the beast that I saw under the Chap. 24.2. voyce of the Almightie God, when he fpeaketh.

thed with linnen, faying, Take fyre from betwene the wheles, & from betwene the beside the whele.

- And one Cherúb stretched forthe his hãd from betwene the Cherubims vnto the fyre, that was betwene the Cherubins, & toke thereof, and put it into the hands of him that was clothed with linen: who toke it and went out.
- 8 And there appeared in the Cherubims. y likenes of a mas had under their wings.
- And whe I loked vp,beholde foure wheles were beside the Cherubims, one whele 1 by one Cherúb, and another whele by ano ther Cherúb, and the appearance of the wheles was as the colour of a chrysolite

e Read Chap.

funtil theibad

executed Gods

Megerenes.

- to And their appearance (for they were all foure of one facton) was as if one whele
- at When they went forthe, they went voon their foure sides, and they returned not as they went: but to the place whether the 3 Forthei fay, 2 It is not nere, let vs buyl- errors, & there field w ne, they went after it, or they f tur-

tudgements. 22 And their whole body, and their 'rings, 4

mine hearing, saying, O whele.

report, and said, Lord I have done as thou 14 And every beaft had foure faces: § first face was the face of a Cherúb, and the seconde face was the face of a man, and the third the face of a lion, and the fourth the face of an egle.

is the beaft that I sawe at the river Che-

And whe the Cherubims went, the wheles went by them: and when the Cherubims lift vp their wings to mount vp from the earth, the same wheles also turned not from beside them.

When the Cherubims stode, thei stode: and when thei were lifted vp, thei lifted them selves vp alse: for the s spirit of the beast g There was

was in them.

18 h Then the glorie of the Lord departed Cherubims & from aboue the dore of the House, & sto- h Read Chap.

de vpon the Cherubims.

19 And the Cherubims lift vp their wings, and mounted up fro the earth in my light: whe thei went out, the wheles also were besides them: & enerie one stode at the entrie of v gate of the Lords House at the East fide, & the glorie of the God of Israel was vpon them on hie.

God of Israel by the river Chebai, and I whole body knewe that thei were the Cherubims.

6 And when he had comanded the man clo- 21 Eucrie one had foure faces, and eucrie rabins. one foure wings, and the likenes of mans

hands was under their wings,

Cherubims, then he went in and stode 22 And the likenes of their faces was the selfe same faces, which I sawe by the river Chebar, and the appearance of the Cherubims was the selfe same, and thei went euerie one straight forwarde.

CHAP. XI.

Who thei were that seduced the people of Israel. s Against these he prophecieth shewing them how thei shal be dispersed abroade. 19 The remung of the heart commeth of God. 21 He threatneth them that leans unto their owns counsels.

Moreouer, the Spirit lift me vp, and broght me vnto the East gate of the Lords House, which lieth Eastward, and beholde, at the entrie of the gate were five, and twentie mé: amóg whome I fawe Iaazaniáh the sonne of Azúr, & Pelatiáh the sonne of Benaiáh, the princes of § people.

Then said he vnto me, Sonne of man, wicked deri-Then laid ne vino me, o these are the men that imagine mischief, ded the Prethese are the men that imagine mischief, phetes, as though the

de houses: this citie is the b caldron, and fore game the we be the flesh.

Therefore prophecie against them, son- tes b we shall not ne of man prophecie.

ne of man prophecie.

And y Spirit of the Lord fel vpon me, & iil the houre faid vnto me, Speake, Thus faithy Lord, of our deach O ye house of Israel, this haue ye faid, & comeas fielh I know that w rifeth vp of your mindes. of the caldro O00. iii.

betwene the

beafts or Che

their pleafu-

had bene in another whele.

ned not as they want.

& their hads, and their wings, & the wheles were ful of eyes round about, even in the 5 Same foure wheles.

11 And the Cherub cryed to these wheles in

c Corrarie 10 their vaine co

fid ence be the

weth in what fenfe this citie

fe of the dead bodies that ha

is the caldio: 8 that is,becau-

ne bene mur-

fo lie a

fielh mehe cal

d That 18,0f §

e That is , in

Ribláh, read 2 King 25,7

f It femeth y this noble ma

dyed of tome terrible death

& therefore

ge indgement of God towar

people.
g Thei that re

maured fil at

Ierufalémthus reproched the

that were go-

ne into captimitte, as thogh

thet were caft

h Thei Shalbe

yet a litle Church, fliew

have fome to

Name, whome

ficed.

ken of God.

Caldeans

6 Manie haue yo murthered in this cities. and ye haus filled the firetes thereof with the flaine.

Therefore thus faith the Lord God, 22 Thei that ye haue slaine, and haue layed in the middes of it, thei are the flesh; and this citie is the caldry, but I wil bring you forthe of the middes of it.

Ye have feared the fworde and I wil bring a sworde vpon you, suth the Lord

thereof, and deliuer you into d the hands of strangers, and wilexecute judgements among you.

10 Ye shal fall by y swonde & I wil indge you in the border of e Isiael, and ye shal knowe that I am the Lord,

ir This cine shal not be your caldion, nether shal yebe the slesh in the middes thereof, but I wil judge you in the border o The parable of the captimitie. 18 Another parable of Isiael.

22 And ye shalknowe that I am the Lord: 1 for ye have not walked in my statutes, nether executed my judgements, but have 2 Sonne of man, thou dwellest in the middone after the maners of the heathen, that are rounde about you:

13 ¶And when I prophecied, Pelatiáh the sonne of Benziah dyed: then fel I downe 3 vpon my face & cryed with a loude voice, and faid, Ah Loid God, wilt thou then vtterly destroie all the 1 emnant of Israél?

red some ftran 14 Againe the worde of the Lord came vn

to me, faying;

de the reft of y 15 Sonne of man, thy s brethren, even thy brethren, the men of thy kindied, and all the house of Isiael, wholly are their vinto whome the inhabitants of Ierusalem haue faid, Departe ye faire from the Lord : for the land is given vs in possession.

Therefore say, Thus saith the Lord God, Althogh I have cast them farre of among the heathen, and althogh I have scat tered them among the countreis, yet wil I be to them as a litle hSanctuarie in the

countre is where they shal come.

ing that the Lord wil euer Therefore face, Thus faithy Lord God, 7 I wil gather you againe from the people, & affemble you out of the countreis where ye haue bene scattered, and I wil giue you the land of Hrael.

he wil prefer-ne and reftore,. though there is And their shall come thether, and their shall for a time astake awaie all the idoles there of, and all y .8 abominations thereof from thence.

Ierem. 32,39. 19 * And I wil give them one heart, and I 9 Sonne of man, hathe not the house of Iswil put a newe spirit within their bowels: and I wil take the istonie heart out of their

unto nothing can enter, and 20 That thei maie walke in my statutes, & kepe my judgements, and execute them: and theishalbe my people, and I will be

seme my sta- 21 But vpo the whose heart is toward their

idoles, & whose affection goeth after their abominations, I willaie their waie vpon their owne heades, saith the Lord God.

Then did the Cherubims lift vp their wings, and the wheles besides them, and the glorie of the God of Israel was vpon them on hie.

23 And the glosie of the Lord went vp fro the middes of the citie, and stode vpon v mountaine which is toward the East side of the citie.

And I wil bring you out of the middes 24 Afterwarde the Spirit toke me vp and broght me in a vision by the Spirit of God into Caldea to them y were led awaie, captiues: so the vision that I had sene, went vp from me.

as: The I declared vnto the that were k led k When Ieco-awaie captines, all the thing s that y Lord a waie captines thad shewed me.

CHAP. XII.

whereby the diffres of hunger and thirst is fignified.

He worde of y Lord also came vnto me, faying,

des of a rebellious house, which have eyes to fe, and fe a not : thei haue eares to heare, a rhat is, thei Echeaie not: for thei are a rebellious house. receme not s

Therefore thou sonne of man," prepare which their se thy stuffe to go into captiuitie go forthe "Ebr. make by daie in their sight: and thou shalt passe the "Ebr. make they place in their session capture." from thy place to another place in their we. fight, if it be possible that thei maie consides it: for thei are a rebellious house.

Then shalt thou bring forthe thy stuffe by daie in their light as the stuffe of him y goeth into captinitie: & y shalt go forthe at even in their fight, as their that go forthe into captiuitie.

Dig though tough the wall in their fight,

and carie out thereby.

In their fight shalt thou beare it vpon thy shulders, & carie it forthe in the darke: thou shalt couerthy face that thou se not the earth for I haue fet thee as a b figne vn- b That as \$\frac{5}{4}\$ that doef, to that to the house of Israel.

And as I was comanded, fo I broght for-therefore in thee thei shall the my stuffe by day, as y stuffe of one that se their owner. goeth into captiuitie: and by night I dig- plague and pa ged through the wall with mine hand, and broght it forthe in the darke, and I bare it vpon my shulder in their light.

And in the morning came the worde of y Lord vnto me, saving,

raél, the rebellious house, said vnto thee, What o doest thou?

Lord God, This burden concerneth the on prophetics chief in Ierusalém, and all the house of Israel that are among them.

ri Saie, I am your figne: like as I haue done, so shal it be done vnto them: thei shal go

thei do, and

chap.36,27.

i Meaning, the regenerat them. a newe, fo that their beart may be found; and their fine ready to are their God.

c Do not thei bodies, & wilgiue them an heart of flesh, 10 But saie thou vnto them, Thus saith the doings?

into bondage & captiuitie.

s. And the chiefest that is among them, shall beate vpon his shulder in the darke and shal go forthe: the shal digge through the wall, to carie out thereby: he shal couer his face y he se not the grounde with his eyes. . The worde of the Lord against false prophetes, which

d When the 13 My net also wil I spread vpond him, and kig that thise he shall be talken in my net and I will being he shalbe taken in my net, and I wil bring a to cicape by fleing, I will take him in him to Babél to y land of the Caldeas, yet shal he not se it, thogh he shal dye there. my net,asCha

17,10 & 12-3 14 And I wil scatter towarde euerie winde all that are about him to helpe him, and all his garifons, and I wil drawe out the swoide after them.

> as And thei shal knowe that I am the Lord, when I shal scatter the amog the nacions, and disperse them in the countreis.

16 But I wil leave a clitle nombre of them the pestilence, that thei may declare all these abominations among the heathen, where thei come, and thei shal knowe, that 6 I am the Loid.

Moreouer, the worde of the Lord came vnto me, faying,

28 Sonne of man, eat thy bread with trem-& with carefulnes,

19 And say vnto the people of the land, Thus faith the Lord God of the inhabi- 8 tants of Ierusalém, and of the land of Israél, Thei shal eat their bread with careful nes, & drinke their water with desolatio: dance because of the crueltie of them that dwell therein.

so And the cities that are inhabited, shal be left voide,& the land shalbe desolate, and ye shalknowe that I am the Lord.

And the worde of the Lord came vnto me, faying.

32 Sonne of man, what is that prouer be that you haue in the land of Israel, saying, The dayes f are prolonged and all visions faile

God, I wil make this prouerbe to cease, & thei shal no more vse it as a prouerbe in Israel:but say vnto them, The dayes are at hand and the effect of euerie vision.

*Or, care nom 24 For no vision shalbe any more in vaine, 12

your daies, ô rebellious house, wil I say the thing, & wil perfome it, faith & Lord God.

to me, faying,

Sonne of man, beholde, thei of the house of Israel say, The vision that he seeth, is fors many dates tecome, & he prophecieth of the times that are far of.

28 Therefore say vnto the, Thus saith the Lord God, All my wordes shal no longer be delayed, but v thing which I have spoken,shalbe done,saith the Lord God.

CHAP. XIII

teache the people the counsels of their some hearts.

Nd the worde of the Lord came vn- $\mathbf{\Lambda}$ to me, faying,

2 Sonne of man, prophecie against the Prophetes of * Ifrael, that prophecie, and fay Chap. 14.9. thou vnto the, that prophecie out of their a owne hearts, Heare the worde of y Lord. a After their

3 Thus faith the Lord God, Wo vnto the owne fantafie, and not as hafoolish prophetes that followe their owne wing & renelaspirit, and have sene nothing.

O Israel, thy Prophetes are like the foxes b in the waste places.

from the sworde, from the samine, and fro 5 eYe have not risen up in § gappes, nether made vp the hedge for the house of Israel, e He speaketh to stand in § battel in the day of the Lord. nours and true

Thei haue sene vanitie, & lying diuina- ministers that tio, saying, The Lord sarth it, & the Lord refitted them hathe not fent the: & thei have made others to hope that thei wolde confirme § worde of their prophecie.

bling, and drinke thy water with trouble, 7 Haue ye not sene a vaine vision? & haue ye not spoken a lying divination? d ye say, d repromised The Lord faith it, albeit I haue not spoke. peace to this

Therefore thus faith the Lord God, Be- ye se their cause ye haue spoken vanitie & haue sene that it is mani lies, therefore beholde, I am against you, fest, that ye faith the Lord God,

for the land shalbe desolate fro her abun- 9 And mine hand shal be vpo the Prophetes y se vanitie,& deuine lies: thei shal not be in the affemblie of my people, nether shal thei be writte in the writing of the e That is in house of Israel, nether shal thei entre into the boke of life, wherein the land of I frael: and ye shal knowe that the true I frae I am the Lord God.

10 And therefore, because thei haue deceiued my people, saying, Peace, &there was fread Ierem. no peace: & one buyld vp a swall, & behol- g Where as \$ de, y others daubed it w vntepered morter, true Prophe-

diately ie the 23 Tel them therefore, Thus saith the Lord 11 Say vnto the which dawbe it w vntempe ed the defruc red morter, that it shal fall: for there shal co tion of me a great showie, & I wil fend hailesto- people to re nes, which shal cause it to fall, and a stormie false Prophewinde shal breake it.

Lo, when the wall is fallen, shal it not be cotrarie & flat

nether shalthere be anie flatering diuinació faid vnto you, Where is y dawbing whether their vantus, for within the house of Israél.

25 For I am the Lord: I wil speake, and that thing that I shal speake, shal come to passe fe: it shalbe no more prolonged: for in www.deia. And blive the faile prophet of the state of the shall be no more prolonged: for in the shall be no more prolonged. angte, & haile stones in mine indignation wold affirme, thogh he had to confume it.

E That is . it 26 Againe the worde of the Lord came vn- 14 So I wil destroy the wall y ye haue daw-nor good grou de to bears bed with vntepered moter, & bring it dow- him. ne to y grounde, lo y the fundacio thereof shal be discouered, & it shal fall, & ye shal be confumed in the middes thereof, & ye shal knowe, that I am the Lord.

Icre,23,16

b Watching to defirout the

phetes.

lites are wri-

nether occasió

& Because thei did nor imme prophecies ac complished. thei contemthogh that be fulfilled

e Which fhul-

de beare his Name &ihuld

be his Chur-

che, read Chap

to Paffe in our daies, and thenot for it:thus y wicked euer abule Gods paerence and benignitie.

Ooo. iiii.

h Whereby is ment what former man of him felfe fet. tern forthe va der the autoworde.

15 Thus wil I accomplish my wrath vpon the wall, and vpon the that have dawbed it with h vntempered morter, & wil fay vnto you, The wall is no more, nether the 5 That I may take the house of Israel in & As his dawbers thereof.

16 To wet, the Prophetes of Israel, which prophecie vpon Icrusalém, and se visions 6 of peace for it, and there is no peace, faith the Lord God.

17 Likewise thoù sonne of man, set thy face against y daughters of thy people, which prophecie out of their owne heart: and 7 prophecie thou against them, and say,

18 Thus faith the Lord God, Wo vnto the women that fowe pillowes under all arme holes, and make vailes upon the head of euerie one that stadeth vp, to hunt soules: wil ye hunt the soules of my people, and wil ye give life to the foules that come vnto you?

couer their hea 19 And wil ye pollute me among my people for handfuls of barlie, & for pieces of bread to flay the foules of them that shulde not dye, and I to give life to the foules that shuldenot live in lying to my people, 9 that heare your lies?

> Wherefore thus saith the Lord God, Behold, Iwil haue to do with your pillowes, wherewith ye hunt y m foules to make the to flie, and I wil teare them from your ar- 10 mes, and wil let the foules go, euen the foules, that ye hunt to make them to flie.

according as 21 Your vailes also wil I teare, and deliuer 11 my people out of your hand, and thei shal be no more in your handes to be hunted,& ye shal knowe that I am the Lord.

departe from 12 Because with your lyes ye have made the the body heart of the n michael and the north of the n michael and the north of heart of the " righteous sad, whome I haue not made sad, and strengthened the vnto me, saying,
hands of the wicked, that he shulde not re
3. Sonne of man, when the land sinneth a
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11. Sonne of man, when the land sinneth a
11. Sonne o turne from his wicked way, by promising

> Therefore ye shal se no more vanitie, nor diuine diuinations: for I wil deliuer my people out of your hand, & ye shal knowe that I am the Lord.

> > CHAP. XIIII.

The Lord sendeth false prophetes for the ingratitude of the people. 22 Hereserneth a smale portion for

Hen came certeine of the Elders of Israél vnto me, and a sate before me. And the worde of the Lord came vnto

Sonne of man, these men haue set vp their idoles in their bheart, & put the stumbling blocke of their iniquitie before their face:

bling blocke of his iniquitie before his fa-

ce, and cometh to the Prophet, I the of this which Lord wil answer him, that cometh accor- } Lord hathe ding to the multitude 4 of his idoles:

their owne heart, because thei are all de- delermedity is, parted from me through their idoles.

Therefore say vnto the house of Israel, cording as he Thus saith the Lord God, Returne, and 2. Thess 2. Thess 2. Thess 2. Thess 2. Thess 2. The said 2 withdrawe your schoes, and turne your fa- e That 15, conces from your idoles, and turne your faces their owne co from all your abominacions.

For euerie one of the house of Israel, or of the stranger that soiourneth in Israel, which departeth fro me, and fetteth vp his idoles in his heart, and putteth the itumbling blocke of his iniquitie before his tace, and cometh to a Prophete, for to inquire of him for me, I the Lord wil answer him for my felfe,

8 And I wil fet my face against that man, f The Prophet and wil make him an example and prouer- declarath that be, and I wil cut him of from the middes ingratuide of my people, and ye shalknowe that I am fe Propher. the Lord.

And if the Prophet be f deceived, when that delite in he hathe spoken a thing, I the Lord haue in the trueth of God, & thus deceiued that Prophet, and I wil stretche be punishert out mine hand vpo him, and wil destroy i King 22,20. him fro the middes of my people of Isiael, and destroieth destroieth out mine hand vpo him, and wil destroieth and destroieth out middless of my people of Isiael, and destroieth out of the streeth out of the s

And thei shal beare their punishement:

And thei shal beare their punishement:

the punishement of § Prophet shalbe euen

the punishement of him that asketh,

udgements a-

That the house of s kirael may go no gainst y with more aftray from me, nether be polluted nicions to the any more with all their transgressions, but use vuco the that their may be my people, and I may be Lord, and not their God, faith the Lord God.

Theworde of the Lord came againe ke abomina-

gainst me by committing a trespas, then i shoph Noáh will stretche out mine hand vpon it, hand now alue, wil breake the staffe of the bread thereof, whichin their time were moand wil fend famine vpon it, and I wil de- the godlie men itroy man and beaft forthe of it.

14 Thogh the sethre men Noah, Daniel, in caprintie and Iob were among them, thei shulde de- and so these liuer but their owne foules by their k right thre together fhulde pray teousnes, saith the Lord God.

15 If I bring noisome beafts into the land ked people, wolde 1 and thei spoile it, so that it be desolate, not heare the, that no man may passe through, because k Meaning,

of beattes, a very fewe (which he cal 16 Thogh these thre men were in the middes leth the remthereof, As I live, faith the Lord God, thei foulde escape shal saue nether somes nor daughters: these plagues thei onely shalbe deliuered, but the land whome God

thereof, As I liue, faith the Lord God, thei presere for shal

appointed to come to palie.

Or,by my felf.

to feduce . 4 a felues with li-

me Daniél was inuide pray for this wic-

I Thefe fuper-Ricious wowolde prophe cie & rel euerie man his fortune, guig the pillowes to leane vpô & kerchefes to des , to the intet they might re them and bewirch them k Wil ye ma-ke my worde to ferue your

1 7 hefe force. 20 rers made the people beleue that they colde preserue life or deftroy thaide come to cuerie one ther prophem That is, to

perift, & that n By threatewere godly &

caufe them to

wicked Chap XIIII. a He sheweth the hypocrific 23 of the idola-ters, who wil diffemble to heare the Pro phetes of God shogh in their heart thei fol lownothing lef fe, then their admonstions, and also bow by one mea-nes, or other God doeth discouer the

b Ther are not 2 only idolaters in heart, but alfo worfhip 3 idoles opely, which lead the in plindnes, and cause them to flum ble , and caft 4 them out of Gods facour. not heare the, whe ther call roto him, read Lerem. 10,15.

shal deliuer nether sonnes nor daughters, but they onely shalbe delivered them fel-

29 Or if I fend a pestilence into this land.& powre out my wrath vpon it in blood, to 1 destroye out of it man and beast,

20 And thogh Noah, Daniel and Iob were in 2 the middes of it, As I live, faith the Lord God, they shal deliuer nether sonne nor 3 daughter: they shal but deliver then owne foules by their righteoufnes.

Chap s.17.

aWhich brig-

frate, no more

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ning that if Ie-

bare the name

of his Church.

did not bring

torrhe frute.it

thulde be wt-

terly destrosed.

b Thogh they escape one da-

ger , yet ano-ther shal take

22 For thus faith the Lord God, How muche more when I fend my *foure fore jud- 4 gements vpon Ierusalém, euen the sworde, and famine, and the notfome beaft and pestilence, to destroy man & beast out of it?

i Read Chap. 22 Yet beholde, therein shalbe left a 'rénant of them y shalbe caryed away bethe sonnes 5 & daughters: beholde, thei shal come foithevnto you, & ye shal se their way, &their enterprises: and ye shalbe comforted, conceining the euil that I have broght vpon broght vponit.

> 23 And they shal comforte you, when ye se their way and their enterprifes: and ye shall knowe, that I have not done without caufe all that I have done in it, faith the Lord 7 God. CHAP. XV.

As the unprofitable wood of the vine tre u cast into the jyre, so lerusalin shalbe burnt.

Nd the worde of the Lord came vnto me, faying,

2 Sonne or man, what cometh of the vine tre aboue all other trees? and of the vine branche, which is among a the trees of the forell

Shal wood be take thereof to do any wortrees of the 3 kef or wil men take a pyn of it to hang any vellel thereon

> Beholde, it is cast in the fyre to be confu- 9 med: the fyre consumeth bothethe ends ot is, and the middes of it is burnt. Is it mete for any worke?

5 Beholde, when it was whole, it was mete for no worke : how muche lesse shal it be mete for any worke, when the fyre hathe confumed it, and it is burnt?

6 Therefore thus faith the Lord God, As the vine tre, that is among the trees of the confirmed, so wil I give the inhabitants of

7 And I wil fet my face against them: they B shal go out from one b fyre, & another fyre shal consume them: & ye shal knowe, that I am the Lord, when I fet my face against them,

\$ And when I make the land waste, because they have greatly offended, faith the Lord 14 And thy name was spred among the headignize of le-

CHAP. XVI.

The Prophet declareth the benefites of God toward leru-

Salem 15 Their unkindnes-46 He suftifieth the wickednes of other people in comparison of the sinnes of lerusalem 49 I be cause of the abominacions, into which the Sodomites fel 60 Mercie u promised to the repentant.

Gaine, the worde of the Lord came wnto me, saying,

Sonne of man, cause Ierusalém to knowe her abominacions,

And fay, Thus faith the Lord God vnto Ierusalém, Thine habitacion & thy kinred is of the land a of Canaan : thy father was a Thou bose an Amorite, and thy mother an Hittite.

And in thy nativitie whe thou wast borne, thy nauel was not cut: thou wast not and follower washed in water to soften thee: thou wast the abominanot salted with salt, nor swadeled in clou- wicked Canaa

None eye pitied thee to do any of these maners of their fathers vnto thee, for to have compassion vpon Har.4485.35, thee, but thou wast cast out in the ope field broght thee to the contempt of thy persone in the day out of Egypt, & plated thee that thou wait borne.

Ierusalém, euen concerning all that I haue 6 And when I passed by thee, I sawe thee bemy Church polluted in thine cowne blood, and I said c Being thus vnto thee, when thou wast in thy blood, nes and for a Thou shalt live: even when y wast in thy I toke thee & blood, I said vnro thee, Thou shalt live.

I haue caused thee to multiplie, as y bud whereby as of the field, and thou halt increased, and fore God wash waxen great, and thou hast gotten excel- gue life, there lent ornamets:thy brefts are facioned, thi- is nothing, but ne heere is growen, where as thou wait ma- death ked and bare.

Now when I passed by thee, and loked d These worvpon thee, beholde, thy time was as the ti-pollucion, me of loue, & I spred my skirres ouer thee, kednes & stenies are one and coucsed a thy filthines: yea, I swate vn- times repeted, to thee, and entited into a cournant with nether pride, thee, faith the Lord God, and thou beca- and to cause mest mine.

Then washed I thee with f water: yea, I were before God received washed away thy blood from thee, and I them to mers anointed thee with oyle.

to I clothed thee also with broydred worke, red their shaand shod thee with badgers skinne: and I e That those girded thee about with fine linen, & I co- thwiden be a uered thee with filke.

II I decked thee also with ornaments, and I that I shulde put brasselets vpon thine hands, & a chai- & enduc thee w all graces f I washed a-

forest, which I have given to the fyre to be 12 And I put a frontelet vpon thy face, and way thy fiaearigs in thine eares, & a beautiful h crow- g I fandified thee with mine vpon thine head.

Thus wast thou dect with golde and fil- h Hereby he uer, and thy raiment was of fine linen, and he faued his filke, & broydered worke: thou didest ear Church, enriche it & gaue fine floure, and hony and oyle, & thou wast it power and dominion to

then for thy beautie : for it was perfite malem finde: through my beautie which I had fee vpon that the Lord thee, faith the Lord God.

nttes, as chil-dren do the

gaue thee life:

der what thei

gaue them of his beautie and excellencie.

very beautiful, and thou dideft growe vp regue iHe declareth

Ppp.i.

i By this drye wynde , he meaneth the Babylonians.

That is, Ie-

coniah, a king

I Por his fub-

icason and obedience.

24,15.

10 Beholde, it was planted: but shal it profper? shalit not be dryed vp, and wither? 24 And all § a trees of the field shalknowe q All § working when the East winde shal touche it, it that I the Lord haue broght downey hye that I haue i when the East winde shal touche it, it shal wither in the treches, where it grewe. m Moreouer, the worde of the Lord came

vnto me, faying,

22 Say now to this rebellious house, Knowe ye not, what these things meane 'tel them, Beholde, the King of Babel 1s come to Ierusalém, and hathetaken k the King thereof, and the princes thereof, and led them with him to Babel,

13 And hathetaken one of the Kings sede, i and made a couenant with him, and hathe taken! an othe of him: he hathe also taken 2

the princes of the land,

That the kingdome might be in subiection, and not lift it felf vp, but kepe their

couenant, and stand to it.

But he rebelled against him, and sent his ambassadours into Egypt, that thei might 4 giue him horses, & muche people: shal he prosper is shal he escape, that doeth suche things? or shal he breake the couenant, & be deliuered?

as I liue, saith the Lord God, he shal dye in the middes of Babél, in the place of the King, that had made him King, whole othe he despised, and whose couenant ma-

de with him, he brake.

ny Nether shal Pharaoh with his mightie hoste, & great multitude of people, mainteine him in the warre, when thei haue cast vp mounts, and buylded ramparts to destroy many persones.

18 For he hathe despised the orhe, and broken the couenant (yet lo, he had gruen mhis hand) because he hathe done all these

things, he shal not escape.

vaine &brike is Therefore, thus faith the Lord God, As I live, I wil furely bring mine other har he hathe despised, and my couenant that he 9 hathe broken, vpon his owne head.

> 20 *And I wil spread my net vpo him,&he shalberaken in my net, & I wil bring him to Babél, and wil entie into judgement 10 with him there for his trespas that he ha-

the committed against me.

21 And all that fle from him with all his 11 Thoghhe do not all these things, but ehoste, shal fall by the fworde, and thei that remaine, shal be scatered toward all y win des: and ye shal knowe that I the Lord ha- 12 ue spoken it.

22 Thus faith the Lord God, I wil also take of the toppe " of this hie cedre, and wil fet it, and cut of the o toppe of the tendre plante thereof, and I wil plante it vpon is

o I wil trym. 23 Euen in the hye mountaine of Israel wil I plant it:and it shal bring forthe boughs and beare frute, and be an excellent cedre, and under it shal remaine all birdes, 14 But if he beget a sonne, that seeth all shalbe puniand cueries foule that dwell in the tha-

dowe of the branches thereof.

tre, and exalted the lowe tre, that I have plue downe ? dryed vp the grene tre, and made the drye mies and fet tre to florish: I the Lord haue spoken it, & why church was lowe and cou-

temped.

CHAP. XVIII.

He sheweth that everse man shal beare his owne Synne. 21 To him that amendeth, u saluacion promised. 24 Death u prophecied to the righteous, which turneth backe from the right waye.

He worde of the Lord came vnto me againe, saying,

What meane ye that ye speake this prouerbe, concerning y land of Israel, saying,

a The fathers have eaten foure grapes, & a The people murmured at the childrens teeth are fet on edge?

the childrens teeth are fet on edge?

As I liue, faith the Lord God, ye shall vse of the Lord & cherefore ysed this prouerbe no more in I fraél.

Beholde, all soules are mine, bothe the meaning that their fathers foule of the father, and also the soule of had synned & the fonne are mine: the foule that finneth, were punished for their trans it shaldye.

But if a man be just, and do that which is fer 31,29

lawful, and right,

6 And hathe not eaten b vpo the mountai- b If he hathe nes, nother hathelift vp his eyes to the ido field & hathe les of the house of Israel, nether hathe bene offred vp defiled his neighbours wife, nether hathe honour them "lien wih a * menstruous woman,

Nether hathe oppressed any, but hathe were restored the pledge to his dettour: he Leu. 20,18. that hathe spoiled none by violence, * but Isa 58.7. hathe given his bread to the hungrie, and matt. 25. 35. hathe couered the naked with a garment,

And hathe not given forthe vpon *vsu- &x0.22,25. rie, nether hathe taken any increase, but leu.25.37. hathe withdrawen his hand from iniqui- deu 23,19. tie, and hathe executed true judgement pfalissis. betwene man and man,

And hathe walked in my flatutes, and hathe k pr my judgements to deale truely, he is juste, he shal surely liue, saith & Loid

TIf he beget a sonne, that is "a thief, or a 'Or, a cruel ma sheader of blood, if he do any one of these things,

ther hathe eaten vpon the mountaines, or defiled his neighbours wife,

or hathe oppressed the poore and nedy, or hathe spoiled by violence, or hathe not restored the pledge, or hathe lift vp his eyes vnto the idoles, or hathe committed abomination,

or hathe giuen forthe vpon vsirie, or is puissed to hathe taken increase, shal he liue he shal fauter is, is, if not liue: seing he hathe done all these abone be wicked
as his father
minacions, che shal dye the death, and his was, and doeth blood shalbe vpon him.

his fathers finnes, which he hathe done, thetwas, or els not.

this prouerbe,

thereby.

c He sheweth

and

mes is made to the Church w ihal be as a faule remnat & as the top of a tre me it and dref Bothe the lewes & Gen-

tils thalbe ga-

thered into it.

m Secaule be me of God in

had cofirmed by guing his

re § Prophet declareth §

God wolde not fuffer fu

the persure

to escape pu-

Chap 22,13.

Ġ 32,3.

an hie mountaine and great.

and feareth, nether doeth fuche like,

15 That hathe not eaten upon the mountai nes, nether hathe lift vp his eyes to the idoles of the house of Isiael, nor hathe defiled his neighbours wife,

16 Nether hathe oppressed anie, nor hathe withholden the pledge, nether hathe spoiled by violence, but hathe giue his bread to the hungi ie, and hathe couered the naked

with a garment,

17 Nether hathe withdrawen his hand fis the afilisted, noi received vsurie noi in-Ci eafe, but hathe executed my judgements, & hathe walked in my statutes, he shal not dye in the iniquitie of his father, but he shal furely liue.

18 His father, because he cruelly oppressed 31 Cast away from you all your transgresand spoiled his brother by violence, and hathenot done good among his people,

lo, euen he dyeth in his iniquitie.

19 Yet laie ye, Wherefore shal not the son- 22 ne beare the iniquitie of the father?becau se the sonne hathe executed judgement & iustice, & hathe kept all my statutes, and done them, he shal furely live.

* The same soule that sinneth, shal dye: the sonne shal not beare the iniquitie of the father, nether shal the father beare the iniquitie of the sonne, but the righteousnes I of the righteous shalbe vpon him, and the

But if the wicked wil returne from all his sinnes that he hathe committed, and kepe all my d statutes, and do that which is lawful and right, he shal surely line, of shal not dye.

to pardon, the 22 All his transgressions that he hathe com mitted, thei shal not be "mencioned vnto him, but in his e right cousnes that he hathe 5 Now when she sawe, that she had waited done, he shal live.

his eternal 33 f Haue I anie desire that the wicked shul counsel appoor de dye, saith the Lord God? or shall he de dye, faith the Lord God? or shalhe 6 not liue, if he returne from his wates?

But if the righteous tuine awaie from his righteousnes, and commit iniquitie, & 7 do according to all the abominaciós, that the wicked man doeth, shal he liue? all his g 1 ighteousnes that he hathe done, shal not be mencioned: but in his transgression that 8 Then the finations set against him on e- f Nebuchadhe hathe committed, and in his sinne that he hathe finned, in them shal he dye.

h equal: heare now, o house of Israel. Is not my waie equal? or are not your waies vn-

reinene frebin 26 For when a righteous man turneth awaie from his righteousnes, and comitteth in- 10 iquitie, he shal even dye for the same, he shal even dye for his iniquitie, that he ha-

the done.

the done.

the done.

Againe when the wicked turneth a way from his wickednes that he hathe committed, and doeth that which is lawful and right, he shal saue his soule aliue.

Because he consider eth, & turneth awaie from all his transgressions that he hathe committed, he shal surely live & shal not

Yet saich the house of Israel, The waie of the Lord is not equal. O house of Isiael, are not my water equal? or are not your

waies vnequal?

Therefore I wil iudge you, o house of Israel, euerie one according to his wates, faith the Lord God : returne therefore and cause others to turne awaie front all your trafgr fsions: fo iniquitie shil not be your destruction.

fions, whereby ye haue transgress d & ma ke 1 you a new heart and a new spirit: for the shewerk why wil ye dye,ô house of Israél?

why will ye dye, o houle of lirael?

For I defire not the death of him that his wickednes til his heart dyeth faith the I and Godican Gebene and his heart dyeth, faith the Loid God: cause therefore be changed, w one another to returne, and live ye.

CHAP. XIX.

* The captivitie of the Kings of Iudah fignified by the lions whelpes, and by the lion. 10 The prosperitie of the citie of lerufalem that u past, and the miserie thereof that is present.

Hou also, take vp a lamentacion for the aprinces of Ifrael,

wickednes of the wicked shalbe vpon him a And saie, Wherefore laie thy b mother as hou kim toli. a lionesse among the lions? the nourished who for their her yong ones among the lyons whelpes, pride and cre-3 And she broght vp one of her whelpes & pared vnto ly.

it became a lion, and it learned to catch y brown, Ieho praie, wit deuoured men.

The c nations also heard of him, and he lerusidem was taken in their nettes , and thei broght Nocho King him in chaines vnto the land of Egypt.

and her hope wast lost, she toke another of her d whelpes, and made him a lion.

Which went among the lions, & became a lion, and learned to catche the praie, and he denouted emen.

And he knewe their widowes, and he de-the y feared stroied then cities, and the land was wa sted, and all that was therein by the noise ues. of his roaring.

the hathe committed, and in his sinne that he hathe sinned, in them shalhe dye.

Yet ye saie, The waie of the Loid is not equal: heare now, o house of Israel. Is not my waie equal? or are not your waies vn-qual?

Yet ye saie, The waie of the Loid is not equal: heare now, o house of Israel. Is not my waie equal? or are not your waies vn-qual?

New the sagaint thin one in New the sagaint thin one in New that dispersion with the sagaint thin one in New that dispersion with the sagaint thin one in New that dispersion with the sagaint thin one in New that dispersion with the sagaint thin one in New that dispersion with the sagaint thin one in New that dispersion with the sagaint thin one in New that dispersion with the sagaint thin one in New that dispersion with the sagaint thin one in New that dispersion with the sagaint thin one in New that dispersion with the sagaint thin one in New that dispersion with the sagaint thin one in New that dispersion with the sagaint thin one in New that dispersion with the sagaint thin one in New that dispersion with the sagaint thin one in chair with the sagaint thin one in the sagaint with the s de no more be heard vpon the mountaines wicked Ring. of Isiaél.

of Iliael.

Thy s mother is like a vine in thy blood, predecessors planted by § waters: she broght for the fiu-tensalem shulde have te and branches by the abundant waters, bene bieffed, it And she had strong rods for the scepters Gods promes,

of them that beare rule, and her stature and was exalted among the branches, and the vine,

Ppp.iii.

a That is , Iehol:áz and

c By Pharaoh King-23,33

d Which was Ichoukim.

e He flewe of

Deu.24,16. 2.king.4,6. 3.chro 25,4. d He 10) nath tion of theco mand ements with repentan se:for none ca 20 repent in dede except he la-bout to kepe the Law Or,nor luied whis charge. e Ihat 15,1n \$ frutes of his fauch, which declare that God doeth ac. 21 cept him f He speaketh this to comed Gods mercie ners, who rather is ready to punille, as has long fuffering declareth Chap 33,11 Al best God in ath and damnation of the reprobat, yet 24 the end of his counted was not t eir death only, but chiefly his owne glorie And also becaule he doeth not approue finne, therfore it is here faid that he wolde haue them to 25 turne awaie from it y thei might: live.

Or, crither abstiche wase & I hat is, y fal the my pocrites have or their

h Meaning, y

shulde deftroy thent as th

doeth the fru-

se of the vine

zs come by Zedekiáh who

was the occa-

fion of this te

winde

appeared in her height with y multitude of her branches

But the was plucked vp in wrath: the was cast downe to the grounde, and the h East winde dryed vp her frute:her branches were 12 frength, the fyte consumed it.

13. And now she is planted in the wildernes in a drye and thirstie grounde.

And fyre is gone out of a rod of her i Deftruction 14 branches, which hathe.deuoured her frute, fo that she hathe no strong rod to be a scepter to rule: this is a lamentacion and shalbe for a lamentacion.

CHAP. XX.

3 The Lord denieth that he wil answere them when thei praie because of their onkindenes . 33 He promifeth that his people hal returns from captivitie 46 By the forest that hulde be burnt, is signified the burming of Lerusalin. a Of the cap-

Nd in the eseuenth yere in the fift A moneth, y tenth day of y moneth, came certaine of the Elders of Isiael to enquire of the Lord, and sate before me.

me, faying, Sonne of man, speake vnto the Elders of Israel, and saie vnto them, Thus saith the Lord God. Are ye come to inquire 17 of me as I liue, faith the Lord God, when

I am asked, I wil not answer you. thou judge them? cause b them to vnderstand the abominations of their fathers,

God, In the daie when I chose Israel, and 19 I am the Lord your God: walke in my sta ther wil felclift vp mine hand vnto the sede of the tutes, and kene my indocuments & do the low the relihouse of Iaakób, and made my self knowe 20 vnto them in the land of Egypt, when I lift vp mine hand vnto them, and faid, I am the Lord your God,

In the daie that I lift vp mine hand vnto them to bring them forthe of the land of Egypt, into a land that I had prouided for them, flowing with milke & honie which is pleasant among all lands,

Then said I vnto them, Let euerie man cast awaie the abominacions of his eyes, d and defile not your selues with y idoles 22 Neuertheles I withdrewe mine hand & of Egypt: for I am the Lord your God.

But thei rebelled against me, and wolde not heare me: for none cast awaie the abominacions of a their cyes, nether did thei 23 Yet I lift vp mine hand vnto them in the forsake y idoles of Egypt: then I thoght to powre out mine indignacion vpon the, & to accomplish my wrath against them in the middes of the land of Egypt.

But I hadrespect to my Name, that it among the 9
Gétiles for y
punishment y
his people shulde not be polluted before the heathen, among whome thei were, & in whose fight

of the godlie ing them forthe of the land of Egypt.

Brand 32, 12. 10 Now Learied them out of the land of E-

gypt & broght them into the wildernes. III. And I gave them my statutes, and declared my judgements vnto them, * which if Lew 18.6. a man do, he shal liue in them.

Moreouer I gaue the also my * Sabbaths gal.3,12. broken, and withered: as for the rod ofher : to be a signe betwene me and the, that thei Exed. 20, 8.6 might knowe that I am y Lord, that fanc- 31,13. tifie them.

13 But the house of Israel rebelled against me in the wildernes: thei walked not in my statutes, and thei cast awaie my judgements, which if a mando, he shal live in them, and my Sabbaths haue thei greatly polluted:then I thoght to powre out mine indignation vpon them * in the wildernes Nom.14, 28. to confume them,

But I had respect to 8 my Name, that it 8 Who might thereby take shulde not be polluted before the heathen an occasion to blatches and the sharpheme my in whose fight I broght them out.

Yet neuertheles, I lift vp mine hand cufe meestac-ke of abilitie, vnto them in the wildernes that I wolde or els that I not bring them into the land, which I had had fight a giuen them, flowing with milke & hony, froy them mo which was pleasant aboue all lands,

Then came the worde of the Lord vnto 16 Because ther cast awaie my sudgements, and walked not in my statutes, but haue polluted my h Sabbaths : for their heart h That is, my went after their idoles.

Neuertheles, mine eye spared the, that commanded I woldenot destroye them, nether wolde I me them and gaconfume them in the wildernes.

Wilt thou judge them, sonne of ma wilt 18 But I said vnto their children in the wil- to their owne deines, Walke ye not in the ordinances of fantafies. your fathers, nether obserue their maners, buly God co-fueth them nor defile your selues with their idoles.

And functifie my Sabbaths, & ther shal- ple of their fa be a signe betwene me & you, that ye maie measure their knowe that Iam the Lord your God.

21 Notwithstanding the children rebelled ther thei against me: thei walked not in my statutes, shereby or on not kept my judgements to do the, which if a man do, he shal liue in them, but thei polluted my Sabbaths: then I thought topowre out mine indignation vpon them, & to accomplish my wrath against them in the wildernes.

had respect to my Name that it shulde not be polluted before the heathen, in whose fight Ibroght them forthe.

wildernes , that I wolde scatter them among the heathen, and disperce them's Meaning & through the countreis.

24 Because thei had not executed my iud-geline gements, but had cast awaie my statutes & I Because their had polluted my Sabbaths, and their eyes bei my Lawes, wereafter ktheir fathers idoles.

I made my self knowe vnro the in bring- 25 Wherefore I gaue them also statutes ues that thei ing them forthe of the land of Egypt. that were not good, & indgemets, wherein their owne they shulde not live.

Name& to ac

ues to ferue

doigs by Gods

fantalies, as ver 26. And 39.10m 1,21,

niáh b I his declareth the great lenttie and pa cience of God which calleth finners to re-pentance be-fore he condemue them. e I sware y I God , which was observed from all antiquitte, where ther yied to lift up their hands toward the men , acknowledging God to be autor of tructh, and the defender the-reof, & alfo y indge of the heart, withing that he shulde take vengeans seiled anie shing which be trueth dGod had for bidden them to make mencion of the idoles, Exo 23: Mapfal 16,4 eWhich thing declareth the wickednes of heart which sudge Gods fernice &

by their eyes

per this re-

glorie, that he

wolde not ha ne his Name

deferued,incofidece where-

BOD 14:13:

nd outwarde fenfes f.God had e.

those things,& counted them as abominable which they thoght had bene excellent,& to haue declale, Luk 16,15 for that which God required as mofe excellent, that gaue they to their idoles

Children offred.

nes, when I broght the out of Egypt, but fince I placed them in this lad: which declareth how prompt 'mans heart is to ido latrie, feing § b) no admeni. tios he can be 29 drawen backe o Which figplace, declarig that they van- 30 of their idolatrie, and were not alkamed thereof, thogh God had commanded them they shulde ha ue no altar lifted vp on hie Exod 20,26 "Ebr ta the way

p He sheweth, that the ingra-titude of the of & that they shulde not hauethe comfort of his worde q He decla-reth that ma of 33 nature is wholy enemie voto God & to his owne taluatio,

him to y right *ay-partelyby chaftifing, but chiefly by his mercie in forguing his re-bellion, and Wickednes I wil bring you amog ftra-

to repentare & gaine, Ila 65,9.

ne the come but chuse out the wicked to punish the whe his t Thas is fpoken to the hy . pocrites

m I condéned 26 And I polluted their their owne mgiftes in that they caused to passe by the fyre all that first openeth the wobe, that I might 40 For in mine holie mountaine euen in the destroye them, to the end that they might knowe that I am the Lord.

red moste zea- 27 Therefore, sonne of man, speake vnto the house of Israel, & say vnto the, Thus saith the Lord God, yet in this your fathers have blasphemed me, thogh thei had before grieuoully transgressed against me. n Not onely 28 aFor when I had broght them into the land, for the which I lifted vp mine hand

to give it; then they sawe everie hie hil, & all the thicke trees, and they offied there their factifices, and there they prefented their offing of prouocation: there also they made their swete sauour, and powred out there their drinke offrings.

Then I said vnto them, What is the hie place whereunto ye go? And the name thereof was called . Bamáh vnto this day.

Wherefore, say vnto the house of Isiael, Thus faith the Lord God, Are ye not pol luted" after the maner of your fathers? & 44 And ye shalknowe, that I am the Lord, mercies. commit ye not whoredome after their abominations?

expressely, that 31 For when you offer your giftes, and make your sonnes to passe through the fyre, you pollute your selues with all your idoles vnto this day: shal I answer you whe I am asked,ô house of Israélas I liue, saith the 46 Sonne of man, set thy face toward the Lord God, PI wil not answer you when

people deser-neeth, that God 32 Nether shal that be done that cometh into your minde: for ye say, We wil be as 47 the heathen, and as the families of the countress, and serue wood, and a stone.

As I liue, saith the Lord God, I wil surely rule you with a mightic hand, and with a stretched out arme, & in my wrath pow-

and therefore God calleth 34 And wil bring you from the people, and wil gather you out of the countress, wherein ye are scatted, with a mightie hand,& with a stretched out arme and in my wrath powred out.

35 And I wil bring you into the wilder-

nes, and there 36 Like as I pleaded with your fathers in the will you wildernes of the lad of Former of the total your de with you, saith the Lord God.

the bring the 37 And I wil cause you to passe vinder the rod, and wil bring you into the bonde of 2 the couenant.

signifying, § 38 And I wil chuse out from amog you the rebelles, and them that transgresse against me: I wil bring them out of the lad where thei dwell, & they shal not entre into § lad of Israel, & you shal knowe y I am y Lord.

As for you, chouse of Israel, thus saith the Lord God, Go you, and ferue euerie 4 one his idole, seing that ye wil not obey

me, and pollute mine holie Name no more with your giftes and with your idoles.

hie moutaine of Israél, saith y Lord God, there shal all the house of Israel, and all in the land, serue me:there wil I accept the. and there will require your offrings and the first frutes of your oblations, with all your holy things.

41 I wil accept your swete sauour, when I bring you from the people, & gather you out of the countreis, wherein ye have bene scattered, that I may be sanctified in you

before the heathen.

42 And ye shalknowe, that I am the Lord, when I shal bring you into the land of If-1ael, into the lad, for the which I lifted vp simine hand to give it to your fathers.

43 And there shal ye remeber your wayes, and all your workes, wherein ye have bene defiled, and ye u shal judge your selves u your owne worthy to be cut of for all your cuils, that county you

ye haue committed.

when I have respect vnto you for my Names sake, and not after your wicked waies, nor according to your corrupt workes, ô ye houle of I fraél, faith the Lord God.

Moreover, the worde of the Lord ca-

me vnto me, faying,

way of Teman, and droppe thy worde towarde x the South, and prophecie towarde x For rudah the forest of the field of the South,

And say to the forest of the South, Heaie the worde of the Lord: thus faith the Lord God, Beholde, I wilkindle a fyre in thee, and it shal denoure all the y giene y Bothe fire wood in the c, and all the dry wood: the co- Ierufalem tinual slame shal not be quenched, & eue-11e face from the South to the North shalbe buint theiein.

48 And all flesh shal se, that I & Lord haue kindled it, & it shal not be queched. The faid I, AhLord God, thei fay of me, Doeth not he speake z parables?

CHAP. XXI.

nes of the people, & there wil I plead with 3 He threateneth the sworde, and destruction to Ieru-darkely sthere you face to face.

Salém. 25 He sheweth the fall of King Zedekiah. resh the Lord 28 He u comanded to prophecie the destruction of the to give them a children of Ammon. 30 The Lord threatneth to de- plaine declastroge Nebuchad-nez zár.

The worde of the Lord came to me

againe, saying, Sonne of man, set thy face towarde Ierufalem, a & droppe thy worde toward & holy a Speake feaplaces, & pi ophecie agaîlt y lad of I siael, may vnder ftad.

And say to the lad of Israel, Thus saith & Lord, Beholde, I come against thee, and wil b That is, sadrawe my sworde out of his sheath, & cut the which see of from thee bothe the brighteous and the outward shew wicked.

Seing the that I wil cut of fro thee bothe nation of the the lighteous and wicked, therefore shal the Law.

after that you

Rode South from Babylon

z The people faid, that the Prophet fpake

Ppp.iiii.

Sorcerie.

e Meaning, through all the land.

d As thogh y

were in extre

Because of

the great noise

of the armie of the Cal-

f And fo can-

fe a feare

deans.

me anguith.

flesh from the South to the a North, That all flesh may knowe that I the Lord

have drawen my sworde out of his sheath, & it shal not returne anie more.

6 Mourne therefore; thou sonne of man, as 22 in the paine of thy 4 reines, & mourne butterly before them.

And if they say vnto thee, Wherefore mounteft thou ? then answer, Because c of the brute: for it cometh, and eueric heart shal melt, and all hands shalbe weake, and 23 all mindes shal faint, and all knees shal fall away as water:beholde, it cometh, and shal be done, saith the Lord God.

8 Againe, the worde of the Lord came vato me, faying, a

9 Sonne of man, prophecie, and say, Thus faith the Lord God, fay, A sworde, a sworde bothe sharpe, and fourbished . [114 1:124

It is sharpened to make a fore staughter, & it is fourbished that it may fglitter: how shalwe recoyce? for it contemneth the 25. And thou "prince of Isiael polluted, & " Meaning. Zeserod of my some, as hall other trees. wicked, whose day is come, when iniquitie practiced with g rod of my fonne, as hall other trees.

And he hathe givetoit to be four bished, that he may handle it this swoide is shar- 26 pe, and is fourbished, that he may grue it into the hand of the layer.

To wit, voto 12 Crye, and houle, sonne of man roor this vnto all the princes of Israel: the terrours. of the sworde shalbe won my people: finite therefore vponthy thigh.

13 For it is a tryal; and what shal this be, if the fworde contemne euen the rod > It shall b namore, faith the Lord God.

Thou therefore, some of man, prophecie, and smite m hand to hand, and let the sworde be doubled: let the sworde that hathe killed, returne the thirde time:it is the fworde of the great flaughter entring into their prime chambers.

15 I have broght the feare of the sworde into all their gates to make their heart to 30 faint, and to multiplie their ruines. Ah it is madebright, & it is drefled for the flau-

get thy felf to the left had, whether focuer thy face turneth..

I wil also smite mine hands together, & Nebuchad-nes 17 wil cause my wrath to cease . Ithe Lord 32 haue faid it.

painft Iudah, his purpose was also to go against y Am-monites; but The worde of the Lord came vato me againe, laying,

douting in the way, which ca 19. Also thou some of man, appoint thee o two wayes, that the sworde of the King of Babél may come: bothe twaine shal come out of one land, and chuse a place, and chuse it in the corner of the way of ycitie.

Appoint a way, that the sworde may cop That is, to \$ 20 tribe of ludah me to Rabbath of the Ammonites ; and P to Iudáh in Ierusalém the strong eine.

my sworde go nunoshis sheath against all mandy King of Babel stode at the apar- q To some ting of the way, at the head of the two whether he wayes, confulting by divinatio, and made gains the Amhis arrowes bright: he confulted with idoof Jerusalem. les, and loked in the liver.

At his right hand was the divination for ceres. Ierusalem to appoint captaines, to open sheer mouthe in the flaughter, and to lift vp their voyce with shouting, to lay engines of warre against the gates, to cast a mount, and to buyld a fortres.

And it shalbe vnto them fas a false divi- se was a leage nation in their fight for the othes made ne between f vnto them: but he wil call to remebran- Babylonians, ce their iniquitie, to the intent they shulde they of lere-

betaken.

24. Therefore thus faith the Lord God, Be-then that this thing shulder cause ye haue made your miquitie to be re- come to patte. omembred, in discouering your rebellion; y buchad-nezzar in all your workes your innes might ap- wil remember pearerbecaufe, I fay, that ye are come to ne- of Zedekiah, membrace, ye shalbe taken with the hand. and so come

shalbane an end,

halhane an end,
Thus faith the Lord God, I wil take a felf bie, and way the # diademe, & take of the crowne: able to refire this shalbe no more the same: I wil exalt mans. the humble, and wil abase him that is hie. rethis to the

shal come to my people, and it shal come 27 I wil ouertuine, ouerturne it, for Ichozadek and it shalbe no more vntil he y come, the Priest wet whose mght it is, and I wil give it him.

as ¶And thou, sonne of man, prophecie, and king fay, Thus faith the Lord God to the chil-to the coming dren of Ammon, and to their biasphemie: of Messiahifor thogh & Iewes say thou, I say, The sworde, the sworde is had some signe drawe forthe, o fourbished to the flaugh- of gouernemer

ter, to confum, because of the glittering, der the Per-Whiles they se vanitie vnto thee, and and Romains, prophecied a lye vnto thee to bring thee yet this reflivpon the neckes of the wicked that are til Christs coflaine, whose day is come when their in- ming, and at length thulde iquitie shalhauenn end.

Shal I cause it to returne into his sheapromised Gen
he > I wil judge the a make the accompliance of the the I will judge thee in the place where 49,10 thou wast created, even in the land of this lewes and Am ne habitation.

vpo thee, & wil blowe against thee in the worde, shull be the will be the self come vpo fyre of my wrath, & deliuer thee into the them and said hand of beaftlieme, of skilful to destroy. phets, which

Thou shalt be in & fyre to be denoured: threamed, spathy blood shalber in the middes of the lad shaltes surely and thou shalt be no more remembred; for come as thogh Ithe Lord hauespoken it.

CHAP. XXII.

Ierufalem is reproved for crueltie. 21 Of the wicked doctrine of the falle prophets and priests, and of their a Are Fready unstantile conerousnes. 27 The tyrannie of vulers. to execute thy charge, which 29 The wickednes of the people.

Oreouer, the worde of the Lord ca-thee against te me vnto me, faying, Nowithou some of magwilsthou aid genthem that are

their neckes.

I commit voto Wilt godlier

g Meaning, the iceptre: thewing that it wil not spare the King who thul de be as the fonne of God, and in his plah That is, the red of the pea Califeans k Read lere. 31,19 1 Ezekiél moned with compassion, thus complaineth fearing the de-Arudion of the kingdome, w firmed to Damid and his po mes: i promes God perfor-med, although here it femeth to mans eye y it shulde vtterly periffi m That is, incourage the a Proude for o This was spoken, becau-

sar came a

terprile to vu-

dertake firit, he consulted

with his foth-

faiers, and fo

went against Judáh

that kept the

felucs in lem-

b That is, the

time of her de

e To her owne

d Whofe very

name all men

e He meaneth

hereby that there was no

kinde of wickednes, which

mitted in Ieru

salém, & the-

ly come vpou

bate.

andome.

689/1224

wilt " iudge this bloody citie wilt thou 19 Therefore, thus faith the Lord God, Befhewe her all her abominacions?

3 Then fay, Thus faith the Lord God, The citie sheddethblood in the middes of it, that her b time may come, and maketh i- 20 As they gather filuer and braffe, & yron, doles e against her self to pollute her self.

Thou halt offended in thy blood, that thou hast shed, and hast pollured thy self in thine idoles, which thou hast made, and thou hast caused thy dayes to drawe nere, & art come vnto thy terme: therefore ha- 21 I wil gather you, I say, and blowe the fy- the wicked ue I made thee a reproche to the heathe,& a mocking to all countreys.

5 Those that be nere, and those that be farre 22 from thee, shal mocke thee, which art vile in d name & fore in affliction.

6 Beholde, the princes of Israél euery one in thee was ready to his power, to shed 23 And the worde of the Lord came vnto blood.

7 In thee haue thei despised father & mo- 24 ther: in the middes of thee e haue they oppressed the stranger: in thee haue thei vexed the fatherles and the widowe.

Thou hast despised mine holy things, & hast polluted my Sabbaths.

refore thepla-gues of God 9 inulde spede-In thee are men that cary tales to shed blood: in thee are they that eat vpon the mountaines: in the middes of thee they commit abominacion.

Leui 20,11. to *In thee have thei discovered their fathers shame: in thee haue they vexed her that was polluted in her floures.

Zere.s.z.

- 11 And euery one * hathe committed abominacion with his neighbours wife, and euery one hath wickedly defiled his daughced his owne fifter, euen his fathers daugh-
- 23 In thee haue they taken giftes to shed blood : thou hast raken vsurie and the en- 28 And her P Prophetes haue dawbed them p They which crease, and thou hast defrauded thy neighbours by extorcion, and haft forgotten me, faith the Lord God.

fin token of 13 Beholde, therefore I haue f smitten mine my wrath and hands vpo thy conetoufnes, that thou haft 29 Vengeance. vsed, and vponthe blood, which hathe bene in the middes of thee.

Can thine heart endure, or can thine hands & bestrong, in the daies that I shal 30 And I soght for a man among them, that gThat is,able o defend thy haue to do with thee? I the Lord haue spoken it, and wil do it.

15 And I wil scatter thee amog the heathe, and disperse thee in the countreis, and wil 31 cause thy h filthines to cease from thee.

take away \$ 16 And thou shalt take thine inheritance in thy self in the light of the heathen, and thou shalt knowe, that I am the Lord.

And the worde of the Lord came vnto me, saying,

18 Sonne of man, the house of Israél is vnto me as k droffe: all they are braffe, & tynne, x and yeon, and lead in the middes of the fournace: thei are euen the drosse of siluer. 2 Sonne of man, there were two women,

cause ye are all as drosse, beholde, therefore I wil gather you in the middes of Ierusa-

and lead, & tynne into the middes of the fornace, to blowe the fyre vpon it to melt it, so wil I gather you in mine angre and in my wrath, and wil put you there 1 & melt 1 Meaning herebyshat the

re of my wrath vpon you, and you shal be destroyed.

melted in the middes thereof.

As filuer is melted in the middes of the fournace, so shal ye be melted in the middesthereof, and ye shal knowe, that I the Lord haue powredout my wrath vpő you.

me, faying,

Sonne of man, say vnto her, Thou art the land, that is vncleane, m o not rained vp- mThou are li-

There is a conspiracien of her Prophetes plagueth with in the middes thereof like a roaring lyon, in The false rauening the prayerhei have described in the middes thereof like a roaring lyon, in The false rauening the prayerhei have described in the prophete like a roaring lyon, in The false rauening the prayerhei have described in the prophete like a roaring lyon, in The false rauening the prophete like a roaring lyon, in the prophete like a roaring lyon, in the prophete like a roaring lyon and the prophete like a roaring lyon are roaring lyon. rauening the pray: thei haue deuoured fou- propheres hales : they have taken the riches & precious together to thigs: thei haue made her many widdowes arme more in the middes thereof.

26 Her Priests haue broken my Law,& haue defiled mine holy things: they have put no difference bete Ine the holy & prophane, nether discerned betwene the vncleane,

and the cleane, and have hid their o eyes o They have from my Sabbaths, and I am prophaned ienice.

ter in law, & in thee hathe euery man for- 27 Her princes in* the middes thereof are Mich.3,11. like wolues, rauening & pray to shed blood, 23phan 3. 3. and to destroye somes for their owne couetous lucre.

> with vntempered morter, feing vanities, & thuide have reproued the diumig lies vnto them, faying, Thus faith Haccered : the Lord God, when the Lord had nor and counced fpoken.

The people of the land haue violently io. oppressed by spoyling and robbing, & haue vexed the poore & the neady: yea, they have oppressed the stranger against right.

shulde 9 make vp the hedge, & stand in the 9 Which wolgap before me for the land, that I shulde seif zealous in

not destroy it, but I founde none.

Therefore haue I powred out mine in- I is 193:16 & 63 dignacion vpon them, & confumed them, water me to with the fyre of my wrath: their owne wai- withholde my es haue I rendred vpon their heads, saith 106,22. the Lord God.

CHAP. XXIII. Of the idolatrie of Samaria and lerufalins, under the names of Aholáh and Oholibáh.

He worde of the Lord came againe vnto me, faying,

their doings & lies, Chap 14

wickednes i Thou shalt be no more y the Lord, but forfaken

h I wil thus

k Which be-Ar precious.

Qqq.i.

a Meaning, Ifwhich came 3 one familie b Thei occame idolaters after the maner of the Egyptias

cAholáh figni 4 fieth a manifo or dwelling in her felf, meawhich was the royal ente of Ifraél: and Aa holibáh,figni- 5 fieth my man-fion in her, whereby 15 mer Ierufalem where Gods Temple was "Ebr ynder me dWhen the Ifraclites were named the people of God, they became adolaters and 7 forfoke God, and put their truftin the Affyrians.

> e The holy Goft vieth thele termes feme firange to chafte cares to cause this of idolatese fo tobe abhorred ynneth any hulde abyde to heare y na- 10 me thereof

f Meaning, the Affyrians.

g This decla seth ino wor-des are able fafficiently to Goft here com pareth them to those which in their raging lo ue & filthy lu-fies dote vpon the images & paintings of the after who

the daughters of one a mother.

And they committed fornicacion b in Egypt, they committed fornicacion in their youth: there were their breafts pressed, & 19 there thei bruised the teates of their virgi-

And the names of them were Aholah, the elder, and Aholibah her sister: & thei were 20 For she doted vpo their seruants whose mine, and thei bare sonnes and daughters: thus were their names . Samarıa & Aholáh, and Ierusalém Aholibáh.

And Aholáh plaied the harlot" whe d fhe was mine, and the was fer on fyre with her louers, to wit, with the Affyrians her neigh-

Which were clothed with blewe file, bothe captaines & princes: thei were all pleafant yong men, & horsemen riding vpon horses.

Thus she comitted her whoredome with them, euen with all them that were the chosen men of Ashur, and with all on whome she doted, & defiled her self with all their

Nether left she her fornicaciós, learned of the Egyptians: for in her youth thei e laye with her, & thei bruised the breasts of her virginitie, and powred their whoredome vpon her.

Wherefore I deliuered her into the hands of her louers, even into the hands of the Asyrians, vpon whome she doted.

These discouered her shame: thei toke 2- 25 way her fonnes & her daughters, & slewe her with the sworde, & she had an euil name among women: forf thei had executed iudgement voon her.

22 And when her fister Aholibah sawe this, fhe marred her self with inordinate loue, more then sh,e and with her fornicacions 26 more then her sister with her fornicaciós.

82 She doted vpon the Assyrians her neigh- 27 bours, bothe captaines and princes clothed with divers suces, horsemen riding vpon horses: thei were all pleasant yong men.

73 Then I sawe, that she was defiled, and that they were bothe after one forte,

14 And that the encreased her fornicacions: for when the fawe men s painted vpon the wall, the images of the Caldeans painted with vermelon,

earpresse the rage of idolaters, & there res, and with dyed arrayre vpon their heads fore the holy

Classica all like princes afree the maner of (loking all like princes after the maner of the Babylonians in Caldea, y land of their natiuitie)

Assone, I say, as she sawe them, she doted 16 vpon them, & lent messengers vnto them into Caldea.

me they lut. 17 Now when the Babylonians came to her into the bed of loue, they defiled her with 32 their fornicacion, & she was polluted with them, and her lust departed from them.

18 So she discouered her fornicacion, & dis closed her shame: then mine heart forsoke her, like as mine heart had forfaké her fifter

Yet,she encreased her whoredome more, & called to remembrance the dayes of her youth, wherein she had plaied the harlot in the land of Egypt.

membres are as the membres of alles, and whose visue is like the y stue of horses.

ar Thou called ft to remembrance the wickednes of thy youth, when thy teates were bruised by the Egyptians: therefore § pappes of thy youth are thus.

Therefore, ô Aholibáh, thus faith the Lord God, Beholde, I wil raise vp thy louers against thee, from whome thine heart is departed, and I wil bring them against thee on every fide,

To wit, the Babylonians, and all the Caldeans, h Peked, and Shoah, and Koa, o all the names of the Assyrians with the: they were all plea- certeine prinfant yong men, captaines and princes: all ces & captai a thei were valiant & renoumed, riding vp- buchad-nezzar

on horses.

Ezekiél.

Euen these shal come against thee with charettes,waggens,and wheles,and with a multitude of people, which shal set against thee, buckler & shield, and helmet rounde aboute: and" I wil leave the punishement "I wil gine ind vnto them, & they shal sudge thee accor- shem ding to their 'udgements.

And I wil lay mine indignation vpon thee, and thei shal deale cruelly with thee: they shal cut of thy nose and thine eares, iThey shal def and thy remnant shal fall by the sworde: ces and Priests they shal cary away thy sonnes and thy da- with the reft of the people. ughters, and thy residue shalbe deuoused

by the fyre.

They shal also strippe thee out of thy clothes, and take away thy faire iewels.

Thus wil I make thy wickednes to cease from thee and thy formicacion out of the land of Egypt : so that thou shalt not lift vp thine eyes vnto them, nor remember Egypt any more.

28 For thus faith the Lord God, Beholde, I wil deliuer thee into the hand of them, whome thou hatest: euen into the hands of them fró whome thine heart is departed.

29 And they shal handle thee dispitefully, and fhaltake away all thy klabour, & fhal kAll thy trealeaue thee naked and bare, and the shame which thou of thy fornicacios | shalbe discoueted, bo- hat gotten by the thy wickednes, and thy who redome.

30 I wil do these things vnto thee, because that se thy thameful forthou hast gone a whoming after the heathe, laking of God to ferue ado-& because y art polluted with theu idoles. ie.,

31 Thou haft walked in 5 way of thy lifter: therfore wil I giuc hei mcup into thine had cute the same

Thus fairh the Lord God, Thou shalt magements & drinke of thy fifters cup, depe and large: gainst shee, & thou shalt be laughed to scorne & had in with geaderifion,

I All the worl-

m Meaning, § 33 the afflictions Mulde be fo great that thei shulde cause them to lose

derision, because it conteineth muche. Thou shalt be filled with a drunkenes & forowe, even with the cup of destruction, and desolation, with the cup of thy fifter 49 And they shal lay your wickednes vpo

their senses, & 34 Thou shalt euen drinke it, and wring it out to the dragges, & thou shalt breake the therdes thereof, & teare thine owne breastes: for I have spoke it, sath & Lord God.

cause thou hast for gotten me, and cast me behind thy backe, therefore thou shalt also beare thy wickednes & thy whoredome.

of The Lord said moreover vnto me, Sonne of man, wilt thou judge Aholáh & Aholibah? and wilt thou declare to them their abom:nacions?

37 For they have played the whores, and blood s in their hands, and with their idoles haue they committed adulterie, and haue also caused their sonnes, whome they ; bare vnto me, to passe by the fyre to be their

o That is, to be tacrifices to 38 their idoles, read Chap. \$5,20.

p They Tent

uncreis to haue fuche as

shuld e teache

the seruice of their idoles.

de teache the

maner of wor-

thiping their

f That is, wor-

ahy death.read

Chap 16,38.

zods.

Moreouer thus have they done vnto me: they have defiled my fanctuarie in the fa- 4 me day, & haue prophaned my Sabbaths.

39 For when they had flaine their children to their idoles, they came the same day 5 into my Sanctuarie to defile it: and lo, thus haue thei done in y middes of mine house.

for men to come from P farre vnto whome a messenger was sent, & lo, they came? for whome thou didest wash thy self, and painted thine eyes, & deckedst thee with ornaments.

q He meaneth 41 And satest a vpon a costlie bed, and a tue altar, that table prepared before it, whereupon thou was prepared for the idoles hast set mine incense and mine oyle.

42 And a voyce of a multitude being at eale, was with her: and with the men to make the companie great were broght men of 9 * Which finl 2 Sabá from the wildernes, which put b12celets vpon their hands, and beautiful crownes vpon their heads.

43 Then I said vnto her, that was olde in adulteries, Now shal she and her fornicacions come to an end.

44 And they went in vnto her as they go to a comune harlot: so wet thei to Aholah and Aholibáh the wicked women.

45 And the righteous men they shal judge them, after the maner of harlotes, and af- 12 1 She hathe wearied her felf with lies, & deftroyed, and that he wolde ter the maner of murtherers: for they are harlotes, and blood is in their hands.

wil bring a multitude vpon them, and wil nes: because I wolde m haue purged thee, the flattered giue them vnto the tumulte, and to the fpoyle,

ftones, and cut them with their swordes: 14 I the Lord haue spoken it: it shall come call thee to re to passe, and I will do in I all the lord haues for they shall flay their sonnes, and their dau-47 And the multitude shal stone them with gbters, & burne vp their houses with fyre.

48 Thus wil I cause wickednes to cease out of the lad, that all women may be taught other cities, at not to do after your wickednes. countreis.

you, and ye shal beare the sinnes of your idoles, and ye shal knowe that I am the Lord God.

CHAP. XXIIII.

35 Therefore thus faith the Lord God, Be- & Hesheweth the destruction of lerusaliem by a parable of a seething pos. 16 The parable of Ezeksels wife being dead.

> A Gaine in the animh yere, in the teth a of leconians moneth, in the tenth day of the bmo of the reigne of Zedekish. neth came the worde of the Lord vnto me, a Ring 251 b Called Tefaying,

Sonne of man, write thee the name of the teneth parte day; euen of this same day; for the King of and parte of Babel set him selt against Ierusalem this Januarie: in which moneth fame day.

Therefore speake a parable vnto y rebel- chad-nezzár besieged leng-lious house, and say vnto them, Thus saith salem the Lord God, Prepare a pot, prepare it, c Whereby and also power water into it.

Gather the d pieces thereof into it, euen d That is, the euerie good piece, as the thigh and the chief men the shuldre, of fil it with the chief bones.

Take one of the best shepe, and burne 'Or, he pe also the chones vnder it, o make it boy- the innocenes, le wel, and fethe the bones of it therein, had flaine, who

40 And how muche more sit that they sent 6 Because the Lord God saith thus, Wo were the cauto the bloodie citie, euen to the pot, f who fe deling of Gods skome is therein, and whose skome is not wrath against gone out of it:bring it out spiece by pie-f whose inice:let no h lot fall vpon it.

7 For her blood is in the middes of her: she there yet sefet it vpon an high rocke, and powred it signifying, not vpon the grounde to couer it w duft, that thei shul-

8 That it might cause wrath to arise, & take de not be de-ftroyed all at vengeance: euen I haue ser her blood vpon once, but by li an high rocke y it shulde not be couered.

Therefore thus faith the Lord God, Wo ditton. to the bloodie citie, for I wil make the bur ! The citi ning great.

10 Heape on muchewood: kindle the fy-the worlde, & 1e, consume the flesh, and cast in spice, and med thereof let the bones be burnt.

II Then fet it emptie vpon the coles the- 2(ab.3.1. reof, that the braffe of it may be hot, and habak. 2,12, may burne, and that the filthines of it may wood be molten in it, and that the skome of it k Meaning, & the citie shall be careful and may be confumed.

her great skome went not out of her: the- give the enerefore her skome shalbe consumed with fyre the thereunto.

and thou wast not purged, thou shalt not her self in varbe purged fro thy filthines, til I haue cau-m I labored

to palle, and I wil do it: I wil not gobac-inon wolden. ke, nether wil Ispaie, nether wil I repent; not.

and day Nobe

quities,& wic-

crueltie to all nether yet hid

Q qq.ii.

Iudáh notlike the heath £ 1224 Ezekiél.

a That is , the Babylonians,

e Meaning.

whome he de-

p For in mour mang they wene bare hea

courred their

q That is, w

pearm

r Meaning, the

(By fending \$ Caldeans to

deftroie it,as Chap 7,22.

Wherein you boast and de-

of their fonles.

sorning follewing.

lited, as ver-

according to thy wayes, and according to thy workes shal a they judge thee, saith the Lord God.

15 Also the worde of the Lord came vnto me, faying,

Sonne of man, beholde, I take away fro thee the pleasure of thine eyes with a plague: yet shalt thou nether mourne nor wepe, nether shal thy teares runne downe.

17 Cease from fighing: make no mourning for the dead, & binde the tyre of thine head vpon thee, r and put on thy shoes vpon thy fete, & courr not thy lippes, and eat a not the bread of men.

fored, and also 18 So I spake vnto the people in the mor- 6 ning, and at euen my wife dyed: and I did in r the morning, as I was commanded.

fent to them y 19 And the people faid vnto me, Wilt thou not tel vs what these thigs meane toward 7 vs, that thou doest so?

Then I answered them, The worde of the Lord came vato me, faying

21 Speake vnto the house of Israel, Thus faith & Lord God, Beholde, I wil Pollute my Sanctuarie, euen the t pride of your power, the pleasure of your eyes, and your & hearts defire, & your fonnes, & your daughters whome ye have left, shal fall by the

And ye shal do as I have done: ye shal not couer your lippes, nether shal ye eat the bread of men.

23 And your tyre shalbe vpon your heads,& your shoes vpon your fete: ye shal not 10 I wil call the men of the East against the mourne nor wepe, but ye shal pine away for your iniquities, & mourne one toward another.

Thus Ezekiél is vnto you a signe: according to all that he hathe done, ye shal do: I am the Lord God.

ss Alfo, thou sonne of man, shal it not be in the day when I take from the their power, the love of their honour, the pleasure of "Ebr.lifting vp., their eyes, and the "desire of their heart, 13 their fonnes and their daughters?

26 That he that escapeth in that day, shall come vnto thee to tel thee that which he ha-

the heard with bis eares?

In that day shal thy mouth be opened 4 to him which is escaped, and thou shalt speake, and be no more domme, and thou shalt be a signe vnto them, and they shal knowe that I am the Lord,

E The words of the Lord against Ammon, which reing- 15 ced at the fall of Ierusalem. & Against Month and Seir Idumes and the Philiftims.

He worde of the Lord came againe vnto me, saying,

2 Sonne of man, set thy face against & Ammonites, and prophecie against them,

worde of the Lord God, Thus saith the Lord God, Because thou saydest, Ha, a Because ye ha, against my Sanctuarie, when it was pol the ename de luted, and against the land of Israel, when froied my cait was desolate, and against the house of meand replant Iudáh, when they went into captiuitie,

Beholde, therefore I wil deliuer thee to y b me of the East for a possession, and they b That Is, 10 \$ shal set their c palaces in thee, and make Babylonians their dwellings in thee: they shal eat thy chase the at the water and take

5 And I wil make dRabbáh a dwelling place for camels, and the Ammonites a shepe-d called also cote, & ye shal knowe that I am the Lord. Philadelphia, which was \$

For thus faith the Lord God, Because chief citte of thou hast clapped the hands, and stamped and ful of con with the fete, and reioyced in heart with dures, 2 Same all thy despite against the land of Israel,

Beholde, therefore I wil stretche out mine hand vpon thee, and wil deliuer thee to be spoiled of the heathen, & I wil roote thee out from the people, and I wil cause thee to be destroyed out of the countreis & I wil destroye thee, & thou shalt knowe that I am the Lord.

Thus faith the Lord God, Because that Moáb and Seir do fay, Beholde, the house of Iudah is like vnto all the heathen,

Therefore, beholde, I wil open the side of Moab, euen of the cities of his cities, I power or fay, in his frontiers with the pleasant countries with the pleasant countries. trey, Beth-ieshimoth, Báal-meon, and Ka- sin the Baby-

Ammonites, and wilgive them in policision, so that the Ammonites shal no more be remembred among the nations,

And I wil execute iudgements vpon Moáb, & thei shal knowe y I am the Lord.

and when this cometh, ye shal knowe that 13 Thus saith the Lord God, Because that Edóm hathe done euil by taking vengeance vpo the house of Iudah, and hathe comitted great offence, and reuenged him felf vpon them,

Therefore thus faith the Lord God, I wil also stretche out mine hand vpon Edóm, and destroye man, and beast out of it, and I wil make it desolate fro Temán, and they of Dedán shal fall by § sworde.

And I wil execute my vengeance vpon Edóm by the hand of my people Israél, & they shal do in Edóm according to mine angre, and according to mine indignatio, and they shal knowe my vengeance, saith the Lord God.

Thus saith the Lord God, Because the Philistims haue executed vengeance, and swhich were reueged the selues with a despiteful heart, certeine gart

to destroye it for the olde hatted,

Aims, whereby their oft to
Therefore thus faith y Lord God, Beholmes molested de, I wil stretche out mine had wpon y Phi the lewes of f liftims, & I wil cut of the f Cherethims, & Dauid alfohad Just alfo Juait. a garde. 2. 17 And destroye the remnant of the sea coast.

CHAP. XXV.

And fay vnto the Ammonites, Heare the

Why Tyrus was destroyed. Ezekiél. Of Tyrus.

ry And I wil execute great vengeace vpon the with rebukes of mine indignation, & 14 I willase thee like the toppe of a rocker thei shal knowe that I am the Lord, when I shal lase my vengeance vpon them.

CHAP. XXVI.

a He prophecieth that Tyrus shalbe overthromen becau se it resoyced at the destruction of lerusalim. 15 The wondring and aftonishment of the marchantes for the destruction of Tyrus.

a Beher of the Nd in the * eleventh yere, in the first daie of the moneth, the worde 16 of the Lord came vnto me, saying,

Sonne of man, because that Tyrus hathe said against Ierusalém, A ha, the b gate of the people is broken: it is turned vnto me: for feing the is defolate, I shalbe replenic My riches & fame that an- 3 create: thus §

Therefore thus faith the Lord God, Be- 17 holde, I come against thee, ô Tyrus, and I wil bring vp manie nations against thee, as the fea mounteth vp with his wattes.

And thei shal destroie the walles of Tyrus & breake downe her towers: I wil also
scrape her dust from her, and make her li8 Now shalthe yles be assomished in the
increase her
increase profile or ad- 4 And thei shal destroie the walles of Tyke the toppe of a rocke.

5 Thou shalt be for the spreading of nettes it, saith the Lord God, and it shalbe a

spoyle to the nations.

d The townes 6 that belonged

Captilitie of

Icconiah, or of

the resgue of Zedekish

6 That is, the

famons citie ternialem, whereunto all

people refor-

nicked resoy

ce at their fail by whome thes

mate haue any

Hantage.

And her daughters which are in the fielde, shalbe slaine by the sworde, and thei shal knowe that I am the Lord.

7 For thus faith the Lord God, beholde, I wil bring vpon Tyrus Nebuchad-nezzár King of Babél, a King of Kings from the North, with horses and with charets, and with horsemen, with a multitude and muche people.

He shal slaie with the sworde thy daugh - 21 I wil bring thee to nothing, and thou shal be refeters in the field, and he shal make a forte against thee, and cast a mount against thee, and lift vp the buckler against thee.

.9 He shal set engines of warre before him against thy walles, and with his weapons

breake downe thy towres.

no The dust of his horses shall couer thee, for their multitude : thy walles shal shake r at the noise of the horsemen, and of the wheles, & of the charets, whe he shal entre 2 Sinne of man, take vp a lamentation for into thy gates as into the entrie of a citie that is broken downe.

u With § houes of his horses shal he tread downe all thy stretes: he shal slaie thy peo ple by the sworde, and the e pillers of thy strength shal fall downe to the grounde.

- buylt by art, 12 And thei shalrobbe thy riches and spoiof men was le thy matchandise, and thei shal breake downerhy walles, and destroie thy plca
 - to cease, and the sounde of thine harpes

shalbe no more heard.

f thou shalt be for a spreading of nettes: f I will make shou shalt be for a spreading of nettes: thee so bare y thou shalt be buylt no more: for I the thou shalt has Lord haue spoken it , laith the Lord God. ue nothing te

Thus saith the Lord God to Tyrus, Shal not the yles tremble at the founde of thy fall and at the cive of the wounded, when thei shalbe slaine and murthered in the

middes of thee?

Then all y princes of the s fea shal come s The gouerdowne from their thrones: thei shal laie a- nours and ruwaie their robes, & put of their broydred countreyes dwell by the garments, and shal clothe them selues sea: whereby with aftonishment: theis shall six vpon'the be signifiered to the definition of the ment, and be amased at thee.

And thei shal take vp a lamentacion for de shulde heathee, and saie to thee, How art thou de- be afraied stroyed, that wast inhabited h of y seamen, h Meaning, the renoumed citie which was strong in the marchantes who by their trass

date of thy fall: yea, the yles that are in the sea, shalbe troubled at thy departure.

in the middes of the sea: for I haue spoken 19 For thus saith the Lord God, Whe I shal make thee a desolate citie, like the cities that are not inhabited, & whe I shal bring the deape vpon thee, and great waters shall couerthee,

When I shal cast thee downe with them that descende into the pit, with the people i which are i of olde time, and shal set thee in the lowe dead log ago. partes of the earth, like the olde ruines, w them, I fay, which go downe to the pit, fo that thou shalt not be inhabited, and I shall shewe my glorie in the laid of the klining, k Meaning, in

shalt be no more: thogh thou be soght for, red. yet shalt thou never be founde againe,

faith the Lord God.

CHÀP. XXVII.

The Prophet bewaileth the defolatio of Tyrus flowing what were the riches , power and autoritie thereof in

Heworde of the Lord came againe vnto me, saying,

Tyrus,

And say vnto Tyrus, y is situat at the éntrie of the fea, which is the marte of the a which ferpeople for manie yles, Thus faith y Lord worlde why Gud, O Tyrus, thou hast faid, I am of per- march indife.

fire beautie. Thy borders are in the" middes of § sea, "Eh bean. or thy buylders have made thee of perfite beautie.

fant houses, and there shall cast thy stones and thy timbre and thy dust another midthere had ere for their glorie and remaine and remai

ne ores: the companie of the Affy rians shemr, Deu 3.

For Tyrus muche fea Some refer Lere 7.34.

e Which is ta ken for Gre-

oor, fhipmaftere.

d Meaning. y thei buylt the

walles of the

eitie, which is

these were y buylders of Salomos Tem-

Pleil. Kinigal.

have made thy bankes of your ies broght out of they less of Chittims ats'

Fine linen with broydred worke, broght from Egypt, was sprediquerthee to be thy faile blewe filke & purple, broght from the yles of Elishah, was thy covering.

8 The inhabitants of Zidon, and Arnad 25 were thy mariness of Tysug thy wife men. that were in thee thei were thy pilotes.

The ancients of Gebal, and the wife me thereof were in thee thy dealkers, all the fhips of the fea with their mariners were in thee to occupie thy marchandife.

here ment by were in thine armie: thy men of warie thei hanged & shield & helmet in thee:thei fet for the thy beautie.

The me of Au uad with thine armie were ypon thy walles 1 ounde about, and the Gammadims weie in thy towers: thei haged their shields vpon thy walles rounde 28 about thei haue made thy beautie perfite.

They of Tailhilh were thy maichants 19 for the multitude of all riches, for filner, yion, tynne, and lead, which thei broght to

thy faires.

1e thy marchants, s concerning the lives of men, and thei broght vessels of brasse for thy marchandife.

to thy faires horses, & horsmen, & mules. 15. The men of Dedán were thy marchants: and the marchandise of manie yles were fent i hornes, bones, teeth, and peacockes.

Thei of Aram were thy marchants for the multitude of thy wares: thei occupi 3 ed in thy faires with "emeraudes, purple, and broydred worke, and fine linin, and coral, and perle.

él were thy marchants : thei bioght for thy marchandise wheat of k Minnith, and Pannag, and hony and oyle, and balme.

Thei of Damascus were thy marchants 35 in § multitude of thy wares, for the multitude of alliriches, as in the wine of Helbon and white wolle.

19 Thei of Dan also and of Iauán, going to and fro, occupied in thy faires: yron worke, cassia and calamus were among thy marchandise.

20 Thei of Dedán werethy marchants in precious clothes for the charets.

21 Thei of Arabia, & all the princes of Kedár occupied with thee, in lambes, & rams & goats: in these were their thy marchats. The marchants of Shebá, and Raamáh

were thy marchants: thei occupied in thy faires with the chief of all spices, and with all precious stones and golde.

23 Thei of Harám and Cannéh and Edén, the marchants of Sheba, Ashur & Chil-

mad were thy marchants.

These were thy marchants in all sortes of things, in raiment of blewe filke, and of broydred worke, and in coffers for the riche apparel, which were bounde w cor des: chaines also were among thy marchadise.

The Imppes of Tatshish were thy chief processor incens in thy marchadife, and thou wast repleni- shee. shed and made very glorious in the mid-

des of the leave

26 Thy tobbers have broght thee into great for, remers. waters: the 1 East winde hathe broken thee 1 That is, Noin the middes of the lea.

buchad nes

m That 15, the

W 45

Thei of Perlia, and of Lud and of Phut at Thy riches and thy faires, thy marchandife, thy mariners and pilotes, thy calkers, and the occupiers of thy marchandife and all thy men of warre that are in thee, & all thy multitude which is in the middes of thee, shal fall in the middes of the sea in the daie of thy rume.

The m suburbes shal shake at the sounde cutes nere a of the crye of the pilotes.

And all that handle the ore, the mari- Aruad and ners & allthe pilotes, of the fea shal come downe from their ships, & shal stand vp-... on the land,

for Grecia, I-13 Thei of Lauán, Tubál and Melhéch we- 30 And fhat cause their voice to be heard against thee, and shal cive bitterly, and shal cast dust vpon their heads, and wallowe them selves in the asshes.

Thei of y house of h Togarmáh broght 31 Thei shal plucke of their heere for thee and gyrd them with a fackecloth, and thei shal wepe for thee with so owe of heart & bitter mourning.

in thine hands: thei broght thee for a pre- 12 And in their mourning thei shal take vp a lamétació forthee faying, What atie is like Tyrus, so destroied in y middes of y sea!

Whethy wares went forthe of the leas, thou filled ft manie people & y dideft entiche the Kings of the earth with the multitude of thy riches & of thy marchadife. They of Iudah and of the land of lifra- 34 When thou shalt be broken by the seas in the depths of the waters, thy marchandise

and all thy multitude, which was in the

middes of thee, shal fall.

All the inhabitats of the yles shalbe astonished at thee, & all their Kigs shal be sore afraied & troubled in their countenance.

The marchants among the people shal hisse at thee:thou shalt be a terrour, and ne uer shalt be " anie more.

CHAP, XXVIII

2 The worde of God against the King of Tyrus for his prophecied to be destroyed pride . 21 The worde of the Lord against Zidon. but feuenty 25 The Lord promifeth that be wil gather together the yeres, as Max children of I frael.

He worde of the Lord came againe vnto me, faying,

2 Sone of ma, fay vnto y prince of Tyrus, a Tam fafe ? Thus faith the Lord God, Because thine none cancon heart is exalted, and thou haft faid, a I am God is in the a god, I sit in the seat of God in the mid- heaven des of the fea, yet thou art but a man and fer thine bears not God, & "thogh thou dideft thinke in "God. thine

n Wherebyis ment a long ti me:for it

e That is, thei of Cappadocia or Pigmes and dwarfs which were fo called becaufe that 12 out of the hie towres thei femed little

talie and Cappadocia g By felling iclaues.

h Which are 14 eake tor apeople of Afia mi nor.

i Meaning, vnicornes hornes, and eliphants tecth 10r, Worker our carbuncles cur films

hWhere v beff wheat growed

eor, inspension,

Moramere may enants whofe marchandi le paffid through 22 thine hands. b Thus he 3 speakerh by derision; for Daniel had 4 Daniel had declared aoza ble fignes of his wildom when Ezekiél 5 a rote this

thine heart, y thou wast equal with God, Beholde, thou art wiser the Daniel: there is no secret, that thei can hide from thee.

With thy wisdome and thine vnder stan- 19 All thei v knowe thee among the people, ding thou halt gotten thee riches, and halt gotten gold and filuer into thy treasures.

pying hast y increased thy riches, and thine heart is lifted up because of thy riches. 21

6 Therefore thus faith the Lord God, Because thou didest thike in thine heart, that 22 And say, Thus saith y Lord God, Behol thou wast equal with God,

7 Beholde, therefore I wil bring strangers vpon thee, even the terrible nacions: and thei shal drawe their swordes against the beautie of thy wisdome, and thei shal defile thy brightnes.

8 Thei shal cast thee downe to the pit, and thou shalt dye the death of them, that are

flaine in the middes of the fea.

9 Wilt thou say then before him, y slaieth and no God, in the hands of him that flaieth thee.

e Like § ren 10
of § heathen
and infideles.
France Gods e. ha

Thou shalt dyethe death of the vncircumcifed by the hands of strangers: for I haue spoken st, saith the Lord God.

11 Moreover the worde of the Lord came

vnto me, laying,

12 Sonne of man, take vp a lamentacion vpon the King of Tyrus, and say vnto him, Thus faith the Lord God, Thou sealest perfite in beautie.

13 Thou hast bene in Eden y garde of God: eueric precious stone was inchy garment. rubic, y top ize & the diamod, y chrysolite, y onix, & the sasper, y saphir, emeraud, & the carbucle & golde: y worke manship of thy timbrels, & of thy pipes was prepa-

red in thee in the day that y wast created.
Cherubins
Cherubins
Thou art the anointed Cherub, that co
Arke: and by
uereib, and I have set thee fin longue; thou uereth, and I have set thee fin honour: thou wast vpő § holy mountaine of God: § hast walked in y middes of the s stones of fyre.

this honour to 15 Thou wast perfire in thy waies from the day that thou wast h created, til iniquitie was founde in thee.

was when to By the multitude of thy marchandise, Hiram fent thei haue filled the middes of thee with ciueltie, and thou hast sinned: therefore I wil cast thee as prophane out of § 1 mountaine of God: & I wil destroy thee,ô couering Cherúb from the middes of the stones of fyre.

Thine heart was lifted vp because of thy beautie, & thou hast corrupted thy wisdo me by reason of thy brightnes: I wil cast thee to the grounde: I wil lay thee before

Kings that thei may beholde thee. Thou halt defiled thy k sanctification by y multitude of thine iniquities, & by the m quitte of thy marchadile: therefore wil I bring forthe a fyre fro y middes of thee. which shal devoure thee: & I wil brig thee to asshes vpon the earth, in the sight of all them that beholde thee.

shalbe astonished at thee : thou shalt be a terrour,& neuer shalt thou be any more.

By thy great wisdome and by thine occu- 20 Againe, the worde of the Lord came vnto me, faying,

Sonne of man, let thy face against Zi-

dón, and prophecie against it,

de, I come against thee, ô Zidón, & I wil be I glorified in § middes of thee: & thei shal I by execuknowe that I am the Lord, when I shal ha- geners against ue executed judgements in her, and shal-thy wickedbe sanctified in her.

23 For I wil send into her pestilece & blood into her stretes, and the slaine shal fall in § middes of her: m the enemie shalcome agaist m That is, No her with the sworde on euerie side, & thei shal knowe that I am the Lord.

thee, I am a god but thou shalt be a man, 24 And thei shalbe no more a pricking thorne vnto y house of Israel, nor any grieuous thorne of all that are rounde about them, and despised the, and thei shal knowe that I am the Lord God.

25 Thus faith y Lord God, Whe I shal haue gathered § house of Israél frő § people where thei are scattred, & shal be a sancti- n He shewere fied in the in the sight of the heathen, then God wil asthat thei dwell in the land, that I have gi- femble has uen to my feruant I aakob. preferue settil

uen to my seruant Iaakób. vp the summe, & art sul of d wisdome and 26 And the shall dwell safely therein, & shall froy his enebuyld houses, & plant vineyardes: yea, thei mies: to wit, yea, thei they shilde shald dwell safely, whe I have executed iud-praise him, gemets vpő all rounde about the y despise & gue than the, & thei shal knowe y I am y Lord their great mercies.

> God. CHAP. XXIX He prophecieth against Pharash and Egypt. 13 The Lord promifeth that he wil reftore Egyps after fourtie geres. 18 Egypt is the rewards of King Nebuchad-

net z ar for the labour, which he toke against Tyrus.

I N the a teth yere, o in y tenth moneth capitaline of In the twelfth day of the moneth, the reconishor of worde of the Lord came vnto me, saying, z deuth Sone of ma, set thy face against Pharaoh of the order the King of Fayur, and prophecie against the pro-

the King of Egypt, and prophecie against phecies and how the for there for the forethe forethe

Speake, & say, Thus saith the Lord God, me flaudeth Beholde, I come agaist thee, Pharaon King ter, read Iere, of Egypt, great b drago, that lieth in the 274 He compamiddes of his rivers, w hathe faid, The ri- reth Pharson wer is mine, & I have made it for my felf. to dragon hideth him

But I wil putchokes in thy chawes, & I wil felf in the ricause y fish of thy rivers to sticke vnto thy ner Nilus, as scales, & I wil drawe theeout of the mid-c1 wil fend des of thy rivers, & all the fish of thy rivers thee, w shall

fhal sticke vnto thy scales.

And I wil leave thee in y wildernes, bothe true in thee thee & all the fifth of thy timers: y fhait fall out of thyfure vpon the open field : ÿ shalt not be broght together, nor gathered : for I have given the for meat to y beafles of the field, and to the foules of the heaven.

thogh he de-

Tyrians had in their riches fireageh and picafures
*Or, safper
*Or, carbancle. e He meaneth y royal flare of Tyrus, w

acmies.

d He derideth

the vaine opi-

nion and con-fidence that §

for the excellencie and glo this worde da umntedhefignt f I did thee make thee o-ne of the buy! ders of my Teple, which vnto Salomon things necessarie for the

Worke g To wit, among my peo-ple Israel, w thince as pre-Clous itones h Which was 17 when I first called thee to this digni-Thou shale

haue no parte amog my peo-ple pie 18 k That 15, the honour, whereunto I called Man.

Q gq. iiii.

Egypt a staffe of reed.

Ezekiél.

Nebuchad wages.

Read.2 King 18,21.ifa 36,6.

thei wolde flay no more

ypon thee, but fode ypon ftode vpon their fete and

put their truft in others.

f Thus God
can not fuffer

that man fhul-

ny thing to

put his trust in any thing faue in him alone "Ebr Cush, or Rebissia.

Ethiopia.

that I am the Lord, because thei have bene a staffe of a reed to the house of I statel. When thei toke holde of thee with their at In that day wil I cause the horne of the hand, thou didest breake, and rent all their shulder: and when thei leaned vpon thee,

thou brakest and madest all their loines to

"stand " vpright.

or, faie. e When thei g feletheir hurt, Therefore thus faith the Lord God, Beholde, I wil bring a fworde vpon thee, and a destroy man and beast out of thee,

> And the land of Egypt shalbe desolate, & 2 waite, and thei shal knowe that I am the Lord: because he hathe said, The river is mine, and I haue made it,

de arrogat a. 10 Beholde, therefore I come vpon thee, and vpon thy rivers, and I wil make the land of Egypt veterly waste and desolate from 4 the towre of Seuenéh, euen vnto the borders of the "blacke Mores

> 11 No foote of ma shal passe by it, nor foote of beaft shal paffe by it, nether shal it be

inhabited fourtie yeres.

12 And I wil make the land of Egypt desolate in the middes of the countreis, that are desolate, and her cities shalbe desolate amog the cities that are defolate, for four- 6 tie yeres : and I wil scattre the Egyptians among the nacions, and wil disperse them through the countreis.

Berem. 46,26 13 Yet thus faith y Lord God, * At the end of fourtie yeres wil Igather the Egyptias 7 fro the people, where thei were scattred,

14 And I wil bring againe the captiuitie of Egypt, and wil cause them to returne into the land of Pathros, into the land of their & habitation, and thei shalbe there a s small kingdome.

minion, but be 15 It shalbe the smallest of the kingdomes, 9 nether shal it exalt it self any more aboue the nacions: for I wil diminish them, that thei shal no moterule the nacions.

16 And it shal be no more the confidence of tie to remembrance by loking after them, fo shal thei knowe, that I am y Lord God.

the first moneth, or in y first day of the moneth came the worde of the Lord vnto

me, faying,

of Babél caused his armie to serue a great kferuice agaift Tyrus: euerie head was ma de balde, and eucrie shulder was made bare: yet had he no wages, 1 nor his armie for Tyrus, for the service that he served 13 against it.

Therefore thus faith the Lord God, Beholde, I wil give the land of Egypt vnto Nebuchad-nezzárthe King of Babél, and he shal take her multitude, and spoile her 14 And I wil make Pathros desolate, & wil spoile, and take her pray, and it shal be the wages for his armie.

And all y inhabitats of Egypt shal knowe 20 I have given him the land of Egypt for his labour, that he served against it, because thei wroght for me.

> house of Israel to growe, and I wil give thee an open mouth in the middes of the and thei shal knowe that I am the Lord.

> > CHAP. XXX.

The destruction of Egypt & the cities thereof. The worde of the Lord came againe vnto me, faying,

Sonne of man, prophecie, and fay, Thus faith the Lord God, Houle or crye, Wo be

vneo this day.

3 For the day is nere, and the day of § Lord is at hand, a cloudie day, and it shalbe the time of the heathen.

And the sworde shal come vpon Egypt, and feare shalbe in Ethiopia, whe the slaine shal fall in Egypt, when thei shal take away her multitude, and when her fundacions shalbe broken downe.

5 * Ethiopia, and Phut, & Lud, and all the and Lud are commune people, and Cub, and the me of ment Aphrica the land, that is in league, flial fall with and Libya.

them by the fworde.

Thus faith & Lord, Thei alfo that mainreine Egypt, shal fall, and the pride of her power shalcome downe from the towre of b Seuenéh shal thei fall by y sworde, saith b' Which was the Lord God.

of Egyptichs.

And thei shalbe desolate in the middes 29,100 of the countreis that are desolate, and her cities shalbe in y middes of the cities that are wasted.

And thei shal knowe that I am the Lord, when I have fet a fyre in Egypt; and when all her helpers shalbe destroied.

In that day shal their messengers go forthe from me in shippes, to make the careles Mores afraied, and feare shal come vpo them, as in the day of Egypt: for lo, it cometh.

the house of Israel, to bring their hiniqui- 10 Thus saith the Lord God, I wil also make the multitude of Egypt to ceafe by the had of Nebuchad-nezzár King of Babél.

de by this 17 (In the seuen and twentieth yere also in it For he and his people with him, euen the terrible nacions shal be broght to destroy the land: and thei shal drawe their swordes against Egypt, & fil the land with § slaine.

18 Sonne of man, Nebuchad-nezzár King 12 And I wil make the rivers drye, and sel the land into the hands of the wicked, and I wil make the land wafte, and all that the rein is by the hands of strangers: I the Lord haue spoken it.

Thus saith the Lord God, I wil also destroy the idoles, and I wil cause their idoles to cease out of Noph, and there shal in Algaira. be no more a prince of the land of Egypt, & I willend a feare in the land of Egypt.

fet fyre in 'Zóan, and I wil execute iudge- on rains ment in No.

nes.
j Counting fro the captivities of leconiah. h He toke great pames at the fiege of Tyrus and his armie was fore handled.

1 Signifying \$
Nebuchadnez
zár had more
19

paines then profite, by the taking of Ty-

g Meaning, y thei fhuld not have ful do-

va der the Per

and Romains, and the cause is, that the If-

raelites fhul-

de no more

put their truft in them, but learne to de-

pend on God.

meanes pu-

15 And

*Or, Pelafam 15 And I wil powre my wrath vpon 'Sin, which is the strength of Egypt: and I wil 4 destroy the multitude of "No. *Or,Alexădria

16 And I wil set syre in Egypt: Sin shal haue great forow, and No shalbe destroyed, and Noph shal have sorowes dasely.

*Or, Heliopolis. 17 The yong men of "Auen, and of" Phibéfeth shal fall by the sworde: and these anes shal go into captiuitie.

forowe and affliction

Arength and force.

eMeaning, that 18 At Tehaphnehes the day chalreftieine there that be him links without That he advantage and res of Egypt: and when the pompe of her power shal cease in her, the cloude shal couer her, & her daughters shal go into captiuitie.

Thus wil I execute iudgemets in Egypt, 7 and they shalknowe, that I am the Lord.

e Of the capti. 20 And in the e eleventh yere, in the first une of lere-miah, or of Ze the worde of the Lord came vnto me, saydekiahs reig-

chad-nezzár defroyed Pharaoh Necho at Carche mifh,lere 46,

g His force &

power.

f For Nebu- 21 Sonne of man, f I haue broken the arme of Pharaoh King of Egypt: and lo, it shal they put a roole to binde it, and 6 make it itrong, to holde the fworde.

22 Therefore thus faith the Lord God. Be- 10 holde, I come against Pharaoh King of Egypt, and wil breake s his arme, that was ftrong, but is broken, and I wilcause the sworde to fall out of his hand.

23 And I wil scatter the Egyptians among the nacions, and wil disperse the through the countreis.

King of Babél, and put my sworde in his hand, but I wil breake Pharaohs armes, & he shal cast out sighings as the sighings of him, that is wounded before him.

25 But I wil strengthen the armes of the King of Babél, and the armes of Pharaóh thal fall downe, and they thal knowe, that I baue no power of them felinto the hand of the King of Babel, & he shal stretch it out vpon the land of Egypt.

do any more 26 harme the God the nacions, and disperse them among the countreys, and they shal knowe, that I am the Lord.

CHAP. XXXI.

2 A comparison of the prosperitie of Pharach with the prosperitie of the Assirians 10 He prophecieth a like destruction to them bothe.

Nd in the eleventh yere, in § third Amoneth, & in the first day of the mo- 15 neth the worde of the Lord came vnto me, faying,

2 Sonne of man, speake vnto Pharaoh Kig of Egypt, and to his multitude, Whome art thou b like in thy greatnes?

Beholde, Affhur was like a cedre in Lebanon with faire branches, and with thicke 16 I made the nacios to shake at the sounde thogh they shadowing boughes, and shot vp verie hie,

and his top was amog the thicke boughes. The waters nourished him, and the depe exalted him on hie with her rivers runing rounde about his plants, and fent out her clitle iners vnto all the trees of the field. Many other

Therefore his height was exalted aboue vider their do all the trees of the field, & his boughes were multiplied, and his branches were long, because of the multitude of the waters,

which the depe fent out.

hu light, when I shal breake there the dbar- 6 All the foules of the heaven made their nests in his boughes, and under his branches did all the beafts of the field bring forthe their yong, and under his shadow dwelt all mightie nacions.

> Thus was he faire in his greatnes, and in the length of his branches: for his roote

was neie great waters.

moneth, or in the seueth day of the moneth, 8 The cedies in the garden d of God colde d Signifying, that there was not hide him:no firi e tre was like his bran- no greater ches, and the chessenut trees were not like worlde then his boughes: all the trees in the garden of his was-God were not like vnto him in his beautie.

not be bounde vp to be healed, nether shal 9 I made him fane by the multitude of his branches: so that all the trees of Eden, that were in the gat den of God, enuied him.

> Therefore thus saith the Lord God, Because" he is lift up on high, and hathe shot 'or, then was vp his toppe among the thicke boughes,& iff vp. his heart is lift vp in his height,

> u I have therefore delivered him into the hands of the e mightieft among the hea- e That is, of then:he shal handle him, for I haue cast him zár, who after-

away for his wickednes. And I wil strengthen the arme of the 12 And the strangers have destroyed him, one lie ruler of even the terrible nacions, and thei have left him vpon the mountaines, and in the valleis his branches are fallen, & his boughes are f broken by all the rivers of the land: f Hereby is fig and all the people of the earth are depar-firedion of § ted from his shaddowe, and haue for saken Affricans by

am the Lord, h when I shal put my sworde 13: Vpon his ruine shal all the soules of the heauen remaine, and all the beafts of the field shalbe upon his branches,

And I wil scatter the Egyptians among 14 So that none of all the trees by the waters shal be exalted by their height, nether thal thoote vp their toppe amog the thicke boughes, nether shal their leaves stand vp. in their height, which drinke so muche water:for the are all deliuered vnto death in the nether partes of the earth in the middes of the children of men among the that go downe to the pit.

Thus faith the Lord God, In the daye when he went downe to hel, I caused them to mourne, L s couesed y depe for him, s The depe and I did refereine the floods thereof, and fed hi to moun the great waters were staied : I caused Le- te so his (meabanon to mourne for him, and all the trees abundance & of the field fainted.

of his fall, when I cast him downeto hell, w sackecloth.

Rrr.i.

ward was the

the Babylonians.

aOfZedekiahs reigne or of Ie contabs captaunie.

hWhereby we

fe that tyrants

ues,nether can

appomteth, &

when he wil,

thei muft cea-

bMeaning, that he was not li-ke in firength to the King of 3 ome the Ba bylonias ouerpompe) fhal

h To cause this defirmation of the King of Affyria to fe-17 me more horrs ble he fette th forme other Kings and prin ces which are at the fall of fuche a tyrant 1 Meaning, that Pharaohs power was no thing to great as his was k Read Chap. 28,10.

a Which was r

the first yere of the general

captinitie vn-der Zedekiah.

scriptures co.

ge beaftes w

denoure all

thatbe weaker

then they, and

fuche as they

may ouerco.

redft great ar-

Chap.12,13.

C 17,30.

For whale.

mies

h Thus the

the excellent trees of Eden, and the best of waters, shal h be comforted in the nether partes of the earth.

They also went downe to hel with him vnto them that be slaine with the sworde, and his arme, & they that dwelt under his 13 I wil destroye also all the beasts thereof res atter this shaddowe in the middes of the heathen.

dead, as thogh 18 To whome 1 art thou thus like in gloric & in greatnes amog the trees of Eden yet thou shalt be cast downe with the trees of 14 Eden vnto the nether partes of the earth: thou shalt slepe in § middes of the k vncircumcifed, with them that be flaine by the 15 fworde: this is Pharaoh & all his multitude, saith the Lord God.

CHAP. XXXII.

2 The Prophet is commanded to bewaile Pharaoh King of Egypt. 12 He prophecieth that destruction shal co- 16 me unto Egypt through the King of Rabylon.

Nd in § * twelfth yere in the twelfth I moneth, w in the first day of the moneth, the worde of the Lord came vnto me,

Sonne of man, take vp a lamentacion for

pare tyrants to cruel and hu-Pharaoh King of Egypt, & say vnto him, Thou art like ab lyon of the nations & art 18 Sonne of man, lament for the multitude as a" drag on in the sea: thou castest out thy rivers cand troublest the waters with thy fere, and stampest in their rivers.

Thus faith the Lord God, *I wil therefore e Thou prepared spread my net ouer thee with a great mul- 19 titude of people, & thei shal make thee co-

me vp into my net.

4 Then wil I leaue thee vpon the land, & I wil cast thee vpon the open field, & I wil cause all the soules of the heaue to remaine vpon thee, and I wil fil all the beafts of 21 the field with thee.

5 And I will ayethy flesh vpon the mountaines, & fil the vallers d with thine height. I wil also water with thy blood the land, 6 wherein thou e swimmest, euen to the mou- 22 Asshur is there & all his companie: their whome the taines, and the rivers shalbe full of thee.

And when I shal f put thee out, I wil couer the heaven, and make the starres thereof darke: * I wil couer the sunne with a cloude, and the moone shal not give her light.

All the lights of heaven wil I make darke for thee, and bring s darkenes vpon thy 24 land, faith the Lord God.

I wil also trouble the hearts of many people, when I shal bring thy destruction among the nacions, and vpon the countreis which thou hast not knowen.

the flaughter of the King & 10 Yea, I wil make many people amased at thee, & their Kings shalbe astonished with feare for thee, when I shal make my swor- 25 de to glitter against their faces, & thei shal be afraied at every moment: every man for his owne life in the day of thy fall.

with them that descend into the pit, & all n For thus faith the Lord God, The sworde of the King of Babél shal come vpo thec. Lebanón: euen all that are nourished with 12 By the swordes of the mightie wil I cause thy multitude to fall: they all shalbe terrible nacions, and they shal destroye the h pompe of Egypt, and all the multitude hThis came to thereof shalbe consumed.

from the great waterfides, nether shal the prophecie. fore of man trouble them any more, nor the houes of beait trouble them.

Then wil I make their waters depe, and to without the cause their riuers to runne like oyle, saith ne the Lord God.

When I shal make the land of Egypt de-all thy comefolare, and the countrey with all that is dittes. therein, shalbe laied wast: when I shal smite all them, which dwell therein, then shall thei knowe, that I am the Lord.

This is the mourning wherewith they shallament her: the daughters of the nacions shal lament her: thei shal lament for Egypt, and for all her multitude, faith the Lord God.

In the twelfth yere also in the fiftenth day of the moneth, came the worde of the Lord vnto me, faying,

of Egypt, and k cast them downe, euen the k That is, pro and the daughters of the mightie mations they fluid be verto the nether partes of the earth, with thus the Lord them that go downe into the pit. hem that go downe into the pit.

Whome doest thou passe in beautie go power bothe

downe and slepe with the vncircumcifed. to plant and to deftroy by

The sshall in the middes of them that his worde, are slayneby § sworde: m she is deliuered 1 Haue not oto the sworde: drawe her downe, & all her ther kigdoms, multitude.

The moste " mighty & strog shal speake perished? to her out of the middes of hel with them gypt.

y helpe her: they are gone downe and flepe matter more with the vncircumcised that be slaine by y sensible, he fworde.

graues are about him: all they are flayne te & marueile and fallen by the sworde.

23 Whose graues are made in the side of the pit, & his multitude are rounde about his graue: all they are slaine and fallen by the Tworde, which caused feare to be in the land of the liuing.

There so Elam and all his multitude o Meaning, \$ rounde about his graue; all they are slaine and fallen by the sworde w are gone downe with the vncircumcifed into the nether partes of the earth, which caused the selues to be feared in the land of the Pliuing, p whome in yet haue they borne their shame with the worlde seared that are gone downe to the pit.

Thei haue made his bed in the middes of the flaine with all his multitude: their graues are rounde about him: all these vncircucifed are slaine by the sworde: thogh

then foure ye-

which shal

ful then thou, m That is, E. bringeth in Pharaoh . at him, read

112.14.0.

dWich heapes of the carketles of thme armic. e As Nilus ouerfloweth E. to ouerflowe

gypt, so wil I make y blood 7 of these hoste f The worde fignifieth tobe put out as a candel is put

Isa.13,10.ioel 2,31.6 3,15. matj.24,29. g By this ma 9 nerof speache is ment the great forowe his people.

thei have caused their feare in the land of the living, yet have their borne their sha- 5 For he heard the sounde of the trumpet, me with them that go downe to the pit: ther are laide in the middes of them, that be flaine.

& Italians, or Spanyardes, as Iosephus writeth

multitude: their graues are rounde about them: all these vncircumcised were saine by the sworde, thogh their caused their feare to be in the land of the living.

r Which dyed not by cruel death, but by the course of narure and are honorably buryed with their core armour and fig-

- 27 And thei shal not lye with the valiant of the vncircumcised, that are fallen, which are gone downe to the graue, with 7 their weapons of warre, and have layed their swordes under their heads, but their iniquitie shalbe vpo their bones : because thei were y feare of the mightie in the lad of the liuing.
- 28 Yea, thou shalt be broken in the middes of the vncucumcifed, and lye with them that are flaine by the sworde.
- 29 There w Edóm, his Kings, and all his princes, which with their strength are lated by them that were slaine by the 9 sworde: they shal slepe with the vncircumcifed, and with them that go downe to the pit.

f The Kings 30 of Babylon.

ked reioyce when they fe

others parra-

others to fea-

afraid as thei canfed

se them.

There be all the princes of the North, with all the Zidonians, which are gone to downe with the flaine, with their feare: thei are ashamed of their strength, and the vncircumcifed flipe with them that be flame by the sworde, and beare their shame with them that go downe to the

Pharaoh shal se the, and he shalbe comt As the wic- 31 forted ouer all his multitude: Pharaoh,& all his armie shalbe slaine by the sworde, faith the Lord God.

n I wil make 32 For I haue caused my n feare to be in the land of the living : and he shalbe laid in 12 the middes of the vncircumcised with them, that are slaine by the sworde, even Pharaoh and all his multitude, saith the Lord God.

CHAP. XXXIII.

The office of the governours and ministers. 14 He fireng theneth them that dispaire, and boldeneth them with the promes of mercie. 30 The worde of the Lord against the mockers of the Prophet.

A Gaine, the word vnto me, faying, Gaine, the worde of the Lord came

2 Sonne of man, speake to the children of thy people, and fay vnto them, When I bring the sworde vpon a land, if the people of the land take a man " from among 14 Againe when I shal say vnto the wic- hypocrific, w them, and make him their a watcheman,

If when he feeth the fworde come vpon the land, he blowe the trumper and warne the people,

Then he that heareth the founde of the trumpet, and wil not be warned, if the sworde come, & take him away, his blood shalbe vpon his owne head.

and wolde not be admonished therefore his blood shalbe vpon him : but he that receiueth warning, shal faue his life.

q That is, the 26 There is 9 Meshech, Tubal, & all their 6 But if the watchman se the sworde come, and blowe not the trumpet, and the people be not warned : if the fworde come, and take any persone from among them, he is taken away for his iniquitie, b Signifying but his blood wil I require at the watchthe wicked that not eleamans hand.

* So thou, ô sonne of man, I haue made thogh swatch thee a watchman vnto the house of Isiael: ligent, but if therefore thou shalt heare the worde at the warchman my mouth, and admonishe them from per, and then he wil not ome.

When I shal say vnto the wicked, O wice ferue double ked man, thou shalt dye the death, if thou Chap. 3.19. doest not speake, and admonish the wic- e Which reaked of his way, that wicked man shal dye cheth that he for his iniquitie, but his blood wil I d re- his charge at this hand. quire at thine hand.

Neuertheles, if thou warne the wicked not a true wat of his way, to turne from it, if he do d The watchnot turne from his way, he shal dye for man must annual man must annual surface for the his iniquitie, but thou hast deliuered thy blood of all \$

Therefore, ô thou sonne of man, speake vnto the house of Israel, Thus ye speake and say, If our transgressions and our finnes be vpon vs, and we are consumed because of them, how shulde we then beare Gods.

II Say vnto them, as I liue, faith the Lord tor their fin-God, f I desire not the death of the wic- nes, despaire of his mercies ked, but that the wicked turne from his and murme way and live: turne you, turne you from f Read Chap. your euil wayes, for why wil ye dye, ô ye house of Hraé!?

Therefore thou sonne of man, say vnto the children of thy people, The s righ- g Read of this teousnes of the righteous shal not deliuer chap.18,23, him in the day of his transgression, nor the wickednes of the wicked shal cause him to fall therein, in the day that he retuine th from his wickednes, nether shal the righteous live for his righteousnes in the day that he sinneth.

When I shal say vnto the righteous, that he shal furely live, if he trust to his owne lightcousnes, and commit iniquities all his righteousnes shalbe no more remembred, but for his iniquitie that he h Hereby he hathe comitted, he shal dye for the same, all them

ked, Thou shalt dye the death, if he tur- fase wicked-ne from his sinne, & do that which is law- clare nor the

c punishment

perifhthrough

selves suche

*Or, of their com a He sheweth that y people oght to haue coorinually gouernours & 3 teachers & may haue a ca re ouer them, and to warne them ever of 4 which are at

ful and h right, To wet, if the wicked restore the pledge, tes, that is, and give againe that he had robbed, and in obeying walke in the statutes of life, without com-mandem us mitting inequitie, he shal surely live, and life.

Rrr. ii.

not dye.

16 None of his finnes that he hathe committed, shal be mencioned vnto him: because he hathe done that, which is lawful, & 31 For thei come vnto thee, as the people right, he shal surely liue.

17 Yet the children of thy people say, *The way of the Lord is not equal: but their owne way is vnequal.

18 When the nighteous turneth from his righteousness, and committeth insquitse,. 32 he shal ouen dye thereby.

19 But if the wicked returne from his wickednes, and do that which is lawful, and right, he shal live thereby.

20 Yetye say, Theway of the Lord is not equal. O ye house of Israel, I wil iudge you euerie one after his wayes.

I When Pro 21 pher was led away captine with leconiah

Spirit of pro-phecie, Chap. 8,2

1 Whereby is fignified that

speake til God

Chap.24,27,& 29,21 ephe 6.

m Thus y wie ked thinkethe

felues more worthie to

them, thogh they wolde

they wolde not be bounde

n Contrary to

the Law, Leui o As thei that

are ready ftil

to thed blood.

to him

Chap.18,25.

Also in the twelfth yere of 'our captiuitie, in the tenth moneth, and in the fift day of the moneth, one that had escaped out of Ierusalém, came vnto me, and said, The citie is smitten.

Now the k hand of the Lord had bene & I was in- 22 dued with the vpon me in the evening afore he that had escaped, came, and had opened my mouth, 2 vnril he came to me in the morning : and when he had opened my 1 mouth, I was no more domme.

the ministers of God ca not 23 Againe the worde of the Lord came vnto me, and faid,

giue them cou rage and open their mouths, Sonne of man, these that dwell in the desolate places of the land of I frael, talke 3 and say, m Abraham was but one, and he possessed y land:but we are many,therefore the land shalbe giuen vs in possession.

entoye Gods 25
promes then y t
Saits of God, 1 Wherefore say vnto them, Thus saith the Lord God, Ye eat with the "blood, and lift vp your eyes towarde your idoles, and

to whome they were made; and wolde binde God to be subsect to 26 Ye leane vpon your o swordes: ye wor- 5 ke abominacion, and ye defile euerie one his neighbours wife: shulde ye then pof sesse the land?

> God, As I liue, so surely thei that are in the desolate places, shal fall by the sworde: and him that is in the open field, wil I giue vnto the beastes to be deuoured: and 7 thei that be in the fortes and in the caues, shal dye of the pestilence.

For I wil lay the land desolate and waste, and the * pompe of her strength shal cease: and the mountaines of Israel shalbe desolate, and none shal passe through.

Then shal thei knowe that I am y Lord, when I have laide the land desolate and 9 waste, because of all their abominacions, that thei haue committed.

Also thou sonne of man, the children of thy people that Ptalke of thee by the walles and in the dores of houses, and speake one to another, cuerte one to his bro-

ther, saying, Come, I pray you, and heare what is the worde that commeth from the

rseth to come: and my people sit before thee, and heare thy wordes, but thei wil not do them: for with their mouthes thei make q iestes, and their heart goeth after q This deela their couetousnes.

And lo, thou art vnto them, as a " iesting fong of one that hathe a pleasant voice, zeale and affeand can fing wel: for thei heare thy wor- fhulde in all des, but thei do them not.

And when this commeth to passe (for lo, the worde to it wil come) then shal thei knowe, that a demnation, Prophet hathe bene among them. our owne con demnation, and make of

CHAP. XXXIIII.

Against the shepherdes that despised the flocke of serve mens Christ, of seke their owne gain 7 The Lord faith that sies he wil visite his dispersed flocke, and gather them to 'Or, pleasant, or gether. 23 He promiseth the true Shepherd Christ, loue songs. and with him peace.

Nd the worde of the Lord came vn A to me, saying,

Sonne of man, prophecie against the shepherdes of Israel, prophecie and say vnto them, Thus faith the Lord God vnto the shepherdes, * Wo be vnto the lerem.23.1. a shepherdes of Israel, that fede them sel- aBy the thepues : shulde not the shepherdes fede the neth the King, the magistra-

Yeeat the b fat, and ye clothe you with Prophetes b Ye feke to the woll: ye kil them that are fed, but ye inriche your felues bytheir

fede not the shepe.

4 The c weake have ye not strengthened: so spoile the the ficke haue ye not healed, nether haue nches & fubye bounde vp the broken, nor broght agai- c He describeth che offine that which was driue away, nether haue ce and duene ye foght that which was loft, but with of a good pacrueltie, & with rigour haue ye ruled the. to loue and fu And they were scattred without a shep-

herde: and when thei were dispersed, thei cruel toward them. were d deuoured of all the beasts of the d For lacke

Say thus vnto them, Thus faith y Lord 6 My shepe wadred through all the moun- arme they pe taines, and vponeueise hye hil: yea, my flocke was scattred through all the earth, and none did seke or serche after them.

Therefore ye shepherdes, heare the worde of the Lord.

8 As I liue, saith the Lord God, surely because my flocke was spoiled, and my shepe were deuoured of all y beaftes of the field, having no shepherd, nether did my shepherdes feke my shepe, but the shepherdes fed them selues, and fed not my shepe,

Therefore, heare ye the worde of y Lord, ô ye shepherdes.

to Thus faith the Lord God, Beholde, I come against the shepherdes, and wil require my shepe at their hands, and cause them to cease from feding the shepe: nether shal the shepherds fede them selues

oght to heare Gods worde with fuche points obey it as thogh they

omodities, &

of good gover

Chap.7,24. <u>ن 24,21</u>.

d 30.6.

In derifion.

The good shepherde.

Ezekiél. The noble plant.

e By deftroy-ing the coue-tous hirelings true fhepher ne so oft as God sendeth true preachers who bothe by doctrine and fede his thepe worde

in the pleasant pastures of his f In the daie of their afflic. tion and milerie: and this promes is to comfort the Church in all dangers.

g Meaning tuch as lift vp

them felues a-

thre & &think

thei haue no nede to be go-

the good and

the bad, and fo

giue to ether as thei deferue

i By good paf-

ture and depe

administracio

oore til thei had corrupt it. their mouthes, and thei shal nomore deuoure them.

and restoring it For thus faith the Lord God, Beholde, I wil serche my shepe, and seke them out.

- we have a fig- 12 As a shepherd sercheth out his flocke, when he hathe bene among his shepe that are scattered, so wil I seke out my shepe & wil deliuer them out of all places, where thei haue bene scattered inf the cloudie & . darke daie,
 - 13 And I wil bring them out from the peo- 28 And thei shal nomore be spoiled of the ple, and gather them from the countreis, and wil bring them to their owne land, and fede them vpon the mountaines of Israel, by the rivers, and in all the inhabi- 29 And I wil raise vp for them a n plant of n That is, the ted places of the countrey.

14 I wil fede thể in a good pasture, and vpon the hie mountaines of Isiael shal their folde be: there shal thei lie in a good folde and in fat pasture shal thei fede vpon the 30 Thus shal thei vnderstand, that I the mountaines of Israél.

15 I wil fede my shepe, and bring them to their rest, saith the Lord God.

16 I wil seke that which was lost, and bring 31 And ye my shepe, the shepe of my patture againe that which was driven awaie, and wil binde vp that which was broken, and wil strengthen the weake, but I wil destroy the fat and the sstrong, & I wil fede them with hiudgement.

boue their bre 17 Also you my shepe, thus saith the Lord God, Beholde, I judge betwene shepe, and 1 shepe, between the rams & the goates.

h rhatis, by 18 Semeth it a smale thing vnto you to haputting difference between ue eaten vp the good pasture, but ye must tread downe with your fete the residue of 3 your pasture? & to have dronke of the depe waters, but ye must trouble the residue with your fete?

waters is met 19 And my shepe eat that which ye have the pure word of God and y troden with your fete, and drinke that w of inflice, w y ye haue troubled with your fete.

Therefore thus saith the Lord God vntwene the fat shepe and the leane shepe.

21 Because ye haue thrust with side & with shulder, and pusht all the weake with your hornes, til ye haue scattred them absoade,

thei shal nomore be spoiled, and I wil iudge betwene shepe and shepe.

23 And I wil fet vp a shepherd ouer them, and he shal fede them, even my servant 7 k Dauid, he shal fede them, and he snalbe their shepherde.

30.9 holea 3.5- 24 And I the Lord wil betheir God, and 8 And I wil fil his mountaines with his I this declamy feruant Dauid shalbe the prince amog them. I the Lord have spoken it.

Bocke shulde them a couenant be rively deli 25 And I wil make with them a couenant of peace, and wil cause the euil beastes to 9 I wil make thee perpetual desolatios, and ceale out of the land: and thei shall dwell fafely in the wildernes, and slepe in the woods.

any more; for I wil deliuer my shepe from 26 And I wil seke them, as a blessing, euen rounde about my mountaine: & I wil cause raine to come downe in due season, and there shalbe raine of blessing.

27 And the in tre of the field shal yelde in The frutes her frute, & the earth shal giue her frute, of Gods gra-and thei shalbe safe in their land, and shal relin great aknowe that I am the Lord, when I have his Church. broken the cordes of their yoke, and deliuered them out of the hands of those that ferued them felues of them.

heathen, nether shal the beafts of the land deuoure them, but theishal dwell safely and none shal make them assaied.

renoume, and they shalbe no more con-rod that shall come out of § fumed with hungre in the land, nether roote of Ithais beare the reproche of the heathen anie "Ia 11,1

Lord their God am with them, and that thei, eue the house of Israel, are my people, faith the Lord God.

are men, & I am your God, saith & Lord God.

CHAP. XXXV.

2 The destruction that shal come on mount Seir, because thei troubled the people of the Lord.

Oreouer the worde of the Loid ca-Ime vnto me, saying,

Sonne of man, set thy face against mount a Seir, and prophecie against it,

And faie vnto it, Thus faith the Lord dwelt, God, Beholde, ô mount Seir, I come against thee, and I wil stretche out mine hand against thee, and I wil make thee desolate and waste,

4 I wil laie thy cities waste, and thou shalt be desolate, and thou shalt knowe that I am the Lord.

to them, Beholde, I, euen I wil iudgebe- 5 Because thou hast had a perpetual hatted & hast put the children of Israel to slight by the force of the sworde in the time of their calamitie, when their b iniquitie had b When by an end.

Therefore wil I helpe my shepe, and 6 Therefore as I liue, saith the Lord God, them fro their I wil prepare thee vnto blood, and blood iniquitie shal pursue thee:except thou hate blood, e Except thou euen blood shal pursue thee.

Thus wil I make mount Seir desolate and waste, and cut of from it him that pasfeth out and him that returneth.

flaine me:in thine hils, and in thy valleis and in all thy tiuers shal thei fall, that are flaine with the sworde.

thy cities shal not d returne, and ye shal d To wit, to knowe that I am the Lord.

10 Because thou hast said, These two na- Meaning, if-

a Where the

their punish-ment I called

repent thy for

their former estate

k Meaning, Christ, of who me Dauid was a figure, Iere reth, that vuder Christ the and hel, and to be fately preferued in the Church where thei shulde never perith ¿

f And fo by fighting againt Gods people, II ther shulde ther thulde but him out of feffion

g As thou haft fo shalt thou h Shewing, y when God pu-nisheth the enemies , the godlie oght to confider that and fo praise his Name:and also that the wicked rage 14 re were no God, til thet felé his hand

Amaion.

cions, and these two countreis shalbe mine, and we wil possesse them (seing the Lord was fthere)

Therefore as I live, faith the Lord God, I wil even do according to thy & wrath, & according to thine indignatio which thou hast vsed in thine hatred against them : & 7 I wil make my self knowen among h them when I have sudged thee.

be cruelly 12 And thou shalt knowe, that I the Lord thou haft spoken against the mountaines of Israel, saying, Thei lye waste, thei are giuen vs to be deuoured.

> against me, and haue multiplied your wordes against me: I haucheard them.

> worlde 1e10yce when I shal make thee de-

to their de- 15 As thou didest reioyce at the inheritance of the house of Israel, because it was deso- Ir late, so wil Ido vnto thee: thou shalt be defolate, ô mount Seir, & all Idumea wholly, and thei shal knowe, that I am the Lord.

CHAP. XXXVI.

& He promiseth to deliver I frael from the Gentiles. Yea, I wil cause men to walke vpon you, to shome all these tempose to the mercie of God, and not unto their described to God renueth our hearts, that we mate walke m his commandements.

Yea, I wil cause men to walke vpon you, to shome all these tempose of God, and not unto their described these tempose of God renueth our hearts, that we mate walke m his commandements.

Chap 6,3.

a That is , the

Idumean b That is, leru

falem, which

the worlde.

e Te are made

a matter of talke and de rifion to all

she worlde

mifes was y 3 chiefest of all

Lso thou sonne of man, prophecie A vnto the *mountaines of Israél, and 13 fare, Ye mountaines of Israel, heare y worde of the Lord.

Thus faith the Lord God, Because the 14 a enemie hathe faid against you, Aha, euen the blie places of the worlde are ours in possession.

Therefore prophecie, and saie, Thus faith the Lord God, Because that they haue made you desolate, and swallowed you vp on uerie fyde, that ye might be a and ye are come vnto the lippes & ctongues of men, and vnto the reproche of the 17 people,

Therefore ye mountaines of Israél, heare the worde of the Lord God, Thus faith § Lord God to the mountaines and to the to the waste, & desolate places, and to the cities that are for saken: which are spoiled and had in derifion of the refidue of the heathen that are rounde about.

J Therefore thus faith the Lord God, Surely in the fyre of mine indignation haue I spoken against the residue of the heathe, and against all Idumea, which & haue ta- 20 ken my land for their puffession, with the ioye of alltheir heart, & with despireful mindes to call it out for a praie.

Prophecie therefore vpon the land of

Israel, and saie vnto the mountaines, and to the hilles, to the rivers, and to the valleis, Thus faith the Lord God, Beholde, I haue spoken in mine indignation, and in my wrath, because ye have suffered the e shame of the heathen,

Therefore thus faith the Lord God, I have been a laughig flocke haue lifted vp mine hand, surely the hea- voto them then that are about you, shal beare their solemne othe,

haue heard all thy blasphemies which 8 But you, ô mountaines of Israel, ye shal s shoote forthe your branches, and bring g God declaforthe your frute to my people of Israel: reth his merfor thei are ready to come.

be hathe a care in Thus with your mouthes ye haue boafted 9 For beholde, I come vnto you, and I wil Church who re ouer them 13 Thus with your mouthes ye haue boafted 9 For beholde, I come vnto you, and I wil Church who had preferrethen the court of the same of the care turne vnto you, and ye shal be tilled and his, euen when he deftroieth

> Thus faith the Lord God, So shal all the 10 And I wil multipliethe men vpon you, euen all the house of Israel wholly, & the cities shalbe inhabited, & the desolate places shalbe buylded.

And I wil multiplie vpon you man and beaft, and thei shal encrease, and bring frute, and I wil cause you to dwell after your olde estate, & I wil be stowe benefites vpon you more then h at the first, and ye h which was shal knowe that I am the Lord.

ye shal nomore hence for the depriue the the

Thus faith the Lord God, Because thei 'Orither. faie vito you, Thou kland deuourest vp k Ihus theemen, and hast bene a waster of thy people, ted as the re-

Therefore thou shalt deuoure menno- land which more, nether walte thy people hece forthe, fines of the faith the Lord God,

faith the Lord God, people accor-Nethe: wil I caufe men to heare in thee mike madgethe shame of the heathen any more, ne- meute. ther shalt thou beare the reproche of the people any more, nether shalt cause thy folke to fall any more, faith y Lord God.

possession vnto the residue of the heathen, 16 Moreouer the worde of the Lord came vnto me, saying,

Sonne of man, when the house of Israél dwelt in their owne land, thei defiled it by their owne waies, & by their dedes: their waie was before me as the filthines of the menstruous.

hilles, to the tiuers, and to the vallers, and 18 Wherefore I powred my wrath vpon them, for the blood that thei had shed in the land, and for their idoles, where with thei had polluted it.

> 19 And I scattred them among the heathen, and thei were dispersed through the countreis: for according to the ir wates, and according to their dedes, I judged them.

*And when thei entred vnto the heathe, 1/4 33.5 whether thei wet, thei polluted mine holy romant Name, when they said of them, These are the people of the Lord, and are gone out of his land.

e Because you read chap 20,5

nes toward his Lis enemies.

accomplished vnder Chrift,

d Thei appoint felues to haue it, and therefore came Nebuchad-neg zar againft lerufalem for ahis purpole. 6

fore wolde not fuffre my Nain contempt, m This exclu ue anie thing the whole to that onely for FOr year.

as the heathen 22 reproched me. if I had fuffred myChurch to perilh deth from må means to defer by, feing that God referreth

n Thie is, his 25 Spirit where-by he refor-meth the heart and regenera-teth his, tfa 44,3

Lerem 32,39. Chap.11,19.

· Vader the abundance of temporal becludeth the spiritual gra-

p Ye fhal co-me to true repeneance, and thinke your 32 felues vinworthie to be of \$ nober of Gods creatures for tude against

qHe declareth 🕹 ie oght not to be referred to the foyle or plentifulnes of the earth that ante countrey es riche, an l mercies,as his piagues , and curies declare when he maketh it barre

1 And there- 21 But I fauoured mine holy 1 Name which the house of Isiael had polluted amog the 37 heathen, whether they went.

> Therefore say vnto the house of Isi 2el, Thus faith y Lord God, I do not this for your sakes, ô house of Isi aél, but for mine 38 m holie Names sake, which ye polluted among the heathen whether ye went.

all dignitie, & 23 And I wil fanctifie my great Name, w was polluted among the heathen, among whome you have polluted it, & the heathe Lord God, when I shalbe sanctified in you

that onely for the glorie of before their eyes.

his holy Na- 24 For I wil take you from among the hea- r and wilbring you into your owne land.

Then wil I powrecleane n water vpon you, and ye shalbe cleane: yea, si o all your 2 filthines, and fro all your idoles wil I cle-

new spirit wil Iput within you, and I wil take away the stonie heart out of your bodye, & I wil giue you an heart of flesh. 4 Againe he said vnto me, Prophecie vpon gue lite to f

27 And I wil put my Spirit within you, & cause you to walke in my statutes, & ye shal kepe my judgements and do them.

28 And ye shaldwell in the lad, that I gaue to your fathers, and ye shalbe my people and I wil be your God.

29 I wil also deliuer you from all your filthines, and I wil call for o corne, and wil increase it, and lay no famine vpon you.

For I wil multiplie the frute of the that beare no more the reproche of famine among the heathen.

31 The shal ye remeber your owne wicked wayes, & your dedes that were not good, 8 & shal sudge your selves worthie to have bene P destroyed for your iniquities, and for your abominacions.

Be it knowen vnto you that I do not 9 this for your fakes, faith the Lord God: therefore, ô ye house of Israel, be ashamed, and confounded for your owne wayes.

Thus faith the Lord God, What time as I shal have clensed you from all your iniquities, I wil cause you to dwell in the 10 So I prophecied as he had commanded is, the faith cities, and the desolate places shall be me: and the breath came into them, and broght to the buylded.

34 And the desolate lad shalbe tilled, where as it lay waste in the sight of all that pas- in

For they said, This waste lad was like the garden of Eden, and these waste and deso late and rumous cities were strong, and were inhabited.

onely to Gods 36 Then the relidue of the heathen that are left round about you, shal I knowe that I the Lord buylde the ruinous places, and plant the defolate places: Ith: Lord haue

spoken it, and wil do it.

Thus faith the Lord God, I wil yet for this be foght of the house of Ifrael, to performe it vnco them: I wil encrease them with men like a flocke.

As the holie flocke, as the flocke of Ierusalém in their solemne feastes, so shal the desilate cities be filled with flockes of men, and they shal knowe, that I am the

CHAP. XXXVII.

shal knowe that I am the Lord, sath the I He prophecieth the bringing againe of the people. being sneapssuste 16 He sheweth the union of the ten tribes with the two.

> He hand of the Lord was vponme, 1 & caryed me out in the Spirit of the Lord, and set me downe in the middes of the field, which was ful of abones.

And he led me round about by the mond by a greater beholde, there were very manie in the upe meral, that field, and lo, they were verie drye.

26 *A new heart also will give you, and a 3 And he said vnto me, Sonne of man, can his p. ople tro these bones live? And I answered, ô Lord their captuntie in assuche God, thou know it.

> these bones and say vnto them, O ye at ye bod) es & raibones, heare the worde of the Lord.

Thus furth the Lord God vnto these bones, Beholde, I wil cause breath to entre into you, and ye shal liue.

6 And I will ay finewes vpo you, and make flesh growe vpon you,and couer you with ikin, and put breath in you, that ye may liue, and ye shal knowe that I am the Lord.

trees, and the encrease of the field, that ye 7 So I prophecied, as I was commanded: and as I prophecied, there was a noise, and beholde, there was a shaking, and the bones came together, bone to his bone.

> And when I behelde, lo, the finewes, and the fiesh gr. we vpon them, and aboue, the Ikin couered the, but there was no breath in them.

Then said he vnto me, Prophecie vnto the winde: prophecie, sonne of man, and say to the windi. Thus faith the Lord God, Come from the foure b windes, ô b signifying breath, and breathe vpon these same, all p recowher that they may liue.

they lived, and stode up upon their fete, same voice of an exceding great armie.

Then he faid vnto me, Sonne of man, foeuer they and sele bones are the these bones are the whole house of Is throw raél. Beholde, they say, Our bones are dryed, and our hope is gone, we are clea ne cut of.

12 Therefore prophecie, and say vnto the, thus faith the Lord God, Beholde, my peo ple, I wil open your graues, and cause you to come vp out of your sepulchies, and bring you into the land of Israel,

Orvalley. a He fhewer power, and allo wil acliner as he is ableto gaine.

elites were Spirit,and do-

e That is, whe I have broght you out of those places, and townes re captines.

d Which figal

fieth the 10y

ning together of the two houses of Is-

raél, and Iudáh.

e That is, the

Ĭoù.10,16.

house of lirael

when I have opened your graves, ô my people, and broght you vp out of your sepulchres,

and townes where you a. 14 And shal put my Spirit in you, and ye shalliue, & I shalplace you in your owne 27 My tabernacle also shalbe with the :yea, land: then ye shal knowe that I the Lord haue spoken it, and performed it, saith the Lord.

The worde of the Lord came againe vnto me, faying,

Moreouer thou sonne of man, take thee a piece of wood, and write vpon it, Vnto Iu- 2 He prophecieth that Gog and Mayog shal fight with dáh, and to the children of Isiael his companions: then take d another piece of wood and write vpon it, Vnto Ioséph the tre of 1 Ephráim, and to all the house of Israel his companions.

17 And thou shalt ioyne them one to another into one tre, and they shalbe as one

in thine hand.

18 And whe the children of thy people shal speake vnto thee, saying, Wilt thou not shewe vs what thou meanest by these?

19 Thou shalt answer them, Thus saith the Lard God, Beholde, I wil take the tre of Ioféph, which is in the hand of Ephraim, and the tribes of Isiael his fellowes, and wil put them with him, euen with the tre of Iudáh, and make them one tre, and they shalbe one in mine hand.

20 And the pieces of wood, whereon thou writest, shal be in thine hand, in their

fight.

as And say vnto them, Thus saith the Lord God, Beholde, I wil take the children of Israél from among the heathen, whether they be gone, and wil gather them on eue- 7 riefide, and bring them into their owne land.

22 And I wil make them one people in the land, vpon the mountaines of Israel, *and 8 After manie dayes thou sha one King shalbe King to them all: & they shalbe no more two peoples, nether be deuided anie more hence for the into two kingdomes.

23 Nether shal they be polluted anie more with their idoles, not with their abominacions, nor with anie of their trafgressios: but I wil saue them out of all their dwelling places, wherein they have sinned, and wisclense them: so shal they be my people, and I wilbe their God.

24 And Dauid my Feruat shalbe King ouer 10 them, and they all shal have one shepherd: they shal also walke in my judgements, and observes my statutes, and do them.

haue giuen vnto Iaakób my seruat, where your fathers haue dwelt, & they shal dwell therein, even they, and their sonnes, & their sonnes sonnes for euer, and my seruat Dauid shalbe their prince for eyes.

13 And ye shal knowe that I am the Lord, 26 Moreouer, I wil make *a couenant of pea Pfal 109.40 ce with them: it shal be an euerlasting co- 6-116,2. uenant with them, and I wil place them, & multiplie them, and wil fet my Sanctuarie among them for euer more.

I wil be their God, and they shalbe my

Thus the heathen shalknowe, that I the Lord do sanctifie Israél, when my Sactuarie shalbe among them for euer more.

CHAP. XXXVIII.

great power against the people of God. 21 Their destruction.

Nd the worde of y Lord came vnto a Which was 🖊 me, saying,

Sonne of man, let thy face against a Gog gog the sonand against the land of Magog, the chief ne of laphet, gen ro, 2 Maprince of Méshech and Tubal, & prophe-gog also here cie against him,

3 And fay, Thus faith the Lord God, Be- trey, fo that holde, I come against thee, o Gog the chief by these two

prince of Méshech and Tubál

And I wil destroye thee, and put hokes on & Italia, he in thy chawes, and I wil bring thee forthe, meaneth the principal eneand all thine hoste bothe horses, and horse- mes of the Church, Renel men, all clothed with all fortes of armour, men, all clothed with all fortes of armour, 20,8 euen a great multitude with buckelers, and b He sheweth that the the the the the shields, all b handling swordes.

5 They of Paras, of Cush, and Phut with ues against the them, even all they that beare shield and Church, but it

6 d Gomés and all his bandes, and the hou-fruction se of Togarmán of the North Garters, Ethiopias and and all his bandes, and muche petitie with men of Aphri-

Prepare thy felf, and e make thee ready, and Togarman bothe thou, and all thy multitude, that are the fonne of Gomer, and are assembled vnto thee, and be

sauegarde.

vifited: nor. for in the latter yeres thou sha bme into all the people the land, that hathe bene destouyed with of the worlde the forcede and is gathered out of manie the forced out of the fo the fworde, and is gathered out of manie ble them felpeople vpon the moutaines of Ifrael, which ues against the haue long lien waste; yet' they haue bene Chris their broght out of the people, and they shal head to, remeaning, dwell all safe.

Thou shalt ascend and come vp like a tě- "that is, to pest, & shalt be like a cloude to couer the molest, and de land, bothe thou, and all thy bandes, & ma-froye nie people with thee.

Thus faith the Lord God, Euen at the now bene defame time shal manie things come into not yet buylt thy minde, and thou shalt thinke f euil againe: declathoghts.

f Meaning, 3 25 And they shall dwell in the fland, that I is And thou shall say, I wil go vp to the lad the godlie, who seke not who seke not that hatheno walled towres: I wil go to so muche to them that are at rest, and dwell in safetie, foreise them felues by our which dwell all without walles, and have ward force, is nether barres nor gates,

12 Thinking to spoile the pray, and to take a & goodnes of bootie,

a people that came of Macerteine counhad the gouer-nement of Gre mies thalde

d Gomér was their thoght to be they that inha bue Alia mi-

g Meaning, If-raélwhich had ring hereby & fimplication of

to depende on the providece

1/4 40,11ier 23.5• cbap . 34,23. dan.9,24.

the elect be dwell in the beanenlie Iezusalem, which is ment by the land of Car

bootie, to turne thine hand vpon the defolate places that are now inhabited, and vpon the people, that are gathered out of the nations which have gotten cattel and goods & dwell in the middes of the land.

Shebá and Dedán, and the marchantes of Tarshish with all the lions thereof shal fay vnto thee, h Art thou come to spoile § pray hast thou gathered thy multitude to 2 take a bootie to cary away filuer and golde, to take away cattel & goods, & to spoile a great prays

Therefore, sonne of man, prophecie, and 3 14 fay vnto Gog, Thus faith the Lord God, In y day when my people of Isiael dwelleth safe, shalt thou not knowe it?

me against my 15 And come from thy place out of the North partes, thou & muche people with thee? all shalinde upon horses, euen a great multitude and a mightie armie.

> And thou shalt come vp against my peo 5 ple of Israél, as a cloude to couer the land: thou shalt be in the klatter daies, and I wil 6 bring thee vpon my land that the heathen may knowe me, when I 1 shalbe sanctified in thee, ô Gog, before their eyes.

Thus faith the Lord God, Art not thou he, of whome I have speken in olde time m by the hand of my feruants the Prophetes of Israel which prophecied in those dayes and yeres, that I wolde bring thee vpcn them?

At the same time also whe Gog shal comes ainst the land of Isiael, saith y Lord Goe my wrath shal arise in mine angre.

Church, whee 19 For in mine indignation o in the fyre of my wrath have I spoke it: surely at that time there shalbe a great shaking in the lad

e fishes of the sea, & the foules ien, and the beastes of the field it moue & crepe vpon the earth, io e men that are vpon the earth, shal tremble at my presence, & the mountaines shalbe ouerthrowen, & the " staires shal fall, and euery wall shal fall to the giounde.

she affliaion 21 For I wil call for a sworde against him in those dates othrough out all my mountaines, faith the Lord God: every mans sworde shalbe against his brother.

o Against the 22 And I wil pleade against him with pestilence, and with blood, and I wil cause to raine ypon him and vpon his bandes, and wpon the great people, that are with him, a 12 hAnd seuen moneths long shal the house heaning, a fore raine, and haile stones, fyre, & brimstone.

Ø 37.28.

Chap 36,23. 23 Thus wil I be * magnified, and fanctified, 13 and knowen in the eyes of many nacions, and thei shal knowe, that I am the Lord.

> CHAP. XXXIX. . He sheweth the destruttion of Gog and Magog 11 The graves of Gog and bu hofte. 17 Thei shalbe deuoured of

birdes and beafts 23 Wherefore the house of I fraid in captine 24 Their bringing agains from captinitie # promised.

Herefore, thou sonne of man, prophecie against Gog, & say, Thus saith the Lord God, Beholde, I come against thee, ô Gog, the chief prince of Meshech and

And I wil destroy thee 2 & leave but the 2 or, destroy fixt part of thee, & wil cause thee to come plagues, as vp from the North partes and wil bring Chap 38,22. thee vpon the mountaines of Israél:

And I wil smite thy bowe out of thy lest hand, and I wil cause thine arrowes to fall out of thy right hand.

4 Thou b shalt fall vpon the mountaines by the vertue of Isiael, and all thy bads and the people, of Gods worthat is with thee : for I wil give thee vnto shalbe destroi the birdes and to every feathered foule & ed where to beaft of the field to be denoused.

Thou shalt fall vpon the open field: for I Church. haue spokenst, saith the Lord God.

And I wil fend a fyre on Magóg, and among them that dwell fafely in the cyles, cThat is, aand thei shal knowe, that I am the Lord. mong all na-

7 So wil I make mine holy Name knowe in chemies of mi the middes of my people Ifrael, and I wil time they not suffer them to pollute mine holy Na-uer so tarre me anie more, and the heathen shalk now. me anie more, and the heathen shal knowe that I am the Lord, the holie one of If-

8 Beholde, dit is come, and it is done, faith d That is this the Lord God: this is the day whereof I determined in haue spoken.

And theithat dwell in the cities of Isra-chinged él, shal e go forthe, and shal burne and set e Afrec this fyre vpon the weapons, and on the shields, schuich shall and bucklers, vpon the bowes, and vpon the haue grees arrowes, and vpon the states in their hands, quillines, and was a peace and many their hands. and vpon the speares, and thei shal burne weapons bethem with fyre feuen yeres.

hem with fyre seuen yeres.

So that they shal bring no wood out of stare the enethe field, nether cut downe any out of the mierand this forests: for they shal burne the weapons of the accomwith fyre, and they shall robbe those, that plinment of Christs kingrobbed them, and spoyle those that spoy-dome, whenby led them, saith the Lord God.

rr And at y same time wil I giue vnto Gog nemies thalbe fa placethere for buryal in Israel, euen the ouercome fwhich declavalley whereby men go toward y East part reth that the of the Sea: and it shal cause the that passe have an horriby, to stop their s noses, and there shalt hey ble tall, gror the fike burye Gog with all his multitude: & they of y carkeises shal call it the valley of "Hamon-Gog.

of Israelbe burying of the, that they may long time. clense the land.

Yea, all the people of the land shalbury the holy lad them, and they shal have a name when I shulde not be shalbe glorified, saith the Lord God.

14 And they shal chuseout men to go con-compaisson y the children tinually through the I land with them that of God have trauail, to burye those that remaine vp- enemies. Sff.i.

lerh bis

my counsel &

Christ all e-

polluted, and

the last age, and from the commung of Christ vato y end of the worlde I Signifying y sanctified by mainteinig his Church, and defiroyig his Chap 36,23 & 37,28 in Hereby he 18 declarert that none affliction can come to reof they ha-ue not bene advertised 4fore time, to teache the to andure all things with 20 more pacien-ce when they knowey God hathe fo or-

à One enemie thal come an-

other because

eueryone flial thike to haue

the spoile of the Church

i Shalt not F

fpie thine oc-

calions to co-

Church, when

they fulpedt Sandson?

k Meaning, in

m All meanes whereby man shulde thinke to faue him felf shal faile, shalbeso great & the enemies deatudiofhal be fo terrible. people of Gog and Magog.

demed.

on the groundeyand clenfe it: they shall fearche to the end of feuen moneths.

15 And the trauailers that passe through the land, if any fe'a mans bone, then shal 29 Nether wil I hide my face anie more he fet vp a figne by it, til the buryers haue buryed it, in the valley of Hamon-Gog.

10r,mal situde

k Whereby he figuifieth the horrible def-

wpon the ene-

Church.

And also the name of the citie shal be 'Hamonah: thus shal they clense the land. 17 And thou sonne of man, thus saith the Lord God, Speake vnto euerie feathered foule, and to all the beaftes of the field, re Assemble your selues, and come: k gather your felues on euerie side to my factifice : for I do sacrifice a great sacrifice for you you the mountaines of Israel, that ye may eat flesh, and drinke blood.

18 Ye shal ear the flesh of the valiant, and drinke the blood of the princes of the 2 earth, of the weathers, of the lambes, and of the goates, and of bullockes, even of all

fat bealts of Balhan.

and ye shaleat fat til you be full, and 3 drinke blood, til ye be drunken of my sacrifice, which I have facrificed for you.

20 Thus you shal be filled at my table with horses and chariots, with valiant men, and with all men of warre, faith the Lord 4

at And I wil fet my glorie among the heathen, and all the heathen shal se my iudgement, that I have executed, and mine hand, which I have layed vpon them.

22 So the house of Israel shal knowe, that I am the Lord their God from that day and 5

23 And the heathen shal knowe, that the house of Israel went into captiuitie for 1 their iniquitie, because they trespaced thal knowe y they onerea against me: therefore hid I my face from them, and gaue them into the hand of their enemies: so fel they all by the fworde.

weakness of mi ne arme, but y and according to their vnclennes, and according to their vnclennes, and according to their vnclennes, and according to their vnclennes. against me: therefore hid I my face from

cording to their transgressions have I done vnto them, and hid my face from

Therefore thus saith the Lord God, 7 Now wil I bring againe the captiuitie of Izakób, and haue compassion vpon the whole house of Israel, and wil be ielous for mine holy Name,

26 After that they have borne their shame, 8 and all their transgression, whereby they have transgressed against me, when they dwelt safely in their land, and without

feare of any.

When I have broght them againe from enemies lands, and am * fanctified in them in the fight of manie nacions,

28 Then shal they knowe, that I am the Lord their God, which caused them to be

I have gathered them vnto their owne land, and haue left none of them any more there,

from them: for I have powred out my Spirit vpon the house of Israel, saith the Lord

CHAP. XL.

The reflexing of the citie and the Temple.

N the fiue and twentieth yere of our I he ing in captivitie in the a beginning a The tewes of the yere, in the tenth day of the mo- couted the beneth, in the fourteth yere after that the ci- yere after two tie was smitten, in the self same day, the forestior their feafes they hand of the Lord was vpon me, & broght began to come thether.

Into the land of Isiael broght he me by other affaires a diuine vision, and set me vpon a verie that this to hie mountaine, whereupo was the buyl- of September. ding of a citie, toward the South.

And he broght me thether, and be God. holde, there was a b man, whose similitu- b which was de was to loke to, like brasse, with a linen an Angel in forme of a ma, threde in his hand, and a rede to measure that came to

with: and he stode at the gate.

And the man said vnto me, Sonne of man, beholde with thine eyes, and heare with thinc eares, and fet thine heart vpon all that I shal shew thee : for to the intent, that they might be shewed thee, art thou broght hether : declare all that thou feeft, vnto the house of Israel.

And beholde, I fawe a wall on the outside of the house rounde about: and in the mans hand was a rede to measure with, of fix cubites long, by the cubite, and an hand breadth: so he measured the breadth of the buylding with one rede, and the height with one rede.

their enemies: so fel they all by the 6 Then came he vnto the gate, which loketh toward the East, and went vp the stairesthereof, and measured the "poste of constitution. the gate, which was one rede broad, and " the other poste of the gate, which was one or, men ofe.

rede broad.

And everie chamber was one rede long, & one rede broad, and betwene the chambers were fiue cubites: and the poste of the gate by the porche of the gate within was one

He measured also the porche of the gate

within with one rede.

Then measured he the porche of the gate of eight cubites, and the polles there-, or, pentifer. of, of two cubites, and the porche of the gate was inwarde.

the people, and gathered them out of their 10 And the chabers of the gate Eastwarde, were thre on this side, & thre on that side: they thre were of one measure, and the postes had one measure on this side and one on that fide.

led into captiuitie among the heathen: but it And he measured the I readth of the en-

and for their

this buylding.

thal knowe y my peoples

I The heathen

Chap. 16,23.

THE

Ezekiél.

THE DESCRIPTION OF THE FIGURE which beginnerh, verf.5.

Forf & The wall that copaffeth about the Temple & the cour tes, as appeareth in the lecod and in the great figure A B The thickenes of the

wall, was fix cubites: for fo log the rede was.

A C The height of the wall, is was alin fix cubites: this wall coteined two thouland cubits, that is, on the East fide soo CH & on the North fide 50 HI as much on y South fide C & & 500 on the Weft fide I K This wall did separate the Temple from the citie,

Chap 42,20

Verf.6 This gate in the great figure is marked with D vato the which apperteine feuen Reppes E Thece they vato the which apperrenae feuen Reppes E Thèce they go into the porche where are fix chambers F. Which por che was closed wa wall G Verf 7 E F G. The legth The breadth E O G The space of sync cubics between the chambers and so muche

the chambers, and fo muche fpace was on this fide, and beyode the chambers G. Fro the thresholde inward to the

porche was fix cubites A B
B C Ihe porche
Verf 9 C D The vpper
poftes H I Ihe breadth of the alley of the porche BC The length of the porche, & was inwarde

was inwarde

Verf 11 L M The breadth

of y gare, & the height A N

Verf 12 The space before y

chabers as a little galerie O

Ferf 13 The breadth of the whole porche the gate 25 cubites P Q. In the 14 ver. vpper po-

for euerie cha her had fix, & f thresholde, & lintel of the dore. ether 12

K figures

Verf 15 A D

The fiftie cubi tes Verf 17 The

outward court 15 R fo called, great figure N but it is the inner court in respect of the porche, which hathe bene defcribed

S. The thirtie chambers, fyf-tene on a fide The two litle gates 6. which are by y great

lower gate A which had feuen fteppes,& the gate with-in eight Tobe- 19 twene A T wet6 100 cubires,& had as muche from South Morth & X.

LE PARVIS DE D**EDANS** AQVILON g ORIENT

trie of the gate ten cubites, & the height 20 And the gate of the outwarde court, that must be confi-

And the chabers thereof were, thre on this court in refide, & thre on y fide, & the postes thereof ple M R The & the arches thereof were after the mea. North fide the porches. fure of the first gate: the length thereof the court was fystie cubites, & the breadth fyue and The length of twentie cubites.

of a chamber to the top of the gam: the breadth was fyue and twentie cubites, dore against dore.

He made also postes of threscore cubi
the result of game that loketh toward the East; and bires Y Z

the made also postes of threscore cubithe going vp vnto it had feuen steppes, & Fif 23 The the arches thereof were before them.

And vpon the forefront of the entrie 23 And the gate of the inner court flode ouer gate of & outagainst the gate toward the North, & to- ward court R. ward the East, and he measured from ga- East c An hu.

> & lo, there was a gate toward the South, & South gate in he measured the postes thereof, and the ar- se d. The out-chesthereof according to those measures. Vir 27 The

> arches thereof round about, like those win dreth cubite s. dowes: the height was fiftie cubites, and d f which the breadth fyue and twentie cubites.

the arches thereof were before them: & it inner court ghad palme trees, one on this fide, and ano pie are hid w ther on that fide vpon the poste thereof. 27 And there was a gate in the inner court like them of §

toward the South, & he measured fro gate for all y cour. to gate toward & South an hudreth cubits. tes were of to the forefront of the court within, an hu 28 And he broght me into y inner court by y quantitie and South gate, & he measured the South gate factor.

SILii-

Le paruis de dedans Or,the inna CONTE.

0 ø

loked toward the North, measured he af-dered great figure ter the length and breadth thereof.

ner court B

te to gate an hundreth cubites. chambers, and in their postes within the 24 Afrei y, he broght me toward the South, Verf 24. The

25 And there were windowes in it, and in the inner court ga

and toward §

of the gate thirtene cubites.

from y vemost 12 The space also before the chambers was one cubite on this side, & the space was one 21 cubite on that fide, and the chambers were fix cubits on this fide & fix cubits on that

Res, or petiles fide.

w in all were
to cubites is He measured then the gate fro the rouse of a chamber to the top of the gam: the bre-

> 14 He made also postes of threscore cubites, and the postes of the court, & of the ga te had one measure round about.

of the gate vnto the fore front of the por-

court in refoct of the
Temple as appeareth in the
chambers, and in their postes within the gate round about, and likewise to the arches: and the windowes went 10und about within: and vpon the postes were palme

> Then broght he me into the outward court, and lo, there were chambers, and a pauement made for the court round about and thirtie chambers were vpon the paue- 26 And there were seuen to go vp to it; and his chambers.

Verf 19. The 18 And the pauemet was by the fide of the gates ouer against the length of the gates, & the pauement was benethe.

Then he measured the breadth from the forefront of the lower gate without, vndreth cubites East ward and Northward.

according to those measures.

29 And the chabersthereof, & poftes thereof, & y arches therof according to these 39 And in the porche of the gate stode two poiche of the measures, & there were windowes in it, & in tables on this side, and two tables on that inner courte the arches therof roude about, it was fiftie cubits long & fine & twetie cubits broad.

30 And the arches round about were fine & twentie cubites long, & fine cubites broad. 40 And at the side beyond the steps, at the an halfe long

31 And the arches thereof were toward the vtter court, and palme trees were vpon the postes thereof, and the going vp to it had eight steppes.

Againe he broght me into the inner Verf 32 The 32 court towarde the East, & he measured the gate according to thole measures.

And the chambers thereof, and the postes thereof, and the archesthereof were accor ding to these measures, and there were windowes therein, and in the arches thereof round about, it was fiftie cubites long, and fyue and twentie cubites broad.

34 And the arches thereof were towarde § vtter court, and palme trees were vpo the and the going vp to it had eight steps.

35 After he broght me to the North gate, & measured it, accordig to these measures.

fresheth of fix and the arches thereof, and there were winwas fiftie cubites, and the breadth fyue and twentie cubites.

the postes thereof on this side, and on that side,& the going vp to it had eight steps. per, as also 38 And euerie chamber, & the entrie thereof

was vnder y postes of the gates: there they washed the buinc offring.

fide, vpon the which they flewe the burnt bles K & as offing, and the finne offring, and the tief. manie in the pas offring.

entrie of the North gate stode two tables, one cubice and on the other fide, which was at y porche of the gate were two tables.

41 Foure tables were on this side, and foure on the North tables on y side by the side of y gate, euen side for y sing cight tables wherupo thei flue then facrifice. pheame hin-ereth fight.

And the foure tables were of hewen fto-therefore be-

ne for the burnt offring, of a cubite and an holde them, w halfe long, and a cubite and an halfe broa-court, for de, and one cubite hie: wher eupo also they are all aliker layed the instrumets wherewith they slewe the South fide the buint offring and the facrifice.

And within were borders an hand broa- Baft cource, where he faw de, fastened round about, and vpon the ta- the altar measured, & descri bles laye the flesh of the offing.

postes thereof, on this side & on that side, 44 And without the inner gate were the cha of chabers, w bers of the fingers in the inwarde courte, was to which was at the fide of the North gate: Vel 45 He and their prospect was towarde the South, two rowes of & one was at the fide of the East gate, ha- chambers, w uing the prospect towarde the North.

dowes therein round about: the height 45 And he said vnto me, This chaber whose worth fide prospect is towarde the South, is for the were for the Pucks, that is Priests, that haue charge to kepe y house. crificed O and

And the postes thereof were towarde the vtter courte, and palme trees were vpon the postes thereof on this side, and on that the charge to kepe the altar: these are the the separation of the postes thereof on this side, and on that the charge to kepe the altar: these are the which chamsonnes of Zadók amog the sonnes of Leui bers were East which may come nere to the Lord to mi- as the other

outward court

chambers in toner porche

O were East and by North Their must be lene in h Bie-

chambers, w were in y por-she of the in-Ber courte on the North fide a The entric ofthe chabers, 37 that is, the dores, were under the upper po-flet or pentiles which hanged ouer the chadid ouer the great figure.

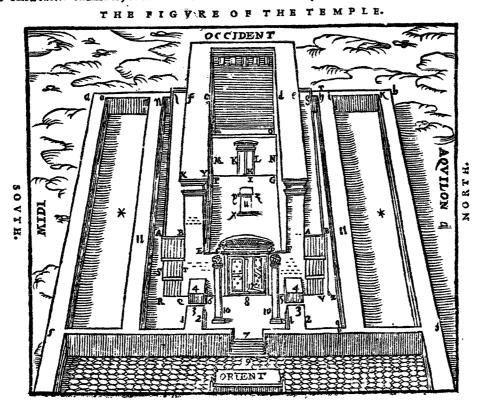
FEaft fide N And so in all he maketh fix

on the East fi

de,two on the North, & two

fide Loke ın ş

great figure.



Verf 47 The altar P Verf 48 He en tred by the ga te Q to com the of the tem described more at large, because thethig here mecioned might & better be vaderftand.

Verf 48 By \$
postes of the
porche he mea 49
noth the wall which was fiue cubites thicke on ether fide of the alley or por-

two litle gates the porche 3 4 go to § Priefts thambers that were by the Temple A B Verf 49 The legth of 5 por che 20 cubites 5 6 And 5 breadth eleue 7 8 The steppes whereby the Prophet came amo § porche of the Temple 97 The two pillers to

Chap XLI. per postes or pentiles, meanig the toppes of the chambers on the fi-des of y Teple 4 AB The ficod chambre G go eth out more the the first R and the thirde A more then 5 the second Fer 2 The

Ferf 2 The breadth of the entrie or gare ten cubites C D Fine cubites from the 6 Temple wall to the gate on ether fide E C D F the legth of fourtie cu-bites fro y Teple gate to \$ motte holy place & 1 The 7 Téple 20 cubi tes E F.or GP He speaketh not here of the height: therefore it is made of 30 cubites according to

Verf; The An gel went into the moste holy place The po-Re of § entrie, 9 that is, § thre-sholde or thic fholde or thic kenesof & wall.

nister vnto him.

So he measured the court, an hundreth 10 cubites long, & an hundreth cubites broad euen four squai e:likewise the altar that was before the House.

ple R The w 48 And he broght me to the porche of the house, and measured the poites of the porche, fiue cubites on this side, and fiue cubites on that side: and the breadth of the gate was thre cubites on this fide, and thre cubites on that side.

> The length of the porche was twentie cubites, and the breadth eleuen cubites & he broght me by § steppes whereby thei wet vp to it, & there were pillers by the poites, one on this side, and another on that side.

> > CHAP. XLI.

The disposicion and order of the buylding of the Temple and the other though thereto belonging.

Fici warde, he bioght me to the Té-A pie, and measured the postes, six cubites broad on the one fide and fix cubites broad on the other side, which was the breadth of the tabernacle.

And the breadth of the entrie wasten cubits,& the sides of the entrie were fiue cubits on § one side, & fine cubits on § other side,& he measured the legth thereof fortie cubites, & the breadth twentie cubites. 16

Thé went he in, and measured the postes of the entric two cubites, and the entrie fix cubites, and the breadth of the entrie fe uen cubites.

So he measured the length thereof twentie cubites & the breadth twentie cubites before the Temple. And he said vnto me, This is the moste holie place.

After, he measured the wall of the house, fix cubites, and the breadth of eueriecham bie foure cubites .ounde about the house, on euerie side.

And the chambies were chambre vpon chabre, thre and thirtie fote high, & they entred into the wall made for the chambres which was rounde about the house y the postes might be fastened therein, and not be fastened in the wall of the house.

And it was large and went round mounting vpwarde to the chambres: for the staire of the house was mounting vpward, 1 ounde about the house: therefore y house was larger vpwarde: so thei went vp fi o the lowest chabre to v hiest by the middes.

I sawe also the house hie rounde about: § fundacions of the chambres were a ful rede of fix great cubites.

The thickenes of the wall which was for the chamber without, was fine cubites, and that which remained, was the place of the

Renesor swall. that writer retained, was the place of the H. The gate 6, cubites, R. L. The breadth of a the fide the gate 7 cubites M. R. R. N which make in all 20 cubites Virf 4. The length 20 cubites, G. O. fo it was fquare. Verf 5. The first chambre was, 4 cubites. Q. R. The fecond fine, S. T, and the third fix A. B. There were thic heights or Rages of chambers. R. \$ A The turning flayre can not be flewed in the figure, tur mair eafely be content of the flay the fundacions of fix cubites, me ming the hie chamber was fo, and the nether from thence femed fo likewife by a perpendicular line of plumet, BZ Verf 9 The chabre without was the hie chabre, and ire y chabre y wall was but fine cubites totcke B X Y: for donocwarde it was fix Q.6.

chambres that were within.

And between the chambres was the wy- Persorhe off denes of twentie cubites rounde about the bers on the House on euerie side.

at And the dores of the chabres were towarde the place that remained, one dose cubites which towarde the North, & another dore tow-adth of the aide the South, and the breadth of the Femple-place that remained, was five cubites roun res of the cha

Now the buylding that was before the pened toward the North v. feperate place towarde the West corner, & their on the was seuentie cubites broad, and the wall warde y South fide to-of the buylding was fine cubites thicke, R for there rounde about, & the legth ninetie cubites. was an alleyof

So he measured the house an hundreth sounde about cubites long, & the separate place and the and was so clo buylding with the walles thereof were an set wall. hundreth cubites long.

Also the breadth of the forefront of the buylding, or y house and of the separate place toward the passed with a wall of fine East, was an hunds eth cubites.

15 And he measured the length of the buyl ke, and was ding ouer against ysseparate place, which Templesten y was behinde it, and the chambers on the alley, or separate place, & one fide and on the other fide an hundreth this is more cubites with the Temple within, and the planly fet for arches of the court.

The postes and the narowe windowes, & clareth that the chambers rounde about, on thre sides what soener ouer against the postes, siled with ceder worke from bottome to by wood roude about and fro by ground up to toppe was co.

by windowes, and the windowes were siled. uered with wood on the sound on the sound wood on the sound sou

And from about the dore vnto the in- Eaft, South & ner house and without, and by all the wall North fide Very 22 The rounde about within and without it was altary, which fyled according to the measure.

And it was made with Cherubims and & two cubites palme trees, so that a palme tree was betwene a Cherúb and a Cherúb: and euerie Cherúb had two faces.

19 So that the face of a man was towarde the palme tree on the one fide, & the face of a lion towarde the palme tree on the other fide:tims was it made through all the house rounde about.

20 From the grounde vnto aboue the dore were Cherubims and palme trees made as in the wall of the Temple.

The postes of the Teple were squared, Thus to loke vnto was the similitude & forme of the Sanctuarie.

22 The altar of wood was thre cubites hie, & the length thereof two cubites, and the corners thereof and the length thereof & the fides thereof were of wood. And he said vnto me, This is the table that shalbe before the Lord.

23 And the Temple & the Sanctuarie had two dores.

24 And the dores had two wickets, energ two turning wickets, two wickets for one dore, and two wickets for another dore. Sff.iii

diftaur from

North fide o-

Ferf 12 The cubites thic. figure. Ver 16 He dewas thre cu biteshigh Y X 25 And vpon the dores of the Téple there were made Cherubims & palme trees, like as was made upon the walles, & there were thicke plankes vpon the forefront of the porche without.

26 And there were narowe windowes & palme trees on the one fide, and on the other fide, by the fides of the porche, and woon y fides of the house, and thicke plankes.

CHAP. XLII.

Of the chambers of the Temple for the Priests, and the 15 bolse things

Hen broght he me into y vtter court by the waie towar de the North, and he broght me into the chamber that was ouer against the separate place, & which was before y buylding towarde y Noith. Before y length of an hudreth cubiteswas 17 He measured alfoy North side, siue huny North dore, & it was fiftie cubits broad. Ouer against § twentie cubites which were uement, which was for the vtter court, was chambre against chambre in thre towes. And before y chabres was a galerie of ten

cubites wide, within was a waie of one cubite, and their dores towarde y North. Now the chambres aboue were narower: for those chambres semed to eat vp these, to wit, the lower, and those that were in the

middes of the buylding.

For thei were in thre rowes, but had not pillers as the pillers of the court: therefore there was a difference fro the beneth & fro the middlemost, euen fro the ground. And the wall y was without ouer against chabres, towarde y vtter court on y fore front of v chabers, was fiftie cubites long. the outwarde 8 For the length of the chambres that were whole court an hundreth.

Verf 9 vnder these chambres was the entrie, on the East side, as one goeth into the side the outwarde court.

The chambres was the entrie, on the East side, as one goeth into the side the outwarde court.

The chambies were in the thickenes of the wall of the court towarde y East, ouer against the separate place, & ouer against

the buylding.

s in the great is And the waye before them was after the maner of the chambres, which were toward y North as long as thei, & as broad as thei: & all their entries were like, bothe according to their facions, and according to their dores.

And according to the dores of § chambres that were towarde y South, was a dore in the corner of the waie, euen the waie directly before the wall towarde the East, as 7 one entreth.

Then said he vnto me, The North cham. bres & the South chambres which are before the separate place, thei be holy chambers, wherein the Priests that approche unto the Lord, shal eat the most holie

things : there shal thei laie the moste holy things, and the meat offring, and the finoffring, and the trespasse offring: for the place is holy.

14 When the Priests entre therein, thei shal not go out of the holie place into the vtter court, but there thei shal laie their garmets wherein thei minister : for thei are holic, & shal put on other garmets, & so shal appro che to those things, w are for the people.

Now when he had made an end of meafuring y inner house, he broght me forthe towarde y gate whole prospect is towarde the East, and measured it rounde about.

16 He measured the East side with the meafuring rod, five hundreth redes, even with the measuring rede rounde about.

dreth redes, even with the measuring rede rounde about.

for the inner court, & ouer against the pa- 18 And he measured the South fide fiue hu- 'Orwinde, dreth redes with the measuring rede.

19 He turned about also to the West side, & measured fiue hundreth 1edes with the measuring rede.

20 He measured it by the foure sides: it had a wall rounde about, five hundreth redes long, and five hundreth broad to make a feparation betwene the Sanctuarie, and \$ prophane place.

CHAP. XLIII.

a He feeth the glorie of God going into the Temple . from whence it had before departed. 7 He mencioneth the idolatrie of the childre of I frail for the which thei were confumed and broght to noght o He is commanded to call them agains to repentance.

Frerwarde he broght me to the gate, A even the gate that turneth towarde §

in the veter court, was fiftie cubites: & lo, a And beholde, the glorie of y God of Ifraél came fró out of the East, whose voice was like a noise of great waters, and the

earth was made light with his glorie. And the vision which I fawe was * like the Chap. 9.3. vision, euen as the vision that I fawe when a when I pro I came to destroie the citie : and the visi- phecied the ons were like the vision that I sawe by the the citte by & riuer Chebar: I fel vpon my face.

And the b glorie of the Lord came into b Which was the house by the waie of the gate, whose re, Chap.10.4. prospect is towarde the East.

So the Spirit toke me vp and broght me into the mner court, and beholde, the glo rie of the Lord filled the house.

And I heard one speaking vnto me out of the house:and there stode a man by me,

Which faid vnto me, Sonne of man, this e By their ide place is my throne, & the place of the fou- d He alludeth les of my fete, where as I wildwell among to Ammon & Manafich, the children of Israel for euer, and y hou-who were bu-fe of Israel shal no more edefile mine holie gardens nere Name, nether thei, northeir Kigs by their the Temple & fornicatios, nor by the carkeiles of their react up most Kings in their high places.

Verf t Haufg described the I length and bre adth of the Te ple, he cometh to the outwarde court on y North fide T. This appeareth in y great 2 figure hie broght me inbreithat is,the rowe of cham bres, which were towarde the feparate placeWestwar de t Ver[2 He me

bites long x y and in breadth fiftie b X.

Verf 4 This
gallerie appea
reth in 9 great figure by 6
this nombre.

aneth that the

North was an hundreth cu-

Verf. 5 These chambres were contrary fa of the Temple Firf8 So that court and the wall of the

bers were en. 10 tries, or dores one place to another, w are noted euer by

figure Kerfio ii The chambres, p.
of the East
court M were
like to y chibers of the North court Verf 13Which chambers werem the Eaft gate toward she North and South 3 and sowarde the feparate place or backe buy i ding 4 which chambers are called holie, because thei were by the Temple.

8 Albeit they feetheir thresholdes by my thresholdes, and their postes by my postees (for there was but a wall between me & 17 And § frameshalbe fourtene cubites long, frame where the) yet haue their defiled mine holy Names with their abominacions, that their ham with their abominacions, that their ham with their abominacions, that their ham with their abominacions with their ham with their abominacions. the) yet haue thei defiled mine holy Nathem in my wrath.

9 Now therefore let the put away their fornicacion, and the carkerfes of their Kings farre fro me, and I wil dwell among them

for euer.

to Thou sonne of ma, shewe this House to the house of Israel, that thei may be ashamed of their wickednes, and let them mea- 19

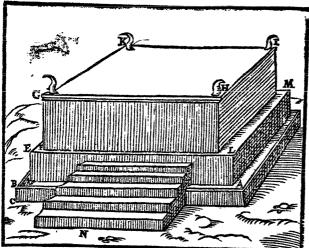
fure the paterne.

n And if thei be ashamed of all that thei haue done, shewe the the forme of § house, & the paterne thereof, & the going out thereof, & the coming in thereof, and the 20 And thou shalt take of the blood thereof, whole facion thereof, & all the ordinances thereof, & all the figures thereof, & all the lawes thereof:&write it in their light, that thei may kepe § whole facion thereof,&all the ordinances thereof, and do them.

12 This is the" description of the house, te *shalbe* vpő the top of th*e* mount: all § limi– tes thereof round about shalbe moste holy. 22 But the seconde day thou shalt offre an Beholde, this is y description of the house.

Per 13 The 13 aniddes or bot tome A & was a cubite And these are y measures of the Altar, after the cubites, the cubite is a cubite, & an hand breadth, euen y bottome shalbe a cubi 23 te, and the breadth a cubite, & the bordre thereof by § edge thereof roud about shalbe a spane: & this shalbe y height of y altar.

THE FIGURE OF THE ALTAR.



deth on y botmid dlemoft piece and vatwo cubites D E The breadth one

"Ebr. Law.

hie B C, & a E D.

The lower pie ce which fian- ground to the lower pie ground to the lower piece shalbe two cubites: & the breadth one cubite, & from the litle piece to y great piece shalbe foure cu- 2 bites, and the breadth one cubite.

So the altar shalbe foure cubites, & from the altar vpward e shalbe foure hornes.

cubite E F. From the litle 16 And the altar shalbe twelue cubites long,

piece, was §
feconde, to the hieft four ecubites F. G. Verf 15 Four ecubites, meaning, the hier parte of the alear F. G. Verf, 16 Length and breadth G. H. I. K. Which note also the foure hornes of the alter.

and twelue broade, and foresquare in the

halfe a cubite, & the bottome thereof shal- tes: for on euebe a cubite about, and the steppes thereof ty side it is shalbe turned towarde the East. shalbe turned towarde the East.

18 And he said vnto me, Sone of man, thus E L, L M. faith the Lord God, These are the ordinaces of the altar in the day when thei shall make it to offer the burnt offring thereon, and to sprinkle blood thereon.

And thou shalt give to the Priests, & to the Leuites, that be of the sede of Zadók, which approche vnto me, to minister vnto me, faith the Lord God, a yong bullocke

for a sinne offring.

and put it on the foure hornes of it, & on the foure corners of the frame, & vpon the bordre round about: thus shalt thou clense it and reconcile it.

21 Thou shalt take the bullocke also of the sinne offring, & burne it in the appointed place of the house without the Sanctuarie.

he goat without blemish for a sin offring, and thei shal clense the altar, as thei did clense it with the bullocke.

Whe thou hast made an end of clensing it, thou shalt offer a yong bullocke without blemish, and a ram out of the flocke without blemish.

And y shalt offre the before the Lord, & y Pricits shal cast salt vponthé,& thei shal offre the for a burnt offring vnto § Lord.

25 Seue daies shalt thou prepare euerie day an he goat for a fin offring : thei shal also prepare a yong bullocke and a ram out of the flocke, without blemish.

26 Thus shal thei seuen daies purific the altar, and clense it, and" consecrate it.

And when these daies are expired, vpon the eight day and so forthe, the Priests shall make your burnt offrings vpon the altar, and your peace offrings, and I wil accept you, faith the Lord God.

CHAP. XLIIII.

He reproueth the people for their offence. 7 The uncirsumcised in heart, & in the flesh o W ho are to be admitted to the service of the Teple, & who to be refused.

Hen he broght me toward the gate Foft The of the outwarde Sanctuarie, which in the great siturneth toward the East, and it was shut.

Then faid the Lord vnto me, This gate fhalbe afhut, of fhal not be opened, and no a Meaning, man shal entre by it, because the Lord people, but mor man shal entre by it, because the and it from the Price God of Israel hathe entred by it, and it fes, nor the prince, read Chap 46.9.

It appertaineth to v Prince: the Prince him self shal sit in it to eat bread before the Lord: he shalentre by the way of the por-S ss. iiii.

way of the same.

4 Then broght he me toward the North gate before the House: and when I loked, 17 beholde, the glorie of the Lord filled the house of the Lord, and I fel vpon my face. 5 And the Lord faid vnto me, Sonne of mã, "marke wel, and beholde with thine eyes, & heare with thine eares, all that I say vn- 18. Thei shal haue linen bonettes vpon to thee, concerning all the ordinances of y House of the Lord, & all the lawes thereof, and marke wel the entring in of the house with euerie going forthe of the San 19 But when they go forthe into the vtter

And thou shalt say to the rebellious, euen to the house of Israel, Thus saith the Lord God, O house of Israel, ye have ynough

of all your abominacions,

7 Seing, that ye haue broght into my San-Ctuarie bsträgers, vncircucised in heart, & 20 b For they Progres vncircucifed in flesh, to be in my Sanctua-1dolaters rie, to polluse mine house, whe ye offre my were of other connireis . to teache them broken my couenant, because of all your Chap 23,40. abominacions.

c Ye haue not 8 offred voto me according to my Law.

ted idolatrie,

were put from their dignitie and colde not

they had bene

of y house of Aaron, but must serve in

j inferior off

kepe y dores, read 2, King.

23.9 •

PEbr fet thine

beart.

For ye have not kept the cordinances of mine holie thigs: but you your selues haue set other to take y charge of my Sactuarie.

Thus faith the Lord God, No stranger vneireumeised in heart, nor vneireumei- 33 And thei shal teache my people the difsed in flesh shal entre into my Sanctuarie, of any stranger that is among the children of Israél,

d The Leuites 10 backe frő me, whé Israél wét astray, which went astray fro me after their idoles, but thei shal beare their iniquitie.

be receyued auto y Priests it And thei shal serue in my Sanctuarie, & office, although kepe the gates of the House, and minister kepe the gates of the House, and minister 25 *And thei shal come at no dead persone Lau. 21, 22. in the House: thei shal slaye the burnt offring and the facrifice for the people:and thei shal stande before them to serue them.

ces as to ra Because thei serued before their idoles, and caused the house of Israel to fall into 26 iniquitie, therefore haue I lift vp mine thei shal beare their iniquitie,

3 And thei shal not come nere vnto me to do the office of the Priest vnto me, nether things in the moste holy place, but they shal beare their shame and their abominacions, which thei haue committed.

24 And I wil make the kepers of the watche 29 of the House, for all the service thereof, & for all that shalbe done therein.

But the Priests of the Leuites, the son- 30 nes of Zadók, that e kept the charge of my Sanctuarie, when the children of Israel went astray from me, thei shal come nere to me to serue me, and thei shal stand beforeme to offre me the fat and the blood, faith the Lord God.

che of that gate, and shal go out by the 16 Thei shal entre into my Sanctuarie, and shal come nere to my table, to serue me, and thei shal kepe my charge.

And when thei shal entre in at the gates of the inner court, thei shalbe clothed with linen garments, and no woll shal come voon them while thei ferue in the gates of the inner court, and within.

their heades, and shal have linen breches vpon their loynes: thei shal not gyrd the

selves in the sweating places.

court, euen to the vtter court to the people, thei shal put of their garments, wherein thei ministred, and laye them in the holy chambers, and thei shal put on other garments: for thei shal not sanctifie the people with their garments.

Theishal not also shaue their heades, sha and the nor suffre their lockes to growe long, but heathen

round their heades.

bread, euen fat, and blood : and thei haue 21 *Nether shal any Priest drinke wine whe Leu. 21 15 thei enter into the inner court.

Nether shal thei take for their wives a widowe, or her that is divorced : but thei shal take maidens of the sede of the house of Isiael, or a widow that hathe bene the widow of a Pricit.

ference betwene the holy and prophane, and cause the to discerne betwene the vncleane and the cleane.

Nether yet the d Leuites that are gone 24 And in controuersie thei shal stand to iudge, and thei shal iudge it according to my sudgements : and thes shal kepe my lawes and my statutes in all mine assemblies,& thei shal sanctifie my Sabbaths.

to defile them selves, except at their father, or mother, or fonne, or daughter, brother or fifter, that hathe had yet mone houf bad: g Thei may in these may thei s be defiled.

And when he is clenfed, thei shal rekon buryat, which vnto him seuen dayes.

hand against them, saith the Lord God, & 27 And when he goeth into the Sanctuarie vnto the inner court to minister in the Sactuarie, he shal offre his sin offring, saith

the Lord God.

shal thei come nere vnto any of mine holy 28 *And the Priesthode shalbe their inheritan Den.14.1. ce, yea, I am their inheritance: therefore womb.18,200 shall ye give them no possession in Israel, for I am their possession.

Thei shal eat the meat offring, and the fin offring, & the trespace offring, & euerie dedicate thing in Israel shalbe theirs.

*And all the first of all the first borne, & Exed. 13.2 euerie oblation, euen all of euerie sort of 6 22,29. your oblations shalbe the Priests. Ye shal & 34.19. also gine vato the Priest the first of your dough that he may cause the blessing to rest in thine house.

31 The Priests shal not eat of any things

e Which obferued Lawe of God, and fel not to idolatrie.

Exod 22,31. leui 22,8.

a Of all the

land of Ifrael

the I ord one

ly requirech

spre borcrou

for the lemple & for the Priefts, for y citie and for

the prince.

that is * dead, or torne, whether it be fou- 12 * And the shekel shalbe twentie geralis, & Exod. 30.13. le or beaft.

CHAP. XLV.

e Out of the land of promes are there separate foure por- 13 cions of which the first is given to the Proofit and to the Temple, the fecond to the Leustes, the third to the citie, the fourth to the prince. 9 An exhortaison Unto the beads of I frael. 10 Of suft weights and measures 13 Of the first frutes, &c.

Oreouer when ye shal denide the **V** land for inheritance, ye shal offic an oblacion vnto the Lord an a holy porcion of the land, fine & twentie thousand redes 15 long, and ten thousand broad: this shalbe holy in all the borders thereof rounde a-

Of this there shalbe for the Sanctuarie fine hundreth in length with fine hundreth 16 All the people of the land shal gine this in breadth, all square roude about, and fittie cubites rounde about for the suburbes the- 17 reof.

3 And of this measure shalt thou measure the length of five and twentie thousand, &: the breadth of tenthousand: & in it shal be the Sanctuarie, & the moste holy place.

4 The holy porcion of the land shalbe the Priests, which minister in the Sanctuarie, which came nere to ferue the Lord; and it shalbe a place for their houses, and an holy 18 place for the Sanduarie.

5 And in the five and twentie thousand of length, and the ten thousand of breadth shalf Leustes that minister in the house, 19 haue their possession for twetie chambers.

6 Also ye shal appoint the possession of the citie, fiue thou fand broad, and fiue & twentie thousand long ouer against the oblacion of the holy porcion: it shalbe for the 20 whole house of Israel.

7 And a porcion shalbe for the prince on the one fide, and on that fide of the oblacion of the citie, even before the oblacion of the holy porcion, and before the policision of the citie fio the West corner Westwarde, and from the East corner Eastwarde, & the 22 And vpon that day, shal the prince prelength shalbe by one of the porcions from the West border vnto the East border.

8 In this land shalbe his possessió in Israél: 23 and my princes shal no more oppresse my people, and the rest of the lad shal thei give to the house of Israel, according to their

you, ô princes of Israél: leaue of crueltie & oppression, & execute judgement & justice:take away your exactions from my peo 35 In the scuenth moneth, in the fiftenth day 29,40. ple, faith the Lord God.

Bath were 10 Ye shal have juste balances, & a true Epháh, and a true Bath.

quantitie, faue phah, att1 a true Bath.
that Epháh is The Epháh and the Bath shal be equal: a
contended in Bath shal conteins the tenth parts of an Homér, & an Epháh the tenth parte of an the Homér.

twentie thekels, and d fine and twentie the- leni 27.15. kels & fiftene shekels shalbe your Manch. nomb 3.47. This is the oblacion that ye shal offre, score suckels the fixt parte of an Epháh of an Honier maceaweight

of whear, and ye shalg tue the fixt parte of for he to yanth these thre par an Epháh of an Homer of barley.

14 Concerning the ordinance of the cyle. euen of the Bath of oyle, ye shal offer y tenth parte of a Bath out of y Cor(ten Baths are an Homér:for ten Baths fill an Homér)

And one lambe of two hundreth shepe out of the fat pastures of Isiael for a meat offing,& for a burnt offing and for peace offrings, to make recenciliacion for them, faith the Lord God.

oblacion for the prince in Israel.

And it shallbe the princes parte to give burnt offrings, and mear offrings, & drinke offrings in the folerene fealts and in the new moones, & in tie Sabbaths, & in all y hie feastes or el e house of Israéi: he shal prepare the finne offring, and the meat offring, and the burnt offring, and the peace offrings to make reconciliació for the house of Isaél.

Thus faith the Lord God, In the first moneth, in the first day of the moneth, thou white without blemish ning parte of Marche and

and clense the Sanctuarie.

And the Priest shal take of the blood of parte of April the sinne offring, and put it vpon the postes of the house, and vpon the foure cor- "or, course. ners of the frame of the altar, and vpon the postes of the gate of the inner court.

And so shalt thou do the seventh day of the moneth, for every one that hathe erred and for him that is disceaued: so shal you reconcile the house.

the holy porcion, and of the possession of 21 * In the first moneth in the fourtenth day Exod 12.18. of themoneth, ye shal haue the Passeoner leurasis. a feast of seuen daies, & ye shal ear vnleauened bread.

> pare for him felf, and for all the prople of the land, a bullocke for a finne offring.

> And in the seuen dayes of the feast he shal make a burnt offring to the Lord, euen of seven bullockes, & I ven rams without blemish daiely for seven dayes, and an he goat daiely for a finne offing.

Thus saith the Lord God, Let it b suffice 24 And he shal propare a meat offring of an Epháh for a bullocke, an Epháh for a ram, and an Hin of oyle for an Epháh.

> of the moneth, shal he do the like in the feast for seven daies, according to the sinne offing, according to the burnt offing, and according to the meat offring, and according to the oyle.

CHAP. XLVI. Homer: the equalitie thereof shalbe after , The facrifices of the Sabbath and of the name moonen Ttt.i.

b The Propher therether the headsmuft 9 med afore any good ordre ca be established among § peobothe of one

c Ephah and drye things, y which Bath did in licour. Leut Sitt I. king fatt.

& Thorows which dores they must go in or come out of the Temple. &c.

gate C whereunto they went vp by eight fteps, as appeareth in y great figure.

- Ferf 1 The inner court gate Q when of the inner court, that turneth towarde the East, shalbe shut the six working daies:but on the Sabbath it shalbe opened, and in the daye of the new moone it shal 14 And thou shalt prepare a meat offring
 - 2 And the prince shalentie by the waye of the porche of that gate without, and shall stand by the poste of the gate, & § Pricsts shal make his burnt offing, and his peace offrings,& he shal worship at the threshol- 15 Thus shal they prepare the lambe, and de of the gate:after, he shal go forthe, but the gate shal not be shut til the evening.

ship at the entrie of this gate before the Lord on the Sabbaths, and in the new mo-

- 4 And the burnt offring that the price shal 17 offre vnto the Lord on the Sabbath daye, shalbe fix lambs without blemish, & a ram without blemish.
- 5 And the meat offing shalbe an Epháh for a ram: and the meat offring for the lambes 18 a a gift of his hand, and an Hin of oyle a That is , as to an Epháh.

6 And in the daye of the new moone it shal be a yong bullocke without blemish, and fix lambs and a ram: they shalbe without

7 And he shal prepare a meat offing, even an Epháh for a bullocke, and an Epháh for a ram, and for the lambes b according as his hand shal bring, and an Hin of oyle to

an Epháh.

h Meaning,as he first thinke good.

entreth in by

te R, shal go out by \$ South gate d & con-

trary, and in goig forward they worlding-

ped in § mid-

muche as he

8 And when the prince shal entre, he shal go in by the way of the porche of that gate, & he shal go for the by the way thereof. Forto He that o But when the people of the land shal come before the Lord in the folemne feasts, he that entreth in by the way of y North 21 Then he broght me forthe into the vtter was forme cugate to worship, shal go out by the way of the South gate: and he that entreth by the way of the South gare, shal go forthe by the way of the North gate the shal nor re- 22 In the foure corners of the court there these little coturne by the way of the gate whereby he came in , but they shal go forthe ouer against it.

20 And the prince shalbe in the middes of 23 them: he shal go in when they go in, & whe thei go forthe, they shal go forthe together.

the meat offing shalbe an Epháh to a bullocke, and an Ephah to a ram, and to the lambs, the gift of his hand, and an Hin of oyle to an Epháh.

22 Now when the prince shall make a fre burnt offring or peace offrings frely vnto the Lord, one shal then open him the gate, y turneth toward the East, and he shal make his burnt offring and his peace offrings, as he did on the Sabbath day: after,

he shal go forthe, and when he is gone forthe, one shal shut the gate.

Thou shalt daiely make a burnt offring vnto the Lord of a labe of one yere without blemssh: thou shalt do it every mor-

for it enery morning, the fixt parte of an Epháh, and the third parte of an Hin of oyle, to mingle with the fine floure: the meat offing shalbe continually by a perpetual ordinance vnto the Lord.

the meat offring and the oyle euery mor- e Which was ning, for a continual burnt offring.

the gate shal not be shut til the evening.

ning, for a continual burnt offring.

Leur 25.9

Likewise the people of the land shal wor
16 Thus saith the Lord God, If the printent with that ce give a gift of his inheritance vnto any percion that of his fonnes, it shalbe his fonnes, & it shal figued him, as be their possession by inheritance.

But if he giue a gift of his inheritance de scribeth the to one of his feruants, then it shalbe his to Pitetts chamthe eyere of libertie: after, it shall seturne were at the fito the prince, but his inheritance shal re-de of the Tem maine to his fonnes for them.

Moreouer the prince shal not d take of cometh to the the peoples inheritance, nor thrust them was on y west out of their possession: but he shal cause versus called the water has some and the state of the water. his fonn is to inherit of his owne posses led the street fion, that my people be not scattered every speck of the in man from his possession.

19 After, he broght me through the entrie, people were which was at the fide of the gate, into the court in reholy chambers of the Priefts, which stude fpca of this in toward the North: and beholde, there was ethat the peo a place at the West side of them.

Then faid he vnto me, This is the place w those thigs where the Prichts shal feeth the trespasse teine to the offring and the sinne offring, where they Lord, & thins shall bake the meat offring, that thei shul- for the to eat de not beare them into the viter court, to thein The sanctifie the people.

court, and caused me to go by the foure bus long 7.8

were courtes iouned of fortie cubites long, as kitchins, and thertie broad: these foure corners were were little cha of one measure.

And there went a wall about them, euen Chap XLVIL about those foure, and kitchins were made dore of the vnder the walles rounde about.

MAnd in the feasts, and in the solemnities 24 Then said he vnto me, This is the kitchin thresholde you where the ministers of the house shal seeth ters, the facrifice of the people.

CHAP. XIVII.

I The vision of the waters that came out of the Temple. the great fi-13 The coasts of the land of promes, & the desission the gare II whereby reof by tribes.

Frerward he broght me vnto the dofpiritual graces that shul-Are of the house: and beholde, a waters de be guen yssued out from vnder the thresholde of to the Church yssued out from vnder the thresholde of vnder y kigdo the house Eastwarde: for the forefronte me of Chris.

ner court, as

litle court m

gookes 10 Temple rand from vnder out of the Soran towarde \$

East Loke in

b Signifying that y graces of God shulde

neuer decreafe

bounde in his

e Meaning &

them y shulde be refreshed

fea called Me diterranci, Za

14,8. e The waters

which of naru re are iak & vaholiome,

Signifying

bestoweth his mercies in fit-

che abundace,

lea h Thei shalbe

here of all for

tes, and in as

of the house stode towarde the East, and the waters ran downe from vnder the right fi-

2 Then broght he me out toward y North gate, and led me about by the way with- 16 Himath, Berothah, Sibraim, which is was a figureout vnto the vtter gate, by the way that turneth Eastwarde: and beholde, there came forthe waters on the right side.

3 And when the man that had the line in his 17 had, went forthe Bastwarde, he measured a thousand cubites, & he broght me through the waters: the waters were to the ancles.

4 Againe he measiired a thousad, & broght methroughth waters: the waters were to the knees: againe he measured a thousand, and broghtme through the waters were to the loines.

5 Afterward he measured a thousand, and it was a b river, that I colde not passe over: for the waters were risen, & the waters did flowe, as a riner that colde not be paffed ouer.

6 And he said vnto me, Sonne of man, hast thou sene this? Then he broght me, & caufed me to returne to y brinke of the river. by the spira- 7 Now whe I returned, beholde, at § brinke at So shal ye deuide this land vnto you, actual waters of the river were very many c trees on the

one fide, and on the other.

aual waters
d Shewing y
the abundance of these
graces shulde
be so great, y
all the worlde
shulde be ful
thereof, which
is here ment The faid he vnto me, These waters y slue out towarde the East countrey, and runne downe into y plaine, and shal go into one d sea: thei shal runne into another sea, and the e waters shalbe holsome.

is here ment by y Perlian fea or Gene-zareth, & the 9 And euerie thing that liueth, which moueth, wherefoeuer y rivers shal come, shal liue, and there shalbe a very great multitude of fish, because these waters shal come thether: for thei shalbe holsome, & euerie thing shal liue whether friuer cometh.

falbe made rie tring mai mue whether, fland vpon it, fwere & com- 10 And then the fifthers shal stand vpon it, and from En-gédi euen vnto : En-egláim, thei shal spreade out their nettes : for their fish shalbe according to their kindes, as the fish of by maine sea, exceeding many.

the abundace, the miniters that by their is preaching winne many.

But the myrie places thereof, & the manine many is which we recities at y corners of the tall fall or dead feat pittes.

And by this river vpon the brinke thefalt or dead reof, on this side, & on that side shall growe reof, on this side, & on that side shal growe all fruteful trees, whose leafe shal not fade, nether shal the frute thereof faile: it 3 And by the border of Asher fro the East shalbring forthe new frute according to his moneths, because their waters rune out of the Sanctuarie: and the frute thereof 4 shalbe meat, & the leaf thereof shalbe for medicine.

> Thus saith & Lord God, This shalbe 5 the border, whereby ye shal inherit the land according to § twelve tribes* of Israel Toféph shal haue two porcions.

ne hand to give it vnto your fathers, and this lad shal fall vnto you for inheritace.

de of the House, at the South side of the 15 And this shalbe the border to f the land to grownes he altar.

**Toward the North side, fro the maine sea significant the land to shall be toward Herhlon as men go to Zedadah: Spiritual land whereof this

betwene the border of Damascus, and the border of Hamáth, and Hazár, Hatticón, which is by the coast of Haman.

And the border from the fea shalbe Hazár, Enán, & the border of Damascus, and the residue of the North, Northwarde, & the border of Hamáth: so shalbe the North

18 But the East side shal ye measure from Haurán, and from Damascus, and from Gileád, and from the land of Israel by Ior dén, & from the border vnto the East sea: and so shalbe the East parte.

And the Southfide shalbe toward Temán from Tamái to the waters of 'M ri- on suife. bothin Kadesh, & the river to the maine sea: so shalbe & South parte toward Temán.

The West parte also shalbe the great fea fro the border, til a må come ouer against Hamath: this shalbe the West pure.

cording to the tribes of Israél.

22 And you shal deuide it by lot for an inheritace vnto you, & to the strangers that dwell among you, which shal beget children among you, & thei shalbe vnto you, as borne in the countrel amog the childre of Israel, thei shal parre inheritance with I Meaning, \$ you in the middes of the tribes of Isiael. In this spart-and in what tribe the strange, dwelleth, there shale you in the middes of the tribes of Isael.

there shal ye give him his inheritance, be no d'Accen

saith the Lord God.

The lottes of the tribes of The partes of the possession takers of this of the Priestes, of the Temple, of the Leustes of the citheir head
tie and of the prince are rehearsed.

Christ tie and of the prince are rebearfed.

Dow these are the names of the a tri- a The tribes bes. Fro the North side, to the coa-after y they ste toward Hethlon, as one goeth to Ha- laud vader to math, Hazar, Enan, & the border of Da- shua, deutded the land sommascus Northward the coast of Hamath, what othereue from the East side to the West shalbe a wife thea is porcion for Dan.

And by the border of Dan from the East side vnto the West side, a porcio for Asher.

parte eue vnto the West parte a porcion for Naphtali.

And by the border of Naphtalí from the East quarter vnto the Weit side, a porcion for Manailéh.

And by the border of Manasiéh from the East side vato the West side a porcion for Ephráim.

And by the border of Ephráim, from the East parte euen vnto the West parte, a porcion for Reubén.

lewe nor Gen

by this vision.

great abundan ce as in the great Ocean where they where they I That is , the wicked and re probate

For for meas

Or for brufes

And force

Gen 48,12. Ğen 12,7. **€** 13.5 Ø 15,1₽. Ć 26,4€ deu. 34.4.

24 And ye shal inherit it, one aswel as another: *concerning the which I lift vp mi-

Ttt. ii.

b That is, the portion of the

grounde, we they shal sepa rat & appoint to the Lord,

which thalbe

deutded in to

thre par es for

Chap. 44,15.

e Meaning, ş

se thulde be

fquare.

cion for Iudáh.

8 And by the border of Iudáh fró the East fring which thei shall office of fine & twentie thousand redes broade; and of length as one of the other parter, from the East side vnto the West side, and the Sanctuarie shal be in the middes of it.

the Prince & 9 The oblacion anat ye shall offre vnto the Loid, shalbe of fine and twentie thousand long, and of ten thousand the breadth.

- 10 And for them, even for the Priests shal be this holy oblacion, toward the North fine and twentie thousand long, and towarde 22 the West, ten thousand broade, & toward the East ten thousand broade, and towarde the South five and twentie thousand long, and the Sanctuarie of the Lord shal be in the middes the reof.
- II It shalbe for the Pricits that are sanctified of the sonnes of Zadók, which have kept children of Isiael went aftray as the Leuites went astraye.

is offred, shalbe theirs, as a thig moste holie by the border of the Leutes.

And ouer against y border of the Priests the Leustes shalhane fine and twette thou- 27 fand long, & ten thousand broade: all the the breadth ten thousand.

34 And thei shal not sel of it, nether changen,n rabalienage the first frutes of the land: for it is holy vnto the Lord.

breadth over against the five and twentie thousand, shalbe a prophane place for the citie, for housing, & for laburbes, and the citie shalbe in the middes thereof.

36 And these shalbe the measures thereof, y North parte fine hudreth and foure thoufand, and the South parte : fiue hudreth & 31 foure thousand, and of the East parte fiue hundreth and foure thousand, & the West parte five hundreth, and foure thousand.

arde the Northtwo hundreth and fiftie & towarde the South two hundreth & fiftie, and towarde the East two hundreth & fif-

- 👪 And y réfidue in length ouer against y oblació of the holy porcionshalbe ten thou ue in the citie.
- 39 And theithat serve in the citie, shalbe of all y tribes of Israel that shal serue therein.

And by the border of Reuben, from the 20 All the oblacion shalbe fine and twenty d Enerie way

East quarter vnto the West quarter, a por
thousand w dine & twentie thousand: you it shalbe syne shal offre this oblacion fouresquare for the & two Sanctuarie, & for the possession of § citie.

parte unto the West parte halbe the of- 21 And the residue shalbe for the prince on the one fide & on the other of the oblacion of the Sanctuarie, and of the possession of the citie, ouer against the fine and twentie thousand of the oblacion towarde the East boider, & Westward ouer against the fine & twette thousand toward the West border, ouer against shalbe for the porcion of the prince: this shalbe the holie oblacion, & the house of the Sanctuarie shalbe in the middes thereof.

> Moreover, from the possession of the Le uites,& from y pollession of the citie, that which is in y middes shalbe y princes: betwene the border of Iudah, & betwene the dah was on \$ border of Benjamin shalbe the princes. boider of Beniamin shalbe the princes.

> 23 And the rest of the tribes shalbe thus: fro Leutes porthe East parte vnto the West parte Ben-1amín shalbe a porcion.

my charge, which went not astray whe the 24 And by the border of Beniamin, from the East side unto the West side Simeon a porcion.

12 Therefore this oblacion of the land that 25 And by the border of Simeon fro the East parte vnto y West parte Ishakar a porcion. 26 And by y border of Ishakar tro the Bast

fide vnto the West, Zebulun a porcion. And by the border of Zebulun from the Bast part vnto y West parte, Gad a porcio.

length shalle fine and twetiethousand, and 28 And by the border of Gad at the South fide, toward f Temath, the border shalbe f Which is he euen fi 6 s Tamá: puto the waters of Me dumea ribathen Kadelh, o to the h riuer, that run- g Which was neth into the mayne fea.

25 And the flue thousand that are left in § 29 This is the land, which ye shal distributives h Meaning, Nie te vnto the tribes of Israel for inheritan- lus y runneth ce, and these are their porcions, saith the lea mediterra Lord God.

And these are y boundes of the citie, on the North fide fine hundreth, & foure thou fand measures.

And the gates of the citie shalbe after y names of the tribes of Ifrael, the gates Northward, one gate of Reubén, one gate of Iudáh, & one gate of Leuf.

37 And the suburbes of the citie shalbe tow- 32 And at the East side sine hundreth and foure thousand, and thre gates, & one gate of Ioséph, one gate of Beniamín, and one gate of Dan.

tie, and towarde the West two hundreth 3. And at the South fide, fine hundreth and fourethousand measures, and thre portes, one gate of Simeon, one gate of Ishakar, and one gate of Zebulún.

At the West side, fiue hundreth & foure thousand, with their thre gates, one gate of Gad, one gate of Asher, and one gate of Naphtalí.

35 It was rounde about eightene thousand measures, and the name of the citie fro that day shalbe," The Lord is there.

Southfide

tie of palme-

sand East warde, and tenthousand West 34 warde: and it shalbe over against the obla cion of the holy porcion, & the encrease thereof shal be for fode vnto them that fer

"Ebr Ichtan francoab.

DANIEL.

THE ARGUMENT.

He great providence of God, and his fingular mercie toward his Church are moste lively here set forthe, who neverleaveth his destitute, but now in their greatest miseries and afflictions grueth them Prophetes, as & zekiel & Daniel, whome he adorned with suche graces of his holie sprint, that Daniel aboue allother had most special revelations of suche things as shulde come to the Church, even from the time that thei were in capituitie, to the last end of the worlde, and to the general resurrection, as of the foure Monarches and empires of all the worldes to withof the Babylomans, Persians, Grecians, & Romaines. Also of the certeine nombre of the times even vnto Christ, when all ceremonies and sacrifice: Shulde cease, because he shulde be the accomplishement thereof moreover he she weth Christes office and the cause of his death which was by his facrifice to take a waye finnes, and to bring ever lasting life. And as from the be ginning Godeuer exercifed l is people under the crosses, to be teacheth here, that after that Christ is offied, he wilstilleane this exercise to his Church until the dead rise againe, and Christ gather his into his king dome in the heavens.

CHAP. I.

2 The captivitie of lebesakim King of Iudah. 4 The King chuseth certaine yong men of the lewes to learne his lawe s Thei baue the Kings ordinarie appointed. & But thes abstame from st.

N the thirde yere of the reigne of Ichotakin Kig of ludáh, came Nebuchad-nezzár, King of Babél vnto Icrutacém, & beferd tt.

2. And the Lord gaue Ie

heizkim King of Iudáh into his hand, w parte of the vellels of the house of God, which he caried into the land of b Shinar, to the house of his god, and he broght the veffels into his gods treasuite.

And the King Ipak. vnto Ashpenaz the maîter of his a Eunuches, that he inuide ne head vnto the King. who me to forget his religion & act the Kings sece, and of the princes:

the Kings sece, and of the princes:

the chief of the Eunuches had sec one: Da customed so.

Children in whome was no blemish, but and wel fene in knowledge, and able to vt terknowledge, and suche as were able to stand in the Kings palace, and whome thei might teache the s learning, and the tongue of the Caldeans.

And the King appointed them provision euerie date of a h portion of the Kings mear, and of the wine, which he dranke, fo nourishing the 1 thre yere, that at the end

6 Now among these were certeine of the children of Iudáh, Daniel, Hananiáh, Mishaél and Azariáh.

quired thre things, that 7 Vnto whome the chief of the Eunuches

of noble byrth, that thei shulde be wirry & learned, and y thei shulde be of a Brog & comelie nature that thei might do him better feruice : this he did for his owne commeditie therefore it is not to praise his liberalizie: yet in this he is worthy praise, that he estemed learning, and knewe that it was a necessarie meane to gouerne by g That thei might forget their owne religion, and countrie factors, to ferue him the better to his purpofe: yet it is not to be shoght that Daniel did learne and knowledge that was not godlier all poin saught that Daulet did learne anie Knowledge that was not gothler hat point see he refused the abule of things and superficion, in 6 muche ŷ he wolde not eat the meat which the King appointed him, but was content to learne ŷ knowledge of natural things h That by their good interteniement that might learne to forget the mediocytic of their owne people 1 To the intent shar in this time their might bothe learne the maners of the Caldeans and all on the content to the co fo their tongue. k Afwel to ferue at the table, as in other offices.

gaue other names : for he called Daniel, 1 That thei Belteshazár, & Hananiáh, Shadiách, & Mi ther forget shael, Meshach, and Azariah, Abednego. their religious for the lease

8 But Daniel had determined in his heart, gave their end that he wolde not mdefile him felf with the which names, porcion of the Kings meat, nor with the ever put them wine which he dranke: therefore he 1 cqui- ce of some red y chief of the Eunuches that he might point of religinot defile him felf.

(Now God had broght Daniel into fa- at rentacion & unur, and tender loue with the chief of the unuse which Eunuches)

10 And the chief of the Eunuches faid vnto in Norther he thoght ame re Daniel, " I feate my lord the King, who ligion to be in hathe appointed your meat and your drin-the meat or ke: therefore if he se your faces worle ly- terwarde king then the other children, which are of did ear, but be your forte, the shal you make me lose mi- shulde not in ne head vnto the King.

niél, Han iniáli, Mishaél, and Azariáh,

welf fauoured, & instinct in all wisdome, 12 Prouethy seruants, I beseche thee, o ten drinke dates, and let them give vs P pulle to eat, remembre of and water to drinke.

73 Then let out countenaces be loked vpon Daniel bringbefore thee, and the countenances of the fitter how children that eat of the porcion of the beginning afsike Kings meat: and as thou fieft, deale with fied him with thy feroants.

14 So he consented to them in this matter, led bim to be and proued them ten dares.

thereof, thei might stand k before the 15 And at the end of ten daies, their q cou- thei did this for their relitenaces appeared fairer, and in "better lygion, which
king then all the childrens, which did eat
to the Babylothe porcion of the Kings meat.

Thus Melzar toke awase the porcion of he representher meat, and the wine that their shulde test them, we drinke, and gaue them pulse.

this was a gre ther were not able to relift. rife hi by this brictie, and \$ in his meat & might day lie what people his Spirit, and a Propher n He supposed

mans, and theligion: for nea ther he wolde

Ttt.iii.

nor mainteine his owne o Meaning, that within this space he might have the tryst, and that noman shulde be able to discerne it: & thus he spake, being moved by the Spirit of God p Not that it was a thing abominable to ear deatte meates and to drinke wine, as bothe before and after this did, but eat destric meates and to drinke wine, as bothe before and after that and, but if their shulde have hereby bene wome to the King and have refused, the owne religion, that meat and drinke had bene accurfed q. This bare feding and that also of Moses when he fied from the court of Egypt, declareth that we must line in such sobrette as God doeth call vs vivo, seng he wil make it more profitable vito vs, then all dentess; for his blessing onely sufficeth. "Ebr fatter m fleffe.

akesd 2 King 24,1 and sere

bwhich was a plaine by Ba-bylon where was the Iem ple of their great god, and is her for Babylon e Who was as mafter of the

wardes. d He calleth the whome Kig nourished and broght vp to be rulers of 3 other countriestafterward. e His purpofe them as hoftages, and that 4

he might fliewi&outous, and alfo by their good intrestie and learningof his religions thei might fanour rather hi and to to be ahim as gouerners in their land:moreouer by this meanes y Tewes might be better kept in subsection, fearing otherwife to procu

rehurt to thefe neble men f The King re thei shulde be

the liberal fcz ences, and natural knowled ge, and not in f So that he

dreames & vifions God appeared to his Prophetes,

n That is he was estemed in Babylon as a

mécioned ver

knowledge, and under standing in all lear ning and wisdome : also he gaue Daniel vnderstanding of all visions & dieames.

magical ar-tes which are 18 Now when the time was texpited, that forbidde, Deu. the King had appointed to bring the in, the chief of the Eunuches broght the be-

onely was a fore Nebuchad-nezzár.

Prophet and none of the o-19 And the King comuned with them: and ther: for by among them all was founde none like Daamong them all was founde none like Daniel , Hananiáh, Mishael, and Azariáh: therefore stode thei before the King.

Nomb. 12.6 20 And in all matters of wisdome, ovnder he founde them ten times better then all the inchanters & aftrologians, that were in all his realme.

King Cyrus.

CHAP. II.

I The dreame of Nebuchad-nezzár. 13 The King com mandeth all the wife men of Babylon to be slaine because thei colde not interprete his dreame. 16 Daniel requireth time to solute the question . 24 Daniel is broght unto the King and sheweth him his dreame & the interpretacion thereof. 44 Of the everlasting kingdome of Christ.

Nd in § 1 second yere of § 1 eigne of 1 Nebuchad-nezzái, Nebuchad-nezzár dreamed bdi eames wher with his spirit was e troubled, & his aftepe was vpon him. Then the King commanded to call § inchanters, and the aftiologians and the forcerers, and the caldeans for to shew the King his dreames: so thei came and stode before the King.

And the King said vnto them, I have dicamed a dreame, & my spirit was troubled to knowe the dreame.

Then spake the Caldeans to the King in the Aramites language, O King, live for euer: shewe thy servants thy dreame, and we shal shewe the interpretacion.

And the King answered and said to the Caldeans, The thing is gone from me. If ye wil not make me vndei stand the drea- 20 me with the interpretacion thereof, ye s shalbe drawen in pieces, and your houses shalbe made a jakes.

ues by this 6 But if ye declare the dreame and the interpretacion thereof, ye shal receiue of me gifts and rewardes, and great honour: therefore shewe me the dreame and the inter- 22 pretacion of it.

Thei answered againe, and said, Let the we wil declare the interpretacion thereof. Syrian tongue 8 Then the King answeied, and said, I knowe certeinly that ye" wolde gaine the time, because ye se the thing is gone fro me.

femed to be more eloqueat, & therefore the learned vied to fpeake it; as the femed to be more stoquear, or therefore the learned vice to tpeake it: as the Lewish writers do to this day g This is a mike rewarde of their arrogancie (which vanted of the selues that they had the know ledge of all things); their shulds be pround sooles & § to their perpenual shame and consustion in Here in appeared their ignorance that not withstanding their brags, yet were their out able to tel the dreams, except he entired them into the matter, & therefore their wolde pretende knowledge where was but mere ignorance and so as designed of the people, their were worthy to dye. "Ebr. sedeme the time.

Meaning in Income and and a declare me the dieame, there is but one judgement for you: for ye haue prepared lying and corrupt wordes, to speake before me til y time be changed: therefore tel me the dreame, that I maie knowe, if ye can declare me the interpreta cion thereof.

> Then the Caldeans answered before the King, and said, There is no man vpon earth that can declare & Kings matter: yea, there is nether King nor prince nor Lord that asked suche things at an inchanter or astrologian or Caldean.

standing that the King enquired of them, 11 For it is a rate thing that the King requireth, & there is none other that can declare it before the King, except the gods whose dwelling is not with flesh.

Prophetic log 21 And Daniel was vnto "the first yere of 12 For this cause the King was angric and as y commune wealth stode. King Cyrus. in great furie, and commanded to destroic all the wife men of Babél.

> 13 And when sentence was given, the wife men were flaine: and thei loght Daniel & i Which dehis felowes to be put to death.

Then Daniel answered with counsel & ue his seruant wisdome to Arioch the Kings chief stew panie of these ard, which was gone for the to put to death forcerers, and aftrologers. the wise men of Babél.

rea he answered and faid vnto Arioch were wicked, the Kings captaine, Why is the sentece so untly oght to hastie from the King? Then Arioch de- King did rypo clared the thing to Daniel.

clared the thing to Daniel.

So Daniel went and defired the King y eale to the wolde give him leasure & that he wolde to the good decorate of the good to the control of the good to shewe the King y interpretacion thereof.

Then Daniel went to his house and shewed the matter to Hananiáh, Mishael, and Azariáh his companions,

That thei shulde beseche the God of hea uen for grace in this secret, that Daniel & his felowes shuldenot perish with the rest of the wife men of Babél.

Then was the secret reueiled vnto Daniel in a vision by night: therefore Daniel praised the God of heaven.

And Daniel answered & said, *The Na Pfal 113.2. me of God be praised for euer and euer: & 115.16. for wildome and its ength are his,

27 And he changeth the times and seasons: he taketh awaie Kings: he setteth vp Kigs: he gructh wisdome vnto the wife, & vn- k He sheweth that me hathe

derstanding to those that understand. He discouereth the depe & secret thigs: me nor know-he knoweth what is in the darkenes, and darke blindethe k light dwelleth with him.

King shewe his seruants the dicame, and 23 Ithanke thee & praise thee, o thou God felfi forze co of my I fathers, that thou hast given me God, that ma wisdome and m fti ength, and hast shewed viderstandeth me now the thing that we defired of thee: I to who for thou haft declared vnto vs the Kings madeft thy pmes fand who
lived in thy

Therefore Daniel went vico Arioch, he excludent whome the King had ordeined to de- all ther gods. firote the wife men of Babel: he went and power to iar

clareth, y God wolde nor haa rage, and no

nether wildofaid ierprete it.

a The father and the fonce were bothe g name, so that this is mentaf fonne, when he reigned alo ne: for he reig ned allo after 2 a fort w his fa

b Not that he had manydrea mes, but becau fe many matters were cone Because it was fo rare and firange a dreame, that the had not had the like

d He was fo heavy with fle pe that he began to slepe a 5 read, and his flepe was broken from him eFor all thefe aftrologers & forcerers called them felnour as thogh all the wilde-me and know-

ledge of the trey depê ded vpon the, and that all o-ther contreses were voide of the same. f That is, in y

red not muche from the Cal-

The Kings dreame.

Daniél. The interpretacion. 35819/1224

n Whereby ap peareth that manie / were 13, and the reft at Daniels of-Daniél fanoured their wicked professio, but that he had according to his wicked af fedion, & not confidering, if their feience was lawful or 27

fer were pre- 25 ferued on con-

o He affirmeth atteine to the cause of Gods fectets, but the vnderstanding onely thereof certeine feare and reuerence of God that he might be the more apt to m) fterres that shulde be reneiled

p Because he hadsaid y God onely must reneile the fientdreame, y King might baue might haue asked, why Da niel did enterprife to intereth, that he was, but Gods minifter , and God had giue him to fet

4 By golde,fil uer,breffe, and yron are ment the Caldean, the Caldean, Perfian, Mace- 35 maine kingdome, which shul de fucrefsine Ty rule all the worlde til Chrift (which is here called the Rone) come him felfe, and deftrave the laft:& this was to affure 36 she Iewes, y their afflicios Anlde not end 37 with the empt-re of the Gal-deans but that they shulde pa elently abyde froming of Me siah, w shulde be at y fourth monasehit.

said thus vnto him, Destroye not " the wise men of Babél, but bring me before the 39 King, and I wil declare vnto the King the interpretacion.

Then Ariochbroght Daniel before the King in all haite, and faid thus vnto him, 40 And the fourth kingdome shalbe strog because it was I have found a man of the children of Iudáh that were broght captiues, that wil declare vnto the King the interpretacion.

respective con declare victoria and faid vito tie because the 26 Then answered the King, and said vito Daniel, whose name was Belteshazzár, 41 Where as thou sawest the fete and toes, comig of Christ Art thou able to shewe me the dreame, w I haue sene, and the interpretacion there of?

> Daniél answered in the presence of the King, & said, The secret which the King thou sawest the yron mixt with the claye, calleth the Ba bylonia king-domethe golar thou same aftrologians, the inchanters, nor the southe
> 42 And as the toes of the fete mere parte of cause mershed. faiers declare vnto the King.

that man by laters declare vnto the King.
reason, & ance 28 But there is a God in heaven that reis not able to worldshe foctors, and showeth the King. ucileth secrets, and sheweth the King 43 Nebuchad-nezzár what shalbe in the latter dayes. Thy dreame, and the things, w thou hast sene in thine head vpon thy bed, is this.

he smitch y 29 O King, when y wast in thy bed, thoghts 44 And in the dayes of these Kings, shall riches, but we came into thy minde, what shulde come to passe hereaster, and he that reueileth secrets, telleth thee, what shal come.

As P for me, this fecret is not shewed me for anie wisdome that I have, more then ante other living, but onely to flewe 45 the King the interpretació, and that thou might: It knowe y thoughts of thine heart.

fication of this 30 O King, thou faweit, and beholde, there was a great image: this great image whose glorie was fo excellent, itode before thee, and the formethereof wasterrible.

pret it, & the- 32 This images head was of fine a golde, refore he shew

had no giftes, 33 His legges of yron, & his fete were parte of yron, and parte of clay.

him to fet forthe his gle 34 Thou beheldest it til a stone was cut without hands, which smote the image 47 vpon his feee, that were of yron and clay, and brake them to pieces.

Then was the yron, the clay, the braffe, the siluer & the golde broken all rogether, open this secret.

open this secret.

y The shalby and became like the chaffe of the sommer 48 So the King made Daniela great man, mariages, and show the silver manner and great descriptions and gaue him manie and great descriptions. floores, and the winde caryed them away, that no place was founde for them: and the stone that smote the image, became a great mountaine, and filled the whole earth.

This is the dreame, and we wil declare before the King y interpretació the: cof. O King, thou art a King of Kings: for the God of heaven hathe given thee a

kingdome, power, and strength, & glorie. 38 And in all places where the children of men dwell, the beafts of the field, and the foules of the heaven hathe he given into thine hand, and hathe made thee rules ouer them all:thou art this head of golde.

And after thee shalrise another kingdo- ueth out the me, sinferiour to thee, of sluer, and another kingdome of third kingdome shalbe of brasse, which was be shall be are rule ouerall the earth.

as yron: for as yron breaketh in pieces, & not a monarfubdueth all things, and as youn bruseth empire, & also all these things, in shalit breake in u pie- because newol ces and bruse all.

parte of potters clay, and parte of yron: for the cofore the king dome shalbe z deuided, but there mong these shalbe in it of the strength of the yron, as wonderful all terautons: & he-

yron, and parte of clay, fo shal the king do- of the other

me be partely strong, and partely broken. threatwas the beft, and yet And where as thou sawest yro mixt with was of it selfclay & earth, they shalmingle them fel-wicked and ues with y the sede of men: but they shall Meaning, the Persias, which not soyne one with another, as yron ca not were not infebe mixed with clay.

the God of heau e let vp a king dome, which chingarabicio,

2 shalm uer be destroyed: and this king do-cruelius, & all
me shal not be given to another people, shewing, that
but it shal breake, and destroye all these y works thus
degrove work
king domes, and it shall stand for ever. kingdomes, and it shal stand for euer.

wingdomes, and it shal stand for euer.

Where as y sawest, that the a stone was red by Christ. cut of the mountaine without hands, andt fhat is, of § that it brake in pieces the yion, the braffe, finalbe of braf the clay, the filuer and the golde : fo the fe, dotalluding great God hathe shewed the King, what nes therof, but shal come to passe hereaster, and the drea to the vilenes me strue, and the interpretacion thereof silver.

his breast and his armes of silver, his bellie and his thighs of brasse,

His legges of yron, or his sete were parte of yron, and parte of clay.

His legges need was of silver, his bellie and his thighs a bowed him self vnto afore named, where alexa der were denied of yron, and parte of clay.

Then the King Nebuchad-nezzái fel rehal indude alli these other vpon his face, and b bowed him self vnto afore named, of yron, and parte of clay.

Damiel, and commanded that their shulde der were denied of the commanded that their shulde der were denied of the commanded that their shulde der were denied of the commanded that their shulde der were denied of the commanded that their shulde der were denied to the commanded that their shulde der were denied to the commanded that their shulde der were denied to the commanded that their shulde der were denied to the commanded that their shulde der were denied to the commanded that their shulde der were denied to the commanded that their shulde der were denied to the commanded that their shulde der were denied to the commanded that their shulde der were denied to the commanded that their shulde der were denied the commanded that their shulde der were denied to the commanded that their shulde der were denied the commanded that the commanded the commanded the commanded the commanded the command

Alfo the King answered vnto Daniel, & Egyptians faid, 1 knowe of a trueth that your cod is have civil war a God of gods, & the Lord of Kings, and res and content the reueiler of secrets, king thou coldest samong them open this feciet.

He made him gouernour ouer the whole felues ftrongs prounce of Babel, and chief of the rulers, neuerbe 10y-& ab oue all the wife men of Babel.

cedonians, Gre ned in hearts.

Teriii.

is to shewe that all the kingdomes of y worlde are transcorie & y the kingdome of Christ final onely remaine for euer a Meaning Christ who was fent of G id and not fer vp by man, whose kingdome at the beginning shill be smaller, & without beautie to mans indgemet, but shill de at length growe & silt the whole earth, we he calleth a great most raine, as verf 35. And this kingdome, which is not onely referred to the persons of Ghrish, but also to the whole he had in other Christians. le bodie of his Church, and to euerie member thereof, shalbe erernalisor the Spirit that is in them, is life eternal, Rom 3,10 b Thogh this hubling of y King femed to deferte comendation, yet because he toyacd Gods honour with the Prophets, it is to be reproned. & Daniel herein erred if he suffre in: but it c Propiers, it is to be repronen, a Daniel nertel erred in the taste it is credible that Daniel admonifhed him of his faure and did not fuffre it c. This cofession was but a finden motio, as it was also in Phasach, Exo 9, 28. but his heart was not touched, as appeared fone afterward d Not that the Prophet was desirous of gifts or honour, but because by this meases he mighs relieve his poore breathren were grienously oppressed in this their captuates. A also he received the fields he shall offend this cruel King, w willingly

lonian, bothe

u That is, the Romain empa-

prinate profit, whole Church which was the there in affli-

a vinder pre-tence of reli-gion, and ho-lines in making

an image tohis idole Bel, he

waine glorie: and this decla

reth, that he was not tou-ched with the

true feare of God before,

ne yne cofel-

ouercome with }

of his workes. The Greke

write, that this was done 18

yeres after the dreame, and as

may appeare y King feared left the lewes

by their reli-

ne altered the

fate of his co

and therefore

he met to brig

all ro one kinde of religion,

and fo rather foght his owne

quietnes, then Gods glorie b Shewing, y

the idole isnot

idole fo log as he is with the

when the ce-

remonies and

cuftomes: are

recited,& vied

and the confent of the peo

ple is there, the of a bloc-

they have ma-

de a god. c This was fuf

ficient with y

tie were alled.

interpreters

fed him on a

fudden motion as the wicked. when thei at

foght hisowne ambition and 2

e He did not 49 Then Daniel e made request to the King, and he fet Shadrach, Meshach, and Abednegó ouer the charge of the prouince of Babél:but Daniel sate in the f gate of the King.

ue some release and ease, by this benefite f Meaning that ether he was a indge, or that he had the whole authoritie, to that none colde de admitted to the Kings presence, but by him.

CHAP. III.

I The King festeth up a golden image. 8 Certeine are accused because thei despised the Kings commademet. and are put into a burning ouen. 25 By belefe in God they are delivered from the fyre 26 Nebuchad-nezzar confesseth the power of God after the fight of she miracle.

Ebuchad-nezzár the King made Ebuchad-nezzai musthrescore cubites, or the breadth thereoffix cubites: he fet it vp in the plaine of Durá, in the prouince of Babél.

Then Nebuchad-nezzár the King sent 14 forthe to gather together the nobles, the princes & the dukes, the iudges, the receiuers, the counsellers, the officers, & all the gouerners of the provinces, that they shulde come to the b dedication of the image, 15 f Now therefore are ye ready whe ye hea- he wolde rewhich Nebuchad-nezzár the 'King had

So the nobles, princes, and dukes, the indges, the receivers, the counsellers, the officers, and all the gouerners of the prouinces were affembled vnto the dedicating of the image, that Nebuchad-nezzár the King had fet vp: and they stode before the image, which Nebuchad nezzár had 16 Shadrách, Meshách, and Abednegó an- fay, that they

Then an herald cryed aloud, Be it knowe gion thulde ha 4 to you, ô people, d nations, and langages,

That when ye heare the foud of the cor- 17 mune wealth, 5 net, trupet, harpe, lackebut, plaiteries, dulci mer, and all instruments of musicke, ye fall downe and worship the golde image, that Nebuchad-nezzár the King hathe set vp. 18

> And whofocuer falleth not downe and worshippeth, shal the same houre be cast into the middes of an hote fyrie for- 19

workman: but 7 Therefore assone as all the people heard found of the cornet, trupet, har pe, fackebut, psalterie, & all instrumets of musicke, all y people, nations, & langages fel downe, and worshiped the golden image, that Nebuchad-nezzar the King had fet vp. ke they thinke 8

By reason whereof at that same time came men of the Caldeas, and gricuously accused the Iewes.

the minto the hote fyrie fornace. the more is

For they spake and said to the King Ne- 21 So these men were bounde in their coaby his seruaits times to approue their re-ligion, if the Kings autoribuchad-nezzár, O King, liue for euer.

Thou, ô King, hast made a decre, that euerie man that shal heare the sound of

bliffimet thereof, not confidering in the meane leafon what Gods worde did permit d These are y two dagerous weapons wherewith Sata v set to fight against y childre of God, y cosen to the multitude & y crucitie of y punishment for thogh some search God, yet y multitude, w consent d to the wickednes, associed their there y King required not an inward cosen, but an outward gesture, that y sewes might by little & little learne to forget their true religion.

the cornet, trumpet, harpes, sackebut, psalterie, and dulcimer, and all instrumets of musicke, shal fall downe & worship the golden image,

n And whofocuer falleth not downe, and worshippeth, that he shulde be cast into the middes of an hote fyrie fornace.

There are certeine Iewes whome thou e It semeth, § haft fet our the charge of the prouince of Danielbecause Babél, Shadrách, Meshách, and Abed- he was greatly negó: these men, ô King, haue not regar- ucur, thinking ded thy commandement, nether wil they if these three deferue thy gods, nor worship the golden froyed, they might have mage that thou hast set vp.

Then Nebuchad-n zzar in his angre casion to accurant and wrath commanded that they shulde this declarest bring Shadrach, Meshach, and Abedne-that this poligó: lo these men were broght before the this imagewa King.

and Nebuchad-nezzár spake, and said tereis, it toghe vnto the, What disordre wil not you, Sha defination of diách, Meshách, and Abednegó serue my ştewes, whogod, nor worship the goldé image, that I sed of rebellio

haue fet vp? re the found of the cornet, trumpet, harpe, grace, if they fackebut, pfalterie, and dulcimer, and all the legth obey instruments of musicke, to fall downe, & his decre worship the image, which I have made? for shulde have if ye worship it not, ye shalbe cast imme-done inimie to diatly into the middes of an hote sirie for-shulde have nace: for who is that God, that can deliuer douted in this holie cause, & you out of mine hands?

fwered & faid to the King, O Nebuchad- dye for Gods nezzár, we sate not careful to answer thee hithey groude

Beholde, our God whome we serue, is power, & pro-h able to deliuer vs fi o the hote fyrie for when, and nace, and he wil deliuer vs out of thine fecondly on hand,ô King.

But if not, be it knowen to thee, ô King, rie, and § retti-y we wil not ferue thy gods, nor worthing true religion, the golden image which thou half fer up. the golden image, which thou hast fet vp. fo make open

Then was Nebuchad-nezzárful of ra-coatession, ge, and the forme of his visage was channot so muche ged against Shadrách, Meshach, & Abedas outwardly consent to ido negó: therefore he charged and comman-lanie ded that they shulde heate the fornace at i This declaonce seuen i times more then it was won- more, that te to be heat.

20 And he charged the most evaliant men tychey shew shem selues in of warre y were in his armie, to binde Sha- incenting thadrách, Mesiach, and Abednego, & to cast ge, and eruel punishements,

tes, their hofen, & their clokes, with their to whome he other garments, and cast into the middes of ce and confiathe hote fyrie fornace.

Therefore, because the Kings comman-their punishedement was straite, that the fornace shul- he delivereth de be exceading hore, the flame of y fyre them fro death flew those meny broght forthe Shadrach, life gineth the Meshach, a better.

inuented by \$ malicious flat

therefore they

on two poin-tes, first in the

the more wit-

The high tre. Deliuerance out of the fyre. Daniel. 359721/1224

Meshách and Abednegó.

23 And these thre men Shadrach, Meshach and Abednego feldowne bounde into the middes of the hote fyrie foinace.

7 The Nebuchad-nezzár the King was astonied and rose vp in haste, & spake, and faid vnto his counfellers, Did not we cast thre men bounde into the middes of the fyre > Who answered and said vnto the King, It is true, ô King.

25 And he answered, and said, Lo, I se foure men loose, walking in the middes of the fyre, and they have no hurt, and the forme of the fourth is like the k sonne of God.

nere to the mouth of the hote fyrie fornace, & spake and faid, Shadrach, Meshach and Abednegó, the servants of the hie God, go forthe & come hether: fo Shadı ách, Meshach and Abednegó 1 came forthe of 6 O Belteshazzár, chief of the enchanters, die at hand, it

the middes of the system the middes of the system the middes of the system than the middes of the system and dukes, and ne of Gou the Kings counsellers came together to se these men, because the fyre had no power ouer their bodies: for not an heere of their head was burnt, nether was their coats 7 changed, nor any smel of fyre came vpon

remained in § 28 Wherefore Nebuchad-nezzár spake and Wherefore Nebuchad-nezzár spake and of was great:

faid, in Blessed be the God of Shadiach, 8 A greattre & strong, and the height the changed, butto be called by § Meshách and Abednegó, who hathe sent his Angel, and deliuered his servants, that put their trust in him, and haue changed 9 the Kings commandement, & yelded their bodies rather the ther wolde ferue or worfhip anie god, faue their owne God.

Therefore I make a decre, that every people, nacion, and langage, which speake drách, Meshách and Abednegó, shal be drawen in pieces, and their houses shal be can deliuer after this forte.

Then the King promoted Shadrach, Meshách and Abednegó in the prouince of Babél.

Nebuchad-nezzár King vnto all peo- 12 ple,nacions and langages, that dwell in all the o worlde, Peace be multiplied vnto

professe reli-gron, take or-der that suche
wonders, that the hie God hathe wroght towarde me.

> How great are his fignes, and how mightie are his wonders! P his kingdome san euerlasting kingdome, and his dominion is from generacion to generacion.

> > CHAP. IIII.

Another dreame of Nebuchad-nez zár, which Daniel declareth 29 The Prophet declareth how of a proude King he shulde become as a beast. 31 After he confesfeth the power of God and u restored to hu former dig-

I Nebuchad-nezzái being at a rest in a There was no mine house, and flourishing in my pa-trouble that

2 Sawe a b dreame, which made me afraied, is came onely and the thoghtes vpon my bed, and the of God his was avisions of mine head troubled me.

Therefore made I a decre, that thei shulde which he sawe bring all the wife men of Babél before of the foure me, that they might declare vnto me the Diniel bothe declared what interpretacion of the dreame.

4 So came the enchanters, the astrologians, was, and what the Caldeans and the fouthfayers, to who- re he onely ex me I tolde the dreame, but they colde poundeth the

f the fourth is like the k sonne of God.

Then the King Nebuchad-nezzarcame

Til at the last Daniel came before me, he sent abroad

To others who-(whose name was d Belteshazzár, accordig se ignorance to the name of my god, which hathe the he had expespirit of the holy gods in him) and before rimented, and left Daniel w him I tolde the dreame, saying,

because I knowe, that the spirit of the nuture of the holy gods is in thee, & no secret troubleth vigodlie, & thee, tel me the visions of my dreame, the feruantes of God, but for that I have sene and the interpretacion very necessitie, thereof.

Thus were the visions of mine head in serings my bed . And beholde, I fawe a f tre in the dThis no dcumiddes of the earth and the height there-grief to Daniel of was great:

reof reached vnto heaven, & the fight the-name of a vile

reof to the ends of all the earth.

The boughes thereof were faire and the chad-nezzar did to make frute thereof muche, and in it was meat him forget the for all: it made a shadowe vnder it for the true of God beaftes of the field, and the foules of the e Which also heauen dwelt in the boughs thereof, and was a great to the all flesh fed of it.

Prophet to be

any "blasphemie against the God of Sha- 10 I sawe in the visions of mine head vpon the forcerers my bed, and beholde, a swatcheman & an & men whose holy one came downe from heauen,

made a iakes, because there is no god that ii And cryed aloude, and said thus, Hewe Gods worde. downe the tre, and breake of his branches: f By the tre, is shake of his leaves, and scattre his frute, dignine of a that the beafts may flee from vnder it, & King, whome God ordeineth the foules from his branches.

Neuertheles leaue the stumpe of his for all kinde rootes in the earth, and with a band of y- fe ffate is pr ron and brasse bindeit among the grasse of fitable forma. the field, and let it be wet with the dewe of g Meaning, the Angel of God, heauen, and let his porcion be with the which nether beaftes among the graffe of the field.

13 h Let his heart be changed from mans per ready to do Gods wilk nature, & let a beaftes heart be giuen vnto is not infect w him, and let seuen times be passed ouer mas corruption but is euer holy: and in that him.

14 The sentence is according to the dethat he domain
cre of the watchemen, and according to
the worde of the holy ones: the demande
that he domain
that he

me to dreame,

and then they spare no flat

nobred among practifes were wicked and to bea defence

eateth not flepeth, but is ecut downe by

ma but by God. h Hereby he meaneth y Nebuchad-nezzár hulde not onely for a time loofe his kingdome, but be like a beaft 1 God hathe decreed this indgement and the whole armie of heaven have as it were subscribed vino it, like as also thes defire the execution of his decre against all them that lift vp shem felues against God.

k For the Angels were cal-led the fornes 26 ot God, becaufe of their excellencie; therelote the Kig called this An gel, whome comfort his in

l i his comen deth their obe diece ento God that they wolee not for any feare departe nace til the time wasappoited, as Noah Arke til the called Lord him forthe m He was mo-

ned by ygreat nes of the miracle to praise God , but his heart was not touched And here we fe that miracles are not fufficient 29 tocomett men to God, but doctrine muft chiefly be adtoyned, withthere can be no faith

n If this hea-

then King moued by Gods 30 Spirit, wolde not se blaipue mie vnpuni-shed, but made a Law and fet 38 a punishement to tuche transgreffers . muimplette reigne not, left ac cordig as their 33 knowledge & charge is grea ter, fo they fuf fer double punishement o Meaning , fo farre as his do minion exten-

p Read Chap

may answered, to the intent that living me may knowe, that y moste high hathe power ouer the kingdome of men, and giveth as ir to whome soeuer he wil, and appointeth ouer it the moste abiect among men.

This is the dreame, that I King Nebuchad-nezzár haue sene: therefore thou, 6 27 Belteshazzár, declare the interpretacion thereof : for all the wifemen of my kingdome are not able to shewe me the interpretacion: but thou artable, for the spirit of the holy gods is in thee.

16 Then Daniel (whose name was Belteshazzár) held his k peace by the space of one houre, and his thoghts troubled him, & the King spake and said, Belteshazzár, let nether the dreame, nor the interpretacion thereof trouble thee. Belteshazzár answered and said, My lord, the dreame be to them that hate thee, and the interpretacion thereof to thine enemies.

bare to histo 17 The tre y thou fawest, which was great and mightle, whose height reached vnto the heaven, and the fight thereof through 30 all the worlde,

der that they 18 Whose leaves were faire & the frute thereof muche, and in it was meat for all, vnder the which the beafts of the field dwelt, and youn whose branches the foules of the heanendid fit,

> tie: for thy greatnes is growen, & reacheth vnto heauen, & thy dominion to the ends

> 20 Where as the King fawe a watcheman, & an holy one, that came downe from heauen, and said, Hewe downe the tre & destroy it, yet leave the stumpe of the rootes yron and brasse binde it among the grasse of the field, & let it be wet with the dewe of heaven, and let his porcion be with the beafts of the field, I til seuen times passe ouer him,

This wthe interpretacion, ô King, and it 33 is the decre of the moste high, which is come vpon my lord the King,

That they shal drive thee from men, & thy dwelling shalbe with the beasts of the field: they shal make thee to eat grasse as \$ m oxen,& thei shal wet thee with the dewe of heaven: and seven times shall passe over thee, til thou knowe, that " the moste high 34 Now therefore I Nebuchad-nezzáru prai kingdome bebeareth rule ouer the kingdome of men, and giveth it to whome foeuer he wil.

Where as they faid, that one shulde leaue the stupe of the tre rootes, thy kingdome shal remaine vnto thee : after that, thou shalt knowe, that the heavens have the

Wherefore, ô King, let my counsel be acceptable vnto thee, and o breake of thy finnes by righteousnes, & thine iniquities

by mercie toward the poore:lo, let there be an a healing of thine errour.

All these things shal come vpon & King former life to Nebuchad-nezzár.

26 At the end of twelue amoneths, he wal- a After that Daniel had de ked in the royal palace of Babél.

And the King spake and said, Is not this fionic this his great Babel, that I haue buylt for the hou- reth that it is le of the kingdome by the might of my not in man to power, and for the honour of my maie- except his Spi

tite?

28 While § worde was in the Kings mouth,

attacks colder the stangs colder. a voyce came downe from heaven , faying, nor moue him O King Nebuchad nezzár, to thee be it to repent. spoken, Thy kingdome is departed from

And they shal drive thee from men, and thy dwelling shalbe with the beafts of the field: they shal make thee to eat grasse, as the oxen, and seuentimes shal passe ouer thee, vntil thou knowest, that y most high beareth rule ouer the kingdome of men,& giueth it vnto whome foeuer he wil.

The very fame houre was this thing fulfilled vpon Nebuchad-nezzár, and he was driven from men, and did eat graile as the oxen, and his bodie was wet with the dewe of heaven, til his hetres were growen as egles feathers and his nailes like birds

19 It is thou, ô King, y art great & migh- # And at the end of thefe : dayes I Nebu- r Whethe ter chad-nezzar lift vp mine eies vnto heaue, me of these se and mine vnderstanding was restored vn- accomplished to me, and I gaue thankes vnto the moste high, and I praised and honored him that liueth for euer, * whose power san euerla- Chap 7,14. fting power, and his kingdome is from ge- mich.4,11. neracion to generacion.

thereof in the earth, and with a bande of 32 And all the inhabitants of the earth are fleth Gods will yron and braffe binde it among the graffe reputed as nothing: and according to his to be the rule wil he worketh in the armie of heauen, & of all juffice in the inhabitants of the earth: and none fite Law whecan stay his hand, nor say vnto him, What reby he goner

At the fame time was mine vnderstanding restored vnto me, and I returned to
the honour of my kingdome: my glorie a reason of
the honour of my kingdome my glorie a reason of and my beautie was restored vnto me, and his dolgs, but onely to fland my counsellours and my princes soght contine there vnto me, & I was established in my king- him y glorie.
dome, and my glorie was augmented tow- it semeth that ard me.

fe, and extoll & magnifie the King of hear for uen, whose workes are all trueth, and his with doeth wayes judgement, and those that walke in fedor for bis delinerace, but the deep the delinerace, but the deep the delinerace, but the deep th pride, he is able to abase.

CHAR. V.

s Be haz zar King of Babylon seeth an hand writing glotte & man on the wall. S The sothsayers called of the King can the shame, & that he may not expounde the writing 25 Daniel readeth it, and be exalted & interpreteth it alfo 30 The King uslame. 31 Da-macast dow. rises ensoyeth the kingdome.

P Suffre the ex be redreffed.

clared this vi

he had bene

allo cofesseth God may onely haue

1 King

I Whereby he meaneth a log fpace, as feue yeres. Some in moneths, and others feuen wekes: but it femeth he mer

h He was trou

greatsudgemet of God which

he fawe orderned against §
King: and so
the Brophetes
vied on the o-

me parte to de mounce Gods

sudgemets for

the zeale they

rie and on the

other parteto haue copalion vpon man, and also to confi-

sect to Gods

judgements, if

he did not re-

pitie.

of yeres m Not y his shape or forme was chag-ed into a beaft, but that 21 he was ether ftriken mad, & fo anoided mans compa-nie, or was can out for his ty rannie and io wandered among the beafts , and ate herbes & graf a Daniel fhew

why God thus punished him o Ceale from prouokig God to angre any longer by thy finnes, that he may mitigate his punishmet, if y shewe by 24 thine vpright life that thou haft true fant

& repentance

eth the cause,

The writing on the wall.

Daniél. Like father, like sonne. 360 1224

a Daniel re- I citeth this hiftorie of King Belthazzár Euilmerodach s fonue, to fhewe 2 Gods nudgements againft for the deli-norance of nis Church , and how the pro-phecie of Ie-remiah was true, that they thulde be de-] feuentie yeres. The Kings of the East par-tes then yied to fit alone có munely, & dif-damed yanie 4 shulde fit in

their copanie: and now to shewe his power, & how 5 little he fer by his enemie, & then belieged Babylon, lic ma de a folemne banket, & vied excelle intheir as met here by drinking wine: thus the wicked are moste diffolute, and negligent whe 7 aio is at had Oi, onercome c Meaning his

grand father of the true God they prate fed their ido-les, nor y they golde or filuer were gods, but 8 that there was a certeine vertue, and power in them to do them good, & 9 is also the opinion of allido laters e That it might

fene f So he that before conte-ned God, was moued by this fight to trem. ble for feare of Gods sud-Rements

Wickedin their manie meanes, who drawe them fro God, because they feke not tohim who is the onelic comfort h To wit, his grand mother Nebuchad. nezzars wife, 13

which for her age was not before at the feaft, but came

🚺 Ing a Belshazzár made a great feast to a thousand of his princes, and dranke wine b before the thousand.

and Belshazzar whiles he talted the wine, commanded to bring him the golden and silver vessels, which his c father Ne- 13 buchad-nezzái had broght from the Tem ple in Ierusalém, that the King and his princes, his wife, and his concubines might drinke therein.

Then were broght the golde vessels, that were take out of the Temple of the Lords 14 Now I haue heard of thee, that the spi- k For the 180 house at Ieiusalém, and the King and his princes, his wives, and his concubines drake in them.

of golde, and of filuer, of braffe, of yron, of wood and of stone.

At the same house appeared fingers of a mans hand, which wrote ouer e against the candlesticke vponthe plaister of the wall of the Kings palace, & the King sawe the 16 palme of the hand that wrote.

Then the Kings countenance was changed, and his thoghts troubled him, so that the 10yntes of his loines were loofed, and his f knees smote one against the other.

Wherefore the King cryed loud, that they shulde bring & the astrologians, the Cal- 17 deans and the fothfaiers. And the King spake, and said to the wife men of Babel, Whosoeuer can read this writing, and declare me the interpretació thereof, shalne of golde about his necke, and shalbe the third ruler in the kingdome.

Then came all the Kings wife men, but shewe the King the interpretacion.

Then was King Belshazzai greatly trou bled, and his coutenance was changed in him, and his princes were aftonied.

the better be 10 Now the h Queene by reason of the talke of the King, and his princes came into 20 the banket house, and the Queene spake, and faid, O King, live for ever: let not thy thoghts trouble thee, nor let thy countenance be changed.

g thus the " There is a main thy kingdome, in whome is the spirit of the holie gods, and in the dayes of thy father light and vnderstanding & wisdome like the wisdome of the gods, was found in him: whome the King Nebuchad-nezzár thy father the King, I say, thy father, made chief of the enchanters, astrologians, Caldeans, and

> Because a more excellent spirit, and knowledge, and vnderstanding (for he did expounde dreames, and doclare hard 27 But hast lift thy self vp against the Lord

the heard of these strage newes i Read Chap 4 S and this declareth, that bothe this name was odious voto him and also that he did not yet these vile practices, because he was not among them when all were called.

fentences, and dissolued doutes) were founde in him, euen in Daniel, whome the King named Belteshazzár: now let Daniel be called, and he wil declare the interpretacion.

Then was Daniel broght before the King, and the King spake and said vnto Daniel, Art thou that Daniel, which are of the children of the captivitie of Iudah. whome my father the King broght out of lewrie?

rit of the holie gods sin thee, & that light laters thoghs, and vnderstanding and exceller wisdome had power as food, and the is found in thee.

They droke wine and praised the gods 15 Now therefore wisemen, & astrologians in like estimahaue bene broght before me, that they had God, thus. shulde read this writing, and shewe me king that the the interpretacion thereof: but they col- phecie, & vade not declare the interpretacion of the me of them. thing.

Then heard I of thee, that thou coldest shewe interpretacions, and dissolue doutes:now if thou can't read the writing, & shewe me the interpretacion thereof, thou shalt be clothed with purple, & shalt have a chaine of golde about thy necke, and shalt be the third ruler in the kingdome.

Then Daniél answered, and said before the King, Kepe thy rewardes to thy felf, & giue thy giftes to another : yet I wil read the writing vnto the King and shewe him the interpretacion.

be clothed with purple, & shal haue a chai- 18 O King, heare thou, The moste high God gaue vnto 1 Nebuchad-nezzár thy 1 Before he tather a kingdome, and maiestie and ho- ting he declanour and glorie.

they colde nether read the writing, nor 19 And for the maiestiethat he gaue him, all timde toward God, who colpeople, nations, and langages trembled, & de not be mofeared before him: he put to death whome ued to give hi he wolde:he fmote whome he wolde:who fideing his me he wolde he fet vp,& whome he wolde ke toward his he put downe.

But when his heart was puft vp, and his that he doeth minde hardened in pride, he was deposed not fine of ignorance, but from his kinglie throne, and they toke his of malice. honour from him.

at And he was driven from the sonnes of men, & his heart was made like the beafts. and his dwelling was with the wilde affes: they fed him with graffe like oxen, and his bodie was wet with the dewe of the heauen, til he knewe, that the moste high God bare rule ouer thekingdome of me; and that he appointeth ouer it, whome foeuer he pleaseth.

22 And thou his sonne, ô Belshazzár, hast not hubled thine heart, thogh thou knewest all these things,

of heaven, and they have broght the veffels of his House before thee, & thou and thy princes, thy wives and thy concubines Vuu.ii.

haue drunke wine in them, and thou hast praised the gods of filuer and golde, of brasse, yron, wood and stone, which nether se, nether heare, nor vnderstand: and the God in whose hand thy breath is and all thy wayes, him hast thou not glorified.

m Then was the palme of the hand fent m After that 24 from him, and hathe writen this writing. long time de-ferred his an- 25

And this is the writing that he hathe writen, a MENE, MENE, TEKEL VPHARSIN.

MENE, God hathe nobred thy kingdome, and hathe finished it:

TEKEL, thou art wayed in the balan-Re furely cou- 27 ce, and art founde to light.

ted: fignify ce, and art founde to light.

sog also that
God hathe ap- 28 PERES, thy king dome is divided, and giuen to the Medes and Persians.

Then at the commandement of Belaomes, & y a 29 miserable end shal come on shazzár they clothed Daniel with purple, and put a chaine of golde about his necke, and made a proclamacion coceining him that he shulde be the thirde ruler in the kingdome.

30 The same night was Belshazzár v King of the Caldeans slaine.

Cyrus his 31 And Darius of the Medes toke y kingdome, being threscore and two yere olde.

CHAP. VI.

althogh Cyrus in effect had y Daniel is made ruler ouer the gouerners. s An acte against Daniél 16 He is put into a denne of lyons by the commandement of the King 23 He 15 delivered by fatth in God 24 Daniels accusers are put unto the lyons. 25 Darrus by a decre magnifieth the God of

a Read Efter Chap 1,1

gre, & pacietly

n This worde

for the certein tie of § thing: shewing, that God had mo-

pointed a ter-

all that raife them felues a-

gainft him

o Cyrus his fonne in lawe

gane him this title of honour

ne for all king

I T pleased Darius to set ouer the king- 14 dome 2 an hundreth and twentie gouer v nours, which shulde be ouer y whole king-

2 And ouer these, thre rulers (of whome Da give accompts vnto them, and the King shulde "haue no domage.

Now this Daniel b was preferred about the rulers and gouernours, because the spirit was excellent in him, and the King thoght to fet him ouer the whole realme.

TW herefore therulers and gouernours c foght an occasion against Daniel concer ning the kingdome : but they colde finde none occasió nor faute: for he was so faith-

occasion against this Daniel, except we finde it against him concerning the Law of his God.

Therefore the rulers and these gouernours went together to the King, and faid and to haus a y

thus vnto him, King Darius, liue for cuer. All the rulers of thy kingdome the offi - 19 cers and gouernours, the counfellers, and dukes have consulted together to make

a decre for the King and to establish a statute, that whosoeuer shal aske a peticion of anie god or man for thirtie dayes saue of thee, o King, he shalbe cast into the denne of lyons.

8 Now,ô King,cofirme the decre, and seale the writing, that it be not changed according to the law of the Medes and Persians, which altereth not.

Wherefore King Darius d fealed the d Herein 1906writing and the decre.

This is the interpretacion of the thing, 10 Now when Daniel vnderstode that he the king, who wolde be set as E, God hathe nobred thy kingdome, and hathe sinished it:

Now when Daniel vnderstode that he the king, who wolde be set had sealed the writing, he went into his vp as a god, we house, and his ewindowe being open in his passed not house, and his ewindowe being open in his passed. chamber toward Ierusalém, he kneeied lawes he ap-vpon his knees thre times a day, & prayed mintenace of and praised his God, as he did afore time. the same

Then these men assembled, and founde wolde not by
Daniel praying, and making supplication that he consen

vnto his God.

So they came, and spake vnto the King ked decre, he concerning the Kings decre, Hast thou windowes to not sealed the decie, that everie man that lem, when he shal make request to anie god or ma with-prayed: bothe in thirtie dayes, saue to thee, ô King, self with the shalbe cast into the denne of lyons. The remembrance of Gods pro-King answered, and said, The thing is mises to his true, according to the law of the Medes they shalde

and Persians, which altereth not.

Then answered they, and faid vnto the alto y others King, This Damel which is of the chilmight se that Temple, & the wolde nethe wolde nedien of the captiuitie of Iudáh, regardeth ther confent in not thee, o King, not the decre, that thou for these fewe hast sealed, but maketh his peticion thie dayes to ance thing that was

When the King heard these wordes, he Gods glorie. was fore displeased with him self, and set his heart on Daniel, to deliuer him : and he laboured til the sunne went downe, to deliuer him.

niel was one) that the gouernours might 15 Then these men assembled vnto the King, and faid vnto the King, Vnderstand, o King, that the law of the Medes and Persians s, that no decre nor statute, which the King confirmeth, may be fal- f Thus the

> 16 Then the King commanded, and they by constancie, broght Daniel, and cast him into the den and autoritie, ne of lyons: now the King spake, and said times ether vnto Daniel, Thy God, whome thou al-lightenes, or way seruest, even he wil deliver thee.

ful that there was no blame nor faute founde in him.

Then faid these me, We shal not finde an

occasion against this Denish content of the denne, and the King therefore governous nefealed it with his owne signet, & with the ther oght to fignet of his punces, that the purpose feare nor be might not be changed, cocerning Daniel. breake fache.

18 Then the King went vnto his palace, and remained fasting, nother were the instruments of musicke broght before him, and his slege went from him.

Then the King arole early in the morning, and went in all haste vinto the denne of lyons.

b This heathe 3 King preferred Daniel aftranger to all his mobles & fami the graces of God were more excellent in

ofrant be tron-

him then in orbers c Thus the abide the graothers, but feke by all occa fions to deface them: therefore against su-che assaltes better remedie 6 there is no then to walke sprightly in y feare of God,

25 Ard

g This declarius was not touched with rrue know ledge of God, because he douted of his 21

h My nufte cause and ,22 vprightnes in this thing, who rein I waschar ged, 15 appro-ued of God. I For he did difobey the Rings wicked 23 commandemet and to did no murie to the

King who ogh commande nothing, where reby God thul de be dishono- 24 k Because he comutted him felf wholy va-to God whole cause he did defend, he was assured, y no-

thig but good colde come vato him: wherem we fe the powerof faith, as Ebr 11,33 I This is a ter rible example

do agaist their conscience ma ke cruel lawes to deftrove the childre of God & alfo admonisheth princes how to pu-Bes is come to light:thogh

not in cuerie oint or with like circumfta cute true mfti-

a continual

20 And when he came to the denne, he cryed with a lamentable voyce vnto Daniel: & the King spake, and said to Daniel, O Daniel, the servant of the living God, is not thy God(whome thou alwaie scruest) 8 able to deliuer thee from the lions?

Then said Daniel vnto y King, O King, liue for euer.

My God hathe fent his Angel and hathe shut the lions mouthes, that thei have nor hurt me:for h my iustice was found out be fore him: & vnto thee, ô King, I have done ino huite.

Then was the King exceading glad for him, and commaded that thei shulde take Daniel out of the denne: so Daniel was 6 broght out of the denne, and no maner of hurte was founde vpon him, because he k beleued in his God.

And by the commandement of the Kig these men which had accused Daniel, were broght, & were cast into y denne of lions, euen thei, their children, and their wives: and the lions had the mastrie of them, and brake all their bones a pieces, or euer thei came at the grounde of the denne.

Afterwarde King Darius wrote, Vnto all people, nations & langages, that dwell 8 in all the worlde: Peace be multiplied vn-

against all the wicked, which 26 I make a decre that in all the dominion of my kingdome, men tremble and feare m before the God of Daniel: for he is the n liuing God, and remaineth for euer: and his kingdome shal not perish, and his do- 9 I behelde, til the sthrones were set vp, Gods comma minion shalbe euer lasting.

mith such, whe 27 He rescueth and deliuereth, & he worketh signes and wonders in heaven & in

ces, vet to exe- 28 So this Daniel prospered in § reigne of

ce vpon them

This prougeth not that Darius did worfing God aright, or els was common This prougeth not that Darius did worfing and addition and addition of the property of t uerted: for then he wolde have deftroyed all superfittion and idolatrie. & not onely guen God the chief place, but onely haue fee him vp, and caused him to be honored according to his worderbut this was a certeine cofe is on of Gods power, whereunto he was compelled by this wonderful mirrale n Which hathe not onely life in him felf, but is the onelie fountaine of life, & quickeacth all things, fo that without him there is no life.

CHAP. VII.

- A vision of foure beastes is shewed unto Daniel & The ten hornes of the fourth beaft. 27 Of the enertafling kingdome of Christ.
- .Where as the people of If-

quietnes after thele fcuentie 2

yeres, as Iere-miah had declared, he sheweth that this rest that not be a delinerance from all troubles, elareghe inewent that this ten machine and the best a beginning, & therefore incouraged the to loke for a continual affliction beginning, & therefore incouraged the to loke for a continual affliction beginne at the first comming of either the first between the first comming of the certeine token in the deftraction of the Babylonical kingdome.

by night, and beholde, the foure windes of the heaven strove vpon b the great sea:

And foure great beaftes came vp from b which fig the sea one divers from another.

The first was as a c lion, and had egles rible troubles wings: I behelde, til the wings thereof and afflictions the worlde were plukte of, and it was lifted up from mall corners of the worlde the earth, and fet vpon his fete as a man, and at sondree and a mans heart was given him.

And beholde, another beaft whuh was the Affyrian and feconde, was like a d beare and ftode vpon pire. W was the e one fide: and he had thre ribbes in his most strong & f mouth between his teeth, s and their faid ferrer in power to the strong of the stron thus vnto him, Arise & deuoure muche fone come to

After this I behelde, and lo, there was an to flye: yet other like ah leopai d, which had vpon his their wings backe i foure wings of a foule: the beaft by the Perahad also foure heads, and k dominion was ans, & their see given him. giuen him .

After this I sawe in the visions by night, like other men which is here & beholde, the I fourth beast was feareful ment by mans and terrible and verie strong. It had great d Meaning m yı ő teeth: it deuoured & brake in pieces the Persians . and stamped the residue vnder his fete: & barbarous and it was vnlike to the beaftes that were be- ernel fore it:for it had o ten hornes.

As I confidered the hornes, beholde, were that vp there came vp among them another litle in their moun-taines and had Phoine, before, whome there were 9 thre no brute of the first hornes plukt awaie: & beholde, f That is, de-in this horne were reyes like the eyes of kingdomes, & man, and a mouthe speaking presumptious ble

and the Ancient of daies did fit, whose dement, who garment was white as snowe, and the heere nes punished \$

nified y there

c Meaning the

Ther were

îmale in y be-

g To wit , the ingratimide of

earth: who hathe deliuered Daniel from the power of the lyons.

8 So this Daniel prospered in yreigne of Darius & in yreigne of Cytus of Peiss.

8 Darius & in yreigne of Cytus of Peiss.

8 So this Dariel prospered in yreigne of Cytus of Peiss.

9 Darius & in yreigne of Cytus of Peiss.

10 Darius & in yreigne of Cytus of Peiss.

10 Darius & in yreigne of Cytus of Peiss.

11 Darius & in yreigne of Cytus of Peiss.

12 Darius & in yreigne of Cytus of Peiss.

13 Darius & in yreigne of Cytus of Peiss.

14 Darius & in yreigne of Cytus of Peiss.

15 Darius & in yreigne of Cytus of Peiss.

16 Darius & in yreigne of Cytus of Peiss.

17 Darius & in yreigne of Cytus of Peiss.

18 Darius & in yreigne of Cytus of Peiss.

28 Ning of Macedonie, and Prolomeus had Egypt k It was not of him fell one of his own power that he gate all these contressis for his arms conterned had ten hundreth thousand men, and he ouercame in one battel Darius, which had the empire among them after his death Selicus had Asia the great, Antigonus the lesse, Cassander, and after him Antipater was incontent of his own power that he gate all these countressis for his arms conterned had ten hundreth thousand men, and he ouercame in one battel Darius, which had the empire among them after his death Selicus had Asia the great, Antigonus the lesse, Cassander, and after him Antipater was incontent with the great, Antigonus the lesse, Cassander in the worlde.

18 Meaning, Alexander the King of Macedonie is That is, his foure chief captames, which had the empire among them after his death Selicus had Asia the great, Antigonus the lesse, Cassander in and after him Antipater was incontent was content with the content was not of him fell was not of hi to other Kings and rulers that at all times when thei wolde, their might take it againe; which liberalitie is here called the flamping of the reft vider the feet o That is, sondrie and diners produces which were gouerned by the deputies and proconfuls, whereof euerie one might be compared to a King p Which is ment of Iulius Cefar, Augustus, Tibernis, Caligula, Claudius, and Nero &c who were as Kings in effect, but because the total cold not rule, but by the consent of the Senat, their power is compared to a little horner for Mahomet came not of the Romaine empire, and the Pope hatte and IN the first yere of Belshazzar King of Babél, Daniel sawe a dreame, and there were visions in his head, vpon his bed:

a then he wrote the dreame, of declared y summer of the matter.

In the first yere of Belshazzar King of Babél, Daniel sawe a dreame, and there was the resultation of Christ. Some take it for the whole bodie of Autichite a then he wrote the dreame, of declared y summer of the ten hornes; that is, a parter from the whole estate was pluckraware. For Augustus toke from the Senar the libertie of chosing the deputes to send mro the prominens, and toke the guernement. Of certaine counteris to him self rather than the most relief to the certaine counteris to him self rather than the might have the profiter, and therefore in elections and countels so that their might have the profiter, and therefore in elections and countels so that the might have the profiter, and therefore in elections and countels so that the might have the profiter, and therefore in elections and countels so that the might have the profiter, and therefore in elections and countels so the control of the Romaine empire, and the Pope hathe no vocacion of gouernements therefore the sen not be applied vito the lewes vant the reverse prophect the Prophets purpose is chiefly to comfort the Iewes vant the reverse prophect the Prophets purpose is chiefly to comfort the Iewes vant the reverse vant the reverse vant the reverse prophect the Prophets purpose is chiefly to comfort the Iewes vant the reverse van Daniel spake and said, I sawe in my vision
that thei might have the profite, and therefore in elections and counfels woll de behave them selves according as did other Senatours: yet against their enemies and those that wolde resist them, their were sterce and cruel, which nemies and these trace worde relik them, their were herce and truct, which is here ment by the proud mouth. I Meaning the places where God and his Angels shulde come to judge these monarchies, which judgement shulde beginne at the first comming of Christ. t That is, God which was before all times, and is here described as mans nature is able to comprea That is, an

infinit nombet

of Angels , w

were ready to

of the firft co

ming of Christ when as y will of God was

plainely reuer-led by his Gol

ed, when he fawe these Em

perours in fu-che dignate. & pride. & fo fud dely deftroyed

at the coming of Christ who

of other nact-

z As the thre

former mouat chies had an end at the time

that God ap-

time, fo shal this fourth ha-

ne & they that

paciently abi-de Gods appoi

tement, fhal

intoye the pro

a Which is

who had not yet taken you him mas natu-

re,nether wa

Danid accor-

as he was af

terwarde : but

men by mani-

feste signes of

he ascended

mens, and his

Aie appeared.

pointed, al-

this fourth

commande.

execute

ment This is ment

pel y Meaning, y he was aftoni-

of his head like the pure woll; his throne was like the fyrie flame, or his wheles as

burning fyre.

from before him: thousand thousands ministred vnto him, and ten thousand uthoufands stode before him: the judgement 22 was fet, and the * bokes opened.

II Then I behelde, y because of the voyce of the presumpteous wordes, which the horne spake: I behelde, euen til the beast 3 was slaine, and his bodie destroyed, and

giuen to the burning fyre.

As z concerning the other beaftes, thei denoure the whole earth, and shalt reade by the preathad taken awaie their dominion yet their liues were prolonged for a certeine time 24 And the ten hornes out of this kingdovarious it downe and breake it in pieces.

Guipel game
Liues were prolonged for a certeine time 24 And the ten hornes out of this kingdovarious is some and breake it in pieces.

And the ten hornes of the kingdovarious is some and breake it in pieces. 12 As 2 concerning the other beaftes, thei and feafon.

13 ¶As I behelde in visions by night, beholde, one like the Sonne of man came in the cloudes of heauen, and b approched 25 And shal speake wordes against o the God, or the vnto the Ancient of daies, & thei broght him before him.

monarchiewas 14 And he gaue him dominion, & honour, and a kingdome, that all people, nations and langages shulde serue him: his dominion is an euerlasting dominion, which 26 But the riudgement shal sit, & thei shal clamations shal neuer be taken awaic : and hiskingdome shal neuer be destroied.

thogh ther flou 15 rifhed for 2 ¶ I Daniél was d troubled in my spirit, 27 in the middes of my bodie, and the visions of mine head made me afraied.

16 Therefore I came vnto one of them that stode by, and asked him the trueth of all this: so he tolde me, and shewed me the interpretacion of these things.

These great beastes which are soure, are ment of Christ 17 foure Kings, which shal arise out of the

the some of 18 And thei shal take the kingdome of the Sainctes of the s moste high, and possesse the kingdome for euer, euen for euer and

appeared then in a figure, and that in § cloudes . that is, being separate from the com 19 After this, I wolde knowe the trueth of the fourth beast, www. so h vnlike to all the others, very feareful, whose teeth were mune forte of of yron, and his nailes of braffe: which deuoured, brake in pieces, and stamped the 1 refidue vnder his fete.

b To wit, whe 20 Alfo to knowe of the ten hornes that we- fe of the Church. re in his head, & of the other which came vp, before whome thre fell, and of the hor-

she appeared, and all-power was gue vitto him in respect of that that he was our Mediator of This is ment of the beginning of Christs kingdome when God she Pather gane vito him all dominion, as to the Mediator, to the intent that he shuld governe here his Church in earth continually til the time that he broght the to eternallife d Through the strageness of the vision. e Meaning, of the Angels, as ver 10 f Because Abraham was appointed heire of all y worlde Ro 4.15 & in him all the faithful; therefore y kingdome thereof is theirs by right, which these foure beastes or tyrants shulde inuade, and vising the world worlds were restored by Christ: and this was to consistent them that were in stoubles, that their assistant his was to consistent them that were in mother hie things, because God hat he chosen them out of this worlde, y they shulde loke vy to the seauens, whereon all their hope depended he for the other three monarchies were governed by King, and the Romain empire by Consuls: the Romains changed their governours yerely, & the other monarchies reteined them for terme of life: ilso the Romains were the strongest of all the other, and were never quiet amog them selues... Read yers. 7 of all the other, and were never quiet amog them felues-Read verf. 7

ne that had eyes, and of the mouth that spake presumpteous things, whose k loke k This is mee was more stoute then his felowes.

A fyrie streame yssued, and came forthe 21 I behelde, & the same 1 horne made bat- was more tertel against the Sainces, yea, and preuailed other

against them,

Vntil m the Ancient of daies came, and perours who iudgement was given to the Sainctes of were most the moste high: and the time approched, the Church of that the Sainctes possessed the kingdome. the Iewes and
The he faid, The fourthbeast shalbe the of Gentiles.

The he faid, The fourthbeast shalbe the of Gentiles.

fourth kingdome in the earth, which shal wed his power be vnlike to all the kingdomes, and shal in the persone

me are ten Kings that shal rise: & another ned a famous shal rise after the, and he shalbe vnlike to worlde, and the first, and he shal subdue a thre Kings,

moste high, & shall cosume the Sainctes of kingdome of the moste high, & thinke y he maie P chan a Read the ex-ge times and lawes, and thei shalbe given of yer 8. into his hand, vntil a q time, and times & o Thiris, shall the deuiding of time.

But the indgement shal sit, & thei inai gainh Gods take awaie his dominion, to consume and worde and fendethough out

destroie it vnto the end.

And the kingdome, and dominion, and oil to define the greatnes of the kingdome vnder y who profess at le heauen shalbe giuen to the holie people p These Emperours that of the moste high, whose kingdome is an not consider y euerlasting kingdome & all powers shal the baue there power of God ferue and obeie him.

28 Euen this is the end of the matter, IDa- in their owne niel had manie " cogitacions which trou- geGods lawes bled me, and my countenance changed in as it were me:but I kept the matter in mine heart.

beaft , which

Meaning the Romaine Emwere called &

> make wicked all their domi

power of God but thinke it is order of natu re, as appea-

re, a appearation, a appearation of the first kingdome in this worlds, which king the first king of th

CHAP. VIII.

A vision of a battel between a ramme and a goat The ynderstanding of the vision.

IN the thirde year of the King Belshazzár, a vision appeared N the thirde yere of the reigne of vato me, euen vnto me Daniel, a after that a After the ge which appeared vnco me at the first.

And I sawe in: a vision, & when I sawe it, certene particular visions: I was in the palace of Shushán, which is in as touching \$\frac{1}{2}\$ the prouince \$\frac{1}{2}\$ of Elám, & in a vision median of the monarchia

neral vifion, of the Peril

ans, and Macedonians: for the raine of the Babylonians was at hand, and also he had sufficiently spoken thereof. b That is, of Persa.

e Which represented the kingdome of the Perfians, and Medes, which were ioyned toge-

d Meaning Cyrus, which 4 after grewe greater ipower then Daand father in lawe

e That is, no Kings or na-

lexander that came fro Gre cia with great fpede and ex-

me of all Gre cia, yet he badignitie of the ne, fo that the 7 ftrength was attributed to him, which is meat by this horne

Alexander ouercame Darius in two fondry battels, and fo had § two kingdo-mes of the Me 8 des and Perfians

i Alexanders great power was broken; for when he had ouercome all y East, y he thought to he thoght to de Grecia to fubdue them that there had rebelled, and

k That is , & were famous: for almoste m the space of fif re were fiftene diners fuccoffours beforre this monar chie was deuifoure, where of Callander had Macedo mia . Sclenene. nus Afia the leffe, and Pto- 13 lomeus Egypt Antiochus E.

thoght Iwas by the river of Vlái.

Then I loked up and fawe, and beholde, there stode before the river a crame, which had two homes: and thefe two homes were hie:but one was dhier then another, & 14 And he answered me, Vnto the defruction the hieft came vp last.

I sawe the 12m pusshing against & West and against the North, and against the clensed.

South: so that no e beastes might stande 15 Now when I Daniel had sene the vi-the comforte before him, nor colde deliuer out of his son, and soght for the meaning, beholde, a That is, view. hand, but he did what he listed, and beca-

tions
f Meaning, A. 5 And as I considered, beholde, f a goat ca- 16 And I heard a mans voyce between the makesix, the months of me from the West ouer the whole earth,& touched not the grounde: & this goat had an s horne that appeared between his eyes.

pediction and horne that appeared between his eyes. vision.

Though he 6 And he came vinto the ram that had the 17 So he came where I stode: and when he by which was two hornes whome I had so sending by: two hornes, whome I had sene standing by the river, and ranne vnto him in his fierce

> And I sawe him come vnto the ramme,& being moued against him, he h smote the 18 Now as he was speaking vnto me, I Red m fielh. ramme, and brake his two hornes: & there was no power in the rame to stand against him, but he cast him downe to the groude, and flamped vpon him, & there was none 19 And he faid, Beholde, I wil showe thee day The cested that colde deliuer the ramme out of his power.
>
> Therefore § goat waxed exceading great, 20 The ramme which thou sawest having long time as the same was God at the cested was God at the ceste

Therefore y goat waxed exceadig great, 20 and when he was at the strongest, his great hoine was broken; and for it came vp fou-

And out of one of them came forthe 1 a litle horne, which waxed very great tow- 22 And that that is broken, and foure stoarde the m South, and towarde the " East, and towarde the opleasant land.

so dyed bythe 10 Yea, it grewe vp vnto the Phoste of heauen, and it cast downe some of the hoste, & 23 And in the end of their king dome, when Alexander. of the starres to the grounde, and trode vpon them,

tone yere the 11 And extolled him self against the aprince of the hoste from whome the r dailie fa- 24 crifice was taken away, and the place of his Sanctuarie was cast downe.

ded to these 12 And sa time shalbe giue him ouer the dai lie sacrifice for the insquitie:& it shal : cast

Then I heard one of the " Sainctes speaking, & one of § Saincles spake vnto a cer

Antiochus E.

piphanes, who was of a seruise and flattering nature, and also there were
other betwene him & the kingdome, and therefore is here called the litle
horne, because nether prince lie conditions, nor any other thing was in him,
why he shulde obteine this kingdome m. That is, toward Egyptn. Whereby he meaneth Ptolomais o That is, Judea p. Antiochus raged against the elect of God, and trod his precious flarres voder sette which
are so called, because they are separated from the worlde q that is,
God, who governeth and mainteineth his Church r. He labored to abolish all religion, & therefore cast Gods seruice our of his semple, which God
had chosen as a litle corner from all the rest of y worlde to hatte his Name
there truely called yous. I he sheweth that their sinnes are the cause of
these horrible assistions and yet comforteth them, in that he appointed the theic horrible afflictions: and yet comforteth them, in that he appointeth this their horrible atmentions; and yet comforteth them, in that he appointed thus testigion tyrant a time, whome he wolde not fuffer veterly to abolific his religion to this horne shall abolif for a time from each of them, and the summer of the competence of the same from the same from the same he calleth a certain one of a secret one, or a managing one.

teine one, saying, How long shal endure the vision of the daiely sacrifice, and the iniqui x That is, the tie of the z defolation to tread bothe the lewes finnes, Sanctuarie and they armie vnder fote?

ning and the morning, two thousand and suppressesh thre hundreth: then shal the Sanctuarie be & his people.

there stode before me blike the similitude to so many na

bankes of Vlái, which called and faid, Ga- & an half: for briel, emake this man to understand the follow under Antiochus was

came, I was afraied, and fel vpon my face: Christ, who in this maner de but he said vnto me, Vndeistand, ô sonne clared him set of man; for d in the last time shalbe the feto the olde vision.

being allepe fel on my face to the groun- c This power de: but hetouched me, and fet me vp in the Angel, de-clared that he my place.

The ramme which thou fawest having ter two hornes, are the Kings of the Medes & Meaning Persians.

re that k appeared towarde the foure windes of the heauen.

And the goat is the King of Grecia, & fluide shewe
the great horne that is between his eies, is Church. the first King

And that that is broken, and tout of that is over devp for it, are foure king domes, which f That is over fhal ftand vp f of that nacion, but not s in g They shall not have like

the rebellious shalbe consumed, a King of h Noung that this Anto-h fierce countenance, and vnderstanding thus was imdarke sentences, shal stand vp.

And his power shalbe mightie, but not craftie that he in his strength: and he shal destroie won-deceived derfully, & shal prosper, and practife, and i That is, not fhal destroie the mightie, and the holy frength k Bothe § Ge

downe the trueth to the grounde, & thus 25 And through his I policie also, he shall about him, & shall it do, and prosper.

cause crast to prosper in his hand, and he I what some shal extoll him self in his heart, and by he goeth am peace shal destroy many; he shal also crass, he shal ftand vp against the prince of princes, passe it to but he shall be broken downe o without in That is, vn. hand.

> 26 And the vision of the Peuening and the it were in morning, which is declared, is true: the saint God fore seale thou up the vision, for it shalbe of For God wolde detroy

> after many daies.
>
> 27 And I Daniel was striken & sicke q certeine daies: but when I rose vp, I did the
> & so comforte
> his Church. Kings busines, and I was astonished at the 2. Mac 9.9.
>
> P Read vers.

> > Vuu. iiii.

which were caufe of this tural dates be

paft , which nakefix yeres

he wolde be God manifes

e Meaning y great rage w Antiochi

pudent and cruei, and allo

of peace or as

For feare & aftonilliemes.

a Who was all fo called A-

flyages
b For Cyrus
led with ambi

tio, wet about Warres in o-

ther courrers, T and therefore

Darius had y title of y king dome, thogh

King in effc& c for thogh 2

was ancx-

cellet Prophet,

yet he daily in created Iknow

ledge by rea-ding of §Scrip

d He speaketh not of that of 3

din trie prater, which he vied

m his house

and vehement

prayer, left their finnes shulde cause

God to delay

the time of their delivera

ecure thy ter-rible judge-meres against obstinar fin-

ners, as yart ri che in mercie

to cofort the,

which obey

f He fheweth

that whenfoeuer God punttheth , he doeth se for the

Ac cau'e : and

ti us y godice accuie

him of rigour as the wicked

do, but ac-knowledge y in them felues

there is tufte

canfe, wiy ne shulde fo in-

loue thee

Cyrus

CHAP. IX.

Daniel desireth to have that performed of God, which be had promised concerning the returne of the people from their banishment in Babylon 5 A true confession 20 Daniels prayer is beard 21 Gabriel the Angel expoundeth unto him the vision of the seuentie weekes 24 The amining of Christ. 25 The buylding agains of Ierufalem. 26 The death of Christ.

TN the first yere of Darius the sonne of 1 Ahashuerosh, of y sede of the Medes, 14 which was made King ouer the b realme of the Caldeans,

Euen in the first year of his reigne, I Daniel vnderstode by c bokes the nombre of the yeres, whereof the Lord had spoken 15 vnto Ieiemiáh the Prophet, that he wolde accomplish seuentie yeies in the desolation of Ierusalem.

And I turned my face vnto the Lord God, and d foght by praier and supplica- 16 O Lord, according to all thy k righte- k that is, according to all thy k righte- coiding to all cions with faiting & lackecloth & alhes.

thrife a day, but of a rate 4 And I praied vnto the Lord my God,& made my confession, saying, Oh Lord God, which art e great and feareful, and kepest couenant and mercie toward them which love" thee, & toward them y kepe thy commandements,

ce prophecied by Ieremiah e Iliat is,haft all power in they telfe to ex We have sinned, & have comitted iniquitie & haue done wickedly, yea, we haue rebelled, and haue departed fro thy precep-

> Prophetes, which spake in thy Name to ourKings, to our princes, & to our fathers, and to all the people of the land.

7 O Lord, frighteousnes belogeth vnto thee, and vnto vs" open shame, as appeareth this day vnto euerie man of Iudáh, and to the raél, bothe nere and farre of, through all the countreis, whether thou hast driven them, because of their offenses, that thei haue committed again & thee.

to ours Kings, to our princes, and to our fathers, because we have sinned against

treat them there.

The conjugate of the compassion and forgiuenes is in the Lord our God, albeit we haue rebelled a- 21 glie doeth not excuse y kigs because of the their autors 10 For we have not obeied y h voice of the

Lord our God, to walke in his lawes, which he had laid before vs by the ministerie of his feruants the Prophetes.

Yea, all Israel haue transgressed thy Lawe, and are turned backe, and have not heard thy voice: therefore the ' curile is powred vpon vs,& the other that is writen 23 At the beginning of thy supplicacions in the lawe of Mosés the servant of God, because we have sinned against him.

As 'Deu 27. 15. or the curf-fe confirmed 12 And he hathe conrmed his wordes, which he spake against vs, and against our jud-

ges that 'iudged vs, by bringing vpon vs '01, gennud a great plague: for vnder the whole heauen hathe not bene the like, as hathe bene broght vpon Ierusalém.

13 Ail this plague is come vpon vs, as it is writen in the Lawe of Mosés: yet made we not our prayer before the Lord our God, that we might turne from our miqui ties and understand thy trueth.

Therefore hathe the Lord"made readie 2pon the east the plague, and broght it vpon vs: for the Lord our God is righteous in all his workes which he doeth: for we wolde not heare his voice.

* And now, ô Lord our God, that hast Exod 14, 28. broght thy people out of y land of Egypt barn 2,212. with a mightie hand, and hast gotten thee renoume, as appeareth this day, we have finned, we have done wickedly

ousnes, I beseche thee, let thine angre and thy merciful thy wrath be turned away from thy citic promites and Ieiusalém thine holy Moutaine: for becau ee thereot. se of our innes,& for the inequities of our fathers, Ierufalém and thy people are a reproche to all that are about vs.

17 Now therefore, ô our God, heare the prayer of thy feruant, and his supplica- 1 shewe thy cions, and cause thy face to ! shine vpon telie fauorathy Sanctuarie, that lyeth waste for the ble m That is, for

tes, and from thy iudgements.

m Lords sake.

thy Christ faxe in whome for we wolde not obei thy servants the 18 O my God, encline thine eare and heay wilt accept re: open thine cies, and beholde our deso- allour praters lations, and the citie whereupon thy Name is called: for we do not present our supplicacions before thee for our owne a righteoufnes, but for thy great tendre n Declaring. I the godhetice

mercies. oay vnto euerie man or 1111an, and tothe mercies inhabitants of Ierusalém: yea, vnto all Is- 19 O Lord, heare, ô Lord forgiue, ô Lord and renounce owne sake, 6 my God: for thy Name 1s workes when they sake for called vpon thy citie, and vpon thy peo-remission of ple. o consider, and do it: differre not, for thine their

O Lord, vnto vs apperteineth open shame, 20 (And whiles I was speaking & praying, de not content and confessing my finne, and the finne of any rehemenmy people Israel, and did present my for he was so supplication before the Lord my God, led with a ser for the holy Mountaine of my God,

Yea, while I was speaking in praier, euen promes, made to the citie and the man *Gabriel, whome I had sene be-respect of his forcin the vision, came flying, and tou- statuments ched me about the time of the euening of Godsglorie

22 And he informed me, and talked with me, and faid, O Daniel, I am now come forthe to give thee knowledge & vnderstanding

the commadement came forthe, and I am come to shewe thee, for thou art greatly beloued: therefore vnderstand the matter and confider the vilion.

24 Seuentie

fidering Gods

C ba 2,16.

tie, but praieth chiefly for the as y chief occasions of these great plugues h He sheweth chief ly that they rebell againft God, which ferue him not according to his comandr-met & worde.

by an orbe

to Ieremishs pphecie, who prophecied y their captiui-tie shulde be feuentic yeres: but now Gods mercie shulde feuen folde ex be foure hundreth &nipetie yeres, euen to the comming of Christ, & fo then it fhulde continue for

qMeaning Da-niels nacion, ouer whome he was careful r To shewe mercie and to put finne out of remembrance f From the time y Cyrus ga ue the m leave to departe: and thefe wekes make 49 yere, 27 whereat 46 a-

the time of the building of the Temple,& 3 to the laying of § t Couting fro the fixt yere ofDarius who gaue y fecode commandemet

raging to the godlie, and a great feare to Daniel

b Which is to

godlie fhulde

nor haften to

Gods promes cCalled Abib.

which conter-

P He alludeth 24 Seventie P wekes are determined vpon I thy people and vpon thine holie citie, to finish the wickednes, and to seale vp the r finnes, and to reconcile the iniquitie, and to bring in everlasting righteousnes, and to feale vp the vision and prophecie, and to anount the moste Holie.

eede his indge ment, fruide 25 Knowe therefore and vndei stand, that from the going forthe of the commandement to bring againe the people, and to builde Ierusale, vnto Messiah the prince, 8 shalbe seuen t wekes, and thre fore and two wekes, & the strete shalbe built againe, &

> Messiah be slayne, and shal x haue nothig, & the people of y the prince that shal come, shal destroye the citie and the Sanctuarie, and the end thereof shalbe with a 10 flood and vnto the end of the battel it shalbe destroyed by desolacions.

manie for one weke: and in the middes of the weke he shal cause the sacrifice and the oblació to a cease, b and for the ouerspreading of the abominacions, he shall make it desolate, euen vntil the cosummacion determined shalbe powred vpon the 12 defolate.

for the building of the Temple, are 62 weekes, which make 439 yeres, which comprehend the time from this building of the Temple viro the Baptime of Christ "Ebr in fireightes of time u In this last weeke of the search shall Christ come and preache and suffer death. x He shall seme to have no beautie, nor to be of anie estimacion, as Ila 53.2 y Meaning. Tithat Christ come and preache and uner death.

A He had reface to be of ante estimation, as Ifa 51,2 y Meaning, Titus Vespassias sonne, who shulde come and destroy bothethe semple and the people without all hope of recourse z By the preaching of the Gospel he construed his promes, first, to the Iewes, and after to the Gentiles a Christ accomplished this by his death and resurrection b Meaning that Ierusalem and the Sanctuarie shulde be veterly destroyed for their rebellion against God and their idolarise; or some read that the plagues shalbe so great, that they shal all be astonica at them

CHAP. X.

There appeareth unto Daniel a man clothed in linen, 11 Which sheweth him wherefore he to fent.

N the a third yere of Cyrus King of 15 And when he spake these wordes vnto fent me to reaHenoteththis I third yere, be-Persia, a thing was reueiled vnto Dame y building of the Temple niél(whose name was called Belteshazzár) and the worde was true, but the time appointed was blong, and he viderstode the
thing, & had viderstanding of the vision
thing, & had viderstanding of the vision
the worde was true, but the time apto And beholde, I one like the similarede Church
I shoph God
the formes of man touched my lippes: colde by one
than I opposed to the colde by one bega to be hin dered by Cam byles Cyrus fonne, whe the thing, & had vnderstanding of the vision. father made 2 At the same time, I Daniel was in heauines for thre weekes of daies. minor against the Scythians, www.sadiscou.

I ate no pleasant bread, nether came flesh, nor wine in my mouth, nether did I anoint my self at all, til thre weekes of dai- 17 For how can the seruat of this my Lord is Christ lesus y head of Anes were fulfilled.

And in the foure & twentieth day of the declare that \$ 4 e first moneth, as I d was by the side of that muche, but pa-ciently to abi-de the 3 flue of 5 great river, euen Hiddékel,

And I lift vp mine eyes, and loked, and 18 Then there came againe, and touched nefficide conbeholde, there was a man e clothed in linen, whose loynes were gurded with fine golde of * Vphaz.

neth parte of Marche & par-te of April 6 His bodie also was like the Chrysolite,

teor April 0 1115 DUCIC 2110 1920 TIRE LITE CITY POLITE, d Being caryed by the spirit of prophecie to haue the fight of this river Tygris.
e This way the Angel of God, which was sent to assure Daniel in this prophecie that followeth. **Ierem 10.92.

and his face (to loke vpon) like the lightening, and his eyes as lampes of fyre, and his armes and his fete were like in colour to polished braffe, and the voyce of his wordes was like the voyce of a multi-

7 And I Daniél alone sawe the visió: for the mé that were with me, sawe not the visio: but a great feare fell vpon them, so that they fled away and hid them felues.

Therefore I was left alone, and sawe this great vision, & there remained no stregth in me: for f my strength was turned in me f The worde the wall cuen in a "troublous time. into corruption, and I reteined no power. solid fignifieth

And after thre fcore & two u wekes, shale yet heard I the voyce of his wordes: and beaute, so y

Mestable staype and shall have not fig.

When I heard the voyce of his wordes: A to refer he when I heard the voyce of his wordes, I was like a deslept on my face: and my face was towarde ad man tor de-

the grounde. And beholde, an hand s touched me, s Which deels

the palmes of mine hands,

And he 2 shal confirme the couenat with 11 And he said vnto me, O Daniel, a man God, we can greatly beloued, vinderstand the wordes ne afformers that I speake vnto thee, and stand in thy vp w hishand, place: s for vnto thee am I now senr. And er shis powers when he had faid this worde vnto me, I stode trembling.

Then said he vnto me, Feare not, Daniél: for from the first daye that thou didest fet thine heart to vnderstand, and to humblethy self beforethy God, thy wordes were heard, and I am come for thy wor-

But the h prince of the kingdome of Per- hMeaning. Cafia with stode me one and twentre dayes: byles who reig but lo, Michael one of the chief princes, there abience, came to helpe me, & I remained there by ly for this spa the Kings of Persia.

Now I am come to shewe thee what Temple, but fhal come to thy people in the latter day- wolde have es: for yet the k vision s for manse daies, if God had not

me, I fet my face towarde the grounde, & refore have I helde my tongue.

then I opened my mouth, and spake, and all the worlde, faid vnto him that stode before me, O my yeticus structus Lord, m by the vision my sorowes are re-loue, he sedeth turned vpon me, and I have reteined no forme double ftrength.

talke with my Lord being suche one for as gels for me, straight way there remained no the Propher ftiength in me, nether is there breth left Daniel shulde

me one like the appearance of a man, and comming of he strengthened me,

not: a peace be vnto thee: be ffrong and finhs was not: " peace be vnto thee: be strong and of the same An-

which fet me vp vpon my knees and vpon we are thinke

gel that spake
I was ouercome out with him before in the similitude of a man feare and forowe, when I fame the vision He declareth hereby that God wolde be merciful vnto the peop'e of Tirael

Xxx.i.

oWhich decla

reth that whe God Smireth

downehis chil dren,he doeth

life them vp at

Angel had tou ched him twi-

fe)but by litle

onely him felf

bridle the ra-

ge of Camby-

a The Angel

affureth Dant-

él that God

hathe giuen

him power to performe the-fethings, leing

he appointed

him to alsift

Darius, whe he

ouercame the

firft.the fecon

de Smerdes, § third, Darius

Hyftaspis, and the fourth Zer

xes, which all

were enemies

to the people of God & fto-

de againft the.

fed vp all the

the Grecians

had m his ar-

mie nine hun-

dreth thousad

was discomfi-

ted and fied a-

d That is, A-lexander the

e For whe his

eftate was mo-

way with tha-

Caldeans

and little

Daniél. The holie land confumed. 730/1224

good courage. And when he had spoke vnto me, I o was strengthened, and said, Let my Lord speake: for thou hast strengthe- 7 But out of the budde of her rootes shall rebyrndersad

notimmediatly 20 Then said he, Knowest thou wherefore I am come vnto thee?but now wil I returne to fight with the prince of Persia: and when I am gone forthe, lo, the prince of Giecia shal come.

P Meaning y he wolde not 21 But I wil shewe thee that which is decreed in the Scripture of trueth: 9 and there is none that holderh with me in these things, but Michael your Prince.

other Kings of Perfia by Alexander the King of Macedonia q For this Angel was appointed for the defense of the Church vuder Christ, who is the beau thereof

CHAP. XI.

A prophecie of the kingdomes, which shulde be enemies to the Church of God, as of Persia, 3 Of Grece, 5 Of &gypt, 28 Of Syria, 36 And of the Romaines

Lso I, in the first yere of Darius of Athe Medes, euen Ia stode to incoura-

ge and to strengthen him.

And now wil I shewe thee the trueth. Beholde, there shal stand up yet b thre Kigs in Persia, and the fourth shalbe farre 11cher then they all: and by his strength, @ by his riches he shal stine vp call against the realme of Grecia.

b Whereof Ca byfes y now 3 reigned, was y But a a mightie King shal stand vp, that shal rule with great dominion, and do ac-

cording to his pleasure.

And when he shalltand vp, his king dothe fonne of 4 me shalbe broken, f and shalbe deuided towarde the s foure windes of heaven: & not to his h posteritie, nor according to his dominion, which he ruled: for his 14 king dome shalbe pluckt vp, euen to be for others besides k those.

to fight agaift 5 And the 1 King of the South shalbe migh tie, and one of m his princes, and shal pre-

minion shalbe a great dominion.

And in the end of yeres they shalbe joymen, yet in fou 6 ned together: for the Kings n daughter of the South shal come to the King of the North to make an agreement, but she shall not reteine the power of the o arme, nether shalp he continue, nor his a arme: but the shalbe deliuered to death, and thei that

him felf with drinke, and fo fell into a difeafe:or as feme write, was poyfoand acta was assumes, and to rets into a outcateror as tome write, was poyloned by Caffander. I for his twelue chief princes first deutied his kingdome among them sclues. g After this his monatchie was deutied into sourcerfor Seleucus had Syria. Antigonus Asia minor, Cassander the kingdome of Maccadonia, and Prolemeus Egypt. h Thus God reuenged Alexanders ambicion & cruckite in causing his posteritie to be murthered, partely of the fathers chief friends, & partely one of another. I Noise of these source shalbe able to be compared to the power of Alexander. I Noise of these source shalbe able to be compared to the power of Alexander. King of Egypt. m That is, Antisochus the sonne of Seleucus, and one of Alexanders princes shaibe more mightiers of the shalbe have bothe Asia & Syria. n That is, Berenice the daughter of Ptole meus Philadelphus shalbe guien in mariage to Antiochus Theos, thinking by this affinitie that Syria and Egypt shulde have a continual peace together o That force & strength shall not continue for sone after Berenice & her yong sonne after her houlbands deagli, was sayne of her sepsanes Seleucus Calinicus the sonne of Laodice, the lawful wife of Antiochus, but put away for this womans sake. p Nether Prolemeus, nor Antiochus. q Some read, seed, meaning the childe begotten of Berenice. ned by Caffander f For his twelve chief princes first deuided his kingdome

broght her, and her that begate her, & he r some read. that comforted her in these times.

one stand up in his stead, which shal co-her nurce, w me with an armie, and shal entre into the so that all thei fortesesse of the King of the North, and that were occa do with them as he list, and shal pre- riage, were de-

8 And shal also carye captives into Egypt ergetes after their gods with their molten images, and the death of with their precious vessels of silver and of ladelphus shul golde, and he shal continue u mo yeres de succede in then the King of the North.

So the King of the South shall come into that Berenice his kingdome, & shal returne into his owne was

to Wherefore his x formes shalbe stirred ath against An trochus Calivp, and shal assemble a mightie great ai - nieus King of mie:and one i shal come, and ouerflowe, & syria i For this Pto passe through: then shall he z returne, and lemeus reig be stirred up at his forceresse.

grie, and shal come forthe, and fight with moet us \$ grehim, euen with the King of the North: for at, the somes he shal set forthe a great a multitude, shal make war and the multitude shalbe given into his lemeus Philohand.

12 Then the multitude shalbe proude, and phus their heart shalbe lifted vp: for he shal cast y Forhis eldowne thousands : but he shal not stil pre leucus dyed.

13 For the King of the North b shal retur- warres were ne, and shal set for the a greater multitude z That is, Phithen afore, and shal come forthe (after cer lopater when he shal se Anteine yeres) with a mightie armie, & great trochus to ta

And at the same time there shal c manie in Syria, & also fland up against the King of the South: de Egype also the rebellious children of thy d peo- a For Antople shal exalte them selues to establish the thousand horvision, but they shal fall.

uaile against him, and beare rule: his docalt vp a mounte, & take the strong citie: ath of Proleand the armes of the South shale not re-meus Philopa-ter, who left sist, nether shal Prolemeus Bthere be anie strength to withstand.

But he that shal come, shal do vnto him if Antiochus as he list, and none shal stand against him: came against & he shal stad in the f pleasant land, which him, but also philippe King by his hand shalbe confumed.

Againe he shal s fer his face to enter broght great with the power of his whole kingdome, & power with the power of his whole kingdome, them his cofederates with him: thus shall he do, a For under and he shalgine him the h daughter of falfely alled women, to destroye ther: but & she shalnot ged that place flande on bis side, nether be for him.

f Meaning that

his fifters de-

ne of Philadel

whiles the ke great domi

Gemen & thre. Core thoufand

piphanes his

of Ifa 19,19 certeine of the

red with him into Egypt to fulfil this prophecie: alfo the Angel sheweth that all these troubles which are in the Church, are by the proudence & counsel of God e The Egyptians were not able to resist Stopas Antiochus captaine. f He sheweth that he shall not onely afflick the Egyptians, but also the Lewes, and shall enter into their countrey, whereof he admonishesh the before that they may kno we that all these things come by Gods proudence, g This was the seconde barrel that Antiochus soght against Prolemeus Epiphanes. h To with beautiful woman, was Cleopatra Antiochus daughter. phanes. h To wit, a beautiful woman, was Cleopatia Antiochus daughter.

1 For he regarded not the life of his daughter in respect of the kingdome of Egypt k She shal not agre to his wicked councel, but shal love her housbad. as her duette re jutreth, and not feke his deftruction

are in the fea raneŭ : for the Lewes called les which we them by fea. m For where

Was wone to ch temne the Romaines, & put their ambaffa dours to thame tilius y Con-

Scipio put him to flight and caused his sha. one to turne or n By his wicobeying of foo o For feare of 23 the Romaines he shal flee to his holdes

p For when as 24 vader the pretence of poner haue robbed the temple of Iupiter Dodoneus, the coutreime flue bi q That is, Seleu ens firal fuccede bis father

Not by foraine enemies or battel, but by treason f Which was Antiochus Epi brothersdeath and was of a vi le, cruel & flat tering nature, 27 his brothers fonne of y kig-dome, & viur-

ped y kingdo-me without y confent of the t He sheweth powers shal powers to helpe the youg sone 29 of Seleucus a-

gainft hisvacle u Meaning Pto Iomeus Philometor Philo-

That is, to- 18 After this shall be turne his face vnto the warde Asia, Grecia & tho- se yles which cause his shame to light vpon him, beside cause his shame to light vpon him, beside that he shall cause his owne shame to turne 31 And armes k shall stand on his parte, and of the Lord:

vpon him self.

The shall cause his owne shame to turne 31 And armes k shall stand on his parte, and of the Lord:

the shall pollute the Sactuarie of strength, was called a-

all courrers y- 19 For he shal turne his face towarde the fortes of o his owneland: but he shalbe ouerthrowen & fall, & be no more p foude. 12 as Antiochus 20 9 Then shal stand vp in his place in § glo rie of the kingdome, one that shal raise taxes: but after fewe dayes he shalbe destroyed, nether in wrath, nor in battel.

Tall places, At 21 And in his place shal stad vp as vile perso ne, to whome they shal not give y honour of y kingdome: but he shal come in peacea bly, & obteine the kingdome by flateries. 34 his owne head 22 And the tarmes shalbe overthrowe with a flood before him, & shalbe broken: and also the prince of the "couenant.

> And after the league made with him, he shal worke disceitfully : for he shal come vp, and ouercome with a y smale people.

ful prounce, and he shaldo that which his fathers z haue not done, nor his fathers fathers: he shal deuide amog them the pray and the spoile, and the substance, yea, & he shal forecast his deutses against the strog holdes, even for a * time.

25 Also he shal stirre vp his power and his courage against the King of the South w a great armie, and the King of the South a great armie, and the King of the South felf about all.

Thalbe stirred up to battel wa very great 38 But in his place shall be honour they god of Whereby he and might be armie; but he shall not he s and mightie armie: but he shal not b stad: phanes, who as for their shart forecast & practise agaist hi. the occasio of 26 Yea, they that sede of the portio of chis for thei shai forecast & practise agaist hi.

meat, shal destroy him . & his aimie 4 shal ouerflowe: & many shal fall, & be slaine.

And bothe these Kings hearts shalbe to do mischief, & they shal talke of discerte at one table:but it shai not availe:for fyet the end shalbe at the time appointed.

28 Then shal he returne into his land with greats suostice: for his heart shalbe agaist the holie couenant: so shall he do and retur ne to his owne land.

At the time appointed he shal returne, and come towarde the South: but the last

Antiochus, & thal not be as the nrit.
yet shalbe o 30 For the shippes h of Chittim shal come
nershrowen 30 For the shippes h of Chittim shall come

who was this childes confin germaine, & is here called y prince of the cone-nat, because he was the chief, & all other followed his coduite x For after y battel Philometor & his vicle Antiochus made a league y Foi he came vpo Datter Philometer & ins vicie Antiochus made a league y For he came vp6
him at yawares, & when he fulpe & de his voice Antiochus nothing z Meanig
an Egypt a He wil cotent him felf with the fivale holdes for a time, but euer
labor by crafte to atteine to the chiefe b He shalbe ouercome with treafon e Signifying his princes and y chief about him d Declaring y his sol
diers shal brast out & veture their life to say & to be slaine for the laugarde
of their prince e The yacle & the nephew shalt take truce, & banker togeof their prince e The yncle & the nephewe staltake truce, & banket together, jet in their hearts thei shal imagine mischies one against another f Signifying that is standeth not in the counsel of men to bring things to passe, but in the proundence of God who ruleth § Kings by a secret bridel § they cannot do what their list the sclues g Which he shal take of § Iewes in spoiling Ierusalem & the Teple, & this is tolde the before to move the top acceed, knowing all things are done by Gods proudece. I that is § Romaine power shal come against hims for P Popilius the ambassador appointed him to depart in the Romaines name, to which thing he obeid, althogh with grief, and to remenge his rage he came against the people of God the seconde time. nant: so shal he do, he shal euen returne: & i With the haue intelligence with them that forfake tewes which the holie couenant.

& shal take away the dailie facrifice, & they sanft y lewes that set up the abominable desolation. hie Price, and

And fuche as wickedly mbreake the coue me by Menenant, shal he cause to sinne by flatterie: but has the people that do knowe then God, shal aion of y wiepreuaile and prosper. preuaile and prosper.

prevaile and prosper.

33 And they that vides stand among a the tochus are people, shal instruct many: o yet they shal cause y power fall by sworde, and by stand stand by stand stand stand stand stand by stand stand

ue vnto them a fainedly.

35 And some of the of vnderstanding shall san to corrupt fall to trye them, and to purge, & to make coof God them white, til the time be out: for there so m Meaning fu-

He shal entre into the quiet and plentidul prouince, and he shal do that which his athers a haue not done, nor his fathers fahers: he shal deuide amog them the pray

a time appointed.

a time appointed.

And the sking shal do what him list he but in dede were nothing shall exalte him self, & magnise him self less for they folde their sou unil and the state of the shal prosper, til y wrath be accoplished: game for the determination is made.

37 Nether shal he regarde the " God of his among the peo fathers, nor the defires " of women, nor ca-others by their re for any God : for he shal magnisse him example and e felf aboue all.

Mauzzím, & the god whome his fathers godlie to coaknewe not, shal he honour with zgolde and they shulde pe with silver, and with precious stones, and with a thousand sand times, and pleasant things.

Thus shal he do in the holdes of Mauz-series indured long.

zim with a strange god whome he shal ac- p As God wil knowledge: he shal increase his glorie, and Church designations of the strange shall be shal cause them to rule ouer many, & shal ture, yet wil he divide the land for gaine.

40 And at the end of time shall the King so belpe, as of the b South push at him, and the King seme to fight of the North shall come against him like a voice true of the North shal come against him like a se, as he dia in whirle winde with charets, & with horfe, the time of men, and with many shippes, and he shall whereof lie he entre into the countreis, & shall ouerflowe reprophesisth and passe through.

pius, and fo be

n they that re maine conftant thogh their ma all at once-but re shalbe cuen of this imaie

of this inside against him: therefore he shalbe forte and returne, and freat against the holie coursisted country and freat against the holie coursisted course of the coursisted course of the coursisted course of the perfection of the coursisted course of the perfection of the course of the co the comming of Christ, ne now speakers of the monarcine of the Komaines we he noted by the name of a King, who were within all religion & contemped the true God t So long the tyrants that prevaile as God bathe appointed to punish his people but he sheweth that it is but for a time u Tie Romaines that observe no certeine forme of religion as other nations, but shall be the same of the sam maines that observe no certeine some of religion as other nations, but shal change their gods at their pleasures, yea, cotemne them & preserve them selmes to their gods at Signifying that they shulde be without all humanities for the love of women is taken for singular or great love, as 2 Sam 1,26 y that is, the god of power and riches; they shall estimate their owne power about all their gods & worship it 2 Voder pretence of worshipping 3 gods, they shall enricke their citie with the most precious newels of all the worlde, becamse that hereby all men shulde have it & in admiration for their power & riches a Althogo in their hearts thei had no religio, yet they did acknowled go the gods and worshipped them in their temples, less they shulde have beine despised as arbeises: out this was to increase their same and riches; and whe they gate any countrey, they so made others the rulers thereof, § the profite they gate any countrey, they fo made others the rulers thereof, y the profite ener came to y Romines b shat is, both the Egyptians & the Syrians final at length fight against the Romaines, but they shalbe our come. XXX.ii.

Of pacient abiding. The general resurrection. Daniél.

lewes y when they shulde se the Romaines inuade them, and that the wicked fhulde escape their hands, y then they shulds that all this was done by Gods prouide se, for almuche as he war ned them of it fo long a fore, he wolde fil preferue him.
d Hearing y
Craffus was mius discofited e ForAuguffus Parthians, and recovered that which Antonius had loft. f The Romaines after this ! reigned quietly through all

> Rroy them
> Chap x 1 t
> a The Angel
> here netteh bere two thigs: first by the Church stralbe in great affiction trou ble at Chrifts comming, and 3
> next that God wil fend his Angel to deliner it, whome here he calleth Michael, mes 4 ning Christ, w

fea to fea, and in Iudea : but

at length for their crueltie

God that de-

e The Angel 48 He shal entre also into the pleasant lad, forewarneth \$ & many countries shall a second to the shall be s these shal escape out of his had, eue Edo & Moab, & the chief of y childre of Ammo. 42 He shal stretch forthe his hads also vpo the countiers, and the land of Egypt shal

they shulde and thinke but 43 But he shal haue power ouer y treasures of gold & of filuer, & ouer all y precious things of Egypt, & of the Lybians, and of the blacke Mores where he shal passe.

44 But the tidings out of the East and the North shal d trouble hi: therefore he shal go forthe with great wrath to destroy & roote out many

Craffus wis 45 And he shall plante y tabernacle fof his palace betwene & seas in the glorious and holie mountaine, yet he shal come to his end, & none shal helpe him.

CHAP. XII. z Of the deliverance of the Church by Christ. Nd at that a time shal Michael stad 🖊 vp, the great prince, which standeth for the children of thy people, and there shalbe a time of trouble, suche as neuer was fince there began to be a nation vnto

that same time: & at that time thy people shalbe deliuered, euerie one that shal be founde writen in the boke.

And many b of the that slepe in the dust of § earth, shal awake, some to euerlasting life,& some to shame & perpetual cotept. And thei that be wise, shal shine, as the brightnes of the firmament: & they that d turne many to righteousnes, shal shine as the staires, for euer and euer.

But thou, ô Daniel, e shut vp the wordes, and seale the boke ftil the end of the

supublished by des, and sealesthe boke till the end of the supublished by Gospel b Meaning all shalrife at § general resurrection, § preaching of § Gospel b Meaning all shalrife at § general resurrection, § thing he here nameth, because § sauthful shulde have ever their respect to § for in § carth there shalbe no surre comport c Who have kept the true seafor in § carth there shalbe no surre comport c Who have kept the true seafor of God & his religion d Hic chiefly meaneth the miniters of Gods worded, a next, all the faithful which infrud § ignorant, and bring them to the true knowledge of God e Thogh the moste parte despite this prophecie, et kept thou it sure and esteme it as a treasure. It is the time that God hathe appointed for the ful resulation of these things and then many shal runne to and fro to searche the knowledge of these implements, which things they observe now by the light of the Gotpel teme now by the light of the Guipel

time:many shal runne to and fro, & knowledge shalbe increased.

Then I Daniel loked, and beholde, therestode other two, the one on this side of the brinke of the griver, and the other on that fide of the brinke of the river.

6 And one said vnto the maclothed in linnen, which was vpon the waters of the riuer, When shalbe the end of these woders?

And I heard the man clothed in linnen which was voon the waters of the river, h which was when he held vp his bright hand, & his left as it were a hand vnto heaven, and fware by him that did \$ more co liueth for euer, that ushal tarie for a time, firmethe this two times & an halfe: and when he shal ha log time, a lon ue accomplished kto scatter the power of gertime, & at the holie people, all the sethings shalbe si- time: signifyig

Then I heard it, but I vnderstode it not: he when then faid I, O my Lord, what shalbe the Church shalend of these things?

9 And he faid, Go thy way, Daniel: for the foche forte as wordes are closed vp, and sealed, til the haue no power end of the time.

ro Many shalbe purified, made white, and that sale income of the wicked shal do wickedly, & way \$ sale and none of the wicked shal have vnderstander & cremomics of \$ Law.

II And from the time that the dailie facrifialbe taken away and the about the long fice shalbe taken away, and the abominable of Christs second defolation fet vp, theremshalie a thousand, yet the chiltwo hundreth and ninette dayes.

two hundreth and ninetie dayes.

oght not to be

Blessed as he that waiteth and commeth discouraged,

the character and success and success the success to be to the thousand, thre hundreth and a fiue thogh it and thirtie dayes.

But go o thou thy way til the end be: for a moneth and thou shalt rest and stand up in thy lot, at former nober, the end of the dayes.

g Which was

bles fhulde ha

diminished in that Christ by

ber he addeth annount the ri-

me of Christs comming, but y they are bleffed that paciently abide his appearing o The Angel warners in the Propher paciently to abide, til the time appointed come, figurity ing that he shulde departe this life, and rise against with the elect, when God had fufficiently humbled & purged his Church

HOSEA.

i For the Ilra

tie he reftored

yet the true If

and the Genti

HOSEA.

THE ARGUMENT.

Fier that the ten tribes had fallen away from God by the wicked and subtil counsel of Iero-A boam the sonne of M ebat, and in stede of his true service commanded by his worde worshipped him according to their owne fantasies and traditions of men, giving them selves to moste vile idolatrie and superstition, the Lord from time to time sent them Prophetes to call them to repentance: but they grewe ever worse and worse, and stil abused Gods benefites. Therefore now when their prosperitie was at the highest under Ieroboam the sonne of Ioash, God sent Hosea and Amos to the Israelites (us he did at the same time Isaiah and Micah to them of Indah) to codemne them of their ingratitude; and where as they thought them selues to be greatly in the sauour of God, and to be his people, the Prophet calleth them bastards and children borne in adultine: and therefore sheweth them that God wolde take away their kingdome, and give them to the Assyrians to be led away captines. Thus Hosea faithfully executed his office for the space of seventic yeres, thogh they remained stil in their vices & wickednes, & derided the Prophetes, & contemned Gods indgements. And because they shulde nether be discouraged with threatnings onely, nor yet slatter them selues by the swetenes of Gods promises, he setteth before them the two principal partes of the Law, which are the promes of saluation, and the doctrine of life: for the first parte he directeth the faithful to Messiah, by whome onely they shulde have true deliverance and for the seconde, he reth threatnings and menaces to bring them from their wicked maners and vices, or this is the chief scope of all the Prophetes, ether by Gods promises to allure them to be godlie, els by threatnings of his iudgements to feare them fro vice: or albest that the whole Law conteine these two pointes, yet the Prophetes more over note peculiarly bothe the time of Gods indgements and the maner.

CHAP. I.

2 The time wherein Hosea prophecied 2 The idolatrie 7 of the people. to The calling of the Gettles. It Christ is the head of all people.

the dayes of Vzziáh, Iotham, Aház, & Hezekiáh Kings of Iudáh, & in ý dayes of Ieroboám

the sonne of Ioash King of Israel.

At the beginning the Lord spake by Hoséa, and the Lord said vnto Hosea, Go. e take vnto thee a wife of fornications, and children of fornicatios: for the land hathe committed great whoredome, departing fro the Lord.

3 So he went, and toke dGómer, the daughter of Diblaim, which conceived and base him a fonne.

And the Lord said vnto him, Call his name . Izreél:for yet a litle, and I wil visite the blood of Izreel vpon the house f of Iehú, and wil cause to cease the kingdome of the house of Israel.

nifieth a con- 5 And at that s day wil I also breake vbow of Israél in the valley of Izreél.

Diblaim clu-6 She coceiued yet againe, & bare a daughter, and God faid vnto him, Call her name h Lo-ruhámah: for I wil no more haue p1- 2 tie vpon the house of Israel: but I wil vtter

e Meaning, y they shulde be no more called Ifraelices, of the which name they boafted, bethey finded be no more caused tractices, or the which name they boarted, because I frael did prenaile with God; but that they we see as baffards, & therefore shulde be called Izreelites, that is, scattered people, alluding to Izreel, which was \$\forall chief citie of \$\forall ten tribes voder Ahab where I chulhed so muche blood, 2 King 10.8 f I wil be reneged vpon I chu for the blood that he shed in Izreelitsor albeit God stirred him up to execute his indgements, yet be did them for his owne ambitio, & not for the glotte of God, as the end declared: for he buy it up that idolatrie, which he had deftroyed g. When the measure of their iniquitie is ful, and I shall take vengeance and destroye all their politics and to the state of the state clared: for he buy le up that idolatrie, which he had deftroyed their policie and force h That is, not obteining mercie; whereby he fig-uifieth, that Gods fauour was departed from them.

ly i take them away.

Yet I wil haue mercie vpon the house of turned, after Iudah, and wil k faue them by the Loid they were tatheir God, and wil not faue the by bowe, by the Affy. nor by fworde nor by battel, by horfes, nor k For after by horsemen.

Now when she had wained Lo-ruhamah, the miraculou shy by y mea-she conceived, and bare a sonne. the or cyrus, nes of cyrus,

Then faid God, Call his name Lo-ammi: Ezr I,I That is, not for ye are not my people: therefore wil I my people m Because their not be yours.

10 Yet the nomber of the mchildren of If- God colde not rael shalbe as the sand of the sea, which ca in his promes not be measured nor tolde: and in the pla- except he had ce where it was faid vnto them, Ye are not he declareth, my people, it shal be said vnto them, Te are y thogh they the sonnes of the liuing God.

Then shal the children of Iudáh, and the the somes of children of Israel be a gathered together, the promes, shulde be with and appoint them sclues one head, & they out nomber, & shall come up out of the land; for great is fand bothe of the lewes. the o day of Izreel.

To wit, after the captiuitie of Babylon when the Icwes were restored but chiefly this is referred to the time of Christ, who shulde be the head bothe of the Iewes and Gentiles o The calamitie and destruction of Izreel shalbe fo great, that to reftore them shalbe as a miracle

CHAP, IL

I The people is called to repentance. S Hesheweth their idolatrie and threateneth them except they repent.

Say vnto your 2 brethren, Ammi, and to 2 Seing, that I have promifed your fifters, Ruhamah, fed you deline

Plaid with your b mother: plaid with her: rance, it remai for she is not my wife, nether am I her ancourage housband:but let her take away her forni another to imcations out of her fight, and her adulteries me, considering that ye are from betwene her breastes.

my people on c from betwene her breaftes.

fed you deline whome I wil

have mercie b God sheweth that the faute was not in him but in their fynagogue, and their idolatites, that he forfoke them, I fa 50, I. c Meaning, that their idolatite was fo great, that they were not ashamed, but boasted of 1t, Ezek 16,25.

Xxx.iii.

a Called alfo

being a lepre

b Soy it may

be gatheredby

preached abo-

ne threfcore

c That is, one

that of long to

me hathe accuffomed to

play the har-lot:not that y Prophet did

this thing in

fawe this in a

vision, or els

was comman-

ded by God to fet forthe vu-

der this para-ble or figure y idolatrie of

Synagogue, & of the people her children.

d Gomer fig-

sumption or

corruption, &

fters of figges, declaring,that

they were all

corrupt like rotten figges

thefe Kings, that he

Azariah, who

Spiritual whoredome.

Hoséa.

Spiritual mariage.

d For thogh this people we re as an harlot for their idola tries , yet he had left them with their apparel and dow 4 ne fignes of his favour, but if they cotinued fil, he wolde)

Aroy them. Rroy the I her broght her out of Egypt, Ezek 16,4 f That is , ba-fardes and be gotten in adul- 6

g Meaning the they ferued & by whome thei 7 thoght they had welch and abundance h I wil punish thee that then y maiest trye whether thine idoles can hel 8 pe thee,& brig thee intofuche Areitnes, that thou fhalthaneno luft to play the wan 9

i This he spea keth of y faith ful, which are gruely conuer ted, and also sheweth the of Gods rods. k This decla-zeth y idola-zers defraude nour whe thei attribute his benefites to their idoles. l Signifying y God wil take away his bene fites whe man by his ingrati tude doeth ab use them m That is, all her femice.ceremonies and

scby the worshipped her idoles. n I wil punish her for her ido

Inverions whe

latrie o By shewing how harlotes trimme them - fe lues to plea fe others, he declareth how the luperfittious idolaters fet a great par te of their reli gio in decking them felues on their holie

dayes p By my bene fires in offring her grace and mercie,euen in

day that she was borne, e and make her as a wildernes, & leaue her like a diye land, and flave her for thirst.

And I wil have no pitie vpon her children: for they be the f children of fornica-

For their mother hathe played the harlot: she that conceived them, hathe done shamefully: for she said, I wil go after my s louers that give me my bread & my water, my woll and my flaxe, mine oile and my drinke.

Therefore beholde, I wil stoppe h thy way with thornes, & make an hedge, y she shal 20

not finde her paths.

Thogh she followe after her louers, yet shal she not come at them: though she seke them, yet shal she not finde them: then shal the fay, I wil go & returne to my first houf 22 band: For at y time was I better then now.

Now she did not know that I k gaue her her filuer and golde, which they bestowed

Therefore wil I returne, and take away my corne in the time thereof, and my wine in the ceason thereof, and wil recouer my woll and my flaxe lent, to couer her fhame.

wie and profite 10 And now wil I discouer her m lewdnes in the fight of her louers, and no man shal deliuer her out of mine hand.

God of his ho II I wil also cause all her myrth to cease, her feast dayes, her newe moones, & her Sabbaths, and all her solemne feasts.

12 And I wil destroy her vines and her figtrees, whereof she hathe said, These are my rewardes that my louers have give me: & I wil make them as a forest, and the wilde beafts shal eat them.

And I wil visit vpon her the dayes of 3 Baalim, wherein she burnt incense to the: and she decked her self with her earings and her iewels, & she followed her louers, and forgate me, faith the Lord.

Therefore beholde, I wil P allure her, & bring her into the wildernes, and speake

friendly vnto her. 15 And I wil give her her vineyardes from thence, and the valley 9 of Achor for the dore of hope, and the shalr sing there as in the dayes of her youth, & as in the day when the came vp out of the land of E-

16 And at that day, faith the Lord, thou shalt call me (Ishi, and shalt call me no-

more Baalí.

mercie, cue un y place where the shall have and comfort. q Which was a plentiful valley, and wherein they had great comfort when they came out of she wildernes, as Iosh 7,18 and is called the dore of hope, because it was a de Parting from death, and an entrie into life r She shalthen praise God as she did when she was deliuered out of Egypt, f I hat is, mine housband, knowing shae I am ioyned to thee by an introduble couenant t I hat is, my master: which name was applied to their idoles.

dLest I strippe her naked, & set her as in § 17 For I wil take away the names of Baalim out of her mouth, and they shalbe no more remembred by their u names.

> And in that day will make a couenant come ito their for them, with the wilde beafts, and with they shal serthe foule of the heaven, and with that that ue me purely crepeth vpon the earth: and I wil breake my words the bowe, and the sworde and the battel ke wil so bless out of the earth, & wil make them to slepe for them that

19 And I wil marie thee vnto me for euer: them. yea, I wil marie thee vntome in righteous nes, and in judgement, and in mercie and in compassion.

I wil euen marie thee ynto me in y faith- y With a cofulnes, and thou shalt know the Lord.

And in that day I wil heare, faith the Lord, I wil euen heare the heavens, and the heaven dethey shal heare the earth,

And the earth shal heare the corne, and shall bring forthe wine, and the oyle, and they shal heare the for the vie

corne, and wine, and oile, and multiplied 23 And I wil fowe her vntome in the earth, and I wil have mercie vpon her, that was not pitied, & I wil say to the which were not my people, *Thou art my people. And Rem 9.15. they shal say, Thou art my God.

u No idolatrie shal once

all creatures

ken

fire raine for

1 pet.2,10.

CHAP. III.

I The lewes shalbe cast of for their idolatrie. s Afterwarde they shal returne to the Lord.

Hen said the Lord to me, Go yet, a Herein the and loue a woman (beloued of her Propher repre houfband, and was an harlot) according some of God, to the loue of the Lord toward the childre which loued bis Church be of Israél: yet they loked to other gods, & fore he called bloued the wine bottels.

Soc I boght her to me for fiftene pieces of fame when fhe filter, and for an homer of barlie and an ioidoles. halfe homer of barlie.

And I said vnto her, Thou shalt abide wholly to with d me manie da es: thou shalt not play colde not rake the harlot, and thou shalt be to none other vp. as they x man, and I wil be so vnto thee.

4 For the children of Israel shal e remaine c Yet I loued manie dayes without a King and without fale portion a prince, and without an offring, & withperceiuin, lie out an image, & without an Ephod and greenes of my without Teraphim.

Afterwarde shal the children of Israel and not bene convert, and seke the Lord their God, and for fistene pie 8 Dauid their King, & shal seare the Lord, were but half and his goodnes in the latter dayes.

her, & did not withdrawe the b That is, ga-

ne them felues are given to ue abused me the price of a felaue, Exod.

21,32. d I wil rie thee a long time as in thy widowehode whether thou wilt be mine or no e Meaning not onely all the time of their captiuttie, but also voto Christ. f That is, they shulde nether have policie nor religion, and their idoles also wherein they put their confidence, shulde be destroyed.

g This is ment of Christs kingdome, which was promised vato Danid to be everyal. Pfal 70.28 eternal, Pial 72,38

CHAP. IIII.

A complaint against the people, and the Priests of I fraél.

r Heare

The land shal mourne.

place appea-reth a liberite

to moste her-

nous vices, fo

eth in y necke

it were in vaine to rebuke

the: for no mã

yea, they wil speake against the Prophetes and Priests

is chiefly to re

rifh all toge-

ther: y one, be cause he wol-

de not obere. &

the other be-

not admonish

e That 15, the

wherein thou boafteft

f That is , the

Priefts fhalbe

of know ledge,

they are not able to execu-

ge,and u ftru& others,Deu 33,

3 maiach 2,7

g Meaning, &

wearie with hearing the

I was benefi

cial voco the I Toutt, the

Priefts fekera

eat & peoples offrigs & flat-

their finnes. k Signifying.

have finned to

gether, fo fhal

they be punt-

l Shewing, that then wic

pusified on all forces for

thogh they thinks by the multitude of

wates to haue

many childre, yet they shal-be decemed of

that

The more

Synagogue.

buke them d Ye shal pe-

of another

one follow-

Hoséa. Princes & Priests. 36685/1224

a Because the I people wolde not obey the I dien of Israél: for the Lord 2 hathe admonitios of a cotrouersie with y inhabitants of the lad the Prophet, he cirethahe because there is no trueth, nor mercie nor before the md gement feat of God, againft 2 knowledge of God in the land. By fwearing, and lying, and killing, and whome they chicfly offen-ded, Isa 7,12 zecha 12,10

stealing, and whoring they breake out, and b blood toucheth blood.

b In euerie 3 Therefore shal the land mourne, and euerie one that dwelleth therein, shalbe cut 18 of, with the beafts in the field, and with the foules of the heaue, and also the fishes of the sea shalbe taken away.

E Asthogh he 4 wolde fay, y Yet elet none rebuke, nor reproue another: for thy people are as they that rebuke the Priest.

Therefore shalt thou fall in the day, and can abide it: 5 the Prophet shal fail with thee in § night, and I wil destroye thy mother.

My people are destroyed for lacke of whose office it 6 knowledge: because f thou halt refused knowledge, I wil also refuse thee, that thou shalt be no Priest to me: and seing s thou 1 hast forgotten the Law of thy God, I wil alfo forget thy children.

causehe wolde 7 As they were h increased, so they sinned against me:therefore will change their glorie into shame.

> 8 1 They eat vp the sinnes of my people, & lift vp then mindes in their iniquitie.

fe, y for lacke for I wil visit their wayes vpon them, & rewarde them their dedes.

te their char- to For they shaleat, and not have ynough: 4 they shal 1 commit adulterie, and shal not increase, because they have lest of to take hede to the Lord.

of the people, 11 which were m Whoredome, and wine, and newe wine 5 take away their heait.

worde of God 12 My people aske cousel at their stockes. and their staffe teacheth them: for the o fpi rit of fornications hathe caused them to 6 They shal go with their shepe, and with fled them selerre, and they have gone a whoring from under their God.

> They sacrifice vpon the toppes of the hilles under the okes, and the poplar tre, and the elme, because the shadowe thereof is good: therefore your daughters shalbe P harlottes, and your spouses shalbe 8 Blowe ye the trumpet in Gibeah, & the monttions.

kednes thalbe 14 I wil not q visite your daughters when they are whores: for thei them selues are separated with harlots, and sacrifice with whoses: therefore the people that doeth 10 The princes of Iudah were like the that is all not vndei stand, shal fall.

their hope carted away with a rage p Because they take away Gods honour, and gue it to idoles, therefore he wil gue them up to their luftes, that they shall dishonour their owne bodies, Rom 1,28 q I will not correct your shame to bring you to amendement, but let you runne headlong to your owne

TEare the worde of the Lord, ye chil 15 Thogh thou, Israel, playe the harlot, yet Thogh thou, iraei, piaye the natiot, yet relet not Iudah finne: come not ye vnto rech that In-Gilgal, nether goye vp to t Beth-auen, dah is infenor sweare, The Lord liveth. leth them to

16 For Israel is rebellious as an vnrulie heif learne by tnetr fer. Now the Lord wil fede them as a turne in time. " lambe in a laige place.

Ephraim s ioj ned to idoles: let him honored this alone.

Their drunkennes flinketh: they have fence, yet becommitted whoredome: their rulers loue abused by to say with shame, Ering ye.

19 The winde hathey bounde the vp in her that his peowings, and they shalbe ashamed of their for thether. facrifices.

is, the house of God, Beth-auen, that is, the house of iniquitie, be cause of their abominations set up there, fignifying that no place is holie where God is not purely worthipped. u God wil so disperse them that they shall not remain ne in anic certeine place a They are so impudent in receiuing bribes, that they wil commande men to bring them vato them. To carte them fuddenly away.

CHAP. V

1 Against the Priests and rulers of I frail 13 The helpe of man is in vaine.

Ye Puests, heare this, and heatken ye, ô house of Israél, & giue ye eare, ô house of the King: for judgement istoward you, because you have bene a sinare a The Prietts on Mizpáh,& a net spred vpon Tabór.

2 Yet they were profounde, to decline to re people in blaughter, thogh I have bene a c rebuker as the foulers of them all.

And there shalbe like people, like Priest: 3 I knowe d Ephraim, and Israel is not hid high mounfrom metfor now, ô Ephraim thou art be-taines Norwithcome an harlot, & Israel is detiled.

Thei wilnot give their mindes to turne given altoge-vnto their God: for y spirit of fornication ther to holi-nes, & to facil is in the middes of them, & they have not fices, w here knowenthe Lord. 🏶

And the spride of Israel doeth testifie to tempt his face, therefore shal Israel and Ephiaim admonished fall in their iniquitie: Iudah also shal fall them continually by my with them.

their bullockes to seke the Lord: but they wes not onely that not finde him: for he hathe withdrawe tes, but also him felf from them.

mountaines, and burne incense voon the 7 They have ti afgressed against the Lord: King Terobos for they have begotten fittange children: tibe of that now shals a moneth denoure them w their e Meaning,

> shaume in Ramah: crye out at Beth-auen, children are after thee.ô h Benramin.

they are harlots, nor your spouses when 9 Ephraim shalbe desolate in v day of re- hope mittem. buke: among the tribes of Isiael haue I hrudio is not caused to knowe the trueth.

k remoue the bondes: therefore wil I powre parte, fignify-

gement, because he willingly walked af- place to place til they were ter the 1 commandement.

1 By the successe thei shal knowe that I have surely determined this k Thei haue turned vp fide downe all political order, and all maner of religion I To wit, after King Ieroboams comandemet & did not rather follow God. Xvv:iiii.

did the birds, in thefe two

the Lord had

place in time

past by his pre

cattle it was

theiridolatrie.

he wolde not

t He calleth

fanding they he calleth flaughter in co

Ephraimites,

ning of all ad-

degenerat, fo vithere is no Their de. farre of.

deftroy ed

The Lord woundeth&healeth.Hoséa. A cake not turned.

12 Therefore wil I be vnto Ephráim as a moth, and to the house of Iudah as a rottennes.

13 Whé Ephiáim fawe his fickenes, and Iudáh his wounde, then went Ephráim vnto m Asshur,& sent vnto King "Iaréb:yet col de he not heale you, nor cure you of your 3

wounde.

wounde.

wounde.

wounde.

kednes, and the princes with their lies.

king lerobo
about God. 7

for I wil be vnto Ephráim as a lion, and 4 Thei are all adulterers, or as a verie cout feke but how
tyrnas.

as a lions whelpe to the house of Iudáb.

heared by the belle and the princes with their lies.

kednes, and the princes with their lies. as a lions whelpe to the house of Iudah: I, euen I wil spoyle, and go away: I wil take away, and none shal rescue it.

> acknowledge their faute, and seke me · in their afflictio they wil seke me diligently.

> > CHAP. VI.

2 Affliction causeth a man to turne to God. 9 The wickednes of the Priests.

Ome, & let vs = returne to the Lord: or he hathe spoiled, and he wil hea- 7 le vs:he hathe wounded vs, and he wil binde vs vp.

ke his plagues 2 After two dayes wil b he reuiue vs, & in the thirde day he wil raise vs vp, and we 8

shal live in his fight.

m In Read of

fekig for reme die at Gods

2 He sheweth ?

we they oght

to turne to the

Lord, that he

might call bac

correct vs fro

yet his helpe wil not be far 3

re of, if we re-

surne to him.

e You feme to hane a certel-

ne holines, & repentace, but

it is vpon the fudden, and as 4 a morning

d I have fil

laboured by

my Prophets,

bring you to

Bur all was in waine:for my worde wasnot

meat to fede

them, but a fworde to flay

thee, was mo-

Le cuident f He fheweth

his doctrine

seded y they

That is,like

Jight &weake

shem

Then shal we have knowledge, and endeuor our selues to knowe the Lord: his go- 9 Strangers haue deuoured his strength, & them of all good rulers. ing for the is prepared as the morning, and he shal come vnto vs as the raine, & as the latter raine vnto the earth.

Iudáh, how shal Ientreat thee ! for cyour goodnes u as a morning cloude, and as the

morning dewe it goeth away.

Therefore haue I d cut downe by § Proframed you to phetes: I have slaine them by the wordes

6 For I desired mercie, & not sacrifice, & the knowledge of God more then burnt

offrings.

My doarine 7 But thei like s men haue transgressed against uenant: there have they trespaced against

to what scope 8 h Gilead & a citie of them that worke iniquitie, & s polluted with blood.

thulde toyne y obedience of God,& y loue of their neigh-And as theues waite for a mã, so the com panie of Priests murther in the way by co-

there u the whoredome of Ephráim: Israél

is defiled.

persones. L Which was it Yea, Sudáh hathe set a plant for thee, 16 whiles I wolde returne the captiuitie of y place where my people.

the Priefts dwelt, and w shalde haue I That is, doeth imitate thine idolatrie . bene best inftruded in my worde and hathe taken graffes of thy trees

CHAP. VII.

- punishment.
- THen I wolde haue healed Ifraél, discouered, & the wickednes of Samaria:

for they have delt fallely: and a the thefe a Meaning, I there was no cometh in, & the robber spoyleth without. one kinde of And they confider not in their hearts, that vice among them, but that I remeber all their wickednes: now their they were sub owne invencions have beset them about: led to all wie they are in my sight. they are in my fight.

They make & King glad with their wic- their wicked

heated by the baker, which ceaseth fro rai to flatter, and fing vp, & from kneding the dowe vntil e He compait be leauened.

15 I wil go, & returne to my place, til they 5 Thus the day dof our King: the princes ha- to a burning ue made him ficke withflagons of wine: he baker heateth stretcheth out his hand to scorners.

6 For thei haue made readie their heart like uened, and rai-For thei haue made readie their near time an ouen whiles they lie in waite: their baker slepeth all the night: in the morning it
ceffs in them burneth as a flame of fyre.

They are all hote as an ouen, and have by their King e deuoured their Iudges: all their Kings are was ouercome fallen: there is none among them that calbroght into
difeases, and leth vnto me.

Ephraim hathef mixt him felf amog the terres. people. Ephráim is as a cake on the herth e By their occasion God ha not turned.

Strangers have deuoured his strength, & good rulers. he knoweth it not: yea, g graye heeres are in that is, he contentateth here and there upon him, yet he knoweth the religion of the Gentiles.

O Ephráim, what shal I do vnto thee! ô 10 And the pride of Israel testifieth to his cake baked udáh, how shal I entreat thee! for cyour face, and they do not returne to the Lord on y one side, and they do not returne to the Lord on y one side, and they do not returne to the Lord on y one side, their God, nor seke him for all this.

Ephraim also is like a doue deceived, ugh hore not without heart: they call to Egypt: they go through cold, but partely a to Ashur.

of my mouth, and the independents were 12 But whethey shall go, I will spred my not telly a Gentil go which are as the light that gooth for the.

For I desired mercie, & not sacrifice, & foules of the heaven: I will chassistic the as again mannefolde again. their 'congregation hathe heard.

their congregation hathe heard.

Wo vnto them: for they have fled away indgement, as from me:destructionshalbe vnto them, be- they that can cause they have transgressed against me: there is betthogh I have a redemed them, yet they ha- ter to cleave onely to God, ue spoken lies against me.

And they have not cryed vnto me with helpe of men. their hearts, when they howled vpo their to my curies beds: m, they affemble them felues for whole congre-

bour with out warde facti- 10 I haue sene vilenie in the house of Israel: 15 Though I haue bounde, and firengthened k That is, different the warde faction with the subgrade of Ephrásim Israel the subgrade of Ephrásim Israe their arme, yet do they imagine mischief demed them, against me.

Thei returne, but not to y most high thei death are like a deceitful bowe: their prices shal I When they fall by the sworde, for the rage of their aion, a cryed tongues: this shalbe their derision in the they soght not land of Egypt.

b Thei esteme King Teroboá about Gcd. &

of the people

feafts & folem delized in fiat-

the depriued

other, that is,

and delinered

unto me for helpe. m They one-

of the vices & wantomes of the people. 12 Of their ly seke their owne comoditie and welth, and passe not for me their God n Because they boast of their owne strength, and passe not what they speake punishment. against me and my servants, Pfal 73.9

CHAP. VIII.

the the iniquitie of Ephraim was . The destruttion of Iudah and Israel, because of their idolatrie.

1 Set

aGod incourse I geth the Prohet to fignihe the spedie coming of the enemue against Israel, which 2 not from the heart,as their dedes declare. cThat is, Iero boam, by who me they foght the 1r owne libertie, and not to obey my

d That is vpright judge- 6 lie life e Meaning, the calfe was infelues, and of their fathers 7 in the wilderfShewing that their religion hathe but a thewe, and in

g They mener ceafe but runne to and fro to feke helpe the tribute w the King and the princes that lay vpon them: which meanes the Lord vieth to parial spem to repentance Thus the idolaters counse the worde of God as firage in respect of 13 their owners. nentions. k Saying that they offer it to the Lord, but he accepteth no feruice, hathe not appointed.

Chap IX aFor shogh all other people shulde olcape. yet thou thait be punished b Thou haft comitted ido-latric in hope of rewarde, to have thy lere 44,17.25 an harlot that had rather line by playig § 2 whore then to of her owne houfband e Thele out- 3 ward chings y halbe taken from thee.

Set the trumpet to thy a mouth he shalco- 4 me as an egie against the House of the Loid, because they have transgressed my couenant, & trespaced against my Law.

was once the people of God. knowe thee. knowe thee. knowe thee. Ifrael hathe cast of the thig that is good: 5 porties, but the enemie shal pursue him.

They have fet vp a c King, but not by 6 me: they have made princes, and I knewe it not: of their filuer and their golde haue they made them idoles: therefore shalthei be destroyed.

Thy calfe, ô Samaria, hathe cast thee of: 7 mine anger is kindeled against them: how long wil they be without a mnocencie!

· For it came euen from Israél: the workeman made it, therefore it is not God: but the calfe of Samaria shalbe broken in pie-

For they have f sowen the winde, & they shal reape the whirlwinde: it hathe no stalke:the budde shal bring forthe no meale:if so be it bring forthe, the strangers shal de- 9

Ifraél is deuoured, now shal they be am og the Gentiles as a vessel wherein u no plea-

9 For they are gone vp to Affhur: they are as a swilde affe alone by him felf: Ephráim hathe hired louers.

h that is, for to Yet thogh they have hired amog the nacions, now wil I gather them, and thei shall forowe a litle, for the h burde of the King, it Ephraim their glorie shal flee away like which was him or the princes.

the H Because Ephraim hathe made many altars to sinne, his alters shalbe to sinne.

12 I have writen to them the great things of my Law: but they were counted as a ftrange thing.

They fa r fice flesh for the sacrifices of mine offrings, and eat it: buthe & Lord accepteth them not: now wil he remember their iniquitie, and visite their sinnes: they 14 shal returne to Egypt.

he him self 14 For Israel hathe forgotten his maker, & buyldeth remples, and Iudáh hathe encrea 15 sed strong cities but I wil send a fyre vpon his cities, and it shal deuoure the palaces thereof.

CHAP. IX.

Of the hunger and captivitie of Ifrael.

Eioyce nor, ô Israel for ioye as other Repeople: for thou hast gone a whoring from thy God:thou hast loued b a rewar- 17 de vpon euery corne floore.

c The floore, and the wine presse shal not fede them, and the new wine shal faile in

They wil not dwell in the Lords land, but Ephráim wil returne to Egypt, & they wil eat vncleane things in Affhur.

They shal not offer d wine to the Lord, dail their nether shall their sacrifices be pleasant vn-touching politic to him: but their shall be vnto the as the bread shallberneded shallberneded of mourners: all that eat thereof, shal be as things polpolluted: for their bread e for their foules ethe meat ofthal not come into the House of the Lord. fring which What wil ye do f then in the folene day, them felues and in the day of the feaft of the Lord thaltake away

For lo, they are gone from s destruction: all yoccasions of serunghim, but Egypt shal gather them vp, and Mem-which shalbe phis shal burye them: the nettles shal pof-sesse the pleasant places of their silver, or your captum-ties when you the thorneshalbe in their tabernacles.

the thorne shalbe in their tabernacles.

The daies of visitacion are come: the ues cur of tro dayes of recompense are come: Israel shal g Thogh they knowe it: h the Prophet is a foole: the spi-thinke to escape by steing y ritual man is mad, for the multitude of destruction that thine inequitie: therefore the hatred is that they be

8 The watchema of Ephraimi shulde be with they flee for my God: but the Prophet is the fnare of a foccour fouler in all his waies, & hatred in y Hou- fial knowe fe of his God.

They are depely set: they are corrupt who chaleged as in the daies of Gibeah: therefore he wil to them selues pre remeber their iniquitie, he wil visite their phetes & spiritual men

I founde Israel like I grapes in the wil-bring men to dernes: I sawe your fathers as the first ripe God and not in the fig tre at her first time: but they went to be a sureto to Baal-Peor, and separated them selues God vnto that shame, and their abominacions is so roote were according to m their louers.

a birde: fro the birth and from the wom- was never mobe, and from the conception.

Thogh they bring up their children, yet 1 Meaning, he I wil depriue them from being men: yea, and delired in wo to them, when I departe from them.

13 Ephraim, as I sawe, is at a tre o in Tyrus as abominable planted in a cottage: but Ephráim shall voto me, as their louers bring forthe his children to the murthe- idoles,

orer.

n Signifying §
God wold de
O Lord, giue them: what wilt thou giue froy their
them? giue them a P baren wombe & drye childre by the them? give them a P baren wombe & drye fe fundry mea.

All their wickednes is in a Gilgal: for little and little. there do I hate them: for the wickednes of oAs they kept their inucncions, I wil cast them out of intheir houses mine House: I wil lone them no more: all presentem their princes are rebelles.

their princes are rebelles.

Ephraim is smitten, their roote is dryed fows Ephramine House: I willoue them no more: all in Tyrus to

vp:they can bring no fiute:yea, thogh thei im at the fire vato me, but bring forthe, yet wil Islaie euen the dea- now I wil girest of their bodie.

My God wil cast the away, because they pathe Prophet did not obey him: and they stal wander a- plagues of God mong the nacions.

he them baren, rather then that this great flaughter shullde come voon their children. q The chief cause of their defiraction is that they commit idechildren. q The chief cause of their latere and corrupt my religion in Gilgal.

CHAP. X. Against Ifrait and his ideles. 14 His defruition for the fame.

they were de-luded by thes

i The Prophe-

k This people their wicked-nes; y Gibeáh recorrupt; Iud.

them.

Saughter

toward Ephrá im, praieth

thogh the grapes were ga-thered, yet c-uer as it ga-thered new Arength, it inwickednes, fo that y correshulde haue broght the to obedience, did but viter their Aubbernes b' As thei were riche and

had abundace. c To wit, from 4 God dThe day shal come y God their King, & then they that felc the frute of their finnes, and how they erufted in him in vaine, 2. Kig 17,6

e In promising to be faithful toward God. tegritie and fi-delitie which they preteded, nothing was nothing gWhen y cal. 7 fe shalbe caand grief.

ried away 8 ere certeine idolarro prie-Res, w did wesre blacke appa rel in their facrifices and eryed with a loude voice: 9 which fiperfit rion Elian derided, t. King 18,27 read 2.

kerh in con-tept of Bethel, read Chap 4, ¶a 2,19. luk 23,30.

reuel . 6,16. tr 9.6 k La those daies wast thou as wicked as the Gibcontthere partely declared : for thy zeale colde not be good in executing

I To wit , to fight , or the Liraclites remained in that that time mThe Ifraelites were not

Srael is a * emptie vine, yet hathe it broght forthe frute vnto it felf, & ac- 15 So shal Beth-el do vnto you, because of cording to the multitude of the frute thereof he hathe increased the alters according to the b goodnes of their land they haue made faire images.

Their heart is < deuided : now shal they be founde fautie: he shal breake downe I their altars: he shal destroye their images. For now they shalfay, We have no d Kig because we feared not the Lord: and what a They called them, but they be went thus fi o b They rebelshulde a King do to vs?

They have spoken wordes, swearing falfely in making e a couenant: thus findge- 3 ment groweth as wormewood in the furrowes of the field.

because of the calfe of Beth-auen:for the people thereof shal mourne ouer it,& the h Chemarims thereof, that reioyced on it for the glorie thereof, because it is depar- 5 He shal no more seturne into the land of to Adyria ted from it.

It shalbe also broght to Asshur, for a present vnto King Iaréb: Ephráim shal receiue shame, & Ifraél shalbe ashamed of his owne counsel.

Of Samaria, the King thereof is deltroi- 7 ed, as the fome vpon the water.

The hie places also of . Auen shalbe destroied, euen the sinne of Israél: the thorne 8 and the thiftle (hal growe vp o their altars, and they shal say to the mountaines, *Couer vs, and to the hilles, Fall vpon vs.

O Israel, thou hast kinned from the daies of Gibeáh:therethey 1 stode:the battel in 9 Gibeáh against the children of insquirie did not m touche them.

king 33.5 iThis he spear to It is my defire a that I shulde chastise them, & the people shalbe gathered agaist them, when they shal gather them salues in 10 their two o furrowes.

er And Ephraim s as an heiffer vsed to delite P in threshing : but I wil passe by her it 9 faire necke: I wil make Ephraim to ride: Iudáh shal plowe, and Iaakób shal breake his cloddes.

pe after the measure of mercie: r breake vp your fallowe grounde: for it is time to feke the Lord, til he come & raine righteouf-

Gods udgements, seing
thine owne deis But you have plowed wickednes: ye have
des were as
wicked as
wic lies : because y didest trust in thine owne waies, & in the multitude of thy strong

Aubbernes fro 14 Therefore shal a tumult arise amog thy people & all thy munitions shalbe destroipeople & antiny municions maine dettroi-ed, as Shalman destroyed Beth-aibelin 2 The Lord hathe also a controueise with bearing, pre-ed, as Shalman destroyed Beth-aibelin 2

mound by the day of battelethe mother with the chilcher example the day of battelethe mother with the chilcher ceale from their finnes a Becaule they are so desperate. I will delite to defiroy them o That is, when they have gathered all their firength together p Wherein is pleasure, as in plowing is labout and peine q I will lay my yoke yoon her far necke r Read I erem 4.4 . That is, shall manazzar in the definition of that citie spared nether kinde nor age.

dren was dashed in pieces.

your malicious wickednes: in a morning shal the King of Istael be destroyed.

CHAP. XI.

The benefites of the Lord toward I frail. s Their ingra- a Whiles & The titude againft him.

Hen Ifraél a was a childe, then I did not proud loued him, and called my fonne by their maliout of Egypt.

them: thei sacrificed vnto Baalim, & burnt a cotrary way incense to images.

I led Ephraim also, as one shulde beare them to repenthem in his armes: but ther knewe not that tance them in his armes: but ther knewe not that tance I healed them.

The inhabitants of Samaria shal s feare 4 I led them with cordes of a man, euen ues. with bandes of loue, and I was to them, as d Seing they he that taketh of the yoke from their 1aw- this kindenes; es, and I laied the meat vnto them.

Egypt: but Affhur shalbe his d King, be- prophetes f God confide cause theirefused to convert.

And the sworde shal fall on his cities, & selfe and that shal consume his barres, and denoure the, with a certeine because of their owne counsels.

And my people are bent to rebellion a- two of the cagainst me: thoghe they called them to the ties that were defined with most hie wer none at all wolde exalt him. Sodom, Deumost hie, yes none at all wolde exalt him.

f How shal I give thee vp, Ephraim? how hMeanle, that shall deliuer thee, Israél how shall make his loue where thee, as a Admáh how shall set thee, as Ze- loued the, maboimemme heart is turned within me:hmy dehim betwee repentings are rouled together.

I wil not execute the fiercenes of my to do:and he wrath: I wil not returne to destroy Ephrá- his im: for I am God, and not man, the holy o- his mercie tone in the middes of thee, & I wil not renour come his tre into the citie.

They shal walke after the Lord: he shal roare like a lyon: when he shal roare, then I To consume the but will he children of the West shal feare. the children of the West shal feare.

k Thei shal feare as a sparowe out of E- yelde and so gypt, and as a doue out of the land of Af- mercie: & this fhui, and I wil place them in their houses, finale nomber faiththe Loid.

12 Sowe to your selues in righteousnes: rea- 12 Ephráim copassen me about with lies, Lord and the house of Israel with deceit: but k The Egyp-Iudah yet ruleth 1 with God, and is faith- fyrians fial. ful with the Sainctes.

CHAP. XII.

Lloweth after the Eastwinde:he encrea-not degenerate feth daiely lies and deitruction, and they a That is, flat do make a couenant with Asshui, & b oyle tereth him self is caryed into Egypt.

Indáh,& wil visite I zakób, according to friendship his waies: according to his workes, wil he these pointes was like to recompense him.

He toke his brother by the hele in the nor in idole. wombe tries.

raclites v in Egypt and

when the Pro

ly and not a

they shalbe e To wit , the

nudgements, as he declareth in § next verf. who fhal walke after the

the Lord maiteinerh his

Hoséa. Calues of the lips. 368 39/1224

d Seing that gratuude was the more to be abhorred

e Read Genes 32,31 f God founde 5 Iaakób as he lay fleping in Beth el, Gene 6 28, 12, and fo Spake with hi

there, that the frute of that fpeache apper- 7 whole body of the people, 8 whereof we

As for Ephráim he is more like the wicked Canaa 9 nites the god-lie Abraham or laakób h Thus y wic ked measure

Gods fauour by outward rosperme, & like hypocrites can not aue their doigs wilt not acknowledge my benefices, I wil game to dwell In tentes as in doct now con

k The people spoken against Gilead, y holie place, and yet the Pro-phet faith, hat

a He sheweth the excellencie,& autoritie had aboue all the reft

e The Ephraimites are not farre from de-Aruction, and haue loft their autoritie. phetes persua-ded the idola- 3 ters to offer their children after y exaple of Abrahám,& helhewethbon

they wolde ex horte one auc-ther to y lame & to kiffe, and worship thewere their

wombe, & by his strength he had d power with God,

preferre laa- with God,
abb, their fa- 4 And had power ouer the Angel, & prether, Iudahs inuailed:he wept and prayed vnto him: fhe

> Yea, the Lord God of hostes, the Lord & I wil mete the, as a beare that is robbed him self his memorial.

Therefore turne thou to thy God: kepe mercie and judgement, and hope stil in thy God.

in his hand:he loueth to oppresse.

riche, I haue foude me out riches in all my labours: they shal finde none iniquitie in me, h that were wickednes.

land of Egypt, yet wil I make thee to of the solemne feast.

10 I haue also spoken by the Prophetes, & I 3 haue multiplied visios, & vsed similitudes by the ministerie of the Prophetes.

bide that anne it Is there k iniquitie in Gilead-surely thei shulde reproare vanitie: they facrifice bullockes in Gil gál, and their altars are as heapes in the furrowes of the field.

bring thee a. 12 And Iaakob fled into the countrey of Arám, and Israél serued for a wife, and for a wife he kept Shepe,

Tabernacles, which than 13 And by a m Prophet the Lord broght If rael out of Egypt, and by a Prophet was he referued.

thoght y no 14 But Ephraim prouoked him with hie pla ces: therefore shal his blood be powred vpő him, and his reproche shalhis Lord 16 rewarde him.

guet saicti, met all their religion was but vanitie I If you boaft of your riches and nobi-litte, ye feme to reproche your father who was a poore fugitive and feruant m Meaning, Mofés Whereby appeareth, that what foeuer they have, it co-meth of Gods fie goodnes het faith, hat

CHAP. XIII. I The abomination of Ifrail, 9 And cause of their

destructim. THen Ephraim spake, theie was

*trembling:he b exalted him felf in Israel, but he hathe sinned in Baal, sand is dead.

King of his 2 And now they finne more and more, and haue made them molten images of their filuer, or idoles according to their owne vn derstanding: they were all the worke of & craftesme: they say onc to another whiles. thei sacrifice a dmã, Let thế kisse y calues.

Therefore they shalbe as the morning cloude, & as the morning dewe y passeth away, as y chaffe that is driue with a whirle winde out of the floore, & as the sinoke that goeth out of the chimney.

Yet Iam the Lord thy God fro the lad of Egypt, & thou shalt know no God but me: for there is no Szuiour beside me.

5 I did knowe thee in the wildernes, in the e He calleth them to repentance & reproueth their ingrationds.

land of drought.

6 As in their pastures, so were thei filled: they were filled, and their heart was exalted:therefore have they forgotten me.

founde him in Beth-él, and there he spake 7 And I wil be vnto them as a verie lyon. & as a leoparde in the waye of Affhur.

of her whelpes, and I wil breake the calle of their heart, and there wil I deuouie them like a lyon: the wilde beaft shal tea-1e them.

He is 8 Canaan; the balances of deceit are 9 O Israel, fone hathe destroyed thee, but f Thy defense circulation is certebe in me s thine helpe.

And Ephraim siid, Notwithstading I am 10 8 I am: where is thy King, that shulde thee declare helpe thee in all thy cities? & thy judges, that it cometh of whome thou saidest, Giue me a King not of merthe-refore thine and princes?

Thogh I am the Lord thy God, from the 11 I gaue thee a King in mine angre, and I toke him away in my wrath.

dwell in the tabernacles, as in the dayes 12 The iniquitie of Ephiaim is bounde femere vp:his sinne is hid.

The forowes of a trauailing woman shall h It is surely come vpon him: he is an vnwise sonne, els punished, as wolde he not stand stil at the time, euen at Ierem.17.1. the breaking forthe of the children.

14 I wil redeme them from the power of come out of the wombe, the graue: I wil deliuer them fro death: ô 15, out of this be death, I wil be thy death: ô graue, I wil be he 15, and not thy destruction: 1 repentance is had from ratie to be filed mine eyes.

mine eyes.

k Mesning y

Thogh he grewe vp among his brethren, no power shall refix God whe an East winde shal come, even the winde of he wil deliner the Lord shal come vp from the wilder- his, but enen to death wil he nes, and dive vp his veine, and his foutai- sine the life ne shalbe dryed vp:he shal spoyle the trea wil not turne fure of all pleasant vessels.

Samaria shalbe desolate: for she hathe pole rebelled against her Godnhey shalfall by the sworde: their infants shalbe dashed in pieces, and their women with childe shalbe ript.

CHAP. XIIIJ.

I The destruction of Samaria. 3 He exhorteth I frail to turne to God, who requireth praise and thankes.

Ifrael, a returne vnto the Lord thy them to repen-God : for thou hast fallen by thine de all these

iniquitie.

Take vnto you wordes, and turne to the declare by
Lord, and fay vnto him, b Take away all wordes their obedience and iniquitie, and receive vigracioully: lowil repensance we render the calues of cour lippes.

Asshur shaldnor saue vs, nether wil we ride vpő horses, nether wil we say anie more nes to the worke of our hands, Te are our gods: for in thee the fatherles findeth mercie.

· I wil heale their rebellio: I wil loue the factifice, that frely:for mine anger is turned away fro hi. offer-nount that I wil be as the dewe vnto I sael: he shal her & proise, growe as the lilie and fasten his rootes as decorate we of all vance.

the trees of Lebanon.

6 His branches shal spreade, and his beauHe declaresh
tie shalbe as the oliue tre, and his smel as how ready God
is to receive Lebanón.

e,& my beneidolatrie and nedes be y caug I am allone,

to me, I wil not chage my pur-

alle exhorterh b He faeweth them how thei

c Declaring, this is the tri them that do tebent.

Yyy.ii.

f Whosoeuer 7 nes to this peo ple, shalbe bles

g God sheweth g how propt he is to heare his, when they repent, and to offer him felf, as a protectio. to them, as a frute & profite.

They that dwell under his shadowe, shal returne: they shalteuiue as the corne, and 9 florish as the vine: the fent thereof shalbe as the wine of Lebanón.

Ephráim shalsay, What haue I to do anie more with idoles? I s have heard him, & loked vpő him: I amlike a grene fyrre tre: vpon me is thy fiute found.

Who is h wife, and he shal understand that the true these things? and prudent, & he shal knowe wisdome and knowledge co them? for the wayes of the Lord are righ- fixeth in this, teous, and the juste shal walke in them: but even to refle the wicked shal fall therein.

IOEL

THE ARGUMENT.

He ProphetIcel first rebuketh them of Iudah, that being now punished with a great plague of famine, remaine stil obstinat. Secondly he threateneth greater plagues, because they gre we daily to a more hardenes of heart are rebellion against God not withstanding his punishments. Thirdly he exhorteth them to repentance, she wing that it muste be earnest, and procede from the heart because they had greenously offended God. And so doing, he promiseth, that God wil be merciful, or not forget his covenant that he made with their fathers but wil fend his Christ who shal gather the scattered shepe, and restore them to life, and libertie, though they semed to be dead.

CHAP.

. 2 A prophecie against the lewes 2 He exherteth the people to prayer, and fasting for the miserie that was

HE worde of the Lord that came to Ioél the son me of Pethuél.
Heare ye this,ô *Elders, and bearken ye all inhabitrants of the land, whether buche a thing hather there is never the days of

bene in your dayes, or yet in the dayes of your fathers.

indgements,
who had now
plagued the
frutes of the
grounde for
the space of 4 Tell you your children of it, and let your children shewe to their children, and their children to another generacion.

That which is left of the palmer worme, hathe the grashopper caten, and the residue of the grashopper hathe the canker worme eaten, and the relidue of the canker worme hathe v caterpiller eaten.

Awake ye e diunkardes, and wepe, and houle all ye drinkers of wine, because of y new wine: for it shalbe pulled from your mouth.

Yea, a nation cometh vpon my land, mightie, and without nomber, whose teeth are like the teeth of a lyon, and he hathe the

when he fir 7 He maketh my vine waste, and pilleth of fyrtans against the banks of my figure he maketh of the banks of my figure he my figu the banke of my figtie: he maketh it bare, 18 How did the beaftes mourne? the herdes and casteth it downe: the branches thereof are made white.

> Mourne like a virgine girded with fackecloth for the houlband of . her youth.

The meat offring, and the drinke offring is f cut of from the House of the Lord: the Priests the Lords ministers mourne.

or Gods wreth did appeare in to The field is wasted; the land mourneth: 20 his Temple is

for the corne is destroyed : the new wine & All comfore is dryed vp, and the oyle is decayed.

nt Be ye ashamed, ô houf bande men: houle, ment is taken ô ye vine dreffers for the wheat, and for the barly, because the haruest of the field is perished.

12 The vine is diyed vp, and the figtre is decayed: the pomegranate tre and the palmetic, and the apple tre, even all the trees of the field are withered : furely the ioy is withered away from the sonnes of men.

13 h Girde your selues & lament, ye Priests; h He sheweth houle ye ministers of the altar: come, and in the only mea ly all night in sackecloth, ye ministers of Gods wrath. The control of the meat offring, and the things reformed the offring is called the characters. drinke offring is taken away from the red is vistal House of your God.

14 Sanctifie you a fast : call a solemne asfemblie: gather the Elders, and all the inhabitants of the land into the House of the Lord your God, and crye vnto the Lord.

Alas: for the day, for the i day of the thefe great pla
Lord is at hand, and it cometh as a deftru guesthar vite
deftruction is ction from the Almightie.

16 Is not the meat cut of before our eyes? and ioye, and gladnes from the House of our God?

17 The sede is rotten under their cloddes: the garners are destroyed: the barnes are broken downe, for the corne is withered.

of cattel pine away, because they have no pasture, and the slockes of shepe are destroyed.

19 O Lord, to thee wil I crye: for the fyre hathe deuoured the pastures of the wildeines, and the flame hathebuint vp all the trees of the field.

The beaffes of the field crye also vnto thee: for the rivers of waters are dryed vp.

at hand.

lo muche, as Gods fernice was left of.

to call them to repentan-Meaning, 5 that the occa-fion of their excelle and drunkennes was taken a-

a Signifying, 2 the Princes, the Priefts,

and the goner-

b He calleth

the lewes to

tion of Gods

foure yere, which was for

way d This was another pla-gue where-with God had e Mourne gris noully as a groman, which hathe loft her 8 houfband, to whome the bathe bene ma- 9 ried in her youth
f The tokens

That is,

and the kfyre hathe deuoured the pastures of the wildernes.

CHAP. II.

He prophecieth of the comming and crueltie of their enemies. 13 An exhertacion to move them to convert. 28 The love of God towarde his people.

a He fheweth I the great ind-geners of God which are at hand except thei repent.
b Of affliction 2 and trouble

c Meaning the

d The enemie

defraieth out

plentiful cou. trei wherefo-

euer he co-

e Thei fhalbe

Nahum 2,10.

meth.

Affyrians.

D Lowe the trumpet in Zion, & shout Bin mine holie Moutaine: let all the in habitants of the land tiemble: for y daie of the Lord is come: for it is at hand.

A b daie of darkenes, & of blackenes, a daye of cloudes, and obscuritie, as the 17 morning spreade vpon the mountaines, fo is there a c great people, and a mightie: there was none like it from the beginning, nethershil be anie more after it, vnto the yeres of manie generacions.

3 A fyre deuoureth before him, & behinde him a flame burneth vp: the land is as the 18 garden of d Eden before him, and behinde him a desolate wildernes, so that no- 19 thing shal escape him.

The beholding of him is like the light of horses, and like the horse men, so shall thei runne.

3 Like the noyce of charets in the toppes 20 of the mountaines shal thei leape, like the noyce of a flame of fyre that deuouieth the stubble, and as a mightie people prepared to the battel.

6 Before his face shalthe people tremble: all faces chalgather blackenes.

pale and blace are taken of the exacted him telf to do this. They shall runne like strong men, and go at Feare not, ô land, but be glad and reiny it filled all from the exact of the exact vp to the wall like men of warre, and euethei shal not staie in their paths.

Mether shal one f thrust another, but eue f For nonefhal 8 be able to rerie one shal walke inhis path: & when thei fift them.

> Thei shal runne to and fro in the citie: they shal runne vpon the wall: they shal clime vp vpo the houses, or enter in at the windowes like the thief.

The earth shal tremble before him, the 24 heavens shal shake, the s sunne & the moo ne shalbe darke, and the starres shal withdrawe their shining,

And the Lord shal h vtter his voycebefore his hoste: for his hoste is verie great: for beis strong that doeth his worke: * for the daie of the Lord is great and very terrible, and who can aby de it!

Therefore also now the Lord saith, Turne you vnto me with all your heart,& with fasting, and with weping, and with mourning,

And i rent your heart, and not your clothes; and turne vnto the Lord your God, for he is gracious, and merciful, flowe to angre, and of great kindenes, and repen- 28 teth him of the euil.

Who knoweth, if he wil kreturne and re-

pent and leave a blessing behinde him, eue a meat offing, and a drinke offring vnto the Lord your God?

Blowe the trumpet in Zion, sanctifie a fait, call a folemne affemblie.

Gather the people: sanctifie the congregacion, gather the Elders : assemble the children, and those that sucke the breasts: 1 That as all let the bridegrome go forthe of his cham-haue finned, fo all maie she bre, and the bride out of her bride cham- we forthe fig-

Let the Priests, the ministers of the men leing Lord wepe betwene y porche & the altar, which are not and let the fay, Spare thy people, ô Lord, frefrom Gods and give not thine heritage into reproche be the more that the heathen shulde rule ouer them. linely touched *Wherefore shulde thei saie among the deration people, Where is their God?

Then wil the Lord be mielouse ouer his Pfal 79.10.
m If thei

land and spare his people.

Yea, the Lord wil answer and saie vnro weinthat God his people, Beholde, I wil fend you corne, wil preferned and wine, and oyle, & you shalbe satisfied with a most therewith: and I wil nomore make you a on. reproche among the heathen,

But I wil remoue farreof from you the n Northen armie, and I wil drive him in- n That is, the to a land, baren and defolate with his fa- enemies ce towarde the Bast sea, and his end to § o Called the vimost sea, and his shall come vp, & fair sea, meaning p though his corruption shall ascend, because he handle we had a same we h the exalted him felf to do this.

ce: for the Lord wil do great things.

rieman shal go forwarde in his waies, & 22 Be not afraied, ye beastes of the field: ver he for y pastures of the wildernes are grene: scatter them. for the tre beareth her fiute: the figtre and the vine do giue their force.

fall vponthe sworde; they shal not be wo- 23 Be glad the, ye children of Zión, and reioyce in the Lord your God: for he hathe given you the rayne of Prighteousnes, and P That is, fahe wil cause to come downe for you the de come by raine, euen the first raine, and the later rai- & as was wone ne in the first moneth.

> And the barnes shalbe ful of wheat, and eiled with the. the presses shal abounde with wine and Leu. 26,4.

And I wil render you the yeres that the grashopper hathe eaten, the canker worme and the caterpiller and the palmer worme, my great holte which I fent among you.

26 So you shal eat and be satisfied & prai- q That is, in se the Name of the Lord your God, that dance and m hathe delt marueilously with you; and my then in time people shal neuer be assamed.

Ye shall sharms a far I am in the year said this was faisilled

Ye shal also knowe, that I am in the mid voder Chris. des of Israel, and that I am the Lord your when as Goda God and none other, and my people shall spirit when neuer be ashamed.

And afterwarde wil I power 9 out my by given to J Spirit vpon all flesh: and your sonnes and 44.3 ac 2.17. your daughters shal prophecie: your olde 10h.738.

Yyy.iii.

nes of their re pentance, that with the confi their owne fin

this fea to the

to be fent whe

deut.22,24.

g Read Ifa . 13, 10 10 czek 12.7. chap 3.1 & .3. h The Lord

that frirre vp II the Affyrians to execute his indgements Lerem. 30,7. 4mos.5,18. feph 1,15.

affections and ferue God w urenes of heart and not w ceremonies k He speakerh wp their floth-fulnes, and not that he douted of Gods mer cies, if theidid repent How I God repenteth 14 scad lere is.8.

As they had Vifions, and dreames in old they now have clearer roueberions

He warneth faithful what 30 terrible things fhulde come, that thei fhulde not loke for 31 cotmust quietnes in this
worlde, & yet
in all these
groubles he wolde preferne them

t The order of

nature fhal fe-

men shal di came r dreames, & your yong men shal se visions,

And also vpon the servants, and vpon the maides in those daies wil I powre my

And I wil showe wonders in the heaues the men of warre drawe nere & come vp. ple, and there by they were and in the earth: blood and fyre, and pillers of smoke.

The warre, want vp the missante drawe nere & come vp. ple, and there by they were the men of warre drawe nere & come vp. ple, and there were the men of warre drawe nere & come vp. ple, and there were the men of warre drawe nere & come vp. ple, and there were and the men of warre drawe nere & come vp. ple, and there were the men of warre drawe nere & come vp. ple, and there were the men of warre drawe nere & come vp. ple, and there were the men of warre drawe nere & come vp. ple, and there were the men of warre drawe nere & come vp. ple, and there were the men of warre drawe nere & come vp. ple, and there were the men of warre drawe nere & come vp. ple, and there were the men of warre drawe nere & come vp. ple, and there were the weake the weake

The funne shalbe turned into darkenes, & the moone into blood, before the great " and terrible daie of the Lord come.

32 But whosoeuer shal call u on the Name of the Lord, shal be saued : for in mount Zión, and in Ierusalém shal be deliueran- 12 Let the heathen be wakened, and come prepare their ce, as the Lord hathe faid, and in the = rem nant, whome the Lord shal call.

me to be cha-ged for y hor-rible afflictios that shal be in the worlde, Is. 13, 10 ezek 32, 7. chap 3, 15 mat 24, 29 u Gods iudgements are for the defirmation of the infideles, and to moue the godite to call upon the Name of God, who wil gue them saluation. I Meaning hereby the General R. P. the Gentiles, Rom 10,13

CHAP. III.

Of the judgement of God against the enemies of his people.

Por beholde, in a those daies and in y time, whe I shal bring againe the cap tiuitie of Iudáh and Lerusalém,

Lwil also gather all natios, and wil biing them downe into the vallei of Ichosha- 16 phát, and wil plead with the there for my people, and formine heritage Isiael, whome thei haue scattered amog the nations, and parted my land.

And thei haue cast lottes for my people, 17 & haue given the childe for the harlot,& solde the girle for wine, that they might

Yea, & what d'haue you to do with me, ô Tyrus & Zidón and all the coastes of Pa- 18 lestina wil ye render mee a recompense? and if ye recompense me, swiftely & spedely, wil I render your recompense vpon your head: the enemie ga-

For ye haue taken my filuer and my gold, and haue caryed into your temples my goodlie & pleasant things.

woon harlotes and drinke. d He taketh § 6 The children also of Ludáh and the children of Ierusalém haue you solde vnto y Grecians, that ye might fend them farre from their border.

re done to him , Beholde, I wil raise them out of the place where ye have solde them, and wil ren- 21 der yoursewarde voon your owne head, And I wil fell your fonnes and your daughters into the hand of the children

of Iudah, and thei fihal fell them to the Sa- f. For after beans, to a people faireof: for the Lord him de the by Neself hathe spoken it.

Publish this among the Gentiles: prepader the great, for the louche rewarse, wake vp the mightie men: let all bare to hispeo

faie, I am strong.

Assemble your selues, and come all ye execute my und heathen and gather your felues together gemets againg rounde about: there shal & Lord cast dow- wil cause eue ne thy mightie men.

vp to the vallei of Ichoshaphat : for there defroy oneas wil I fit to judge all the heathen rounde nother for my

Put in your h feeths, for the haruest is ri- the incourage pe:come.set you down for the haruest is ri- the enemies? pe:come,get you downe,for y wincpresse when pe:come, get you downe, for y whiteprent which does is is fully ea, the wineprefles tunne ouer, for full tipe to detheir wickednes 15 great.

14 O multitude, ô multitude, come into the callech theval vallei of threshing: for the daie of the ley of Gods Lord 15 nere in the vallei of threshing. 1 God assureth

The funne and moone shalbe darkened, troubles, that and the starres shal withdrawe their light. when he de-groyeth his The Lord also shal roare out of Zion, enemies, his

and vtter his voice from Itrusalem, & the children shall be deliuered. heavens, and the earth shal shake, but the k the fran-Lord wilbe the hope of his people, and y gers that no firength of the children of Israel. strength of the children of Israel.

So shalye knowe that Lam & Lord your the people of the following in Zión, mine holie Mounmake the brea taine: then shal Ierusalém be holy, & the- che for the se 1e shal no Grangers go k thorowe her anie 1 He promi

And in that daie shal the mountaines dance of gra-droppe downe newe wine, and the hilles (cr., read Ezek shal flowe with milke, and all the rivers of shulde watter Indah shal runne with waters, and a foun-moste baren taine shal come forthe of the House of places, Amos. the Lord, and shal watter the valley of m The mali-Shittim.

m Egypt shalbe waste, and Edom shalbe ue no parte of a desolate wildernes, for the iniuries of this grace. the children of Iudah, because thei haue redhis Charch shed innocent blood in their land.

20 But Iudáh shal dwell for euer, and Ierusalém from generacion to generacion.

For I wil a clenfe their blood, that I have make them pa not clenfed, and the Lord wil dwell in re vato hum. Zión.

zár and Alexã

ready , and te groy o ther, which he

Church abno

mies shal balye in their filthines, but now he proma feth to

a When I fhal I deliner my Church, witaderh of the lewes, and of the Gentiles. b It appearesh deth to that great victorie of tehothapháe, when as God without mans helpe destroyed the 3 enemies,2 Kin e,26 also he hath respect to fignifieth plea -

mont, because God wolde

milge the ener

Church as he

of my people,

ganie of his

Church in had

against yene-

the marie we

e Haue I done

you wrog, that ye wil render me the like?

felf

did there c. That which

AMOS.

THE ARGUMENT.

Mong many other Prophetes that God raifed up to admonish the Israelites of his plagues for A their wickednes and idolatrie, he stirred vp Amos, who was an herdman or shepherd of a poo-Te towne, and gaue him bothe knowledge and constancie to reproue all estates and degrees, and to denounce Gods horrible sudgements against them, except thei did in time repent: shewing them, that if God spare not the other nacions about them, who had lived as it were in ignorance of God in respect of them, but for their sinnes wil punish them, that thei colde loke for nothing, but an horrible destructio, except thei turned to the Lord by vnfained repentance. And finally, he comforteth the godlie with hope of the comming of the M: sidh, by whome thei shulde have perfite deliverance and salvacion.

CHAP. I.

s The time of the prophecie of Amos 3 The worde of the Lord against Damascus o The Philistims, Tyrus, ldumea and Ammon

He wordes of Amós, who was amóg the herdmen at Tecóa, which he fawe vpon Israél, in the daies of Vzziáh King of Iudáh, and ... daies of b Ieroboám the

sonne of Ioash King of Israel, two yere before the easth quake.

And he said, The Lord shal roare from Zión, and veter his voyce from Ierusalém, and the dwelling places of the shepherds shal perish, and the top of d Carmel shal wither.

Thus faith the Lord, For thre transgrefsions of Damascus, and for soure I wil not turne to it, because thei haue threshed Gilead with threshing instrumets of yro. Therefore wil I send a fyre into the house of Hazaél, and it shal deuoure thes pa-

laces of Ben-hadád.

are ment by 5 I wilbreake also the barres of Damascus, and cut of the inhabitant of Bikeath-áuen : and him that holdeth the scepter out of Beth-éden, & the people of Aiám shal go into captiuitie vntoh Kir, faith & Lord.

Thus faith the Lord, For thre transgrefsions of Azzáh, and for foure, I wil not tur 2 ne to it , because thei 'caried away prisoners the whole captiuitie to shut them vp

Therefore wil I send a fyre vpon the ; walles of Azzáh, and it shal deuoure the palaces thereof.

And I wil cut of the inhabitant from 4 Thus saith the Lord, For thre trasgres- were thus pu-Ashdód, and him that holdeth the scepter from Ashkelón, and turne mine hand to Ekron, and the remnant of the Philiftims shal perish, saith the Lord God:

Thus faith the Lord, For thre trafgreffions of Tyrus, and for foure, I wil not 5 turne to it, because thei shut the whole captiuitie in Edóm, and haue not remem- 6

wie to Cyrene, which he callet here Kir. i Ther toy ned them felues with the Edomices their enemies, which caryed them away captines.

bred the k brotherlie couenant.

Therefore wil I fend a fyre vpon the the Edomics) walles of Tyrus, and it shal deuoure the pa and Jackob laces thereof.

Thus faith the Lord, For thre trafgref admonifhed fions of Edom, and for foure I wil not tur- them of their brotherlie frene to it, because he did pursue his brother endship, & not with the sworde, and did "cast of all pitie, to have proud them to and his anger spoiled him euermore, and hatred his wrath watched him lalway.

12 Therefore wil I send a fyre vpo Temán, timual eneme and it shal denoure the palaces of Bozráh. vato him.

Thus faith the Lord, For thre trafgref fions of the children of Ammon, and for foure, I wil not turne to it, because thei m haue sipt vp the women with childe of m He noteth Gilead, y thei might enlarge their botder. the of the Am-

Therefore will kindle a fyre in the wall monites that of Rabbah, and it shal devoure the pala- women, ces thereof, with shouting in the daie of most tyranbattel, with a tempest in the day of the ted rnem, and yet y Ammowhitlewinde.

15 And their King shal go into captiuitie, lot who was he and his princes rogether, faith & Lord. of Abraham

bis compassions.

k For Efau(of

CHAP. II.

Against Moab, Iudab, and Israel.

Hus faith the Lord, For thre trafgref a For § Mosfions of Moab, and for foure, I wil cruel against \$ not turne to it, because it burnt the a bo- King of Edom nes of the King of Edom into lime.

King of Edom burnt his bones af-

Therefore wil I send a fyre vpon Moab, ter that he was dead w and it shal deuoure the palaces of Kerioth, declared their & Moáb shal dye with tumult, with shou- ge, seing they ting, with the founde of a trumper.

And I wil cut of the Iudge out of the mid the dead des thereof, & wil flate all the princes the- Gentiles that reof wih him, faith the Lord.

fions of Iudáh, & for foure, b I wil not turnified, Iudáh
ne to it, because thei haue cast away y Law
of the Lord, & haue not kept his comandements, & their lies caused the to erre after

ted of the Lord
des wil, might
not thinke to the which their fathers haue walked.

Therefore wil I fend a fyre vpo ludáh, & not Indáh vait shal deuouse the palaces of Ierusalem.

Thus faith y Lord, For thre transgreffrom sof c Israel, & for foure, I wil not turnot spare this ne to it, because thei solde grighteous for degenerate

them felues of

Туу. піі.

ten with the leprofie d Whatfoe uer is frutcful and and pleasant 3 shortely perifh e He sheweth first that all y people rounde about fhulde 4 be deftieyed for their mani folde finnes: & which make feuen, becaufe the Ifraelites Chulde the mo re depely confider Gods md gements tow- 6 ard them

a Which was

atowne fix mi

Calem in Iu-

dea, but ne pro Paccied in If-

b In his dates

che kingdome of Ifraél did

mofte florift

which, as Josephus wri-

Vzziah wolde

the Priefts of-

fice, and there-

fore was imi-

haue viurped 2

f If y Syrians that not be spared for comitting this crueltic agaift one citie, it is not possible y Israel shulde escape punish ment which hathe comitted fo many & 8 grienous finnes against God & man

g The antiqui tie of their buy idigs that not avoide my indgements, fead Ier 49,

h Tiglath Pielfar led the Syrians capti-

d They efter mes mofte vire then mens lines

e W he thet ha sefpoiled hun &throwe him to y grounde. they gape for f Thinking by

thefe ceremo. mies, that is, by facrificing, and being neie mi me altar, they may excuse all their other wickednes

g They posoffer thereof Anto Godstpin king that he wil dispense with the them. made partaker of their miqui

aion of their caemites & his mercie toward them fliulde caused house to melt for

my Prophetes. k You have wearyed me with your fin-nes, lis 1 14. I None shalbe delivered by any meanes Chap II a I have onely

chofen you to be mine amog all other peo ple,& yet you have fortaken b Hereby the

Prophet figni fieth y he spea keth not of him selfe, but as God gui desh and mo-neth him, w is ment bet a ene God and his 2 Prophetes e Wil God threaten by his Prophe ses, except the 3 great occofio? Can any 4 thing come pronidence? in vayner f Shal the Pro phets threate Gods madge-

g Doeth amie aduerfitie

come without

filuer and the poore for d shoes.

Thei gape ouer the head of the poore, in the dust of the earth, and peruert y water of the meke: and a man and his father wil go in to a maid to dishonour mine holie

8 And thei lie downe vpon clothes laid to pledge by euerie altar: and theis drinke the wine of the condemned in the House of their God.

Yet destroied I the Amorite before the, whose height was like the height of the cedres, and he was strong as the okes: notwithstanding I destroied his frute from aboue, and his roote from beneth.

10 Alfo I broght you vp fro the land of Egypt, and led you fourtie yetes thorow the wildernes, to possesse the land of the A-

h The define. 11 And I raised up of your sonnes for Prophetes, and of your yong men for Nazarites Is it not euen thus, ô ye childre of Ifrael, faith the Lord?

their heartes 12 But ye gaue the Nazarites wine to drinke, and commaded the Prophetes, saying, 13 Heare, and testifie in the house of Iaa- m when the Prophecie not.

ned my beach 13 Beholde , I k am pressed under you as a

cart is pressed that is sulos sheares.

graces & eraftely went 14 Therefore the slight shall perish fro the about to stop

mouthes of 1 swift, and the strong shall not strengthen his force, nother shal the mightie saue his life.

Nor he that handleth the bowe, shal 15 stand, and he that is swift of fore, shal not escape, nether shal he that rideth the horse, saue his life.

16 And he that is of mightic courage among the strog men, shal flee away naked in that day, saith the Lord.

CHAP. III.

He reproueth the house of Ifrael of ingratitude 11 For the which God wil purish them.

TEare this worde that the Lord pro-🚺 nounceth against you, o children of 2 Israél, en e aga: nst the whole familie which I broght vp fro the land of Egypt, saying, You a onely haue I knowen of all the fa milies of the earth: therefore I wil visite 3 you for all your inequities.

Can two walke together except thei be b agreed?

Wil a clion roare in the forest, when he hathe no pray? or wil a lions whelpe crye out of his denne, if he have taken nothing? e shal his sacrah fall in a snare vpon y earth, 5

where no fouler is? or wil he take vp the • fnare from the earth, and haue taken nothing at all?

people not be 6 Orf shala trumpet be blowen in the ci- 6 afrayed? tie, and the people be not afraied? or shall there & be evil in a citie, and the Lord hathe not done it?

Gods appoint the Hot done II.
sementilla.45.7 Surely the Lord God wil do nothing,

but hehreueileth his secret vnto his seruats h God dealeth the Prophetes.

The lion hathe roared: who wil not be he doeth with a frayed; the Lord God hathe spoken: who for he sue war can but 1 prophecie?

9 Proclame in the palaces at Ashdod, &in plagues by the palaces in the land of Egypt, and fay, a Because the Assemble your selues vpo the mountaines people euer of Samaria: To beholde the great tumultes gainft the Pro in the middes thereof, and the oppressed in the weth that the middes thereof.

the initiates thereor.

To For their knowe not to do right, faith the to speake as Lord: thei Hore vp violence, and robberie thei did 1 in their palaces.

Therefore thus faith the Lord God, An as the Philiaduerfarie shal come euen rounde about the tians to witcountrei, and shal bring downe thy stregth judgements from thee, and thy palaces shalbe spoiled. gainst the Is-

12 Thus faith the Lord, As the shepherd ta their cruchie keth m out of the mouth of the lion two 1 the frute of legges, or a piece of an eare: so shal the their cruchte children of Israel be taken out that dwell peareth by in Samaila in the corner of a bed, and in their great riches which a Damascus, as in a couche. n Damascus, as in a couche.

kób, faith the Lord God, the God of ho-lion hathe fa-

ftes.

14 Surely in the day that I shall visite the surely of an transgressions of Israel vpon him, I wil care to show also visite the surely of an transgressions of Israel vpon him, I will also visite the also visite the surely of the state of the vest than the state of the visite than the vi also visit the altars of Beth-el, & the hor-hathe bene nes of the altar shal be broken of, and fall worled n Where they to the grounde.

And I wil fmite the winter house with he had a fure the sommer house, and the houses of yuo-haue hene in rie shal perish, and the great houses shal be falette.

consumed, saith the Lord

CHAP. IIII.

Against the governours of Samaria. J Earctnis worde, yeakine of Bashan a Thus be cal that are in the moutaine of Samaria: left the prin-which oppresse the poore, and de st. oy the ners, who being nedie, & their say to their masters, b Bring, with the great and let vs drinke.

The Lord God hathe sworne by his ho-tes, torgate lines, that lo, the daies shal come vpo you, fore he cdthat he wil take you away with thornes, & leth them by your posteritie with fish hokes.

And ye shal go out at the breaches euerie of men b Iney incom kowe forwarde: and ye shal cast your selues rage suche as out of the palace, faith the Lord.

4 Come to 4 Beth-él, and trasgresses to Gil-ple, to powle gal, and multiplie transgression, & bring them, so that have may have your facrifices in the morning, & your ti- ue profite by

And after a thakes giving fof leave, publish and proclame the fre offings: for fin by hokes thiss liketh you, ô ye children of Israel, and thornes. faith the Lord God.

Therefore haue I given you h clennes which reforof teeth in all your cities, and scarcenes of red to these places, thiking

their houses

the name of

rie oner à beo

this in con

denoció and good intétion had bene fusicient to have bounde God vato thé.

e Read Deur 14,28 f As Leu 7,13 g You onely delire in these outwards
ceremonies à have none other respect. It That 15, lacke of bread and mean-

Of drought & famine.

Amós. Loue the good.

745/1224

bread in all your places, yet have ye not re-

i I flaied the raine til the fiutes of the earth were de firoyed with dronght &yet you wolde not confider it to not, withered. retuine to me

k Ther colde not finde water ynough had heard fay at had rained. 9

I As I plagued the Fgyprias, Exod 9, 10

m You were almost all con fumed, and a feve of you wonderfully preferred, 2 King 14,26

n luine to him by tepen tance

leth them be-

cause they so boasted of the

caufe thei we 3

re ginen re given to

deintines

b Meaning, y

the tenth par-te shulde scar

afore time fer

ued for y nue

honour of God: therefo-

re he fanh y

faue them. d Ia ftead of

indgement &

equitie they execute cruel-

rie & obbiet-

turned vnto me, faith the Lord. 7 And also I haue withholden the raine fro you, when there were yet thre 1 moneths to the haruest, and I caused it to raine vpon

one citie, and haue not caused it to raine vpon another citie : one piece was rained vpon, and the piece whereupon it rained , He fliegtheneihthe destroyer against the

by repentace 8 So two or thre cities wandered vnto one citie to drinke water, but thei were knot fa- 10 tissied: yet haue ye not retuined vnto me, faith the Lord.

I haue smitten you with blasting, & mil- n For asmuch then as your treading is vpo dewe:your great gardens & your vincyardes, & your fig trees, and your olive trees did the palmer worme deuoure: yet haue ye not retuined vnto me, faith the Loid.

10 Pestilence haue I sent among you, after the maner of 1 Egypt: your yong men haue 13 For I knowe your manifolde ttansgressi-I slayne with the sworde, and haue taken away your horses: and I have made the stinke of your tents to come vp even into your nostrels: yet have yenot retuined 13 vnto me, faith the Loid.

Il haue ouerthrowen you, as God ouer- 14 Seke good and not euil, that ye may liue: not suffer the threwe Sodóm and Gomoráh: & ye were as a fyre m brande pluct out of the burnig: yer haue ye not returned vntome, faith 15 Hate the euil, and loue the good, and e- of their fautes

12 Therefore, thus wil I do vnto thee, ô If-12el: and because I wil do this vnto thee. prepare to mete thy God,ô Ifraél.

13 For lo, he that formerh the moutaines,& createrh the winde, and declareth vinto mã what is his thoght: which maketh the mor ning darkines, and walketh vpon the hie places of the earth, the Lord God of hoites whis Name.

> CHAP. V. A lamentacion for the captivitie of Ifrael.

Eare ye this worde, which I lift vp Typon you, euena lamentacion of the house of Israel.

a He so cal- 2 The virgine Isiael is fallen, and shal no 19 more i ile: she is left vpon her land, & thereu none to raise her vp.

For thus faith the Lord God, The citie which went out by a thousand, shal leaue an b hundreth:and that which went forthe by an hundreth, shal leave ten to the house of Israel.

fely be faued e In thefe pla 4 For thus saith the Lord vnto the house of Israél, Seke ye me, and ye shal liue. ihipped new idoles, which 5

But seke not Beth-él, nor enter into Gilgál, and go not to Beer-shéba: for Gilgál shal go into captiuitie, and Beth-él shal come to naught.

thefe final not 6 Seke the Lord, and ye shal live, lest he breake out like fyre in the house of Ioseph and deuoureit, & there be none to quenche 24 And let iudgemet runne downe as m wa- abundat affec

and leave of righteoufnes in the earth. E He e maketh Pleiades, and Orion, and he e He desent power turneth the shadowe of death into the of God, lob. morning, and he maketh the day darcke as 9.9. night:he calleth the waters of the fea, and powieth them out vpon the ope earth: the Lords his Name.

mightie: and the destroyer shall come against the forteresse.

They have hated him, fthat rebuked in f Thei hate the gate : and they abhorre him that spea- reproue them keth vprightly.

the poore, and s ye take from him burdens g Yeake boof wheat, ye have buylt houses of hewen the his mone Itone, but ye shal not dwell in them: ye ha- de wherewith ue planted pleafant vineyardes, but ye shal he shulde line not di inke wine of them.

ons, and your mightie finnes: they affirct the iust, ther take rewardes, & thei oppresse the poore in the gate.

Therefore h the prudent shalk pessilence h God wil so in that time, for it is an euil time. that thei shal in that time, for it is an euil time.

and the Lord God of hostes shalbe with open their mouthes to ad you, as you have spoken.

stablish indgement in the gate: it may be that the Lord God of hostes wil be merciful vnto the remnant of Inseph.

16 Therefore the Lord God of hostes, the Lord faith thus, Mournig shalbe in all stretes: and they shal say in all the hie waies, Alas, alas: and thei shal call the housbad- 1 so that all man to lamentacion, & suche as can mour-hand matter ne, to mourning.

And in all the vines shalbe lamentacion: plagues. for I wil passe through thee, faith y Lord.

18 Wo vnto you, that k desire the day of k Thus he the Lord: what haue you to do withit? casse the wie the day of the Lord is darkenes and not ked & hypocritical. light.

As if a mandid flee from a lyon, and a stude Gods sudgements, beare met him, or went into the house, and where as the leaned his hand on the wall, and a ferpent & feare, tere.

20 Shal not the day of the Lord be darkenes, and not light? even darkenes and no light in it?

21 I hate & abhorre your feast daies, and I have corrupt wil not finel in your solemne assemblies.

Thogh ye offer me burnt offrings and obfinate in meat offings, I wil not accept them ne- 1/a 1,1511ere. ther wil I regarde the peace offring of m Do your your fat beafts.

Take thou away from me the multitude ighbeni, & fo of thy fongs (for I wil not heare the me- his grace plen lodie of thy violes)

et fully if you

ters, and righteousnes as a mightie river. ding to Gode They turne diudgemet to wormewood, 25 Haue ye offred vnto me facrifices & of- worde.

femblies.

of lamentació for the great

30,7 10él 2,15. zeph 1,15.

l Because ye

& to your ne

it in Beth-él.

Zzz.i.

fiemed as

certeme dini-

aThe Prophet

wealthy, & re

garded not Gods plagues

by his Pro-

phetes.
L'hele two

mons by their first inhabi-

tants the Ca-

naanites:& fe.

ing before ti-

nothing anaile

re there bor

ne, why shul-de you loke y thei shulde sa

ne you which were broght in to dwell in other mens

poffessions?

c If God haue defrated she

ties in thre di

mer, as in Babylon, Syria,

liftims, & hath

broght their wide borders

into a greater

Arenenes, the

d Te that con d Tet

time fil in your wicked-

nes & thinke,

that Gods pla gues are not at hand , but

gine your fel-ues to all i-dienes, waron-

nes and riote. As he cau-fed divers kin des of infira-

ments to be

Mods glorie, these did stend to in-

feile their

page affec and lu-

urs yet are, yours yet are, thinke you to be better or

Chap. VI.

frings in the wildernes fortieyeres,ô house of Ifraél?

n That idole 26 But you have borne " Siccuth your King and Chiun your images, and the starre of 13 which you eyour gods, which ye made to your felues. your King , & caryed about,

Therefore wil I cause you to go into caryed about,
as you did 27
Chum, in the
which images
you thoght y
there was a captiuitie beyonde Damascus, saith the 14 Lord, whose Name uthe God of hostes.

Against the princes of Ifrail liming in pleasures.

7'O toa them that are at ease in Zion and trust in the mountaine of Samaria, b which were famous at the beginning of the nacions : and the house of Israel came to them.

Go you vnto Calnéh,& se:& from thence go you to Hamáth the great: thế go downe to Gath of the Philistims: beethei better then these kingdomes? or the border of their land greater then your border,

Ye that put farre away the deuil day, and approche to the feat of iniquitie?

Thei lie vpő beddes of yuorie, & stretch rhem felues vpon their beddes, and eat the lambes of the flocke, and the calues out of the stall.

They fing to the founde of the viole: thei inuent to them selues instruments of muficke like . David.

They drinke wine in bowls, and anoint uers kingdo. 6 them selues with the chief ointments, but no man is f fory for the affliction of Io-

féph. Therefore now shalthei go captiue with the first that go captive, and s the sorowe of them that stretched them selues, is at had.

h The Lord God hathe fworne by him felf, saith the Lord God of hostes, I abhor- 8 re: the excellencie of Izakób, and hate his palaces: therefore wil I deliuer vp the citie with all that is therein.

And if there remaine ten men in one house, thei shaldye.

And his vncle k shal take him vp & burne him to cary out the bones out of the house, and shal say vnto him, that is by 15 fides of the house, Is there yet any with 10 thee And he shal fay, None. Then shal he fay, m Holde thy tongue: for we may not remembre the Name of the Lord.

he wil smite y great house with breaches, it For thus Amos saith, Ieroboam shall dye he bare to the II For beholde, the Lord commandeth, and and the little houles with clefts.

and the little houses with clefts.

pined

2 Shal horizon furne vpon the rocke? or
influence for same

2 Shal horizon furne vpon the rocke? or
influence the rock

20 mining

2 Shal horizon furne vpon the rock? or
influence the rock

2 Shal horizon furne vpon the rock? or
influence the same

2 Shal horizon furne vpon the great that
if that is, the riches and pompe.

2 The destruction that they man one that almost be left to pure the destruction of the process of the mone of the state of the position of the process of the process of the process of the position of th

wil one plowe there with oxen for ye have turned judgement into gall, and the frute of righteousnes into wormewood.

Yereioyce in a thing of noght: ye fay, 5.7 Haue not we gotte vsP hornes by our ow- p That is po-wer & glorie.

But beholde, I wil raise vp against you a nacion, ô house of Israel, saith the Lord God of hostes: and thei shal afflict you, si o the entring in of a Hamath vnto the river a From one of the wildernes.

another. CHAP. VII.

God fhe weth certeine visions, whereby he fignifieth the deftruction of the people of Ifrail. 10 The falfe accufacion of Amaziáh 12 Hucrafty counsel

Hus hathe y Lord God shewed vnto me, and beholde, he formed agreshop- a To devoure pers in the beginning of the shutting vp healludeth to of the latter groeth : and lo, it was in the the inuading latter groeth after the Kings mowing.

2 And whe they had made an end of eating publicke com the graffe of the land, then I faid, O Lord mandemet for God, spare, I beseche thee: who shaltaise giuen: or as some read. vp Iaakób? for he is smale.

So the Lord e repented for this . It shal shepe shore not be, saith the Lord.

4 Thus also hathe the Lord God shewed ed this plant vnto me, and beholde, the Lord God cal- prayer led to judgement by fyre, d and it deuou- d Meaning of red the great depe, and did eat vp a parte. nation Then faid I,O Lord God, cease, I beseche inflamed thee : who shalraise vp Iaakob? for he is bernes of this

6 So the Lord repented for this . This also shal not be, saith the Lord God.

Thus againe he shewed me, and beholde, the Lord stode vpon a wall made by line e with a line in his hand.

And the Lord faid vnto me, Amos, what this thulde be And the Lord faid vnto me, Amos, what this intended the last mea-feeft thou? And I faid, A line. Then faid furing of the the Lord, Beholde, I wil fet a line in the people, and y he wolde demiddes of my people Israel, and wil passe ferre his und by them no more.

And the hie places of Ishák shalbe desolate, and the temples of Israel shalbe destroyed: and I wil rife against the house of Ieroboam with the sworde.

If Then Amaziah the Priest of Beth-el fThat is, whe fent to Leroboam King of Israel, saying, phesend that?
Amos hathe conspired against thee in the king shulde be dearoyed: middes of the house of Israel: the land is for this wienot able to beare all his wordes.

by the sworde, and Israel shalbe led away for louetowcaptine out of their owne land.

is Alfos Amaziáh faid vnto Amós, O thou cufacion fuffithe Seer, go, flee thou away into the land dene hi, when of Iudah, and there eat thy bread and pro- ze as none ophecie there.

But prophecie no more at Beth-élifor it when this is the Kings chappel, and it is the Kings Satan was not able to sopate

o Read Chap.

when y Kings

thoght this se

Then

the Ling, he affayed by another practife that was, to feare the Propher that be much departe; and not reprote their idolatrie there openly, and to hander he might d

Amaziahs rewarde.

Amós. Famine of the worde. 372

h Thus he theweth byhis extraordinarie vocation, y God had gine him a charge 15 which he muft nedes execute.

fed to appro-

ne the autori-

tie of lis Propheres by his

plagues & sud

gemets against

re malicious enemics , Ier 28 12 & 29,21

& 25 as this day he doeth

ziáh, I was no h Prophet, nether was I a Prophetes sonne, but I was an herdman, and a gatherer of wilde figges.

flocke, and the Lord said vnto me, Go, pro

phecie vnto my people Israél.

16 Now therefore heare thou the worde of the Lord. Thou saist, Prophecie not 2gainst Israel, and speake nothing against the house of Ishak.

ilhusGod v 17 Therefore thus faith the Lord, Thy wife shal be an harlot in the citie, and thy sonnes and thy daughters shal fall by the fworde, and thy land shal be deuided by line: and thou shalt dye in a polluted land, their sime, as the papistes yet do by theirs k That is, the commemance of Worshiping and the service or religion there yied. and Israel shal surely go into captiuitie forthe of his land.

CHAP. VIII.

against then y persecute the Jagainst the rulers of Israel 7 The Lord Sweareth. 1 ministers of 11 The famme of the worde of Ged.

Hus hathe the Lord God shewed vnto me, & beholde,a basket of somer

2 And he said, Amós, what seest thou? And I faid, A basket of somer a frute. Then faid the Loid vnto me, The end is come upon my people of Israel, I wil passe by 2 Thogh thei digge into the hel, thence them no more.

And the songs of the Temple shal be houlings in that day, faith the Lord God: many dead bodies shalbe in euerie place: 3 And thogh thei hide them selues in the ther shal cast them for the with b silence.

for 4 Heare this, o ye that swallow up the poore, that ye may make the nedie of the land to faile,

Saying, When will the d new moneth be gone, that we may fell come? & the Sabbath, that we may set for the wheat, & make c the Epháh smale, and the shekel great, and fallifie the weights by deceit?

That we may bye the poore for filuer, and the nedie for shoes: yea, and sell the 5 refuse of the wheat.

The Lord hathe fworne by the excellencie of Iaakob, Surely Lwil neuer forget any of their workes.

Shal not the land tremble for this, and

wil euen cause the s sunne to go downe at noone: and I wil darken the earth in the

cleare day.

And I wil turne your feastes into mourning, and all your fongs into lamentacion: 8 and I wilbring fackecloth vpo all loines, and baldnes upon euerie head : and I wil make it as the mourning of an onelie sonne, and the end thereof as a bitter day.

14 Then answered Amós, and said to Ama- 11 Beholde, the daies come, saiththe Lord God, that I wil fend a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the worde of the Lord.

And the Lord toke me as I followed the 12 And they shal wander from sea to sea, and from the North euen vnto the Base h Whereby shal their runne to & fro to seke the worde he sheweth y they shal not shall n

In that day shal the fayre virgines and bodie, but also the yong men perish for thirst.

They that sweare by the sinne i of Sa-worde, w 15 \$ maria, and that fay, Thy Go, dô Dan, li- fode thereof ueth, & k the maner of Beer-sheba liueth, laters did vie euen thei shal fall, and neuer rise vp a- their idolesi

in foule for lac which here

CHAP. IX.

Threatnings against the Teple, 2 And against Israel. 11 The restoring of the Church

T Sawe the Lord standing upon the all- a which was tar, and he faid, Smite the lintel of the at Ierusalem: dore, that the postes may shake: and cut red not in the the in pieces, even the b heads of them all, ces of siral & I wil slay the last of the with the swor-b Bothe the deep the following the last of the with the swor-b Bothe the chief of them de: he y fleeth of them, shal not flee away: & also the co-& he that escapeth of them, shal not be de- mune people. liuered.

shal mine hand take the thogh thei clime vp to heaven, thence wil I bring them downe.

toppe of Carmel, I wil searche and take them out thence: and though thei be hid from my fight in the bottome of the fea, c He flewerk thence wil I commande the ferpent, and the God wil

he shal byte them. And thogh thei go into captiuitie befo-all places, and re their enemies, thence wil I commande that his elethe sworde, and it shal slaye them: and I all creatures
wil set mine eies vpon them for euil, and shale enemies to demies to denot for good.

And the Lord God of hostes shal tou-reth by 3 we-che the land, and it shal melt away, and derful power of God, by the all that dwell therein, shal mourne, and making of the it shal rise vp wholy like a flood, and shal-elements that be drowned as by the flood of Egypt.

He buyldeth his & fpheres in the heaven, etcape his jud they thoght 5 boly day robe an kinderance voto them e That is, the measure imalice & the prince of Egypt.

The buy ident has a prince one mourne, that dwelleth therein? and it shall life vp wholy as a flood, and it shall life vp wholy as a flood of the position of the flood is shall life vp wholy as a flood of the position of the flood is shall life vp wholy as a flo

children of Israel, saith the Lord?haue not flowed vpon Ibroght vp Ifraél out of the lad of Egypt? benefites and the Philistims from Caphtor, and Read Ierem. Aram from Kir? Caphtor, and Aria.

Beholde, the eyes of the Lord God are rebellions mul vpon the finful kingdome, and I wil de- timde, yet he wileuer reser stroy it cleane out of the earth. Neuerthe- we the remnat les I wil not veterly s destroy the house of his Church to call vpos Izakób, faith the Lord.

felfe enemie ftroy them d He declable for man to

greater

b There shalbe sone lett to them

a Which figut

fied the ripe nes of their

finnes and the

readines Gods mdge-

ments

c By flaying the fale of fode and neces firie things & 5 you have gotten into your owne hands. &fo caufe the poore to sped quickely that little that they haue, and at 6 length for necessitie to be-

come your

fclaues. d When the 7 dearth was on ce come, thet were to graedy of game, that & ther thoght y

inhabitants of the land that be drown: dras Nilus drowneth many when it oner 10 floweth

g In the mid-des of their prosperitie I wil send great affliction.

Zzz. ii.

h Meaning, y none of shulde perish in his wrath.

i I wil fend § ftore by him the fpiritual Ifraél, Ad 150

k Meaning y the very ene-mies, as were the Edomites & others, shul debe soynedw the lewes in one focietie and body, whe reof Christ fhulde be the head.

corne is fifted in a fiue:yet shal not y h least stone fall voon the earth.

10 Estall the sinners of my people shal dye

come, nor haften for vs.

Messiah pro- re In that day wil Isasse vp the tabernacle of Dauid, that is fallen downe, and clofe vp the breaches thereof, and I wil raife vp his ruines, and I wil buyld it, as in the daies of olde,

12 That thei may possesse the remnant of k Edóm, and of all the heathe, because my Name is called vpon them, saith & Lord,

that doeth this.

9 For lo, I wil commande and I wil fifte the 13 Beholde, the daies come, faith the Lord, 1 Signifying house of I fraél among all nacions, like as that the plowman shall touche the mower, that there shall touche the mower, that there is a signifying that the plowman shall touche the mower, that the plowman shall touche the mower than the plowman shall the plowman sh & the treader of grapes him that foweth the great plens fede: and the mountaines shal m droppe so that when swere wine, and all the hilles shal melt.

by § sworde, which say, The euil shal not 14 n And I wilbring againe the captivitie another shullcome nor hasten for we of my people of Ifrael: and thei Thal buyl- euerie one in de the waste cities, and inhabite them, and courfe, Leu 26 ther shal plant vineyardes, and drinke the in Read Ioel, wine thereof: thei shal also make gardes,& n The accom eat the frutes of them.

15 And I wil plant them vpon their land, Chrift, when and thei shal no more be pulled vp agai- they are planne out of their land, which I have given Church out of them, saith the Lord thy God.

plishement he can neuer be they are once graffed therein

OBADIAH.

THE ARGUMENT.

He I dumeans, which came of E sau, were mortal enemies alway to the I fraelites, which came of I aakob, or therefore did not onely vexe them continually with sondry kindes of cruelite, but also firred vp others to fight against them. Therefore when their were now in their greatest prosperitse, and did moste triumphe against I frael, which was in great affliction and miserie, God raised Phis Prophet to comfort the Ifraelites, for asmuche as God had now determined to destroy their adwerfaries, which did fo fore vexe them, and to fend them suche as shulde deliver them, and set up the hingdome of Mesiah, which he had promised.



He vision of Obadiáh.

Thus saith y Lord God

against Edóm, * We 8

haue heard a rumor sió

the Lord, and an ambassifadour is sent amóg the heathen: arise, and b let

they s bread, haue laid a woude vnder thee: f the family and grown that day, saith the Lord, eue praed destroy the wise men out of Edóm, and winderstanding from the mount of Edúu.

And thy strong men, ô Temán, shalbe av fraied, because euerie one of the mount of Edúu shalbe cut of by slaughter.

vsrise vp against her to battel.

mong the heathen: thou art vtterly def-

pised. The c pride of thine heart hathe decei- x ued thee: thou that dwellest in the cleftes of the rockes, whose habitacion shie, that faith in his heart, Who shal bring me dow-

ne to the grounde? & make thy nest among the starres, thence

wil Ibring thee downe, faith the Lord. 4Came theues to thee or robbers by night? how wast thou broght to silece? wolde thei not have stollen , til they had ynough ? if the grapegatherers came to thee, wolde thei not leaue some grapes?

none, thogh 6 How are the things of Elau loght vp, 6 theues when his area former former by

they come tak ke but til their hase yaough, and they that driven thee to the borders the men of the confederacie e have driven thee to the borders the men that were at peace with thee, haue deceued substance in the day of their destruction. their former dignitie and thee, and prevailed against thee: their that eat 14 Nether shuldest thou have stand in the gave them to

thy f bread, haue laid a woude vnder thee: f That is, thy

destroy the wise men out of Edóm, and groyed thee.

of Esau shalbe cut of by slaughter.

Beholde, I haue made thee smale a- 10 For thy crueltie against thy 8 brother ghe cause why Izakob, shame shal couer thee, and thou the Edomites shalt be cut of for euer.

When thou stodest h on the other side, to wit, because in the day y the strangers caryed away his mies to his substance, and stragers entred into his game now he come now he cotes, and cast lottes vpon Ierusalem, euen forteth by puthou wast as one of them.

Yea thoghthou exalt thy felf as the egle, 12 But thou shuldest not haue beholden the h Whe Nebuday of thy brother, in the day that he was came against made a stranger, nether shuldest thou ha- serusalem, y lovnedst with ue reioyced ouer the children of Iudah, hun & hadeft in the day of their destruction: thou shul- le, & so dident dest not haue spoke proudely in the day of etoyce when my people, y is, thy brother were assisted, where as thou

gare of my people in the day of their de- shuldest haue ftruction, nether shuldest thou have once they brother. loked on their affliction in the day of their i When the destruction, nor haue laid hands on their ued them of

crosse weres to cut of them, that shulde becaryedings escape, nether shuldest thou have shut vp

they were ene

a God hathe certeinly re-Prophetes he wil raise up the heather to defiroy the Edomites, whe is now publi-thed , lerem.

49,14 b Thus y hea the incourage 3 them felues to rife againft Edom. e Which des-

pisest all o-thers in res-pect of thyself & yet art but 4 an handful in comparison of others, and art flut vp amog the hilles as separate from the reft of the worlde.
d God wil fo deftroy them he wil leaue

gather grapes, ener leane fome behinde them , Ierem.

49,9.

They in whome thou dideft truft, for to have helpe and friendship of them shal be these enemies and destroy thee,

phed m fke Edo-

mites shalbe

viterly de-firoyed,& yet in despite of all y enemies I wil referue

reftore it n God attri-buteth this

mies to his Church which

power is only

felf, as Lia to. 17 den 4.24

a After that be

had preached along time in Ifracl: and fo

Ezekiel, after

he had prophe cied in Iudas he had visions

in Babylon,

b For feing v

his Prophet to

they might poucke the to re

pentance or at least make the

inexcufable:

for Niniuch

cirie of the Af

c For as au

tors write, it

coteined in cir

thousand and

towres, and at this time there

fyrians.

Fick ist

chr 12,29

properto hi

the remnant thereof in the daie of afflic-

k Whe he wil k Whehe wil formon all y 15 For the daie k of the Lord is nere, vpon all the heathen: as thou halt done, it shal 19 And thei shal possesse the South side of haue great be done to thee: thy rewarde shalreturne the mount of Elau; and the plaine of the possessors, but this chiefheathen , and fend them to destroy thee vpon thine head. ioiced & triu

16 For as ye haue I drunke vpon mine holy Mountaine, so shal all the heathen drinke

my Church & 17 But vpon mount Zion shal be deliuerace, and it shalbe holy, & the house of Iaakób shal possesse their possessions,

> and the house of Inseph a flame, and the house of Esau as stubble, & thei shal kindle

in them and denouse them: and there shall be no temnant of the house of Esau : fot beth how the the Lord hathe spoken it.

Philistims, and thei shal possesse the fiel- ly is accom-des of Ephiaim, & the fields of Samaiia, Chiik when as the faithful

continually: yea, thei shal drinke and swa- 20 And the captiuitie of this hoste of the res and leads lowe up, and thei shal be m as thogh thei had not bene.

P Canaanites shal possess for which were among the p Canaanites shal possess for their head.

But upon mount Zion shall be delivered. and the captinitie of lerusalem, which is anies the Iein Sepharad, shal posselie the cities of the wes meane the

power to con-journe lise enc. 18 And the house of I21kob shalbe a fyre, 21 And theighthat shal save, shal come up to phath, France, and by Zare-Mount Zion to judge the mount of Elau, rad, Spaine and the kingdome shalbe the Lords.

o He descri-Church fhalq Meaning & God wil raife vp in his Church fuche as fhal rule & gonerne for & fame, and def. ftruction. his enemies vnder Messi-

IONAH.

THE ARGUMENT.

Hen I onah had long prophecied in Ifrael and had little profited, God gave him expresse ais, whomethe charge to go, and denounce his indgements against N insueh the thief citie of the Assertants, leth here the Lord & head because he had appointed, that thei which were of the heathen, shilde convert by the mightie power of this kingof his worde, and that within thre daies preaching, that I frael might fe how horribly thei had pro-dome. uoked Gods wrath, which for the space of so many yeres, had not conserted to the Lord for somany Trophetes and so diligent preaching. He prophecied under Iossph, and Ierobosm, as 2 King 14,25.

CHAP I.

3 Ionab fled when he was sent to preache. 4 A tem- 6 pest ariseth, and he uc ast into the sea for his dis-

ુ that for a time 2

He worde of the Lord came a also vnto Ionáh 7 the sonne of Amittái, saying,

Arise, and go to b Ni-n.uéb, that egreat citie, 8 and crye against it: for

their wickednes is come vp before me. great oblina-tion of y tha-elites, he fent But Ionah rose vp to dslee into Taishish from the presence of the Lord, and went downe to e Iaphó: & he founde a ship go- 9 ing to Tarshish: so he paied the fare therof, and went downe into it, that he might go with them vnto Taishish, from the io Then were themen excedingly afraid, be done but in f presence of the Lord.

But the Lord fint out a great winde into was the chief 4 the fea, and there was a mightie tempest in the sea, so that the ship was like to be broken.

cight & fortie Then the mariners were afraied, and cry ed euerie man vnto his god, and cast the wares that were in the Thip, into the sea to lighten it of them: but Ionáh was gone 12 And he said vnto them, Take me, and downe s into the sides of the ship, and he

were an hun-dierh & twerte thouland childre therein, Chap 4111 d Whereby he deelared dicth &tweete thousand childre therein, Chap 4.111 d Whereby he declared his weakenes, that wolde not promptely follow the Lords calling, but gaue place to his owne reason, which persuaded him that he shuide nothing at all profice there, seing he had done so smale good amog his owne people. Chap 4.2 e Which was the hauen, and porce to take shiping thither, called also some for the same of the same as the same of the same of the same as the hauen, and wherein he wolde have assisted him g has one y wolde have cast of this care, and tell chickuted by sking test and quietnes. felicitude by feking reft and quietnes

laie downe, and was fast a slepe.

So the shipmaster came to him, and said vnto him, What meanest thou, ôsleper! Arife, call vponthy h God, if fo bey God h Asthey had wil thinke vpon vs, that we perish not.

And thei said euerie one to his selowe, declareth that idolaters haue Come, and let vs cast i lottes, that we maie notay nor cer knowe, for whose cause this cuil is vpon vs. teintie, but in their trouse. So thei cast lots, & the lot fel vpon Ionáh. bles sches, thei Then said thei vnto him, Tel vs for whose whome cause this euil is vpon vs ? what is thine i Which de-occupacion? and whence comest thou? matter was in which is thy countrei? and of what people great extremitie, and doute,

art thou? And he answered them, I am an Ebrew, & was Gods mo-I feare the Lord God of heaven, which for the trial of hathe made the fea, and the drye land.

and faid vnto him, Why haft thou done gicat importhis? (for the men knewe, that he fled from tance the presence of the Lord, because he had tolde them)

te Then faid thei vnto him, What shal we do vnto thee, that the sea maie be calme vnto vs?(for the sea wroght and was troublous)

cast me into the sea: so shal the sea be calme vnto you: for I knowe that for my fake this great tempest is vpon you.

13 Neuertheles, the men rowed to bring it to the land, but thei colde not: for the fea wroght, and was troublous against them. Zzziii.

which thing the cause : and

K This declavery wicked in their necelfirses flee vncour, and alfo that they are touched a certem feare blood, where as they knowe 16

no manifefffi -

gne of wicked

a Being now I fwallowed vp

of death, and feing no reme

dy to escape,

out vato the

Lord knowing

our of the ve

ry hel he was 3

b For ne was now in the filtes belly as

in a graue or place of dar- 4 kenes

red what his

cation & Gods

the victorie

delinered me from the bel-

f Thez refuse

licute & that

goodnes w they shulle els receme of

God.

indgements

ner him

Wherefore thei cryed vnto the Loid, & said, We beseche thee, o Lord, we beseche thee, let vs not perish for this mans life, and late not voon vs innocent blood: 4 And Ionah began to entre into the citie ward one date for thou, ô Lord, hast done, as it pleased

So thei toke vp Ionáh, and cast him into the sea, & the sea ceased from her raging. 5 Then the men I feared the Lord excedingly, & officed a facrifice vnto & Lord, and made vowes.

1 They were 17 Now the Lord had prepared a great fish 6 For worde came vnto the King of Nine-gements against touched with 17 Now the Lord had prepared a great fish 6 For worde came vnto the King of Nine-gements against them. to swalowe vp Ionáh: and Ionáh was in the a certeine rem belly of the fish thre dates, and thre their life paft, and began to nights.

worthin the Highes.

Highes are them felues fo wonderfully delinered: but the grace God, by whome they fawe them felues fo wonderfully delinered: but this was done for feare and not of a pure heart and affection, nether according to Gods worde in Thus the Loid wolde chaftife his Prophet with a mo fle terible spectacle of death, & hereby also confirmed him of his fauour and Support in this his charge which was intomed him .

Hen Ionah praied vnto the Lord his God out of the fishes belly, And said, I cryed in mine affliction vnto the Lord, & he hearde me: out of the belly b of hel cryed I, and thou heardest my

For thou haddest cast me into y bottome in the middes of the sea, and the sloods compassed me about : all thy surges, and all thy waves passed over me.

Then I faid, I am c cast awaie out of thy fight: yet wil Iloke againe towarde thine holy Temple.

prayer was, & g how he labou red between The waters compassed me about vnto the foule: the depth closed me rounde about, payre, confide ring the neg 6 I went downe to the bottome of themoù-led of his vo-& the wedes were wrapt about mine head. 2 And he praid vnto the Lord, and faid, I affo the Name taines: the earth with her barres was about me for euer, yet haft thou broght vp my 4 life from the pit, ô Lord my God.

but yet in the When my foule fainted within me, I remembred the Lord: and my praier came vnto thee, into thine holy Temple.

ly of the fi- g Thei that waite upon lying e vanities,

fe dangers, as forsake then owne mercie.
is were raising a But I wil sacrifice vnto thee with the voice of thankefgining, and wil paie that ce or thankeigning, and wil paie that that I have vowed: faluacion is of y Lord. any thing faue on God alone.

And the Lord spake vinto the fish, and it cast out Ionah vpon the drye land.

CHAP. INI.

Ionah is fent againe to Rineuell. s The repentance of the King of Nineuch:

Nd the worde of the Lord came vn A to 2 Ionáh the seconde time, faying, great declaraition of Gods
mercue y he
receineth him

Lind preache vnto it the preaching, which
I hid thee. I bid thee.

againe & sen-deth hi forth; So Ionáh arose and went to Nineuéh acas his Prophet ; which had before shewed so great infirmitie.

cording to the worde of the Lord: now Nineuch was a b great and excellent citie b Read Chap. of thre daies iourney.

a dates courney, and he cryed, and faid, in the citte, & Yet fortie dates, & Nineuch shalbe ouer- he continued

So the people of Nineuch d beleued God d For he deand proclaimed a fait, & put on facked oth was a Prophet from the greatest of them eue to the least food to de of them.

uéh, and he 10se from his throne, and he e Not that \$ laied his tobe from him, and couesed him had finned or with fackecloth, and fate in affhes.

7 And he proclaimed and faid through Ni- example man neuéh, (by the counsel of the King and his nilhed conside nobles) saying, Let nether ma, not beast, ring y for his bullockenor shepetast any thing, nether of God hanged fede noi drinke water.

Londh uin the fish bely. 3 His prayer, to He is delius' 8 But let man and beaft put on sackecloth, f He willed, and feige mightely vnto God: yez, let e- that the men fhulde earneftuerie man tuine from his euil waie, and ly call voto from the wickednes that is in their hands. ene

9 & Who cantelif God wil turne, and repet & For partely and turne awaie from his fierce wrath, y ning of 3 Prowe perish not?

to And God sawe their h workes that thei tion of his turned from their cuil wayes: & God re- ce he douted pented of the euil that he had said that he whether God wolde shewe wolde do vnto them, and he did it not.

frutes of their repentance, w did procede of faith w God had planted by the ministerie of his Prophet. 1 Read Irrem 18,8.

CHAP. IIII.

The great goodnes of God toward his creatures.

Herefore it displeased a Ionah exce- a Because hedingly, and he was angile.

praie thee, & Lord, was not this my fayig, of God, which when I was yet in my countrey therefore fluide be blaf I preuetedit to flee vnto b Tarshish: for I phomed. head Chap. knew that thou art a gracious God, and 13 Thus he merciful, flowe to angre and of great kindenes, and repentest thee of the euil.

Therefore now o Lord, take, I beseche by this forgethee,my life from me: for it is better for uenes might me to dye then to line.

The faid the Lord Doest thou wel to be feat his Prod angries

So Ionah went out of the citie and fate on indgements an the East side of the citie, and there made d Wilt thou be him a boothe, and fate vnder it in the sha- do things for dowe til he might fe what shulde be do- my glorie, and when I do not ne in the citie.

And the Lord God prepared a f gourde, ther God wol-& made it to come vp ouer Ionah, that it de shewe the might be a shadowe ouer-his head and de and therefore liuer him from his grief . So Ionah was after fourzie

7 But God prepared a worme when the king what yfmorning rose the next daie, and it smote sue God wolde send
f. Which was:a further meanes to couer him from the heat of the sue.

he remained in his boothe.

he continued ail y citic was connerred

noû te his ind-

colde repent, but y by their

ly by the moowne confeiethem mercie

reby he shulde be taken as a

praied of grief

For he dou-

g This decla-reth the great Incônentences w hermto God

fernats co fall

feation , & do

things willing ly fubmie the feines to God

the gourde, that it withered.

- 8 And when the sunne did arise, God prepared also a feruent East winde : and the funne bet vpon the head of Ionah, that which came vp in a night, and perished in pite him felf the fainted, and wished in his heart to dye, anight, and shill better for me to dye, then to if And shulde h not I spare Nineuéh refrance God and shill be the ship of the ship
- when they gi-ue place to 9 their owne af-And God said vnto Ionáh, Doest thou wel to be angrie for the gourde? And he faid, I do wel to be sangry vnto § death.

Then said the Lord, Thou hast had pitie on the gourde for the which thou hast meietsully renot laboured, nether madest it growe, which wolde

that great citie, wherein are in fix score compassion to thousand persones, that cannot discerne fand people betwene their right hand, & then left had, 1 Meaning, 5 they were child dron, & infante.

vilelyand fpe-

captaines.& ar

MICAH.

THE ARGUMENT.

Mich the Prophet of the tribe of Iudah served in the worke of the Lord, concerning Iudah and I strait, at the least thritie yeres at what time I said prophecied. He declareth the destru-Etion first of the one kingdome, and then of the other, because of their manifolde wickednes, but chief. for their idel time. And to this end he noteth the wickednes of the people, the crueltie of the princes and governours, and the permission of the falle prophetes, and the deliting in them. Then he fetteth forthe the coming of Christ, his kingdome of the felicitie thereof. This Prophet was not that Micab which refifted Ahab, or all his false prophetes, as 1. King. 22,8, but another of the same name.

CHAP. I.

I The destruction of Iudab & Israel because of their



He worde of the Lord, that came vnto Micah 9 the a Morashite in the dayes of Iothám, Aház, and Hezekiah Kings of IUdah, which he sawe co

zusalém.

Heare, b all ye people: hearken thou, ô earth, and all that therein is, and let the Lord God be witnes against you, even the

place, and wil come c downe, & tread vpo the hie places of the earth.

(so shal the vallers cleaue) as waxe before the fyre, was the waters that are powred downeward.

For the wickednes of Laakob is all this, & for the sinnes of the house of Israél: what is the wickednes of IaakóbaIs not dSamaria? & which are the hie places of Iudah? Is not Terusalém?

Therefore I wil make Samaria as an heape of the field, of for the planting of a vineyarde, and I wil cause the stones thereof 16 to tumble downe into the valley, & I wil discouer the fundacions thereof.

broken, and all f the gifts thereof shalbe buint with the fyre, and all the idoles thereof wil I destroye: for she gathered it of the hyre of an harlot, and they shal return the hyre of an harlot, and they shal retui-

ne s to the wages of an harlot.

g The gaine y came by their idoles, ih ilbe 8 Therefore I wil mourne & houle: I wil go without clothes, and naked: I wil ma consumed as a ke lamentacion like the diagons, & mour-for as y wages or riches of harlottes are

For her plagues are grieuous: for it is co- wickedly got-me into Iudah: the enemie is come vnto the vielvand forgate of my people, vnto Ierusalém.

dely (pent. h Left the Phi Declare ye it not at h Gath, nether wepe listims our ene ye: for the house of Aphran roule thy self mies retoyce in the dust.

in the dust.

Thou that dwellest at kShaphir, go toge-a citte nere to ther naked with shame: she that dwelleth lerusale, 10sh.

at Zaanan, shal not come for the in y mour seeh dust the ning of Beth-ézel: the enemie shall receive refore he wilof you for his standing.

Lord from his holie Temple. of you for his standing.

For beholde, the Lord cometh out of his

of you for his standing.

For the inhabitant of Maroth waited for stall the fellules in standing to the good, but cuil came from the Lord vato duffic cine

the m gate of Ierusalém.

the m gate of Ierusalem.

Gives whereby

The m gate of Ierusalem.

Gives whereby

Thou inhabitant of Lachish, binde the yenemic shulde passe as he

Character the Lachish, binde the general shulde passe as he charet to the beastes a of price: she o is the came to Indah beginning of the sinne to the daughter of l He shal net Zion: for the transgressions of Israel were he hathcouerfounde in thee.

Therefore shalt thou give presents to pay for his taMoresheth P Gath: the houses of Achzib m For Rabshalle as a lie to the Kings of I Grad! shalbe as a lie to the Kings of Israél.

15 Yet wil I bring an 4 heire vnto thee, ô in- lem, y their col habitant of Maresháh, he shal come vnto succourthem. Adullám, the glorie of Israél.

Make thee balde:and shaue thee for thy said fiege first delicate children:enlarge thy baldenes as mained therein the egle, for they are gone into captiuitie whehe fint his from thee.

CHAP. II.

Threatnings against the wanton & deintie people. & They wolde teache the Prophetes to preache. Zzz.iiii.

b Because of the malice, obstinacie of § people wnome 2 he had so oft exhorted to repentance, he Comoneth the toGods sudge & Godhim felf to witnes, than the preaching tes, w they na ge abuled, that be revenged c Meaning hereby that God wil come d Samaria, w shulde haue bene an exaple

a Borne in Ma rethan a cute

of Iudáh

ments taking all creatures. of his Propne 4 to indgement 5
against y strog
cities & holdes to all Ifrael of true religio & 6
inflice, was y
puddle, and
flewes of all adolatrie, and corruption, & boafted them felues of their father Iaakob. That is, the adolatize and infection f Which they

gathered by euil practices, & thoght that

had inriched them therewith for their feruice voto them.

a Affone as they rife, they execute their fes of y nights and according to their power harr others. "Ebr.is to pour-

b Thus the

Iewes lament

and fay that

mided among

c Ye shal ha-

de, as you had in times paft,

bile d Thus the

people warne

more:for they can not abide

their threate-

nings e Ged faiths

that they fhal

not prophecie,

more of their rebukes nor

workes accor-

godlie finde

h That is, a-

i The poore

spoyle them, as thogh they

were enemi-

kl hat is, their

fubstance, and liurng, which is Gods blef-

his glorie I Ierufalém

Law?

the enemies

'no ho

O vnto the, that imagine iniqui-tie, and worke wickednes vpon tie, and worke wickednes vpon
their beddes: whe y morning is light thei
practife it because their had hathe power.

Their fields and take them by

a judgement?

But they hate the good, & loue the euil: & lawful, bother of their summer from them, & my people aright, also to dicharge your
their flesh from their bones. fo they oppresse a man and his house, eu-n man and his heritage.

Therefore thus faith the Lord, Beholde, against this familie haue I deuised a plague, whereout ye shal not plucke your nec 4 kes, and ye shal not go @ proudly, for this

time is cuil. 4 In that day shalthey take vp a parable against you, and lament with a dolful la-

métacion,& say, b We be vitterly wasted: he hathe changed the porcion of my people: how hathe he taken it away to restore

pe of reftimition it vnto meche hathe divided our fields.

prepaie waire against him,

yet I wil not heart these fessions are disconstant of the post cast a coard by lot in c the Congregacion of the Lord.

4 They that prophecied, Prophecie ye lands to diut. 6 not. Thei shal not prophecie to them, ne-

ther shal they take shame. and as you v-fed to measure 7 them in the Lu-

O thou that art named the house of Isakób, is the Spirit of the Lord shortened? f are these his workes are not my wordes that they fpea & But he that was h yester day my people, is risen vp on the other side, as against an enemie: they spoyle the beautiful garmet from the that passe by peaceably, as thogh they returned from the warre.

The women of my people haue ye cast nor receiue no 9 out from their pleasant houses, & from their children baue ye taken away k my farethele your

glorie continually.

ding to his 10 Ailse and departe, for this is not your rest:because it is polluted, it shal destroye in you, euen with a fore destruction.

my wordes e mIf a ma walke in the Spirit, & wolde lie falfely, faying, " I wil prophecie vnto thee of wine, and of strong diinke, he shal eue

can have no be the Prophet of this people.
comoditie by them, but they 12 I wil furely gather other wholy, ô I22kób:I wil surely gather the remnant of Ifraél: I wil put them together as the shepe of Bozráh, euen as the flocke in the middes of their folde: the cines shalbe ful of brute of the men.

fing, and as it were, parte of 13 The P breaker up shal come up before them: they shal breake out, and passe by the gate, and go out by it, and their King thal not be your fauegar-de:but the cast shal go before them, and the Lord shalbe 9 vpon their heads.

fe of your de-gruction Rrudion

That is the we him felt to be a Prophet n He sheweth what Prophetes they delite unthat is in flatterers, which tel them pleasant tales, & speake of their commodities o so destroye thee p The enemie shall breake their gates and walles and lead them in to Caldea. q To drive them forwarde, and to helpe their cuemies.

CHAP. III.

Against the tyrannie of princes and false prophetes.

A Nd I said, Heare, I pray you, ô heads of Iaakob, and ye princes of

the house of Israél: shulde not ye knowe

violence, and houses, and take them away: 3 And they cat also the b slesh of my peo- owne conscieple, and flay of their skinne from them, & 6 The Prothey breake their bones, & chop them in pher condempieces, as for the por, & as flesh within the ked gouerners

Then chalthey crye vnto the Lord, but theft, and mur he wil not heare them: he wil eue hide his pareth them to face from them at the same have the same here. face from them at that time, because they wolves, lyons, & molte cruel haue done wickedly in their workes.

Thus faith the Lord, Cocerning the pro- i that is, whe phetes that discerue my people, and d bite their wiel edthem with their teeth, and crye peace, but I heare & godif a man put not into their mouthes, they le betore they

vision, and daikenes shalbe vnto you for a erye, ifa 1,15diumation, and the sunne shal go downe 3,11 pete ouer the Prophetes, and the day shalbe d They devou

Then shal the Seers be ashamed, and the flatter them, fothesagers confounded to the promising the fothefaiers confounded : yea, they shal all salt shal gowels couei f their lippes, for they haue none an araine from fwer of God.

good vnto him & that walketh vprightly & Yet notwithstanding I am ful s of power uent all wayes by the Spirit of the Lord, and of judge- e Asyou hament and offtrength to declare vnto lia- be loued to wolke in darkób his transgression, and to Israel his keaes, and to sinne.

Heart this I Dany woul we head of the wollen in the control of the wo

9 Heare this, I pray you , ye heads of the rewarde you house of Iaakob, and princes of the house blindenes, and of lsiael: they abhorre iudgemet, and per-iguorance, so y uert all cquitie.

They buyld vp Zión with h blood, and bright bea-Lerusalém with iniquitie.

The heads thereof judge for rewardes, grope as my and the Pricits thereof teache for hyre, & night.

f When God
the Prophetes thereof prophetie for mo-final discouer ney: yet wil they i leane vpon the Lord, & them to the worlde, they fay, Is not the Lord among vs? no euil can shal be afraid to spea come vpon vs.

Therefore shal Zión for your sake be knowe y they

Therefore shal Zión for your sake be knowe y they

were but sale

k plowed as a field, & Iei usalém shal be an prophetes, and

heape, and the mountaine of the house, as did belye the

worde of God. the hie places of the forest.

being affired of his vocatio by the Spirit of God, fetteth him felf alone against all the wicked, shewing how God bothe gaue him giftes, habilitie, and knowledge, to discerne betwene good & cuit, and also constance to reproue the finnes of the people, and not to flatter them houses by briberie, which he calleth blood and iniquitie 1 They will say, that they are the people of God, and abuse his Name as a presence to cloke their hypocrific. k Read Iereniah, 26, 18.

CHAP. IIII.

1 Of the kingdome of Christ, and felicitie of his Church?

Vt in the a last dayes it shal come to a When Christ shal come, and passe, that the mountaine of the Hou- the Temple passe, that the mountaine of the Hou-the fe of the Lord thal be prepared in the top thalbe defroy of the mountaines, and it shalbe exalted about the bhilles, and people shal flowe bread 162, 2

a That thing

their bellies, then they in-

g The Propnet being affured

2 Yeas

He fhewerb that there is no true Church but where as taughtby Gods pure worde 3 redions threatnings he wil bring the people mto fub ication which are in the vtmoft corners of

the worlde e They that 4
shiftene from all end doing, and exercise them felues in godines & in wel doing to 5 others

f Read I a 2,4 g He sh weth that the peo-ple of God oghe to remai 6 ne conflant in then religion, albeit all the world flulde give them felues to their fuperflicion & idolatrie h I wil canfe that Itraél. W

Is now as one lame & halrig, and to almost 8 deferoied. Hall liue againe & grow & into a great people.

1 Meaning Icrulalem wheflocke was ga 9 therea

k The florithing state of the kigdome, as it was vnthing was ac complished to the Church by the coming of Christ. IIn the meane

feafo he thew great bles and ten tations when they fawe the felues nerher 12 to have King nor countel mHe theweth that & faith -

ful oght nor to measure 13 Gods sudgements by the bragges and threatnings of y wicked, but thereby are admoni fhed to lifte wp their hear-

2 Yea, many nacions shall come and say, Co-r me, and let vs go vp to the Mountaine of the Lord, and to the House of the God of Taakób, and he wile teache vs his waies, & we wil walke in his paths: for the Law shal 2 And thou Beth-léem Ephráthah art bli- these comfor go furthe of Zión, and the worde of the Lord from Ierusalém.

And he shal judge among many people, & d rebuke mightie nacions a faire of, & thei shal breake their swordes into mattockes, and their speares into e sieths: nacion shal 3 not lift vp a sworde against nacion, nether shalthey flearne to fight any more.

But thei shal sit euery ma vnder his vine, and vuder his fig tre, and none shal make 4 them afraied: for the mouth of the Lord of hostes hathe spoken it.

For all people wil walkes enery one in the name of his god, and we wil walke in the Name of the Lord our God, for euer and 5

At the same day, faith the Lord, wil I gather her that halteth, and I wil gather her that is cast out, & her that I have afflicted. 6 And I wil make her that halted, h a 1cmnant, & her that was cast farre of, a mightie nacion : and the Lord shalt eigne ouer them in Mount Zion, from hence forthe euen for euer.

And thou, ô towre of the flocke, y strong holde of the daughter Zión, vnto thee shal it come, euen k the first dominion, & kingdome shal come to the daughter Icrusa-

Now why doest thou crye out with lametacion is there no King in thee is thy counseller perished? for sorow hathe taken thee, as a woman in trauail.

der Dand & salomón, & to Sorow and mourne, ô daughter Zión, like a woman in trauail: for now shalt thou go forthe of the citie, and dwell in the field, & shalt go into Babel, but there shalt thou be deliuered: there the Lord shal redeme 10 thee from the hand of thine enemies.

eth that they findle indure it Nowalso many nacions are gathered against thee, saying, Zion shalbe codemned and our eye shal loke vpon Zión.

But they m knowe not the thoghts of the Lord: they vnderstand not his counsel, for 12 he shal gather them as the sheaues in the

Arise, and thresh, no daughter Zion: for I 13 Thine idoles also will cut of, & thine i- that be able to wil make thine home you, and I wil make thine hooves brasse, & thou shalt breake in pieces many people: and I wil confecrate their riches vnto the Lord, and their sub- 14 And I wilplucke vp thy groues out of his Church, and their sub- 14 And I wilplucke vp thy groues out of his Church, shall defroy stance vnto the ruler of the whole worlde.

tes to God to
call for delinerance. n God gineth his Church this victorie so oft as he recometh their enemies : but the accomplishment hereof shalbe at the Lift comming of Christ

CHAP. V.

& The deftruction of Lerufalim. 2 The excellencie of Bethbiens.

rael with a rodde vpon the cheke.

tle to be amog the thousands of Iudah yet forasinuche as out of thee shal he come for the vnto me, Ierusalem was that shal be the ruler in Isiael: whose go-her garisons to ings forthe haue bene from the beginning the Lord wolfrom euerlasting.

Therefore wil he give them vp, vntil the other garifons to vexe her, time that d fhe which shal beare, shaltra- and that her uail: then the remnant of their brethten be fmitten on shal returne vnto the children of Israél.

And he shal e stand, and fede in v strength reoutly of the Loid, on the maiestie of the Na- b For so the me of the Lord his God, & they shaldwell their courrey. stil: for now shal he be magnified vnto the there for every ends of the worlde.

And he shal be our peace whe Ashur shal because Bethcome into our land: when he shal tread in lehem was not our palaces than shall make

our palaces, then shal we raise against him a thousand, he selected the head of Nimi od with their and gouernour sworde, & the land of Nimi od with their and gouernour swordes: thus shal he h deliuer vs from thermise thus Asshur, when he cometh into our land, & least by reaso when he shaltread within our borders.

And the remnat of laakob shalbe amog e He sheweh many people, as a dewe from the Lord, and ming of Christ as the showers ypon the grasse, that wai- & all his wai- as the showers when the grasse, the showers were appropriate the showers are the state of the showers are the showe teth not for man, nor hopeth in the sonnes potted of God froall eternitie

8 And the remnant of Iaakob shal be amog reththe lewes the Gentiles in the middes of many peo-childe, who ple, as the lyon among the beafts of the fo-for a time shul rest, and as the lyons whelpe among the sorowes, but at flockes of shepe, who when he goeth tho- length they shulde have a row, treadeth downe and teareth in pieces, comfortable and none can deliuer.

Thine hand shal be lift vp vpon thine ad- e That is, Chiz tes kingdo-uersaries, & all thine enemies shalbe cut of. me shalbe sta-

And it shal come to passe in that day, ble and cuer-lasting, and his faith y Lord, that I wil cut of thine k hor-people, aswel fes our of the middes of thee, and I wil the series as destroie thy charets.

And I wil cut of the cities of thy land, fhalbe a fuffiand overthrowe all thy strong holdes.

And I wilcut of thing inchanters out of thogh the enethine hand: and thou shalt have no more for a time, yes

mages out of the middes of thee: and thou deliver vs fhalt no more worship the worke of thine me God shal

the middes of thee : so wil I destroy thine allthe enemies enemies.

are ment here

3 And I wil execute a vengeance in my by § Affyrias

and Babylonians which were the chief at that time h By these governours

wil God deliner vs when the enemie cometh into our land in This Remnat

or Church which God shall deliner, shall onely depend on Gods power and de

fense, as doeth the graffe of the field, and not on the hope of man kil wil

destroy all things wherein thou puttest thy considence, as thy value considere

and idolatrie, and so wil helpe thee.

Ow assemble thy garisons, ô daugh-ter a of garisons; he hathe laied siege afte forewaragainst vs: they shal smite the judge of If- the dangers &

shal come, be-Rulers thulde fte contemp-

re was a chief of this bened He compa-

dwel in fafetie f This Messiáh cient fauegarde for vs, and shal God ftirre

raise vp for \$ deliuerance of thereof, which

I te shal be so regrible that y like hathe no

Chap. VI a He taketh y hie moutaines end hard rockes to witnes I ftinacte of his people b.I have not

hurt thee, but beftowed infi- 3 mite benefites wpon thee.

c That is, remember my be nefites from beginnig how adeliuered you 3 from Balaams curfe, and also fpared you fro Shittim, which was in 9 plai-ne of Moab, til I broght you into the land promifed d That is, the trueth of his promes & kis

manifolde benefites towarde you eThus the peo

ple by hypo-crific afk how to pleafe God, 6 and are conter to offer facrifices, but wil not chage their lines f There is no. 7

thing fo deare to man, but the hypocrites will offer it vuto God, if they thike thereb to avoide his angersbut they 8 broght to mor tife their ow to give them felues willingly to ferue God as he so- 9 mandeth

gThe Prophet In few wordes calleththe to the observa condetable,to knowe if they wil obey God hathe prescrido this h Meaning, y when God speaketh to ahy citie or na-

tio, the godlie wil acknowled ge his maieftie 13 not the mortal må that bring. eth the threacening, but God that fenderh it. i That is, of Ic

rusalém k Thou shalt be consumed

1 which they have not heard.

CHAP. VI.

bene heard of An exhertacion to the dumme creatures to heare the ind gement against I frail being unkinde. 6 What maner of sacrifices do please God.

T Earken ye now what the Lord saith, Arise thou, and contend before the mountaines, and let the hilles heare thy

Heare ye, ô moutaines, the Lords quarel, and ye mightie fundacions of the earth: for the Lord hathe a quarel against his people, and he wil pleade with Ifrael.

O my people, what have I done vnto thee? or wherein haue I grieued thee 'teltifie against me.

Surely I booght thee vp out of the land of Egypt, & redemed thee out of the houfe of servants, and I have sent before thee, Mofés, Aarón, and Miriám.

O my people, remember now what Balák King of Moáb had diuised, and what Balaam the sonne of Beor answered him, 2 from Shittim vnto Gilgal, that ye may knowe the drighteoulnes of the Lord.

Wherewith 's shal I come before y Lord, & bowe my self before the hie God? Shal 3 I come before him with burnt offrings, & with calues of a yere olde?

Wil the Lord be pleased with thousands of rams, or w ten thousand rivers of oyle? shal I giue my firstborne for my trasgres- 4 sion, even the frute of my bodie for the sinne of my foule?

He hathe shewed thee, o ma, what is good, and what the Lord requireth of thee: 8 furely to do instely, and to loue mercie, and 5 Trust ye not in a friend, nether put ye co-nehe man that to humble thy felf, to walke with thy God.

The Lords voyce cryeth vnto theh citie, and the man of wisdome shal se thy name: 6 Heare the rod, and who hathe appointed it.

Are yet the treasures of wickednes in the house of the wicked, and the scant measure, that is abominable?

faying y God II Shal I institute the wicked balances, and the bag of deceitful weights?

ltie, & the inhabitants thereof haue spoen lies, & their tongue s deceitful in their
nouth.

Therefore also wil I make thee sicke in

I wil beare the wrath of the Lord because the she is the pleade.

Therefore also wil I make thee sicke in

I have singed against him writing the pleade.

Therefore also will make thee sicke in

I have singed against him writing the pleade. eltie, & the inhabitants thereof haue spoken lies, & their tongue u deceitful in their

fmiting thee, & in making thee desolate because of thy sinnes.

Thou shalt eat and not be satisfied, & thy casting downe shalle in the middes of thee, and thou I shalt take holde, but shalt to Then she that is mine enemie, shal loke ken in the per not deliuer: & that which thou deliuerest, wpon it, and shame shal couer her, which church which wil I give vp to the sworde.

with inwards
grief and cuils. I Meaning, that the citic shulde go about to same her men,
as they that lay holde on that which they wolde preferue.

wrath and indignacion vpon the heathen, 15 Thou shalt sowe, but not reape: thou shale treade the olives, but thou shalt not anoint thee with oyle, and make Iwete wine, but shalt not drinke wine.

> 16 For the mitatutes of Omri are kept, and myou have re all the maner of the house of Ahab, and cented all the corrupcio and ye walke in their counsels, that I shulde adolarie, whemake the waste, and the inhabitants the ribes were in reof an hising: therefore ye shal beare the federd winder of the work of reproche of my people.

your doings, you alledge the Kings autoritie by his flatures, and also wisdome & policie in so doing, but you shall not escape punishement, but as I haue
shewed you great sauour, and taken you for my people, so shall your plagues
be accordingly, Luk 12,47.

CHAP. VII.

1 A complaint for the smale number of the righteous 4The wickednes of the seames. 14 The prosperation of the Church.

TO is me, for I am as a the fomer a The Prophece gatherings, was the grapes of the him the perfovintage: there s no cluster to eat:my foule me of y earth, which comdefired the first ripe frutes.

The good man is perished out of the all her frutes earth, and there is none righteous among none is leftery men:b thei all lie in waite for blood: euery is no godliema man hunteth his brother with a net.

To make good for the euil of their hands, to cruelite & the prince asked, and the judge indgeth for deceit, so that arewarde: therefore the c great man he his owne bre-Speaketh out the corruption of his soule: ther thewesh fod they wrap it vp.

The best of them was e a brier, and the the riche man most righteous of them s sharper then a are linked together, all thorne hedge: the day of f thy watchmen to do suil and & the visitacion cometh: then shalbe their to cloke the confusion.

fidence in a counfeller: kepe the dores of as able to gme money, abletthy mouth from her that lieth in thy bo- neth from no

For the sonne reuileth the father: the d These me a daughter rifeth vp against her mother: the felues & con daughter in law against her mother in law, spire with one and a mans enemies are y men of his owne evil e They that ahouse.

7 Therefore & I wil loke vnto the Lord: I filmation and wil waite for God my Sauiour : my God Are honest a-

12 For the riche men thereof are ful of cru- 8 Resoyce not against me, h ô mine enemie: briefs to pric-

I have sinned against him, vntil he pleade medy for the my cause, and execute sudgement for me: godlien despe rat cuils is to then wil he bring me forthe to the light, of flee vato God for fuccours I shal se his righteousnes.

faid vnto me, Where is the Lord thy God? calleth the Mine eies shal beholde her: now shal she be Church herbtroden downe as the myre of the stretes.

plameth that remainingsfor all are gmen

that y prince, the judge and

wickednes nor

e of moste ebut thornes &

h This is spo-

This

Gods power.

Nahúm. Our strong holde. 37 \$55/1224

God fhal fhew him felf a de-Church, and a his enemies k Meaning the cruci empire of the Baby-

leniaus

When the Church shalbe that were enemies afore, ther holdes, rimers, feas nor mountaine fhalbe able to let them grace appeare, he shewith

Towns, whe is This i the day, that thy walles shal be 16 The nacions shalle, and be confounded buylt: this day shal drive faire away the decre.

deftroyer of 12 In this day also they shal come vnto the from Affhu, and from the strong ci- 17 They shall slicke the dust licke a serpet: aftonished, and ties, and from the strong holdes even vnto the river, and from fea to fea, & from moutaine to mountaine.

reflored, they 13 Notwithstanding, the land shalbe deso- 18 late because of the that dwell therein, and for the frutes of m their inventions.

worlde varo hers for that nethem fede in Bashan and Gilead, as in ol-

m Afore this 15 o According to the dayes of thy comming out of the land of Egypt, wil Ishewe 20 vnto thee marueilous things.

sy tne hypo
erites them felues shal be punished, seing that the earth it self, which can not
some, shal be made waste because of their wickednes n she Prophet
prayeth to God to be inerciful vinto his Church, when they shulde be scattered abroad as in solitarie places in Babylon and to be beneficial vinto them as By the hypo o God promifeth to be fauorable to his people as he had bene afore time

for all their power: they shal P laye their p They matte hand vpon their mouth: I their eares shal as dumme men & dare bragge

thei shal moue out of their holes like wor- afraid to heames: they shal be afraide of the Lord our lest they shul-God, and shal feare because of thee.

Who is a God like vnto thee, that taketh aion away iniquitie,& fpaffeth by the trafgref- fall flat on the sion of the remnant of his heritage! He re- grounde for teineth not his wrath for euer, because f Asthogh he mercie pleaseth him.

the wood) as in the middes of Caimél: let 19 He wilturne againe, and haue compassio at u. vpon vs : he wil subdue our iniquities, & cast all their sinnes into the bottome of Meaning, of

> Thou wilt performethy " trueth to Iaa- u The Church kób, & mercie to Abraham, as thou hast God wil desworne vnto our fathers in olde time.

his merciful promes, which he had made of olde to Abraham, and to all that shulde apprehende the promes by faith.

wolde nor fe it, but winke

his ele&

NAHVM

THE ARGUMENT.

S they of Mineuel, shewed them selves prompt and ready to receive the worde of God at I on ahs A preaching, and so turned to the Lord by repentance so after a certeine timerather giving the selves to worldelie meanes to increase their dominion, then siking to continue in the feare of God, and trade wherein they had begone, they cast of the care of religion, and so returned to their romite, and prouoked Gods iuste indgement against them, in afficting his people. Ther firetheir citie N incueh was destroyed, and Meroch-baladan King of Babel (or as some thinke Nebuchad-nexxár) enioyed the empire of the Assnirins. But because God hathe a continual care of his Church, he stirreth up his Prophet to comfort the godlie, shewing that the destruction of their exemies shulde be for their con-Solation And as it semeth, he prophecied about the time of Hixekidh, and not in the time of Manassen his sonne, as the Irwes write.

CHAP I.

Of the destruction of the Assyreans, and of the deliverance of I frail.

aRead Ifa 13,1. I b The vision or revelation, which God co mäded Nahúm cerning y NicThat is borne of a poore vil lage in the tri

d Meaning, of

his glorie e With his he is but augrie

for atime . but

his angie ne ner afwageth toward the reprobat, thogh for a time he

deferre it f Thus § wic-ked wolde mawho cã abide in the fiercenes of his wrath wrath, that me his wrath is powred out like fyre, and the fitter time for and thinks be an emeanes a fitter time for the Lord will be another them.

The Lord is good hand as a fitting half provided him the day of trouble, and he knoweth God to angre he therefore and he will discouraged the thinks truth in him.

But passing over as with a flood, he will discouraged by pearing the truth of the structure of th

take vengeance on his aduer faries, and he reserveth wrath for his enemics.

The f Lord u llowe to angle, but he is 9 great in power, and wil not finely cleare the micked: the Lord hathe his way in the shall not rife up the reconde time.

whirle winde, and in the storme, and the so For he shall come us unto 1 thornes folden is signifying. I should be sate the dust of his fete.

one in another, and as unto drenkardes in God will suddenly defroy a should be sate the dust of his fete.

He rebuketh the sea, and diveth it, and he dryeth vp all the rivers: Bashan is wa-

hilles melt, & y earth is burnt at his light, g If all cream yea, the worlde, and all that dwell therein. res be at Goas

g Who can it and before his wrath? or & none is able who ca abide in the fiercenes of his wrath, to refit his his wrath is powred out like fyre, and the fluter tim felf

The Lord is good h and as a ftrong hol-escape whe he de in the day of trouble, and he knoweth God to angred h Left & faith-

veterly destroye the place thereof, and power of sod, darkenes shall pursue his enemies. darkenes that purfue his enemies.

What do ye kanagine against the Lead? ces apportes-he wil make an veter destruction: assistiction we want them.

their drunkennes: the ! shalbe deuoured as Nineueb, and ftubble fully dryed.

and thinks by fui thulde be that his mer-Affyrians in fu

Re Gols mercie an occasió to sune, but \$ 10 nis wasted.

The dand Carmél, and the floure of Lebastream occasió to sune, but \$ 10 nis wasted.

The mountaines tremble for him, & the sure of the sure

Azzz.ii.

erier of Sane-herib, or of y whole body of the people of 13 Nincuen. n Thogh they zhinke the felmes in mofte fa

ding he cofor-tethhis Church and promifeth go make anend of punishing them by the Affyrians 16 52,7. 797 10,15. o Meaning Sa neherib, who thulde have no more childre. by the death of Sancherib.

a That is, Ne-g

buchad-nez-

zár is in a re-

froye the Af-

his owne peo-ple Iudáh and

litael, he wil

now punish \$

were vtterly deftroyed d Bothe to fea

and also that

they them fel-

ues fhuide not

fo fone espie

blood one of another to dif

and craffe to-

gether f The the Af-

fyrians shal feke by all

that Nineuel

Ic them

enemies by

dines to de-

m Which may it , There, m cometh one out of thee that it Where is the 1 dwelling of the lyons, & 1 Me 1100 Nabe vnderflind imagineth euil against the Lord, euen a the pasture of the lyos whelpes, where the inhabits were wicked counselour.

Thus saith the Lord, Thogh they be quiet, & also manie, yet thus shal they be 12 cut of when he shal passe by: thogh I haue afflicted thee, I wil afflict thee no more. greatest aregin ; For now I wil breake his yoke from thee,

get when and wil burit thy bonues in a commanGod flal pair And the Lord hathe given a commanto by, he wil 14 And the Lord hathe given a commandement concerning thee, that no more of thy name beo sowe: out of the house of thy gods wil I cut of the grauen, and the molten image: I wil make it thy graue for, thee, for thou art vile.

of him that declareth, & publisheth p peace:ô Iudáh, kepe thy folene feastes, performe thy vowes: for the wicked shal no mobut be flaine Te Patte till ought thece in a partie four of his gods, 2. King 19.35 p Which peace the Lewes shulde entry

CHAP. II.

He describesh the victories of the Caldeans against the Affgrians.

≺He a destroyer is come before thy fa-1 ce:kepethy munitió, loke to the way: make thy loynes strong:increase thy stregth mightely.

froye the Al-fyrians: & the Prophet deri-deth the enter 2 prifes of § Af-fyrias & pre-pared to refix him For the Lord hathe bturned away the glorie of Iaakób, as the glorie of Israél: for the emptiers have emptied them out,& e marred their vine branches.

b Semg God hathe punished } The shield of his mightie men is made red:4 the valiant men are in skarlet: the 5 charrets shalbe as in the fyre of flames in the day of his preparation, and the firre trees shal tremble.

fcourged the, read Ifa 10,12 4 e Signifying, y the Ifraelites shalrunne to and fro in the hie wayes: thei shal seme like lampes: they shal shote like the lightning.

se the enemie. 5 He shal remember his strog men: they shal stumble as they go: they shal make haste to the walles thereof, and the defense shalbe prepared.

and the palace shal melt-

their speares shulde thake 7 And Huzzáb the Queene shalbe led away captine, and hermaides shal leade her as their breasts.

meanes to ga-g sher their pow er, but all things that fai But Nineuch is g of olde like a poole of shalthey crye: but none shal loke backe.

g The Affrica 9 h Spoyle ye the silver, spoyle the golde: will satter the selves & say, for there is none end of the store, & glorie of all the pleasant vessels.

is can neuer pelo 1 She is emptie and voyde and waste, & 11 Also thou shalt be drunken : thou shalt is can neuer pelo 1 She is emptie and voyde and waste, & 11 Also thou shalt be drunken : thou shalt element because rish, & 15 as a the heart melteth, and the knees smite tofifpoole, who gether, and forow is in all loines, and the faces k of them all gather blackenes. fe waters they that walke on

the backes ca mortouche, but they shalbe scattered, & shall not loke backe thou me wolde call them. h God comandeth the enemies to spoile Nineuch, & promisch the infinite riches, & treasures 1 I have, Nineuch, & the menthereof shall be after this forte. k Read loel 2,6.

lyon, the lyone fe walked, and the lyons cruel like the whelpe, and none made them afraied.

whelpe, and none made them afraied.

The lyon did teare in pieces ynough for no violence his whelpes, and woryed for his lyonesse, prounds for prounds for prounds for prounds for his lyonesse. and filled his holes with praye, & his den-their wives, & nes with spoyle.

13 Beholde, I come vnto thee, faith the Lord fone as my of hoftes, & I wil burne her chartets in the neth to kindle m smoke, and the sworde shal denouse thy n Signifying sheraldes, w yong lyons, & I wil cut of thy spoile from were accustothe earth, & the voice of thy messengers med to procla-sme warre So.

Shal no more be heard.

The read of shal no more be heard.

CHAP. III.

15 *Beholde vpon the mountaines the fete , Of the fall of Nineuth. 2 No power can estape the band of God.

Bloodie citie, it is all ful of lies, and the poore. robberie: a the pray departeth not: a It neuer cea repasse through thee: he is veterly cut of. a The noyce of a whippe, b & the noyce of feth to spoile the moung of the wheles, and the bea- b He sheweth ting of the horses, and the leaping of the deans shal hacharrets.

> The horseman lifteth vp bothe the bright their horses sworde, and the glitering speare, and a mul ting the groutitude u flaine, and the dead bodies are de when they manie: there & none end of their corples: the Affyrings. they stumble vpon their corpses.

> Because of the multitude of the fornications of the charlot that is beautiful, and reth Nineuch is a mastresse of witchcraft, and selleth the to an harlor, w people thorowe her whoredome, and the and subrilise nations thorowe her witchcraftes.

Beholde, I come vpon thee, saith the Lord eth them to of hostes, and wil discouer thy skirtes vpo deftruction. thy face, and wil shewe the nations thy filthines, and the king domes thy shame.

The charrets shalrage in the stretes: thei 6 And I wil cast filth vpon thee, and make thee vile, and wil let thee as a galing stocke.

7 And it shall come to passe that all they that loke vpo thee, shal flee from thee, and say, Nineuéh is destroyed, who wil haue pitie vpon her? where shal I seke comforters for thee >

mother to dil 6 The gates of the rivers shalbe opened, 8 Artthoubetter then 4 No, which was ful 4 Meaning, Ac & Meaning, and the palace shall melt. of people that laye in the rivers, and had lexandria the waters round about it? whose ditche was in league was the sea, wher wall was from the sea? cions, and yet was now da-

with the voyce of doues, smiting vpon 9 Ethiopia and Egypt were her strength & stroyed. there was none end . Put and Lubim were

her helpers.

water: yet they shal flee away. Stand, stad, 10 Yet was she caryed away, & went into captiuitie: her yong children also were dashed in pieces at the head of all the stretes: & thei cast lottes for her noble me,& all hermightie me were bound in chaines.

> hide thy felf, and shalt seke belpe because of the enemic.

12 All thy strong cities shalle like figtrees w the first ripe figs: for if thei be shaken, thei fall into the mouth of the eater.

13 Beholde,

m Ihat 15, afthy gumme te-Nineuéh wont to brufe

couragious

entifeth youg

Or thing

The godlie oppressed. Habakkúk. Offer to the net. 37⁷⁵^{7/1224}

Beholde, thy people withit thee are wome: 17 Thy princes are as the grashoppers, and the gates of thy land shalbe opened vnto thine enemies, othe fyre shal deuoure thy

14 Drawe thee waters for the siege: fortifie thy strong holdes: go into the claye, and 18 temper the morter: make fliong bricke.

15 There shal y fyre deuoure thee: the swor de shal cut thee of: it shal eat thee vp like y elocustes, thou be multiplied like y locuites, & multiplied like & grashopper.

ments shude locuites, & multiplied like y grainopper.

fuddenly deftroye the Af
to the flast see of heavenut he locust from boue the startes of heaven: the locust spoileth and flieth awaie.

thy captaines as the great grashoppers w remaine in the hedges in the colde daye: but when the funne arifeth, they flee awaie & their place is not knowe where thei are.

Thy f shepherdes do slepe, ô King of f Thy princes Assure they from me lie downe: thy peo- and coulcloss? ple is scattered vpon the mountaines, and

no man gathereththem.

19 There is no healing of thy wounde: thy plague is grieuous : all that heare & brute of thee, shal clappe the hands ouer thee: for vpon s whome hathe not thy malice stere was no passed continually?

passed continually?

passed not done.

HABAKKVK

THE ARGUMENT.

Ite Prophet complaineth vnto God , confidering the great felicitie of the wicked, and the miferable oppr. Sion of the godie, which indure all kinde of affliction & crueltie, and yet can se none end. Therefore he had this revelation she wed him of God, that the Ca'dean shulde come and take them awaie captines, so that they colde loke for none end of their troubles as yet, because of their stubbernes and rebellion against the Lord. And lest the godie shulde despaire, seing this horrible consusion, he comforteth them by this that God wil punish the Caldeans their enemies, when their pride and crueltie shalbe at height: wherefore he exhorteth the furthful to pacience by his owne example, and she weth them a forme of prayer, wherewith they shulde comfort them selues.

a A coplains against the wicked that persecute the infi. He burden, which Ha-bakkúk ý Prophet did se. 10 O Lord, how long shal

I crye, and thou wilt not heare! euen crye out vnto thee a for violence, and thou wilt not helpe!

Why doest thou shewe me iniquitie, and cause me to beholde sorowe for spoyling, 12 Art not thou of olde, & Lord my God cause they shall abuse they and violence are beforeme: and there are that raise vp strife and contention.

Therefore the Law is dissolved, and judgement do:th neuer go forthe:for the wic ked doeth becompasse about the righteous: 13 Thou art of pure eyes, and canst not se e- k He assureth therefore wrong judgement procedeth.

Beholde among the heathen, and regarde, & wonder, & marueil: for I wil worke a worke in your daics: 4ye wil not beleue it, thogh it be tolde you.

breadth of the land to possesse the dwelling places, that are not theirs.

Thei are terrible & feareful: e their iudgement and their dignitie shal procede of them selves.

Their horses also are swifter the the leopaids, and are more fierce then the wolues in the * euening: & their hor femen are many: & their horsemen shal come fro far 17 Shal their therefore stretch out their net m Meaning, 5 re: thei shal flie as y egle hasting to meat.

9 They come all to spoyle: before their fa- this winde, becesshalbe and Eastwinde, and they shalga- froyed their ther the captiuitie, s as the fand.

And thei shal mocke the Kings, and the formany in no princes shalbe a skorne vnto them: thei shal h They shal deride euery strong holde: for they shal can vp moun-gather h dust, and take it. a she Prophee gather h dust, and take it.

Then shal thei take a courage, & trans- coforteh the gresse & do wickedly, imputing this their God wil also detroy the Ba power vnto their god.

mine holy one?we shalk not dye: O Lord, victorie and y hast ordeined them for judgemet, and o become prou-God, thou haft established them for cor- accributing the rection.

uil: y canft not beholde wickednes: whe Gods precerefore doest thou loke vpon the trafferertion, shewing
that the enefors, & holdest thy tongue when the wic- mie oan do no ked devouteth the man, that is more righ- God hathe ap teous then he?

the reft d As in times 6 For lo, I raise vp the Caldeans, that bitter 14 And makest men as the I fish of the sea, finnes required the reft of the sea, finnes required the reft of the sea, finnes required the repair of the reft of the sea, finnes required the reft of the sea, finnes required the reft of the sea, finnes required the results of the reft of the sea, finnes required to the results of the sea, finnes required the results of the results ler ouer them.

15 Theitake vp all with the angle thei cat- gent de soul che it in their net, and gather it in their and the Cal-

yarne, whereof they reioyce & ate glad.

Therefore thei facrifice vnto their mnet meaning, the commes and burne incense vnto their yarne, be- fatter the set elements. cause by them their porcion is fat & their nes and glorie meat plenteous.

& not spare cotinually to slaye " § nacios? they

f For y lewes mote feared

bylonians, be-

a The Prophet complaineth vnto God and bewailcth that amog y Iewes
is left none equitte nor bio therlie loue: but in flead he reof reigneth crueltie,theft, contention &

e Signifying, of Gods midge.

fyrians, a sthe-

with raine or change of wether.

b To suppresse fe him if any thulde thewe bum felf zealous of Gods caufe.

c Because the iudges which shulde redresfe this exceffe are as cuil as

paft you wol-de not beleue Gods worde, fo shal yenot now beleue the ftrage pla 7 gues which a-

They rnem felues that be your sudges in 8 this cause and #utoritie quer thể to cotrolic them Zept 3,3.

them that abu fe my prea-ching, and to

be armed a

b Write it in

great letters, that he that

runaeth, may

temed the de-

the enemie, &

the comfort

which thing

execute not according to mans haftie af

fections, yet the yffue of bo

the is certeine

at his time ap

him felf or in

anie worldlie

thing, is neuer to be quiet: for the onelie

17. galat 3,11 ebr 10,38.

e He compa-

de . and cone-

tous man to a

drunkard that

is without rea

fon and fenfe,

whome God

wil punish, & make him a 9 laughing floc- 9 ke to all the

worlde: & this

godlie, and a-

gainst the Cal

that all the worlde shal

with the deftruction of

oppression, &

ues more hea-

wie burdens:

they get, the more are they moubled

g That is, the Medes and

Persians , that shuld destroye

etou înes

of the

read u

3 A vision, s Against pride, conetousnes, drunkennes and idelatrie.

Wil stand vpon my watche, and set a I wil renou- ! ee mine owne I me vpon the towre, and wil loke & fe sudgement s what he wolde fay vnto me, & what I shal and onely depend on answer to him that rebuketh me. God to be in-And the Lord answered me, & said, Wriftruced what 2 I fhal answer

te the vision, and make it plaine vpon tables, that he may runne b that readeth it.

gainft all ten- 3 For the visio is yet for an appointed time, but at yelast it shal speake, & not liethogh it tary, waite: for it shal furely come, & shal not stay.

Beholde, dhethat lifteth vp him felf, his e Which con . 4 minde is not vpright in him, but the iuste

shalliue by his faith.

Yea, in dede the proude man is as he that of the Church: 5 transgresseth by wine: e therefore shal he not endure, because he hathe enlarged his desire as the hel, and is as death, and can not be satisfied, but gathereth vnto him all nacions, and heapeth vnto him all d To trust in 6

Shal not all these take vp a parable agaist him, and a tanting prouerbe against him, and say, Ho, he that increaseth that which is not his? f how long and he that ladeth

him felf with thicke claye?

reft is to flay vpon God by faith, Romer, 7 Shal s they not rife vp suddenly, that shal bite thee? and awake, that shal stine thee?and thou shalt be their pray?

reth the prou- 8 Because thou hast spoiled manie nations. all the remnant of the people shal spoile thee, because of mens blood, and for the wrong done in the land, in the citie, & vnto allthat dwelltherein.

Ho, he that coueteth an euil couetoufnes to his house, that he may set his nest on hie, to escape from the power of euil.

he speaketh for the com- 10 Thou h hast consulted shame to thine owne house, by destroying manie people, and halt finned against thine owne soule.

For the 1 stone shal crye out of the wall, Signifying, II and the beame out of the timber shal an-

syrants , and 12 that by their " Wo vnto him that buyldeth a towne with blood, and ereceth a citie by ini- 6

thei heape but 13 Beholde, is it not of the Lord of hostes that the people shal labour in the very fyrethe people shal even weary them selues for very vanitie.

14 For the earth shal 1 be filled with the knowledge of the glorie of the Lord, as

the waters couer the fea.

shuld destroye

Babylonias?

h Signifying, that the conetous man is the ruine of his owne house, when as he thinken to euroche it by crueltie and oppression i The Rones of the house shall crye, and say that they are buyle of blood, and the wood shall answer and say the same of it felf k Meaning, that God will not deserve his vengeance long, but wil come, and destroye all their labours, as though their were consumed with fyre. I In the destruction of the Babylonians his glosie that appeare through all the worlds.

15 Wo vnto him that giveth his neighbure m drinke: thou ioynest thine heate, & ma- m: He reprokest him drunken also, that thou maist se sheth thus the King of Baby their prinities.

Thou art filled with shame a for glorie: was drunken with couetons drinke thou also, and be made naked: the nes and cruelcuppe of the Lords right hand shal be tur noked others ned vnto thee, and shameful spuing shal- to the same &

be for thy glorie.

be for thy glorie.

by his rage, &
for the crueltie of Lebanon shal couer for in the end
broght them thee: so shal the spoile of the beastes, which to shame made them asiaide, because of mes blood, thoghtest to and for the wrong done in the land, in the haue gloric of citie, and vnto all that dwell therein.

What profiteth the P images for the mathe flat turne to
the flat turne to
the flat turne to ker thereof hathe made it an image, and a y shalt drin teacher of lies, thogh he that made it, trust ke of the fame therein, when he maketh dumme idoles.

Wo vnto him that faith to the wood, A- Babylonians wake, and to the dumme stone, Rise vp, it were cruel not only against of shal teache thee: 1 beholde, it is laide o- ther nacions, uer with golde and filuer, and there is no the people of breath in it. breath in it.

20 But the Lord is in his holie Temple: ment by Leba let all the earth kepe filence before him. rembe fhew.

beaftes

like crueltie shalbe executed against them p He shewesh that the Babylonians gods colde nothing agaile them: for they were but blockes or floses, read Ierem 10.8 q is thou wilt consider what it is, and how that it hathe nether breath nor life, but is a dead thing:

CHAP. III.

2 A praier for the faithful.

Praier of Habakkúk the Prophet for The * ignorances.

2 b O Lord, I have heard thy voyce, and thet infirewas afraide: ô Lord, tenine thy worke in ple to pray va the middes of the people, in the middes ly for their of the yeres make it knowen: in wrath remember mercie.

3 God commeth from d Temán, and the had commitholie one from mounte Parán, Sélah. His rance glorie couereth the heavens, & the earth prople were is ful of his praise,

And his brightnes was as the light: he Gods the had homes coming out of his hands, and praied c That is the there was the hiding of his power.

5 Before him went the pestilence, and bur- Churchwhich ning coles went for the before his fete.

ing coles went torthe before his fete.

He stode and measured the earth: he rest come to behelde and dissolved the nacions and the half a perfect which everlasting mouraines were broken, on the shulder was the shuller was the shull ancient hilles did bowe: his f waies are e- d Temie and uerlasting.

7 8For bu iniquitie I sawe the tentes of Cu- re the fhán, and the curtaines of the land of Mi-was ginen: whereby is dián did tremble.

a The Profuche as they

is now Paran were ne

fentuow as it was then. e Whereby is ment a power that was ioyoued with his brightnes, which was hid to the reft of the worlde, but f Signifying that med with the angentes, which was not clearly to the was received in Mount Sindi'to his people, Pfal-3,1.19 f Signifying that God highe wonderful meanes, and enter had a marueilous power when he wolde deliner his Church g The insquare of this King of Syria in vexing thy people was made manifelt by thy judgement, to the comfort of thy Church, lidg 3,10, and also of the Midianites, which defined them falses. Index 2, 100 and 100 of the Midianites, which defined them falses. Index 2, 100 and 100 of the Midianites, which defined them falses. Index 2, 100 and 100 of the Midianites, which defined them falses. Index 2, 100 and 100 of the Midianites, which defined the midianites and 2, 100 and 100 of the Midianites, which defined the midianites and 100 of the Midianites. them feines, Indg.7,22,

378759/1224 Elements, Gods foldiers. Zephaniáh. Mansiove.

God was not angrie with he wolde de-firoy his enemics and de-liner his Chuich. i And fo dideft vie all \$ elements as inftrumers for

k I hat 15, thy power I For he had not only made a couenant will Abraham, but renued itwith his poderitie. m Read Nom

a He allu-12 deth to y ted fea & Iordéa, which gaze passage to Gods people, 13 & shewed signes of their obedience, as elg vp of their o As appea-

P According to thy comandement the sume was directed by the weapons of thy people, that foght in thy cause, as thoghir durit not go forwarde q Signifying that there is no saluation, but by Christ. r From the top to the toe thou haft deftioyed the enemies.

orwas thine angre against the floods? or was thy wrath against the sea, that thou dideft ride : vpon thine horses ? thy charettes broght faluation.

Thy k bowe was manifestely reueiled, & 15 Thou didest walke in the sea with thine were neuer so the tothes of the tribes were a sure wor- horses vpon the heape of great waters. his Church. de, Sélah . y m didest cleaue the earth with 16

riuers. the definition Io The mountaines sawe thee, and they of thme ene. trembled: the streame of the water " passed by: the depe made a noise, and lift vp his hand on hie.

> habitacion: Pat the light of thine arrowes ther went, and at the bright shining of thy speares.

Thou trodest downe the land in angre, and didest thresh the heathen in displea-

Thou wentest forthe for the saluation of thy people, even for saluation with thine 9 Anointed: thou hast wounded the head of the house of the wicked, and discoueredit the fundations vnto the r necke, Sélah.

h Meaning, \$ 8 Wasthe Lord angrie against the h rivers? 14 Thou didest f strike thorowe with his f God owne itaues the heades of his villages: froyed his chey came out as a whirlewinde to scatter great and small manner in the company of the com me: their reioycing was as to deuoure the le with their poore fecretly.

When I : heard, my belie trembled: my the returneth lippes shoke at the voyce: ottenes entred he spake in 9 into my bones, and I trembled in my sel-sheath how fe, that I might rest in " the day of trou- he was afraide of Godsud ble: for when he cometh vp z vnto the peo gements u He sheweth ple,he shal destroy them.

The of funne and moone flood still in their to For the figure shall not florish, nether can neuro have true reference that fruite be in the vines: the labour of the cept they fellower the went, and at the bright shining of thy no meat: the shepe shalbe cut of from the udgements. folde, and there shalbe no bullocke in the That is, the enemies but \$\overline{f}\$ stalles.

18 But I wil reioyce in the Lord: I wil ioy that all things y in the God of my saluation.

19 The Lord God is my strength: he wil he declar make my fete like hindes fete, & he wil ma-feth when the ke me to walke vpon mine hie places. To comfort & toy of the fatch-ful, thogh their

owne weapos, thogh they shal turne

great affli-dions prepared z The chief finger vpon the infrumentes of muficke shall have occasion to praise God fort 4 18 great delinerance of his Church.

ZEPHANIAH

THE ARGUMENT.

CEing the gre t rebellion of the people, and that there was now no hope of amendement, he de-I nounceth the great judgement of God, which was at hand, she wing that their countres shulde be otterly destroied, and they caried away captines by the Babylonians. Tet for the comfort of the fastiful he prophecied of Gods vengeance against their enemies, as the Philistims, Moabites, Affyrians and others, to assure them that God had a continual care over them. And as the wicked shulde be punished for their sinnes and transgressions: so he exhorteth the godlie to pacience, and to trust to finde mercie by reason of the fre promes of God made vnto Abraham: and therefore quietly to abyde til God she we them the effect of that grace, whereby in the end they shulde be gathered vato him, and counted as his people and children.

CHAP. I.

Threatnings against Indich and Ierusalim, because of their edolatree.



He worde of the Lord, which came vnto Zepha nish the sonne of Cuthí, the sonne of Geda-liáh, the sonne of Ama-riáh, the sonne of Hiz-kiáh, in the daies of Lo-

siáh, the sonne of * Amón King of Iudáh. I wil furely destroy all things fro of the land, saith the Lord.

I wil destroy man and beast: I wil destroy the foules of the heaven, & the fish of the fea, & suines shalbe to the wicked, & I wil cut of man from of the land, saith & Lord.

4 I wil also stretche out mine hand vp6 Iudáh, and vpon all the inhabitats of Ierusalém, & I wil cut of the remnat of Báal fi o re an order of this place, and the names of the Chema fuperations rims with the Priestes,

And them that worship the hoste of heating in the service of Baal, and uen vpon the house toppes, and them that were as his pe worship and sweare by the Lord, and by culiar chape-· Malchám,

And them that are turned backe fro the c He alla-Lord, and those that have not foght the deth to them. Lord, nor inquired for him.

7 Be stil at the presence of the Lord God: bidden Leu. 20,2, yet they for the day of the Lord is at hand: for the called him Lord hathe prepared a facrifice, & hathe made him as Sanctified his ghestes.

men appoin-ted to minifer King 23.5: hohich was for a god:therefo

teth them that wil bothe faye they worship God, & yet wil sweare by idoles and ferue them: which halting is here codemned, as Exek 20 39 2 king 17,33. Aaaa.iiii.

4 King 22,1. a King.21,19
a Not y God
was augue w
these dumme creatures, but 2 becaule man was fo wicked for whole cau fe they were 3 created, God maketh them to take parte of the punish. mer with him

d Meaning the

fträge apparel

of other nacions to win-

ther read Eze.

e He meaneth

of the sulers which inuade

houses and re-

soyce and lea-

pe for 10y whe

any pray to please their master with-

Ieiufalémihul de be ful of

g I his is met of the flicte

of the marcha

ce about it

h So that no-thing flial ef-

peritie they are hardened

in their wickednes

and contem-ned the Pro-phets of God.

amós 5,18.

Exsk.7,19.

Chap.3.8.

Zer 30,7. ioél 2,77.

mens

8 And it shalbe in the day of the Lords sacrifice, that I wil visite the princes & the Kings children, and all suche as are clo- 5 thed with distange apparel.

courtears w 9 In the same day also wil I visit all those that edance vpo the thresholde so proudly, which fil their mafters houses by cruel-

tie and deceit.

& to appeare to And in that day, saith & Lord, thereskalglorious in y
eyes of all of the anovce, and crye from the fish gate. & be a novce, and crye from the fifth gate, & 7 And that coast shall be for the remnant of them Causant an howling fro the seconde gate, & a great destruction from the hilles.

the fervantes it Howle ye inhabitants of 8 the lowe place: for the copanie of the marchants is destroied: all thei that bare filuer, are cut of. 8

> And at that time wil I fearche Ierufalém with b lightes, and visite the men that are frosen in their dregges, & say in their hearts, The Lord wil nether do good nor 9

f Signifying y all y corners 13 of the cittle of Therefore their goods shalbe spoiled, & their houses waste: thei shal also buylde houses, but not inhabit them, and thei shal plant vineyardes, but not druke the wine thereof.

tes which was 14 The great day of the Lord is nete : it is lower then y nere, and halteth greatly, even the voyce of 10 the day of the Lord : the ilrong man shall crye there bitterly.

cape me 15 *That day 15 a day of wrath, a day of crou 11 ble and heavines, a day of deltruction and desolation, a day of obscuritie and daikenes, a day of cloudes & blackenes,

k They that trusted in their trusted in the tr the strong cities, & against the hie towies.

And I wil bring diffres vpon men, that 13 thei shal walke like blinde men, because thei haue sinned against the Lord, and their blood shalbe powred out as dust, and their flesh as the dongue.

18 Nether their siluer nor their golde shal be able to deliuer them in the day of the Lords wrath, but the whole land shalbe deuoused by the fyre of his ieloulie: for he shal make euen a spedieriddance of all the that dwell in the land.

CHAP. II.

He moueth to returne to God, J Prophecying defiruetson against the Philishims, Moabites & others.

Ather a your felues, euen gather you, Iô nacion not worthy to be loued, Before the decre come for the, and ye be as chaffe that passeth in a day, & before the fier ce wrath of the Lord come vpon you, 4 Against the governers of Ierusalim. 2 Of the cal-& before the day of the Lords angre come vpon you.

Seke ye the Lord all the meke of y earth, 1 which b haue wroght his judgement : seke righteousnes, sike low lines, if so be that ye 2 may be hid in the day of the Lords wrath. 4 For Azzáh shal be forsaken, and Ashke-

eeth the faithful in that, y God wolde change his punilhmets from them vato the Philiftims their enemies and other nacions,

lón desolate: thei shal driue out Ashdód at the none day, & Ekron shal be rooted up. Wo vnto y inhabitants of the fea d coast: d That is Gi

the nacion of the Cherethims, the worde nacio, he mea of the Lord is against you: ô Canaan, the nech the resland of the Philistims, I wil euen destroy nere to the Iewes and to thee without an inhabitant.

6 And the sea coast shalbe dwellings & co- this were their rages for shepherdes and shepefoldes.

the house of Iudah, to fede thereupon: in Lord appointthe houses of Ashkelon shal the lodge ne ted to be nattowarde night: for y Lord their God shal e He sheweth wis God w. l wis God w. l wis God w. l de deftroy

I have heard the reproche of Moab, and their enemies, because their the rebukes of the children of Ammon, course Bight whereby they vpbraided my people, and place for ms fmagnified the felues agailt their borders. Courch f Incie na.

Therefore, as I line, saith the Lord of ho- cio presimed stes, the God of Israel, surely Moab shall to take from be as Sodom, and the children of Ammon country w as Gomorah, euen the breeding of nettels the Lord had guten them. and falt pittes, and a perpetual desolation: the residue of my folke shal spoile them,& the remnant of my people shal possesse them.

This shal thei haue for their pride, becau se thei haue reproched and magnified the felues against the Lord of hostes people.

The Lord wil be terrible vnto the :s for s When he deliner he wil consume all the gods of the earth, his people and and euerieman shal worship him fro his destroy their enemies and iplace, euen all the yles of the heathen.

Deut 28, 30, 16 A day of the trupet and alarme against 12 Ye Morias also shalbe slaine by my sworde with them.

And he wil stretche out his hand against the North, and destroy Asshur, and wil make Nineuéh desolate, and waste like a wildernes.

14 And flockes shal lie in the middes of her, and all the beaftes of the nacions, and the hpellicane,& the owle shal abide in the vp h Read 16a. per polles of it: the voyce of birdes shalling "or, bi dechoge in the windowes, and desolations shalbe vpon the postes: for the cedres are vncouered.

15 This is i the reioycing citie that dwelt i Meaning, Ni neuch, which carelesse, that said in her heart, I am, and recover there is none belides me: how is the made mucho of her wafte, and the lodging of the heafterland waste, and the lodging of the beastes leue rie one that passeth by her, shall hilfe and made waste & Gods people wagge his hand.

CHAP. III. ling of all the Gentiles. 13 A comfort to the residue

O to her that is filthy and pollu-V ted, to the robbing a citie. She heard not the voyce: she received not correctio: the trusted not in the Lord: the drue not nere to her God.

of Israel.

Her prices within her are as roaring lios: muc 3,11. her judges are as * wolues in the eucning, Habak.!. which

Read of trans cuemiesither fore becalieth

rie fall thine all the worlde

de livered.

a That is, Zerufalém.

a He exhor- I. repentance & willeth them 2 them felucs &

gather them felues toge-ther, left they be scattered like chasse b That is. # 3 haue liued vp-

rightly & god ly according as he preicrabeth by his c He comfor-

The lewed prophetes.

Haggái. Of the Church. 37561/1224

bThey are fo griedy y they car vp bones and all c The wicked thus boofted that God was euer among them but the 5 Prophet afwe reth that that can not excuse their wicked. wil not beare ly abide and fent his Prophetes conti mually to call

them to repefited nothing. 7 fruction of other nations he flieweth that the Iewes shul de haue learped to feate

e They were mofe earnest & rezoy to do

wickedly f Seing ye will not repet, you that loke for my vengeance afwel as other nations

gleft any shul de thinke the that Gods glo 9 rie fhuld haue perished whe Iudah was de his grace through all § worlde "Eby with one

fin!der, as Hof 6,9 h That is , the lewes that co-me aswel as y

which, b leave not the bones til the mo-

Her prophetes are light, & wicked persones: her priests haue polluted the Sanc- 12 tuarie: they haue wrested the Law.

The 'suft Lord & in the middes thereof: he wil do none iniquitie : euery morning doeth he bring his judgement to light, he faileth not: but the wicked wil not learne to be ashamed.

nes: yer that 6 I haue d'cut of the natios: their towres are desolate: I haue made their streates waste, that none shal passe by : their cities are destroyed without man and without inha-

> I said, Surely thou wilt feare me : y wilt receive instruction: so their dwelling shulde not be destroied how soeuer I visited the, but they rose early & corrupted all their workes.

8 Therefore f waite ye vpon me, faith the Lord, vntil the daye that I rise vp to the pray: for I am determined to gather the 17 nacions, and that I wil affemble the kingdomes to powre vpon them mine indignacion, euen all my fierce wrath: for all the earth shalbe deuoured with the fyre of my selousie.

Surely & then wil I turne to the people 2 pure langage, that they may all call vpon the Name of the Lord, to serue him"with 19

froyed, he fheweth that he wil publish to From beyonde the rivers of Ethiopia, the h daughter of my dispersed, praying vnto me, shal bring me an offing.

for all thy workes, wherein thou halt tiafgressed against me : for then I wil take

Getiles: which is to be understand under the time of the Gospel. i For they shallhaue is to be vanerman vinnessand the hypocrites which boafted of the Temple, which was also thy pride in time passible be taken from thee.

away out of the middes of thee them that reioyce of thy pride, & thou shalt no more be proude of mine holie Mountaine.

Then wil I leaue in the middes of thee an humble and poore people: and thei shal trust in the Name of the Lord.

13 The remnant of Israel shal do none iniquitie, nor speake lies: nether shal a deceitful tongue be founde in their mouth : for they shalbe fed, and lie downe, and none shal make them afraid.

14 Reioyce, ô daughter Zión: be ye ioyful, ô Israél: be glad and reioyce with allihine heart,ô daughter Ierusalém.

15 The Lord hathe taken away thy & jud- kThat 15,5 pagements: he hathe cast out thine lenemie: thy sinne the King of Israel, euen the Lord u in the rians, Caldeas, middes of m thee thou shalt se no more Egyptians, and other nations

16 In that day it shalbe said to Ierusalém, thee arby thy Feare thou not, ô Zión: let not thine hads hat put him

The Lord thy God in § middes of thee ked . as Exod. z mightie: he wil saue, he wil retoyce ouer 32,25 thee with toye : he wil quiet him felf in n his loue: he wil reioyce ouer thee with n Signifying. God deliteth to flowe his After a certeine time wil I gather the afloue and great affection ward

flicted that were of thee, or them that ba- his Church re the reproche for out.

Beholde, at that time I wil bruise all that in haired and afflict thee, & I will faue her that halteth, Charch and and gather her that was cast out, and I will because of their religion. get them praise and fame in all the I lands pi wil deliner the Church w of their shame.

In that daye shalt thou not be ashamed 20 At that time wil I bring you againe, & ted, as Micah then wil I gather your for I wil grue you a 4.6 As among name and a praise among all people of the the Affyrians and Caldeans earth, when I turne backe your captruitie w did mocke them and put the mand put the first fairness to the state of the state o before your eyes, faith the Lord.

m lo defende

oThat 15, them that were had reuiled for \$

the to frame.

HAGGAI

THE ARGUMENT.

Then the time of the seventie yeres captimitie prophecied by I eremidh, was expired, God raifed up Hugger, Zecharidh and Malachi to comforte the Iewes and to exhorte them to the buylding of the Temple, which was a figure of the spiritual Temple and Church of God, whose perfection and excellencie stod: in Cinist. And because that all were guen to their owne pleasures & commodities, he declareth that that plague of famine, which God sent then among them, was a inste rewarde of their ingratitude, in that they contemned Gods honour, who had delivered them. Tet he comforteth them, if they wil returne to the Lord, with the promes of greater felicitie, for a muche as the Lord wil finish the worke that he hathe begonne, and send Christ whome he had promised, and by whome they shulde atterne to perfite ioy and glorie.

Bbbb.i.

Haggái. Two questions as ked.

a. Who was y Raipis, and the I third King of the Perhas, as fome thinke. b Because the buylding of \$ Teple bega to cease by reapeople were discouraged by their ene. fe two notable men had nede to bestirred vp and admonishal we thinke of other gouer nours whose 2 doings are ether against God, or very colde in his

caufe? e Not y they 3 buildig there. ferred policie, & prmate pro fire to religio, 5 being content ginnings Shewing y

they foght not 6 celsities . but their very pleasures befo re Gods hee Confider 5 plagues of God 7

opon you for preferring your policies & to his religio. and because ye seke nor hi first of all f Meaning, that they shulde leave of their 9 owne comedities and go forwarde in the buyldig of Gods. Temple and in the fer-

ting forthe of his religion g That is, I 10 wil heare your praters accordig to my pro mes, t King.

h That is, my glorieshal be let forthe by you i And so bring

et to nothing. k This declared that God was the autor of the dodrine, and that he was but the minifter,as Ex od 14.31 mdg 7,20 a& 15,28.

I Which decla zeth that men are ynapt and dui to ferue § Lord , nether can therobey 13 his messengers before God re forme their Fits, Joh. 5,44.

The time of the prophecie of Haggai. & An exhortacio to buylde the Temple agains.



N the secode yere of King a Darius, in the fixt moneth, the first day of the moneth, came the worde of the Lord (by the minimum) Lord (by the ministerie of the Prophet Haggái)vnto b Zerub

Iudáh, and to Iehoshúa the sonne of Iehozadák the hie Priest, saying,

Thus speaketh & Lord of hostes, saying, This people say, The time is not yet come, c that the Lords House shulde be

Then came the worde of the Lord by the ministerie of y Prophet Haggái, saying, 4 Is it time for your selues to dwell in yourdfiled houses, &this House lie waste? Now therefore thus saith the Lord of hostes, Consider your owne waies in your 5 Yet now be of good courage, ô Zerubba- Prophets had

"Ye haue fowen muche, & bring in litle: ye eat, but ye haue not ynough: ye drinke, but ye are not filled: ye clothe you, but ye be not warme: and he that earneth wages, putteth the wages into a broken bagge.

Thus faith the Lord of hoftes, Confider your owne waies in your hearts.

Gof vp to the mountaine, & bring wood, ble in it, and I wil h be glorified, saith the Lord.

Ye loked for muche, and lo, it came to litle: and when ye broght it home, I did 8 blowe vpon it. And why, faith the Lord of holtes? Because of mine House that is waste, and ye runne euery man vnto his owne house.

Therefore the heaven over you staied

u And I called for a drought vpon the lad, and vpon the mountaines, and vpon the corne, and vpon the wine, and vpon the it oyle, upon all that the grounde bringeth forthe:bothe vpon men and vpon cattel, and vpon all the labour of the hands.

When Zerubbabel the sonne of Shealtiel, 12 Thus saith the Lord of hostes, Aske now nor make ano. and Ichoshúathe sonne of Ichozadák the ple, heard the k voyce of the Lord their God, & the wordes of the Prophet Haggai (as the Lord their God had sent him) then the people did feare before y Loid.

then the people did feare before y Loid. Priests answered and said, No.

Then spake Haggai the Lords messenger in the Lords message vnto the peotouche any of these, shall it be vncleane; doeth corrupt
touche any of these, shall it be vncleane; doeth corrupt
touche any of these.

And the Priests answered & Said I the lands the shall be said to the shall be said. ger in the Lords message vnto the people, saying, I am with you, saith the Lord. hearts & gine 14 And the Lord stirred vp 1 the spirit of

Zerubbabél, the sonne of Shealtiel a prin- 15 Then answered Haggái, and said, So are good and

ce of Iudáh, and the spirit of Iehoshúa the sonne of Iehozadák the hie Pricst, and the spirit of all the remnant of the people, and they came, and did the worke in the House of the Lord of hostes their God.

CHAP. 11.

day of the moneth, He sheweth that the glorie of the seconde Temple shal exceade the first.

N the foure and twentieth daye of the thoght this fixt moneth, in the seconde yere of the saue bene mo-King Darius,

babél the sonne of Shealtiel, a prince of 2 In the seuenth moneth, in the one & twen- Teple, which tieth day of the moneth, came the worde was defiroted by the Baby. of the Lord by the ministerie of the Pro- Ionians, but

phet Haggái, saying,
Speake now to Zerubbabél the sonne of Temple, the Shealtiel prince of Judáh, & to Jehoshúa Church of Shealtiel prince of Iudáh, & to Iehoshúa Christ the sonne of Ichozadák the hie Priest, & b That is, go forwarde in to the relidue of the people, faying,

Who is left among you, that sawe this Temple che exhorteth a House in her first glorie, & how do you them to pacific the now. Is it not in your eyes, in compafe not as yet this Temple so rison of it as nothing?

bel, faith the Lord, and be of good com- declared for this shulde be fort, ô Ichoshúa, sonne of Ichozadák the accomplished hie Priest: and be strong, all ye people of whome all the land, saith the Lord, and b do it: for I things shulde be requed am with you, faith the Lord of hostes,

am with you, saith the Lord of hostes,

d Meaning,

Christ whome
all oght to lofo my Spirit shal remaine among you, fire,he may feare ye not.

& buylde this House, & s I wil be fauora- 7 For thus faith the Lord of hostes, c Yet as riches and a litle while, and I wil shake the heavens fuche like. Therefore and the earth, and the sea, and the daye when his time

> And I wil moue all nacions, and d the de- worlde to fer-fire of all nacions shal come, and I wil fil ue has purpose: fire of all nacions shal come, and I wil in ueue purpositions this House with glorie, saith the Lord of this secule Temple deeth

> The filuer is mine, and the golde is mine, material thigs nether can be faith the Lord of hostes.

it lelf from dewe, and the earth staied her to The glorie of this last House shalbe greater then the first, saith the Lord of hostes: and in this place wil I give f peace, faith licine purchathe Lord of holtes.

In the foure and twentieth day of the g That is, the ninth moneth, in the seconde yere of Darcifices: where sums, came the worde of the Lord vnto y that that the that the self. Prophet Haggái, saying,

the Priests concerning the Law, and say,

hie Priest with all the remnat of the peo- 13 If one beare a holy flesh in the skirt of they oght not his garment, and with his skirt do touche to maine the felues by their the bread, or the potage, or the wine, or facrifices and oyle, or any meat, shal it be holy? And the but corrary he

And the Priests answered, & said, It shal make them debe vncleane.

aFor the people according as 1fa. 32,11,8 ezek 41,1,had re excellent then Salomos

buylding the

fire,he may fignifie all pre crous things,

comerk, he can buylt

f Meaning, all fpiritual blef-fings and fefed by Christ, Phil 4,7.

ther thing for ind therefore

God which cie

3863/1224 Notto folowe the fathers. Zechariáh. Gods signet.

me, faith the Lord: and so are all the workes of their hands, and that which they offre here, is vncleane.

mindes: from this h day, and afore, euen afore a stone was laid upon a stone in the

Temple of the Lord:

plague you with familian afore you began to buylde 17 Before these things were, when one cawere but ten: when one came to the wine 23 presse for to drawe out fiftie ressels out of the presse, there were but twentie.

18 Ismote you with blasting, and with mildewe, and with haile, in all the labours of your hands: yet you turned nor to me-faith

the Lord.

h Confider how God did

fore the building was bego

the frute was

de haue plen-

From the ti me they bega 19 from kthis day, and afore from the foure Ter pic , he promiteth ; and twetteth day of the ninth moneth, even God wolde bleife them:& from the day that the fundacion of the albeit as yet Lords Temple was laid: consider it in get come foryour mindes. the gathering they shull

is this people, and so is this nacion before 20 Is the leed yet in the barne? as yet the 1 He exher to vines, and the figtre, & the pome grana- paciente and te, and the oliue tre hathe not broght for- to abide til y baruch came the from this day wil I bleffe you.

16 And now, I pray you, consider in your 21 And againe the worde of the Lord ca-blesses. me vnto Haggái in the foure & twentieth d my of the moneth, faying,

22 Speake to Zerubbabél the prince of Iudáh, and say, I m wil shake the heavens and m I wil make

And I wil ouerthrowe the throne of in Christ, of king domes, and I wil destroy the strength babel here is of the king domes of the heathen, & I wil a figure ouerthrowe the charets, & those that ride sheweth that in them, and the house and the riders shall no let or himcome downe, euerie one by the sworde of derance when his brother.

Confider, I pray you, in your mindes 24 In that day, saith the Lord of hostes, wil refitution of this Church this day, and afore from the foure and tweetieth day of the niath moneth, even founce of Shealtiel, saith the Lord, & wil the shulde be make thre as a o fignet: for I have chosen most exceller, thing thee, faith the Loid of holles.

and then they shulde se Gods

flied in Chrift

ZECHARIAH

THE ARGUMENT.

We moneths after that Haggdi had begonne to prophecie, Zecharidh was also sent of the Lord to helpe him in the labour, and to cofinme the same doctrine. First therefore he putted them in remembrance, for what cause God had so sere pumshed their fathers: and yet comforteth the, if they wil repent unfainedly, of not abuse this great benefite of God in their deliverance, which we a sigure of that true deliverance, that all the furthful shulde have from death and finne by Christ. But because they stil remained in their wickednes and coldenes to set forthe Gods glorie, & were not yet made better by their long banishemet, he rebuketh the moste sharpely yet for the comfort of the repentant, he euer mixeth the promes of grace, that they might by this meanes be prepared to receive Chift, in whome all shuttle be sanctified to the Lord.

CHAP. I.

3 He exhorteth the people to returne to the Cord, & to efchewe the wickeines of their fathers. 16 He figmfieth the restitution of Lerusalem and the Temple

N the eight moneth of y feconde yere of a Darius, came the worde of the Lord vnto b Zechariáh y fonne of Berechiáh, the phet, saying,

The Lord bashs been a fine different

The Lord hathe bene c fore displeased

with your fathers.

Therefore say thou vnto the, Thus saith the Lord of hoftes, & Turnoye vnto me, faith the Lord of hostes, & I wil turne vnto you, faith the Lord of hoftes.

Be ye not as your fathers, vnto whome v former *Prophets have cryed, fayig, Thus faith the Lord of hostes, Turne you now from your euil wayes, & from your wicked

ne, whome ne for the words and the your frates declare, you are Gods people & that he hathe wroght in you by his Spirit & mortified you: for els ma hathe no power to returne to God, but God must convert him, as Ier 31,28 lam 5,22 lb 21,8, # 31,6 # 45,22 ierr, 31,12 exet 18,30, by 14,2 with 2013.

workes: but they wolde not heare, nor hear ken vnto me, faith the Lord.

5 Your fathers, where are they and do the a Thogh your

Prophetes liue for euer?

But did not my wordes and my statutes, indgements in which I commanded by my feruants the pusiting the Prophetes, take holde of 'your fathers' & before your sthey returned, & faid, As the Lord of hother Prophetes ffes hathe determined to do vnto vs, ac- be deal, yet cording to our owne wayes, & according remainent to to our workes, so hathe he delt with vs.

Vpon the foure and twentieth day of the f seing ye eleueth moneth, which is the moneth h She of my doarrbat, in the seconde yere of Darius, came ne in p the worde of the Lord vnto Zechariah y whyde no ye fonne of Berechiah, the sonne of Iddo the nungs contes-Prophet, faying,

I' fawe by night, and beholde ga man ri- red by my Pro

fathers be dead, yet Gods

ned in the iapherei

g As men aftonished with my indgements, and not that they were tou ched with true repentance h Which containeth parte of Ianuaize and parte of Februarie 1 This vision fignifiesh the restauration of the Church, ched with true repentance. In Which contribert parte or lamain and parte of Februarie. I This vision fignifiest hier restauration of the Church, but as yet it shulde not appeare to mans eyes, which is here ment by the night, by the bottome & by § mirre trees, which ar: blacke and give a darke shadowe: yet he compareth God to a King, who hathe his postes and unclingers abroad, by whome he still worketh his purpose and bringeth his matters to passe. Who was the chief among the rest of the horse min.

Bbbb. ii.

a Who was the fonne of Hy Raipis b this was noty Zecha riah, whereof W43 is mencion 2 Chro 24, 20, bur had the fa me name, & is called y fonne of Berechiáh, 2 cause he came
of those progentrors, as of
lotada or Berechiah and

Iddo c He fpeaketh this to feare the with Gods undgements y they shulde not prosoke him as their fa thers had done, whome he

I Thele figuified y diversof Angels by who o time punisheth and fomtime his workes in

m That is, Christ the Me

diator praied for the falua-

tion of his Church, &

was now tron-bled when all

the countreys

n Thogh for a time God dif-

ferre his helpe

yet this decla

reth that he

ly, as a moste merciful fa-

ther his childre.or an bonf

band his wife,

filements.

breaks for ful

nes. r Which figni

Church,

were at reft

ding vpon a red horse, and he stode amog the mirre trees, that were in a bottome,& behinde him were there 1 red horses spec- 1 keled and white.

Then faid I, O my Lord, what are the fe? And the Angel that talked with me, said 2 vnto me, I wil shewe thre what these be.

brigeth forthe to And the man that Rode among the mirre trees, answered and said, These are they whome the Lord hathe fent to go through the worlde.

And they answered the Angel of the Lord, that stode among themirre trees,& said, We have gone thorowe the worlde: and beholde, all the worlde fitteth stil, and is at rest.

13 Then the m Angel of the Lord answered and faid, O Lord of hostes, how long wilt thou be vnmerciful to Ierusalém, and to the cities of Iudah, with whome thou hast bene displeased now these thre score and

And the Lord answered the Angel that talked with me, with good wordes and cofortable wordes.

14 So the Angel that communed with me, 8 faid vnto me, Crye thou, and speake, Thus faith the Lord of hostes, I am " ielouse ouer Ierusalém and Zión wa great zeale,

And am greatly angrie against the ca- 9 & comfort fre IS reles heathen: for I was angrie but o a litle, & they helped forwarde the afflictio.

loueth them to Therefore thus faith the Lord, I wil returne vnto Ierusalém with tender mercie: mine house still be buylded in it, saith the Lord of hoites, & a line Pshal be itretched vpon Ierusalém.

and when it is expedient for m, hus bel - 17 Crye yet, and speake, Thus saith & Lord de ra cater tesof hostes, My cities shal yet a be broken with plentie: the Lord shal yet comforte e In deftroyig the reprobat I Zión, and shal yet chuse Ierusaiem.

fnewed my felf, but a little 18 Then lift I vp mine eyes and sawe, and angrie toward beholde, r foure hornes.

my Church, but y enemie 19 wolde haue de And I said vnto the Angel that talked with me, What be these? And he answered ground them also, and conme, These are the hornes which have scatfidered northe end of mychatered Iudáh, Israél, and Ierusalém.

P To measure 20 And the Lord shewed me foure carpenters. ut the buyl-

dings
The abon-21
dance fhalbe The faid I, What come these to do? And he answered, and said, These are the horfo great that the places of fore that not nes, which have scattered Iudah, so that a man durst not lift vp his head : but these be able to con teine these teine these ble sings that God wil send, are come to fraye them, and to cast out the

hornes of the Gentiles, which lift vp their horne ouer the land of Iudah, to scattie it.

ments of the Church, East. West, North, South
of the Church, East. West, North, South
for the Church, and declare that none enemies of the world out the courth cowe the
Church, and declare that none enemies home is so strong, but God hatche an hammet to breake it in pieces.

The restoring of Ierusalim and Indah.

Lift vp mine eyes againe and loked, and beholde, a a man with a measuring a That is, the line in his hand.

Then faid I, Whither goest thou? And for in respect he said vnto me, To measure Icrusalém, he is ofetimes that I may fe what is the breadth thereof, getbut in reand what is the length thereof.

And beholde, the Angel that talked with is God and fo me, went forthe: and another Angel went called out to mete him,

And faid vnto him, Runne, speake to this b Meaning hi b yong man, and fay, c Icrusalém shal be rish. inhabited without walles, for the multitu- c Signifying \$ de of men and cattel therein.

For I, saith the Lord, wil be vnto her a Christ, which wall of d fyre rounde about, and wile be include be existed by 3 Gof the glorie in the middes of her.

Ho, ho, come fforthe, and flee from the land all the worlde and fluide neofthe North Girls the Tard for Them.

of the North, saith the Lord : for I haue de no matefeattered you into y foures windes of the nor truk in a worldelie heauen, faith the Lord.

7 hSaue thy felf, o Zion, that dwellest with shulde be safe the daughter of Babél.

For thus faith the Lord of hostes, After peace among the glorie hathe he fent me vnto the na-mes. cions, which spoiled you: for he that tou- d To defende my Church, to cheth you, toucheth the apple of his eye. feare the ene-

For beholde, I wil lift vp mine hand defroy them vpon them: and m they shal be a spoile if they approto those that served them, and ye shale in me they knowe, that the Lord of hoftes hathe nent ful felicine &

me.

so Reioyce, and be glad, ô daughter Zión: f He cattern to the, which for lo, I come and wil dwell in the mid-partely for fear re and partely for their owner.

Siehthe Lord.

And many nacions shalbe iouned to the ease remained fill m capture. Lord in that day, and shal be my people: tie, and so pre-and I wil dwell in the middes of thee, and owne proper thou shalt knowe that the Lord of hostes commodities to the benefihathe fent me vnto thee.

12 And the Lord shal inherit Iudah his por-mised in his tion in the holy land, and shal chuse leru- g As It was I salém againe.

Let all flesh be stil before the Lord: for power to resto he is raised vp out of his holy place.

he is raised vp out of his holy place.

he is raised vp out of his holy place.

Angel who was Chrift: Spect of his e-

ly preferred, and dwell in

tes of Godpre

you, fo haue I

and coming to

the Church i Seing that God hathe begoune to fhewe his grace among you by deliuering you, he continued the fame fill towarde you, and therefore feadeth me his Angel, and his Chrift to defend you from your enemies, that they shall not hurr you, nether by the way nor at home k Ye are so dease vato God, that be can no more suffer your enemies to hurr you, then a man can abuse to be thrust me the eye, Pfal 17,8 I ypon the hearthn want enemies.

They shall be your servers as you have the heathen your enemies m They shalbe your fernances as you have benethers a. This must necessarily be vadershand of Christ, who being God equal with his Father, was sent as he was Mediator to dwell in his Church, and to gouerne them

CHAP. A prophecie of Christ and of his kingdome. Nd he shewed me Iehoshuathe hie A Priest, a stading before the Angel of a He praise the Lord, and b Satan stode at his right bediator for the state of the hand to refiss him. Church. b Which de-

clareth that the faithful have not onely warre with fielh and blood , but with Satan him felf and the sprintial wickednes, Eph 6,13.

keth to Godas the Mediator of his Church rebuke Satan: and here he 3 sheweth him felf to be the continual pre- 4 d Meaning y Icholhúz was wonderfully

preserued the captilitie, foght toafflich &crouble him when he was doig his office of § glorious precious fo- 6 nes that the Piteftes Weare before 7 the captimitie: and by this contemptible ftate the Prophet fignifieth that thefe fma le beginnings fhulde be ma- 8 de excellent

of what apparel he fpea- 9 keth, w is whe our filthy finnes are raken away and we are clad with Godsmercies. which is men tualr: ftitutio g I he Propher praieth that besides the raiment the

when Christ thal make the

ful reaiturion

of hisChurch.

f He fhewerh

reproue thee, ô Satan: euen the Lord that hathe chosen Ierusalém, reproue thee . Is not this ad brande taken out of the fyre? Now Iehoshua was clothed with fithy garments, and stode before the Angel.

that stode before him, saying, Take away thee filthy garments from him. And vnto him he faid, Beholde, I haue f caused thi- 6 ne iniquitie to departe from thee, & I wil clothe thee with change of raiment.

And I said, Let them & set a faire diademe vpon his head. So they set a faire diademe vpon his head, and clothed him with garments, & the Angel of § Lord flode by. And the Angel of the Lord testified vn-

to Iehoshúa, laying,

wilt walke in my waies, and kepe my watche, thou shalt also h iudge mine House, & 9 shalt also kepe my ' courtes, and I wil giue thee place among k these that stand by. Heate now, ô Iehoshúa y hie Priest, thou holde, I wil bring forthe them Branche my

For lo the * stone that I have laid before Iehoshúa: vpon one stone shalbe seuen m. eyes: beholde, I wil o cut out the grauing thereof, saith & Lord of hostes, & I wil take paway y iniquitie of this lad in one day. of the spiri- to In that day, saith the Lord of hostes, shal ve call eucrie mã his neighbour vnder the q vine, and vinder the fig tree.

Priest might also have tyre for his head accordingly, that is, that the diguitte of the Priesthode might be perfectioned this was fulfilled in Chiff, who was bothe Priest and King; and here all suche are condemned that can content them selues with any meanire reformation in religion, seing the Prophet desireth the perfection, and obteneth set. That is, have rule and gouetnement in my Church as thy predecessours have had i Whereby the meaneth to have the whole charge and ministerie of the Church k That is, the Angels who represented the whole number of the faithful: signifying that all the gedile shuld willingly receive him l Because they followe my worde, their are contemned in the worlde, and estemed as monders, Isa 8,18 m That is, Chist, who did so humble him self, that not oncely the became the servant of God, but also the servant of men: and therefore in him they shulde have comfort, although in the worlde they were con temoed, If a 11,1 tere 23,5, & 33,14 n He sheweth that the munisters can not buylde, before God lay \$ first stone, which is Christ, who is ful of eyes, bothe because he grueth light vato all others, & that all ogue to seke light at him. Chap 4,10 o That is, I wil make it perfite in all pointes, as a thing wroght by the hand of God p I hogh I haue punished this land for a time, yet I wil euen now be pacified, & visit their sunes no more q Ye shal then line wil enen now be pacified, & vifit their finnes no more q Ye shal then li in peace & quietnes, that is, in the kingdome of Christ, Isa 2,2 mich 4,4

CHAP. IIII.

Nd the Angel that talked with me, 🖊 came againe & waked me, as a man that is raised out of his slepe,

a Which was 2 ener in the Temple, figur-fying y y gra-ces of Gods Spirit shulde

And faid vnto me, What feelt thou? And I said, I haue loked; & behold, a *cădelst:cke all of gold with a bowle vpo the top of it, & his seue lampes therein, & seue pipes to y b lampes, w were vpo the top the reof.

fine there in moste abundance, and in all perfestion b Which connected the eyle that dropped fro the trees into the lampes, so that the light neuer sailed: & this visio was to comme the faithful that God had sufficient power in him self to cottone bus graces, & to bring his pimes to paffe, thogh he had no help of ma

e That is. 2 And the Lord said vnto Sata, The Lord 3 And two olive trees over it, one vpo the right fide of the bowle, & the other vpon the left fide thereof.

> 4 So I answered, & spake to the Angel that talked with me, saying, What are these,

my Lord?

And he answered and spake vnto those 5 The the Angel that talked wme, answered and faid vnto me, Knowest thou not what these be And I said, No, my Lord.

Then he answered and spake vnto me, e Who was a faying, This is the worde of the Lord vn-figure of Chrie to Cerubbabél, saying, Nether by an ar-this docrine mie nor ftrength, but by my Spirit, faith was dieceed the Lord of hostes.

the Lord of hostes.

Who are his bo

Who are thou, of great mountaine, befod He sheweth re Zerubbabélethou shalt be a plaine, & f he y Gods power shalbring forthe the head it one thereof, cient to preser w howtings, crying, Grace, grace vnto it. ue his Church, thogh he vie

Thus faith the Loid of hostes, If thou 8 Moreouer, the worde of the Lord came not mis helpe vnto me, faying,

The hands of Zerubbabel haue laid the reth the power fundació of this house: his hands shal also of the aduersafinish it, and s thou shalt knowe that the moutaine, who

Lord of hostes hathe sent me vnto you. and thy fellowes that sit before thee: for 10 For who hathe despised the day of the them, and they I are monstruous persones: but be
h smale things but they shall reioyce, and wolde have fhal se the stone of i tinne in the hand of haded Zenb

Zerubbabél:k these seuen are the eies of y presetedChrist whome y cne-Lord, which go thorowe y whole worlde. mies daily la-Then answered I, and said vnto him, bour to let in the buylding What are these two olive trees vpon the of his spiritual. right and vpon the left fide thereof?

12 And I spake moreouer, and said vnto f thogh yene him, What be these two oliue branches, stay this buylwhich thosowe the two golde pipes emp-dig. yet Zerub tie them felues into the golde?

13 And he answered me and said, Knowest thereof, and thou not what these beend I said, No, my feetion, so that the said the godie

14 Then said he, These are the two 1 oliue pray vnto God

branches, that stande with the ruler of the comme his gra whole earth. Meaning, prophet, that I am Christ sent of my Father for the buylding. Expreservation of my spiritual Teple. h Signifying y all were discouraged at y smale & poore beginnings of the Teple 1 Whereby he signifiest h plumet & line, that is, y Zerubbabel which represented Christ, shuide go forward with his buylding to y 10ye & cofort of ygodlie, thogh the worlde be againsh him, & thogh his for a while be discouraged, because their se not things pleasant to y eye k That is, God hathe seuen eyes: meaning, a cottinual pronidece, so that nether Satan nor saile power in the worlde can go about or bing anne thing to passe to hinder his worke, Chap 1,9 1 Which were cuer green anie thing to paffe to hinder his worke, Chap 3,9 1 Which were ever grene & ful of oyle, so that fill they powred forthe oyle into the lampes: fignifying, that God wil continually mainteene and preferue his Church, and indue it ful with abundance and perfection of graces

CHAP. V.

The vision of the golden candelsticke, and the exposition 1 The vision of the slying booke, signifying the curse of theues, and suche as abuse the Name of God. 6 By the vision of the measure is signified the bringing of Iudahs afflictions sito Babylon

⊣Hen I turned me,& lift vp mine eyes and loked,&beholde,a flying booke. 2 And he said vnto me, What seest y? And

I answered, I se a slying abooke the legth a Because the thereofitwentie cubites, & the breadth lewes had pro noked Gods thereof ten cubites.

Then faid he vnto me, This is the curse temning his worde, and ca-fling of all indgement & equitie, he sheweth that Gods curses writen in this

booke had ruftely light bothe on them, & their fathers: but new if they wolde reper, God wolde jend the fame among the Caldeans their former enemies.

Bbbb.iii.

thoght the Iewes noth Temple, but all

ce, and faucur

towardy Teple

plagues by co.

B That is , vrie towarde his neighbour e Meaning, whereloeue greffeh the firft table, and

ferneib not God aright, but abuleth Gods Name e Which was meafure in dry things coterning about ten pottels f That is, all he kepeth in a measure and can shut it 7 or open it at his pleasure.

g To couer y h Which re- 8 presenteth mi quitte, as in \$ next veris i Signifying y not have fuche power against the lewes to tempt them, as he had in ti-me past, but y God wolde God wolde

By charets here, as by hories afore, he meanethy fwift melle gers of God 2 to execute & By the brafen montaines he meaneth \$

all eternicie de ereed what 5 paffe, & that w nether Satan nor all the worlde can

euerie one that b stealeth, shalbe cut of as on that: & euerie one that d sweareth, shal be cut of aswel on this side, as on that.

reth by my Name: & it shal remaine in the middes of his house, and shal consume it, 8 with the timbre thereof, & stones thereof. Then the Angel that talked with me, wet forthe, & said vnto me, Lift vp now thine r mat is, all the wicked-6 And I said, What is the And he said, This mes of the vngod lie is in Gods fight, who ke kength in eyes, and se what is this that goeth forthe. 9 is an Epháh y goeth forthe. He said mo- 10 reouer, This is the flight of them, through all the earth.

And beholde, there was lift vp a 8 talent of lead: & this is a h woman that litteth in the middes of the Epháh.

And he said, This is wickednes, & he cast it into the middes of the Epháh, & he cast the weight of lead vpo the mouth thereof. Then lift I vp mine eyes, and loked: and 12 beholde, there came out two k women, & the winde was in their wings (for thei had wings like the wings of a storke) & they lift vp the Epháh betwene the earth and the heauen.

re as in a pri-fon.

h Which de-elared y God it And he said unto me, 1 To buyld it an wolde execu-house in y land of Shinar, & it shalbeestahouse in y land of Shinar, & it shalbe esta-

CHAP. VI.

By the foure charettes he describes the feure menarchies.

Gaine, I turned and lift mine eyes, 🔼 and loked : and beholde, there came foure a charettes out from between b two mountaines, and the mountaines were mountaines of brasse.

In the first charet were red horses, and in the feeonde charet d blacke horfes,

And in the thirde charet ewhite horses,& in the fourte charet, horses of f divers colours, and reddish.

Then I answered, and said vnto the An-of God, whe-seby he hathe from before my Lord?

Then I answered, and said vnto the An-gel that talked with me, What are these,

And the Angel answered, and said vnto me, These are the s foure spirits of y heauen, which go forthe from standing with the Lord of all the earth.

elter

e Which fignified the great crueltie and perfecutions that the Church had
indured under divers enemies. d Signifying that they had indused great
afflictions under the Babylouians e These represented their flate under
the Persians which restored them to libertie f Which fignified that God
wolde somtime gine his Church rest, and power his plagues upon these enemicrical the did in destroying Nincuch and Babylon, and other their enemies.

Meaning, all the actions and motions of Gods Spirst, which according to
this inchangeable counsel he causeth to appeare through all the workde.

that goeth forthe ouer the whole carth: for 6 That with the blacke horse wet forthe into the land of the North, and the white went out after them, & they of divers colours went forthe towarde the h South h That is, towcountrey.

where fee be in the 4 I wil bring it forthe, saith the Lord of ho 7 And the i reddish went out, & required there about worlde a He that traff thes, and it shall enter into the house of the greaten the thief, & into y house of him, y sailely sweather the said, Go passe through the worlde. So leave, to significantly said through the worlde. they went thorowout the worlde.

they went thorowout the worlde.

Then eryed he vpon me, and fpake vnto to hart or afme, faying, Beholde, thefe that go towarde fine til God the North countrey, have pacified my lob 122 k spirit in the North countrey.

And the worde of the Lord came vnto deas mine and me, faying,

Take of them of the captiuitie, euen of uered.
Ieldái,& of Tobiiáh, and Iedaiáh which I so receine of Heldái, & of Tobiiáh, and Iedaiáh, which him and the are come from Babel, and come thou the other thre, ma fame day, and go vnto the house of Io-two crowns:

fhiáh, the sonne of Zephaniáh.

Take euen siluer, and golde, and make among y lews, and crownes, and set them vpon the m head of the refiteution Iehoshúa, the sonn. of Iehozadák the hie of y kingdome & of y priest-hote, and hure

And speake vnto him, saying, Thus others by their speaketh the Lord of hostes, and saith, m Becausethis Beholderhem a who be name ice hen Rean colde not be Beholde the ma whose name is the Bran-attribute to che, and he shal growe op out of his pla-ane one according to \$1.2 m, ce, and he shal P buylde the Temple of the therefore it

tie ma measth- 10 Then said I to y Angel that talked with 13 Euch he shall buylde the Temple of the represente the Lord, and he shal beare the I glorie, and was bothe fhal sit and rule vpon his throne, and he niet & King. heading, shalbe a Priest vpon his throne, & the cou Christ, of who

meaners of wea meaners of wea to Tobiiáh and to Tedaiáh and to Ted the sonne of Zephaniah, for a " memorial lesus of That is, of in the Temple of the Lord.

And thei that are a farre of, shal come & out the helps buyld in the Temple of the Lord, and ye p Which de-shal know, that the Lord of hostes hathe colde buylde final know, that the Lord of the form to this Temple, fent me vnto you. And this shal come to this Temple, whereof Hage passe, if ye wil y obey the voyce of the gai speaketh, batonly Christ Lord your God.

is was spiritual. It not material. Hag 2,10 q Whereof Iehoshu had bue a shadowe r The two offices of the kingdome, & pricshode shalbe so soyned to gether, y they shalbe no more different f Who was also called Heldai. He also was called It shalb u That they maie acknowledge their informatic, which loked that all things shalde have been refeored inconsinently. assumers, water token that all rungs that de have bene reflored incontinently; & of this their infidelitie thefe two crowners that remaine as tokens, Ad 7.6

Thases, the Gentiles by the preaching of the Gospel shal beloe towarde the buylding of this spiritual Temple. Y if ye wil belove & remains in the obedience of faith

CHAP. VII.

J The true fasting. 11 The rebellion of the people it the cause of their affliction.

A Nd in the fourth yere of King Da- a Which corel ned parts of rius, the worde of y Lord came vnto Nonember and Nonember a Zecharian in the fourth day of the ninth cember moneth euen in Chifleu.

For b thei had fent vnto y House of God ple yren Sharézer, and Regena mélech and their ret ro ychurch men to praye before the Lord,

of these questions, because these seasts were colonied upon by the agreement of the whole Church, the one in the moneth, that the Temple was destroyed, and the other when Gedalick was flaine, leve 412.

ard Egypt, and othercoutreses

ger cealed, and

Ichofhas muk

him felf with-

at Ierufale for

Hypocrites fasting.

Zechariáh. Citie of trueth. 38267/1224

e By weping, appeare what exercifes thei vied in their fafting

d That is, pre pare my felf 4 with all deuocion to this

e Which was now fince the time the Temple was de-firoyed f For there

were bothe of the people, and 6 of the Prieft. which douted as touching this controller fie,befides the 7 which as yet remained in Caldea, & reafoned of ir se of one of the chief poits of their religion g For they thought they had deferued 8 toward God becaule of this faft , which of them felues: and thogh fa sting of it felf be good, yet because they 10 thoghrita fer-

h Did ye not II ett and drinke for your owne commoditie,& neceisitie and fo likewite ye did abiteine ac cording to your owne fantalics, and prefeript of my Law?

towarde

God . and tru-

Red therein, it

is here repro-

Dice

i Hereby he condemneth their hypocri-tie. w thoght by their fafting to please God, and by ted, and in the meane feafon wolde not feree him as he had comman3 And to speake vnto & Priests, which were in the House of the Lord of hostes, and to the Prophetes, saying, Shulde I c wepe in 3 the fifte moneth, and d separate my self as I have done these so manie e yeres

Then came the worde of the Lord of ho-

stes vnto me, faying,

Speake vnto all the people of the land, & 4 to the Priests, and say, When ye fasted, and mourned in the fifte and seventh moneth, euen these seuentie veres, did ye fast vnto me s do I approue it?

And when ye did eat, and when ye did drinke, did ye not eat h for your selues, &

drinke for your felues>

Shulde ye not heare the wordes, which § Lord hathe cryed by the ministerie of the former Prophetes whe Ieiusalem was inhabited, and in prosper itie, and the cities thereof rounde about her, when the South 7 and the plaine was inhabited?

And the worde of the Lord came vnto

Zechariáh, saying,

Thus speaketh y Lord of hostes, faying, k Execute true judgement, and shewe mer cie and compassion, eutrie man to his brother,

And oppresse not the widowe, nor the fa therles, the stranger nor the poore, and let none of you imagine euil against his biother in your heart.

But they refused to hearken, & 1 pulled away the shulder, and stopped their eares,

that they shulde not heare.

Yea, thei made their hearts as an adamat stone, lest they shalde heare the Lawe and the wordes which the Lord of hostes sent in his m Spirit by the ministerie of the former Propheres: therefore came a great wrath from the Lord of hostes.

Therefore it is come to passe, that as he cryed, and they wolde not heare, so they

of hostes.

suche things 14 But Iscattred them amog all the natios, whome they knew, not: thus the land was desolate a after them, that no man passed pleasant land owaste.

& He sheweth, that thei did not fast with a syncerc heart, but for an hypocrishe, & that it was not done of a pure religion, because that they lacked the se offices of charrie, & shulle hauc occlared that this were godlic, Mat 23 23. offices of charitie, w shulue hauc occlared that this were godie, Mat 23 23.

And wolde not cary the Lords burden, which was swete and easy, but wolde beare their owne, which was heatic & gri nous to the fish, thinking to merit thereby w similaride is taken of oxen, w surroke at they over, Nehtm. 9.39 m Which diclareth, that they is bulled not or cly against y Prophetes but against y Spirit of God that spive in them in That is, after they were caryed captine o By their sinnes whereby they provided Gods angre

CHAP. VIII s Of the returne of the people unto Lerusalém, and of the 15 So againe haue I determined in these can not turne mercie of God towarde them, 16 Of good workes. so The calling of the Gentiles.

Gaine the worde of the Lord of 16 1 hostes came to me, faying,

& I loued my 2 Thus fiith y Lord of holtes, I was zielous Lar loue, to that I colde not abide that ante shuide do her ante murte

for Zion with great ielousie, & I was ielous for her with great wrath.

Thus faith the Lord, I wil returne vnto Zion, and wil dwell in the middes of Ierusalém, & Ierusalém shalbe called a b ci- b Because she tie of trueth, and the Mountaine of the ful, and loyal Lord of hostes, the holie Mountaine.

Thus faith y Lord of hostes, There shal her Louf band. yet olde e men and olde women dwell in e Thogh their the stretes of Ierusalém, and euerie man greatly mo-with his staffe in his hand for very age. And the stretes of the citie shalbe sul of God wolde co

boyes and girles, playing in the stretes amog them, &

Thus faith the Lord of hoftes, Thoghit nature wolde be 4 vnpossible in the eyes of the remnant fuer them to of this people in these dayes, shulde it se their chiltherefore be vnpossible in my sight, saith abundance. the Lord of holtes

Thus saith the Lord of hostes, Beholde, fauth ftanderth, I wil deliuer my people from the East cou that is, to beleve that is, to beleve that is, to be the court of t trey, and from the West countrey.

8 And I wil bring them, & they shale dwell wifed thogs in the middes of Ierusalém, and they shal it seme neuer be my people, and I wil be their God in to man, Rom-

trueth and in righteousnes.

Thus faith the Lord of hostes, Let your returne shale fhands be strong, ye that heare in these merfor God will dayes these wordes by the mouth of the accopish his Prophetes, which were in the day, that the promes, & their fundación of the House of the Lord of be sure and hoftes was laide, that the Temple might f Lee nether be buylded.

For before these dayes there was no hier dittes, nether council of of of man nor anie hier for beast, nether there, nor feare was there anie peace to him that went out of enemies dif or came in because of the affliction: for I the going for-fet all men, euerie one against his neigh-bourd wards with y Temple, but be

But now, I wil not intreate the residue of the Prophetes, this people as afore time, faith the Lord wincourage of holles of hostes.

cryed, & I wolde not heare, saith the Lord 12 For the sede shalbe prosperous: the vine ke, so hat neshal give her frute, and the grounde shal ther man nor giue her increase & the hear no shal give fire of their their dewe, & I wil cause the remnant of labours. this people to pollefle all these things.

through norreturned: for they laid the 13 And it shal come to passe, that as ye were a cur se amóg the heathe, ô house of Iudáh, and house of Israél, so wil I deliuer you, & ye shalbe a blessing: feare not, but let your hands be strong.

> 14 For thus faiththe Lord of hostes, As I thoght to punish h you: when your fathers h Read Ezek prouoked me vnto wrath, faith the Lord 18,20 of hostes, and repented not,

dayes to do wel vnto Ierusalém, and to to Godul he the house of Iudáh: seare ye not. the house of Indah: feare ye not.

These are the things that ye shal do. Spirit, and so Speake ye euerie man the trueth vnto his well, which is neighbour: execute judgement trucky and finnes and to vpiightly in your gates.

towarde m

fo preferue them fo log as d He thewerh

respect of your r in ate como courage you in For God cur beaft had pro-

i Which decla graces.

Bbbb.iiii.

The vocacion of Gentiles. Zechariáh. Prisoners of hope.

47 And let none of you imagine cuil in 8 And I wil campe about 1 mine House a- k He shewerk your hearts against his neighbour, & loue no falle othe : for all these are the things that I hate, saith the Lord.

18 And the worde of the Lord of hostes ca-

me vnto me, faying,

19 Thus faith the Lord of hostes, The fast of the fourthe moneth, and the fait of the fifte, and the fast of the seventh, and the fast of the k tenth, shal be to the house of Iudáh ioye and gladnes, and prosperous so hie feastes: therefore loue the trueth and

20 Thus saith the Lord of hostes, That there shal yet come 1 people, and the inhabi-

tants of great cities.

to another, faying, *Vp, let vs go and pray before the Lord, and leke the Lord of hostes: I wil go also.

Yea, great people and mightie nations shal come to seke the Lord of hostes in Ierusalém, and to pray before the 13

Thus saith the Lord of hostes, In those dayes shal ten men take holde out of all langages of the nacions, even take holde of the skirt of him that is a lewe, & say, 14 We wil go with you : for we have heard, that God is with you.

CHAP. IX.

, The threatening of the Gentiles. 9 The comming of

He burden of the worde of the Lord in the land of "Hadrách: and Damafcus shalbe his b rest. whe the ceyes of man, euen of all the tribes of Israel shalbe toward the Lord.

And Hamath also shal border d thereby: Tyrus also and Zidón, thogh they be e verie wife.

For Tyrus did buylde her self a strong holde, and heaped vp filuer as the dust, & golde as the myre of the streates.

Beholde, the Lord wil spoile her, and he wil smite her spower in the sea, & she shall

be deuoured with fyie.

Ashkelon shal se it, and feare, and Azzah also shalbe verie sorowful, and Ekrón: for her countenance shalbe ashamed, and the King shal perish from Azzáh, and Ashkelon shal not be inhabited.

And thes stranger shal dwell in Ashdod, and I wil cut of the pride of & Philistims. And I wil take away his blood out of his mouth, and his abominacions from betwene hish teeth:but he that remaineth, eue he fhalbe for our God, & he shalbe as a prine The vanitie of idelatrie. 3 The Lord promiset to ce in Iudáh, but i Ekrón shalbe as a leousite.

yet they shal not cscape Gods indgements. g Meaning, that all shulde be destroyed saue a verse sewe, that shulde remaine as strangers. h His promifeth to deliver the Lewes when he shalt ake vehgeance on their enemies for their crueltie, and wrongs done to them, a froyed, so shulde Ekron and all the Philistims. 1 As the Ichusites had bene de-

gainst the armie, against him that passeth only shalbe by, and against him that returneth, and no sufficient to oppressour shal come vpon them anie mo-defend his

for ioye, o daughter Ierusalem : beholde, ble theirpowthy King cometh vnto thee: he is juste & often faued, poore and riding vpon an affe, and hathe now fene the great toll

And I wil cut of the o charrets from E-aions wherephráim, and the horse from Ierusalém: the with they habowe of the battel shalbe broken, and he aed by their shal speake peace vnto the heathen, & his m. That is, he dominion shalbe from P sea vnto sea, and he hathe righfrom the q river to the end of the land.

repent, and tur tants of great cities.

repent of thy couenant . I have losed thy priso his Church ners out of the pit wherein s no water.

Turne you to thet strong holde, yeu pri shulde not lofoners of hope: euen to day do I declare, king as shulde that I wil render the x double vnto thee. be glorious in the eyes of mi

For Iudah haue Iy bent as a bowe for me: but shulde be Ephráims hand haue Ifilled, and I haue in him felf haraised up thy sonnes, ô Zión, against thy ne all power sonnes, ô Grecia, and haue made thee as a & this is met gyants sworde.

And the Lord shalbe sene ouer them, & o No power of his arrowe shal go forthe as y lightning: man or creature shall go forthe as y lightning: man or creature shall be and the Lord God shal blowe the trumble to let this hingd ome of pet, and shall come forthe with the whirle-Chirst, and he chird has cashly windes of the South.

15 The Lord of hostes shal defend them, & his worde they shal deuourethem, 2 and Subdue them the red season with fling stones, and they shal drinke, & the sea called Syriacum: and make a noy se as thorowe wine, and they by the splaces shalbe filled like bowles, or as the hornes which is lewes the hornes which is lewer to the splaces to the hornes which is the splace to the spla of the altar.

16 And the Lord their God shal deliver over the whothem in that day as the flocke of his peo-le worlde ple: for they shalbe as the astones of y c10W- Euphrates ne lifted vp vpon his land.

17 For how great is his goodnes ! and how Church, which great is his beautie corne shal make the is saued by y yong men chereful, & new wine y maides. whereof the

facrifices was a figure, and is here called the concentr of the Church because God made it with his Church, and lest it with them for the lone that he bare vito them f God sheweth that he wil deliuer his Church out of all dangers, seme they neuer so great t That is, into the holie land where the citie and the Temple are, where God wil defend you it Meaning the faithful, which semedto be in danger of their enemies on euerie side, and yet lived in hope that God wolde restore them to libertie. That is, double herefites, and are fixed of the minch your fashers enemed from benefites, and prosperite in respect of that which your sathers emoyed from Dauids time to the captuitte y I wil make Judáh and Ephráim, that is, my whole Church, victorious against all enemies, which he here meaueth by the Grecians Z He promises that the Iewes shall destroye their enemies and have abundance, and excesse of all things, as there is abundance on the alaste which the Sectifice is offsed Which there are not to moust hem to interest and naue abundance, and execute or all things, as there is abundance of the Alexa whe the facrifice is offred Which things are not to move them to intemperance, but to fobrietie, and a thankful remembrance of Gods great liberalitle a The faithful shall be preserved, and reverenced of all, that the verifications is shallowed to estimate them; for Gods glorie shall share in them, as Iosephus declareth of Alexander the great when he met Iadi the hie Prieft.

CHAP. visite & comforte the bouse of Israel.

Ske you of the a Lord raine in the reprouest the A time of the latter raine: 6 shal y Lord Tewes because by their owner by their owne infideline thei put backe Gods graces promifed. & fo famme came by Gods nufe tudgement therefore to another this plague he willesh the to turne to God. & to pray in faith to him, and to he wil give them abundance.

re: for now haue I sene with mine eyes. all aduer faries
9 Reioyce greatly, daughter Zion: shoute crael or assemvpon a colte the fole of an affe.

teoufnes, and

n Which de-clareth y thei

thal peaceably

an infinite ipa-

r Meaning, lerufalem or the

k Which faft was appointed when the citie was befieged & was the first faft of thefe foure: & here the Prophet fheweth, that if y Tewes wil occasió to fatt, or to fliewelig mes of heau-mes : for God wil fend them 22 ioy & gladnes.

I He declareth the great zeale that God shuld give the Gen-tiles to come to his Church & to soyne w the lewes in his true religion, wishald be in the king-dome of Christ.

a Whereby he I meaneth Syria. b Gods angre thal abide vos tie, and not fpa re fo muche as that

₹∫a.2,3. 781C.4.1.

When the 2 lewes flial cowert and sepet. deftroye their enemies d That is, by Dama feus: meaning that Hamleh or Autrochia Ciul 4

de be vnder y fame rod and plague.
e He secretly fheweth ycan-fe of their de-Arudio,becanfe they decerby their craft, and fubriltie, which they cloked with this name of

wildome f Thogh they 7 of Tyrus thin-Immuncible by reason of the fes, that com-

Zechariáh. Two staues. **387**69/1224 The corner, naile & bowe.

of raine, o to euerie one graffe in § field.

Surely b the idoles haue spoken vanitie, b He calleth 2 and the foth fayers have sene a lie, and the dreamers have tolde a vaine thing : they 3 cofort in vaine: therefore thei went away as shepe: thei were troubled, because there was no shepherd.

to remébrance

Gods punish-

ments in times past because they trusted hor in him, but in their idoles

and forcerers

cerued them c That is, the

Le wes went m-

d Meaning, the

nours which

did oppresse y poore shepe, Ezek 34,17 e He wil be

bis best horse

which shalbe

for his owner

fout of Indah

gouernour pro

be as a corner to vpholde the

buylding and as a naile to

h That 15, the

ten tribes, w

i Whereby he

no great prepa

ration when he wil deliuer

his:for with a

that yet be feattered & fe-

me to be loft,

yet it fhalbe

there thei fhal

come to the

my Name, &

fhed vader the Golpel, amog

into their cou

montaine,that

no enemie col

was accompli

declareth

che

fasten it together

to captimitie

My wrath was kindled against the shepherds, and I did visite the d goates: but the Lord of holles wil visite his flocke the 5 house of Iudáh, & wil make them as chis beautiful horse in the battel.

Out fof him shalthe corner come forthe: out of him the naile, out of him the bowe 6 Surely I wil no more spare those y dwell were deliueof battel, out of him euery 8 appointer in the land, saith the Lord: but lo, h I wil the liss moumerciful robus
Church and
cherish them
as a King or
Prince doeth of battel, out of him euery sappointer of tribute also.

And they shalbe as & mightie men, which treade downe their enemies in the myre of the stretes in the battel, & thei shal fight, because the Lord with them, and theri- 7 ders on horses shalbe confounded.

fhal the chief 6 And I wil strengthen the house of Judáh, and I wil preserve the house h of Ioséph, and I wilbring them againe, for I piece them: and they shalbe as thogh I had not 8 m Thre shepherdes also I cut of in one thes, thogh in one their life and cast them of: for I am the Lord their God, and wil heare them. gether g Ouer their

And they of Ephraim shalbe as a gyant, 9 & their heart shalreioyce as thorowe wine:yea, their children shalse 11, & be glad: their heart shal rejovce in the Lord.

fluide be ga-thered vnder Christ to the rest of y Chur 8 I have redemed them: & they shal encreafe, as they have encreased.

power of God who nedeth 9 and they shal remember me in farre countreis: and thei shal liue with their children

them from all places suddely land of Egypt,& gather them out of the places suddely land of Egypt,& gather them out of the that we had the suddely land of Egypt, but the land of Egypt t shut : and I wil bring them into the land be founde for them.

profitable vn. II And he m shal go into the sea with affliction, and shal smite the waves in the sea, and all the depthes of the river shald ye vp:and the pride of Asshur shalbe cast 14 downe, and the sceptre of Egypt shaldeparte away.

first preached. 12 And Lwil strengthen them in the Lord, 15 And y Lord said vnto me, Take to thee hope the breaketh bothe the one shulde returne and they shall walke in his Name. saith the vet of instruments of a facility shall be and they shall walke in his Name. saith the Lord.

gathered and soyned in one faith by the doarine of the Gospel He alludeth to the deliverance of the people out of Egypt where as the Angel smote the floods and rmers

CHAP. XI.

a Because the r The destruction of the Temple 4 The care of the faith-Iewes thoghe ful u committed to Christ. 7 A greenous vision against them felues, fo frong by reason of this r Ierusalem and Iudah

Penthy dores, ô a Lebanón, and the tyre shal denoure thy cedres.

de come to hure them, the Prophet fheweth that when God fendeth the enemies,it shal shewe it felf ready to receive them.

make white cloudes, and give you showres 2 Houle, b syrre trees: for the cedre is falle, b shewing \$ because all y mightie are destroyed: hou- if the frong le ye,ô okes of Bashan, for the c defensed troted,y weaforest is cut downe.

There w the voyce of the houling of the c Seing that fhepherds: for their d glorie is destroyed: destroyed, w y voyce of the roaring of lyons whelpes: was the frogfor the pride of Iorden is destroyed.

Thus faith the Lordeny God, Fede the thinke to holshepe of the essaughter.

They that possesse them, slaye them f and renoume of In sinne not: and thei that sell the, say, & Bles- din & Israel sed be the Lord : for I am riche, and their ewhich being owne shepherds spare them not.

deliuer the men euerie one into his ne- the f Their gouer ighbours hand, and into the hand of his nours defirore King: and they shal smite the land, and them without out of their hands I wil not deliuer them. of confesences

For I fed the shepe of slaughter, eucn the that they do poore of the flocke, and I toke vnto me euil 1 two states: the one I called, Beautic, and hypocines, w theother I called, Bandes, and I fed the euer haue the shepe.

moneth, & my soule lothed " the, & their doings thei de foule abhorred me.

Then said I, I wil not fede you: that that game to Gods dyeth, let it dye: and that that perisheth, cometh of the let it perifh: & let the remnant eat, euerie brethren one the fielh of his neighbour.

I wil hille for them, and gather them: for to And I toke my staffe, euen Beautie, and another brake it, that I might difanul my couenat, I detroouer that exwhich I had made with all people.

And I wilk fowe them among the people, if And it was broken in that day; and fo the k That is, the o poore of the shepe that waited vpon me, smale remnate, whome he knewe that it was the worde of the Lord. thoght wor-

And I said vnto them, If ye thinke it this to shewe good, give me P my wages; and if no, leave I God sheweth of: fo they weighed for my wages thirtie his great bene pieces of filuer.

of Gilead, and Lebanon, & place shal not 13 And the Lord said vnto me, Cast it vnto of greater inthe 9 potter: a goodlie price, that I was va- grattude, w lued at of them. And I toke the thirtie pie- be roled by ces of filuer, and cast them to the potter his moste bein the House of the Lord.

Then brake I mine other staffe, euen the continue in § Bandes, that I might diffolue the brother-bandes of brotherile value hode betwene Iudáh and Israél.

16 For lo, I wil raise vp a shepherd in the Bades, Defiro lad, which (hal not loke for the thing, that ers, but in the is loft, nor seke the tender lambes, nor hear reading is con le that that is hurt, nor fede v that flan-firmen

ker were not able to refift. ş weaker plares colde not

buting their h I wil cause

one to defrioy ecute crueltie

his beoble to

he sheweth his care and diligence that he wolde suffer them to have no enil release cause they finded confider his great lone. In Meaning the people, because they wolde not acknowledge these great benefites of God o He shewesh that the least parte ever profit by Gods sudgements.

P Besides their agraticude God accuse them of malice & wickednes, which did not onely forget his benefites, but askedness which did not onely forget his benefites, but askedness which all of Config.

q Shewing that it was to litle to pay his wages, which colde fearle suffice to make a fewe tiles for to couer the Teple r Signifying, that thei shulde have a certeine kinde of regiment, & outwarde showe of government: but in est. & it shulde be nothing for they shulde be wolves, and deuouring beasts in stead of shepherds.

And is in health and sounde

Cccc.i.

The idole shepherd.

t By the arme agnifieth

Arength, as he doeth wildo-

me and madge -ment by the

eye:that is, y plague of God thal take a-

way both thy Brength and

ludgement

Chap XII.

a That is, the

ten tribes , &

negleated Gods benefite in delinering 2 their brethre,

and had ra-

ther remai-

ne in captini-

tie.then to returne home,

b Ierusalém

fhalbe defended again& all

her enemies:

fo fhal God defendall Iu-

dáb alfo, and fhal deftroye

the enemies

when God cal 3

Zechariáh. The fountaine opened. 770/1224

deth vp : but he shaleat the flesh of the fat, and teare their clawes in pieces.

O idole shepherd that leaueth the flocke: the sworde shalle vpon his arme, and vpon his right eye. His arme shalbe cleane dryed up, and his right eye shal be vtterly darkened.

CHAP. XII.

Of the destruction and buylding agains of I erusalem. He burden of the worde of the Lord 14 All the families that o remaine, euery fa- or repensance shulde not be I woon a Israel, faith the Lord, which fpred the heavens, and layed the fundació of the earth, and formed the spirit of man

Beholde, I wil make Ierusalém ab cuppe of poyfon vnto all the people rounde about: and also with Iudah wil he be, in the

fiege against Icrusalém.

And in that day wil I make Ierusalém 1 an heavie stone for all people: all that lift it vp, shalbe torne, thogh all the people of the earth be gathered together against it. In that day, saith the Lord, I wil smite e- 2 uery horse with stonishment, & his rider with madnes, and I wil open mine eyes vpon the house of Iudah, and wil smite euery horse of the people with blindenes. And the princes of Iudah shal say in their hearts, The cinhabitants of Ierusalém shal 3 be my strength in the Lord of hostes their

In that day wil I make the princes of Iudah like coles of fyre among the wood, & like a fyre brande in the sheafe, and they shal denoure all the people rounde about prophecieth.

on the right hand, and on the less: and Ie- 4 And in that daye shall the Prophetes f be they shall prorusalém shalbe inhabited againe in her owne place, euen in lerufalém.

The Lord also shal preserue the d tentes of Iudáh, as afore time: therefore the giorie of the house of Dauid shal not boast, nor the glorie of the inhabitants of Itru-

salém against sudáh.

God.

In that day shal the Lord defende the inhabitants of Ierusalem, and he that is feble among them, in that daye shalbe as Dauid : and the house of Dauid shalbe as 7 Atise, o sworde, vpon my i shepherd, and brig them gods house, & as the Angel of the Lord before them.

And in that day wil I seke to destroye all the nacions that come against Lerusalém.

fion on them 10 And I wil powre vpon the house of Da- 8 uid, & vpon the inhabitants of Ierusalém the Spirit of e grace and of compassion, and they shal loke vpon me, whome they haue f perced, and they shal lament for g him, as one mourneth for his onelie fonne, and be forie for him as one is forie for hu first borne.

> ii In that day shal there be a great mourning in Ierusalém: as the a mourning of

They shall turne to God by true repen-tance, whome before they had so grieumily offended by their ingratitudes a They shal lament and repent exceedingly for their offences against God

1 Hadadrimmón in y valley of Megiddón. 1 Which was 12 And the klad shal bewaile euerie familie the name of al parte, the familie of the m house of Danere to Megid uid a parte, and their wives a parte: the fa- fish was flaymilie of the house of Nathan a parte, and ne, 2 Chro 35, their wives a parte:

their wives a parte:

**A That is, in all places whe te, and their wives a parte: the familie of that remaine.

**A Il she familie as her a parte: the parte: The signifying fits mourning.

**All she families as her a parte: The signifying fits mourning.

milie a parte, and their wives a parte.

moniethur every one touched with his owne grief shall ament m Voder these certeine families he conteineth all the tribes, and sheweth that bothe the Kings and the Priests had by their finnes perced Christ in Called also Simeon o To wit, which were elect by grace, and preserved from the commune destruction

CHAP. XIII.

I Of the fountaine of grace. 2 Of the cleane riddance of i. 2 He sheweth dolarrie 3 The zeale of the godlie against fails pro- the stute of

N that day there a shalbe a fountaine ce, to wit re-Topened to the house of Dauid, and to nes by blood the inhabitants of Ierusalém, for sinne & of Christ, w shalbe a con-

And in that day, saith the Lord of hostes, purgethe from I wil cut of the b names of the idoles out be promiof the land: and they shal no more be refer that God membred: and I wil cause the prophetes, wil also purge and the vncleane spirit to departe out of superfiction &

And when anie shal yet d prophecie, his pure Meaning, father & his mother that begate him, shal false prophets fay vnto him, Thou shalt not live: for and teachers, thou speakest lies in the Name of y Lord: corrupters of and his father and his mother that begate whome the him, e shal thrust him through, when he Prophet here calleth wholes prophecieth.

ashamed euerie one of his vision, when phecie lies & make God, he hathe prophecied:nethershal thei wea- who is the aure a rough garment to deceive.

5 But he shal fav, I am nos Prophet : I am unto an hould band man: for man raught me to what zeale the be an herdman from my youth vp.

And one shal say vnto him, What are the- kingdome of fe h woundes in thine hands? Then he shal ChristDeu 13,6 answere, Thus was I woulded in the house ke them ashaof my friends.

and vpon the man, that is my fellow, faith and they shall the Lord of hostes: smite the shepherd,& no more weste the shepe shalbe scattred: and I wil turne parel to make mine hand vpon the litle ones.

And in all the land, faith the Lord, two holy.

partes therein shalbe cut of, & dye: but the confesse their third shalbe left therein.

And I wilbring that third parte thorow tent to labour the fyre, and wil fine them as the filuer is hereby he fined, and wil trye them as golde is tryed: fleweth

a vame cere-

ligion fhalbe

cloke there-

godlie shal hamed of their their doctrine

former igno-

rents and friends delt more gently with them, and put them not to death, yet they wolde so punish their children, that became false prophetes, that the parkes or ignes inclde remaine for ouer i The Prophet warneth the Iewes, y before this great comfoit shulde come under Chiris, these shulde be an horrible disspacen among the people; for their goue nours and pastors shulde be destroyed, and the people shulde be as scattered sheperand the Euangelist applies this to Christ, because he was the bead of all Pastours, Matt 26,31 k. The greatest parte shall have no norse of the St. L. (2011). arkes & fignes thulde remaine for euer i The Prophet warneth the Iewes, k. The greatest parts because the was the used of all rapputs, and yet they that shall entoye them, shalbe tryed with great afflictions, so that it shalbe knowed that entely Gods power and his mercies do preserve them

e Euerie cap taine, that had many vnder him afore, ilial now thinke finale pow er of Ieruia-Iem shalbe suf actent to defend them againft all ene. mies, because the Lord is among them.
d The people w are now as it were dif- 7 perfed by the fields, and lie open to their enemies, fhalbe no leffe pre ferued by my power, then if they were vn - 8 der their Kigs (which is met by the house of Dauid) or in their defen fed cities e They shal haue y feelig of my grace by fatth, and 9 knowe that I

haue compaf-

fThatis, who-me they have cotionally vex ed with their

obftinacie, and grieued my Spirit, Iohn

19,38. where it

is referred to Christs bodie,

which here is

referred to y

a He armeth the godlie a-gainfiche great

fhulde come, before they

entoyed this

prosperous e-ftare promised vnder Christ,

that when the-

fe dangers finide come,

they might

knowe that

they were war

thers, and you have had expe

rience bothe

Sea and at all

power, and ca-

It were by mi

d So that out

of all the par-

tes of § worl-ae they shal se

Ierufale, it + as before hid w

this mountai-

ne:and this he

spiritual Ieiusa Iem & Church. e He speaketh

crites, which colde not abi-

places where they mught ha-

de them amog

the mountar-

and coforteth

him felf in y

thefe things shulde come,

racle faue it

other times c By this ma-ner of speache the Prophet fheweth Gods

afore

they shal call on my Name, & I wil heare them: I wil fay, It is my people, and they shal say, The Lord my God.

CHAP. XIIII.

8 Of the doctrine that shal procede out of the Church, & of the restauration thereof

the middes of thee

tentaciós, tnat 2 For I wil gather all natios against Ierusalém to battel, and the citie shalbe taken, & the houses spoyled, and the women defiled, & half of the citie shal go into captibe cut of from the citie.

> Then shalthe Lord go forthe, and fight against those nacions, as when h he foght

in the day of battel.

b As your fa- 4 the c mount of olives, which is before Iesusalém on the East side, and the mount of olives shal cleave in the middes thereos: toward the East & towarde the West there shalbe a very great d valley, & halfe 15 Yet this shalbe the plague of the hor- aro, & shear of the moutaine shal remoue towarde the North, and halfe of the mountaine towarde the South.

re ouer his Church, and how he wil as 5 moutaines: for the valley of the mountaines shal reache vnto Azál: yea, ye shal flee like as ye fled from the f earthquake in the dayes of Vzz:áh King of Iudáh: and the Lord 8 my God shal come & all the Saintes with thee.

meanerh of the 6 And in that day shal there be no cleare light, but darke.

And there shalbe a day (it is knowen to of the hypo- 7 the evening time it shalbe light.

de Gods pre-fence, but itul 8 And in that day shalthere; waters of life go out from Ierusalém, halfe of the towarde the East sea, & halfe of them towarde the vttermost sea, & shalbe, bothe in so- 19 mer and winter.

f Read Amos, g Breause their earth: in that day shall there be one k Lord. the Prophetes wordes, he tur and his Name shalbe one.

neth to God, to All the land shalbe turned las a plaine fio Gébato Rimmon, towarde the South of Icrusalém, and it shalbe listed vp, & inhabited in her place: from Beniamins ga21 Yea, euerie pot in Ierusalém and Iudáh saatisted.

halde come, habited in her place: from Benfamins ga& faith, Thou,
& God, with thine Angels wilt come to performe this great thing h Signifying, that there shulde be great troubles in the Church, and that the time
bereof is in the Lords hands, yet at length (which is here ment by the cuening) God wolde send cofort. 1 That is, the spiritual graces of God, which
shulde ever continue in most abundance k All idolatric and superstition
shalbe abolished, and there shalbe one God, one faith, and one religion.

This came Length sim shalbe sene through all the worlde & shall excell the

1 This newe Ierusalem shalbe sene through all the worlde & shall excell the arft in excellencie, welch and greatnes.

te vnto the place of the first gate, vnto the corner gate, and from the towre of Ha naniel, vnto the Kings wine presses.

n And men shal dwell in it, and there shalbe no more destruction, but Ierusalém

shalbe safely inhabited.

Beholde, the day of the Lord cometh, 12 And this shalbe the plague, wherewith and thy spoyle shal be a divided in the Lord wil smite all people, that have foght against Ierusalem : their slesh shal consume away, thogh thei stand vpo their fete, and their eyes shal consume in their holes, & their togue shal consume in their mouth.

uitie, & the residue of the people shalnot 13 But in that day magicat tumult of the mood wil not Lord shalbe among them, and euerie one onely raise vp shal take " the hand of his neighbour, and but sedition at his hand shal rise vp against the hand of home to trye

his neighbour.

And his fete shalstand in that day vpon 14 And Iudah shal fight also against Ierusalém, and the aime of all the heathen shalbe gathered 10und about, with o gol- or The enemies de and filuer, and great abundance of ap-therefore shall

> se, of the mule, of the camel and of the asse and of all the beafts that be in these tentes

as this P plague.

And ye shal fle vnto the evalley of the 16 But it shal come to passe that everie one aroyed, ret. s. that is left of all the nations, which came against leiusalém, shal go vp from yere to yere to worship the King the Lord of hostes, and to kepe the feast of Taber-

> 17 And who so wil not come vp of all the families of the earth vnto Ierusalém to worship the King the Lord of hostes, even vpon them shal come no raine.

y Lord) h nether day nor night, but about 18 And if the familie of a Egypt go not vp, were greatest to and come not, it shal not raine vpon them. true religion, This shal be the plague wherewith y Lord he meanth all the Gentiwil smite all the heathen, that come not less vp to kepe the seast of Tabernacles.

This shal be the punishement of Egypt, were put now & the punishement of all the nations that (whether to la

come not up to kepe the feast of Taber-bour, or to ser-

nacles.

20 In that day shalthere be writen vpon the the Lord had r bridels of y horfes, The holines vnto the fancified the Lord, and the pottes in the Lords House the one as the

fhalbe holie vnto the Lord of hostes, and to pure, and all they that factifice, shal come and take cleane & there of them and seeth therein: and in that day there shal be no more the to Canaanite in the House of the Lord of hostes.

Cccc.ii.

n Io hurt, and

not come for #

p As the mee shulde be de-

q By y Egyp.

God.

MALACHI.

THE ARGUMENT.

His Trophet was one of the thre, which God rassed up for the comfort of his Church after the captiunie, and after him there was no more vitti Iohn Biptist was fent, which was ether a token of Gods wrail, or an admonition that they shulde with more ferment desires loke for the comming of Mefials. He confirmed the same doctrine, that the two former do, but chiefly he reproueth the Prests for their couctousnes, and for that they served God after their owne fantasses, and not according to the prescript of his worde. He also noteth certain peculiar sinnes, which were then among them, as marying of idolarrous and manie wives, murmunings against God, impaciencie, and juche like . Notwithstanding for the comfort of the godlie he declareth that God wolde not forget his promes made vinto their fathers , but wolde fend Christ his messenger, in whome the conenant shuide be accomplished, whose comming shulde be terrible to the wicked, and bring all consolation and 10ye vnto the godlie.

CHAP. I.

A complaint against I frail and chiefly the Priests.

HE burde of the wor-de of y Lord to Ifrael by yministerie of Malachi. the Lord : yet ye say, b Wherein hast thou loued vs Was not Elau

Jaakobs brother, faith & Lord yet I loued

And I chated E fau, and made his mountaines waste, and his heritage a wildernes for dragons.

Thogh Edóm say, We are impouerished, but we wil returne and buyld the defolate places, yet saith the Lord of hostes, they shal call them, The border of wickednes, and the people, with whome the Lord is angue for euer.

And your eyes shal se it, and ye shal say, 13 Ye said also, Beholde, it is a o wearines, m God shew-The Lord wil be magnified vpon the bor der of Israél.

6 A sonne honoreth his father, and a seruant his master. If then I be a father, whe-1e is mine honour? & if I be a master, where is my feare, saith the Lord of hostes vn14 But cursed be the deceivet, which hathe phet that was
to you, dô Priests, that despise my Nain his slocke pa male and noweth and say wider the Law meand ye say, e Wherein haue we despifed thy Name?

Ye ofter f vncleane bread vpon mine altar, & you say, Wherein haue we polluted thee? In that ye say the table of the Lord is not s to be regarded.

And if ye offer the blinde for sacrifice, it is h not euil: and if ye offer the lame and ficke, it is not euil: offer it now vnto thy prince:wil he be content w thee, or accept

Rom 9,13 d Befides the reft of the people he condeneth & Priefts chiefly because they d Besides the rest of the people he condeneth & Priests chiestly because they shalled have reproved others for their hypocrisie, & obstinacie against God, & not have hardened them by their example to greater entils e He norech their grosses, it is worth his word of their fautes, but most ampudently covered them, & so were blinde guides f Ye recaute all maner offrings for your owne griedines, and on one examine whether they be according to my Law or no g Nor that they said thus, but by their doings they declared no less. A you make it no sautes whereby he codeneth they taken to sufficient for the grosses of the God naturely as he hathe commanded. In navely a size mass forces of to lerue God parcely, as he hathe comanded. & parcely after mas fantale, and fo come not to that purenes of religion, which he requireth, & therefore in reproche he showeth the y a mortal man wolde not be soutent to be so served.

thy persone, saith the Lord of hostes?

9 And now, I pray you, pray before God, s Priess who that he may have mercie vpo vs: this hathe bare y people bene by your meanes: wil he regarde your praised for the persones, saith the Lord of hostes?

I have loved you, faith 10 Who is there even among you, I that occasion, that wolde shut the dores and kindle not free me voon the on mine altar in vaine, I have no pleasure people k Wil God 6 in you, faith the Lord of hostes, nether wil fider your offi

I For from the rifing of the funne vnto fe concrous, & the going downe of the same, my Name i Because the is m great among the Gentiles, and in Lennes who kept y dores, euerie place incense shalbe offred vnto did not trye my Name, and a pure offring for my Nacrifices that ca me is great among the heathen, faith the me in, were according to the Lord of hostes.

Lord of hostes.

Law, God wi-

shal buylde, but I wil destroye it, and they 12 But ye have polluted it, in that ye say, sheet, that thei The table of the Lord is "polluted, and thut the dores the frute thereof, euen his meat is not to be then to receiregarded.

and ye have snuffed at it, faith the Lord of eth, y their inhostes, and ye offred that which was torne negled of his & the lame and the ficke: thus ye offred an fue ferutee finabe scause offring: shulde I accept this of your hand, or the calling of the Gettles: faith the Loid?

crificeth vnto y Loid a corrupt thing: for wordes to the I am a great King, faith the Lord of ho-people, and by fles, and my Name is terrible among the facrifice he heathen.

firmual feruice of God, which finide be wider the Gospel, when an end finide be made
to all these legal ceremonics by Christ onely facrifice in Bothe \$\forallef{prices}\$ rules
and \$\forallef{prices}\$ periods with the serior, \$\forallef{y}\$ they passed not what was offred;
for they thought \$\forallef{v}\$ God was as as well content \$\tilde{w}\$ the leane as with the fact but in
the meane scason they shewed not that obedience to God, which he required,
& so committed bothe impiretie, and also shewed their contempt of God & couctoutines o she prices & people were bothe weary with seruing God, &
passed not what maner of scribice & seruice they gave to God, for that \$\tilde{w}\$ was
least profitable, was thoght good yrough for the Lord \$\tilde{p}\$ That is, hatch babiliste to serue the Lord according to his worde, and yet will serue him according to his conctous minde ding to his conetous minde

CHAP. II.

Threatenings against the Priests being seducers of the a He speaketh people. Nd now, ô ye a Prieste, this comma- them he con-A dement is for you.

ce and flate.

(piritual fer-

pic alfo.

aRead Ifa 13,1

b Which declareth their gicat ingratitude that did notacknowled ge this love, which was fo euident in that he chose Abra ham from our of all y worl-de, and next 4 choic Lizkob the yonger bro ther of whome they came and left Efau the elder c For belides that the fignes of mine hatred appeared even when he was 5 made er brother,

alterward in y he was put fro his birthright, yet even now before your eyes the fignes hereof are cuihis countrey

returne to Inhabit it, where as ye my people whome y enemie bated more then the are by my gra-ce and loue rowarde you de-livered , read

being yet in belly, and alio lieth wafte . 8 7 b To ferue me according to C That is, the abundance of Gods benefi

d Your feed fowen that co- } me to no profire

e You boaft of your holines, facrifices and feaftes , but 4 they shal turne to your as vile as don-

obicaed a-gainft the Prophet that he colde not reproue the, but 6 he must speake against 5 priest hode, and the office establiby promes, but he sheweth. that the office that the office 7 is nothing scla dered, when these vilenes,

& dongue are called by their owne names g He theweth 8 what were the two conditios of the couenat made with the tribe of Leui, parte, that he

wolde give the long life & felicitie, and on their parte, y they thulde to ue him agcording to his worde

h I prescribed me

i He serued me & fet forwith all humilicie and fubmission k He sheweth 12

that the Prieft oght to have knowledge to inftruct other in the worde of the Lord I He is as the

of Gods worde and oght to give to everie one according to their necesficie , and not to referue it for him felf 14 m Shewing, that whofoeuer doeth not

declare Gods

wil, is not his medienger, and Priek n The Prophet accuseth the ingratistic of the 7 Iewes toward God and manifor seing they were all borne of one father A-braham, and God had elected them to be his holie people, they oght nether to offend God nor their brethren.

Whereby they had bounde them ue not kept them: s returne vnto me, and I his helpe euer selections. release to God to be an holic people p Thei have toyned them selves in an arriage with them that are of another religion q That is, the Priests

The cause the people to lament, because that God doeth not regarde their darrishes, so that they seeme to sacrifice in vaine f This is another faute, are not daily consumed, it is a token, that he doeth ful defend them: and the results to the results whereof he accuseth them, that is, that they brake the lawes of mariage

2 If ye.wil not heare it; nor consider it in your heart to give glorie by vnto my Name, saith y Lord of hostes, I wil eve send is And did not x he make one; yet had he ushe that was a curse vpon you, and wil curse your blesfings:yea, I have curfed them already because ye do not consider it in your heart.

Beholde, I wil corrupt d your feed, & cast dogue vpon your faces, euen the e dongue of your folemne feasts, and you shalbe like 16 If thou hatest her, b put her away, saith woman as one steel and not

And ye shalknowe, that I have f fent this commandement vnto you, that my couenant, which I made with Leui, might stad, faith the Lord of hostes.

The Priests 5 My 8 couenant was with him of life and peace, and I h gaue him feare, & he feared me, and was afraide before imy Name.

The law of k trueth was in his mouth, & there was no iniquitie foude in his lippes:

broke the couenat of Leui, saith the Lord of hostes.

Therefore haue I also made you to be despised, and vile before all the people, because ye kept not my wayes, but have bene parcial in the Law.

Haue we not all none father? hathe not euerie one against his brother, and breake the couenant of our fathers?

I eul a certeine tr Iudáh hathe transgressed, and an abominacion is committed in Israel and in Ieru 3 salém: for Iudáh hathe defiled the holines of the Lord, which he loued, and hathe ma ried the P daughter of a strange god.

The Lord wil cut of the man that doeth this: bothe the master and the seruat out of 4 the tabernacle of Iaakób, and him that 9 offereth an offring vnto the Lord of

treasure house 13 And this haue ye done againe, and r couered the altar of y Lord with teares, with weping and with mounting : because the offling is no more regarded, nether receiued acceptably at your hands.

Yet ye fay, Wherein Because the Lord hathe bene witnes between thee and thy not me, saith the Lord of hostes.

Res that they might be light wife of thy youth, against whome thou 6 For I am the Lord: I change not, and ye test and shine

hast trafgressed : yet is she thy copanion,

y abundance of spirit: and wherefore one: ioyned to thee because he soght a godlie z seed: therefore couenant, and kepe your felues in your a spirit, and let by the muocanone trespasse against the wife of his Name x Did not God

the Lord God of Israel, yet he couereth many? the injurie vnder his garment, saith the y By his power & ver-Lord of hostes: therefore kepe your sel- suc he colde have made ma ues in your spirit, and transgresse not.

17 Ye haue wearied the Lordwith your one man zSuche as shul wordes: yet ye say, Wherein haue we wea- de be borne in ried him? Whe ye say, Buerie one yedoeth lawful and mo euil, is good in the fight of the Lord, and wherein is no he deliteth in them. Or where is the God excelle of lu-of f judgement? of fiudgement?

and did turne manie away from iniquitie.

For the Priests I lippes shulde preserve knowledge, and they shulde seke the lawe at his mouth: for he is the m messenger of the Lord of hostes.

But ye are gone out of the way: we have

caused manie to fall by the Law : ye have a Of the messenger of the Lord, John Baptist , and of Christs office.

> Eholde, I wil fend my a messenger, & of tohn Bap-he shal prepare the way before me: & expoundethit, the b Lord whome ye feke, shal spedely co- Luk 7,27 b Meaning, me to his Temple: euen the messenger of Messiah . as the couenant whome ye desire: beholde, he charles is that come, saith the Lord of hostes.
>
> Christ by who

one God made vs why do we transgresse a But who a may abide the day of his com-me the come ming ? and who shal endure, when he ap-nant was made peareth? for he is like a purging fyre, and who is called the Angel or like fullers sope.

like fullers sope.

And he shalfit downe to trye and fine the conenant, because he refiluer: he shal even fine the sonnes of e Le- concileth vs ui, and purifie them as gold & filuer, that to his father: they may bring offrings vnto the Lord in King, bec surighteoulnes.

Then shal the offrings of Iudah and Ie of his Church d He sheweth rusalém be acceptable vnto the Lord, as that the hyso

5 And I wil come nete to you to iudgemet, for the Lords and I wil be a swifte with a will be a swift with a will be a and I wil be a swifte witnes against the so-notabide who thesayers, and against the adulterers, and he draweth ne re: for he wil against false sweaters, and against those cosume them, that wrongfully kepe backe the hirelings and purge his wages, and vexe the widdowe, and the fa-cleane. theiles, and oppresse the stranger, & feare e He begin-

sonnes of Izakób fare not consumed.

gone away from mine ordinances, and ha-they fawe not ue not kept them: s returne vnto me, and I his helpe euer

make man aad

ny women for

voto others f They mure

fo his mercie toward them never changeth. g Read Zechar 1,3.

Cccc.iii.

rous, that wil defraude their

gods of their

honour, or dea

with them i Whereby the

fernice of God shulde haue

bene mainteined, and the

Priests, & the poore relieved k Nor having

in. I Meaning, the

Arojeth corne

double blaf-

phemie sgamft God: first in v

and next that

more in his fa-

onely prefer-red to honour, but also deli-

mered from da

o After these

the Prophet

wil returne vnto you, saith the Lord of hostes: but ye said, Wherein shal we re- 18

h There are 8
none of \$\frac{1}{2}\$ heathen so barba-Wil a h man spoyle hu gods? yet haue ye spoyled me : but ye say, Wherein haue we spoyled thee? In tythes and offrings.

Ye are cursed with a curse: for ye haue spoyled me, euen this whole nacion.

le deceitfully 10 Bring ye all the tythes into y storehouse 1 that there may be meat in mine House, & proue me now herewith, faith the Lord of hostes, if I wil nor open y windowes of hea uen vnto you, & powre you out a blessing k without measure.

respea how in And I wil rebuke the deuourer for your much ye nede, but I wil grue you in all abu-dance: so that ye shal lacke sakes, and he shal not destroye the frute of 2 your grounde, nether shal your vine be baren in the field, saith the Lord of hostes.

place to put 12 And all nacions shal call you blessed for my blessings

caterpiller, & whatfoeuer de 13 Your wordes have bene stoute magainst me, saith the Lord: yet ye say, What haue we spoken against thee?

and frutes.

m The Propher condemneth them of 14 Ye haue said, It is invaine to serue God: & what profite is it that we have kept his commandemet, and that we walked humbly before the Lord of hoftes?

they faid that God had no respect to the ferued him, Therefore we coute the proude blessed: euen they that worke wickednes, are set vp, and they that tempte God, yea, thei are 6 - deliuered.

n They are not 16 o Then spake they that feared the Lord, euerie one to his neighbour, and the Lord hearkened & heard it, and a P boke of 1emébrance was writen before him for thé that feared the Lord, & that thoght vpon his Name.

fome were li-uely touched, 17 and meoura- O And they shalbe to me, saith the Lord of hostes, in that day a that I shal dothis, for

and incourse of Holico, in class way, feare god others to a flocke, and I wil r fpare them, as a man p Bothe becam fe the thing was frange, that fome turned to God in that great and valuerful corruption, and allo that this might be an example of Gods mercies to all pentient finners: q When I fhall reftore my Church according to my promes, they finally as mine owne propre goods. r That is, forgue their finners, and fhalbe as mine owne propre goods.

spareth his owne sonne that serueth him. Then shal you returne, and discerne betwene the righteous and wicked, betwene him that serueth God, and him that serueth him not.

CHAP. IIII. The day of the Lord, before the which Eliab Shulde

Or beholde, the day cometh that shal de, yea, and all that do wickedly, shal be indgements stubble, & the day that cometh, shalbur-against the ne them vp, faith the Lord of hostes, wolde not reand shal leave them, nether roote nor ene Chrift, when as God branche.

But vnto you that feare my Name, shall him for the rethe 5 Sunne of righteousnes arise, and he- his Church. alth shalbe vnder his wings, and ye shal christ, who ego forthe, and growe vp as fat calues.

ye shalbe a pleasant land, saith the Lord 3 And ye shalt reade downe the wicked: for his grace shulof hostes.

And all nacions in a carry ou or beames or
ye shalbe a pleasant land, saith the Lord 3
they shalbe dust under the soles of your de lighten, &
they shalbe dust under the soles of your comfort his fete in the day that I shal do this, faith the Church, Ephe. Lord of hostes.

4 d Remember the Lawe of Mofes my fer-ne of righteuant, which I commanded vnto him in fe in him felf Horéb for all Israel with the statutes and he iudgements.

Beholde, I wil send you e Eliah the Pro- of the father dwelleth in his phet before the coming of the great and whereby he re f feareful day of the Lord.

And he shal s turne the heart of the fa- nes, clenseth thers to the children, and the heart of the fith of this children to their fathers, left I come h and worlde, and re formeth vs to fmite the earth with curling.

shulde with his wings

5,14, and he is called the funperfection, and also the inflice generateth vs

the image of

at libertie and increase in the loye of the Spirit,2-Cor 3,17 d Because the time was come that the Iewes shulde be destitute of Prophetes vitil the time of Chris, because they shulde with more services them selves destire his coming, the Prophet exhortes them to exercise them selves diligently in studying the Lawe of Moses in § means feason, whereby shey might comme in the true religion and also be armed against all tentations e. This Christ expoundeth of John Baptist, Mat. 17, 13, who bothe for his zeale, & restoring of religion is apely copared to Elish. f Which as it is true for the wicked, so doesn't it wakenthe godile and call them to repentance g. He sheweth wherein Johns office shulde stand: in the turing of men to God and loyning the father & children in one which is converted to Christ, and the some shall imbrace the faith of the true fathers, Abrahám, Izhák and Jaakób. c Ye shalbe fet ce the faith of the true fathers, Abraham, Izbák and Isakob h de point of his office was so denounce Gods indgements against them that wolde not receine Chrift.

$A P O C R \Upsilon P H A$.

THE ARGUMENT.

 $^{ heta}$ Hese bokes that follow in order after the Prophetes vnto the Newe testament, are called ${\cal A}$ pocrypha, that is bokes, which were not received by a comune consent to be red and expounded publikely in the Church, nether yet serued to prove any point of Christian religion, save in asmuche as they had the confent of the other Scriptures called Canonical to confirme the same, or rather whereon they were grounded: but as bokes proceding from godlie men, were received to be red for the advancement and furtherance of the knowledge of the historie, & for the instruction of godlie maners: which bokes declare that at all times God had an especial care of his Church and left them not reterly destitute of teachers and meanes to confirme them in the hope of the promised Messiah, and also witnesse that those calamities that God sent to his Church, were according to his providence, who had bothe so threatened by his Prophetes, and so broght it to passe for the destruction of their enemies, and for the tryal of his children.

I. Esdras.

CHAP. I.

I Iosias appointeth Priestes, and kepeth the Passeouer. 7 Offrings for the Priests and the people. 11 The order of the Leustes 23 The vpright life of Iosias. 25 His death and the occasion thereof, and the lamentation for him. 34 Ioachaz appointed King. 53 The destru-Etion of Ierusalem.

8.King. 23,21 x a.chro.35,1.



Nd Iosias kept the Pasrusalem, and offred the Passeouer in the four-tenth day of the first

moneth,

And appointed § Priests in order according to their dailie courses, being clothed with long garments in the Temple of the Lord.

3 And he spake to the Leuites the holy ministers of Israel, that they shulde sanctifie them selues to the Lord, to set the holy Arke of the Lord in the House, which 12 Salomon the fonne of King Dauid had buylt,

4 And faid, Ye shal no more bearethe Arke vpon your shulders : now therefore serue the Lord your God, and take the charge of his people of Israel, and prepare according to your families and tribes,

5 After the writing of Dauid King of Ifrael, and according to the maiestie of \$2lomen his fonne, and stand in the Temple (according to the ordre of the digni- 15 And the holy fingers, the sonnes of Atie of your fathers the Leuites) which were appointed before your brethren the children of Israel.

6 Offer in ordre the Passeouer, and make readie the sacrifices for your brethre, and kepe the Passeouer after the Lords commandement giuen to Moyses.

7 And Iolias gaue to the people that was present, thirtie thousand lambes and kiddes with thre thousand calues.

8 These were given of the Kings posses-

sions according to the promes, to the people, and to the Priests, and to the Leuites. Then gaue Helkias and Zacharias and "Syelus the gouernours of the Temple, to "Or, Ichiel. the Priests for the Passeouer two thoufand shepe, and thre hundreth calues.

Furthermore, Iechonias, and Samaias, and Nathanael his brother, and "Sabias, "Or, Hafablae and "Chielus, and "Ioram captaines gaue "Or, Choraba. to the Leuites for the Passeouer five thoufand shepe and seuen hundreth calues.

10 And when these things were done, the Priests and the Leuites stode in ordre, having vnleauened bread according to § tribes,

11 And after the ordre of the dignitie of their fathers, before the people to offre to the Lord, as it is writen in the bokes of Moy ses: and thus they did in the morning.

And they rosted the Passeouer with fyre as * appertuned, & they fod their offrings Exod.12.8. with perfumes in caldrons and pottes,

13 And set it before all them that were of the people, and afterward they prepared for them felues, and for the Priests their brethren the sonnes of Aaron.

14 For the Priests offred the fatte vnto the euening, and the Leuites did make ready for them selues, and for the Priests their brethren the sonnes of Aaron.

faph, were in their orders, according to the appointed ordinances of Dauid, to wit, A-Saph, and Azarias, and "Eddimus, which "Or, Ieduehun. was of the Kings appointement.

16 And the porters were at euerie gate, so that it was not lawful, y anie shulde passe his ordinarie watche: for their brethre the Le uites made readie for them.

17 And in that day those things which apperteined to the facrifice of the Lord, were accomplished, that they might offre the Cccc. 1111.

Passeouer,

18 And offre sacrifices vpon the altar of the Lord, according to the commandement

of King Iolias.

so the children of Israel, which were present at that time, kept the Passeouer and the feast of vnleauened bread seuen

20 And there was not suche a Passeouer kept in Israel since the time of Samuel the Pro-

or, by worthinging fenfible creatures.

21 And all the Kings of Israel did not offre fuchea Passeouer, as did Iosias, and the Priestes, and the Leuites, and the Iewes, and all Ifrael, which were founde to re- 36 maine in Ierusalem.

22 In the eghtenth yere of the reigne of Io-

sias was this Passeouer kept.

23 The workes of Iofias were vpright before his Lord with a heart ful of godlines.

24 And concerning & things which came to passe in his time, they are writen before, to 39 wit, of those that sinned & did wickedly against the Lord about euerie nacion and kingdome, and grieued him with fensible 40 Wherefore against him came vp Nathings, so that the wordes of the Lord sto-

de vp against Israel. 2.Chro.35,20. 25 TNow after all these actes of Iosias it came to passe that when Pharao King of 41 Egypt came to moue warre at Carchamis vpon Euphrates, Iosias went out against hım.

- 26 But & King of Egypt sent to him, saying, What have I to do with thee, ô King of
- 17 I am not sent of the Lord God against thee:but my warre is upon Euphrates, and now the Lord is with me, and the Lord hasteneth me forwarde: departe from me, and be not against the Lord.

28 But Iosias wolde not tuene backe his cha riot fro him, but prepared him felf to fight with him, not regarding the wordes of Ie-

Lord.

29 But he set him self in battel aray against him in the field of Megeddo, & the prin-

ces came downe to King Iolias. 30 And the King faid to his feruants, Conuaye me out of the battel, for I am very weake. And by and by his feruants broght him out of the battel.

31 So he gate vp on his seconde chariot, and being come againe to Ierusalem he changed his life, and was buryed in his fathers

And in all Iudea was Iosias bewailed, yea, Ieremias the Prophet did lament for Infias, and the governours and their wives did lament him vnto this day : & this was ordemed in all the kinred of Israel to be done continually.

of the stories of the Kings of Iudea, and euerie one of the actes y Josias did, & his glorie, and his knowledge in the lawe of the Lord, and the things which he did before, and the things now reharded are registred in the boke of the Kings of I srael and Iudea.

Then they of the nacion toke " Ioachaz a King, 23,31 the fonne of Iofias, and made him King a.chro. 36,2. in steade of his father Iosias, when he was

thre and twentie yere olde.

And he reigned in Iudea and in Ierusalem thre moneths: for the King of Egypt deposed him from reigning in Ierusalem.

He taxed also the people of an hundreth talents of filuer, & one talent of gold.

37 And the King of Egypt made Ioacim his brother King of Iudea & Terusalem.

38 And he bounde Ioachaz and his gouernours: but when he had taken Zaraccs his brother, he led him away into Egypt.

Twentie and fine yere olde was loacim, when he reigned in Iudea and Ierusalem, and he did euil in the figt of the Lord.

buchodonofor King of Babylon, who whe he had boude him with a chaine of braffe, led him away into Babylon.

Then Nabuchodonosor toke of the holie vessels of the Lord, & caryed the away, and set them in his temple at Babylon.

42 But all his actes, and his prophanation, and his reproche are written in the Chronicles of the Kings.

43 And Ioacim his sonne reigned for him: and when he was made King, he was eightene vere olde.

44 And he reigned thre moneths and ten dayes in Ierusalem, and he did euil in the fight of the Lord.

So a yere after Nabuchodonosor sent and broght him to Babylon with the holy vessels of the Lord.

remias the Prophet by the mouth of the 46 And he made Sedecias King of Iudea and Ierusalem when he was one and twen tie yere olde, & he reigned eleuen yeres.

And he did eail in fight of the Lord, nether did he feare the wordes spoken* by Ier.38,22. Ieremias the Prophet from the mouth of the Lord.

- 48 For after that he was sworne to King Nabuchodonosor, he forsware him self by the Name of the Lord and fel away, and hardened his necke and his heart, and transgressed the Lawes of the Lord God of Israel.
- 49 Also the gouerners of the people, and the Priests comitted many things against the lawes and passed all the pollucions of all nacions, and polluted the Temple of the Lord, which was sanctified in Ierusa-

33 But these things are written in the boke 50 Neuertheles the God of their Fathers

cause he spared them and his owne Taber nacle.

51 But thei derided his messengers, and in the day, that the Lord spake vnto them, thei 8

mocked his Prophetes,

52 Sothathe, being moued to angre against his people for their great wickednes, commanded the Kings of the Chaldeas to inuade them.

These killed their yong men with the sworde roude about their holie Temple, nether did they spare yong man, nor maiden, nether olde man, nor childe among 10 Alfo King Cyrus broght out the holy them.

But he deliuered the all into their hads, and all the holy vessels of the Lord, bothe great & smale with the vessels of the Arke of God: and they toke, & caryed away 11 Now when Cyrus King of the Persians the Kings treasures into Babylon.

55 And thei set fyre in the House of y Lord and brake downe the walles of Ieruialem 12 By whome they were given to "Abaffar "Or, Shaftbaand buint their towres with fyre.

They confumed also all the precious 13 things thereof, & broght them to noght, and those that were left by the sworde, he carved away into Babylon.

And they were feruants to him, & to his children til the Persians reigned, to fulfil the worde of the Lord by the mouth of 14

*Ieremias,

Lerem 25, 12. £ 20,10.

58 And that the lad might enioye her Sabbaths all the time, that it was desolate, til 15 seuentie yeres were accomplished.

CHAP. II.

the h ly vessels 13 The names of them that returned. 16 Their adversaries did let their buylding, and the Kings letters for the same.

2 Chro. 36,22 I ez 74 1,1.

N*the first yere of the reigne of Cy-Irus King of the Persians, to fulfil the worde of the Lord by the mouth of Iere-

2 The Lord raised vp the spirit of Cyrus King of the Persians, and he made proclamacion through out all his kingdome, e- 17 uen by expresse lettres,

3 Saying, Thus faith Cyrus King of the Persians, The Lord of Israel, euen the moste high Lord, hathe made me King ouer the whole worlde,

4 And he hathe commanded me to buylde him an House in Ierusalem, which is in Iudea.

5 If there be anie therefore of you of his people, let the Lord, eue his Lord be with him,& let him go vp to Ierusalem, which is in Iudea & buylde the House of y Lord 19 Therefore if this citie be buylt, and the of Isiael:he is the Lord which dwelleth in Ierusalem.

6 All they then that dwell in the places roun le about, those, I say, that are in his 20 place, let them helpe him with golde and filuer,

sent his messenger to call them backe, be- 7 With giftes, with horses and cattel, and other things, which shalbe broght, according to the vowes into the Temple of the Lord, which is in Ierusalem.

Then arose the chief of the samilies of Iudea, and of the tribe of Beniamin, and the Priests & Leuites, & all whose minde the Lord had moued to go vp, and buylde an House to the Lord in Ierusalem.

, And those that were about them, helped them in all things with filuer and golde, horses, and cattel, and with divers vowes of many whose mindes were stirred vp.

vessels of the Lord, which Nabuchodonosor had caryed out of Ierusalem, and had consecrated them in the Temple of his idoles.

had broght them out, he deliuered the to Mithridates his treasurer,

the gouernour of Iudea.

Whereof this was the nomber: a thousand golden cuppes, and a thousand silver cuppes, basens of silver for the sacrifices, nine and twentie violes, of golde thirtie, and of filuer two thousand, foure hudreth and ten, and a thousand other vessels.

So all the veffels of golde and filuer, which thei caried away, were five thousad, foure hundreth, thre score and nine.

They were broght by Sanabassar with them of the captillitie of Babylon to Ierusalem.

2 Cyrus gaue leaue to the lewes to returne. 10 He fent 16 But * in the time of Artaxerxes King Ezra 4.6. of the Petsians Belemus, & Mithridates, ". Bifthleand Tabellius, and Rathumus, and Beeltethmus, & "Semellius the secretarie, & o- "or, Shimfhl. theis which were royned to these, dwellig in Samaria and in other places, wrote vnto him this epiftle here following against the, that dwelt in Judea & Jetufalem, To THE KING ARTAXERXES OVR LORD,

Thy feruants, Rathumus the writer of things that come to passe, and Semellius the secretarie, and the rest of their counfel, & the judges which are in Coelosyria and Phenice.

18 Be it now therefore knowen to our lo d the King, that the Iewes which came vp from you, are come to vs into Iciusalem, that rebellious and wicked citie, & buylde the marked places, and make vp the walles thereof, and laye the fundacions of the Temple.

walles be finished, they wil not onely not indure to paye tribute, but wil also resist Kings.

And because the things, perteining to the Temple, go forwarde, we thoght it not Dddd.i.

mete to passe ouer suche a thing,

n But to declare it to our lord the King, that if it be thy pleasure, it may be sogut out in the bokes of thy fathers,

22 And thou shalt finde in the Chronicles the writings concerning these things, and shalt knowe that this citie did alwaies iebel, & did trouble bothe Kings and cities,

23 And that the Iewes are rebeilious, raising 6 As to weare purple & to drinke in golde, alwaies warres therein: for the which cause also this citie was made desolate.

Now therefore, ô lord the King, we declare it, that if this citie be buylt and the walles thereof repared, you shal have no more passage into Coelosyria, nor Phenice.

as Then the King wrote againe to Rathumus, that wrote the things that came mellius the secretarie, and to the rest of those that were joyned with them, and to the dwellers of Samaria, Syria and Phenice, these things that followe.

16 I have red the epiftle, which ye fent to me: therefore I commanded, that it 10 shulde be soght out, and it was founde, it The other wrote, The King is strongthat this citte hathe alwaies practifed a-

gainit Kings,

27 And that the men thereof were given to rebellion and warres, and how that 18 mightie Kings and fierce haue reigned in Ierusalem, which toke tribute of Coelofyria and Phenice.

as Now therefore I have commanded to forbid these men to buylde vp the citie, and that it be taken hede that no more

be done,

29 And that those wicked things, & shulde molelt the King, go not forwarde.

to Then when Rathumus, & Semellius the secretarie and the rest, which were joyned with them, had red the things, which Kig 17 Artaxerxes had writen, they moued their tents with spede to Ierusalem with horses and men in araye,

gr And began to let them which buylt, so that the buylding of the Temple in Ierusalem ceased vnto the seconde yere of the 19 It maketh the minde of the King and reigne of Darius King of the Persians.

CHAP. III. 1 The feast of Dariss 16 The thre wise sentences.

Ow when Darius reigned, he made 20 At turneth also eueric thoght into ioye a great feast to all his subjects & to and gladnes, so that one remembreth no all those of his owne house, and to all the princes of Media and Persia,

a And to all the gouernours & captaines, and lieutenants that were with him, from

seuen and twentie proumces.

And when they had eaten and drunke, & were satisfied, they departed, and King 23 But when they are from the wine, they Darius went into his chamber, and slept, til he wakened againe.

In the meane time thre yong men of the garde, kepers of the Kings bodic, said one to another.

5 Let euerie one of vs speake a sentence, & he that shal ouercome, and whose sentence shal appeare wifer then the othe: s, Darius the King shal give him great gifts, and great things in token of victorie,

and to slepe in golde, and a chariot with bridles of golde, an head tyre of fine line,

and a chaine about his necke.

And he shal sit next to Darius for his wisdome, and shalbe called Darius cou-

8 Then euerie man wrote his sentence and fealed it, and put it vnder the pillowe of

King Darius,

- to passe, and to Beeltethmus, and to Sa- 9 And said, when the King rose, thei wolde grue him the writing, and whose sentece the King and the thre princes of Persia shulde judge to be wifest, to him shulde the victorie be giuen, as it was appoin-
 - One wrote, The wine is strongest.

12 The other wrote, women are strongest, but trueth ouercometh all things.

¶And when the King role, they toke the writings and gaue them to him, and he red them,

14 And sent and called all the noble men of Persia and of Media, and the gouernours & the captaines, and lieutenants, and the

15 And fate him downe in the counsel, and the writing was red before them.

16 Then he faid, Call the yong men, that they may declare their owne sentences. So they called them, and they came in.

Then he said vnto them, Declare vnto vs the writings. So the first began, which had spoken of the strength of wine,

18 And said on this maner, O ye men, how strong is wine! it decemeth all men that

drinke it.

of the fatherles bothe one, of the bonde man and of the fre man, of the poore man and of the riche man.

maner of forow, nor det.

21 It maketh euerie heart riche, so that one remembreth nether King nor gouernour, & causeth to speake all things by "talents. "organides.

India vnto Ethiopia of an hundreth and 22 When men haue drunk, they have no minde to loue ether friends or brethren, and a litle after they drawe out fwordes.

do not remember what they have done.

24 O ye men, is not wine strogest, which co-

pelleth

pelleth to do suche things ! & he helde his peace when he had thus spoken.

CHAP. IIII.

Of the strength of a King. 13 Of the strength of women. 34 Of the strength of trueth, which sentecess approved, 47 And his petition granted.

⊣Hen the seconde which had spoke of the stregth of the King, began to say,

2 O ye men, are not men strongest, which 22 Therefore by this ye may knowe that y beare rule by land and by fea, and ouer all things which are in them!

3 But the King is yet greater: for he ruleth all things, & is lord of them, fo that they 23 do all things which he commadeth them.

4 If he bid the make warre one against ano ther, they do it: If he send them out against 24 And he seeth a lion & goeth in darkenes, the enemies, they go and breake downe mountaines and walles and towres.

5 They kil & are killed, & do not passe the 25 comandement of the King: if they ouercome, they bring all to the King, aswel the 26 spoyles as all other things,

6 And those also which go not to warre & 27 Many also haue perished & haue erred battel, but til the earth: for when they haue fowen it againe, thei reape it, & bring it to 18 the King, and copell one another to paye tribute to the King.

kil: if he lai, Spare, they spare.

8 If he bid, Smite, they smite if he bid the, Make desolate, they make desolate; if he 30 And she toke the crowne of the Kings bid, Buyld, they buyld.

, If he bid, Cut of, they cut of: if he bid, Plante, they plante.

so So all his people & all his armies obey one ma: in the meane while he fitteth downe,he eateth, and drinketh and flepeth.

H Forthese kepe him rounde about:nether can any one go & do his owne busines, ne- 32 How then, ô ye men, are not women mother are they disobedient vnto him.

22 O ye men, how shuldenot the King be 33 strongest, seing he is thus obeied! So he hel de his tongue.

13 Then the thirde which had spoken of 34 O ye men, are not women stronger? great women & of the trueth (this was Zorobabel)began to speake,

14 O ye men, nether the mightie King, nor many men nor wine is strongest:who then ruleththem or hathe dominion ouer the! 35 are they not women!

15 Women haue borne the King & all the people which beare rule by sea & by land. 36

16 Eucn of them were they borne, and they nourished them, which planted the vines, of which the wine is made.

17 They also make mens garments & make 37 The wine swicked, the King s wicked, men honorable, nether can men be without women.

18 And if thei haue gathered together gold & fileer, or any goodliething, do they not loue a faire and beautiful woman!

19 Do they not leave all those things & gime the selues wholy vnto her, & gape, and gaze vpon her, & all men desire her more then gold, or filuer, or any precious thing!

20 A man leaueth his owne father which ha the nourished him, & his owne countreis and is joyned with his wife.

21 And for y woman he icopardeth his life, and nether remembreth father nor mother nor countrey.

women beare rule ouer you: do ye not labour and trauail, and giue and bring all to the women?

Yea, a man taketh his sworde and goeth for the to kil & to steale, and to saile vpon the fea, and vpon riuers,

& when he hathestollen, rausshed & sporled, he bringeth it to his love.

Wherefore a man loueth his owne wife more then father or mother.

Yea, many haue runne mad for women, and haue bene seruants for them.

and finned for women.

Now therefore do you not beleue me is not the King great in his power 3 do not all regions feare to touche him?

7 Yet he is but one man: if he bid, Kil, they 29 Tet I sawe him & Apame, the Kings concubine, the daughter of the famous Bartacus, fitting on the right hand of the King.

> head, & put it vpon her owne, and itroke the King with her left hand.

31 Yet in the meane season the King gaped and gazed on her: & if the laughed at him, he laughed: & if the were angrie with him, he did flatter her that he might be reconciled with her.

re strong, seing they do thus?

Then the King and the princes loked one upon another, and he began to speake of the trueth.

is the earth, & the heaven is hie, and the sonne is swift in his course: for he turneth rounde about heaue in one day, & runneth againe into his owne place.

Is not he great that maketh these things? therefore the trueth is greater and stroger then all.

All the earth calleth for trueth, and the heauen bleffeth it:and all things are shaken and tremble, nether is there any vn:uit thing with it.

women are wicked, & all the children of men are wicked, and all their wicked workes are fuche, and there is no trueth in the, and they perish in their iniquitie.

38 But trueth doeth abide, and is strong for euer, and lineth and reigner of for euer and

Dddd, ii.

39 With her there is no receiving of persons nor differece:but she doeth ythings which are juste, & absteineth from yould & wicked things, and all men fauour her workes.

40 Nether is there any visual thing in her iudgement, and she is the strength and the kingdome and the power, and maiestie of all ages. Bleffed be the God of trueth.

41 So he ceased to speake, and then all the 56 Also he wrote that they shulde give penpeople cryed & Aid then, Trueth is great.

and strongest.

42 Thé the King said vnto him, Aske what thou wilt besides y which is appointed, & we wil give it thee, because thou art founde the wisest, and thou shalt have libertie to fit by me, and shalt be called my cousin. 58

43 Then he faid to the King, Remembre the vowe that thou hast vowed to buylde Ierusalem, in the day that thou tokest the

44 And to fend againe all the vessels y were taken out of Ierusalem, which Cyrus set a parte when he made a vowe to cut of Ba- 60 bylon,& vowed to fend them thither.

45 Thou also hast vowed to buylde the Te-

was destroied by the Chaldeans.

which I desire & require of thee, & this is the magnificence, which I require of thee: 63 I require therefore that thou woldest accomplish the vowe which thou hast vowed with thine owne mouth to do to the King

him, wrote him letters to all the stewardes and lieutenants, and captaines, and gouernours, that thei shuldebring on y waye bothe him, & all that were with him, which

went vp to buylde Lerusalem.

48 And he wrote letters to all the lieutenats in Coelosyria and Phenice, & to the that were in Libanus, that they shulde big ce dre wood from Libanus to Ierusalem, and buylde the citie wih him.

49 And he wrote for all § Iewes, which wet vp out of his kingdome vnto Iudea, cocerning their libertie, that no price, nor lieutenant, nor gouernour, nor steward shulde

enter into their dores,

50 And that all the region which they kept, shulde paye no tribute, and that the Idumeans shulde let go the villages of the Iewes which they helde,

51 And that everie yere there shulde be giuen for the buylding of the Temple twen-

tie talents vntil it were buylt,

52 And to mainteine y butnt offrings vpon the altar euerie day (as they had a commandement to offer seuentene) other ten talents euerie yere.

53 And that all they which went from Baby lon to buylde ý citie, shulde haue libertie,

aswel they as their posteritic, and all the .Pitesthat went away.

54 He wrote also touching the charges and the Pricits garment, wherein they shulde

55 And he wrote that they shulde give the Leustes their charges vntil the House were finished, and Ierusalem buylt.

sions & wages to them that kept the citie.

57 And he sent away all the vessels which Cyrus had set aparte out of Babylon, and what soeuer Cyrus had commanded to do, he also commanded to do it, and to send to Ierusalem.

And when the yong man was gone for- 'or, Zarababa'. the, he lift up his face to heaven towardes Ierusalem, and gaue thankes to the King

59 Saying, Of thee is the victorie, & of thee is wisdome, & of thee is glorie, and I am

thy feruant.

Blessed be thou which hast giue me wisdome: for vnto thee I acknowledge it, ô Lord of our fathers.

ple, which the Idumeans burnt whe Iudea 61 \ So he toke \(\frac{1}{2} \) letters & went out & came to Babylon & telled all his biethren.

46 And now, ô Lord the King, this is that 62 And thei bleffed & God of their fathers, be cause he had giue the fredome & libertie

> To go vp & to buylde Ierusalem, & the Temple, where his Name is renoumed, & they reioyced with instruments of musicke and ioye, fer en daies.

> > CHAP. V.

Then King Darius rifing up, kissed a The number of them that returne from the captivitie. 42 Their vowes & facrifices. 54 The Teple ss begonme to be buylt. 66 Their enemies wolde craftely soyne with them.

Fter * these things, the chief of the A houses of their fathers were chosen after their tribes, & their wives, and their sonnes, & their daughters, & their seruantes,& their maides, and their cattel.

And Darius sent with the athousand horsemen, til they were restored to Ierusalem in safetie, & with musical instruments, with tabrets and flutes.

And all their brethrenplaied: thus he cau fed them to go vp together with them.

And these are y names of the men that went vp after their families, by their tribes, and after the order of their dignitie.

The Pricits. The fonnes of Phinces, the sonne of Aai 6, I esus sonne of I osedec, sonne of Saraias, & Ioacim the sonne of Zorobabel, the some of Salathiel of the house of Dauid, of the kinied of Phares, of the tribe of Iuda.

Who spake wife wordes to Darius the 'm. Zorobabed, King of the Perlians in the fecode yere of his reigne, in the moneth Nilan, which is the first moneth.

7 And these are thei of Iudea, which came out of § captiuitic, where thei dwelt, who-

me Nabuchodonosor King of Babylon sand and seuentene. had caryed away into Babylon,

8 And returned vnto Icrufalem and to the rest of Iudea, euclie one into his owne ci- 27 tie which came with Zotobabel, & Iesus, Nehemias, Zacharias, Recfaias, Enenius, lius, Roimus & Baana their guides.

for Saraia.

W. Arek.

9 The nober of them of the nacion & their gouernours: § sonnes of Phares two thousand an hudreth seuetie & two, the sonnes

to The sonnes of' Ares seuen hudreth, fiftie and fix.

ze The fonnes of Phaath Moab, two thousand, eight hundreth and twelue.

12 The sonnes of Elam, a thousand, two hu- 30 dreth, fiftie & foure: the sonnes of Zathui nine hundreth fortie & fiue: the sonnes of Corbe seuen hudreth & fiue: the sonnes of Banifix hundieth, fortie and eight.

Por Bibai 13 The sonnes of "Bibe six hudreth, twentie eor, Axzad. and thre: the sonnes of 'Sadas threthoufand, two hundreth twentie and two.

> The fonnes of Adonikan fix hundreth, fixtie & seuen: the sonnes of Bagoi, two thousand, sixtie & six: y sonnes of Adinu, foure hundreth, fiftie and foure.

or. Acerbege. 15 The sonnes of Aterisias, ninetie & two: the fonnes of Ceilan & Azotus, fixtie & 32 The fonnes of Meeda, & fonnes of Cou- on, Methoda seue: the sonnes of Azucan foure hudreth, thirtie and two.

*er, The former 16 'The fonnes of Ananias, an hundreth & of A:ania an bu dresb, the one: the sonnes of Arom, and the sonnes of Bassa, thre hundreth, twentie and thre: the 33 founes of trom sonnes of Artiphurith, an hundreth & two. of Besa thre the sound of Meterus, thre thousand & fiue: the sonnes of Bethlomon, an hudreth, er, Beshlehem

twentie and thre.

'Anaboth, an hundreth, fiftie & eight: they or Anathoth of Bethlamos, fortie and two.

on, Ktriath-ia. 19 They of Carrathiarius, twentie & fiue: thei of Caphiras & Beroth, seuen hudreth, fortie & thre: they of Piras, seue hudreth, for Piral.

20 They of Chadias and Ammidioi, fiue for Aramah. & Gabdes, six hundreth, twentie and one.

21 They of 'Macalon, an hundreth twentie

22 The sonnes of Calamolalus & Orius seuen hundreth, twentie and fine: the sonnes 17 Nether colde they shewe their families of Ierechus, thie hundreth, fortie & fiue.

23 The sonnes of Annaas, thre thousand, thre hundreth and thirtie.

24 The Pricits, the sonnes of Ieddu, § sonne of Iclus, which are counted among the 38 sonnes of Sanassib, nine hundreth, seuetie and two: the fonnes of Meruth, a thousand fiftie and two.

25 The sones of "Phassaron, a thousand, fortie and seuen: the sonnes of "Carme, a thou

26 The Leutes. The fones of Ichie, Cadmiel, Bannu and Suiu, seuentie and touie.

The fonnes which were holis fingers. The fonnes of Asaph, an hundreth, fortie and eight.

Mardocheus, Beeisarus, Aspharasus, Ree- 28 The porters. The sonnes of Salum, the fonnes of Iatal, the fonnes of "Tolman, the ", Talmen. sonnes of Dacobi, the sonnes of Teta, the sonnes of Sami: all were an hundreth, thirtie and nine.

of Saphat foure hundreth, seuentie & two. 29 The ministers of the Temple. The sonnes of Elau, the sonnes of Alipha, the sonnes of Tabaoth, the sonnes of "Ceras, the "or, Corne. sonnes of Sud, the sonnes of Phaleu, & son- "or, sura. nes of Labana, the sonnes of 'Agraba,

The fonnes of Actua, fonnes of Outa, for, Fice the sonnes of Cetab, the sonnes of Agaba, "47, Agaba, y sonnes of Subai, the sonnes of Anan, the "or, side fonnes of Cathua, the fonnes of Geddur. 'Gr, Cedur.

31 The sonnes of Airus, the sonnes of Daisan, the sonnes of 'Noeba, the sonnes of 'w, Norda Chaseba, the sonnes of Gazera, the sonnes 'm Gazera of Azias, the sonnes of Phinees, the sonnes of Alara, the sonnes of Balthai, the sonnes ", Bake. of Asana, v sonnes of Meani, the sonnes of or, Mennim. Naphifi, the fonnes of Acub, the fonnes or, Bai would of Acipha, the sonnes of Asur, the sonnes 'm, Acupha. of Pharacim, the sonnes of Basaloth.

tha, the sonnes of "Corea, the sonnes of "encharifiba. Charcus, the sonnes of Aserar, the sonnes ***, Bareus. of Thomoi, the sonnes of Nasith, the son 'ar, Thomosh. nes of Atipha.

The sonnes of the servants of Salomon. The sonnes of "Asaphion, the sonnes of " ", Hazaphi-"Phatira, the fonnes of "Ieeli, the fonnes of "", Phatiads Lozon, the sonnes of Isdael, the sonnes of 'or, lerlah. "Sapheth.

They of Netophas, fiftie & fiue: they of 34. The formes of Agia, y formes of "Phach- 'or, Phacenets. threth, the sonnes of "Sabie, the sonnes of ..., Sabin. "Sarothie, the fonnes of Masias, the fonnes .c., Spartia. of Gar, the sonnes of "Addus, the sonnes 101, Addu. of Subas, the sonnes of Apherra, the son- william. nes of Barodis, the sonnes of Sabat, the son nes of Allom. 🌼

hundreth, twentie & two:they of "Cirama 35 All the ministers of the Temple, and the sonnes of the sequats of Salomon were thre hundreth, seuentie and two.

and two: they of Betolius, fiftie & two: the 36 These came up from Thermeleth and Grantstand formes of Nephis, an hundreth, fiftie & six.

These served them.

nor their stocke how they were of Israel, the sonnes of "Ladan the sonne of Ban, the er, Dalaise, fonnes of " Necodan, fix hundreth fiftie m. Neurse and two.

And of the Pricits those which exercifed the office of Priests, & were not foude, y sonnes of "Obdia, the sonnes of "Accos, "or, Hobia. the fonnes of Addus, which had taken for Ezraz, 61. wife Augia, one of the daughters of " Ber- " Buzeliss. zelaius.

or Barales h.

for,Staphelia.

Per. Platfin Var.Charim.

eer.Macames

407, Bethel. fer, Nibes.

es Sacaah

Dddd.iii.

39 And was called aftenhis name, and when the description of the kinred of these men had bene soght in the registre, and colde not be founde, they were let a parte from 54 the office of Priests.

& Achanas.

to, Nibemito 40 For "Neemias and Attharias said to the that they shulde not be partakers of the 55 holie thigs, til there arose an hie Priest clothed with docume and trueth.

er , fortie and the theufand, thre hundreth e fixty.

garyaffez.

- 41 So all they of Israel from them of twelue yere olde and litle children, were "fortie thousand besides men seruants and wo-
- 42 Their servants and handmaides were seuen thousand, thre hundreth, fortie and feuen: the finging men and women, two hundreth, fortie and fiue:
- 43 Camelles, foure hundreth, thirtie and fiue:and horses, seuen hundreth, thirtie and 57 And * layed the fundacion of the Hou- Eccles. 49.12 fix: mules, two hundreth, fortie and fiue: "beastes that bare y yocke, fiue thousand, fiue hundreth, twentie and fiue.

their families, which when they were come to the Temple in Ierusalem, vowed to buyld the House in his owne place according to their power,

45 And to give to the treasure of the workes, "a thousand pound in golde, and fine thousand pound in filuer, and an hundreth priestlie garments.

46 And the Priests and the Leuites and the people dwelt in Ierusalem and in the coun 59 trei, & the holie fingers & the porters and all Israel in their "villages.

#ar,quartert. Ezza 3.1.

*orsof gold swel ne thousand pon de sor of since

fine, de c.

- 47 But* when the seuenth moneth was eucrie one at home, they were all gathered together with one accorde into the o- 61 pen place of the first gate, which is towarde the East.
- 48 Then lefus the sonne of losedec and his 62 Then all the people blewe trumpets, and brethren the Priests with Zorobabel the sonne of Salathiel & his brethre, rifing vp, made ready y altar of the God of Israel,
- To offic burnt offings vpon it according as it is writen in the boke of Moyses the man of God.
- 50 Whither also there were gathered agaist them of all nacions of the land: but they all the nacions of the land were their enemies and vexed them, and they offred facrifices according to the feason, and burnt offrings to the Lord, morning & euening.

51 They kept also the feast of tabernacles, as it is *ordeined in the Law, & offred facri fices euer ie day, as was requisite,

32 And afterwarde, the continual oblations and offrings of the Sabbaths & of the new moneths & of all holy feasts.

E224 3,8. 33 ¶And all*thei which had made any vowe to God, began to offie facrifice vnto God in the first day of & seueth moneth, although the Temple of God was not yet buylt.

They gave also money to the masons & to the workemen, and meat and drink e

with gladnes,

And charrets to the Sidonians and to those of Tyrus to bring ceder wood out of Libanus, which shulde be broght by flots to the hauen of Ioppe according to the commandement given vnto them by Cytus King of Persia.

men seruants, two thousand, thre hudieth 36 And in the second yere and second moneth came into the Temple of God in Ierusalem, Zorobabel the sonne of Salathiel, and Iesus the sonne of Iosedec, and their brethre, and the Priests & Louites, and all they that came out of captiuitie into Ierusalem.

> se of God in the first day of the second moneth of the second yere after their returne into Iudea and Ierusalem.

44 And there were of the gouernours after 58 And they appointed & Leuites fro twetie yere olde ouer the workes of the Lord, and lesus & his sonne, & his brethie, & his bro ther Cadmiel, & the sonnes of Madiabon with the sonnes of Ioda, the sonne of Heliadun, with their fonnes, & brethren, euen all the Leuites with one accorde did followe after the worke, calling vpo the workes in the House of God: thus the workemen buytl the Temple of the Lord.

And the Priests stode clothed with their long garments with mulical instruments & trumpets, and the Leuites the sonnes of

Asaphwith cymbales,

nere, and when the children of Israel were 60 Singing & blessing & Lord, according to the ordinace of Dauid King of Israel.

And they fung with loud voice fongs to the praise of the Lord, because his mercie and glorie u for euer in all Israel.

cryed with loud voice, praising § Lord for the raising vp of the House of the Lord.

Also some of the Priests & Leuites, and chief men to wit the Ancients, which had sene the former House,

64 Came to se the buyldig of this with weping and great crying, & manie with trupets and toye cryed with loude voice,

dressed the altar in his owne place, although 65 So that the people colde not heare the trupets, because of the weping of the people: yet there was a great multitude that blew trupets so that thei were heard far of.

66 Wherefore when the enemies of the tribes of Iuda & Beniamin heard it, they came to know what noise of trupets it was,

67 And they knowe that they of the captiuitie buylt the Temple to the Lord God of I frael.

68 Wherefore they coming to Zorobabel,& Iesus, and the chief of the families, said

Leui.23,34.

vnto

vitto them, Let vs buyld also with you.

Fig A fede avets er, A farhadon

69 For we obey your Lord, as you do, and facrifice vnto him fince the dayes of "Afbasareth King of the Assyrians, which broght vs hether.

70 Then Zorobabel, and Iesus, & the chief of the families of Israel said to them, It doeth not apperteine to vs, and to you to buyld an House to the Lord our God.

Ezza.4.4.

71 For we alone wilbuylde it to the Lord God of Israel, as it becometh vs, & as*Cy tus the King of the Persians bad vs.

72 Howbeit the people of the land made them fluggish that were in Iudea, and letted them to buyld the worke, and by their ambushments and seditions & conspira-

71 All the time of King Cyrus life: fo that they were let from the buylding two yere, until the reigne of Darius.

CHAP. VI.

Of Aggeus and Zacharias. 2 The buylding of the Temple. 3 Sissimes wolde let them. 7 His epi- 15 But when our fathers, prouoking God to file to Darius. 23 The Kings answer to the con- wrath, sinned against the Lord of Israel,

Estas,s. ach.i.

B Vt*in the second yere of the reigne of Darius, Aggeus & Zacharias the foune of Addo y Prophetes prophecied to 16 Who brake downe the House & burnt it, the Lewes, euen vnto them that were in Iu Lord God of Israel, which they called"vpon.

"Gre. vp8 ;bem.

- 2 Then Zorobabel sonne of Salathiel, and Iesus the sonne of Iosedec stode vp, and 18 And & holie vessels of golde & of siluer, began to buylde the House of the Lord, w is in Ierulalem, the Prophetes of the Lord being with them, & helping them.
- In that time Silinnes the governour of Syria, and Phenice, and Sathrabouzanes with his companions came vnto them,
- 4 And faid vnto them, By whose comman- 19 And a comandement was give vnto him, dement buyld you this House & this buylding, and enterprise all these other things? and who are the buylders that enterprise fuche things?
- 5 But the Ancients of the Iewes had grace of the Lord after that he had visited the captiuitie,
- 6 That they were not letted to buyld, vntil it was signified vnto Darius of these mat- 21 Now therefore if it please the King, let ters, and an answer was received.
- 7 The copie of the epittle, which he did write and fend to Darius, SISINNES go 22 And if it be found that the buylding of y uernour of Syria and of Phenice, and Sathrabouzanes, and their companios, prefidents in Syria and Phenice, salute King
- \$ It may please the King our master plai- 23 nely to vnderstand, that when we came to the countrey of Iudea, and entred into the citie of Ierusalem, we found in the citie of Ierusalem the Ancients of the Iewes that were o the captiuitie,

9 Buylding an House to the Lord, great & newe, of hewen stones, and of great price, and the timber all ready laid vpon the walles.

to And these workes are done with great spede, yea, and the worke hathe good successe in their hands, so that it wil be finished with all glorie & diligence.

it Then we asked their Ancients, saying, By whose commandement buyld you this House & lay y fundacion of these workes?

- 12 We asked them these things to the intet to notifie them to thee, and to write to thee the men that governed it: therefore we demaded the names of the gouernours in writing.
- cies hindred the finishing of the buyldig, 13 But they answered, saying, We are the servants of the Lord, which hathe created the heaven and the earth.
 - 14 And*this House was buylt vp manie ye 1. King. 6 a. res ago by a King of Israel great & strog, and was finished.
 - which is in heaue, * he delivered them into a King 24,16 the hands of Nabuchodonosor King of Babylon of the Chaldeans,

& caryed the people captine to Babylon.

- dea and Ierusalem, in the Name of the 17 But in the first yere of the reigne of Cyrus ouer the countrey of Babylon, King Cyrus wrote that this House shulde be buylt vp.
 - which Nabuchodonosor had caryed out of the House at Ierusalem, & had dedicated them in his owne Temple, Cyrus the King toke out of the Teple at Babylon,& they were given to Zorobabel, and to"Sa-"or, Shaphbar, ar.

nabaslarus ruler. v he shulde cary away those vessels, & put thể in y Téple at Ierusale, & that this Téple of §Lord shulde be buylt in this place.

The the same Sanabassarus, being come hether, layed the fundations of the House of the Lord at Ierusalem, and since that timetil now, it is in buylding or is not finished.

it be foght vp in the Kings libraries concerning Cyrus.

House of the Lord at Terusalem hathe bene done by the cofent of King Cyrus, & if it seme good to the lord our King, let him make vs answer coceining these things.

Then King Darius commanded to fearche in the Kings libraries, that were in Ba by lon, and there was founde in Echatane, which is a towre in the region of Media, a place where suche things were layed vp for memorie.

Dddd.iiii.

King Cytus commaded the House of the Lord at Ierusalem to be buylded, where thei did sacrifice with the continual fyre.

25 Of the w the height shulde be of thre- 2 score cubites, the breadth of threscore cubites with thre rowes of hewen stones, & one rowe of newe wood of that countrey, 3 And the holie workes prospered by Agand that the costs shulde be payed out of

the house of King Cyrus.

26 And that the holie vessels of the House 4 of the Lord, aswel those of golde as of siluer, which Nabuchodonosor had caryed out of the house in Ierusalem, and broght into Babylon, shulde be restored to the 5 Thus the holie House was finished in the House, which is in Ierusalem, & set in the

place where they were afore.

27 Also he commanded that Sisinnes, gouernour of Sylla and Phenice, and Sa- 6 And the childre of Israel, and y Pliests thabouzanes, and their companions, and those which were constitute captaines in Syria and Phenice, shulde take hede to reframe from that place, and to fuffer Zorobabel the feruant of the Lord, and gouernour of Iudea, and the Elders of the Iewes to buyld that House of the Lord in that place.

28 And I also have commanded to buyld it cleane vp againe, and that they be diof the Iewes, til the House of the Lord be

29 And that some parte of the tribute of Coelosyria and Phenice shulde be diligently guen to these men for sacrifice vn 10 to the Lord, and to Zorobabel the gouernour, for bulles, 1 ams and lambes:

30 Also corne, & salte, and wine, and oile continually euerie yere without faile, as

stifie to be spent euerie day,

31 That offings may be made to the high God for the King, and his children, & that 12 And they offred the Passeouer, for all

they may pray for their lives.

32 Furthermore he commanded that whospoken or writen, or derogate anie thing thereof, that a tre shulde be taken out of his possession, and he be hanged thereon, and that his goods shulde be the Kings.

33 And therefore let the Lord whose Name is there called vpon, destroye euerie King and nation, which stretcheth out se of the Lord which is in Ierusalem.

Expa 6.15. 34 *I Darius the King haue ordeined that it shulde be diligetly executed according to thefe things.

CHAP. VII.

E Sistmes and his companions f llow the Kings commandement and helpe the lewes to buyld the Teple s The time that it was built. so Thes kepe the Paffeouer.

24 In the fiest yere of the reigne of Cyrus, 1 Hen Sissanes the governour of Coelofyria and Phoenice, and Sathrabou zanes, & their companios, obeying King Darius commandements,

Assisted diligently the holie workes, working with the Ancients and gouernours

of the Sanctuarie.

geus and Zacharias the Prophetes which

prophecied.

So they finished all things by the commadement of the Lord God of Ifrael, and with the consent of Cyrus and Darius, and Artaxerxes Kings of the Persians.

thre and twentieth day of the moneth Adar in the fixt yele of Darius King of the

Persians.

- and the Leuites, and the rest, which were of the captiuitie, & had anie charge, did according to the things writen in the boke of Moles.
- And they offred for the dedication of the Temple of the Lord, an hundreth bulles, two hundreth 1 ams, foure hudreth lambes,

8 And twelve goates for the sinne of all 11rael, according to the number of the chief

of the tribes of Isiael.

ligent to helpe them of the captiuitie , And the Priests, and the Leuites stode according to their kinreds clothed with long robes in the workes of the Lord God of Israel, according to the boke of Moses, and also the porters in euerie gate.

And the children of Israel offied the Passeouer together with them of the captiuitie, in the fourt eth day of the first moneth, after that the Priests and Leuites

were sanctified.

the Priests, which are in Ierusalem shalte- ir But all the children of the captiuitie were not sanctified together, but all the Leuites were sanctified together.

> the children of the captilitie, and for their brethren the Priests, and for them selues.

focues shulde transgresse and thing afore 12. Then all the children of Isiael which were of the captiuitie did eat, euen all they that had separated them selves from the abominations of the people of the land, and foght the Lord.

14 And they kept the feast of vnleauened bread seuen dayes, reioy cing before the

Lord,

his had to hinder or do euil to that Hou- is Because he had turned the counsel of the King of the Assyrians towardes them to strengthen their hands in the workes of the Lord God of Israel.

CHAP. VIII.

z Estras cometh from Babylon to Ierusalem. 10 The copie of the commission given by Arraxerxes. 29 &fdras grueth thankes to the Lord 32 The number of the heads of the people that came with him. 76 His prayer and confession. a And est, Azarias.

For Ax arras

for Meraioth

or, 121

Nd after these things when Artaxerxes King of the Persians reigned, 16 Eldras the sonne of "Saraias, the sonne of Ezerias, the sonne of Helcias, the sonne of

2 The some of Sadoc, the some of Achitob, the some of Amarias, the some of "Ezias, the the sonne of Sauras, the sonne of Boccas, the some of Abisum, the some of Phinees, the some of Eleazar, the some of Auton was the hie Pricit.

3 This Essias went out of Babylon, & was a scribe wel taught in the Law of Moyles, gruen by the Lord God of Israel.

he founde grace in his sight in all his requestes.

With him also there departed some of the children of Israel, and of the Priests and Leuites, and of the holy lingers, and of the porters, and of the ministers of the Temple vnto Ierusalem,

6 In the seueth yere of the reigne of Artax e1 xes, & in the fift moneth: this was the fe-Babylo in the first day of the first moneth,

And came to Ierusalem according as the Lord gaue them speed in their iournay)

fo that he wolde let nothig patie that was in the Law of the Lord, and in the comandements, and he taught all Israel all the ordinances and sudgements.

9 So the commission writen by King Artaxerxes was given Eldras the Priest and 24 reader of the Law of the Lord: the copie thereof followeth.

so King Artaxerxes to Eldras the Priest,& reader of the Law of the Lord, Salutacio.

Forasmuche as I consider things with wil and defire of the nacion of the Iewes, and of the Priests and Leuites, which are in our kingdome, shulde go with thee vnto Israel.

Therefore as many as be willing, let 26 The Esdras the scribe said, Blessed be them departe together, as it hathe semed good to me and my feuen friends the coùnsellers,

13 That they may visite the things that are 27 And hathe honoured me before § King, in Iudea and Ierusalem diligently, as it is conteined in the Law of the Lord,

- 14 And cary the gifts to the Lord of Isra- 28 el in Ieiusalem, which I and my friends haue vowed: also all the golde and filuer, Baby lon apperteining to the Lord in Ierufalem,
- 15 With that which is given of the people to the Temple of the Lord their God, 30 that it might be broght to Ierusalem, aswel filuer as golde, for bulles, and rams, &

lambes, and things thereunto perteining, That they may offer facrifices to the Lord vpon the altar of the Lord their God, which is in Ierusalem.

17 And whatsoeuer thou and thy brethren wil do with the golde or filuer, accoplish it according to the wil of thy God.

some of "Memeroth, the some of "Zaraias, 18 And the holy vessels of the Lord, which are given thee for the vse of the Temple of thy God, which is in Ierusalem, thou shalt set before thy God in Ierusalem.

> 19 And what other things focuer thou shalt remember for the vse of the Temple of thy God, thou shalt give it out of § Kings treasure.

Alfothe King gaue him great honoui, & 20 And I alfo King Artaxerxes haue commanded the treasurers of Syria and Phenice, that whatsoeuer Esdras, the Priest & reader of the Law of the hiest God, shal fend for, they shulde give it him with all speede, even to the some of an hundreth talents of filuer,

21 And likewise vnto an hundreth cores of corne, and an hundreth pieces of wine and

other things in abundance.

ueth yere of the King (for thei went out of 22 Let all things be done to the hiest God according to the Law of God with diligence, that wrath come not vpo the kingdome of the King and of his sonnes.

For Esdras had gotten great knowledge, 23 Also to you it is commanded, that of none of § Priests or Leuites, or holy singers, or porters or ministers of the Temple, or of the workemen of this Temple, no tribute nor taxe be taken, nor that any haue power to taxe them in any thing.

> Thou also, Esdras, according to the wisdome of God, orderne judges and gouernours, that they may judge in all Syria & Phenice all those which are wel instructed in the Law of thy God, and teache those,

which are not instructed.

pitie, I haue commanded that they that 25 And let all those which shal transgresse the Law of God & the King, be diligently punished, ether with death, or other punishment, ether with penaltie of money, or banishment.

> the onelie Lord God of my fathers, which hathe put this in the heart of the King to glorifie his House which is in Ierusalem,

and the counsellers, and all his friends and gouernours.

T*Therefore I was incouraged by the Eff. A. helpe of the Lord my God, and gathered men of Israel to go vp with me.

which shal be founde in the countrey of 29 These are the guides after their families and order of dignities, which came vp with me out of Babylon in the reigne of Artaxerxes the King.

> Of the sonnes of Phinees, Gersom, of the sonnes of Ithamar, Gamael, of the sonnes of Dauid "Lettus.

for Rettat.

31 Of § sonnes of Sechenias, of the sonnes counted an hundreth and fiftie men.

ab, Elisendi.

67, Pahath, 200 32 Of the sonnes of "Salomo, Abeliacnias the some of Zacharias, and with him two 51 hundreth men.

Por, legiel. ver, Obed.

31 Of the fonnes of Zathoe, Sechenias the fonne of "Iezolus, & with him thre hudreth 52 men: of the sonnes of Adin, "Obeth sonne of Ionathas, and with him two hundreth and fiftie men.

for, Ecfaial.

34 Of the sommes of Elam " Iesias, sonne of Gotholias, and with him seuentie men.

Of the sonnes of Saphatias, Zarias sonne of" Machael, and with him seuentie men. 54

for Michael. For, Obadiah, Counce of Ica

36 Of the sonnes of Ioab "Badias sonne of Iezelus, and with him two hundreth and

For, Baniah E. 37 felomich.

fonne of Iosaphias, and with him an hundreth and threscore men.

38 Of the sonnes of Babi, Zacharias sonne 56 And twentiegolden basen, & twelue ves of Bebai, and w him twentie & eight me.

cor, Afgad loof Eccethan.

er, Lebel.

for, Semaias

Of the sonnes of "Astath, Iohannes sonne of Acatan,& with him an hundreth & te. 57

40 Of the sonnes of Adonicam the last: & these are the names of them, Eliphalat, " I eouel and "Maias, and with them seuenof Iscacourus, & with him seuentie men.

er, Bagei, Vii. fonne of Ifta-41 And I gathered them together to the flood called *Theras, & pitched our tents Ezz.4.15.

there thre daies, and nombred them. 42 But when I had founde there none of the 59 Priests nor Leuites,

or, Masma, Al For Iorib, Elica than Zacharie 6 Mofollam.

43 I sent to Eleazar, and beholde, there came "I-ribon,& Nathan, Ennatan, Zacharian, & Mosollamon the chief, & best learned.

44 And I bad them to go to Daddeus the captaine, which was in the place of the treasurie,

45 With charge to bidde Daddeus and his brethren, & the treasurers that were there, 61 to lend to vs them, which shulde offer sacrifice in the House of our Lord.

46 And they broght vinto vs by the mightie hand of our Lord learned men of the sonnes of Moli, the sonne of Leui, the sonne 62 And with him to Eleazar y sonne of Phiof Israel, to wit, "Cisebebran & his sonnes, and his brethren being eightene.

for, Seredia. tor, Anom, Ic-

47 And Asebia, and "Annon, & Osaian his faar or Canaanien. brethre of the sonnes of "Canaineus with their fonnes, twentie persones.

48 And of the ministers of the Temple, w uer the worke of the Leuites, to wit, ministers of the Temple, two hundreth & twetie, of whome all the names were registred.

ERY.8,28.

49 And there I proclaimed a fast for the 65 yong men before the Lord to alke of him that were with vs, for our children, & for

our cattel.

of Phares, Zacharias, and with him were 50 For I was ashamed to aske the King fotemen, or horsemen, or conduict for sauegarde against our enemies,

Because we had said to the King, that the power of our Lord shulde be with the that foght him to direct them in all thigs.

Wherefore we praied our Lord againe, according to these things, whome we founde fauorable.

Then I chose from among the chief of § tribes & of the Priests, twelue men, to wit, "Esebrias and Assanias, and with them ten or, sentlar. of their brethren.

And I weighed them the filuer and the golde, & the holy vellels of the House of our Lord, which the King and his counfellers, & hu princes, & all Israel had give. Of the sonnes of "Banid, Assalimoth 55 And I weighed the, six hundreth & sifty

talents of filuer, & filuer vessels of an hundreth talets, & an hudreth talets of golde,

fels of braffe, of fine braffe shining like

And I faid to them, You are also holy to the Lord, and the veffels are holy, and the golde, and the filuer is a vowe to the Lord of our fathers.

tie men: of the sonnes of "Bagouthi sonne 58 Watch and kepe them, til that you give the to the heads of the families of the Priests, and Leuites, and captaines of the families of Israel in Terusalem in the chabers of the House of our God.

> So the Priests & Leuites toke the silver and the golde, & the vessels, & caryed the to Ierusalem to the Temple of the Lord.

"Maasman, and Ainathan, & Samaian, and 60 And we departed fio the flood Thera, in the twelueth day of the first moneth, & came to Ierusalem, according to § mightie power of our Lord with vs: and the Lord deliuered vs from the beginning of our journey from all enemies. So we came to Ierusalem.

And thre daies being past there, in the fourth day the filuer that was weighed,& the golde was deliuered in the House of our Lord to" Marmoth the Priest the son- "or, Marimoth

ne of Iouri,

nees: & there were with them, Iolabad the Sonne of Iclus, & Moeth sonne of Sabbanus, "er, Noedia, sonne of Iclus, & fonne of Sabbanus, "er, Noedia, sonne of Iclus, Noed Leuites: all was delinered them by nomber Bannus.

and weight.

And all the weight of them was writen that same houre.

Dauid gaue, & those which were rulers o- 64 Afterwards those that were come out of the captiuitie, offied facrifices to the Lord God of Israel, even twelve bulles for all Israel, rams foure score and sixtene,

Labs thre score & twelue, twelue goates for saluacion, all in sacrifice to the Lord. a good journey bothe for vs, and for them 66 And they presented the commandemets

of the King to the Kings stewards, & to y gouernours

the fonne of Ion

gouernours of Coelosyria & Phenice who honored the people, and the Temple of God.

£278 9,10

67 T*When these things were done, the gouernours came to me, faying, The people of Isiael, the princes and the Pris fts,& the Leuites have not separated from them 83 the strange people of the land,

68 Nor the pollutions of the Gentiles, to Pherefites, and Iebusites, and Moabites,

and Egyptians, and Idumeans.

69 For they have dwelt with their daughters, bothe they and their fonnes, and the pie of the lad, & the gouernours & rulers haue bene partakers of this wickednes fro the beginning of the thing.

tent my clothes, and the holie garment, & I puiled the heere of mine head, and of my bearde, and fate me downe forowful, and

verie fad.

71 The also all they that w. re moued with the worde of the Lord God of Israel, came to m: whiles I wepte for the iniquitie, but 88 I fate verie fad til the euening facrifice.

72 Then I rose from the fast with my clothes torne, and the holie garment, and 89 bowed my knees and itretched for the mine

hands to the Lords

Ez74 9.6. founded before thy face.

74 For our sinnes are incieas d'aboue our heades, & our ignorances are lifted vp to

75 Yea, euen from the time of our fathers we are in great finne vnto this day.

- we with our brethren, with our Kings and Pitests have bene given up to the Kings of the earth, to the sworde and to captiuitie, and for a pray with all shaine vnto this day.
- 77 An now how great hathethy mercie bene, ô Lord, that there shulde be left vs a roote, and name in the place of thine holines!
- 78 And inatthou shuld ift reueale to vsa light in the House of the Lord our God, unude!
- 79 For when we were in bondage, we were 95 not left of our God, but he gaue vs fauour before the Kings of the Persians, that thei shulde give vs meat,

\$0 And that they shalde honour the Temple of our Lord, and raise vp Sion that is desolate, and give vs afturance in Ludea & Ierusalem.

31 And now, ô Lord, what shal we say, hauing these things i for we have transgresgiuen by the hands of thy seruants the Prophetes, faying,

82 * Because the land, which ye go to inhe- Deut 7.51. rite, is a land polluted by the pollucions of the strangers of the land, which have filled it with their filthines,

Therefore now ye shal not ioyne their daughters with your fonnes, nether give

your daughters to their fonnes,

mit, of the Cananites, and Chetites, and 84 Nether shal you desire to have peace with them for eucr, that ye may be made strong, and eat the good things of the lad, and Laue it for an inheritance to your childr.n for euer.

holie sede 15 mixed with the strange peo- 85 Therefore all that is come to passe, was done for our wicked workes, and for our great sinnes: yet, Lord, thou hast forborne

our linnes,

70 And asson as I had heard these things, I 86 And hast giuen vs suche a roote: but we againe have turned backe to trafgreise thy Law, & to mixe vs with the vicennes of the people of the land.

> 87 Mightest thou not be angrie with vs to destroye vs, so that thou shuldest nether

leaue vs roote nor fede nor name?

But, ô Lord of Israel, thou art true: for there is a roote left, even vnto this

Beholde, we are now before thee with our miquities, nether can we indure befo-

re the, for the fe things.

73 An | faid, *O Lord, I am ashamed, & co- 90 And * as Esdras prayed and confessed Exta Jos 2. and wept, and laye vpon the grounde before the Temple, a verie great multitude was gathered vnto him out of Ierusalem of men and we men, and yong enildren: 'er there was great lamentation among the multitude.

76 For our sinnes therefore, and our fathers 91 Then Iechonias y sonne of Ieel of the "Online". fones of Irrael, crying out faid, O Efdras, we have finned against the Lord God:we haue taken in mariage strange women of the nacions of the land.

92 And now all Israel is douteful: therefore let vs make an othe concerning this to the Lord to put away all our wines, which are strangers, with their children.

93 If it seme good to thee, and to all them that obey the Law of the Lord, rife vp and put it in execution.

and give vs meat in the time of our fer- 94 Foi to thee docth it apperteine, & we are with thee to make thee fliong.

Then Eldras arose, made all the chief of the families of the Priests and Leuites of all Israel to sweare, that they wolde do thus:and they sware.

CHAP. IX.

7 After Esdras had red the law for the strange wines, 10 Thei premise to put them away.

"Hen" Eluras role from the court of Ezzase,& the Temple, went to the chamber of Ioannan the some of Eliasib,

sed thy commandements, which thou hast 2 And being lodged there, he did eat no

bread nor dranke water, but mourned for the great insquities of the multitude.

3 And there was a proclamation in all Iu- 21 And of the sonnes of Emmer " Ananias, "... Ananias, " dea and Ierusalem to all them, that were of the captiuitie, that they shulde be gathe red to Ierusalem,

And that all they which shulde not mete there within two or thre dayes, according to the ordinace of the Elders, which 23 bare rule, shulde haue their cattel confiscate to the Temple, and he cast out from among them of the captiuitie.

5 Then all they which were of the tribe of Iuda and Beniamin, came together within 25 Of the porters, "Sallumus, & Tolbanes. "or, Sallum. ninth moneth and twentieth day of the

6 And all the multitude fate in the broad 27 place of the Temple shaking, because of the extreme winter.

- 7 Then Esdras arose and said to them, Ye 28 And of the sonnes of Zamoth, Eliadas, or, Zathone, Ehaue sinned: for ye haue maried strange wives, so that ye have augmented the finnes of Israel.
- 8 Now therefore confesse and glorifie the Lord God of our fathers,
- And do his wil, and separate your selues from the people of the land, and from the strange wives.
- Then all the multitude cryed out and faid with a loude voyce, We wil do so as thou hast said.
- 21 But because the multitude is great, and 32 And of the sonnes of Annas, Elionas, & the time is winter, so that we can not stad without, and the worke is not of one day ned in this matter,

Let the chief men of the multitude and all they which have strange wives of our 34 families, tarie:

33 And let the Priests and judges com? out of all places at the day appointed, thei haue appealed the wrath of y Lord against vs for this matter.

m,lebezies. 14

Then Ionathas Asaels sonne, and "Ezecias sonne of 'Thecan were appointed concer- 35 ning thefe things, and Mosollam and Sab bateus did helpe them.

15 And they which were of the captiuitie,

did after all thefe things.

- 16. Eldras the Priest also chose him certeine men, chief of their families, all by name: & thei sate together in the first day of
- And they made and end of the things perceining to them that had maried strange wives in the first day of & first moneth.

48 And there were founde of the Priests, 39 And spake to Esdras the Priest, and reawhich had maried strange wives,

Of the sonnes of Iesus, the sonne of Iosedec, & of his brethren "Mathelas, & Eleazar, and Ioribus, and Ionadan.

their wives, and offred a ram for their reconciliation in their purgation.

and Zabdeus, and Canes, and Sameius, and Hiereel, and Azarias.

22 And of the sonnes of "Phailu, Ellionas, "or, Phashur. Massias, Esmaelus, and Nathanael, and fias, Issmael. "Ocidelus, and Talfas.

And of the Leuites "Iorabadus, and Se- ver, Iofabad, Semis, and Colius, who was called "Calitas, mes tor, Galiae, Paand Patheus, and Ooudas, and Ionas.

Of the holie singers, "Eliazurus, Bac- "or, Eliafib, and churus.

thre dayes into Ierusalem: this was the 26 Of them of Israel, of the sonnes of Phorus, Hiermas, and Eddias, & Melchias, & for, Remiss. Maelus, & Eleazar, & Alibias, & "Banaias. "or, Banadias.

Of the sonnes of "Ela, Matthanias, Za "or, Elam charias, and "Hierielas, and "Hieremoth, ". Ichrel and Acdias.

Elisimus, Othonias, Iarimoth, and 'Saba- sor, Sabad, and tus, and Sardeus.

29 Of the fonnes of Bebai, Ioannes, and A- eor, Bebe nanias, and Iosabad, and Ematheas.

30 Of the fonnes of Mani, Olamus, Ma-Emah, 101 muchus, Iedaias, Iasubus, Iasael, and Ie-Mallach, Ie-

31 And of the sonnes of "Addi, Naathus, "er, Addin, Naa Moosias, Laccunus, and Naidus, and Ma- Bandias thanias, and "Seschel, and Balnuus, and "or, Benetel, Manasleas.

Afeas, and Melchias, and Sabbeus, and Simon a Chosamite.

nor of two, seing that manie of vs haue sin 33 And of the sonnes of "Asom, Altaneus, & 100, Hasan. "Matthias, and Bannaias, Eliphalat, & Ma-"or, Mathimus,

nafles, and Semei.

And of the sonnes of Maani, Ieremias, "or, Ban, Iere-Momdis, Omairus, Inel, Mamai, and Pa- Entram. clias, and Amos, Carabation and Euafibus, and Mamnimatanaius, Elifiafis, Vamus, Eliali, Samis, Selemias, Nathanias, & of the sonnes of Ozoras, Selis, Esril, Azai-Jus, Samatas, Sambis, Iosiphus.

And of the sonnes of Ethna, Mazitias, Zabadias, Ethes, Incl, Banaias.

36 All these maryed strange wives, and put them away with their children.

And the Priests & the Leuites dwelt in Ierusalem, & in the countrey, the first day of the seventh moneth, and the childre of Israel in their owne houses.

the tenth moneth to examine this matter. 38 Then all the multitude affembled Nehe 1.1. together with one confent into the broad place before the gate of the Temple toward the Eail,

> der, that he shulde bring the Law of Moyses, which had bene give by the Lord God

40 Then broght Eldras the chief Priest the 20 Who also gaue their hands to cast out Law to all the multitude, bothe man and

Per,Olridel, and Alasa the as lobudas

for, Iofabas, and

ter, Maafas. er, Ledaliah.

4r. Thecus.

woman,

woman, and to all the Priests, that they might heare the Law the first day of the feuenth moneth.

4t And he red in the first broad place of 49 And taught the Law of the Lord, and the gate of the Temple, from morning to midday, before the men and the women, 50 and all the multitude hearkened to § Law.

42 So Esdras the Priest and reader of the Law, stode vpo a pulper of wood that was

prepared.

201, Manithias. 43 And there stode by him "Matgathias, Sa- 51 Go therefore and eat the fat meates, & mus, Ananias, Azarias, Ourias, Ezecias, Balasamus at his right hand,

For Pedaine. Sail, Melchias, Aothafaphus, Nabarias.

45 Then Esdras toke y boke of the Law before the multitude (for he sate honoia- 53 bly before them all)

46 And they all stode vpright when he expounded the Law, and Esdi as blessed the 54 Lord the moste hie God, the moste mightie God of hostes.

Then Iesus and Anus, and Sarabias, and Adimus, & Iacobus, Sabataias, Autanias, Maianias and Calitas, Azaiias, & Ioazab-

dus, and Ananias, & Biatas the Leuites lift vp then hands, and fell downe on the grounde, and worshiped the Loid,

stode also earnestly vpon the reading.

Then faid Aththarates to Eldras the 'or, Nehemlas chief Priest and reader, & to the Leuites, that taught the multitude in all things, This day is holie vinto the Lord, and all haue wept in hearing of the Law.

drinke the fwere drinkes, and fend piefents

to them that have not.

44 And at his left hand ", Phaldaius, and 52 Forthis day is holie to the Lord, and be not sorie: for the Lord God wil glorifie

> So the Leuites commanded all these things to the people, faying, This day is holie to the Lord : be not fad.

Then they departed all to eat, and drinke, and to reloyce, and to glue presents to · the that had not, and to make good chere.

47 And the whole multitude cryed, Amen. 55 For they were yet filled with the wordes wherewith they were instructed, whe they were assembled together.

II. Esdras.

CHAP. I.

The people is reproved for their unfaithfulnes.

Esta 7.1.

Ifa 58,1.

ter Zani.



He second boke of the 💆 ne of Azarias, the sonne Sadanias, the sonne of Sadoc, the fonne of A-

chitob, 2 The sonne of Achias, fonne of Phinees, the sonne of Heli, the sonne of Amerias, the sonne of Asie, the sonne of Marimoth, sonne of Borith, the sonne of Abisei, the fonne of Phinees, the fonne of Eleazar,

The sonne of Aaron (of the tribe of Leui) which & sdras was prisoner in the lad of Medes, in the reigne of Artaxerxes King

of Persia.

4 * And the worde of the Lord came vnto me, faying,

5 Go, and shewe my people their sinnes, & 15 their children their wickednes, which thei haue comitted against me, that they may tel their childrens children.

6 For the sinnes of their fathers are increafed in them, because they have forgotten me, and have offred vnto strange gods.

7 Haue not I broght them out of the land of Egypt from the house of bondage? but despised my counsels.

30 God wil haue another people, if these wil not be re- 8 Pull thou of then the heere of thine head, and cast all euil vpon them: for they have not bene obedient vnto my Law, but they

Prophet * Esdras, the are a rebellious people. How long shal I so beare the, vnto whome I haue done somuche good?

of Helcias, the sonne of 10 *Many Kings haue I destroied for their Exod. 14,28. fakes: Pharao with his feruants and all his armie haue I smitten downe.

All the nacions haue I destroied before Nomb 21,24 them: * I haue destroied the East, the peo- 10/hu. 3.12. ple of the two countreis Tyrus and Sido, and have flaine all their enemies.

the sonne of Asua, the sonne of Ozias, the 12 Speake thou therefore vnto the, saying, Thus faith the Lord,

13 *I haueled you thorow the Sea, and haue Exod 14.29. giuen you a fure way, fince the begin- "or, street ning: *I gaue you Moy ses for a guide, and Exod 3.10. Aaron for a Prieft.

14 *I gaue you light in a piller of fyre, and Exo. 13.21. great wonders haue I done amog you:yet haue ye forgotten me, saith the Lord.

Thus faith y Almightie Lord, The quai Exed 16,13. les *were a toké vnto you: I gaue you ten- pfal.104,40. tes for sauegarde, wherein ye mui mured:

16 And ye ti iumphed not in my Name for the destruction of your enemies, but ye yet murmure stil.

17 Where are the benefites, that I have done for you? when ye were hungi ie in the wildernes,*did ye not crye vnto me?

they have provoked me vnto wrath, and 18 Saying, Why haft thou broght vs into

, Nom.14.3.



this wildernes to kill vs? It had bene better for vs to haue serued the Egyptians, 36 then to dye in this wildernes.

gaue you Manna to eat: * so ye did cat An-

gels fode.

wijd.11,4.

Wif 16,20.

Nom 20,11. 20 *When ye were thirstie, did not I cleaue the stone, & waters did flowe out to satisfsie you from the heat I couered you with 38 Now therefore brother, beholde what the leaues of the trees,

21 And I gaue you fat countreis: I cast out the Cananites, Pheresites, & Philistims 39 Vnto whome I wil giue foi leaders Abra before you: *what shal I do more for you,

faith the Lord?

Exod 15,25.

If4.5.4.

- ye were in the wildernes at the bitter waters, being a thirst, and blaspheming my
- 23 I gaue you not fyre for the blasphemies, but cast a tre into the water, and made the riuer fwete.

24 What shal I do vnto thee, ô Iacob?thou *Iuda woldest not obey: I wil turne me to other nations, and vnto those will give my Name, that they may kepe my lawes.

sake you: when ye aske mercie of me, I wil

not haue pitie vpon you.

1/4.1.15.

Exod 32,8.

- 26 * When ye call vpon me, I wil not heare 3 I breght you vp with gladnes, but with you: for ye haue defiled your hands with blood, and your fete are swift to commit
- your owne selues, saith the Lord.
- 28 Thus fifth the almightie Lord, Haue I as a mother her daughters, and as a nuise her yong babes,

29 That ye wolde be my people, as I am 6 your God, and that ye wolde be my chil-

dren, as I am your father?

Mat 23,37. 30 *I gathered you together as an henne ga 7 thereth her chikens under her wings : but now what shall do vnto you? I wil cast you out from my light.

][a 1,13.

- 31 *Whe you bring gifts vnto me, I wil turne my face from you for your solene feait dayes: your new moones, & your circumcisions haue I forsaken.
- 32 I sent vnto you my seruants the Prophetes, whome ye haue taken and flaine, and torne their bodies in pieces, whose blood I wil reuenge, faith the Lord.

33 Thus faith y almightie Lord, Your houfe shalbe desolate: I wil cast you out as the

winde doeth the stubble.

for thei haue despised my commandemet, & done the thing that I hate before me.

35 Your houses wil I giue vnto a people so 12 come, who shal believe me thog h they heare me not, and they, vnto whome I neuer

I command them.

Thogh they se no Prophetes, yet shall they hate their iniquities.

19 I had pitte vpon your moutnings, and 37 ¶I wil declare the grace that I wil do for the people to come, whose children reioyce in gladnes, and thogh they have not fene me with bodelie eyes, yet in heart they beleue the things that I say.

great glorie, and se the people that come

from the East.

ham, Isahac, Iacob, Oseas, Amos, Micheas, Icel, Abdias, Ionas,

22 Thus faith the almightie Lord, * When 40 Naum, Habacuc, Sophonias, Aggeus, Zacharias, and Malachias (which is called also the *messenger of the Lord)

Malach 3.1.

The Synagogue findeth faute with her owne children. 18 The Gentiles are called.

Hus saith the Lord, I broght this people out of bondage: I gaue them also my commandements by my servants y Prophetes, whome they wolde not heare, but despised my counsels.

25 Seing ye haue forsaken me, I wil also for- 2 The mother that bare them, saith unto them, Go you away, ô children: for I am a

widdowe and for laken.

for owe and heaurnes haue I loft you: for ye haue finned against y Lord your God, and done the thing that displeaseth him.

27 Althogh ye haue not forsaken me, but 4 But what shal I now do vnto you F am a widdowe and forfaken: go ye,ô my children, and aske mercie of the Lord.

not prayed you, as a father his sonnes, and 5 And thee, ô father, I call for a witnes for the mother of these children, which woldenot kepe my couenant,

That thou bring them to confusion, and their mother to a spoile, that their kinred be not continued.

Let their names be featred amog the hea then: let them be put out of the earth, for they have despised my couenant.

8 Wo vnto thee, Affur: for thou hideft the vnrighteous in thee: ô wicked people, remember * what I did vnto Sodom and Gen 19,24. Gomorrha,

9 Whose lad is mixt with cloudes of pitch and heapes of ashes: fo wil I do vnto the, that heare me not, saith the aimightie Lord.

10 Thus saith the Lord vnto Esdras, Tel my people, that I wil gue them the kingdome of Ierusalem, which I wolde haue giuen vnto Ifrael.

34 Your children shall not have generacio: 11 And I wil get me glorie by them, and giue the the euerlasting tabernacles, which

I had prepared for those.

They shal have at wil the tre of life, finelling of ointement: they shal nether labour nor be weary.

shewed miracle, shal do the things that 13 Go ye, & ye shal recease it: pray that the

time, which is long, may be shortened: the kingdome is already prepared for you: watche.

14 Take heaven and earth to witnes: for I haue abolished the euil, and created the 34 good: for I live, faith the Lord.

15 Mother, embrace thy children, and bring them vp with gladnes: make their fete as fait as a piller: for I haue chosen thee, saith the Lord.

E6 And those that be dead, wil I raise vp from their places, and bring them out of the graves : for I have knowen my Name 36 Fie the shadowe of this worlde : receive

17 Feare not, thou mother of the children: for I haue chosen thee, saith the Lord.

18 I wil fend thee my seruants Esase and I remie to helpe thee, by whose counsel I haue fanctified & prepared for thee twel- 38 Arife, and stand vp , and beholde the noue trees laden with diuers frutes,

19 And as many fountaines, flowing with milke and hony, and ieuen mightie moun- 39 Which are departed from the shadowe taines, whereupon there growe roses and lilies, whereby I wil fil thy children with iove.

20 Execute iustice for the widdowe: iudge the cal se of the fatherles: giue to the poore: defende the fatherles: clothe the naked.

21 Heale the wounded, and sicke : laugh not a lame man to scorne : defend the crepel, and let the blinde come into the light of my clerenes.

22 Kepe the olde & the yong that are with-

in thy walles.

them and burye them, and I wil give thee the first place in my resurrection.

24 Abide stil,ô my people, and rest: for thy

quietnes shal come.

25 Nourish thy childre, ô thou good nur- 44 se:stablish then fete.

26 None of the servants that I have given 45 thee, shal perish: for I wil seke them from among thy nomber.

27 Be not weary: for when the day of trouble and heauines commeth, other shalwepe and be soroweful, but thou shalt be me- 46 Then said I vnto y Angei, What yong ry and haue abundance.

The heathen shal enuie thee, and shal do nothing against thee, saith the Lord.

29 Mine hands shall couer thee, so that thy children shal not se hell.

30 Be 10yful, ô thou mother, with thy children : for I wil deliuer thee, saith the

31 Rem'mber thy children that slepe: for I wil bring the out of the fides of the earth, and wil shewe mercie vnto them: for I am merciful, saith the Lord almightie.

32 Embracethy children, vntil I come and shewe mercie vnto the: for my fountaines 4 The wonderous workes, wmch God did for the people, runne ouer, and my grace shal not faile.

33 I Eldras received a charge of the Lord

vpon the mount Horeb, that I shulde go vnto them of Israel, but when I came to them, thei cast me of, and despised the comandement of the Loid.

And therefore I say vnto you, o ye heathen, that heare and under stand, Wait for your shepherd, wito shal give you everlafling rest: for he is nere at hand, that shall come in the end of the worlde.

35 Be ready to the rewarde of the kingdome: for the euerlasting light shal shine vpo

you for euermore.

y toye of your giorie: I testifie my Sautour

37 Rece:ue the gift that is given you, and be glad, giving thankes vnto him, that hathe called you to the heavenlie kingdome.

ber of those that are sealed for the seast of the Lord,

of the worlde, and haue receiued glorious garments of the Lord.

Take thy nomber, ô Sion, and shut vp them that are clothed in white, which haue fulfilled the Law of the Lord.

41 The nober of thy children whome thou longest for, is fulfilled: beseche y power of the Lord, that thy people which have bene called fi o the begining, may be lanctified.

42 *I Efdras sawe vpo mount Sion a great Reuel.7.9. people whome I colde not nomb r, and they all praised the Lord with songs.

23 *Wheresoeuer thou findest the dead, take 43 And in the middes of them there was 2 yong man hier in stature then them all, & vpo euerie one of their heads he set crownes, and was hier then the others, which I muche marueiled at.

So I asked the Angel, and said, Who are

these, my lord?

Who answered, and said vnto me, These be they, that have put of the mortal clothing, and have put on the immortal, and haue cofessed the Name of God: now are they crowned, and receive the palmes.

man is it, that fetteth crownes on them, & giueth them the palmes in their hands.

47 And he answered, & said vnto me, It is the fonne of God, whome they have confessed in the worlde. Then began I greatly to commende them, that had stand so strongly for the Name of the Lord.

48 Then the Angel faid vnto me, Gothy way, and tel my people, what, and how great wonders of the Lord God thou hast fene.

CHAP. III.

are recited. 31 Estras maruelleth that God fiff th the Babylonians to have rule over his people. This of 38 ave synners also.

Ecte. in.

Tob .1,200

IN the thirtieth yere after the fall of the citie, as I was at Babylon, I lay trou bled vpon my bed, and my thoghts came vp to mone heart,

2 Because I sawe the desolation of Sion, & 20 the wealth of them that dwelt at Babylon.

3 So my spirit was fore moued, so that I be-High, and faid,

4 O Lord, Lord, thou spakest at the beginning when thou alone planted ft the earth, 22 Thus remained weakenes ioyned with and gaueit comandemet vnto the people,

5 *And a bodie vnto Adam, without foule, who was also the workemanship of thine hands, and hast breathed in him the breth 23 So the times passed away, and the yeres of life, so that he lived before thee,

6 And leddest him into Paradise, which

earth broght forthe.

7 Euen then thou gauest him commandeit, and immediatly thou appointed it death to him and his generacion, of whome ca- 26 Following the waies of A lam and all his me nacions, tribes, people and kinreds out of nomber.

Gen.6,12. owne wil, and did wonderful things befo-

> 9 *But at § time appointed thou broght eit the flood vpon those y dwelt in the worlde and destroiedst them,

> to So that by the flood, that came to eueric one of them, which came by death vnto

1. Pet.3.20. 11 Yet thou leftest one, enen Noe, with his 30 For I sawe, how thou sufferedst them houf holde, of whome came all righteous

> 12 And when they that dwelt vpon & earth, began to multiplie, and the nomber of were increised, they began to be more vngodliethenthe first.

13 Now when they lived wickedly before 32 Or is there any other people y knoweth thee, * thou didest chose thee a man from among them, whose name was * Abraham.

14 Whome thou louedst, and vnto whome onely thou shewedst thy wil,

15 And madest an euerlasting couenat with him, promising him that thou woldest neuer forsake his sede.

16 *And vnto him thou gauest Isahac, *vnto Isahac also thou gauest Iacob and Esau, 34 *and dideft chose Iacob, and cast of Esau, and so Iacob became a great multitude.

17 And whe thou leddest his sede out of Egypt, * y broghtest the vp to mount Sina, 35

- And enclined it the heavens and bowed it downe the earth, and dideft moue the grounde, and cause the depths to shake, and dideft aftonish the worlde.
- 19 And thy glorie went thorowe foure gates of fyre, with earthquakes, winde and

colde, that thou mightest give the Lawe vnto the fede of Iacob, and that which the generation of Israel shulde diligently obserue.

Yet tokest thou not away from them the wicked heart, that thy Law might bring forthe frute in them.

ganne to speake seas ful wordes to the most 21 For * Adam first having a wicked heart, Gen 3,6. was ouercome and vainquished,& all they that are borne of him.

> the lawe in the hearts of the people, with the wickednes of the roote: so that the good departed away, & the euil abode stil.

were broght to an end, til thou dideft rai i Sam. 18,13. se thee vp a seruant called Dauid,

thy right hand had planted, or euer the 24 *Whome thou commanded it to buyld a 2. Sam. s,1. citie vnto thy Name, to call vpon thee

therein with incense and sacrifice. ment to loue thy way but he transgressed 25 Whethis was done many years, the inhabitants for foke thee,

> generacion: for they also had a wicked heart.

8 *And euerie people walked after their 27 Therefore thou gauest thy citie ouer into the hands of thine enemies.

re thee, and despised thy commandements. 28 But do they that dwell at. Babylon, any better, that they shulde haue the dominio of Sion?

> 29 For when I came thether, and sawe their wicked dedes without nomber (for this is the thirtieth yere that I semany trespacing) I was discouraged.

> that sinne, and spareds the wicked doers, where as thou hast destroied thine owne people, and preserved thine enemies, and thou hast not shewed it.

the children, people and many nacions 31 I can not percesue how this commeth to passe. Are the dedes of Babylon better then they of Sion?

thee besides Israel's or what generacion hathe so beleued thy Testimonies, as Ia-

33 And yet their rewarde appeareth not, and their labour hathe no frute: for I haue gone here & there thorow out the heathe, and I fe them florish, and thinke not vpon thy commandements.

Weigh ytherefore our wickednes now in the balance, and theirs also that dwell in the worlde, and no mention of thee shall be founde but in Ifrael.

Or when is it that they that dwell on the earth, have not finned in thy fight? or what people hathe so kept thy commandements?

36. Thou shalt furely finde that Israel by name hathe kept thy precepts, but not the heathen.

Gen 2,7.

Gen. 7, 10.

Gen. 12,1. Gen 17,5.

Gen 21,2. Gen 25,25. Malac.i,1. 7072. 9,13.

Exod.19,3. deu.4,10.

- 2 The Angel reproueth & saras, because he semed to entre 16 But the purpose of the wood was vaine: into the profounde sudgements of God.
- Nd the Angel that was fent vnto 17 I me, whose name was Viiel, answered,
- 2 And said, Thine heart hathe taken to 18 If thou were judge betwene these two, muche vponit in this worlde, and thou thinkest to comprehende the wares of the
- 3 The faid I, Yea, my lord. And he answered me, and faid, I am fent to shewe thee thre wates, and to fet forthe thre similitudes before thee,
- 4 Whereof if thou canst declare me one, 20 Then answered he me, and said, Thou I wil shewe thee also the way, that thou defirest to se, and I wil shewe thee from whence the wicked heart cometh.
- 5 And Isaid, Tell on, my lord. Then said he vnto me, Go thy way: weigh me the weight of the fyre, or measure me y blast of the winde, or call me againe the daye that is past.

borne, that can do that, which thou requir. It me, concerning these things?

- 7 And he faid vnto me, If I shulde aske thee how depe dwellings are in the middes of the feasor how great springs are in the beginning of the depth, or how great springs are in the stretching out of the heauen, or which are the boiders of Paradise,
- 8 Periduenture thou woldest say vnto me, I neuer went downe to the depe, nor yet 24 Why we are toffed to and fro through to the hell, nether did I euer clime vp to heaven.
- 9 But now haue I asked thee but of fyre & palled, and from the which things thou canst not be separated, and yet canst thou give me none answer of them.
- to He faid moreouer vnto me, Thine owne things, and fuche as are growen vp with thee, canst thou not knowe:
- comprehend the wayes of the Hieft, and now outwardly in the corrupt worlde, to vnderstand the corruption, that is enident in my fight?
- 12 Then faid I vnto him, It were better that we were not at all, the that we shulde liue in wickednes, and to fuffer, and not to knowe wherefore.

ludg 9,8. 3.chro. 25,18.

- 13 And he answered me, & said, * I came to a forest in the plaine where the trees helde a counfel,
- 44 And said, Come, let vs go fight against the sea, that it may give place to vs, and that we may make vs more woods.
- Likewise the floods of the sea toke coufel and faid, Come, let vs go vp and fight

get another countrey for vs.

for the fyre came and confumed it.

- Likewise also the purpose of the floods of the fea: for the fand stode vp and stopped them.
- whome woldest thousuftifie, or whome woldest thou condemne?
- 19 I answered and said, Verely it is a foolish purpose, that thei bothe haue deuised: for the grounders appointed for y wood, and the sea hathe his place to beare his floods.
- hast given a right judgemet; but why judgeit thou not thy felf also?
- 21 For like as the grounde is appointed for the wood, and the sea for his floods, so * they that dwell vpon earth, can vnder- 15a 55.8. stad nothing, but that which is vpo earth: 16hm 3.32-& they that are in the heavens, the things 1407.213. that are aboue the height of the heauens.

6 Then answered I, and said, What man is 22 Then answered I, & said, I beseche thee, ô Lord, let vndeistanding be given me.

- 23 For I did not purpose to inquire of thine hie things, but of fuche as we daiely medle with all, namely wherfore Israel is made a reproche to the heathen, and for what cause the people, whome thou hast loued, is given over to wicked nacions, and why the Law of our fathers is abolished, and the writen ceremonies are come to none
- the worlde as the greshoppers, and our life is a very fearc, and we are not thought worthie to obtaine mercie.
- winde, and of the day, whereby thou hast 25 But what wil he do to his Name, whichis called vpon ouervs.) Of these things haue I asked the question.
 - 26 Then answered he me, and said, The more thou searchest, the more thou shalt maiuel: for the worlde hasteth fast to passe
- How shulde thy vessel then be able to 27 And cannot coprehend the things, that are promised to the righteous in time to come: for this worlde is ful of vnrighteousnes and weaken:s.
 - 28. But to declare thee the things whereof thou askest, the euil is sowen, but the destruction thereof is not yet come.
 - If the euil now that is sowe, be not turned up side downe, and if the place where the euil is sowen, passe not away, then can not the thing come, that is fowen w good.
 - For the corne of euil sede hathe bene fowen in the heart of Adam from the beginning, & how muche vngodlines hathe he broght vp vnto chis time? & how much shal he bring forthe vntil the haruest co-
 - again the trees of the wood, that we may 31 Pondre with thy felf, how muche frute

of wickednes the come of suil sede bringeth for the,

And when the stalkes shalbe cut downe, which are without nomber, how great an haruest must be prepared.

33 Then I answered, and said, How, & when shal these things come to palle ' wherefo-

re are our yeres fewe and euil?

34 And he answered me, saying, Haste not to be aboue y moste High : for thou laborest in vaine to be aboue him, thogh thou indeuer neuer fo muche.

35 Did not the soules also of the righteous aske question of these things in their chabeis, faying, How long shal I thus hope? & when cometh the frute of my baine and our wages?

36 And vpon this Ieremiel the Archangel answered, and said, When the nomber of viedes is filled in you: for he hathe weigh-

ed the worlde in the balance.

The measure of the times is measured: 2 the ages are counted by nomber, and they shal not be moued or shaken, til the meafure thereof be fulfilled.

38 Then answered I, & said, O lord, lord,

we are all even full of finne,

39 And for our sake paraduenture the har- 4 uest of vrighteous is not fulfalled, because of the sinne of them that dwell vpo earth.

so he answered me, and said, Go, & aske a woman with childe, when she hathe ful- 5 filled her nine moneths, if her wombe may kepe the birth anie longer within her.

41 Then said I, No, lord, she cannot. And 6 he said vnto me, In the graue the places of

foules are like the wombe.

42 For as the that is with childe, hasteth 7 to escape the necessitie of the trauail, so do these places hast to deliue those thigs that are committed vnto them.

shewed thee from the beginning.

Then answered I, and said, If I have founde grace in thy fight, and if it be pos-

fible, and if I be mete therefore, 45 Shewe me whether there be more to come then is past, or more things past, then are to come.

me,I knowe not.

47 And he said vnto me, Stand on the right side, and I wil expounde thee this by ex- 11 One land also shal aske another, & say, ample.

48 So I stode, and beholde, a whote burthe flame was gone by, I loked, & beholde, the smoke had the vpper hand.

49 After this there passed before me a wa- 13 To shewe thee suche tokes I haue leaue, terie cloude, and sent downe muche raine with a storme: and when the stormie raine was past, the droppes came after.

felf, as the raine is more the the droppes, and as fyre exceadeth the smoke, so the porcion that is past, hathe the vpper had, & the droppes and the Imoke were muche.

Then I praied, & faid, Maie I liue, thinkest thou vntil that time? or what shal co-

me to passe in those daies?

52 He answered me, and said, Of the tokens whereof thou askest me, I can tell thee a parte: but I am not sent to shewe thee of thy life: for I do not knowe it.

CHAP. V.

In the latter times trueth shalbe hid 6 Unrighteousnes & all wickednesshal reigne in the worlde. 23 Israel # resected, and God delivereth the 35 God doeth all thing

T Euertheles concerning the tokens, beholde, the times shal come, that thei which dwell vpon earth, shalbe taken in a great nober, & the way of the trueth shalbe hid & y land shalbe baren fro faith,

And iniquitie shalbe increased more the Matt 24,180 thou hast sene now, or hast heard in time

And it shal come to passe, that one shal fet in fore, and thou shalt se the land deso-

late, which now reigneth.

Yea, if God grate thee to live, thou shalt se after the third trumper, that the sunne thal fuddenly thine againe in the night,& the moone thre times a day.

Blood shal drop out of the wood, and the stone shal give his voyce, and the people

shalbe moued.

And he shal rule, of whome they hope not that dwell vpon earth, and the foules shal change place.

And the sea of Sodom shal cast out fish, and make a noyfe in the night, which many shal not knowe, but they shal all heare

the voyce thereof.

43 That which thou desirest to se, shalbe 8 There shalbe a confusion in many places, and the fyte thal oft breake forthe, & the wilde beafts shal change their places, and menstruous women shal beare monstres,

And falt waters shalbe founde in the swete, & all frieds shal fight one against another: then shal withide it felf, and vnderstanding departe into his secret chamber.

46 What is past, I knowe, but what is to co- 10 It shalbe soght of many, and yet not be founde: then shal vnrighteousnes and voluptuousnes haue y vpper hand vpo earth.

Is righteous suffice gone thosowe thee? And it shal say, No.

ning ouen passed before me : and when 12 At the same time shall men hope, but not obteine: they shall abour, but their enterprifes shalnot prosper.

and if thou wilt prais agains and wepe as now, and fast seuen daies, thou shalr heare yet greater things then thefe.

50 Then said he voto me, Colider with thy 14 Then I awaked, and a fearefulnes went

thorowall my bodie, and my minde was feble and fainted.

85 But the Angel that was come to talke with me, helde me, comforted me, and set 34

me vp vpon my fere.

Man the seconde night, Salathiel the captaine of the people came vnto me, saying, Where hast thou bene? and why is thy countenance so heause

17 Knowest thou not that Israel is committed vnto thee in the land of their cap-

18 Vp then and eat, & for sake vs not, as the shepherd that leaueth his flocke in y hands of the cruel wolucs.

19 Then laid I vnto him, Go thy waies fro me, and come not nere me : and when he heard it, he went from me.

20 And I fasted seuen daies, mourning and weping, as Vriel the Angel had comman- 37 ded me.

21 And after seuen daies the thoghts of mine heart were very grieuous vito me a-

I beganne to talke with the moste High

againe,

22 And faid, O Lord, Lord: of eueric forest 39 of the earth, and of all the trees thereof thou hast chosen thee one onely vineyarde.

24 And of all lands of the worlde thou hast chosen thee one pit, & of all the flours of the grounde thou hast chosen thee one

lilie.

25 And of all y depths of the feathou hast 41 Then Isaid, Beholde, o Lord, the last filled thee one river, and of all buylded cities thou hast sanctified Sion vnto thy felf.

26 And of all the foules that are created, thou hast named thee one doue, and of all ted thee one shepe.

27 And among all the multitude of people thou haft gotten thee one people, and vngauest a Law, that is proued of all.

28 And now, ô Lord, why hait thou given this one people ouer unto many? and vpon one roote thou hast set others, & hast scatred thine onelie people among many.

29 They treade them downe, which have withstand thy promises, and beleue not

thy testimomes.

- 30 And if thou dideft somuche hate thy peo 45 And I said, A's thou hast taught thy serple, they shulde have bene punished with thine owne hands.
- 31 Now when I had spoken these wordes, y Angel that came to me the night afore, was fent vnto me,
- teache thee, & hearke that I may instruct thee further.
- 33 And I faid, Speake on, my lord. Then

faid he vnto me, Thou art fore vexed and troubled for Israels sake. Louest thou the better, then he doeth that made them?

And I said, No, lord: but of very sorow haue I spoké: for my raines paine me euerie houre, while I labour to comprehend the way of the moste High, & to seke out

parte of his judgement.

35 And he faid vnto me, Thou canst not. And I faid, Wherefore, lord, wherefore was I borne or why was not my mothers wombe then my graue ? so had I not sene the trouble of Iacob, and the grief of the stocks of Israel.

And he faid vnto me, Nomber vnto me the things that are not yet come, or gather me the droppes, that are scatted, or make me the withered floures grene a-

gaine.

Open me the places that are closed, and bring me for the the windes, that are shut vp therein: shewe me the image of a voyce, and then wil I declare thee the thing, that thou askest and laborest to knowe.

22 And I had a defire to reason againe, and 38 And I said, O Lord, Lord, who ca knowe these things, but he that hathe not his dwel

ling with men?

But I that am ignorant, how can I speake of these things, whereof thou askest

40 Then said he vnto me, Like as thou canst do none of these things, that I have spoken of, so canst thou not finde out my sudgement, nor the least benefite, that I haue promised vnto my people.

things are present vnto thee, and what shal they do that have bene before me, or we that be now, or they that shal come af-

- the cattel that are made, thou hast appoin- 42 And he said vnto me, I wil compare my judgemet vnto a ring:as there is no ilacknes of the last, so is there no swiftnes of the first.
- to this people whome thou loueds, thou 43 Then I answered, and said, Coldest thou not make at once those y haue bene, those that are now, & those that shal come, that thou mightest shewe thy judgement the foner?
 - 44 The answered heme, The creature, said he, can not preuent the Creator, nether can the worlde holde them at once, that fhalbe created therein.
 - uant, that thou, which grue ft strength to all, haft given life ar once to all the worke created by thee, and haft sustemed it, so might it now also conteine all men at once.
- And faid vnto me, Heare me, and I wil 46 And he faid vnto me, Askethe wombe of a woman, and fay vnco her, Why must thou have time before thou bringest forthe requireher to bring for the ten at once. Ffff. ii.

- 47 And I said, Surely the can not, but by distance of time.
- 48 Then said he vnto me, So haue I deuided the nomber of the earth by times when fede is fowen vpon it.

49 For as a yong child begetteth not that 8 that belongeth to the aged, so haue I orderned the time which I have created.

50 ¶I asked againe, and said, Seing thou to speake before thee: for our mother, whome thou hast tolde me is yong, draweth to fhe nere vnto age?

51 He answered me, and said, Aske a woman that traueileth, and she wil tell thee.

- 52 Say vnto her, Wherefore are not they ke those that were before thee, but lesse of
- ne in § floure of youth, others were borne in the time of age, when the wombe
- 54 Consider now thy self, how that ye are lesse of stature, then those that were be-
- 35 And so are they that come after you, les-Ie then ye, as the creatures which now beginne to be olde, and have passed outr the itrength of youth.

Then said I, Lord, I beseche thee, if I haue founde fauour in thy fight, shewe thy feruant, by whome doest thou gouerne thy 17 workemanship?

CHAP. VI.

God hathe foresene all things in his secret counsel, and is 25 The felicitie of the age to come.

Nd he said vnto me, In the begin-Aning when the rounde worlde was 19 made, and before the borders of the worlde were set, and before the windes blewe one against another:

2 Before the noyce of thundres founded, 20 before the bright lightenig did shine forthe, before the fundacions of Paradise were laide:

Before the faire floures did appeare, befo- 21 re the moueable powers were stallished, before the innumerable armies of Angels were gathered:

4 Before the heights of the aire were lifted named, before the chimneis in Sion were

- 5 Before the present yeres were soght out, :: and before the affiction of them that now finne, were turned away, and they that ha- 24 ue laid vp the treasure of faith, were sealed,
- 6 Then did I purpose these things, & they were made by me alone, and by none o-

none other.

- Then answered I, and said, What shalbe the division of times or when shalbe the end of the first, and the beginning of it that followeth?
- And he faid vnto me, From Abraham vnto Isaac, when Iacob and Esau were borne of him, * Iacobs hand helde first the Gen 25,26. hele of Esau.
- haft now shewed me y way, I wil procede 9 For Esau 18 the end of this worlde, and Iacob is the beginning of it that followeth.
 - The hand of man is betwixt the hele and the hand. Other thing, Esdras, aske
 - ¶I answered the, & said, O Lord, Lord, if I have founde favour in thy light,
- (whomethou hast now broght for the) li- 12 I beseche thee, make an end to shewe thy seruat thy tokens, whereof thou shewedit me parte the last night.
- 53 And she shalanswerthee, Some were bor- 13 So he answered me, and said, Stand vp vpon thy fete, and heare a mightie founding voyce.
 - There shal come as an earthquake, but the place where thou standest, shal not be
 - And therefore when he speaketh, be not afraied: for of the end shal be the worde, & of the fundacion of the earth shal it be vnderstand.
 - 16 Therefore while one speaketh of the, it trembleth and is moved: for it knoweth, that it must be changed at the end.
 - And when I had heard it, I stode vp vpo my fete,and hearkened,and beholde,there was a voye that spake, and the sounde of it was like the founde of many waters:
 - autor thereof, and hathe created them for his childre. 18 And it faid, Beholde, the daies come, that I wil come & inquire of them that dwell vpon the earth,
 - And when I beginne to inquire of them, who by their vnrighteousnes have hurt others, and when the affinction of Sion shal be fulfilled,
 - And the worlde, that shal vanish away, shalbe sealed; the wil I shewe these signes: the bokes shalbe opened before the heauen, and they shal se all it together.
 - And the children of a yere olde shal speake with their voyces: the wome withchild shal bring forthe vntimelie childre of thre or foure moneths olde, and they shal live that are raised vp
 - vp, before y measures of the heavens were 22 Then suddely shalthe sowen places appeare as the vnlowne, & the ful ftore houles shal suddenly be founde empric.

And the trupet shal sounde, and all they that heare it, shalbe suddenly afraied.

At that time shal friends fight with friends, as with enemies, and the earth shal feare with them: the springs of the welles shal stand stil, & in thie houres they (hal not renne.

ther: by me also they shalbe ended, and by 25 Whosoeuer remaineth from all these things things that I have tolde thee, shal be saued & se my saluacion, & the end of your worlde.

26 And the menthat are received, shalfe it: 43 Assone as thy worde went forthe, the they that have not taited death from their buth, and the heart of the inhabitants shal be changed, and turned to another meaning.

27 For euil shalbe put out, and disceate shal

be quenched,

28 But faith shal flourish: corruption shalbe ouercome, and the trueth which hathe bene so long without frute, shal come forthe.

29 And when he talked with me, beholde, I loked a litle vpon him before whome I 46 And gauest them a charge, to do feruice Gen 1,14. itode.

come to shewe thee the time of the night

31 If thou wilt pray againe, and fast seuen greater then these, which I have heard in the day.

For thy voyce is heard before y Highest: juiely i mightie hathe fine thy righteous 49 dealing : he hath: sene also thy chastitie, which thou hast kept since thy youth.

all these things, and to say vnto thee, Be of

good comfort, and feare not,

34 And haste not in the vaine considera- 51 Vnto Behemoth thou gauest one parte, tio of the first times, nor make haste to the latter times.

35 And after this I wepte againe and fasted seue daies in like maner, that I might 52 But vnto Leuiathan thou gauest y seueth fulfil the thre wekes, which he had appointed me.

36 And in the eight night was mine heart

fpeake before the molte High.

37 For my spirit was greatly set on syer, &

my foule was in diffreffe,

38 And Isaid, ô Lord, thou spakest expres- 54 And besides this Adam, whome thou ly in the first creation (even the first day) and comandedst that the heaven and the earth shulde be made, and the worke followed thy worde.

And then was there the spirit, and the darknes was on euerie side with silence: there was no mans voyce as yet created of 56 As for the other people, which also co-

40 Then commanded of thou a bright light to come for the out of thy treasures, that it

might give light to thy works.

- 41 Vpon the second day thou created ft the 57 heauenlie ayre, and commandedst st, that, going betwene, it shulde make a diursion betwene the waters, that the one parte neth.
- 42 Vpon the third day thou commandedft, that y waters shulde be gathered together

dest thou drye, & kept them to the intent that of these there shulde be that shulde ferue thee, being fowen of God and tilled.

worke was incontinently made.

44 For immediatly great and innumerable frute did spring vp, and manie diuerse pleasures for the raste, and floures of vnchangeable colour, and odours of a moile wonderful smel & these things were created the third day.

45 * Vpo the fourth day thou createdft the Gen 1,14. light of the funne, and of the moone, and

the order of the stances,

euen vnto man that was for to be made.

30 And these wordes said he vnto me, I am 47 And vpon the fift day thou saidest vnto deu 4.15. the scuenth parte where the waters were gen 1,20. gathered, that it shulde brig forthe beails, as foules and fishes: and it was fo.

daies more, I wil tel thee more things, & 48 For the dome waters, and without life broght forthe liuing things at the commadement of God that the nations might praise thy wonderous workes.

> Then dideft thou prepare two living things: the one thou called ft Behemoth, & 101, Entite the other thou calledft Leurathan,

33 Therefore hathe he sent me to showe thee 50 And didest separate the one from the other: for the leueth parte, where the water was gathered, colde not holde them.

> which was dryed up the third day, that he shulde dwell in the same parte, wherein are a thousand hilles.

> parte, that is wett, and hast prepared him to deuoure what thou wilt, and when thou

vexed within me againe, and I began to 53 Vpon the fixt day thou gauest commandement vnto the earth, that before thee it shulde bring forthe beasts, catel and creping things.

> madest lord ouer all the workes which y hast created, of him come we all, and the people also, whome thou hast chosen.

> 55 All this haue I spoke before thee, ô Lord, because thou hast created the worlde for our sakes.

> me of Adam, thou hast declared them that they are nothing before thee, but be like vnto spitle, and hast compared their riches vnto a drop that falleth from a veilel.

> And now, ô Lord, beholde these heathen which have bene reputed as nothing, haue begonne to be lords ouer vs, and to denoure vs.

might remaine about, and the other be- 58. And we thy people (whome thou halt called the first borne, the onely begotten, and thy feruent louer) are given into their

in the seneth parte of veath; six partes are 59 If the worlde then be cr ated for our

Gen.t.t.

Cakes, why have we not the inheritace thereof in possession or how long shal we suffer these things?

CHAP. VII.

- s Without tribulation none can come to felscitie. 12 God advertiseth all in time. 28 The coming and death of Christ 32 The resurrection and last sudgemet, 43 As ter the which all corruption shal cease. 48 All fell in Adam. 59 The true life. 62 The mercies and goodnes of God.
- Nd when I had made an end of the- 20 🕽 fe wordes, there was fent vnto me an Angel, which had bene fent downe to me the nights afore.
- And he said vnto me, Vp, Esdras, and heare the wordes that I am come to tell
- 3 And I faid, Speake on, my God. Then said 22 Neuertheles, they were not obedient he vnto me, The sea is set in a wyde place, that it might be deepe and great,
- 4 But presuppose that the emrance thereof 23 werenarow, and like the rivers,
- Who colde go into the sea to loke vpon it, and to rule it? If he went not tho- 24 rowe the narowe, how colde he come into the broade?
- 6 There is also another thing: a citie is is ful of all good things:
- 7 The entrance thereof is narrowe and in a 26 Beholde, the time shall come, that these dangerous place to fall, that there is fyre at the right hand, and a deepe water at the lefte,
- \$ And there is but one path betwixt them, that there colde but on, man go there.
- 9 If this citie were given vnto a man for an 28 For my fonne Lesus shal appeare with inheritance, if he never went thorowe the peril before it, how colde he receaue his inherirance?
- so And I said, It is so, Lord. Then said he, 29 S > is the portion of Israel.
- si Surely for their sakes have I made the 30 And the worlde shalbe turned into the worlde : and when Adam transgressed my statutes, then came this thing to passe.
- 32 Then were the entrances of the worlde 31 But after seuen dayes, the worlde that is made narowe, full of solowe and trauail: they are but fewe and cuil, and full of perils, and very peineful.
- 3 For the entrances of the fore worlde werewyde and fure, and broght, immortal
- 14 If then they that are living, labour not to enter by these strait and brittel things, 33 they can not attende to those things that are hid.
- Why then disquietest thou thy felf, seing thou art corruptible and why art thou moued, leing thou art mortal?
- 36 And why hast thou not considered in thy 35 minde the things to come, rather then them that are present?
- Then faid I,O Lord, Lord, * seing thou

hast ordeined in thy Law, that the righteous shulde inherite these things, and that the vngodlie shulde perish,

- 18 Shulde the righteous suffer straitnes in hoping for large things yet thei that haue lived vngodly and suffered straunes, shal not se the large things.
- Then he faid vnto me, There is no iudge more sufte then God, and there is none more wife then the moste High.
- For manie perish in this life, because they despise the Law of God that is appointed.
- 21 For God hathe diligently admonished fuche as came, so oft as they came, what they shulde do to have life, and what they shulde observe, to avoid punishment.
- vnto him, but spake against him, and imagined vaine things,
- And decemed them felues by their wicked dedes, & denied the power of the moste High, and regarded not his waies.
- But they despised his Law, and resuled his promises: they have vnfaithfully broken his ordinances, and have not performed his workes.
- buylded and fer vpon a broade field, and 25 And therefore, Efdras, vnto the emptie are emptie things, & to the ful ful things.
 - tokens which I have tolde thee, shal come to passe, and the bride shal appeare, and the that come forthe, and be fene that now is under the earth.
- euen betwene the fyre and the water, so 27 And whosoeuer shal escape these euils, he shal fe my wonders.
 - those that be with him, and they that remaine, shal reioyce within foure hudreth
 - After these same yeres shal my sonne Christ dye, and all men that have life.
 - olde silence for seuen dayes, as in the fore iudgements, so that no man shal icmaine.
 - yet a slepe, shalbe raised vp: and that shal dye, that is corrupt.
 - Then the earth shal restore those, that have flept in her, and so shal the dust those that dwell therein in silence, and the lecret places shal deliuer the foules that were committed vnto them.
 - And the most High shal appeare vpon the feate of judgement, and miferies that vanish away, and long suffring shal have an end.
 - Iustice onely shal continue: the trueth shal remaine, and faith shal be strong.
 - The worke shal followe, and the rewarde shalb: shewed: the good dedes shalbe of force, and varighteousnes shal beare no more rule.

36 Then said I, Abraham prayed first for 55 And that the faces of them, which have Gen.18,23. the Sodomites, and Moyfes for the fathers emod 32,3. that sinned in the wildernes,

in the time of Achaz, and Samuel,

2 Sam. 24,17. 38 And * Dauid for the destruction, * and Salomon for them that came into the 57 3 Chro 6,14. Sanctuarie,

King 17.21. 39 *And Elias for those that received raine, and for the dead that he might liue,

sking 19,15. 40 And Ezechias for the people in the time of Sennacherib, and diueise others for manie.

> wickednes abundeth, and the righteous haue prayed for the vngodlie, wherefo-

> Then he answered me, & said, This pre reteined in it:therefore haue they prayed for the weake.

end of this worlde, and the beginning of the immortalitie to come, wherein all corruption shal cease.

tie shalbe cut of: tighteousnes shal growe vp, and the veritie shal spring vp.

The shal no ma be able to saue him that is destroyed, nor oppresse him that hathe 65 And that he is liberall: for he wil giue af gotten the victorie.

first and last saying, that it had bene better not to have given the earth vnto Ada, or when it was given him, to have kept him that he shulde not have sinned.

47 For what profit is it for men in this prefent life to be in heaumes, and after death to feare punishment?

48 O Adam, what hast thou done : * for in that that thou hast sinned, thou art not fallen alone, but the fall also redundeth vnto vs that come of thee.

49 For what profit is it vnto vs, if there be 69 And if he, being judge, forgaue not thopromised an immortal, life, when we do the workes that bring death?

59 And that an euerlasting hope shulde be 70 There shulde peraduéture be verre fewe promised vs, seing that we bitide our selues to deadlie vanitie?

31 And that there shulde be appointed vs , The number of the godliess smale 6 The workes of dwellings of health and safetie, if we have liued wickedly?

58 And that the glorie of the moste High shulde be kept to defende the which haue led a pacient life, if we have walked in the wicked wayes?

thewed, whose frute remaineth incorruptible, wherein is safetie and health, if we wil not enter into it?

54 (For we have bene conversant in vnplea fant places)

absteined, shulde shine more then starres, if our faces be blacket then darckenes?

37 And they that came after him, for Israel 36 For while we lived, we did not semeber whe we did vniighteoufly, that we shulde suffer after death.

Then answered he me, and said, This is the maner of the battel, which man, that is borne in the earth, shal fight,

58 That if he be ouercome, he shulde suffer as thou hast said : but if he get the victorie, he shulde receaue the thing that I

41 Euen so now, seing vice is increased, & 59 Forthis is the life, whereof Moy ses spake vnto the people, while he lived, faying, *Chuse thee life that thou maist live.

Deu.30,19.

re shal nor the same effect followe also so Neuertheles, they beleued him not, nether the Prophetes after him, nor me also which have faid voto them,

sent life is not the end oft times honour is & That heauines shulue not so be to their destruction, as raye shuide come vnto the, to whome faluar ion is perfuaded.

But the day of judgement shal be the 62 I answer, d then and faid, I know, Lord, that the moste High is called merciful, in that he hathe mercie vpo them, which are not yet come to that worlde,

44 Intemperancie shal passe away:insideli- 63 And y he hathe pitie on those that walke in his Law,

> 64 And that * he is pacient: for he long fuf Rom 2.4. fieth those y have linned as his creatures,

muche as nedeth,

46 I answeredthen, and said, This is my 66 And that he is of great mercie: for he ouercometh in mercie those that are prefent, and that are past, and them which are

> 67 For if he were not abundant in his mercies, the worlde colde not continue, nor thei that haue the possession thereof.

> 68 He pardonethalfo: for if he gaue not of his goodnes that they, which have done euil, might be relieued from their wickednes, the ten thou fand parte of men shulde not remaine alike.

> se that be healed with his worde, and toke away the multitude of finnes,

> left in an vnnumerable multitude.

CHAP. VIII.

God are excellent 20 Esdras prayer for him and for his people. 39 The promes of saluation to the suste. ss The destruction of the unuft.

Nd he answered me, saying, The most High made this worlde for ma nie, but the worlde to come for fewe.

And that an eternal Paradise shulde be 2 I wil tel thee a similitude, ô Esdras. As whe thou askest the earth, it shal say vnto thee, that it giueth muche earthlie matter to make pottes, but litle dust that golde cometh of, so is it with the worke of this worlde.

Ffff.iiii.

Rom. s.18.

Mat 20,16. 3 *There be manie created, but fewe shalbe

4 Then answered Land said, The swalowe vp thewit, dmy foule, and deuoure vnderstanding.

5 For thou hast promised to heare, and thou wilt prophecie: for thou haft no longer

fpace, but the life gruen thee.

- 6 O Lord, if thou suffernot thy servant, 23 that we may intreat thee, that thou mailt giue fede vinto our heart, and prepare our of it, whereby euerie one which is coirupt, may live, who cá fet him feif for mã?
- kemanship of thine hands, as thou hait
- 8 For when the bodie is facioned now in the wombe, & thou hast giue it menibers, 27 thy creature is preferuen by fyre & water, and the worke, created by thee, doeth fuffernine moneths the creature, which is 28 Thinke not vpon those that have walfacioned in it.
- 3 But the thing that conteineth, and that which iscotemed, shal bothe be preserved, 29 Let it not be thy wil to destroye them, and when time is come, the wombe, being preserved, deliuerethy things that grewe
- 10 For thou hast commaded the members, 30 Take not displeasure with them, which eue the breafts, to give milke vnto y frute appointed to the breafts,

11 That the thing, which is created, may be nourished for a time, til thou disposeit it 31

to thy mercie.

12 Thou bringest it vp with thy righteousit with thy judgement.

13 Thou flayest it as thy creature, & giuest

it life as thy worke.

14 Seing then that thou destroyed him, which with so great labours is facioned, it is an easie thing to appoint by thy coma 44. But what is man, that thou shuldest take demēt, that the thing also which is made, might be preserved.

15 Now therefore, ô Lord, I wil speake (as touching men in general thou shalt rather 35 prouide) but concerning thy people, for

whose sake I am sorie,

16 And for thine inheritace for whole cauwoful, and for Iacob, for whose sake I am

ro For them wil Ipray before thee, aswel for my self, as for them: for I se our fautes 37

that dwelt in the land.

18 But I have heard the fudden comming

of the judge, which is to come.

- Therefore heare my voyce, and vnderstand my wordes, which I wil speake beforethee. The beginning of y wordes of 39 Eldras, before he was taken vp.
- 20 O Lord, that liuest for eucr, which beholdest from about that which is about,

and in the ayre,

21 Whose inrone is incitimable, & his glorie incomprehensible, before whome the hofte or the Angels it and with trembling,

22 Whose keping is turned in winde and fyre, whose worde is true, and savings sted fait, whole commandement is thong, and gouernement terrible,

Whose loke diveth up the depths, and wrath maketh y mountaines to melt away

as the thing beareth witnes.

understanding that there may come frute 24 Heare the prayer of thy servant, and receme into thine cares the pericion of thy creature.

For thou art alone, and we all are one wor 25 For while I line, I wil speake, and so long as I have vnde: ftanding, I wil answer.

> 26 Lkoc not upon the sinnes of thy people, rather then thy faithful feruants.

> Hauenot respect vntò the wicked dedes of men, tather then to them that have thy teltimonies in afflictions.

> ked fainedly before thee, but remember them that renerence thy wil.

> which have lived like beafts, but loke vpon them that haue clearly taught thy

> appeare worse then beasts, but love them, that alway put their truit in thy righteoufnes and giorie.

> For we and our fathers have all the same ficknes: but because of vs that are finners,

thou shalt be called merciful.

nes, nutture it it in thy Law, & reformest 12 If therefore thou with have mercie vpon vs, thou shalt be called merciful towardes vs which have no workes of righteoufnes.

> 33 For the righteous, which have laid vp ma nie good workes, let them i sceme the re-

warde of their owne dedes.

displeasure at him or what is this mortal generacion, that thou shuldest be so grieued towards it >

*For vetely there is no man among them 1.King 8.45. that be borne, but he hathe done wickedly, 2 chro 6,36. nor anie that doeth confeile thee, which

hathe not done amisse.

se I mourne: for Israel, tor whome I am 36 For in this, ô Lord, thy rightcousnes and thy goodnes shalbe praised, if thou be mer ciful vnto them, which have not the lub. stance of good workes.

Then answered he me, and said, Some things haft thou spoken aright, and accor-

ding vnrothy wordes it shalbe.

38 For I wil not verely consider the workes of them, before the death, before the iudgement, before destruction:

But * I wil revoyce in the wayes of the Gin 4. righteous, and I wil remember the pilgrimage, the faluation and the rewarde that they shal haue.

40 Like

40 Like as I haue spoken now, so shal it come to passe.

41 For as the housbad man soweth muche 59 fede vpon the grounde, & planteth many trees, & yet alway the thing that is fowen, cometh not vp in time, nother yet doeth all that is placed, take roote: so nether shal 60 But they, after that they were created, thei all that are broght into the worlde, be

42 I answered then & said, If I have founde grace, let me speake.

Like as the housband mans sede peri- 62 fheth, if it come not vp, and reseive not raine in due season, or if it be destroyed with to muche raine,

- 44 So perisheth man, which is created with thine hands, & thou art called his patern, because he is created to thine image, for whose sake thou hast made all things, and lickened him vnto the housbandmans
- 45 Be not wroth with vs, ô Lord, but spare thy people & haue mercie vpo thine inheritace: for thou wilt be merciful vito thy

46 Then answered he me, and said, The things present are for the present, and the things to come for suche as be to come.

47 For thou art farre of that thou shuldest 2 loue my creature aboue me:but I haue oft times drawen nere vnto thee and vnto it, but neuer to the vnrighteous.

48 In this also thou art maruelous before the Highest,

49 In that thou hast humbled thy self, as it 4 becometh thee, and hast not sudged thy self worthie to boast thy self greatly amog the righteous.

50 For many miseries & calamities remai- 5 ne for them that shal live in the latter time, because thei shal walke in great pride.

51 But learne thou for thy felf, and seke our 6 the glorie for fuche as be like thee.

52 For vnto you is paradife opened: the tre of life is planted:the time to come is pre- 7 And euerie one that shal escape safe, & pared, plenteousnes made ready: the citie is buylded, and rest is prepared, peifite goodnes and absolute wisdome.

53 The roote of euil 1s sealed vp from you: the weakenes and moth 1s destroyed from you, and into hell fleeth corruption to be forgotten.

54 Sorowes are vanished away, and in the end is shewed y treasure of immortalitie.

55 Therefore aske thou no more questions concerning the multitude of them that to For suche as in their life haue received perish.

56 For when thei had libertie, thei despised at But haue abhorred my Law, while they the most High: they contemned his Law & forfoke his wayes.

57 Moreouer, they hauetroden downe his righteous,

2jal.1441.6

53.24

58 *Saying in their heart, that there was no

God, thogh they knewe that they shulde

For as the thing that I haue spoken of, is made readie foi you: so is thirst and peine prepared for them: for God wolde not that man shulde perish:

haue defiled the Name of him that made them,& are vnthankeful vnto him, which

prepared life for them.

61 Therefore my sudgement is now at had. These things have I not shewed vinto all men, but vnto thee, and to a fewe like thee: then I answered, and said,

63 Beholde now, ô Loid : thou hast shewed me the many wonders, which thou art determined to do in § last time, but in what time, thou hast not shewed me.

CHAP. IX.

s All things in thu worlde have a beginning and an end. 10 Torments for the wicked after the life. 15 The nomber of the wicked is more then of the good lewes ingratitude: 36 Therefore they perifh. 38 The Vision of a woman lamenting.

E answered me then, & said, Measu-The the time with it felf,& when thou feelt that one parte of the tokens come to passe, which I have tolde thee before,

Then shalt thou vnderstand, that it is the time wherein the mosteHigh wil begin to visite the worlde which he made.

Therefore whe there shalbe sene anterth- Matt.24.7. quake in the worlde, and an vproare of the

people,

The shalt thou vnderstad that the moste High spake of those things, fro the dates that were before thee, euen from the beginning

For as all that is made in the worlde, hathe a beginning and an end, and the end

So the times also of the mon High haue plaine beginnings in wonders and signes, and end in effect and miracles.

shalbe deliuered by his workes, and by the faith wherein ye haue beleued,

8 Shalbe preserued from the said perils and shal se my saluacion in my land, and within my borders:for I haue kept me holy fro the worlde.

9 Then shal they have pitie of them selves. which now haue abused my waies: & thei that have cast them out dispitefully, shall dwell in peines.

benefites, and haue not knowen me,

were yet in libertie, and when they had yet leasure of amendement, and wolde not vnderstand but despised it,

12 They must be taught it after death by peine.

Gggg.i.

- 13 And therefore be thou no more careful, to knowe how the vngodlie shalbe puni- 32 But our fathers, which receiued the Law, shed, but inquire how the righteous shalbe faued, and whose the worlde is, and for whome it is, and when.
- 14 Then answered I, and said,
- 15 I haue afore faid that which I fay now & wil speake it hereafter, that there be many mo of them which perish, then of the that 34 And lo, it is a custome when the grounde shalbe * saued,

Chap.8.3. mat. 20,16.

16 As the flood is greater then a drop.

- 17 And he answered me, saying, As the field 15, so 15 also the fede: as the floures be, so 35 are the colours also: suche as the workema is, suche is the worke: and as the houf badman is, so is his hous badrie: for it was the time of the worlde.
- was not yet made for the to dwell in that now liue, no man spake against me.
- maners of them that are created in this worlde, that is made, are corrupted by a 38 And when I spake these things in mine perpetual sede, & by a Law, whereout thei can not rid them sclues.
- 20 So I considered the worlde, & beholde, there was peril, because of the deuses, that were fprung vp into it.

21 Yetwhen I sawe it, I spared it greatly, 39 and haue kept me one grape of the cluster, and a plant out of a great people.

- 22 Let therefore y multitude perish, which kept, and my plant, which I haue dreffed with great labour.
- Neuertheles, if thou wilt cease seucn daies mo (but thou shalt not fast in them, 42
- 24 But shalt go into a faire field, where no floures of the field, and eat no flesh, nor drinke wine, but the floures onely,

25 And pray vnto y moste High continually) then wil I come, and talke with thee.

- 26 So I went my waye, as he had commandath, & there I fare among the flour: s, & did eat of the herbes of the field, and the meat of the same satisfied me.
- 27 And after seuen dayes, as I sate vpo the graffe, and mine heart was vexed within

before the moste High, and to say,

O Lord, when thou woldest shewe thy felf vnto vs, * thou declaredst thy felf vn- Esdras and the woman that appeareth unto him . comto our fathers in the wildernes, in a place where no man dwelleth, in a baren place, 1 when they came out of Egypt,

And expressely spakest vntothe, saying, 2 Heare me, ô I frael, and marke my wordes,

thou sede of Iacob.

Exod.19.5.

dent.4,12.

€ 24,3·

it may bring forthe frute in you, and that

ye may be honored by it for euer.

kept it not, nether observed thine ordinances, nether did the frute of the Law appeare, nether colde it, for it was thine.

33 *For they that receiued it , perished be- Exod. 33,22. cause they kept not the thing y was sowen

recemeth fede, or the fea a ship, or a vessel meat and drinke, if that perish wherein a thing is fowe, or wherein any thing is put,

Likewise thething that is sowen, or is put therein, and the things that are receiued, must perish: so the things that are recesued, do not remaine with vs: but in vs it cometh not so to passe.

28 Surely whe I prepared the worlde, which 36 For we that have recesued the Law, perish in sinne, and our heart also which receiued it.

For then euerie one obeyed, but now the 37 But the Law perisheth not, but remaineth in his force.

heart, I loked about me, & vpon the right fide * I sawe a woman, which mourned so- Chap. 10.44. re, and lamented with a loude voyce, and was grieued in heart, and rent her clothes, and she had ashes vpon her head.

Then I left my thoghts, wherein I was occupied, and turned me vnto her,

40 And faid vnto her, wherefore wepest thou why art thou fo fory in minde?

are borne in vaine: and let my grape be 41 And she said vnto me, Syr, let me alone, that I may bewaile my felf, and increase forowe: for I am fore vexed in my minde, and broght verie lowe.

Then I faid vnto her, What aileth thee?

house is buylded, & shalt eat onely of the 43 And she faid vnto me, I thy seruant haue bene baren, & haue had no childe, hauing an houf band thirtie yeres.

44 And euery houre, & euery day these thirtie yeres I pray to the moste High day &

night. ded me, into the field, which is called Ar- 45 And after thirtie yeres God heard me thine handmaid, & loked vpó my miserie, cosidered my trouble,& gaue me a sonne, &I was glad of him: fo was mine housbad also, and all they of my countrey, and we gaue great honour vnto the Almightie.

46 And I nourished him with great travail. 28 I opened my mouth, and began to talke 47 So when he grewe vp, and came to take a wife, I made a feast.

CHAP. X

mune together.

Q Vt when my fonne went into his Schamber, he fell downe, and dyed. Then we all ouerthrewe the lights, & all my neighbours rose vp to comfort me: so I rested vntil the seconde day at night. 31 Forbeholde, I sawe my Law in you, that 3 And when the shad all lest of to comfort me, that I shulde be quiet, the I rose vp by

- night, & fled, and am come into this field as thou feeft,
- 4 And am not purposed to returne into the citie, but to remaine here, and nether to eat nor drinke, but continually to mourne & falt, vntil I dye.

5 Then left I my purpose wherein I was, and spake to her angerly, and said,

- 6 Thou foolish womā aboue all other, seest thou not our heauines, and what cometh vnto vs 2
- 7 For Sion our mother is all woful and is 24 And therefore shake of thy great heafore afflicted, and mourneth extremely.
- 8 Seing we be all now in heauines, and make our mone (for we be all forowful) art thou forse for one fonne?
- 9 Demande the earth, and she shal tell thee 25 And when I was talking with her, her fathat it is she which oght to mourne for the fall of so manie that growe vpon her.
- so For fro the beginning all men are borne they walke almoste all into destruction, & the multitude of them shalbe destroyed.
- that hathe lost so great a multitude, or thou which art forie but for one?
- But if thou woldest say vnto me, My mourning is not like the mourning of the earth(for I have lost the frute of my wobare with forowes,
- But the earth is according to the maner of the earth, and the present multitude returneth into her as it came)
- Then fay Ivnto thee, As thou haft bor- 29 And as I was speaking these wordes, bene with trauail, so the earth also from the beginning grueth her frute vnto man, euen to him that labored her.
- Now therefore withholde thy forow in thy felf, and beare constantly that which cometh vnto thee.
- 16 For if thou allowest Gods purpose, and 31 What aileth thee 2 and why is thine vnreceiuest his counsel in time, thou shalt be commended therein.
- Go thy way then into the citie to thine houfband.
- 18 Then she said vnto me, I wil not, I wil not go into the citie; but here wil I dye.
- 19 So I continued to speake more with her, and faid,
- 20 Do not so, but be couseled: for how ma- 33 nie falles hathe Sion? Be of good comfort because of the sorowe of Icrusalem.
- 21 For thou seest y our Sanctuarie is layed waite: our altaris broken downe:our Téple is destroyed.
- 22 Our pfalterion fainteth, and the fong ceaseth, and our mirth is vanished away, 36 and the light of our candelsticke is quenched, and the Arke of our couenantis také 37 Now therefore I beseche thee that thou away, and our holie things are defiled, and the Name that is called vpo ouer vs, 1s al- 38 Thé he answered me, and said, Heare me, motte dishonored, and our children are

put to shame, and our Priests are burnt, & our Leustes are caryed into captiustie, and our virgines are defiled, and our wives rauished, and our righteous men spoyled, & our children deitroyed, and our yong men are broght in bondage, and our strong me are become weake,

23 And, which is the greatest of all, Sion the seale hathe lost her worship: for she is delivered into the hands of them that ha-

uines, and put away the multitude of forowes, that the Almightie may be merciful vnto thee, and that the moste High may give thee rest and ease from thy labour.

ce and beautie shined suddenly, and her countenance was bright, fo that I was afrayed of her & mused what it might be.

of her, and other shal come, and beholde, 26 And beholde, immediatly she cast out a great voyce, very fearful, so v the earth Thoke at the noyce of the woman.

Who shulde then rather mourne, she 27 And I loked, and beholde, the woman appeared vnto me nomore: but there was a citie buylded, and a place was shewed fro the grounde and fundacion. Then was I afrayed, and cryed with a loude voyce, and faid,

be, which I broght for the with heauines, & 28 Where is Vriel the Angel * which came Chap 4.1. to me at the first for he hathe caused me to come into manie and depe confideracios, and mine end is turned into corruption, and my prayer to rebuke.

holde, he came vnto me, and loked vpon

And lo, I laye as one dead, and mine vnderstanding was altered, and he toke me by the right hand and comforted me, and fet me vpon my feete, and faid vnto me,

derstanding vexed and the vnderstanding of thine heart? & wherefore art thou forie?

32 And I said, Because thou hast forsaken me, and I have done * according vnto thy Chap.s.20. wordes: I went into the field, and there haue I sene things, & se that I am not able to expresse.

Then said he vnto me, Stand vp manly, and I wil give thee exhortacion.

- Then faid I, Speake vnto me, my lord, and forfake me not, lest I dye through
- 35 For I have sene that I knewe not, and heare that I do not knowe.
- Or is mine vnderstanding disceived, or doeth my minde, being hautic, erre?
- wilt showe thy servant of this wondre.
- and I wil informe thee, & telthee where-Gggg.ii.

fore thou art afrayed: for the moste High hathe reueiled manie secret things vnto

39 He hath sene thy good purpose, that thou art force continually for thy people, and makeft great lamentacion foi Sion.

40 This therefore is the vinderitanding of the visió, which appeared unto thee a litle 1 while ago.

41 Thou sawest a womā mourning, & thou begannest to comfort her:

42 But now feest thou the lickenes of the woman no more, but there appeared vnto thee a citie buy lded.

of her fonne, this is the folution,

44 This woman, which thou fawest, she is Sion: and where as she tolde thee (euen she 4 But her heads remained fiel, & the head which thou feest now as a citie buylded)

45 And as touching that she said vnto thee, that she was baren thirtie yeies, this was 5 Moreouei, I sawe that the egle flewe with concerning that, there was even thirtie yeres wherein there was no offring offred

46 But after thírtie yeres, Salomon buylt the citie, and offred offrings: then bare the baien a sonne.

47 And where as she tolde thee, that she inhabiting of Ierusalem.

48 But where as she tolde thee that her son- 9 But let the heads be preserued for the last. into her chamber, that is the fall that is come to Ieiusaiem.

mouined for her sonne, thou beganest to ced these are to be opened vnto tnee.

se Fornowthemoste High seeth, that thou frestwith all thine heart for hei, he shewed thee the clerenes of her glorie, and the fairenes of her beautie.

field where no house was buylt.

52 For Iknewe that the moste High wolde shewe these things vnto thee.

Therefore I commaded thee to go into

54 For the worke of mans buylding can not stand in that place where the citie of the moste High shulde be shewed.

55 And therefore feare not, nether let thine tie & greatnes of the buylding as muche as thou art able to se with thine eyes.

56 And after this shall thou heare, as muche as thine eares may comprehende.

called with § moste High among the few.

58 But to morow at night thou shalt remai-

59 And the moste High shal shewe thee vi-

sios of high things, which the moste High wil dovnto them that dwell vpo earth, in the last dayes So I slept the same night & another, as he had commanded me.

C HAP. XI.

s The vision of an egle coming for the of the sea, and of her feathers. 37 Of alyon coming out of the forest. Hen saw I a dreame, & benolde, there came vp from the lea an egle, which had twelue feathered wings & this heads.

2 And I sawe and beholde, she spred her wings ouer all the earth, & all the windes of the ayre blewe onher, and gathered them filues.

43 And where as the tolde thee of the death 3 And I behelde, & out of her feathers grew out other contrarie feathers, and they became litle feathers and smale.

> in the middes was greater then the other heads, yet reited it with them.

> his feathers and reigned vpo earth & ouer them that dwelt therein.

6 And I sawe that all things under heaven were subiect vnto her, and no man spake against ner, no not one creature v po earth. I sawe also that the egle stode vp vpon her clawes, & spake to her feathers, saying,

nourished him with labour, that was the 8 Watch not all together: slepe cuerie one in his owne place, and watch by course.

ne, as his chance was, dyed when she came 10 Neuertheles, I sawe that y voice went not out of her heads, but from the middes of her bodie.

43 And when thou sawest her like one that it Then I nombred her contrarie feathers, and beholde, thete were eight of them.

cofort her: of these things which have cas 12 And I loked, and be holde vpon the right fide there arose one feather, and reigned ouer all the earth.

art sorie in thy mind, & because thou suf- 13 Anc. when it had reigned, the end of it came, and the place thereof appeared no more. So the next stode vp, and reigned:12 continued a long time.

31 And therefore I bad thee remaine in the 14 And when it had reigned, the end of it came also, and as the first, so it appeared no more.

Then there came a voyce vnto it, and

sfield, where no fundació nor buylding is. 16 Heare thou that hast kept the earth so long: this I fay vnto thee, before thou beginnest to appeare no more,

There shal none after thee atteine vnto thy time, nether to the halfe thereof.

heart be afrayed, but go in, and se the beau 18 Then arose the third and reigned as the other afore, and it appeared no more also.

19 So came it to all y others one after another, so that everie one reigned, and then appeared no more.

57 Forthou art bleffed aboue manie, & art 20 Then I loked, and beholde in processe of time y feathers that followed, stode vp on the right fide, that they might rule also,& some of the ruled, but within a while they appeared no more. zi For

21 For some of the were set vp, but ruled not. 42 Seing thou hast troubled the meke, thou 22 After this I loked & beholde, y twelue fea thers appeared nomore, nor y two wings.

2: And there was no more vpon the egles bodie, but two heads that reited and fix

24 Then sawe I also that two wings deuided them felues from the fix, and tematned vnder the head, that was vpo the right

25 So I loked, & beholde, the vnderwings thoght to fet vp them selues, and to have

the rule.

26 Then was there one fet vp, but shortly it appeared no more.

27 And the second were soner gone then

28 The I behelde, & lo, the two that remained, thoght also in them selues to reigne.

- 29 And whe they so thought, beholde, there awaked one of the heads that were at rest, which was in the middes: for that was grea ter then the two.
- 30 And then I sawe, that the two heads were 10 yned therewith.

31 And beholde, the head was turned with them, that were with it, and did eat up the two vnderwings that wolde haue reigned.

32 But this head put the whole earth in feare and bare rule in it, ouer all those that dwelt vpon earth with muche labour, & it had the gouernace of the worlde, more the all the wings that had bene.

33 After this I loked, and beholde, the head that was in the middes, suddenly appeared

no more, as did the wings.

34 But the two heads 1 emained, which also ruled likewise vpő earth, and ouer those that dwelt therein.

- right fide denoured that was vpon the
- 36 Then I heard a voyce which said vnto me, Loke before thee, and consider & thing 6 that thou fee st.
- So I sawe, and beholde as it were alyon 7 that roareth, renning hastely out of the wood: and I sawe that he sent out a mans voyce vnto the egle, and spake, and faid,

38 Heare thou, I wil talke with thee, & the 8 Comfort me, and shewe me thy seiuant

moste High shal say vnto thee,

39 Art not thou that that of the foure beafts remainest, whome I made to reigne in my worlde, that by them the end of times 9 might come,

40 And the fourth is come, and hathe ouer- 10 come all the beafts that were past, & hathe power ouer the worlde with great featful it nes, and ouer the whole compasse of the earth with moste wicked oppression, and that dwelleth folong time in all y worlde 12 But it was not expounded vnto him. thewith disceite?

hait hurte the peaceable, and thou hast loued lyers, and destroyed the dwellings of them that broght forthe frute, & haft cast downe the walles of suche as did thee no

43 Therefore is thy wrongful dealing come vp vnto the moste High, and thy pri-

de vnto the Mightie.

side: for the foure cotinued in their place. 44 The moste High also hathe loked vpon the proude times, & beholde, they are ended, and their abominacions are fulfilled.

45 Therefore appears no more, thou egle, northine horible wings, northy wicked feathers, nor thy malicious heads, and thy wicked clawes, not all thy vaine bodie,

46 That all the earth may be refreshed, & come againe, as one delivered from thy violence,& that she may hope for the judgement and mercie of him that made her

CHAP. XII. The declaration of the former visions. Nd when the hon spake these wor. A des to the egle, I sawe,

2 And beholde, the head that had the vpper hand, appeared no more, nether did the foure wings appeare any more, that came to it, and let vp them felues to reigne, whose kingdome was smale and ful of vproares.

And I sawe, and beholde, they appeared no more, and the whole bodie of the egle was burnt, so that the earth was in great feare. Then I awaked out of the trouble and trance of my minde, and fro the great feare, and faid vnto my spirit,

4 Lo, this hast thou done vnto me in that thou searchest out the water of the moste

High.

35 And I behelde, and lo the head vpon the 5 Lo, yet am I wearie in my minde, and very weake in my spirit, and litle strength is there in me, for the great feare that I ieceiued this night.

> Therefore now I wil beseche the moste High that he wil cofort me vnto the end.

> And Isaid, O Lord, Lord, if I have foude grace before thy fight, & if I am suffified with thee before many other, and if my praier in dede be come vp before thy face,

> the interpretacion and difference of this horrible fight, that thou maist perfectly comfortemy foule,

> Seing thou hast judged meworthie to shewe me the last times.

Then he said vnto me, This is the interpretacion of this vision,

The egle, whome thou sawest come vp from the sea, is the * kingdome which was Dan.7.7. fene in the vision of thy brother Daniel.

refore now I declare it vnto thee.

For y hast not judged the earth w trueth. 13 Beholde, the daies come, that there shal

Gggg. iii.

rife vp aking dome vpon the earth, and it shalbe feared about all kingdomes that 33 For he shal set them aliue in the judgewere before it.

14 In it shaltwelue Kings reigne one after

15 Whereof the seconde shal beginne to reigne and shal have more time then the

26 And this do the twelue wings signisie, which thou sawest.

As for the voice that thou heardest spea- 35 This is the dreame that thou sawest, and ke, and that thou fawest not go out from the heads, but from the middes of the bo- 36 die thereof, this is the interpretacion,

28 That after the time of that kingdome 37 there shal arise great strife, & it shalbe in danger to fall, but it shal not then fall, but 38 And teache them the wise of the people, shalbe restored againe to his beginning.

39 Coceining the eight underwings, which thou fawest hang vnto her wings, this is 39 But waite thou here yet seuen daies mo,

the interpretacion,

20 In him shal arise eight Kings, whose time shal be but smale, and their yeres switt,

and two of them shal perish.

But when the midde time cometh, thereshalbe foure kept a time, whiles his time beginneth to come, that it maye be ended, but two shalbe kept vnto the end.

22 And where as thou fawest thre heads re-

Hing, this is the interpretacion,

23 In his last dayes shal y moste High raise vp thre kingdomes, and shal call againe the dominion of the earth,

24 And of those that dwell therein, with muche grief aboue all those that were before them: therefore are they called the 43 Are not the euils which are come vnto heads of the egle.

25 For they shall accomplish his wickednes, 44 If thou then for sake vs, how muche bet-

and shal finish his last end.

26 And where as thou sawest that the great one of them shal dye vpon his bed, and yet with peine.

27 For the two that remaine, the sworde shal 46 Be of good comfort, o Isiael, and be not

deuoure them.

- 28 For the sworde of the one shal deuoure 47 For the moste High hathe you in remethe other:but at the last, shal he fall by the fworde him felf.
- 29 And where as y fawest two vnderwings, 48 As for me I haue not forsake you, nether that went of towarde the head, which was on the right fide, this is the interpretacio,

30 These are theiwhome y moste High hathe preserved for their end, whose kingdome is litle, and ful of trouble as thou sawest.

- 31 And the lyon whome thou sawest rising vp out of the wood and roaring, and spea- 50 So the people went their way into the king vnto the egle, and rebuking her for her vnrighteoufnes with all the wordes 51 that thou hast heard,
- 22 This is the winde which the moste High hathe kept for them, and for their wickednes vnto the end, & he shal reproue them,

and cast before them their spoiles.

ment, and shal rebuke them and correct

For he wil deliuer the residue of my peo ple by affiiction, which are preserved vpon my borders, and he shal make them toyful, vntil the comming of the day of judgement, whereof I have spoken vnto thee from the beginning.

these are the interpretacions.

Thou onely haft bene mete to know this fecret of the moste High.

Therefore write all these things that thou halt fene, in a boke and hide them,

whose hearts thou knowest may comprehende and kepe these secrets.

that it may be shewed thee what soeuer it pleaseth the moste High to declare vnto thee: and with that he went his way.

40 And when all the people perceived, that the seuen daies were past, and I not come againe into the citie, they gathered them all together, from the least vnto the mofle, and came vnto me, and spake vnto me, faying,

41 What have we offended thee 2 or what cuil have we done against thee, that thou forfakeft vs, and fitteft in this place?

manie things into the, and they shall have 42 For of all the people thou onely art left vs as a grape of the vine, and as a candle in a darke place, & as an hau: n or shippe preferued from the tempest.

vs, sufficient?

ter had it bene for vs, that we had bene burnt also as Sion was burnt?

head appeared no more, it signifieth that 45 For we are no better then they that dyed there: and they wept with a loude voyce, Then answered I them, and faid,

heavie, thou house of Iacob.

brace, & the Almightie hathe not forgotten you in temptacion.

am I departed from you, but am come into this place to praye for the desolation of Sion, that I might seke mercie for the low estate of your Sanctuarie.

49 And now go your way home euerie mas and after these dates wil I come vnto you.

citie, as I commanded them:

But I remained stil in the field seuen daies, as he had commanded me, and did eat onely of the floures of the field, & had my meat of the herbes in those dates.

CHAP. XIII.

The vision of a winde coming for the of the Sea. 3 Which became a man s His propertie & power against his 17 For they that were not left, were in heaenemies. 21 The declaration of this vision.

Nd after the seuen daies I dreamed 18 a dreame by night.

3 And beholde, there arose a winde fro the sea, and it moved all the waves thereof.

- 3 And I loked, & beholde, there was a migh- 19 tie man with the thousands of heaven: and when he turned his countenace to loke, all
- 4 And whe the voyce wet out of his mouth, all they burned that heard his voyce, as the earth faileth when it feeleth the fyre.
- 5 After these things I sawe, and beholde, there was gathered together a multitude of men out of nober, fro the foure windes came out from the fea.
- 6 And I toked, and beholde, he graved him 23 He that shall be are the danger in that felf a great mountaine, and flewe vp vp-
- 7 But I wolde have sene the countrei or place whereout the hil was grauen, and I colde not.
- 8 I sawe after these things, and beholde, all they which came to fight against him, were fore afraied, and yet they durft fight.
- 9 Neuertheles, when he siwe the siercenes of the multitude that came, he lifted not vp his hand: for he helde no fworde nor a- 26 ny instrument of warre,
- But onely, as I sawe, he sent out of his mouth, as it had bene a blafte of fyre, and and out of his tongue he cast out sparkes and Itomes.
- this blaft of fyre, the winde of the flame, and the great storme, and fell with violece vpon the multitude, which was prepaof the innumerable multitude there was nothing sene, but onely dust, and smel of smoke. When I sawe this, I was afraied.

Afterwarde sawe I the same man come vnto him another peaceable multitude.

- And there came many vnto him, some with 10yful countenace, & some with sad: of them that were offred: and I was ficke thorow great feare, and awaked, and faid,
- ders from the beginning, and hast counted me worthie to receiue my praier.
- 35 Shewe me now therefore the interpretacion of this dreame.
- 16 For thus I consider in mine vnderstanding, wo vnto them y shalbe left in those

daies, and muche more wo vnto them that are not left behinde.

- uines.
- Now vnderstand I the things that are laid up in the latter daies, which shal come bothe vnto them, and to those that are left behinde.
- Therefore are they come into great perils and many necessities, as these dicames declare.
- the things trembled that were sene under 20 Yet is it easier, that he that is in danger, shulde fall into these, & forese the things to come hereafter, then to passe away as a cloude out of the worlde.
 - 21 Then answered he me, & said, The interpictació of the vision wil I shewe thee, and I will open to thee the thing that thou hast required.
- of the heave, to fight against the man that 22 Where as thou hast spoken of them that are left behinde, this is the interpretacion,
 - time, he shalk pe him self. They that be failen into danger, are fuche as haue workes and faith towarde the moste

24 Knowe therefore, that they which be left behinde, are more bleffed the thei that be dead.

- These are the meanings of the vision, Where as thou fawest a man comming vp from the middes of the fea,
- The fame is he whome the moste High hathe kept a great feafon, who by his owne self shal deliuer his creature, & he shal order them that are left behinde.
- out of his lippes the winde of the flame, 27 ¶ And where as thou fawest, that out of his mouth there came as a blast with fyre and storme,
- II And they were all mixt together, euen 28 And y he nether helde sworde nor weapon, but that by his fiercenes he destroied the whole multitude, that came to fight againit him, this is the interpretacion,
 - red to fight, and burnt them vp all, so that 29 Beholde, the daies come that the moste High wil beginne to deliuer the that are vpon the earth:
 - And he shal astonish the hearts of them that dwell vpon the earth:
 - downe from the mountaine, and calling 31 And one shall prepare to fight against another, citie against citie, & place against place, *and nation against nation, & real- Mat. 24.7. me against realme.

some of the were bound, and some broght 32 When this commeth to passe, then shal the tokens come, that I shewed thee before,& then shal my Sonne be reueiled,whome thou faw: It go vp as a man.

- Thou hast shewed thy servat these won- 33 And when all the people heare his voyce, euerie ma shal in their owne land leaue the battel that they have one against another.
 - And an innumerable multitude shalbe gathered as one, as they that be willing to come, and to fight against him.

Gggg. iiii.

- 35 But he shal stand vpo the toppe of mount 54 For thou hast forsaken thine owne Law, Sion.
- 36 And Sion shal come, and shalbe shewed to all, being prepared and buylded, as thou 55 fawest the hil grauen forthe without any

37 And this my Sonne shal rebuke the wicked inuentions of those nacions, which for their wicked life are fallen into the tempest,

38 And into torments like to flame, where- 57 by they shalbe tormented: and without any labour wil he destroy them, euen by the Law, which is compared vnto the fyre.

39 And where as thou sawest that he gathered another peaceable people vnto him,

40 Those are the ten tribes which were caryed away captines out of their owne lad, *in the time of Oseas the King, whome Salmanafai the King of the Affyrians toke captiue, and caiyed them beyonde the riuer: fo were they broght into another I

41 But they toke this counsel to the selues, that they wolde leaue the multitude of the heathen, and go for the into a further coun a And I said, Here am I, Lord, & stode vp trey, where never mankinde dwelt,

42 That they might theie kepe their ftatu- 3 tes, which they never kept in their owne land.

43 And they entred in at the narowe passa- 4 ges of the river Euphrates.

44 For the molte High then shewed the signes, * and stayed the springs of the slood 5 til they were palled ouer.

45 For thorow y countrey there was a great the same region is called 'Ariareth.

time: and when they come forthe againe,

The moste High shal holde stil the fprings of the river agains, that they may go thorow: therefore lawest thou the multitude peaceable.

48 But thei that be left behinde of thy people, are those that be foundewithin my borders.

49 Now when he destroieth the multitude 9 of the nacions that are gathered together, he shal defende the people that remaine,

50 And then shal he shewe great wonders vnto them.

this, wherefore have I sene the man comming vp from the middes of the fea?

22 And he faid vnto me, As thou canit nether feke out, nor knowe the fe things, that are in the deepe of the fea, so can no man with him, but in the time of that day.

This is the interpretation of the dieame which thou sawest, and whereby thou 14 And set aside thy most egricuous thou hts, onely art lightened.

and applied thy diligence vnto mine, and foght it.

Thy life hast thou ordered in wisdome, & hast called vnderstanding thy mother.

Therefore haue I shewed thee grewardes with the moste High: and after thie other daies I wil speake other things vnto thee, and wil declare the great and wonderous things.

Then went I forthe vnto the field, glorifying and praising the moste High for the wonders which he did in time,

58 Which he gouerneth, and fuche things as come in their seasons: and there I sate thre dayes.

CHAP. XIIII.

3 How God appeared to Moses in the bush 10 All things decline to age 15 The latter times worse then the former 29 The ingratitude of Israel. 35 The re-Surrection and sudgement

Pon the thirde day I sate vnder an oke, and beholde, there came for the a voyce vnto me out of the bush, & laid, Eldras, Eldras?

vpon my fete.

Then faid he vnto me, * In the bush I re Exo. 3.6. ueiled my self, and spake vnto Moyses, whe my people scrued in Egypt:

And I fent him, and led my people out of Egypt, and broght him vpon the mount Sinai, & I helde him with me a log feafon; And I tolde him many woders, & shewed him the secrets of the times and the end, and commanded him, faying,

sourney, euen of a yere and an halfe, and 6 These wordes shalt thou declase, & these shalt thou hade.

46 Then dwelt they there vntil the latter 7 An Inow I say vnto thee, that thou lay vp in thine heart the fignes that I have shewad, and the areames that thou hast sene, & the interpretacions which thou haft heard.

8 For thou shalt be taken away from all, and thou shalt remaine hence forthe with my counsel, & with suche as be like thee, vntil the times be ended.

For the worlde hathe loft his youth, & the times beginne to waxe olde.

10 For the worlde is deutded into twelue partes, & ten partes of it are gone alreadie and halfe of the tenth parte.

51 Then faid I, O Lord, Lord, shewe me 11 And there remaineth that which is after the halfe of the tenth parte.

12 Therefore set thine house in order, and reforme thy people, and comfort suche of them as be in trouble, and now renounce the corruption.

vpon earth fe my Sonne, or those that be 3 Let go from thee mortal thoghts: cast away from thee the burdens of men, & put of now the weake nature,

and halte thee to departe from these times.

1.King 17,3.

Exod 14,21. 20∫ 3,15.

Mr. Ararasb.

15 For

15 For greater euils then those, which thou hast sene now, shal thei commit.

16 For the weaker that the worlde is by rea- 35 For after death shall the judgemet come, fon of age, the more shal the cuils be mcreased vpon them that dwell therein.

17 For the trueth is fled faire away, & lies are at hand: for now halteth the vilion to come, that thou hast sene.

18 Then answered I, and said before thee,

19 Beholde, ô Lord, I wil go as thou hast 37 commanded me, and reforme the people, which are present: but they that shalbe borne afterwarde, who shal admonish the? 38

20 Thus the worlde is fet in darkenes, and they that dwell therein, are without light.

21 For thy Law is burnt, therefore no man 39 knoweth the things that are done of thee, or the workes that shalbe done.

22 But if I have founde grace before thee, all that hathe bene done in the worlde fince the beginning, which was writen in thy Law, that men may finde the path, & that

ther the people, and fay vnto them, that thei seke thee not for fortie daies,

24 But prepare thee many boxe tables, and lemia, Ecanus, and Asiel, which are readie to write Iwiftly,

25 And come hether, & I wil light a candle 44 In fortie daies, they wrote two hunof vnderstäding in thine heart, which shal not be put out til the things be performed 45 which thou shalt beginne to write.

26 And the shalt thou declare some things openly vnto the perfite men, and some things shalt thou shewe secretly vito the 46. But kept the seventie last, that thou wife to morowe this houre shalt thou beginne to write.

27 Then went I forthe, as he commanded 47 me, and gathered all the people together,

and faid,

28 Heare these wordes, ô Israel,

29 *Our fathers at y beginning were strangers in Egypt, from whence they were deliuered,

30 And received the Law of life, *which they kept not, which ye also haue trasgresled after them.

31 Then was the land, euen the lad of Sion x parted amog you by lot: but your fathers and ye also have done vnrightcously, and have not kept the wayes, which the moste High commanded you.

32 And for so muche as he is a righteous Iudge, he toke from you in time the thing 3 that he had given you.

33 And now are ye here, and your brethren among you.

34 Therefore if so be that ye wil subdue your owne vnderstanding, and reforme & Beholde, saith the Lord, I wil bring pla-

your heart, ye shalbe kept aliue, and after death shal ye obteine mercie.

when we shal liue againe: & then shal the names of the righteous be manifest, and the workes of the vngodlie shalbe decla-

36 Let no man therefore come now vnto me, nor seke me these fortse daies.

So I toke the five men, as he commanded me, and we went into the field, and remained there.

The next daye beholde, a voyce called me, saying, Eldras, * open thy mouth, and Ezeth 3.2. drinke that I give thee to drinke.

Then opened Imy mouth, and beholde, he reached me a full cuppe, which was full as it were with water: but the colour of it was like fyre.

fend the holie Goft into me, & I wil write 40 And I toke it and dranke, and when I had dronke it, mine heart had vinderstanding and wildome grewe in my breft: for my spirit was stregthened in memorie.

ther which wil live in the latter daies, may 41 And my mouth was opened, and thut no

And he answered me, saying, Go, and ga- 42 The moste High gaue understanding vnto the fine men, that they wrote the hie things of the night, which they vnder stode not.

take with thee these sine, Sarea, Dabria, Se 43 But in the night they did eat bread, but I spake by day, & helde not my tongue by

dreth and foure bokes.

And when the fortie dayes were fulfilled, the moste High spake, saying, The first that thou hast writen, publish openly, v the worthie and ynworthie may read it.

maiest give them to the wife among thy people.

For in them is the veine of vnderstanding, and the fountaine of wisdome, and the river of knowledge: and I did so.

CHAP. XV. The prophecie of & sdras u certeme. s The euils that shal come on the worlde. o The Lord wil advenge the smocent blood 12 Egypt shallament 16 Sedicson. 20 And punishment upon the Kings of the earth, 24 Cursed are they that sinne. 29 Troubles & warres upon the whole earth 13 God u the revenger of his e-

B Eholde, speake thou in the eases of my people the wordes of prophecie, which I will put in thy mouth, faith the

2 And cause them to be writen in a lettre: for they are faithful and true.

Feare not the imaginacions against thee: let not the vnfaithfulnes of the speakers trouble the esthat spake against thee.

For every vnfaithful shal dye in his vnfaithfulnes.

Hhhh.i.

AG.7,53.

gues vpo all the worlde, the fworde, famine, death and destruction:

6 Because that insquitie hathe fully polluare fulfilled.

my tongue no more for their wickednes, (they do vngodlie)nether wil I suffer the in the things, that they do wickedly.

₩ 19,2.

- Remel 6,10. 8 Beholde, *the innocent and righteous blood cryeth vnto me, and the foules of the suft crye continually.
 - 9 I wil surely auenge them, saith the Lord, and receive vnto me all y innocent blood from among them.

Beholde, my people is led as a flocke to the flaughter: I wilnot fuffer them now to dwell in the land of Egypt,

- But I wil bring them out with a mightie hand, and a stretched out arme, & smite it with plagues as afore, & wil destroie all the land thereof.
- 22 Egypt shal mourne, and the fundacigue and punishment, that God shalbring

33 The ploweme that till the grounds, shall mourne: for their sedes shal faile thorowe

14 Wo to the worlde, & to them that dwell

5 For the sworde and their destruction 32 draweth nere, and one people shal stand

16 For there shalbe sedicion among men,& one shal inuade another: they shal not regarde their King, & the princes shal mea- 34 fure their doings by their power.

47 A man shal desire to go into a citie, and fhal not b**e** able.

28 Because of their pride the cities shalbe 35 troubled, the houses shalbe afraied, & men shal feare.

so A man shal haue no pitie vpon his neigh bour, but shal destroye their houses with the sworde, & their goods shalbe spoyled 36 And the dongue of mã vnto the Camels for lacke of bread, and because of great trouble.

so Beholde, saith God, I call together all the Kings of the earth to reuerence me, which are from the "East, and from the to turne vpon the, & to repay the things, that they have done to them.

so wil I do also, and recompense them in their bosome: thus saith the Lord God,

22 My right had shal not spare the sinners, nether shalthe sworde cease from them, 40 And the great, and mightie cloudes shal that shed innocent blood vpon earth.

The fyre is gone out from his wrath, and

bathe confumed the fundacions of the earth, and the finners like the strawe, that is kındled.

ted alithe earth, and their wicked workes 24 Wo to them that sinne, and kepe not my commandements, suth the Lord.

Therefore, faith the Lord, I wil holde 25 I wil not spare them: departe, ô childre, from the power: defile not my Sanctua-

> 26 For the Lord knoweth all them that sinne against him, and therefore deliuereth he them vnto death and destruction.

For now are the plagues come vpon the worlde, and ye shal remaine in them : for God wil not deliuer you, because ye haue finned against him.

Beholde, an horrible vision cometh from the East.

29 Where generacions of dragons of Arabia shal come out with manie charets, and the multitude of them shalbe carved as the winde vpon the earth, that all they which heare them, may feare and tremble.

ons thereof shalbe smitten with the pla- 30 Euen the Carmanians raging in wrath, shal go forthe as the bores of the forest, and shal come with great power, and stad against them in battel, and shall destroye a porcion of the land of the Aflyrians.

the blasting and haile, and by an horrible at But after this shal the dragons hauethe vpper hand, and remember their nature, and shal turne about, and conspire to confume them with a great power.

> Then these shalbe troubled, and kepe silence by their power, and shal flee.

vp to fight against another with swordes 33 From the land of the Assyrians shall the enemie beliege them, and confume fome of them, and in their hoste shalbe feare & dread, and strife among their Kings.

Beholde cloudes from the East, & from the North vnto the South, and they are verie horrible to loke vpon, ful of wrath

They shal smite one vpon another: and they shalfmite downe a great multitude of starres upon the earth, even their owne starre, & the blood shalbe from the sworde vnto the bellie,

litter.

37 And there shalbe great fearefulnes, and trembling vpon earth, and thei that se the wrath, shalbe afraied, and a trembling shal come vpon them.

South, from the East, and from Libanus, 38 And then there shal come great stormes from the South, and from the North, and parte from the West.

ar Asthey do yet this day vnto my chosen, 39 And from the East shal windes arise and shal open it with the cloude, which he raised vp in wrath, & y starre, raised to feare the East & West winde, shalbe destroyed.

> be lift vp, ful of wrath, and the starre, that they may make all the earth afraied, and them

Or Well.

powre out ouer euerie hie place, and lifted vp,an horrible constellation,

41 As fyre and hayle, and ilying fwordes, & all rivers w the abundace of great waters.

42 And they shal breake downe the cities the trees of the wood, and the grasse of the medowes, and their corne.

43 And they shal go with a streight course vnto Babylon, and make it afraied.

44 They shal come to her, and besiege her, and shal powre for the the constellation, & all the wrath against her: then shal the dust and smoke go vp vnto the heaven, and all a Against Babylon, Asia. & Egypt and Syria. 12.32 Of they that be about her, shal bewaile her.

45 And thei that remaine vinder her, shal do feruice vnto them, y haue put her in feare.

46 And thou Afia, that art partaker of the hope of Babylon, and the glorie of her r

hast made thy felf like vnto her, and hast dect thy daughters in whoredome, \$ they haue alway desired to comit whoredome

48 Thou hast followed her that is hated in 4 all her workes, and in her inuencions: therefore fath God,

49 I wil send plagues vpo thee, wedowhed, pouertie, and famine, & the fworde, and pe Itiléce, to waste thine houses with destruction and death.

50 And § glorie of thy power shalbe dryed 6 vp, as a floure when the heat rifeth, that is

fent vpon thee.

71 Thou shalt be sicke as a poore wife y is plagued and beaten of women, so that the 7 mightie and the louers shal not be able to receiue thee.

52 Wolde I thus hate thee, saith y Lord,

53 If thou hadest not alway slaine my chosen, exalting the stroke of thine hands, and faid ouer their death, when y wast droken,

Set forthe y beautie of thy countenace?

The rewarde of thy whoredome shalbe in thy bosome: therefore shalt thou receiue a rewarde.

36 As thou hast done vinto my chosen, saith the Lord, so wil God do vnto thee, & wil deliuer thee vnto the plague.

thou shalt fall by the sworde, & thy cities fall by the sworde in the field.

58 And they that be in the mountaines shal 12 As an arow w is shot of a mightie archer, dye of hunger, and eat their owne flesh,& drinketheir owne blood for wat of bread and thirst of water.

39 And thou, as vnhappie, shalt come tho-

them that dwell therein, & that they may 60 In the passage they shal cast downe the flaine citie, and shal roote out one parte of thy land, & confume y porcion of thy glo rie, & shal returne to her y was destioied.

many waters, that all fields may be full, & 61 When thou shalt be cast downe, thou shalt be to them as stubble, and they shalbe

to thee as fyre.

and walles, and mountaines, and hilles, and 62 And they shal destroy thee, & thy cities, thy land, & thy mountaines: all thy woods and all thy fruteful trees shal they burne with fyre.

> 63 Thy childre shalthey carye away captiue, and shal spoile thy substance, & marre

the beautie of thy face.

CHAP. XVI.

the euils that shal come upon the worlde, with admoni tion how to governe them selves in afflictions 54 To acknowledge their simes, or to comst them selves to the Lord. 55 W hoje mightie prousdence and suffice 15 to be reverenced

O to ther,Babylon & Asia:wo to V thee, Egypt and Syria.

Wo vnto thee, ô wretch, because thou : Gird your selues with sacke & heereclothe, and mourne your children, & be forie: for your destruction is at hand.

might please & glorie in thy louers, which 3 A sworde is sent vitto you, and who wil turne it backe? a fyre is fent among you,& who wil quenche 1t?

Plagues are fent vnto you, and who can drive them away?

5 May any mā driue away an hungrie lion in the wood?or quenche the fyrein stubble whe it hathe once begonne to burne may one turne againe the arowe, that is shot of a itrong archer?

The mightie Lord sendeth the plagues, and who can drive them away the fyre is gone forthe in his wrath, and who can quench it?

He shal cast lightenings, & who shal not feare? he shal thunder, and who shal not be afraied?

8 The Lord shalthreaten, & who shal not vtterly be broken in pieces at his pielence the earth quaketh & the fundació thereof:the lea ariseth vp with waies fro the depe, & the waves thereof are troubled, & the fishes thereof, before the Lord and the glorie of his power.

For strong is his right hand, y bendeth the bowe: his arrowes y he shooteth, are sharpe,& shal not misse, when they beginne to be shot into the ends of the worlde.

And thy children shal dye of hunger, & 10 Beholde, the plagues are sent, & shal not turne againe, tilthey come vpon earth.

shalbe broken downe, and all thy men shal in The syre is kindled, & shal not be put out, til it cosume the fundacions of the earth.

> returneth not backward, so y plagues that shalbe set vpo earth, shal not turne againe,

> 13: Wo 15 me, wo 15 me: who wil deliver me in those dates?

rowethe sea, and receive plagues againe, 14 The beginning of sorowes and great Hhhh.ii.

mourning: the beginning of famine, and great death: the beginning of warres, and the powers shal feare: the beginning of euils, and all shal tremble. What shal I do in these things, when the plagues come?

Beholde, famine and plague, and trouble, and anguish are sent as scourges for ame-

36 But for all these things they wil not turne fró their wickednes, nor be alway min-

deful of the scourges.

Beholde, vitailes shalbe so good cheape vpon earth, that they shal thinke them sel- 35 ues to be in good case: but then shal the euils bud forthe vpon earth, euen the sworde, the famine and great confusion.

18 For many of them that dwell vpon earth, shal perish with famine, and the other that escape y famine, shal the sworde destroy. 37

And the dead shalbe cast out as dongue, and there shalbe no man to comforte thé: shalbe cast downe.

and to sowe it: the trees shal give frute,

but who shal gather them?

The grapes shalbe ripe, but who shall treade them of or all places shalbe desolaor to heare his voyce.

For of one citte there shalbe ten left, and two of the field, which shal hide them felues in the thicke woods, and in the cleftes

of rockes.

23 As when there remaine thre or foure oliues in the place where oliues growe, or among other trees,

24 Or as whe a vineyarde is gathered, thereare left some grapes of them that diligently foght thorowe the vineyarde:

re left by them that searche their houses w

26 And the earth shalbe left waste, and the fields thereof shal waxe olde,& her wases and all her paths shal growe full of thornes, because no man shal trauail therethrough.

27 The virgines shal mourne, having no bridegromes: the women shal make lamentacion, hauing no houfbands: their daughters shal mourne having no helpers.

destroied, and their housbands shal perish with famine.

things, and marke them.

30 Beholde the worde of the Lord, receaue speaketh: beholde the plagues drawe nere, and are not llacke.

the moneth bringeth forthe her sonne,

when the houre of birth is come, two or thre houres afore the peines come vpon her bodie, and when the childe cometh to the birth, they tarie not a whit,

32 So shal not the plagues be slacke to come vpothe earth,&the worlde shal mourne,& forowes shal come vpon it on euerie side.

33 O my people, heare my worde: make you ready to the battel, and in the troubles be euen as strangers vpon earth.

34 He that selleth, let him be as he y fleeth his way: & he that byeth, as one y wil lofe.

Who so occupieth marchadise, as he that winneth not : and he that buyldeth, as he that shal not dwell cherein:

36 He y soweth, as one that shal not reape: he that cutteth the vine, as he that shalnot gather the grapes:

They that mary, as they that shal get no children: and they that mary not, so as

the widdowes.

for the earth shalbe wasted, and the cities 38 Therefore they that labour, labour in

- There shalbe no ma left to till the earth, 39 For strangers shal reape their frutes, and spoile their goods, and ouerthrowe their houses, and take their children captine: for in captiuitie & famine shalthey get their children.
- te, so that one ma shal desire to se another, 40 And they that occupie their marchadise with couetousnes, the more they decke their cities, their houses, their pollessions, and their owne persones,

41 So muche more wil I be angrie against them for their sinnes, saith the Lord.

42 As a whore enuieth an honest and vertuous woman,

43 So shal righteousnes hate iniquitie, whe she decketh her self,& shal accuse her opely, when he shal come that shal bridle the autor of all sinne vpon earth.

5 So in those daies there shalbe thre or fou- 44 And therefore be ye not like thereunto, nor to the workes thereof: for or ever it be long, iniquitie shalbe taken away out of the earth, and righteousnes shal reigne among you.

45 Let not the sinner say, that he hathe not finned: for coles of fyre shal burne vpon his head, which faith, I have not sinned before the Lord God and his glorie.

46 Beholde, the Lord*knoweth all the wor- Luk.16,15. kes of men, their imaginaciós, their thogh-

tes and their hearts.

28 In the warres shaltheir bridegromes be 47 *For assone as he said, Let the earth be Genau. made, it was made: let the heauen be made, and it was created.

29 But, ye servants of the Lord, heare these 48 By his worde were the statres established, and he knoweth the nomber of Pfal.147.4.

it: beleue not the gods of whome y Lord 49 He searcheth the depth, and the treasures thereof: he hathe measured the sea, and what it conteineth.

31 As a travailing woma which in the nin- 50 He hathe shut the sea is the middes of the waters, and with his worde hathe he hanged

hanged the earth vpon the waters.

51 Hespread: th out the heaue like a vawte: vpon the waters hathe he founde it.

52 In the desert hathe he made springs of 61 water, and poles vpon the toppe of the mountaines, to powre out floods from the hie rockes to water the earth.

53 He made man, and put his heart in the middes of the bodie, and gaue him breth,

life and understanding.

34 And the Spirit of the almightie God, which made all things, & hathe fearched all the hid things in the secrets of y earth,

55 He knoweth your inuencions, and what ye imagine in your heart when ye finne & 65

wolde hide your finnes.

foght out all your workes, and wil put you all to shame.

57 And when your finnes are broght forthe before min, ye shalbe confounded, and your owne sinnes shal stand as your accu- 67 Who so kepeth my commadements and fers in that day.

58 What wil ye do, or how wil ye hide your finnes before God and his Angels

- re him: cease from your sinnes, and forget your iniquities, and medle no more from hence for the with them: so shal God lead you forthe, and deliucr you from all trouble.
- 60 For beholde, the heate of a great multi-

tude is kindled against you, and they shal take away certeme of you, and shal slaye you for meat to the idoles.

And they that confent vnto them, shalbe had in derision and in reproche, and tro den vnder foote.

62 For in euerie place and cities that are nere, there shalbe great insurrection against those that feare the Lord.

63 They shalbe like mad manthey shal spare none: they shal spoyle, & waste suche as yet feare the Lord.

64 For they then shal waste and spoile their goods, and cast them out of their houses.

The shalthe tryal of my chosen appeare-as the golde is tryed by the fyre.

- 36 Therefore hathe the Lord searched and 66 Heare, ô ye my beloued, faith the Lord: beholde, the dates of trouble are at hand, but I wil deliuer you from them: be not ye afraied: doute not, for God is your captaine.
 - precepts, faith y Lord God, let not your sinnes weigh you downe, and let not your iniquities life them selues vp.
- 59 Beholde, God him selfe is the judge: sea- 68 Wo vnto the that are bounde with their finnes, and couered with their inequities, as a field is hedged in with bushes, and the path thereof couered with thornes, wherby no man may travail: it is thut vp, and is appointed to be denoured with fyre.

TOBIT.

CHAP.

Tobits parentage 3 His godlines. 6 His equitie. 8 His charitie and prosperitie 23 He fleeth, and his goods are confiscate, 25 And after restored.

Tobias, being geft the Affyrians, did nor leave the way of crueth.



H B boke of the wor- 5

des of Tobit sonne

Tobiel duel, the sonne of Gabael, of the feed of Asael &of the tribe of Neph-

Or, Salmana- 2 a King. 17.3.

Who in the time of Enemessar King of the Assyrias was * ledde away captine out 7 of This be, which is at the right hand of that citic, w is called properly Nephthalim, in Galilee aboue Afer.

3 ITobit haue walked all my liue long in 8 The thirde tenth parte I gaue vnto them the way of trueth and suffice, and I did mante things liberally to the brethren, w were of my nation, and came with me to Ninue into the land of the Affyrians.

4 And wh n I was in mine owne countrei in th. land of Israel, being but yong, all the tube of Nephthalim my father fell 10 from the house of Ierusalem, which was chosen out of all the tribes of Israel, that

all the tribes shulde sacrifice there, where the Teple of the tabernacle of the muste High was confectated, and buylt vp for all ages.

*Now all the tribes, which fell from God, 1.King 12,30 yes, and my father Nephthalims house offred to the heifar called Baal.

nancel, the some of A- 6 But I (as it was ordered to all I srael by an euerlasting decre) went alone often to He fledee fro Ierusalem, * bringing the fi: ft frutes , and Exed.22,290 the tenth of beafts, with that which was deu 12,6. first shorne, and officed them at the altar to the Priests the children of Aaion.

The first tenth parte I gaue to y Priests the sonnes of Airon, which ministred in Ierusale:the other : eth parte I solde,& ca me & bestowed it eucric yere aflerusale.

to whome it was mete, as Debora my fathers mother had commanded me: for my father left me as a pupil.

9 ¶ Furthermore when I was come to the age of a ma, I maried Anna of m:ne owne He maryeth kinred, and of her I begate Tobias.

But whe I was ledde captine to Nini Tobish ue, all my biethren, & those w were of my kinred did eate of the 1 read of & Getiles. 90 43.32

Hhhh.ui.

to wife Anna.

Tobias was

ar But I kept my felf from eating,

12 Because Fremembred God with all mi- 5

He found gra- 13 ce in the fight of Salmanafar

enne of Medias

Or. fonne

Therefore the most High gaue me gra- 6 ce and fauour before Enemellar, fo that I was his puruoyer.

14 ¶And I went into Media, and I deliue- 7 red ten talets of siluer to Gabael the "brother of Gabrias"in the land of Media.

15 But when Enemessar was dead, Sennacherib his sonne reigned in his stead: whose stare because it was troubled, I colde not go into Media.

The charitie

2 King 19,35

isa 37.36. eccle 48,14.

1 mac 7,41.

2,7BAC. 8,19.

Tobit fleeth from the face

of Sennache-

sib.

*07, Salmanafar 16 But in the time of "Enemessar, I gaue many almes to my brethren, and gaue my bread to them which were hungrie,

27 And my clothes to the naked : and if I to And I knewe not y sparowes were in the He 15 made fawe any of my kinred dead, or cast about the walles of Nineue, I buryed him.

18 And if the King Sennacherib had slaine any, when he was come and fled from Iudea, I buryed the priuely (for in his wrath he killed many) but the bodies were not foude whe they were fight for of § King. 11

19 Therefore whe a certeine Nineuite had accused me to the King, because I did bu- 12 And whe she had sent them home to the rech for her ry them, I hidmy felf: and because I knewe my felf for feare.

20 Then all my goods were spoyled, nether was there any thing left me besides my wife Anna and my sonne Tobias.

Bucht 33,23.

2.King 19.37 21 Neuertheles within fine and fiftie daies 14 But she said, It was gine for a gifte more two of his fonnes killed him, and they fled into the mountaines of Arrarath, & Sarchedonus his sonne reigned in his stead, who appointed ouer his fathers accoptes and ouer all his domestical affaires Achiacharus my brother Anaels fonne.

To bie reint.

Tobit doeth

feare God.

Tobit, lèauing

his yestes, taketh vp the dead bodie

to burye it .

- 22 And when Achiacharus had made are- & The prayer of Tobit. 7 Sarra Raguels daughter, & quest for me, I came againe to Nineue: now Achiacharus was cupbearer & keper of § figner,& steward, & ouerlawe the accomptes: so Sarchedonus appointed him next vato him, & he was my brothers fon-CHAP. II.
- s. Pobit calleth the faithful to his table. 3 He leaveth the feaft to bury the dead to How he became blinde 13His } wife laboreth for her living. 16 She reprocheth him bitterly.
- Ow when I was come home againe, 4 8.8 my wife Anna was restored vnto me with my sonne Tobias, in the feast of Pentecoste, which is the holy feast of the seuen wekes, there was a great dinner prepared me, in the which I sate downe to eat. to my sonne, Go, & bring what poore man soeuer y shalt finde of our brethre which doth remeber God, & lo I wil tary for thee. But he came againe, and faid, Father, one 6 Now therefore deale with me as semeth of our nation is strangled, and is cast out in the market place.

Thé before I had tasted anie meat, I start anto his house 4 vp, and broght him into mine house vntil

the going downe of the funne.

Then I returned and washed, and ate my meat inheauines,

Remembring that prophecie of * Amos, Amos 8,12, whad faid, your solene feasts shalbe turned 1.mac 1,41. into mourning, & your loyes into wailing.

Therefore I wept, & after y going downe of § fune I wet&made a graue&buried hi.

But my neighbours mocked me, and faid, Doeth he not feare, to dye for this cause, ked of his who *fled away, and yet, lo, he buryeth the neighbours. dead againe.

The same night also when I returned fio the buryal, & slept at y wall of mine house because I was polluted, & hauing my face

vincouered,

wall, & as mine eyes were open, the fpa- blinde for an rowes cast downe warme dogue into mi- uenci ne eyes,& a whitenes came in mine eies,& poferitie. I went to the phisicias who helped me nor. Moreouer Achiacharus did nourish me, vntil I went into Elimais.

And my wife Anna did take womens The wife of workes to do.

owners, thei paied the wages, & gaue a kid. Imag.

that I was foght to be flaine, I withdrewe 13 Which who it was armine house, and began to bleat, I faid vnto her, From whece The innocenis this kid?is it not ftollen?render it to the cie of fobit. owners: * for it is not lawful to eat anie Den. 22,10 thing that is stollen.

thế y wages: but I did not beleue, & bade her to reder it to y owners, & I did blufh, becauseof her. Furthermore shesaid, *Whe 106.2,50 re are thine almes, & thy righteousnes beholde, they all now appeare in thee.

CHAP. III.

the things that came unto her. 12 Her prayer heard. 19 The Angel Raphael fent.

"He I, being forowful, did wepe, & in my forowe prayed, faying,

O Lord, thou are infle, & all thy workes, & all thy wayes are mercie & trueth, and thou judgest truely & justely for ever. Reméber me & loke on me, nether punish me accordig to my fins or mine ignoraces or my fathers, w haue sinned before thee.

For thei haue not obesed thy comandemets:wherefore y haft deliuered vs for a Deu.ze.ze. spoile, & vnto captiuitie, and to death, and for a prouerbe of a reproche to all them among whome we are dispersed, and now "thou hast manie and juste causes,

bid to diner and the state which 2 And when I sawe abundace of meat, I said 5. To do w me according to my sinnes, & my ment are me those which 2 And when I sawe abundace of meat, I said 5. To do w me according to my sinnes, & my ment are me fathers, because we have not kept thy comandemets, nether haue walked in trueth

> best vnto thee,& comande my spirit to be take fro me, y I may be dissolved, & become earth: for it is better for me to dy the to liue, because I haue heard false reproches,

orstby indges

& am verie sorowful: comande therefore that I may be dissolved out of this distresfe, and go into the euerlasting place: turne not thy face away from me.

7 It came to passe the same day that in Echatane a citie of Media Sarra the daughter of Raguel was also reproched by her fathers maides,

Sarra is chec-ked of her fathers maides.

8 Because she had bene maryed to seue houf 4 bands, whome Asmodeus the cuil spirit had killed, before that they had lien with her. Doest thou not knowe, said they, that haft had now seuen housbads, nether wast thou named after anie of them.

Or, when the 9 their fantes,

Wherefore doest thou "beat vs for them? if they be dead, go thy wayes hence to the, that we may neuer se of thee ether sonne or daughter.

when she heard these things, she was verie for owful, so that she thought to have 7 strangled her self. And she said, I am the onely daughter of my father, & if I do this I shal sclander him, and shal bring his age to the grave with forowe.

Sarra prayeth, II file may be delinered from

Then she prayed towarde the windowe & faid, Bleffed art thou, ô Lord my God, fed, and honorable for euer: let all thy wor kes praise thee for euer.

22 And now, ô Lord, I fet mine eyes, & my face toward thee,

23 And say, Take me out of the earth, that I may heare no more anie reproche.

Thou knowest, ô Lord, that I am pure from all finne with man,

The innocécie

"Grey. neve

brother.

Her chastitie. 15 And that I have never polluted my name, nor the name of my father in the land of my captiuitie: I am the onely daughter of my father, nether hathe he ante mã child to be his heire, nether anie" nere kinfman or childe borne of him, to whome I may kepe my felf for a wife: my feuen houf bands it please not thee that I shulde dye, comade to loke on me, and to pitie me that I do no more heare reproche.

The prayers 16 So the prayers of them bothe were heard of Tobic, and hefere heard before the maiestie of the great God.

botheatau- 17 And Raphael was sent to heale them bobits eyes, & to give Sarra the daughter of Raguel for a wifeto Tobias the sonne of Tobit,& to binde Asmodeus y euil spirit because she belonged to Tobias by right. The selfsame time came Tobit home, and entred into his house, and Sarra the daughter of Raguel came downe fro her chaber.

> CHAP. IIII. Precepts and exhortacions of Tobit to his sonne

IN that day Tobit remebred * & filuer, which he had deliuered to Gabael in Rages a citie of Media,

2 And said with him self, I have wished for

death: wherefore do I not call for my fonne Tobias that I may admonish him before I dye?

And when he had called him, he faid, My Tobits exhorfonne, after that I am dead, bury me, & de-tation to his fonne, who he fpife not thy mother, but honour her all thoghtheshul the dayes of thy life,& do that which shal de dye the mother that the mother than and anorther not. please her, and anger her not.

Remeber, my fonne, how manie dangers Exod. 20,12. fhe susteined when thou wast in her wobe, eccles.7,19. and whe she dyeth, burye her by me in the

same graue.

thou hast strangled thine housbands?thou 6 My sonne, set our Lord God alwayes be- God must be fore thine eyes, & let not thy wil be fet to sinne or to transgresse the comandements of God. Do vprightly all thy life long, and followe not the wayes of vnrighteouines: for if y deale truely, thy doings shal profperoully succede to thee, & to all the which live justely.

> Giue *almes of thy substance: and when Almes. thou giuest almes, let not thine eye be en-uious, nether turne thy face fro anie poore, left that God turne his face from thee, luk.14,19.

8 * Giue almes according to thy substance: Ecclef 35.40 if thou have but a litle, be not afraide to giue a litle almes.

and thine holie & glorious Name is blef- 9 For thou laiest vp a good store for thy felf against the day of necessitie,

10 * Because that almes doeth deliuer from Eccles 29.19. death,& suffreth not to come into darknes.

12 For almes is a good gift before the moste High to all them which vse it.

Beware of all*whoredome, my fonne, & Advontrie. chiefly take a wife of ysede of thy fathers, & take not a strange woma to wife which is not of thy fathers stocke: for we are the childre of the Prophetes. Noe, Abraham, Isaac and Iacob are our fathers from the beginning. Remember my sonne that thei maryed wives of their owne kinred, and were bleffed in their children and their fede shal inherite the land.

are now dead, & why shulde I liue? But if 13 Now therefore, my sonne, loue thy brethren,& despise not in thine heart y sonnes Pride. & daughters of thy people in not taking a wife of the: for in pride is destruction, and muche trouble,& in siercenes is scarcetie, & great pouertie: for "fiercenes is the mo- 101, improfita-

ther of famine.

the ,that u, to take away y whitenes of To- 14 Let not the *wages of anie man, w hathe Wages of an wroght for thee, tarie with thee, but give hired fernant him it out of had: for if thou serue God, he deu. 24,14. wil also paye thee: be circumspect, my fonne, in all things that thou doest, and be wel instructed in all thy conversation.

15 *Do that to no mã w thou hatest : drinke Mat.7,12. not wine to make thee dronken, nether let luk, 6,31. dronkennes go with thee in thy iournay.

16 *Giue of thy bread to § hugry,& of thy Luk.14.13. garmets to they are naked, & of all thine The hungry. abundance giue almes, & let not thine eye be enuious, when thou ginest a mes.

Hhhh.iiii.

Chap 1,14.

the zuft , enen es :heir leath Counsel

*Or, be liberal to 17 "Powre out thy bread on v buryal of the iuste, but giue nothing to the wicked.

18 Alke counfel alway of the wife, and defpise not anie counsel that is profitable.

God is to be 19 Blelle thy Lord God alway, and define of him v thy wayes may be made streight and that all thy purposes, and counsels may prosper: for euerie nation hathe not 14 counsel: but the Lord giueth all good things, and he humbleth whome he wil, as he wil:now therefore, my sonne, remem- 15 ber my commandements, nether let them at anie time be put out of thy minde.

Chap.1.14. 20 *Furthermore I signifie this to thee, that I deliuered ten talents to Gabael the sonne of Gabiias at Rages in Media.

the feare of

his fither re

a companion, &meteth with

Pouerie with 21 And feare not, my sonne, for asmuche as we are made poore: for thou hast manie things, if y feare God, & flee fro sinne, & do y thing which is acceptable vnto him.

CHAP. V.

3 Tobias sent to Rages. 5 He meteth with the Angel Raphael, which did condust him.

≺Obias then answered & said , Father, I wil do all things which thou hait commanded me.

- a But how can I receiue the filuer, seing I 18 Wolde to God we had not laid money knowe him not?
- Then he gaue him the hand writing, and faid vnto him, Seke thee a man, which may 19 go with thee, whiles I yet live, and I wil giue him wages, and go and receive the 20

Therefore when he was gone to seke a Tobias, fentby man, he founde Raphael the Angel.

Rages, feketh 5 But he knewe not, & faid vnto him, May I go with thee into the land of Media?and knowest thou those places wel?

Raphael, who-me he bring-eth to his fa- 6 To whome the Angel faid, I wil go with thee : for I have remained with our bro- 2 Tobias delinered from the fifth. & Raphael shemeth ther Gabael.

> 7 Then Tobias said to him, Tarie for me, til I tell my father.

- 3 Then he said vnto him, Go, and tary not: so he went in & said to his father, Beholde, I have founde one, which wil go with me. 2 Then he faid, Call him vnto me, that I may know of what tribe he is, and whether he befaithful to go with thee.
- 9 So he called him, and he came in, & they faluted one another.

The Tobit said vnto hi, Brother, shewe 4 me of what tribe and familie thou art.

11 To whome he said, Doest y seke a stocthy sonne? Then Tobit said vnto him, I wolde knowe thy kinred and thy name.

22 Then he faid, I am of the kinred of Aza

not now angrie with me, because I haue enquired to knowe thy kinied, and thy fa- 7 milie: for thou art my brother of an honest

and good stocke: for I knewe Ananias and Ionathas, sonnes of that great Samaias:101 we went together to Ierusalem to worship, and offred the first boine, & the teths of the frutes, and they were not deceived with § errous of our brethsen:my brother, thou art of a great stocke.

But telme, what wages shal I give thee? wilt thou a grote a day & things necellarie, as to mine owne fonne?

Yea, moreouer if ye returne safe, I wil

adde some thing to the wages.

So thei agreed. Then said he to Tobias, Prepare thy self for the journey, and go you on Gods Name. And whe his sonne had prepared all things for the journey, his father faid, Go thou with this man, & God which dwelleth in heauen, prosper your sourney, and the Angel of God kepe you companie. So they went forthe bothe and departed, and the dogge of the yong forthe, & Anman with them.

Tobias goeth

But * Anna his mother wept, and faid to His mother Tobit, Why haft thou fent away our fon- wepeth ne is he not the staffe of our hand to mini- Chap 10,4. fter vnto vs?

vpo money, but that it had bene cast away in respect of our sonne.

For that which God hathe given vsto liue with, doeth suffice vs.

Then said Tobit, Be not careful, my siiter:he shal returne in safetie, &thine eyes fhal fe him.

21 For the good Angel doeth kepe him copanie, and his tourney shal be prosperous, and he shal returne safe.

22 Then she made an end of weping.

CHAP.

him certeine medecines. 10 He conducteth him tomard Sarra.

Nd as they went on their iourney, A they came at night to the flood Tygris, and there abode.

And when the yong man wint to wash him selt, a fish leaped out of the river, and ded of a fish, wolde have devoured him.

Tobias, innaded of a fish, and of a fish, wolde have devoured him. wolde haue deuoured him.

Then the Angel faid vnto him, Take the by the Angel. fish. And the yong man toke the fish, and drewe it to land.

To whome the Angel faid, Cut the fifth, and take the heart, and the liner, and the gall, and put them up furely.

ke or familie, or an hired man to go with 5 So the yong man did as the Angel commanded him: & when they had rolled the fish, they are it : then they bothe went on their way, til they came to Echatane.

rias & An mas y great, & of thy brethre. 6 Then the yong mon said to the Angel, 13 Then Tobit said, Thou art welcome: be Brother Azarias, what availeth the heart, and the liver, and the gall of the fi(h)

And he said vnto him, Touching y heart and the liver, if a deuil or an euil spirit trouble

elle, then the meft happely.

trouble any, we must make a perfume of a this before the man or the woman, and he shalbe no more vexed.

8 As for the gall, anoint a man that hathe whitenes in his eyes, and he shalbe healed.

9 ¶And when they were come neie to Ra- 2

so The Angel said to the yong man, Brother, to day we shal lodge w Raguel, who 3 And Raguel asked, Whence are you, my is thy cousin: he also hathe one onelie daughter named Sarra: I wil speake for her that she may be given thee for a wife.

Ø 36,8.

- Nomb 27.8. 11 For to thee doeth* the right of her perteine, seing thou alone art remnant of his kinred,
 - 22 And the maid is faire and wife: now thereforeheare me, and I wil speake to her father, that we may make the mariage when we are returned from Rages: for I knowe that Raguel ca not marie her to an- 6 Then Raguel leaped, and kissed him, and other according to the Law of Moyses:els doethrather appertence to thee then to anic other man.

13 Then the yong man answered the Angel, I have heard, brother Azarias, that this 8 And likewise Edna his wife, and Sarra maid hathe bene given to feuen men, who all dyed in the mariage chamber:

- 14 And I am the onely begotten sonne of my father, and I am afraied, left I go into her, and dye as the other: for a wicked spirit loueth her, which hurteth no bodie, but those which come into her: wherefore I also feare lest I dye, and bring my fathers and my mothers life because of me to the grave with forrowe: for thei have no other fonne to burye them.
- 15 Then the Angel said vnto him, Doest 10 For it is mete that thou shuldest marie thou not reméber the precepts which thy father gaue thee, that thou shuldest marie a wife of thine owne kinred? wherefore it I haue given my daughter in mariage to heare me, ô my brother: for the shalbe thy wife, nether be y careful of the euil spirit: for this same night shal she be given thee in mariage.

16 And when thou shalt go into thy bed, thou shalt take of the hote coles for perfumes, and make a perfume of the heart, 12 and of the liver of the fifth,

17 'Which if the spirit do smell, he wil flee away, and neuer come agains anie more: but when thou shalt come to her, rise vp bothe of you, and praye to God which is merciful, who wil haue pitte on you, and faue you: feare not, for the is appointed vn to thee from the beginning, & thou shalt kepe her, & she shal go with thee: moreouer I suppose that she shal beare thee children: now when Tobias had heard these things, he loued her, and his heart was effectually iouned to her.

CHAP. VII.

Tobias maryeth Sarra Raguels daughter.

↑ Nd when they were come to Ecba-1 tane, they came to the house of Ra- replied a To guel: and Sarra met them, and after they Bias con Raguel. had faluted one another, the broght them into the house.

- Then faid Raguel to Edna his wife, How like is this youg man to Tobit my cou-
- brethre? To whome thei faid, that thei were of the tribe of Nephthalim, and of the captines that dwelt at Nineue.

The he said to them, Do ye knowe Tobit our kinsman? And they said, We knowe him. Then faid he, Is he in good health?

5 And they faid, He is bothe aliue, and in good health: and Tobias faid, He is my father.

he shulde deserve death, because the right 7 And blessed him, & said vnto him, Thou art the sonne of a good and honest man: but when he had heard that Tobit was blinde, he was forowful and wept.

his daughter wept. Moreouer they receiued them with a readie minde, and after that they hadkilled a ram of the flocke, thei set muchemeat on the table. The said Tobias to Raphael, Brother Azarias, put Tobias affech forthe those things whereof thou spakest ughter to wife in the waye, that this busines may be dif-

So he communicated the matter with Raguel, and Raguel said to Tobias, Eat, and drinke and make merry.

my daughter:neuertheles,I wil declare vn to thee the trueth.

- seuen men, who dyed that night which thei came in vnto her:neuertheles, be thou of a good courage and merry. But Tobias faid, I wil eat nothing here, vntil ye bring her hether, and betrothe her to
- Raguel said then, Marie her then according to the custome: for thou art her cousin, and she is thine. God which is merciful, make this prosperous to you in all good things.

Then he called his daughter Sarra, & she naguel ginette came to her farher, and he toke her by the his daughter Sarra to Tehand, & gaue her for wife to Tobias, say- bias ing, Beholde, take herafter the * Law of Nomb. 36.4. Moyses, and lead her away to thy father: and he bleiled them,

14 And called his wife Edna, and he toke a

boke and wrote a contract, and sealed it. 15 Then they began to eate.

16 After, Raguel called his wife Edna, and faid vnto her, Sifter, prepare another cha-

Tiii.i.

ber, and bring her inthether.

Which when she had done, as he had bidden her, she broght her thether: then 17 Sarra wept andher mother wiped away her daughters teares,

48 And faid vnto her, Be of good comfort, my daughter: the Lord of heauen & carth giue thee toye for this thy forrow:be of 18 good comfort, my daughter.

CHAP. VIII.

Tobias driveth away the end spirit 4 He prayeth to God with hu wife 11 Raguel prepareth a graue for bu sonne in law. 16 Raquel blesseth the Lord.

Nd when they had supped, they $oldsymbol{A}$ broght Tobias in vnto her.

Tobias follow eth Raphaels counfel, as Chap 6,7

2 And as he went, he remembred the wordes of Raphael, & toke coles for perfumes, and put the heart and liver of the fish thereupon, and made a per fume.

431, yprofte

3 The which smel when the euil spirit had fmelled, he fled into the "vimost partes of Egypt, whome the Angel bounde.

And after that they were bothe shut in, Tobias rose out of the bed, and said, Siiter, arife and let vs pray, that God wolde 2 haue pitte on vs.

Tobias praier 5 Then began Tobias to say, Blessed art thou, ô God of our fathers, and bleffed is thine holie and glorious Name for euer: 3 let the heauens biefle thee, and all thy creatures.

Gen 2,7.

- 6 Thou madest Adam, and gauest him *Eua his wife for an helpe, and stay: of them 5 came mankinde: thou hast faid, It is not good, that a man shulde be alone: let vs make vnto him an aide like vnto him
- 7 And now, ô Lord, I take not this my lifter for fornicacion, but vprightly: therefore grante me mercie, that we may become aged together.

8 And the faid with him, Amen.

Reguel, thin 9 So they slept bothe that night, and Ra- 1 king Tobias was dead,maguel arose, and went and made a graue, de a granefor 10 Saying, Is not he dead also?

- 12 He said to his wife Edna, Send one of the maides, and let them se whether he be 3 aliue: if not, that I may burye him, & none 4 knowe it.
- 13 So the maid opened the dore, and went in, and founde them bothe a liepe,
- 14 And came forthe, and tolde them that he was a liue.

Raguel Prais 15 The Raguel praised God, & said, OGod, 6 feth God fer thou art worthie to be praised with all pu-Tobias. tes praise thee with all thy creatures, and let all thine Angels and thine elect praise

> thee for euer. 26 Thou art to be praised, ô Lord: for thou

to me which I suspected:but thou hast dele with vs according to great mercie.

Thou art to be praised because thou hast had mercie of two that were the onely begotten children of their fathers: grante them mercie, ô Lord, & finish their life in health with 10ye and mercie.

Then Raguel bade his servants to fil the

And he kept the wedding feast fourtene daies.

For Raguel had faid vnto him by an o-20 the, that he shulde not departe before that the fouriene daies of the mariage were

And then he shulde take the halfe of his Reguei giveth goods and returne in fafetie to his father, goods toward and shulde have the 1est, when he and his the mariage of his daughter wife were dead.

to Lobias.

CHAP. IX.

Raphael leadeth Gabael to Tobias mariage.

⊣Hen Tobias called Raphael, & faid vnto him,

Brother Azarias, take with thee a feruant and two camels, and go to Rages of the Medes to Gabael, and bring me the money and bring him to the wedding.

For Raguel hathe sworne that I shal not departe.

But my father counteth the daies: and if Tobies care I tary long, he wil be verse fory.

So Raphael went out and came to Gaba- The Angel el, and gaue him the hand writing, who bias message. broght forthe bagges which were fealed vp,and gaue them to him.

And in the morning they went forthe, bothe together, and came to the wedding. And Tobias begate his wife with childe.

CHAP. X.

I Tobst and his wife thinke long for thest sonne. 10 Raguel fendeth away Tobias and Sarra.

Ow Tobit his father counted every day, & when the daies of the iournay were expired, and they came not,

But when Raguel was come into his 2 Tobit said, Are they not mocked? or is The father & not Gabael dead, and there is no man to heaumes for giue him the money?

Therefore he was verie fory.

Then his wife faid to him, My sonne is dead, seing he tarieth : and she began to bewaile him, and faid,

5 Now * I care for nothing, my sonne, Chap s.23. fince I have lost thee the light of mine

To whome Tobit said, Holde thy peace: benot careful, for he is fafe.

re, & holie praise: therefoie let thy Sain- 7 But she said, Holde thy peace, and deceiue me not:my fonne is dead:and the went out eucrie day by the waye, which they went, nether did she eat meat on the daye time, & did consume whole nights in bewailing her sonne Tobias vntil the four-

hait made me 19yful, and that is not come

tene

w Raguel had sworne, that he shulde tarre there. Then Tobias said to Raguel, Let mego: for my father and my mother loke 12 And when his eyes began to pricke, he no inote to se me.

8 But his father in law faid vnto him, Ta- 13 And the whitenes pilled away from the 11e with me, and I will fend to thy father, and they shal declare him thine affaires.

9 But Tobias faid, No, but let me go to my 14 And he wept and faid, Bleffed art thous

Raguel gweeth 10 wife leaue to departe.

Then Raguel arose, and gaue him Sarra and cattel, and money,

11 And he bleffed them, & fent them away, saying, The God of heauen make you, my

children, to prosper before I dye.

Sarra is inftru- 12 ded bi her

thy father, & thy mother in law which are now thy patents, that I may heare good reporte of the e: and he kissed them. Edna also said to Tobias, The Lord of heaven that I may fe thy children of my daughter Sarra; that Imay reloyce before the Lord. Beholde now, I committe to thee my daughter as a pledge: do not intreat her euil.

CHAP. XI.

- I The returne of Tobias to his father, 9 How he was re-Seth the Lord.
- A way, praising God that he had given him a pi sperous journay, and bleffed Ra guel and Edna his wife, and went on his way til he drawe nere to Nineue.

2 Then Riphael faid to Tobias, Thou knowelt, brother, how thou dideft leaue thy

The Angels counsel to To 3 bias.

- Let vs hafte be fore thy wife, and prepare the house,
- 4 And take in thine had the gall of the fish. So they went their way, & the dogge sol- 2 And he said vnto him, Ofather, it shal not lowed them.
- 5 Now Anna fate in the way loking for her
- 6 Whome when the fawe coming, the faid to his father, beholde, thy fonne cometh, & the man that went with him.

thy father shalreceme his fight.

- Therefore anoint his eyes with the gall, 5 and being pricked therewith, he shal rubbe and make the whitenes to fall away, and shal se thee.
- 9 Then Anna rane forthe, and fel on the necke of her sonne, and said vnto him, Seing I have lene thee, my fonne, from hence for the I am content to dye, and they wepte bothe.
- to Tobit also went forthe towarde the dore, and stombled, but his sonne ranne vnto him,

tene daies of the wedding were expired, a And toke holde of his father & sprinkled of the gall on his fathers eyes, saying, Be of good hope, my father.

rubbed them.

corners of his eyes, and when he fawe his fonne, he fel vpon his necke,

ô Lord, & bleffed be thy Name for ever, and blessed be all thine holie Angels.

his wife, and halfe his goods, as feruants, 15 For thou hast scourged me, and hast had pitie on me: for beholde, I se my sonne To bias: and his fonne, being glad went in, & tolde his father the great things that had come to passe in Media.

And he said to his daughter, Honour 16 Then Tobit went out to mete his daughter in lawe, reioyeing and praising God to the gate of Nineue; and they which fawe him go, marueiled, because he had

received his fight.

restore thee, my dere brother, and grante 17 But Tobit testified before them all that God had had pitte on him. And when he came nere to Sarra his daughter in law, he blessed her, saying, Thou art welcome, daughter: God be bleffed, which hathe broght thee vnto vs, & blesed be thy father: and there was great joye among all his brethren which were at Nineue.

ceiued. 10 His father hathe his fight restored and prai- 18 And Achiacharus & Nasbas his brothers

fonne came.

Feer their things Tobias went his 19 And Tobias mariage was kept seuen dayes with great love.

CHAP. XII.

2 Tobias declareth to his father the pleasures that Raphael had done him, 5 The which he wolderecompen se 1115. Raphael declareth that he 13 an Angel Sent of God.

Hen Tobit called his sonne To-L bias, and faid vnto him, Prouide, my fonne, wages for the man, which wet with thee, and thou must give him more.

giieue me to giue him halfe of those thigs

which I have broght.

- 3 For he hathe broght me agains to thes in safetie, and hathe made whole my wife, and hathe broght me the money, & hathe likewise healed thee.
- 7 Then said Raphael, I knowe, Tobias, that 4 Then the olde man said, It is due vnto

So he called the Angel, & said vnto him. Takehalfe of all that ye naue broght, and

go away in sasetie.

6 But he toke them bothe a parte, and faid vnto them, Praise God, and concesse him, and give him the glorie, and praise him for the things which he hathe done vnco you before all them that line. It is good to praise God, and to exalte his Name, and to shewe forthe his euident workes with honour: therefore be not wearie to confesse him.

It is good to kepe close the secrets of a King, but it is honorable to reueile the workes of God: do that which is good, & 4. There declare his greatnes, and extoll no euil shal touche you.

\$ Prayer is good with fasting, and almes, & better then muche with vnrighteousnes: it is better to give almes then to laye vp

golde. 9 For almes doeth deliuer from death, and 6 doeth purge all sinne. Those which exercife almes and righteoufnes, shalbe filled

so But they that sinne, are enemies to their owne ife.

u Surely I wil kepe close nothing fro you: neuertheles, I faid it was good to kepe close the secret of a King, butthit it was honorable to reueile the workes of God.

12 Now therefore whe thou dideft pray, & Saira thy daughter in lawe, I did bring to memorie your prayer before y holie one: & when thou didest burye the dead, I was with thee likewise.

acceptable to God, must be proued with ECDEACTOR

He that wilbe 13 And when thou wast not grieued to rise vp, and leave thy diner to burye the dead, thy good dede was not hid from me: but 8 Levall men speake, and let all praise him I was with thee.

thee, and Sarra thy daughter in law.

15 I am Raphael one of the seue holie Angels, which present y prayers of the Saintes, and which go for the before his holie 10

16 Then they were bothe troubled, and fell vpon their face: for they feared.

But he said vnto them, Feare not, for it shal go wel with you: praise God there-

8 For I came not of mine owne pleasure, but by the good wil of your God: wherefore praise him in all ages.

19 *All thefe dayes I did appeare vnto you, Gen 18.8. Ć 19.3 indg 13.16. fawe it in vision.

go vp to him that fent me: but write all things which are done, in a boke.

32 Then they confessed the great & wonderful workes of God, and how the Angel of the Lord had appeared to them.

the Lord.

Hen Tobit wrote a prayer of reioycing, and said, Blessed be God that liueth for euer, & bliffed be his kingdome.

leadeth to hel, and bringeth vp, nether is there anie that can avoide his hand.

dren of Israel: for he hathe scattred you among them.

him before all the liuing: for he is our Lord and our God & our father for euer. righteousnes. A litle with righteousnes is 5 He hathe sourged vs for our iniquities, and wil have mercie againe, & wii gather vs out of all nacios, among whome we are scattted.

If you turne to him with your whole heart, and with your whole minde, and deale vprightly before him, then wil he turne vnto you, and wil not hide his face fro you, but ye shal se what he wil do with you: therefore confeile him with your whole mouth, and praise the Lord of righ tcousnes, and extoll the euerlasting King. I wil confesse him in the land of my captiuitie, and wil declare his power, & greatnes to a sinful nació O ye sinners, turne & do suffice before him: who can tel if he wil receiue you to mercie, and haue pitie on

I wil extoll my God, and my soule shal praise the King of heaven, and shal resoy-

ce in his greatnes.

for his righteousnes.

14 And now God hathe sent me to heale 9 O Ierusalem the holie citie, he wil scour ge thee for thy childrens workes, but he wil haue pitie againe on the sones of righteous men.

Giue praise to the Lord duely, & praise the euerlasting King, that his tabernacle may be buylded in thee agains with 10ye: and let him make joyful there in thee thofe that are captiues, and loue in thee for euer those that be miserable.

Manie nacions shal come fro farreto the Name of the Lord God, with giftes in their hands, euen giftes to the King of heauen: all generacions shal piaise thee, & giue signes of ioye.

but I did nether eat nor diinke, but you 12 Curfed are all they, which hate thee: but blessed are they for euer which love thee.

20 Now therefore giue God thankes: for I 13 Reioyce, and be glad for the children of the sufte: for thei shalbe gathered, and shal

bleffe the Lord of the suite.

H And when they rose, they sawe him no 14 Blessed are they which loue thee: for thei shal reioyce in thy peace. Blessed are they which haue bene forowful for all thy fcour ges: for they shal reioyce for thee, when they shal se all thy glorie, and shal reioyce

A thankes giving of Tobet, who exhorteth all to praise 15 Let my foule bleffe God the great King. 16 For Ierusalem shalbe buylt vp with sapphires, and emerodes, and thy walles with pretious stones, and thy towres, and thy bulwarkes with pure golde.

*For he doeth scourge, and hathe pitie: he 17 And the streetes of Ierusalem shalbe pa ued with beral, and carbuncle, and stones of"Ophir.

3 Confesse him before the Gétiles, ye chil- 18 And all her streetes shal say, "Halleluiah, "The Lord."

Deu. 32,33. 1 fam 2,6. wifd.16.13.

That is, lers. falem.

and they shal praise him, saying, Blessed be God which hathe extolled "it for euer.

CHAP. XIIII.

- 4 Lessans of Tobit to his sonne. s He prophecieth the destruction of Nineue, 7 And the restoring of Ierufalem and the Temple. 13 The death of Tobst, and bus wife. 16 Tobias age and death.
- CO Tobit made an end of praising JGod.
- 2 And he was eight and fiftie yere olde, when he loft his fight, which was restored to him after eight yere, and he gaue almes, and he continued to feare the Lord God, and to praise him.

And when he was verie aged, he called his fonne, and fix of his fonnes fonnes, and faid to him, My sonne, take thy children (for beholde, I am aged, and am ready

to departe out of this life)

4 Go into Media, my sonne: for I beleue that those things which Ionasthe Prophet spake of Nineue, that it shal be destroied, er for a time peace shal rather be in Media, it and that our brethren shal be scattred in the earth from that good land, & Ierusale shal be desolate, and the House of God in in it shal be burned, and shal be desolate for a time.

Ez74.3,8, 6 6,14.

- 5 Yet againe God *wil haue pitie on them 12 And when Anna was dead, he buryed her and bring them againe into the lad where they shal buylde a Temple, but not like to the first, vntil the times of that age be fulfilled, w being finished, they shal returne fro euerie place out of captiuitie, & buylde vp Ierusalem gloriously, and the House of God shal be buylt in it for euer with a glorious buylding, as the Prophetes haue spoken thereof.
- 6 And all nations shalturne, and feare the LordGod truely,&shal burye their idoles.
- 7 So shal all nations praise the Lord, & his people shal confesse God, and the Lord

shal exalte his people, and all those which loue the Lord in trueth and suffice, shal reioyce, & those also which shewe mercie to our brethren.

And now, my fonne, departe out of Nineue, because that those things which the Prophet Ionas spake, shal surely come to passe.

9 But kepe thou the Law, & the commandements, & shewe thy self-merciful & iust

that it may go wel with thee.

- And burye me honeftly, and thy mother with me:but tarie no loger at Nineue.Re member, my fonne, how a man handled Achtacharus that broght him vp, how out of light he broght him into darkenes, and how he rewarded him againe : yet Achiacharus was faued, but the other had his rewarde: for he went downe into darkenes. Manasses gaue almes, & escaped the snare of death, which they had set for him, but Aman fell into the snare and perished.
- Wherefore now, my fonne, colider what almes doeth, and how righteousnes doeth deliuer. Whe he had faid thefe things,"he sor, hir fould gaue vp the gost in the bed, being an hun-failed him to dreth and eight and fiftie yere olde, and

he buryed him honorably.

with his father: but Tobias went with his wife and children to Echatane to Raguel

his father in lawe.

13 Where he became olde with honour, and he buryed his father and mother in lawe honorably, & he inherited their substance and Tobits his father.

14 And he dyed at Echatane in Media, being an hundreth and feue & twentie yere olde.

15 But before he dyed, he heard of the destruction of Nineue, which was taken by Nabuchodonosor and Assuerus, and before his death, he reloyced for Nineue.

IVDETH.

CHAP. I.

s The buylding of Echatane. s Nabuchodonofor made 3 And made the towres thereof in the gates warre against Arphaxad and ouercame him. 12 He threateneth them that wolde not helpe him.



the reigne of Nabucho donofor, who reigned in Nineue the great citie (in the daies of Arthich reigned N the twelfth yere of 4

And buylt in Echatane the walles rounde about, of hewen stone, thre cubites broad, 6 Then came vnto him all they that dwelt and fix cubites long, and made the height of the wail seuetie cubites, & the breadth

thereof fiftie cubites,

of it of an hudreth cubites, & the breadth thereof in the fundació threscore cubites,

And made the gates thereof, euen gates that were lifted vp on hie, seuentie cubites, & the breadth of them fortie cubites, for y going forthe of his mightie armies,

tie (in the daies of Ar-phaxad, which reigned 5 Euen in those daies, King Nabuchodono ouer the Medes in Ecgreat field, which is the field in the coastes of Ragau.

> in the mountaines, & all that dwelt by Euphrates, and Tygris and Hydaspes, & the

> > Liii. 111.

- countrey of Arioch the King of the Elymeans, and verie manie nations affembled them selues to the battel of the sonnes of Chelod.
- 7 And Nabuchodonofor King of the Assy rians fent vnto all that dwelt in Persia, & to all that dwelt in the West, & to those 2 that dwelt in Cilicia, and Damascus, and Libenus and Antilibanus, and to all that dwelt vpon the sea coast,

Galand, and the hier Galile, and the great field of Elarelam,

- ties thereof, & beyonde lorden vnto Ieiu salē, & Betane, & Chellus, & Cades, & the riuer of Egypt, and Taphnes, and Rametie and all the land of Gefem,
- to Vnto one come to Tanis, & Memphis, & to all the inhabitants of Egypt, & to one come to the mountaines of Ethiopia.
- But all the innabitants of this countrey did not passe for the commandement of Nabuchodonosoi King of the Assyrians, nether worde they come with him to the 6 battel.for they did not feare him: yea,he was before them as one ma: therefore they fent away his amballadours from them 7 And thou shalt deelare vnto them, that without .ff. ct, nd with dilhonour.
- 12 Therefore Nabuchodonoses was very angrie with all this countrey, and fwaic by his throne and kingdome that he wolde surely be auenged vpon all those coaftes of Calicia and Damascus, and Syria, and that he wolde flay with the sworde all the inhabitants of the land of Moso, and the children of Ammon, and all Ludes, and 9 all that were in Egypt, til one come to the borders of the two feas.
- 33 Then he marched in battel aray with his power against King A phaxad in the seuententh yere, aud he prenanted in his bat tel: for he overtirewe all the power of Ar n But concerning them that rebell. let not phaxad, and all his house men, and all his
- Echatane, and toke the towres, and spoiled the stretes thereof, and turned the beautie thercofinto shame.
- 15 He toke also Arphaxad in the mountaines of Ragau, & smote him through with his darces and destroyed him viterly that
- 16 So he returned afterwarde to Nineue, bothe he and all his companie with a verie great multitude of men of warre, and bothe he, and his armie an hundreth and twentie dayes.

CHAP. II.

9 Manus hodone for communed prefumpteously that all peo ple i ulde be croght in subnection, 6 And to destroy these that delt weathing is The preparation of Olophernes armse. 23 The conquest of bis enemies.

Nd in the eightenth yere, the two and twentieth day of the fift monoth, there was talke in the house of Nabu chodenofor King of the Affyrians, that he shulde advenge him selfe on all the earth, as he had fooken.

So he called vnto him all his officers and all his nobles, and comunicated with the his fectet counsel, and fet before them with his owne mouth ail the malice of the earth. 8 And to the people, that are in Carmel, & 3 Then they decreed to destrore all stess, that had not obeied the commandement of his mouth.

9 And to all that were in Samaria, & the ci 4 And when he had ended his counsel, Nabuchodonofor King of § Assyrians called Olofernes his chief captaine, and which was next vnto him, and faid vnto him,

5 Thus faith the great King, the lord of the whole earth, Beholde, thou shalt go forthe from my presence, and take with thee min that trust in then owne strength, of foremen, an hundreth and twentie thousand, & the number of horses with their riders, twelue thousand,

And thou shalt go against all the West countrey, because they desobered my com mandement.

they prepare for me the land and the water: for I wil go forthe in mywrath against them, and wil courthe whole face of the earth with the fere of mine armie, and I wi' give them as a sp. yle vnto them,

8 So that their wounded shalfil their valieis, & their rivers, & the flood shal ouerflowe,being filled with their dead.

And I wil bring their captimitieto the vimost partes of all the easth.

10 Thouthere for shalt departe hince, and take vp for me all their countrey : and if they yelde vnto thee, thou shall reserve the for me until the day that I rebuke the.

thine eye spire the, but put the to death,& spovie them wheresoever mou go: ft.

24 And ne wanne his cities, and came vnto 12 Far as I line, and the power of my kingdome, what soeuer I have spoken, that wil I do by mine hand.

33 And take thou he de that thou transgresse nor any of the comandemers of thy Lord, but accoplish them fully, as I have coman aed thee, and differie not to do them.

14 Then Olosernes went forche from the presence of his lord, and called all the gouernouis, and captaines, and officers of the armie of Affur,

there he pailed the time, and banketed, 15 And he mustred the chosen men for the bartel, as his lore had commanded him, voto an hendreth & twentie thousand, and twelue thousand as chers on hors backe.

16 And he fer them in aray according to the maner of fetting a great armie in aray.

17 And he toke camels & alles for their bur-

dens, a very great nomber, and shepe, and oxen, & goates without nomber for their prouision,

48 And vitaile for euerie man of the armie, 4 Beholde, euen our cities and the inhabiand very muche golde & filuer out of the

Kings house.

79 Then he went forthe and all his power, 5 togo before in the viage of King Nabuchodonofor, & to couer all the face of the 6 earth Westwarde, with their charets, and horsemen, and chosen foremen.

20 A great multitude also of sundrie sortes came with them like grashoppers, and like 7 the gravel of the earth : for the multitude

was without nomber.

21 And they went forthe of Nineue thre 8 Yet he brake downe all their borders, and dates formay towarde the countrey of Bectileth, and pitched from Bectileth nere the mountaine which is at the left hand of the vpper Cilicia.

Then he toke all his armie, his fotemen and horsemen, and charets, and went from

thence into the mountaines,

- 23 And he destroied Phud and Lud, and spoyled all the children of Rasses, and the children of Ismael, which were towarde 10 the wildernes at the South of the Che-
- 24 Then he went ouer Euphrates, and went through Mesopotamia, & destroied all the hie cities that were vpo the riuer of Arbonai, vntil one come to the sea.
- 25 And he toke the borders of Cilicia, and destroied all that resisted him, and came to y borders of Iapheth, which were towarde i the South and ouer against Arabia.

26 He copassed also all the children of Ma dian, and burnt up their tabernacles, and

spoyled their lodges.

- Then he went downe into the countrey of Damascus, in the time of wheat haruest 2 and burnt vp all their fields, and destroied their flockes and the herds:he robbed their cities, and spoyled their countrey, and ; For they were newly returned from the smote all their yong men with the edge of the fworde.
- 28 Therefore feare and trembling fel vpon all the inhabitants of the sea coast, which were in Sidon and Tyius, and them that dwelt in Sur & Ocina, & all that dwelt in Iemnaan: & they that dwelt in Azotus, & Ascalon feared him greatly.

CHAP. III.

The people subsect to Olofernes & He destroied their gods 5 And toke all the toppes of the hie mounthat Nabuchodonofor might onely be worshipped.

CO they fent ambassadours to him with

Imessages of peace, saying,

- 2 Beholde, we are the seruates of Nabuchodonosoi the great King: we lie downe 6 before thee: vie vs as shalbe good in thy fight.
- 3 Beholde, our houses and all our places, and all our fields of wheat, and our floc-

kes, and our herdes, and all our lodges and tabernacles lie before thy face: vse them as it pleafeth thee.

tants thereof are thy feruants: come, and take them, as semeth good to thee.

So the men came to Olofernes, and declared vnto them after this maner.

- Then came he downe towarde the lea coast, bothe he and his armie, and set garisons in the hie cities, and toke out of the chosen men for the warie.
- So they and all the countrey rounde 2bout received the, with crownes, with dan ces,and with timbrels.
- cut downe their woods : for it was intoyned him to destroy all the gods of the lad, that all nacions shulde woishippe Nabuchodonofor onely, and that all tongues and tribes shulde call vpon him as God.
- 9 Also he cam against Esdraelon, nere vnto Iudea, ouer against the great strait of
- And he pitched betwene Geba, and a citie of the Scythians, and there he taried a moneth, that he might affemble all y baggage of his armie.

CHAP. IIII.

The Israelites were afrased and defended their countrey. 6 loacem the Priest writeth to Bethulia, that they shulde forsifie them selves. 9 They cryed to the Lord, and humbled them felues before him.

Ow the childre of Israel that dwelt in Iudea, heard all that Olosernes the chief captaine of Nabuchodonosor King of the Assyrians had done to the nacions, and how he had spoiled all their tem ples, and broght them to noght.

Therefore they feated greatly his prefence, and were troubled for Ierulalem, and for the Temple of the Lord their God.

- captiuitie, and of lateall the people was assembled in Iudea, and the vessels and the altar of the House had bene sanctified because of the pollution.
- Therefore they sent into all the coastes of Samaria, and the villages, and to Bethoro, and Belmen, and Iericho, and to Choba, and Esora, and to the valley of Salem,
- taines, and walled the villages that were in them, and put in vitailes for the prouifion of warre: for their fields were of late

Also Ioacim the hie Priest which was in those dates in Ierusalem, wrote to the that dwelt in Bethulia & Betomestham, which is ouer against Esdraelon towarde the ope countrey nere to Dothaim,

Inir. iiii.

7 Exhorting them to kepe the passages of the mountaines: for by them there was an that wolde come vp, because the passage was strest for two men at the moste.

the hie Priest had commanded them with the Ancients of all the people of Israel,

which dwelt at Ierufalem.

9 Then cryed euerie man of Israel to God with great feruencie, and their foules with

great affection.

no Bothethey, and their wives, & their chil dren, and their cattel, and euerie stranger, 6 and hireling, and their boght feruants put

fackecloth vpon their loynes.

Thus euerie man & woman, and the chil dren, and the inhabitats of Ierusalem sell before the Temple, & sprinkled ashes vpon their heades, and spred out their sacke- 8 But they went out of the way of their ancloth before the face of the Lord : also they put sackecloth about the altar,

22 And cryed to the God of Israel, all with one consent moste earnestly, that he wolde not giue their children for a pray, and their wives for a spoyle, and the cities of 9 their inheritance to destruction, & the San ctuarie to pollution and reproche, and va-

to derision to the heathen.

3 So God heard their prayers, and loked vpon their affliction: for the people fasted 10 But when a famine couered all the land many daies in all Iudea and Ierusalem before the Săctuarie of the Lord almightie.

84 And Ioacim the hie Priest, and all the Priests that stode before the Lord, & miwith fackecloth, and offred the continual burnt offring, with praiers and the fre gittes of the people,

vnto § Lord with all their power for grace, and that he wolde loke vpo all the hou-

fe of Israel.

CHAP. V.

Achier the Ammonite doeth doclare to Olofernes of the maner of the Israelites.

Hen was it declared to Olofernes the chief captaine of the armie of Af fur, that the children of Israel had prepa- 15 So they dwelt in the land of the Amored for warre, and had shut the passages of the mountaines, and had walled all the top pes of the hie hilles, and had laied impediments in the champion countrey.

> Wherewith he was very angrie, and called all the princes of Moab, and the captaines of Ammon, and all the gouernours

of the sea coast.

3 And he said vnto the, Shewe me, o ye son- 17 nes of Chanaa, who is this people y dwelleth in the mountaines? and what are the cities that they inhabite? and what is the 18 But * when they departed from the way Indg. 3:13. multitude of their armie and wherein is their strength and their power? and what

King or captaine is raised among them ouer their armie?

entrie into Iudea, & it was easie to let the 4 And why haue they determined not to come to mete me, more then all the inhabitants of the West?

8 And the children of Ifrael did as Ioacim 5 Then * faid Achior the captaine of all Chap 11.7. the fonnes of Ammon, Let my lord heare the worde of the mouth of his scruant, and I wil declare vnto thee the trueth concerning this people, that dwell in these moutaines, nere where thou remainest : & there shal no lie come out of the mouth of thy seruant.

> This people come of the stocke of the Chaldeans.

7 And*they dwelt before in Mesopotamia, Gen 13.3. because they wolde not follow the gods of their fathers, which were in the land of

cestres and worshipped the God of heaué, the God whome they knewe: so they cast them out from the face of their gods, and they fled into Mesopotamia, & solouined there many daies.

Then *their God comanded them to de- Gen.12.1. parte frothe place where they forourned, and to go into the land of Chanaan, where they dwelt, and were increased with golde and filuer, and with very muche cattel.

of Chanaan, they went downe into Egypt, and dwelt there til they returned, and became there a great multitude, so that one colde not nomber their linage.

nistred vnto & Lord, had their loynes girt in *Therefore the King of Egypt rose vp a- Exe. 14. gainst them, and vsed decest against them, and broght them lowe with laboring in

bricke, and made them sclaues.

25 And had ashes on their mytres, & cryed 12 Then they cryed vnto their God, and he smote all the lad of Egypt with incurable plagues: so the *Egyptians cast them out & ad. 12.3. of their fight.

13 And God dryed the red Scain their pre Exed 14.21.

And* broght them into mount Sina and Emission. Cades barne, and cast for the all that dwelt in the wildernes.

rites, and they destroied by their strength. all them of Esebon, and passing ouer Iordan, they inherited all the mountaines.

And they *cast forthe before them the los.12,221. Chanaanites & the Pheresites, and the Iebusites, and them of Sichem, and all the Gergesites, and they dwelt in that countrey many daies.

And whiles they sinned not before their God, they prospered, because the God that

hated inequitie, was with them.

which he appointed them, they were destroied in many battels after a wonderful

forte,* & were led captives into a lad that a King 25.2. was not theirs: & the Teple of their God 6 was cast to the grounde & their cities were taken by the enemies.

Ezzaji.

- 19 But * now they are turned to their God, & are come vp fi o the scattering wherein thei were scattered, and haue poissessed Ierus lem, where their Temple is, and dwell 7 in the mountaines which were desolate.
- 20 Now therefore, my lord & gouernour, if there be anie faute in this people, so that they have sinned against their God, and let vs go vp, and we shal ouercome
- 21 But if there be none iniquitie in this peo ple, let my lord passe by, lest their Lord 9 defend them, and their God be for them, and we become a reproche before all the
- 22 And when Achior had finished these 10 fayings, all the people, standing rounde about the tent, murmured: & the chief men of Olofernes, and all that dwelt by the
- 23 For, say they, we feare not to mete y childien of Israel: for lo, it is a people that haue no strength nor power against a migh-
- 24 Let vs therefore go vp, ô lord Olofernes, and they shal be meat for thy whole

CHAP. VI.

Olofernes blasthemeth God whome Achior confessed. 14 Achior is delivered into the hands of them of Bethulia. 18 The Bethulians crye wato the Lord.

Nd when the tumulte of the men A that were about the counsel, was cea sed, Oloseines, the chief captaine of the 14 armie of Assur, faid unto Achior before all the people of the strangers, and before all the children of Moab, & of them that were hired of Ephrann,

2 Because thou hast prophecied among vs to day, and half faid that the people of Ierusalem is able to fight, *because their

Nabuchadonofor?

3 He wil send his power, and wil destroye them from the face of the earth, and their God shal not deliuer them:but we his seruants wil destroye them as one man: for they are not able to susteine the power of 17 our horfes.

4 For we wil tread them under fete with them, and their mountaines shalbe dinnken with their blood, and their fields shal be filled with their dead bodies, and their fore vs. but they shal vtterly perish.

the earth, hathe faid, even he hathe faid,

None of my wordes shalbe in vaine.

And thou Achior an hireling of Ammon, because thou hast spoken these wordes in the day of thine iniquitie, thou shalt se my face no more from this day vntil I take vengeance of that people that is come cut of Egypt.

And then shal the yron of mine armie, and the multitude of them that serue me, palle through thy fides, and thou shalt fall among their slayne, when I shal put them

to flight.

let vs confider that this shalbe their ruine, 8 And my servants shal cary thee into the mountaines, and they shal leaue thee at one of the hie cities: but thou shalt not perish, til thou be deitroyed with them.

> And if thou persuade thy self in thy minde, that they shal not be taken, let not thy countenance fall: I have spoken it, and none of my wordes shalbe in vaine.

> Then commanded Olofernes them cocerning Achior, that they shulde bring him to Bethulia, and deliver him into the hands of the children of Israel.

sea side and in Moab, spake that he shulde it. So his seruants toke him, and broght him out of the campe into the plaine: and thei went out from the middes of the plaine into the mountaines, and came vnto the fountaines that were vnder Bethulia.

12 And when the men of the citie fawe the from the toppe of the mountaine, they toke then armour, and went forthe of the citie vnto the toppe of the mountaine, euen all the throwers with flings, and kept them from comming vp, by calting stones against them.

But they went princly vnder the hill,& bounde Achier, and left him lying at the fore of the hill, & returned to their lord.

Then the Israelites came downe from their citie, and stode about him, and losed him & broght him into Bethulia, &piefen ted him to the gouernours of their citie,

Which were in those daies, Ozias the fonne of Micha, of the tribe of Simeon, and Chabris the fonne of Gothoniel, & Charmis the some of Melchiel.

God wil defend them: and who is god but 16 And they called together all the Ancients of the citie, and all their youth ranne together, and their women to the affirmblie:and they fet Achior in the middes of all then people. Then Ozias asked him of that which was done.

> And he answered & declared vnto them the wordes of the counsel of Oloscines, and all the wordes that he had spoken in the middes of the princes of Allur, and whatfoeuer Olofernes had spoken proudely against the house of Israel.

foresteppes shal not be able to stand be- 18 Then the prople fel downe and worshipped God, and cryed vnto God, saying,

5 The King Nabuchodonosor, lord of all 19 O Lord God of heaven, beholde their pude, and have mercie on the basenes of

Chap.s.s.

of those that are sanctified vnto thee.

30 Then they comforted Achior, & prai-

sed him greatly.

to his house, & made a feast to the Elders, and they called on the God of Israel all that night for helpe.

CHAP. VII.

- # Olofernes doeth besiege Bethulia & The counsel of the Idumeans and other against the Israelites. 23 The Be-
- He next day, Olofernes commanded all his armie and all his people, which were come to take his parte, that thei shul- 15 de remoue their campes against Bethulia, and that they shulde take all the streites of the hill, and to make warre against the 16 children of Israel.
- 2 Then their strong men remoued their camps in that daye, and the armie of the 17 men of waire was an hundreth thousand and seuentie fotemen, & twelue thousand horseme, beside the baggage & other men that were afore among them, a very great multitude.

And they camped in the plaine nere vnto Bethulia, by the fountaine, and thei spred abroad toward Dothaim vnto Belbaim,& and in length from Bethulia vnto Ciamó, which is over against Esdraelom.

4 Now the children of Israel, when they sawe y multitude, were greatly troubled, & said euerie one to his neighbour, Now wil they shut vp all the whole earth: for nether the hie mountaines nor the valleis, nor y hilles are able to abide their burden. 19

Then euerie one toke his weapos of warre, and burning fyres in their towres, they remained and watched all that night.

6 But in the secode day, Olosernes broght forthe all his horsemen in the fight of the 20 Thus all the companie of Assur remaichildré of Israel, which were in Bethulia,

7 And vewed the pallages vp to their citie, and came to the fouraines of their waters, & toke the & set garisons of men of warre

8 Then came vnto him all the chief of the children of Esau, and all the gouernours of the people of Moab, & all the captaines of the sea coast, and said,

9 Let our captaine now heare a worde, lest an inconvenience come in thine armie.

so For this people of the children of Israel do not trust in their speares, but in the height of the mountaines, wherein they 23 dwell, because it is not easy to come vp to the toppes of their mountaines.

21 Now therefore, my lord, fight not against them in battel aray, and there shal perish.

our people, and beholde this day the face 12 Remaine in thy campe, and kepe all the men of thine armie, and let thy men kepe stil the water of the countrey, that cometh for the at the forc of the mountaine.

at And Ozias toke out of the affemblie in- 13 For all the inhabitants of Bethulia haue their water thereof: so shal thirst kill the, and they shal give vp their citie: and we and our people wil go vp to the toppes of the mountaines that are nere, & wil campe vpon them, & watche that none go out of the citie.

thulians murmure against their gouernours for lacke 14 So thei & their wives, & their children shalbe consumed with famine, & before the sworde come against the, thei shalbe ouerthrowen in § flietes where thei dwel.

> Thus shalt thou reder them an euil 1eward, because thei rebelled & obeied not thy persone peaceably.

And these wordes pleased Olosernes & all his foldiers, and he appointed to do as

they had spoken.

So the campe of the children of Ammon departed, & with them five thousand of the Assyrians, and they pitched in the valley, & toke the waters, and the fountaines of the waters of the childre of Isiael.

18 Then the children of Elau went vp with the children of Ammon, & camped in the mountaines ouer against Dotham, & thei sent some of the selues towarde the South, and towarde the East, ouer against Rebel, which is nere vnto Chusi, that is vpon the river Mochmur: and the rest of the armie of the Assyrians camped in the field, and couered the whole land: for their tents & their baggage were pitched in a wonderful great place.

Then the children of Israel cryed vnto the Lord their God, because their heart failed: for all their enemies had copassed them about, and there was no way to esca-

pe out from among them.

ned about them, bothe their fotemen, chariots and horsemen, foure and thirtie dayes: so that eué all the places of their waters failed all the inhabitants of Bethulia.

ouer the, and removed toward his people. 21 And the cifternes were emptie, and they had not water ynough to drinke for one day: for they gave them to drinke by mea-

> 22 Therefore their children swoned, and their wives & yong men failed for thirst, and fel downe in the stretes of the citie, & by the passages of the gates, and there was no fliength in them.

Then all the people assembled to Ozias, and to the chief of the citie, bothe yong men and women, and children, and cryed with a loude voyce, and faid before all the

not so muche as one man of thy people 24 The *Lord iudge betwene vs & you: for Exod s.21. you have done vs great iniurie, in that ye

haue not required peace of the children of Affur.

25 For now we have no helper: but God hathe folde vs into their hands, that we shulde be throwen downe before them with 7 thust and great destruction.

26 Now therefore call them together, & deliuer the whole citie for a spoile to y people of Olofernes, and to all his armie.

27. Forir is better for vs to be made a spoile 8 vnto thë, then to dye for thirlt: for we wil v death of our infants before out eyes, nor our wives, nor our children to dye.

28 We take to witnes against you the heaue and the earth, & our God and Lord of our fathers, which punisheth vs, according to our sinnes & the sinnes of our fathers, that he lay not these things to our charge.

29 Then there was a great crye of all w one cosent in y middes of the assemblie,& thei cryed vnto § Lord God wa loude voyce.

- 30 Then said Ozias to the, Brethren, be of 11 And they came vnto her, and she said vngood courage: let vs waite yet fine daies, in the which space the Lord our God may turne his mercie toward vs : for he wil not forfake vs in the end.
- 31 And if these daies passe, and there come not helpe vnto vs, I wil do according to your worde.
- 32 So he separated the people, euerie one vn to their charge, & thei wet vnto the walles 12 and towres of their citie, & sent their wiues & their children into their houses, and they were very lowe broght in the citie.

CHAP. VIII. The parentage, life & conversation of Iudeth. 11 She rebuketh the faintenes of the governours 12 She she weth that they shulde not tempt God, but wait upon him for Succour. 33 Her enterprise against the enemus.

- TOw at that time, Iudeth heard thereof, which was the daughter of Me rarithe sonne of Ox, the sonne of Ioseph, the sonne of Oziel, the sonne of Elcia, the sonne of Ananias, the sonne of Gedeo, the fonne of Raphaim, the sonne of Acito, the sonne of Eliu, the sonne of Eliab, the sone of Nathanael, the sonne of Samael, y sonne of Salafadai, the sonne of Israel.
- And Manailes was her houlband, of her stocke and kinred, who dyed in the barely
- 3 For as he was diligét ouer the that boude 17 sheaues in y field, the heat came upon his head,& he fel vpon his bed,& dyed in the his fathers in the field betwene Dothaim and Balamo.
- So Indeth was in her house a widowe thre yeres and foure moneths.
- and put on fackeclothon her loynes, and ware her widowes apparel.

hode, saue the day before the Sabbath and the Sabbaths, and the day before the newe moones, & in the feastes & solemne daics of the house of Israel.

She was also of a goodlie countenance & very beautiful to beholde: & her houfband Manasses had left her golde & siluer, and men feruants, and maide feruants, and cattel, and possessions, where she remained.

And there was none y colde bring an cuil reporte of her: for the feared God greatly.

be his seruants that we may liue, & not se 9 Now when she heard y cuil wordes of the people against the gouer nour, because thei fainted for lacke of waters (for Indeth had heard all the wordes y Ozías had spoken vnto them, and that he had * swoine vnto Chap 7.25. the to deliuer the citte vnto the Assyrians

within fine daies)

10 Then she sent her maide y had the gouer nement of all things that she had, to call Ozias and Chabris and Charmis the Ancients of the Citie.

to them, Heare me,ô ye gouernours of the inhabitants of Bethulia: for your wordes y ye haue spoke before the people this day, are not right, touching this othe which ye made & pronounced betwene God & you, & haue promised to deliuer y citie to the enemies; vnles within these daies the Lord turne to helpe you.

And now who are you that have tempted God this day, & fet your selues in the place of God among the children of men?

13 So now you feke the Lord almightie, but you shal never knowe any thing.

14 For you can not finde out y depth of the heart of ma, nether ca ye perceive y things y he thinketh: the how can you fearch out God, that hathe made all these things, and knowe his minde, or comprehend his purpose: Nay my brethren, prouoke not the Lord our God to anger.

15 For if he wil not helpe vs within these fiue daies, he hathe power to defend vs when he wil, even everie day, or to destroy vs before our ent mies.

16 Do not you therefore binde y counsels of the Lord our God: for God is not as man that he may be threatned, nether as y sonne of man to be broght to judgement.

Therefore let vs waite for saluacion of him & call vpon him to helpe vs, & he wil heare our voyce if it please him.

- citie of Bethulia, & thei buryed him with 18 For there appeareth none in our age, nether is there any now in these dates, nether tribe, nor familie, nor people, nor citie amog vs, which worship y gods made with hands, as hathe bene afore time.
- 3 And she made her a tente vpon her house, 19 For y which cause our fathers were giue Iud.2,11. to the sworde, & for a spoile, & had a great 41.00 6.1. fall before our enemies.
- 6 And she fasted all y daies of her widow- 20 But we knowe none other God: therefo-Kkkk. ii.

any of our linage.

Mether when we shalbe taken, shal Iudea be so famous : for our Sanctuarie shalbe : Iudeth humbleth her self before the Lord, and maketh spoiled, and he wil require the prophanacion thereaf at our mouth,

** And the feare of our biethren, and the c printie of the countrey, & the desolation of our inheritance wil he turne vpon our heads amog the Gentiles, where foeuer we shalbe in bondage, & we shalbe an offence & a reproche to all the that possesse vs.

2: For our seruitude shal not be directed by fauoui , but the Lord our God shal tuine , O Lord God of my father * Simeon , to Gon 24.12.

it to dishenour.

Now therefore, o brethren, let vs shewe an example to our brethren, because their hearts depend vpo vs,& the Sanctuarie, & the House, and the altar rest vpon vs.

as Moreouer, let vs giue thakes to the Lord our God, which tryeth vs euen as he did 3 Yer thei did things for the which thou ga

our fathers.

Gen. 22,1 . Gen. 38,7.

- 26 Remember what things he did to *Abraham, and how he tryed Isaac, and all that he did to *Iacob in Mesopotamia of Syria when he kept the shepe of Laban his mothers brother.
- 27 For he hathe not tryed vs as he did them to the examination of their hearts, nether doeth he take vengeance on vs, but the Lord punisheth for instruction them that come nere to him.
- 28 Then said Ozias to her, All that thou hast spoken, hast thou spoken with a good heart, and there is none that is able to refift thy wordes.
- 29 For it is not to day that thy wildome is knowen, but from the beginning of thy life all the people have knowen thy wisdome: for the deurce of thine heart is good.

30 But the people were very thirstie, and compelled vs to do vnto them, as we have spoken, & haue broght vs to an othe which we may not transgresse.

31 Therefore now pray for vs, because thou art an holy woma, that the Lord may fend vs rayne to fill out citternes, and that we

may faint no more.

22 Then faid Iudeth vnto them, Heare me, 8 and I wil do athing, which shalbe declared in all generations, to the children of our nacion.

- You shal stand this night in the gate, and I wil go forthe with mine handmard: and deliuer the citie to our enemies, the Lord wil visit Israel by mine hand.
- But inquire not you of mine acte: for I 10 wil not declare it vnto you, til the things be finished that I do.
- Then said Ozias & the princes vnto her, thee, to take vengeance on our enemies.

re we trust that he wil not despise vs , nor 36 So they returned from the tent, and went to their wardes.

CHAP. IX.

her prayers for the delisterance of her people. 7 Agasinft the pride of the Affirsa . It God is the helpe of the humble.

Hen Iudeth fel vpon her face, and put ashes vpon her head, and put of the fackecloth wherewith she was clothed. And about the time that the incense of that evening was offred in Ierusalë in the House of the Lord, Indetheryed with a loude voyce, and faid,

whome thou gavelt a fworde to take venz geance of the ilrangers which opened the wombe of the maide, and defiled her, and discouered the thigh with shame, and polluted the wombe to reproche (for thou hadest commanded that it shulde not so be, 4

uest their princes to the slaughter, for they were deceined & washed their beds with blood) and hast striken the servants with the governours, and the governours vpon their thrones.

4 And hast given their wives for a pray and their daughters to be captines, & all their spoiles for a bootse to y children that thou louedit: which were moued with thy zeale, and abhorred the pollution of their blood,& called vpo thee for side, ô God, ô my God,heare me alfo a widdowe.

5 For thou hast wroght the things afore, & these, and the things that shalbe after, and thou conderest the things that are present,

and the things that are to come.

For the things which y doest purpose, are present,& say, Beholde, we are here: for all thy waies are ready, & thy sudgements are foreknowen.

7 Beholde, the Assyrians are multiplied by their power: they have exalted the selues with horses & horsemen: they glorie in the strength of their foremen: they trust in shield, speare and bowe, and sling, and do not knowe that thou art y Lord that breakest the battels: the Lord is thy Name.

Breake thou their strength by thy power, and breake their force by thy wrath: for they have purposed to defile thy Sanctuarie,& to pollute the tabernacle where thy glorious Name resteth, and to cast downe with weapons the hornes of the altar.

within the daies that ye have promised to 9 Beholde their pride, and send thy wrath vpő their heads: giue into mine had which am a widow, y strength y I haue coceiued.

Smite by the decest of my lippes the fer- Ind 4.01. uant with the prince, and the prince with & 5,26. the servant: abbate their height by the had

Go in peace, and the Lord God be before in *For thy power standeth not in the multi 2.chr 14.11. tude, nor thy might in strog men: but thou, 6 20,60

& Lord, art the helpe of the humble and litle ones, the defender of the weake, & the protector of them that are forsaken,& the Sautour of them that are without hope.

13 Surely, furely thou art the God of my fathe Lord of heaven and earth, the creator of the waters, the King of all creatures:

heare thou my prayer,

13 And grant me wordes & craft, & a wounde, and a stroke against the that entreprise cruel things against thy couenant, and a- it gainst thine holy House, & against the top pe of Sion, and against the house of the possession of thy children.

54 Shewe cuidently among all thy people, & all the tribes, that they may knowe that thou art the God of all power & itrength, & that there is none other that defendeth

the people of Israel, but thou.

CHAP.

2 Ludeth decketh her self & goeth for the of the citie.11 Sho u taken of the watch of the Affreans and broght to Ole

TOw after she had ceased to crye vnto the God of Israel, and had made

an end of all these wordes,

s She rose where she had fallen downe, and called her maide, & went downe into the house, in the which she abode in the Sab- 15 bath daies and in the fealt daies,

- 3 And putting away the fackecloth wherewith the was clad, & putting of the garments of her widowhode, she washed her body with water, & anoited it with muche 16 ointemet,& dressed the heere of her head, and put attire vpon it, and put on her garments of gladnes, wherewith she was clad during the life of Manasses her housbad. 17
- 4 And she put flippers on her fete, & put on bracelets, & sleues, and rings, & earings, & all her ornaments, and she decked her selfe brauely to allure the eyes of all menthat 18 shulde se her.
- Then she gaue hermaide a bottel of wine, and a pot of oyle, and filled a scrippe with floure, & with drye figges, & with fine bread: so she lapped up all these things together and laid them vpon her.
 Thus they went fortheto the gate of the

citie of Bethulia, and found standing there Ozias, and the ancients of the citic, Cha-

bris and Charmis.

7 And whe they sawe her that her face was changed, & that her garment was chaged, they marueiled greatly at her wonderful beautie, and said vnto her,

8 The God, y God of our fathers give thee fauour, and accomplish thine enterprises to the glorie of the children of Ifrael, and 21 Now Olofernes refted vpon his bed vnto the exaltation of Ierusalem. Then they worshipped God.

And the faid vnto them, Comande the ga-

tes of the citie to be opened vnto me, that I may go fortheto accomplish the things which you have spoken to me. So they comanded the yong men to open vnto her, as she had spoken.

ther, & the God of § inheritance of Israel, 10 And when they had done so, ludeth wet out, she and her maide with her, and the men of the citie loked after her, vntil she was gone downe the mountaine, and til the had passed the valley, and colde se her

> Thus they went itreight forthe in the valley, and the first watche of the Assyrias

- 13 And toke her, & asked her, Of what people art thou and whece comest thou and whether goest thou? And she said, I am a woma of the Hebrewes, and am fled from them: for they shalbe given you to be con-
- 13 And I come before Olofernes, the chief captaine of your armie, to declare him true things, and I wil shewe before him the way whereby he shal go and winne all the mountaines, without losing the bodie or life of anie of his men.

14 Now when the men heard her wordes,& behelde her countenance, they wondered greatly at her beautie, and said vnto her,

- Thou hast saued thy life, in that thou hast hasted to come downe to the presence of our lord: now therefore come to his tente, and some of vs shal coduct thee vntil thei haue deliured thee into his hads.
- And when y standest before him, be not afraid in thine heart, but shewe vnto him according as thou hast to say, and he wil intreat thee wel.
- Then they chose out of the an hundreth men, and prepared a charet for her and her maide, and broght her to the tent of Olofernes.
- Then there was a running to and fro, throughout the campe: for her comming was bruted among the tentes: & thei came and stode roundeabout her: for she stode without the tent of Olofernes vntil they had declared vnto him concerningher.
- 19 And they marueiled at her beautie, and wondered at the children of Israel becaufe of her,& euerie one faid vitto his neighbour, Who wolde despise this people, that haue among the fuche women?furely it is not good that one mã of them be left: for if thei shulde remaine, they might deceiue the whole earth.
- Then Olofernes garde went out, and all his feruantes, and they broght her into the
- der a canopie, which was wouen with purple and golde and emeraudes, and precious stones.

Kkkk.iii.

22 So they shewed him of her, and he came forthe vnto the entrie of his tent, and they carried lampes of filuer before him.

23 And when Iudeth was come before him and his feruants, they all marueiled at the beautie of her countenance, and the fel to him,& his seruants toke her vp.

CHAP. XI.

2 Olofernes comforteth Indeth, 3 And af keth the cause of her comming. s She decenneth kim by her faire wordes.

Hen aid Olofernes vnto her, Woma, be of good comfort: feare not in thine heart: for I neuer hurt any that wolde serue Nabuchodonosor y King of all the earth.

2 Now therefore if thy people that dwelme, I wolde not have lifted vp my speare against them: but they have procured thefe things to them felues.

from them, and art come vnto vs: for thou art come for fafegard : be of good cotort,

4 For none shal hurt thee, but intreat thee wel, as they do the scruants of King Nabuchodonofor my lord.

Then Iudeth said vnto him, Receive the wordes of thy seruat, & suffer thine handmaide to speake in thy presence, and I wil declare no lie to my lord this night.

And if thou wilt follow the wordes of thine handmaide, God wil bring the thing perfectly to passe by thee, & my lord shall not faile of his purpose.

7 As Nabuchodonosor King of all y earth 18 And I wil come and showe it vnto thee: liueth, and as his power is of force, who hathe sent thee to reforme all persones, not onely men shal be made subject to him by thee, but also the beastes of the fields, & the 19 cattel, & the foules of the heaven shal live by thy power vnder Nabuchodonosor & all his house.

3 For we have heard of thy wildome and of thy prudét spirit, & it is declared through the whole earth, that thou onely art excellent in all the kingdome, and of a wonderful knowledge, and in feares of warre marueilous.

9 Now *as concerning the matter which Achior did speake in thy counsel, we have did take him, & he declared vnto them all that he had spoken vnto thee.

CHAP. S.S.

so Therefore, ô lord & goueinour, reiect 22 Likewise Olofernes said unto her, God not hisworde, but fet it in thine heart, for it is true: for there is no punishment against our people, nether can the sworde preuaile against them, except they sinne against 23 And now thou art bothe beautiful in thy their God.

n Now therefore left my lord shulde be

frustrate, and voide of his purpose, & that death may fall vpon them, and that they may be taken in their sinne whiles they prouoke their God to angre, which is so oft times as they do that which is not befeming,

downe vpon her face, & did reuerence vn- 12 (Foi because their vittailes faile, and all their water is wasted, thei haue determined to take their cattel, and haue purposed to confume all things that God had forbidden them to eat by his Lawes:

Yea, they have purposed to consume the first frutes of the wheat, and the tithes of the wine, and of the oile which they had reserved and sanctified for the Priests that serue in Ierusalem before the face of our God: the which things it is not lawful for anie of the people to touche w their hads.

leth in the mountaines, had not despised 14 Moreover they have sent to Ierusalem, because they also that dwel there, have done the like, fuche as shulde bring them li-

cence from the Senate)

3 But now tel me wherefore thou art fled 15 Now when they shall bring them worde, they wil do it, and they shalbe given thee

to be destroyed the same day.

thou shalt live fro this night, & hereafter. 16 Wherefore I thine handmaid, knowing all this, am fled from their presence, and God hathe fent me to worke a thing with thee, whereofall the earth shal wonder, & whofoeuer shal heare it.

> For thy servant feareth God, and worshipeth the God of heaue day and night, and now let me remaine with thee, my lord, and let thy servant go out in the night into the valley, and I wil pray vnto God, that he may reueile vnto me when they shal commit their sinnes,

> then thou shalt go for the with all thine ar mie, & there shalbe none of them that shall

resist thee.

And I will lead thee through the middes of Iudea, vntil thou come before Ieiusalem, and I wil fet thy throne in the middes thereof, and thou shale drive them as shepe that haue no shepherd, and a dogge shall not barcke with his mouthe against thee: for these things have bene spoke vnto me, & declared vnto me according to my foreknowledge, and I am fent to shewe thee.

Then herwordes pleased Olosernes, and all his feruants, and they marueiled at

her wisdome, and said,

heard his wordes: for the men of Bethulia 21 There is not fuche a woman in all the worlde, bothe for beautie of face, and wife dome of wordes.

> "hathe done this, to fend thee before y peo ""; baile and plesthat stregth might be in our hads, and wel. destruction vpo the that despise my lurd.

coutenace, & wittie in thy wordes: furely if thou do as y hast spoken, thy God shalbe

my God, and thou shalt dwell in the house of Nabuchodonosor, & shalt be renomed 14 throughout the whole earth.

CHAP. XII.

- 2 Indeth wolde not pollute her felf with the meat of the Gentiles . 5 She maketh her request that she might go out by night to pray. 11 Olofernes causeth her to 35 come to the banket.
- Hen he commanded to bring her in where his treasures were layed, and bade that they shulde prepare for her of his owne meates, and that the shulde drinke of his owne wine.

dan 1,8. tob.1,12.

- Gen 43,12. 2 But Iudeth faid, *I may not eat of them, lest there shulde be an offence, but I can suffice my seife with the things that I haue broght.
 - 3 Then Olofernes said vnto her, If the things that thou hast, shulde faile, how shul 17 de we give thee the like? for there is none with vs of thy nation.
 - Then said Iudeth vnto him, As thy soule liueth, my lord, thine handmaide shal not spend those things that I have, before 19 the Lord worke by mine hand the things that he hathe determined.
 - 5 Then the servants of Olosernes broght & drake muche more wine the he had druke her into the tent, and she slept vntil midnight, and rose at the morning watche,

6 And fent to Olofernes, saying, Let my , Indeth praises for stregth. & She smuteth of Olofernes nee lord commade that thine had maide may go forthe vnto prayer.

Then Olofernes commanded his garde that thei shuld not stay her: thus she abode in the campe thre dayes, and went out in the night into the valley of Bethulia, and washed her self in a fountaine, even in the water by the campe.

8 And when she came out, she prayed vnto 2 the Lord God of Israel, that he wolde direct her way to the exaltation of the children of her people.

9 So she returned, & remained pure in the tent, vntil she ate her meat at evening.

- 10 And in the fourthe day, Olofernes ma de a feast to his owne seruants onely, and called none of them to the baket, that had the affaires in hand.
- n Thế said he to Bagoas the eunuche who had charge over all that he had, Go and persuade this Hebrewe woman, which is with thee, that she come vnto vs and eat, & drinke with vs.
- 12 For it were a shame for vs, if we shulde let suche a womā alone, & not calke w her, & if we do not allure her, she wil mocke vs
- Then wet Bagoas fro the presence of O- 6 Then she came to the post of y bed which lofeines,&came to her,& said, Let not this faire maide make difficultie to go into my lord, & to be honored in his presence, and 7 to drinke wine with vs ioyfully, &to be intreated as one of the daughters of the chil-

of Nabuchodonolor.

Then said Iudeth vnto him, Who am I now, that I shulde gainesay my lord : Surely what soeuer pleaseth him, I wil do spedely, and it shalbe my love vnto the day of my death.

So the grofe & trimmed her w garments, and with all y ornaments of women,& her maide wet, & spred for her skinnes on the groude ouer against Olosernes, which she had received of Bagoas for her daily vie, that she might sit and eat vpon them.

16 Now when Indeth came & fate downe, Olofernes heart was raushed with her, and his spirit was moucd, and he defired greatly her companie: for he had waited for the time to deceive her from the day that he had sene her.

Then said Olafernes vnto her, Drinke now, and be mery with vs.

18 So Indeth said, I drinke now, my lord, because my state is exalted this day more then euer it was fince I was borne.

The she toke, & ate & drake before him the things, that her maide had prepared.

20 And Olofernes reloyced because of her at anie time in one day fince he was borne.

CHAP. ZIII.

ke. 10 She returneth to Bethulia & recogceth her people.

Ow whe the evening was come, his fervants made haste to departe, and Bagoas shut his tent without, & dimissed those that were present, from the presence of his lard, & they went to their beddes: *for they were all weatie, because the feast Ecol. 1.12. had bene long.

And Iudeth was left alone in the tent, & Olofernes was stretched along vpon his bed: for he was filled with wine.

3 Now Iudeth had comanded her maide to stad without her chaber, & to waite for her coming forthe as she did daily:for she faid, she wolde go forthe to her prayers,& she spake to Bagoas according to the same purpose.

So all went forthe of her presence, & none was left in the chaber, nether litle nor great: the Iudeth standing by his bed, faid in her heart, O Lord God of all power, beholde at this present the workes of mine hands for the exaltation of Ierusalem.

For now is § time to helpe thine inheritãce,& to execute mine enterpiles, to y destructio of y chemies w are risen agaist vs.

was at Olosernes head, & toke downe his fauchin from thence,

And approched to the bed, & toke holde of the heere of his head, and said, Screngthen me, ô Lord God of Israel this day.

dren of Assur, which remaine in the house 8 And she smote twife vpon his necke with Kkkk.iiii.

all her might, and the toke away his head from him,

9 And roled his bodie downe from the bed, and pulled downe the canopie from the pillers, and anone after she went forthe,& g aue Olofeines head to her maid,

10 And the put it in her scrippe of meat: so they twaine went together according to their custome vnto prayer, and pressing i through the tentes, went about by that valley, and went vp the mountaine of Bethulia, and came to the gates thereof.

II The faid Iudeth afarre of to the wat- 2 And so fone as the morning shal appeare che men at the gates, Open now the gate: God, euen our God is with vs to shewe his power yet in Ierusalem, and his foice against his enemies, as he hathe even done this day.

Now whe the men of her citie heard her voyce, thei made hafte to go downe to the gate of their citie, and they called the El- 3 ders of the citie.

33 And theiranne all together bothe smale and great: for it was about their expectation, that she shulde come. So they opened the gate & received her, & made a fyre for

54 Then she said to the with a loude voyce, Praise God, praise God: for he hathe not taken away his mercie from the house 5 But before you do these things, call me of Israel, but hathe destroyed our enemies by mine hands this night.

35 So she toke the head out of the scrippe & shewed it, and said vnto them, Beholde the 6 Then they called Achior out of the house head of Olofernes, the chief captaine of y armie of Assur, and beholde the canopie, wherein he did lie in his drunkenes, & the Lord hathe smitten him by the hand of a

26 As the Lord lineth, who hathe kept me in my way that I went, my countenance hathe deceived him to his destructio, & he hathe not comitted finne with me by anie pollution or vilenie.

37 Then all the people were wonderfully astonished, and bowed them selues, and worshiped God, and said with one accorde, Blessed be thou, o our God, which hast this day broght to noght the enemies of thy people.

68 Then faid Ozias vnto her, O daughter, blessed art thou of the moste hie God aboue all the women of the earth, and bleffed be the Lord God, which hathe created the heavens and the earth, which hathe directed thee to the cutting of of the head of the chief of our enemies.

so Surely this thine hope that never depar- II te out of the heartes of men: for they shal remember the power of God for ever.

oo And God turne these things to thee for a perpetual praise, and visite thee with thy life, because of the affliction of our na cion, but thou hast holpen our ruine, walking a streight way before our God. And all the people said, So be it, so be it.

CHAP. XIIII.

2 Indeth causeth to hang up the head of Olofernes. 10 Achsor sogneth him felfe to the people of God. 21 The I fractites go out ag ainft the Asyrians.

Hen said Iudeth vnto them, Heare L me also, my brethren, and * take this a Mac 15,50 head, and hang it vpon the hieft place of your walles.

and the some shal come for the voun the earth, take you euerie one his weapons, and go forthe euerie valiant man out of the citie, and fet you a captaine ouer them, as thogh you wolde go downe into the field, towarde the watche of the Assyrians, but go not downe.

Then they shal take their armour, & shal go into their campe, and raise vp the captaines of the armie of Assur, and they shall runne to the tent of Olofernes, but shal not finde him: then feare shal fall vponthe, and they shal flee before your face.

a light, & stode rounde about the twaine. 4 So you and all that inhabite the coastes of Israel, shal pursue them, & ouerthrowe them as they go.

> Achior the Ammonite, that he may se, and knowe him that despised the house of Israel, and that fent him to vs as to death.

> of Ozias, and when he was come and sawe the head of Olofernes in a certeine mans hand in the assemblie of the people, he fel downe on his face, and his spirit failed.

> 7 But when they had taken him vp, he fel at Indeths fete, & reuerenced her, and faid, Blessed art thou in all the tabernacle of lu da, and in all nacions, which, hearing thy name, shalbe astonished.

> 8 Now therefore tel me all the things, that thou hast done in these dayes. The Iudeth declared vnto him in the middes of the people all that she had done from the day that she went forthe, vntil that houre she spake vnto them.

> 9 And whe she had left of speaking, the people reioyced with a great voyce, and made a noyce of gladnes through their citie.

> And Achior, seing all things that God had done for Israel, beleued in God ynfainedly, and circumcifed the foreskine of his flesh, and was joyned vnto the house of Ifrael vnto this day.

Assone as the morning arose, thei haged the head of Olofernes out at the wall, & euerie man toke his weapons, and they went forthe by bandes vnto the iti aites of the mountaine.

good things, because thou hast not spared 12 But when the Assyrians sawe them, they

fent to their captaines, which went to the gouernous and chief captaines, and to all their rulers.

3 So they came to Olofernes tent and said 6 And the residue that dwelt at Bethulia, to him y had the charge of all his things, Wake our lord: for the sclaues have bene bolde to come downe against vs to battel, 7 that they may be destroyed for euer.

54 Th.n went in Bagoas, & knocked at the dore of the tent: for he thought that he had

flept with Iudeth.

But because none answered, he opened 8 it, and went into the chamber, and founde him cast vpon the floore, and his head was taken from him.

16 Therefore he cryed with a loude voyce, with weping and mourning, & a mightie 9

crye, and rent his garments.

- 17 After, he went into the tent of ludeth where the vied to remaine, and founde her not: then he leaped out to the people and cryed,
- 18 These sclaues haue committed wickednes: one woman of the Hebrewes hathe broght shame vpon the house of King Nabuchodonosor: for beholde, Olosernes lieth vpon the grounde without an head.
- 19 When the captaines of the Assyrians armie heard these wordes, they rent their coates, and their heart was wonderfully troubled, and there was a crye and a verie great noyce throughout the campe.

CHAP. XV.

t The Assyrians are afraied and flee. 3 The Israelites pursue them & loacim the hie Priest cometh to Be-thulia to se ludeth and to praise God for her.

Nd whe thei that were in the tents,

thing that was done.

2 An I feare and trambling fel vpon them, so that there was no man that durst abide in the fight of his neighbour : but altogether amaled, thei fled by euerie way of the plaine and of the mountaines.

They also that had camped in the moun-taines rounde about Bethulia, were put to Lord Ofernes suffer 23 Her continence life and death. flight: the the children of Israel, eueryone

Then sent Ozias to Bethomasthem, and to Bebai, and Chobai, and Chola and to 2 And Iudeth said, Beginne vnto my God all the coastes of Israel, suche as shulde declare vnto them the things that were done, and that all shulde rushe forthe vpon their enemies to destroy them.

5 Now when the children of Israel heard it, they all fell vpon them together vnto Choba: likewise also thei that came from Ierusalem & from all the mountaines: for 4 Assur came from the mountaines forthe men had tolde the what things were done in the campe of their enemies, and they that were in Galaad and in Galile chased

them with a great flaughter vntil they came to Damascus and to the coaites the-

fel vpon the campe of Assur and spoiled them, and were greatly emiched.

And the children of Isiael that returned from the flaughter, had the rest: & the villages & the cities that were in the mountaines & in the plaine, had a great bootie: for the abundance was verie great.

Then Ioacim the hie Priest, and the Ancients of the children of Israel that dwelt in Ierusalem, came to confirme the benefites that God had shewed to Israel, and

to se Iudeth, and to salute her.

And when they came vnto her, thei blefsed her with one accorde, & said vnto her, Thou art the exaltacion of Ierusalem: thou art the great glorie of Israel: thou art the great leloycing of our nacion.

10 Thou hast done all these things by thine hand: thou hast done muche good to Israel, & God is pleased therewith : blessed be thou of the almightie Lord for euermore: and all the people faid, So be it.

11 And the people spoyled the campe the space of thirtie daies, and thei gaue vnto Iudeth Olofernes tent, and all his filuer & beddes, and basins, and all his stuffe, & she toke it and laied it on her mules, & made readie her charets, & laied them thereon.

12 Then all the women of Israel came together to se her, and blessed her, and made a dance among them for her, and she toke branches in her hand, and gaue also to the

women that were with her.

They also crowned her with olives, and her that was with her, and she went before the people in the dance, leading all the women: and all the men of I frael followed in their armour, with crownes and with fongs in their mouthes.

CHAP. XVI.

25 All Ifrael lamenteth her.

that was a warriour among them, russhed a Hen Iudeth began this confession in out vpon them.

Then Iudeth began this confession in all Israel, and all the people sang this fong with a loude voyce,

> with tymbrels: fing to my Lord with cymbales: tune vnto him apfalme: exalt his praise, and call vpon his Name.

> 3 For God breaketh the battels, and pitched his campe in the middes of the people, & deliuered me out of the hand of the per-

fecuters.

of the North: he came with thousands in his armie, * whose multitude hathe shut Chapa, 1979. vp the rivers and their horsemen have co-

nered the valle is.

He faid that he wolde burne vp my borders & kill my yong men with the fworde, and dash the sucking children against the 17 grounde, & make mine infants as a pray, and my virgines a spoile.

6 But the almightie Lord hathe broght them to naught by the hand of a woman.

- For the mightie did not fall by the yong te him, nor the hie gyants inuade him, but Iudeth the daughter of Merari did difcomfite him by the beautie of her counte-
- dowhode, for the exaltacion of those that were oppressed in Israel, and anointed her face with ointment, and bounde vp her heere in a coife, and toke a linen garment 20 So the people resoyced in Ierusalem by to deceiue him.

9 Her slippers rauished his eyes: her beautie toke his minde prisoner, and the fau- 21 chin passed through his necke.

10 The Persias were astonished at her boldenes, and the Medes were troubled with her hardines.

But mine afflicted reioyced, & my feble 22 ones showted: then they feared, they lifted vp their voyce and turned backe.

12 The children of maides perced them, children: they perished by the battel of the Lord.

13 I wil fing vnto the Lord a fong and praise, O Lord, thou art great and glorious, maruelous and inuincible in pow-

14 Let all thy creatures serue thee: * for thou hast spoken and they were made: thou hait sent thy Spirit, and he made them vp: & there is none that can relist thy voyce.

55 For the mountaines leape vp from their fundacions with the waters: the rockes as And there was none that made the chilmelt at thy presence like waxe: yet thou art merciful to them that feare thee.

6 For all sacrifice is to litle for a swete sa-

uour, and all the fat is to litle for thy burne offring: but he that feareth the Lord, is great at all times.

Wo to the nacions that rife vp against my kinied: the Lord almightie wil take vengeance of them in the day of judgement, in lending fyre and wormes vpon their flesh, and they shal fele them & wepe for euer.

men, nether did the fonnes of Titan smi- 18 After, when they went vnto Ierusalem, they worshiped the Lord, and assone as the people were purified, they offied their burnt offrings, and their fre offrings, and

their giftes.

8 For the put of the garment of her wid-19 Iudeth also offred all the stuffe of Olofernes, which the people had gruen her, and gaue the canopie which she had taken of his bed, for an oblacion to the Loid.

the Sanctuarie, for the space of thre moneths, and Iudeth remained with them.

After this time, euerie one returned to his owne inheritance, and Iudeth went to Bethulia, and remained in her owne pofsession, and was for her time honorable in all the countrey.

And manie desired her, but none had her companie all the dayes of her life after that Manasses her housband was dead, &

was gathered to "his people.

and wounded them as they fled away like 23 But she increased more and more in honour, and waxed olde in her housbands house, being an hundreth and fiue yeie olde, & made her maid fre: so she dyed in Bethulia, and they buryed her in the graue of her housband Manasses.

24 And the house of Israel lamented her Gen so,10 feuen daies, & before she dyed, she did distribute her goods to all them that were nerest of kinred to Manasses her housband, and to them that were the nerest of her kinred.

dren of Israel anie more afrased in the dates of Iudeth, nor a long time after her death.

Efthet.

On ber people.

Gm 1,24. gfal 33,9.

Apocrypha. ESTHER.

Certeine porcions of the storie of Esther, which are founde in some Greke and Latin translations.

Which follow the tenth chapter.



≅нви Mardocheus faid, God hathe done these things.

🕽 For 🗓 remember a dreathere was nothing there-

- 6 A litle fountaine which became a flood, and was a light, and as the funne, & as muche water, this flood was Esther whome the 9 For then the right eous fearing their affli-King maried, and made Quene.
- 7 And the two dragons are I and Aman.

8 And the people are they that are assem- to And while they were crying, the litle wel bled to destroye the name of the Iewes.

- 9 And my people is Isiael, which cryed to ued his people, and the Lord hathe deliuewroght fignes, and great wonders, which haue not bene done among the Gentiles.
- 10 Therefore hathe he made two lottes, one for the people of God, and another for all the Gentiles.
- 11 And these two lottes came before God for all nations, at the houre and time appointed, and in the day of judgement.

iustified his inheritance.

13 Therefore those dayes shalbe vnto the in the moneth Adar y fortenth and fifteth day of the same moneth, with an assemblie and ioye, and with gladnes before God, 3 according to the generations for eueramong his people.

CHAP. XI. IN the fourth yere of the reigne of Pto-lomeus and Cleopatra Dositheus, who faidhe was a Piiest and Leuite, and Pto- 5 lomeus his sonne, that broght the former letters of "Phrurai, which thei said Lysimachus the sonne of Ptolomeus, which & But Ama the sonne of Amadathus y Agawas at Ierufalem, interpreted,

2 In the second yere of the reigne of great Artaxerxes in the first day of the moneth Nisan Mardocheus the sonne of Iarus, the fonne of Semei the sonne of Cis of the tribe of Beniamin had a dreame,

3 A Icwe dwelling in the citie of Sufis, a no bleman, that bare office in § Kings court. 1

- 4 He was also one of the captimitie which Nabuchodonosor the King of Babylon broght from Ierufalem with Iechonias.
- 5 And this was his dreame, Beholde a noice

of a tempest with thunders, and earth quakes, and vproare in the land.

6 Beholde two great dragons came forthe ready to fight one against another.

me, which I sawe concer 7 Their crye was great, whereby all the I ning these matters, and heathen were ready to fight against the rightious people.

> 8 And the same day was ful of darkenes & obscuritie,&trouble,& anguish:yea,aduer sitie, and great afflictio was vpon y earth.

> ctions, were amased, and being ready to dye, cryed vnto God.

> grewe into a great river, and flowed over with great waters.

God, and are faued: for the Lord hathe fa- 11 The light & the funne rose vp, & § lowlie were exalted, & deuoured the glorious.

sed vs from all the se euils, and God hathe 12 Now when Mardocheus had sene this dreame, he awoke and rose vp and thoght in his heart vntil y night, what God wolde do, & so he desired to know all the matter.

CHAP. XII.

T the same time dwelt Mardocheus Ain the Kings court with Bagathas, and Thara, the Kings eunuches & kepers of the palace.

32 So Godremembred his owne people, & 2 *But when he heard their purpose, and Ester 2,226 their imaginaciós, he perceiued that they went about to lay their hands vpon the King Artaxerxes, and so he certified the King thereof.

> Then caused the King to examine § two eunuches with torments, and when they had confessed it, they were put to death.

This the King caused to be put in the Chronicles. Mardocheus also wrote the fame thing.

So the King comaded that Mardocheus shulder emaine in the court, and for the aduertisement, he gaue him a rewarde.

gite, w was in great honour and reputació with the King, went about to huit Maidocheus & his people, because of the two eunuches of y King y were put to death.

CHAP. XIII.

1 The copie of the letters of Artaxerxes against the He copie of the letters was this, The 119 li. 130 great King Artaxerxes writeth thefe chap 6.

things to y princes & gouernours y are vnder him from India vnto Ethiopia in an hundreth and seuen and twetie prouinces.

Bralosses.

2 When I was made lord ouer manie people, & had subdued the whole earth vnto 13 For I wolde haue bene cotent with good my dominton, I wolde not exalte my felf by the reason of my power, but purposed with equitie alway and getelnes to gouerne my subsects, and wholy to set them in a peaceable life, and thereby to bring my kingdome vnto tiaquilitie, that me might fafely go thorow on euerie fide, and to renew peace againe, which all men desire.

3 Now when I asked my counselers how these things might be broght to passe, one that was conversant with ve, of excellent wisdome, and constant in good wil, and shewed him self to be of sure fidelitie, 16 Dispise not the porcion, which thou which had the seconde place in the king-

dome, euen Aman,

4 Declared vnto vs, that in all nacios there 17 Hearemy prayer, and be merciful vnto was scatered abroade a rebellious people, that had Lawes contrarie to all people, and have alway dispised the commandements of Kings, and so that this general gouerned without offence.

3 Seing now we perceive, that this people alone are altogether contrarie vnto euerie man, vling strange and other maner of lawes, and having an euil opinion of our doings, and go about to stablishe wicked 1 matters, that our kingdome shulde not

come to good estate,

6 Therefore haue we commanded, that all they that are appointed in writing vinto you by Aman (which is orderned ouer the affaires, & 1s as our seconde father) shal all with their wives and childre be destroyed and rooted out with the sworde of their enemies without all mercie, and that none be spared the fortenth day of the twelfth 3 moneth Adar of this yere,

7 That they which of olde, and now also haue euer bene rebellious, may in one day with violence be thruste downe into the hell, to the intente that after this time our affaires may be without troubles, and wel

gouerned in all pointes.

8 Then Mardocheus thoght vpon all the workes and of the Lord, and made his

prayer vnto him,

- 9 Saying, O Lord, Lord, the King almightie (for all things are in thy power) and 6 Now Lord, we have sinned before thee; if thou hast appointed to saue Israel, there is no man that can with stande thee.
- to For thou hast made heaven and earth, 7 Because we worshipped their gods, ô and all the wonderous things vnder the
- 21 Thou art Lord of all things, and there is no man that can relist thee, which art the
- 23 Thou knowest all things, & thou knowest, Lord, that it was nether of malice, nor presumption, nor for anie desire of glorie, that I did this, and not bowe downero

proude Aman.

wil for the faluation of I frael, to have kift the sole of his fere.

14 But I did it, because I wolde not preferrethe honour of a man aboue the glorie of God, and wolde not woiship anie but onely thee, my Lord, and this haue I not done of pride.

15 And therefore, ô Lord God and King, haue mercie vpon thy people : for they 1magine how thei may bring vs to naught, yea, they wolde destroye the inheritance, that hathebene thine fro the beginning.

hast deliuered out of Egypt for thine

owne self.

thy portion: turne our forowe into toye, that we may liue, ô Lord, and praise thy Name: shut not the mouthes of them that praise thee.

empire, that we have begonne, cannot be 18 All Israel in like maner cryed moste earnestly vnto the Lord, because that death

was before their eyes.

CHAP. KIIII.

The prayer of Effher for the delinerance of her, and her people.

Vene Esther also, being in danger of death, resorted vnto the Lord, And laid away her glorious ap parel, and put on the garments of fighing, and mourning. In the stead of precious ointement, she scatered ashes, and dongue vponher head: and she humbled her bodie greatly with failing, and all the places

fhe plucte of. And she prayed vnto the Lord God of Israel, saying, O my Lord, thou onely art our King:helpe me desolate woma, which

of her love filled she with the heere that

haue no helper but thee.

4 For my danger is at hand.

- 5 Fro my youth vp I haue heard in the kinred of my father, that thou, ô Lord, tokest Ifrael from among all people, and our fathers from their predecessours for a perpetual inheritance, and thou halt performed that which thou didest promise them.
- therefore hast thou given vs into the hads of our enemies.

Lord, thou art righteous.

8 Neuertheles, it satissieth them not, that we are in bitter captiuitie, but they have stroken hands with their idoles,

9 That thei wil abolish the thing that thou with thy mouth haft ordeined,& deftroye thine inheritance, to shut vp the mouthe of them that praise thee, and to quence the glorie of thy teple, and of thine altar,

- no And to open the mouthes of the hea- 5 And decle her self goodly, after that she then, that they may praise the power of the idoles, and to magnifie a tleshlie King for euer.
- 11 O Lord, giue not thy scepter vnto them 6 Vpon the one she leaned her self, as one that be nothing, left thei laugh vs to scorne in our miserie: but turne their deuise 7 And the other followed her, and bare the vpon them felues, and make him an exgainst vs.

Thinke vpon vs, ô Lord, and shewe thy felf vnto vs in the time of our distresfe, and strengthen me, ô King of gods, and 9

Lord of all power.

13 Giue me an eloquét speache in my mouth before the Lion: turne his heart to hate our enemie, to destroye him, and all suche as confent vnto him.

84 But deliuer vs with thine hand, and hel- 10 Then he lift vp his face, that shone with pe me that am folitarie, which have no de-

fence but onely thee.

15 Thou knowest all things, o Lord: thou knowest, that I hate the glorie of the vnvncircumcised, and of all the heathen.

- Thou knowest my necessitie: for I hate this token of my preeminence, which I beare vpo mine head, what time as I must shewe my self, & that I abhorre it as a méstruous cloth, & that I weare it not when 12 Esther, what is the matter? I am thy bro-I am alone by my self,
- 17 And that I thine hand maide haue not 13 eaten at Amans table, and that I have had no pleasure in the Kings feast, nor drunke the wine of the drinke offrings,
- 28 And that I thine hand maide have no ther, vntil this day, but in thee, ô Lord 16 Then said she, I sawe thee, ô lord, as an God of Abraham.
- 19 O thou mightie God aboue all, heare the voyce of them, that have none other 17 For wonderful art thou, ô lord, and thy hope, and deliuer vs out of the hand of the wicked, and deliuer me out of my 18 And as she was thus speaking vnto him, feare.

CHAP. XV.

- . Mardocheus moueth Esther to go in to the King and make intercession for her people. 9 And she perforweth his request.
- Mardocheus also bade Esther to go in vnto the King, and pray for her 1

people, and for her countrey.

- Remember, saith he, the daies of thy lowe estate, how thouwast nourished under mine hand: for Aman which is next vnto the King, hathe given sentence of death against vs.
- Call thou therefore vpon the Lord, and speake for vs vnto the King, and deliuer vs from death.
- 4 And vpon the thirde day when she had ended her prayer, the laid away the mourning garments, and put on her glorious apparel,

- had called vpon God, which is the beholder and saujour of all things, & toke two handmaides with her.
- that was tender.
- traine of her vesture.
- ample, that hathe begonne the same 2-8 The shine of her beautie made her face role coloured : and her face was chearful & amiable, but her heart was forowful for great feare.
 - Then she went in the row all the dores, and stode before the King, and the King fate vpon his royal throne, & was clothed in his goodlie araye, all glittering with golde and precious stones, and he was very terrible.

maiestie, and loked fiercely vpon her: therefore the Quene fel downe, and was pale and faint and leaned her self vpo the head of the maide, that went with her.

- righteous, & that I abhorre the bed of the ir Neuertheles, God turned the Kings min de y he was gentle, who being careful, leaped out of his throne, and toke her in his armes, til she came to her self againe: and comforted her with louing wordes, and faid,
 - ther, be of good cheare,
 - Thou shalt not dye: for our commandement toucheth the comons, and not thee. Come nere.
 - 14 And so he helde up his golden sceptre, & laid it vpon her necke,
- ioye sence the day that I was broght he- 15 And kissed her, and said, Talke with me.
 - Angel of God, & mine heart was troubled for feare of thy maiestie.
 - face is ful of grace.
 - she fel downe againe for faintnes.
 - 19 Then the King was troubled, and all his servants comforted her.

CHAP. XVI.

The copie of the letters of Artaxerxes, whereby he reuoketh those which he first sent forthe.

He great King Artaxerxes, which Isoph Anti. reigneth from India vnto Ethiopia, ouer an hundreth and seuen and twentie prouinces, sendeth vnto the princes and rulers that have the charge of our affaires, Salutation.

2 There be many that through the goodnes of Princes and honour given vnto them, become very proude,

And indeuoure not onelye to hurt our subjects, but not content to live in wealth, do also imagine destruction against those that do them good,

4 And take not onely all thakefulnes away LIII.iii,

from men, but in pride & presumption, as they that be vnmindeful of benefites, thei 15 But we finde that the Iewes (which were thinke to escape the vengeance of God, that feeth all things, & is cotrarie to euil.

5 And oft times manie, which be fet in office, and vnto whome their friends cau- 16 And that they be § children of the moste ses are committed, by vaine intisemets do wrappe them in calamities, that can not be remedied: for thei make them partakers of innocent blood,

gentlenes of princes with lying tales.

This may be proued not onely by olde histories, but also by those things that are ted of suche pestilences as are not worthie to beare rule.

8 Therefore we must take hede hereafter, that we may make y kingdome peaceable

9 And discerne the things that are before our eyes, to withstand the with gentlenes.

Amadathus, being in dede a sträger from the Persians blood, and farie from our goodnes, was received of vs,

at And hathe proued the friendship that we beare towarde all nations, so that he 21 For almightie Godhathe turned to ioye was called our father, and was honored of euerie man, as the next persone vnto the King.

But he colde not vse him self soberly in this great dignitie, but wet about to depriue vs of the kingdome, & of our life.

With manifolde disceite also hathe he desired to destroye Mardocheus our pieser uer, which hath done vs good in all thigs, and innocent Esther the partaker of our 24 Therefore all cities and countreis that kingdome, with all her nation.

14 For his minde was (when he had taken them out of the way) to lay waite for vs, and by this meanes to translate the kingdome of the Persians vnto them of Macedonia.

accused of this moste wicked ma that their might be deftroyed) are no euil doers, but vse moste sust Lawes,

high and almightie and euer living God, by whome the kingdome hathe benepieferued vnto vs, and our progenitours in verie good ordre.

6 And discertfully abuse the simplicitie, & 17 Wherefore ye shal do wel, if ye do not put in execution those letters, that Aman the sonne of Amadathus did write vnto

before our eyes, and are wickediy commit 18 For he that invented them, hageth at Sufis before the gates with all his familie, & God (which hathe all things in his power) hathe spedely rewarded him after his deferuing.

for all me, what chage so euer shal come, 19 Therefore ye shal publishe the copie of this letter in all places, that the Iewes may frely live after their owne Lawes.

10 For Aman, a Macedonian, the sonne of 20 And ye shal aide them, that vpon the thir tenth day of the twelfth moneth Adar thei may be aduenged of them, which in the time of their trouble wolde haue oppreffed them.

the day, wherein the chosen people shulde haue perished.

22 Moreouer, among other folemne daies ye shal kepe this day with all gladnes,

That bothenow & in time to come this day may be a remébrance of deliuerace for vs and all suche as loue the prosperitie of the Persians, but a remébrance of destruction to those that be sedicious vnto vs.

do not this, shal horribly be destroyed with sworde and fyre, and shal not onely not be inhabited of men, but be abhorred also of the wilde beastes and foults for

THE WISDOME

of Salomon.

be those that finde him. s The boly Goft. & 12 We oght to flee from backbyting and murmuring. 12 Whereof death cometh. 15 Righteousnes & unrighteousnes.

5.King. 3,3. 1 i∫4 36,1.

Deu.4,29.

3.sbr0.15.44



Oue righteousnes, ye that be ludges of the earth:thinke reverently of the Loid, & feke him in simplicitie of heart. *For he wil be founde

vnto suche as benot vnfaithful vnto him. 2 How me oght to fearche and enquire after God. 2 Who 3 For wicked thoughts seperate from God: and his power when it is tryed, reproueth the vawife,

4 Because wisdome can not enter into a wicked heart, nor dwell in the body that is sub ie&vnto sinne.

earth: thinke reuerently 5 For the holy * Spirit of discipline fleeth 107.4,230 from discert,& withdraweth him self from the thoghts y are without vnderstanding, and is rebuked when wickednes cometh.

of them that tempte him not, & appeareth 6 For the Spirit of wildome is touing, and Gal. 5.22

wil not absolue him, y blasphemeth with his lippes: for God is a witnes of his reines, and a true beholder of his heart, and an 5 *For our time is as a shadowe that passeth a chap, s, g. hearer of the tongue.

7 For the Spirit of the Lord filleth all the worlde: and the same that mainteinethall things, hathe knowledge of the voyce.

8 Therefore he that speaketh vnrighteous things, can not be hid: nether shalthe iudgement of reproche let him escape.

9 For inquisitio shalbe made for the thoghtes of the vngodlie, and the founde of his wordes shal come vnto God for the cor- 8 rection of his iniquities.

so For y eare of ielousie heareth all things, 9 Let vs all be partakers of our wantonand the noyce of the grudgings shal not

be hid.

zz Therefore beware of murmuring, which profiteth nothing, & refraine your tongue io Let vs oppiesse the poore, that is righfrom sclander: for there is no worde so secret, that shal go for noght, & the mouth that speaketh lies, llaieth the soule.

22 Seke not death in the errour of your life: 12 Let our strength be the lawe of vnright *destroyenot your sclues thorow the wor-

kes of your owne hands.

Ø 33,11.

106 7,1.

mat 22.23.

1 cor 15,32.

Den 4,23.

Ezekisig. 13 *For God hathe not made death, nether 12 Therefore let vs defraude the righteous: hathe he pleasure in the destruction of the

> 14 For he created all things, that thei might haue their being : and the generacions of the worlde are preserued, and there is no 13 He maketh his boaste to have the knowpoyfon of destruction in them, & the kingdome of hell is not upon earth.

15 For 11ghteousnes 15 immortal, but vn- 14 He 15 made to reproue our thoghts.

righteousnes bringeth death.

16 And the vngodlie call it vnto them bothe with hands and wordes: and while they naught: for they are confederate with it: therefore are they worthie to be partakers thereof.

CHAP. II.

Sel avainst the fasthful.

is shorte and tedious: and in the death of a knowen that hathe returned from the

shalbe hereafter as thogh we had neuer bene: for the breth is a smoke in our no-

of our heart.

Which being extinguished, the body is turned into ashes, and the spirit vanisheth 22 And they do not understäd the mysteries as the foft aire.

4 Our life shal passe away as the trace of a cloude, & come to naught as the mist that ne, and cast downe with the heat thereof. Our name also shalbe forgotten in time, and no man shal have our workes in remembrance.

away, and after our end there is no returning: for it is fast sealed, so that no man cometh againe.

6 *Come therefore, and let vs enione the 1/2 22.13. pleasures, that are present, & let vs cherefully vie the creatures as in youth.

7 Let vs fill our selues with costlie wine and ointements, and let not the floure of life passe by vs.

Let vs crowne our selues with rose bud-

des aforethey be withered.

nes: let vs leaue some token of our pleafure in euerie place: for that is our porcio, and this is our lotte.

teous: let vs not spare the widdowe, nor reuerence the white heeres of the aged, that haue liued many yeres.

teouines: for the thing that is feble, is re-

proued as vnprofitable.

for he is not for our profite, & he is cotrarie to our doings: he checketh vs for offen ding against the Lawe, and blameth vs as transgressours of discipline.

ledge of God: and he calleth him self the

sonne of the Lord.

15 It grieueth vs also to loke *vpon him: for ephof 5.13. his life is not like other mens: his waies are of another facion.

thinke to haue a friend of it, they come to 16 He counteth vs as bastai des, and he withdraweth him self from our wates as from filthines: he commendeth greatly the latter end of the sust, and boasteth that God is has father.

The imaginacions and desires of the wicked, & their coun 17 Let vs se then if his wordes be true: let vs proue what end he shal haue.

Por the vingodlie say, as they falfely 18 For if the righteous mábe the fonne of Psal 22,9.

God, he wil helpe him, & deliuer him fro mas. 27,43. God, he wil helpe him, & deliuer him fro mat. 27.43. the hands of his enemies.

man there is no recourse, nether was any 19 Let vs * examine him with rebukes and Irre-11216. torméts, that we may knowe his mekenes, and proue his pacience.

2 For we are borne at all aduenture, and we 20 Let vs condemne him vnto a shameful death: for he shal be preserved as he him self saith.

Atrels, and the wordes as a sparke raised out 21 Suche things do they imagine, and go astraye: for their owne wickednes hathe blinded them.

> of God, nether hope forthe rewa de of righteousnes, nor can discerne the honour of the soules that are fauteles.

is driven away with y beaumes of the fun- 23 For God created man without corrup- Gen 2.27. tion, and made him after the * image of @ 2.7. his owne likenes. eccles 17,2.

Llll. iiii.

Wisdome of Salomon.

neracion.

Gen 3.1.

24 *Neuertheles, thorow enuy of the deuil nether comfort in the day of tryal. came death into the worlde: and they that 19 For horrible is the end of the wicked geholde of his side, proue it.

CHAP. III.

rewards of the fasthful 11 Who are miserable.

Deut.33,30

Byt the * foules of the righteous are in the hand of God, and no torment 1 shal touche them.

Chap.s.4.

- 2 *In the fight of the vnwise thei appeared 3 And their departing from vs, destruction, but they are in peace.
- 4 And thogh they suffer paine before men, yet is their hope ful of immortalitie.

Rom 8,24. a cor Sal. 2 pet.1,13. Exed 16,2. deut.8.2.

- yet in many things shal they be wel rewarded:*for God proueth them,&findeth them mete for him felf.
- 6 He tryeth them as the golde in the forna 4 For thogh they budde for the in the brance, and receiueth them as a perfect frute offring.
- *And in the time of their vision they shal Mat 13,43. 7 shine, and runne through as the sparkes among the stubble.

Mat. 19,28. 8 They * shal judge the nacions, and have dominion ouer the people, and their Lord 1.007.6,2. shal reigne for euer.

9 They that truft in him, shal understand the trueth, and the faithful shal remaine with him in loue: for grace and mercie is among his Saintes, and he regardeth his 7

Ka.;6,5.

- cording to their imaginacions: for they haue despised the righteous, and forsaken
- Who so despiseth wisdome and disciplitheir labours are foolish, and their workes vnprofitable.

dren wicked: their offring is curled.

- 73 Therefore the barren is bleffed which is *fhe shal have frute in the visitation of the foules,
- 24 And the eunuche, which with his hands wicked things against God: for vnto him an acceptable porcion in the Temple of
- For glorious is y frute of good labours, and the roote of wisdome shal neuer fade
- But the children of adulterers shal not 16 be partakers of the holy things, and the feed of the wicked bed shalbe rooted out.
- And thogh they live log, yet shalthey be nothing regarded, and their last age shal- 17 be without honour.
- 18 If they dye hastely, they have no hope,

CHAP. IIII.

I The conversacion and assurance of the righteous. 7 The Of vertue and the commoditie thereof. 10 The death of the righteous, and the condemnation of the Unfaithful.

Better is barennes with vertue: for the memorial thereof is immortal: for it is knowen with God and with men.

- to dye, and their end was thoght grieuous, 2 When it is present, me take example thereat, and if it go away, yet they defire it: it is alway crowned and triumpheth, and winnerh the battel and the undefiled rewardes.
- 5 They are punished, but in fewe things, 3 But the multitude of the vngodlie which abunde in children, is vnprofitable: & the bastard plates shal take no depe roote, nor laye any fait fundacion.
 - ches for a time, * yet they shal be shaken Mat.7.18. with the winde: for they stand not fait, and thorowe the vehemecie of the winde they shalbe rooted out.

For the vnperfect branches shalbe broke, & their frute shalbe vnprofitable & sower

to eat, and mere for nothing.

6 For all the children that are borne of the wicked bed, shalbe witnes of the wickednes against their parents when they be afked.

But thogh the righteous be preuented with death, yet shal he be in rest.

- Mat.21.41. 10 *But the vngodlie shalbe punished ac- & Forthe honorable age is not that which is of long time, nether that which is measu red by the number of yeres.
 - 9 But wisdome is the graye heere, and an undefiled life is the olde age.
 - ne, is miserable, and their hope is vaine, & 10 *He pleased God, & was beloued of him, Gen 1 24. fo that where as he lived amog finners, he ebilia. translated him.
 - 12 Their wines are undiscrete, & their chil- 11. He was take away, lest wickednes shulde alter his understanding, or deceit beguile his minde.
 - vndefiled, and knoweth nor the finful bed: 12 For wickednes by bewitching obscureth the things that are good, & the vnstedfastnes of concupifcece peruerteth the fimple minde.
 - hathe not wroght iniquitie, nor imagined 3 Thogh he was sone dead, yet fulfilled he muche time.
 - shal be giuen the special gift of faith, and 14 For his soule pleased God: therefore hasted he to take him away from wickednes.
 - 15 Yet the people se & vnderstand it not, & cosider no suche things in their hearts, how that grace and mercie is vpon his Saintes, and his prouidence over the elect.

Thus the righteous that is dead, codemneth the vngodlie which are liuing: & the youth that is some broght to an end, the long life of the vnrighteous.

For they fe the end of the wife, but they understand not what God hathe deuised for him, and wherefore the Lord hathe pre-

serued

ferued him in safetie.

18 They se him and despise him, but the 13 Euen so we, assone as we were borne, we Lord wil laugh them to scorne,

19 So that they shal fall hereafter without honour, and that have a thame among the ce shal he burile them and cast them downe, and shake them from the fundacions, so that they shalbe veterly wasted, and they shalbe in sorowe, and their memorial shal perish.

20 So they being afraied, shal remember their sinnes, & their owne wickednes shal 15 But the 11ghteous shalliue for euer: their come before them to consince them.

CHAP. V.

- 14 The hope of the unfaithful waine. Is The bleffednes of the faintes and godlie.
- Hen shal the 11ghteous stad in great boldenes before the face of suche as hauetormented him, and taken away his 17 He shal take his ielousie for armour, &
- 2 When thei se him, thei shalbe vexed with wonderful deliuerance,
- 3 And shal change their mindes, and sigh for grief of minde, and say within them 19 selues, This is he whome we sometime

Chap 3,2.

- 4 *We fooles thoght his life madnes, and his end without honour.
- 5 How is he counted among the children of God, and his poicion is among the
- 6 Therefore we have erred from the waye of trueth, and the light of righteousnes hathe not shined vnto vs, and the sunne of vnderstanding rose not vpon vs.
- 7 We have wearied our selves in the waye of wickednes and destruction, and we have gone through dagerous wates: but we haue not knowen the way of the Lord.
- & What hathe pride profited vs 2 or what profite hathe the pompe of riches broght

1 Chta 20,15 9 chap 2,5.

All those things are * passed away like a shadow, and as a poste that passeth by:

10 As a shippe that passeth ouer the waues of the water, which when it is gone by, the trace thereof can not be founde, nether 2 the path of it in the floods:

- Prou.30.19. 11 Or as * a birde that fleeth thorowe in 3 the aire, and no man can se anie token of her pallage, but onely heare the noise of her wings, beating the light winde, parting the aire thorow the vehemencie of 4 Because that ye being officers of his kinghet going, & fleeth on shaking her wings, where as afterwarde no token of her way can be founde:
 - 12 Or as when an arrowe is shot at a marke, it parteth the aire, which immediatly co-

not knowe where it went thorowe.

beganne to drawe to our end, and have shewed no token of vertue, but are consumed in our owne wickednes.

dead for enermore: for without anie voy- 14 For*the hope of the vngodlie is like the Iob 8,9, p[a]. dust that is blowne away with the winde, 1.4.6 143.4. and like a thinne fome that is scattered a- prou 10,25. broad with the storme, and as the smoke, 14m.1,10. which is dispersed with the winde, and as the remembrance of him passeth, that tarieth but for a day.

rewarde also is with the Lord, & y moste

High hathe care of them.

I The constantnes of the rightecus besore their persecuters. 16 Therefore shall they receive a glorious kingdome, and a beautiful crowne of the Lords hand : for with his right hand shil he couer them, and with his aime shalke defende them.

> shal arme the creatures to be reuenged of the enemies.

- horible feare, and shalbe amased for his 18 He shal put on righteousnes for a brestplate, and take true sudgement in stead of an helmet.
 - He wil take holines for an inuincible
- had in derision, and in a parable of repro- 20 He wil Tharpe his fierce wrath for a sworde, and the worlde shal fight with him against the vnwise.
 - 21 Then shal the thunder boltes go streight out of the lightnings, and shal flee to the marke as out of the bent bowe of & clouds, and out of his angrethat throweth stones, shal thicke haile be cast, and the water of the sea shalbe wrothe against them, & the floods shal mightely oues flowe.

22 And a mightie winde shal stand up against them, and like a storme shal scatter them abroad. Thus iniquitie shal bring all the earth to a wildernes, and wickednes shal overthrowe the thrones of the migh-

CHAP. VI.

The calling of Kings, princes and judges, which are also exhorted to searche wisdome.

TEare therefore, dye Kings , and vnderstand: learne, ye that be judges of the ends of the earth.

Giue eare, ye that rule the multitudes & glorie in the multitude of people.

For the rule * is given you of the Lord, Roming. and power by the moste High, which wil trye your workes, and searche out your 1maginacions.

dome haue not judged aright, nor kept the Law, nor walked after the wil of God,

5 Horribly and fodenly wil he appeare vnto you: for an hard judgement shal they haue that beare rule.

meth together againe, so that a man can 6 For he that is moste lowe, is worthie mer-Mmmm.1.

cie, but the mightie shalbe mightely tormented.

7 For he that is Lord ouer all, wil spare no * persone, nether shal he feare anie greatnes: for he hathe made the small and great, 3 and careth for all a like,

ecclef 35,16. 8 But for the mightie abideth y sorer tryal. Vnto you therefore, ô tyrants, do I spearom 2,11,gal 9 ke, that ye may learne wisdome, and not 4 I was nourished in swadling clothes, and go amisse.

holie, and they that are learned there, shal

finde a defence.

Deut. 10,17.

2.chr0,19.7.

iob.34,19.

att 10,34.

1,6.eph 6,9.

col. 3,25. I.

pet,1,17.

II Wherefore set your delite vpo my wordes & delire them, & ye shalbe instructed. 7

12 Wisdom: shineth & neuer fadeth away, and is easely sene of them that love her, & founde of suche as sike her,

3 She preuenteth them that defire her,that the may first shewe her felf vnto them.

14 Whoso awaketh vnto her betimes, shal 9 haue no great trauail: for he shal finde her fitting at his dores.

To thinke vpon her then is perfite vnderstanding: and who so watcheth for her, 10 I loued her aboue health and beautie, &

shalbe sone without care.

16 For the goeth about, feking suche as are mete for her, and sheweth her self chere- 11 All * good things therefore came to me 1. King 3 19. fully vnto them in the wayes, and meteth them in eueric thoght.

is her beginning: and the care of discipli-

ne is loue:

- the keping of the lawes is the assurance of immortalitie:
- God.

Therefore the desire of wisdome leadeth to the kingdome.

21 If your delite be then in thrones, & scep- 15 ters,ô Kings of the people, honour wildome, that ye may reign: for euer.

22 Now I wil tell you what wisdome is, & whence it cometh, & wil not hide the mysteries from you, but wil seke her out from 16 For in his hand are bothe we and our the beginning of her nativitie, and bring the knowledge of her into light, and wil not kepe backe the trueth.

23 Nether will have to do with consuming enuie: for suche a man shal not be parta-

ker of wisdome.

24 But the multitude of the wife is the pre- 18 feruacion of the worlde, and a wife King is the staye of the people.

ye shal haue profite.

CHAP. VII. Wisdome oght to be preferred about all things.

T My felf am alfo mortal and a man li-I ke all other, and am come of him that was first made of the earth.

And in my mothers wobe was I facioned

to be flesh in ten moneths: I was * broght Ich.10,10,10. together into blood of the fede of man, and by the pleasure that cometh with flepe.

And when I was borne, I received the comune aire, and fel vpon the earth, which is of like nature, crying & weping at the first as all other do.

with cares.

10 For they that kepe holines holily, shalbe 5 For there is no King that had anie other beginning of birth.

6 All*men then have one entrance vnto li- Iob.2,21. fe, and a like going out.

Wherefore I praied, and understanding was given me: I called & the Spirit of wifdome came vnto me.

8 I preferred her to scepters and thrones, & counted riches nothing in comparison of

* Nether did I compare precious stones lob 28.15.

vnto her: for all golde is but a litle gravel in respect of her, and silver shalbe counted but clay before her.

purposed to take her for my light; for her light can not be quenched.

together with her, and innumerable riches matt.6,33.

thorowher hands.

For the moste true desire of discipline 12 So I was glad in all: for wisdome was the autor thereof, & I knewe not that she was the mother of these things.

a8 And loue is the keping of her lawes: and 13 And I learned vnfainedly, & communicated without enuie, and I do not hide her riches.

19 And immortalitie maketh vs nere vnto 14 For she is an infinite treasure vnto men, which who so vse, become partakers of the loue of God, & are accepted for the gifts of knowledge.

God hathe granted me to speake according to my minde, and to judge worthely of the things, that are given me: for he is the leader vnto wisdome, and the directer of the wife.

wordes, and all wisdome, & the knowledge of the workes.

17 For he hathe giue me the true knowledge of the things that are, so that I knowe how the worlde was made, and the powers of the elements,

The beginning and the end, & the middes of the times: how the times alter, and the change of the seasons,

as Be therefore instructed by my wordes, & 19 The course of the yere, the situacion of

the startes,

20 The nature of living things, and the furiousnes of beasts, the power of y windes, and the imaginacions of men, the diuerlities of plants, and the vertues of rootes.

21 And all things bothe secret and knowen do I knowe: for wisdome the worker of

all things, hathe taught me it.

22 For in her is the spirit of understanding, which is holie, the onely begotten, manifolde, lubtil, moneable, cleare, vndefiled, euident, not huitful, louing the good, shar- 9 pe, which can not be letted, doing good,

23 Courteous, stable, sure, without care, hauing all power, circumspect in all things, and passing through all, intellectual, pure 10

and lubtil spirits.

24 For wisdome is nimbler then all nimble things: she goeth thorow and attemeth " to all things, because of her purenes.

25 For she 15 y breth of the power of God, and a pure influence that floweth from the 12 glorie of the Almightie: therefore can no

defiled thing come vnto her.

26 For * she is the brightnes of the euerlasting light, the videfiled muroure of 3 the maiestie of God, and the image of his goodnes.

remaining in her felf, remuethall, and acholic foules, and maketh them the friends of God and Prophetes.

28 For God loueth none, if he dwell not with wildome.

29 For she is more beautiful then the sunne, and is aboue all the order of the starres, and the light is not to be compared vn-

30 For night cometh vpo it, but wickednes can not outrome wildonie.

CHAP. VIII. The effects of wisdome

CHe also excheth nom one end to ano-Other mightely, and comely doeth she order all things.

2 I lieue loued her, an ! foght her from my youth: I defired to marye her, fuche loue had I vnto her beautie.

commendeth her nobilitie: yea, the Lord of all things leueth her.

4 For she is the scholemastics of the know-

5 If riches be a possession to be desired in this life, what is richer then wisdome, that worketh all things?

6 For if prudencie worketh, what is it among all things, that worketh better then

- 7 If a man loue righteousnes, her labours are vertuous: for the teach th fobernes & 1 prudecie, righteoulnes and itregth, which are the moste profitable things that men can naue in this life.
- 8 If a man desire great experience, she can tell the things that are past, and disceine things to come: she knoweth the subtilties 3 And gouerne the worlde according to e-

of wordes, and the solutions of darke sentences: she foreseeth the signes and wonders, or euer they come to passe, and the fucces of lealons and times.

Therefore I purposed to take her vnto my companie, knowing that she wolde counfel me good things, and comfort me in cares and griefs.

For her sake shal I have glorie among the multitude and honour among the EI-

ders thogh I be young.

I shal be founde of sharpe judgement, so that I shal be marueilous in the sight of

great men.

When I holde my tongue, they shall abide my leasure: when I speake, they shal heare diligently, & if I talke muche, they shal laye their hands upon their mouth.

Moreover, by her I shal obteme immortalitie, and leave an everlasting memorial among them that come after me.

27 And being one, she can do all things, and 14 I shall governe the people, and the na-

cions shalbe subdued vnto me.

cording to the ages she entreth into the 15 Horrible tyrants shalbe asraied when they heare me, among the multitude I shalbe counted good, and mightie in

> 16 When I come home, I shal rest with her: for her companie hathe no butternes, and her felowshippe hathe no tediousnes, but mirthe and loye.

> Now when I confidered these things by my felf, and pondered them in mine heart, how that to be 103 ned vnto wisdome 18

immortalitie,

- 18 Anagreat pleasure is in her friendshippe, and that in the workes of her hands are infinite riches, and that in the exercife of talking with her is prudencie, and glorie by communing with her, I went about, seking how I might take her vnto
- 3 In that she is conve fant with God, it 19 For I was a wittie childe, and was of a good spirit.

Yea, : ather being good, I came to an

vndefiled bodie.

ledge of God, and the choser out of his 21 Neuertheles, when I perceiued that I colde not enioye her, except God gaue her (and that was a pointe of wildome also, to knowe whose gifte it was) I went vnto the Lord, and befoght him, and with my whole heart I faid,

CHAP. IX.

A praier of Salomon to obteine wisdome.

- God of fathers, and Lord of mercie, which liast made all things with thy worde,
- 2 And orderned man thorow thy wisdome, that he shulde have * dominion over the Gen.1,1,24. creatures which thou hast made,
- Mmmm. ii.

£67.3.3

ment with an vpright heart.

LKing 3.9. 4 Giue*me that wisdome, which sitteth by thy throne, and put me not out fro among

thy children.

Tfal .116,16. 5 For I thy *feruant,& sonne of thine handmaide am a feble persone, & of a shorte time, and yet leffe in the understanding of 5 judgement and the lawes.

6 And thogh a man be neuer so perfite among the children of men, yet if thy wifdome be not with him, he shalbe nothing

regarded.

1.Chr 28,5. 2 chr 1,9.

7 *Thou hast chosen me to be a King of thy people, and the sudge of thy sonnes & daughters.

3 Thou hast comanded me to buyld a temple vpon thine holy Mount, & an aitar in the citie, wherein thou dwellest, a likenes of thine holie Tabernacle, which thou hast prepared from the beginning,

10h 1.9.

- Prouer 8.22. 3 And thy wishome w thee, which knoweth 8 For all suche as regarded not wishome, thy workes, which also was when thou madeil the worlde, and which knewe what was acceptable in thy fight, and right in thy commandements.
 - to Send her out of thine holy heaves, & find her from the throne of thy mareitie that 9 the may be with me, & labout, that I may know what is acceptable in thy fight.

II For the knowerh and understandeth all things, and she shal lead me soberly in my workes, & preserve me by her glorie.

32 So shal my workes be acceptable, & then shal I gouerne thy people righteously, & be mete for my fathers throne.

IJA 40,13 70m 11.34. 1.507.2,16.

- 13 For what man is he that can know e the counsel of God or who can thinke what the wil of God 15?
- 14 For the thoghts of mortal men are feareful, and our forecastes are vncerteine,
- 15 Because a corruptible bodie is heause vn to the foule, & the earthlie masson kepeth downe the minde that is ful of cases.
- that are vpon earth, and with great labour finde we out the things which are before vs:who can then feke out the things that are in heauch?
- 17 Who can know thy counsel, except thou giue him wildome, and lend thine holy Spirit from aboue?
- 28 For so the wates of them which are vpon carth, are reformed, & men are taught the re preserved thorow wisdome.

CHAP. X.

The delinerance of the righteous and destruction of the e- 16 nemies cometh thorowe wisdome

CHe preserued the first father of the whe he was created alone, and broght him out of his offence,

quitie and righteoufnes, & execute iudge- 2 And* gaue him power to rule all things, Gen 2.20. 3 *But the vniighteous in his wrath depar- gen 4.8. ted from her, and perished by killing his brother in his fui ie.

> For whose cause the * earth was ouer- Gen 7,12. flowen, but wisdome preserved it againe, gouerning the suft man by a litle wood.

Moreover, * when the nacions were 10y- Gen. 11,20 ned in their malicious confederacies, she knewe the righteous, and preferred him fauteles vnto God, and kept him fure, be- firing in h s sen cause she loued him tenderly as a sonne.

6 She preserved the righteous, * when the Gen 20,17. vngodlie perished, when he fled from the fyr. that fel downe vpon the fine cities.

Of whose wickednes the waste land that smoketh, yet grueth testimonie, and the tices that beare finte that neutr cometh to ripenes: and for a remembrance of the vnfaithful soule, there standeth a piller of

had not onely this hurt, that they knewe not the things which were good, but also left behinde them vnto men a niemorial of their foolishnes, so that in the things wherein they finned they can not lie hid.

But wisdome deliuered them, that serued her.

10 *When the righteous fled because of his Gen 28,5. brothers wrath, she led him the right way, shewed him the kingdome of God, gaue him knowledge of holie things, made him riche in his labours, and made his peines profitable.

ir Against the conetousnes of suche as defrauded him, she stode by him and made

him riche.

12 She saued him from the enemies, and defended him from them, that lay in waite, and she gaue him the price in a mightie battel, that he might knowe that the feare of God is stronger then all things.

16 And hardly can we different the things 1; *When the righteous was folde, the foi Gen.37,28. fok: him not, but deliuered him from fin 6 39.7. ne: she went downe with him into the all 7,10.

dongeon,

14 And failed him not in the bandes, til she had broght him the scepter of the realme, and power against those that oppressed him, and them that had accused him, she declared to be liers, and gaue him perpetual glorie.

things that are pleasant vnto thee, and a- 15 *She delivered the righteous people and Execusive. fautles sede from the nacions that oppres-

> She entred into the soule of the sernant of the Lord, and stude by him in won Exed. F.F.

ders and signes against the terrible Kings. I worlde, that was formed, and kept him 17 She gauethe Saintes the rewarde of their labours, and led them for the a margeilous way : on the day time she was a shadow

vnto them, and a light of starres in the night.

psal 78,13.

Exed.14,21. 18 *She broght the thorow the red sea, and caryed them through the great water,

19 But she drowned their enemies, and broght the out of the botome of the depe. 14 *For vnto thine almightie hand, y made ier 8,22.

Exod 15,1.

20 So the righteous toke the spoiles of the vngodlie, * & praised thine holy Name, ô Lord, and magnified thy victorious hand with one accorde.

21 For wisdome openeth the mouth of the domme, and maketh the tongues of babes eloquent.

CHAP. XI.

I The miracles done for Ifrael. 13 The vengeance of sinners. 28 The great power and mercie of God.

Enodalo, 2 They went through the wildernes that ted by thy vengeace; and scattered abroawas not inhabited, and pitched their tentes in places where there lay no way.

Exod.7,20.

Exed. 17, to. 3 *They stode against their enemies, & were aduenged of their aduerfaries.

Nom 20,11. 4 *When they were thirsty, they called vpo thee, and water was given them out of the out of the hard stone.

5 For by the things whereby their enemies were punished, by the same were the

I fraelites helped in their nede.

6 For in steade of a fountaine of running water, the enemies were troubled at the corrupt blood, which was to rebuke the dre, but thou gauest vnto thine owne abun dance of water vnloked for,

7 Declaring by the thirst that was at that

aduerfaries.

- 8 For when they were tryed and chaftised with mercie, they knewe how the vnwrath.
- 9 For these hast thou exhorted as a father, and proued them: but thou hast condemned y other as a righteous King, whe thou a The mercie of God toward simers. 14 The workes dideft examine them

to Whether they were absent or present, their punishment was alike : for their ! grief was double with mourning, and the remembrance of things past.

For when they perceived that through their torments good came vnto them, they

felt the Lord.

- 42 And seing the things that came to passe, at the last they wondered at him, whome 3 afore they had cast out, denied and deri-
- wickednes wherewith they were deceived, and worshiped *serpents, that had not the

vie of reason, & vile beastes, thou sendidst a multitude of vareafonable beaftes vpon them for a vengeance, that they might knowe, that wherewith a man sinneth, by the same also shal he be punished.

the worlde of naught, it was not unpossi- chap 16,10 ble to send among them a multitude of

beares, or fierce lyons,

15 Or furious beafts newly created, and ynknowin which shulde breathe out blastes of fyre, and cast out smoke as a tempest, or shoote horrible sparkes like lightnings out of their eyes,

16 Which might not onely destroye them with hurting, but also to kill them with

their horrible fight.

SHe prospered their workes in the hads 17 Yea, without these might they haue bene cast downe with one winde, being persecu

de thorow the power of thy Spirit: but thou half or dered all things in measure, nomber & weight.

18 For thou hast euer had great strength & might, and who can withstand the power

of thine arme!

hie rocke, and their thirst was quenched 19 For as the small thing that the balance weigheth-fo is the worlde before thee, & as a droppe of the morning dewe, that falleth downe vpon the earth.

> 20 But thou hast mercie vpon all: for thou hast power of all things, and makest as thogh thou sawest not the sinnes of men,

because they shulde amende.

commandement of the killing of the chil- 21 For thou louest all the things that are,& hatest none of them whome thou hast made: for thou woldest have created nothing that thou hadest hated.

time * how thou hadest punished thine 22 And how might anie thing endure, if it were not thy wil? or how colde anie thing be preserved, except it were called of thee?

godlie were iudged and punished in 23 But thou sparest all: for they are thine, o Lord, which art the louer of foules.

CHAP. XII.

of God are Unreprovable. 19 God grueth leasure to

Or thine incorruptible spirit is in all

 Γ things.

2 Therefore thou chastnest the measurably that go wrong, and warnest the by putting them in remembrance of the things wherein they have offended, that leaving wickednes they may beleue in thee, ô Lord.

*As for those olde inhabitats of the holy Deut 9.3.

land, thou didest hate them.

ded: for they had another thirst then the 4 For they committed abominable wor- 18,9. kes, as forceries and wicked facrifices,

Because of the foolish deuises of their 5 And slaying of their owne children without mercie, and cating of the bowels of mans flesh in banketing, where the raging Mmmm.iii.

12.20

Chap 12,24, Fom.1,23.

Wisdome of Salomon.

Priests shed abominable blood.

- 6 And the fathers were the chief murtheters of the soules, destitute of all helpe, 22 So when thou doest chasten vs, thou puwhome thou woldest destroy by the hands of our fathers,
- 7 That the land which thou louest aboue all other, might be a mete dwelling for the children of God.

Exed. 23.2. deut.2,28.

- men, and sended it the forerunners of thine hoste, euen hornettes to destroie them by litle and litle,
- 9 Northat thou wast vnable to subdue the vngodlie vnto the righteous in battel, or with cruel beaftes, or with one rough worde to destroie them together.
- thougauest the space to repent, knowing wel, that it was an unrighteous nacion. & wicked of nature, & that their thoght col- 26 But they that wil not be reformed by de neuer be altered.
- II For it was a cursed sede from the beginning : yet hast thou not spared them when 27 For in those things when they suffred, they sinned, because thou feared any man.

Rom 2.22. 12 For who dare fay, *What haft thou done? or who date stand against thy judgement? or who dare accuse thee for the nacions that perish, whome thou hast made? or who dare stand against thee to revenge the wicked men?

3. Pet .5.7.

303.10,80

- 13 For there is none other God but thou, *that carest for all things, that y maist declare how it thy judgement is not vnright. I
- 14 There dare nether King nor tyrant in thy fight require accountes of them whome thou hast punished.
- 15 For so muche then as thou art righteous *thinking it not agreable to thy power to condemne him, that hathe not deserved to be punished.

so For thy power is the beginning of rightecufnes, and because thou art Lord of all 3 things, it causeth thee to spare all things.

- Whe men thinke thee not to be of a perfite power, thou declareft thy power, and reprouest the boldenes of the wise.
- 18 But thou ruling the power, judgest with for thou maist shew thy power when thou
- 19 By suche workes now hast thou taught thy people, that a man shulde be just and louing, and hast made thy children to be of a good hope: for thou give it repentance to finners
- 20 For if thou hast punished the enemies of thy children that had deferued death with fo great confideration, and requesting vn- 7 to them, giving them tome & place that they might change from their wickednes,
- 21 With how great circumspection wilt & Howbeit they are not to be excused. thou punish thine owne childre, vnto whose 9 For if they can knowe so muche, that they

fathers thou hast sworne and made couenants of good promifes?

- nishest our enemies a thousad times more, to the intent that when we judge, we shulde diligently consider thy goodnes, and when we are judged, we shulde hope for mercie.
- 8 *Neuertheles, thou sparedst them also, as 23 Wherefore thou hast tormented the wic ked that haue lived a dissolute life by their owne imaginations.
 - 24 * For they went aftray verie farre in the Chap 11,16. waies of errour, and estemed the beasts, rum 1,23. which their enemies dispised, for gods, being abused after the maner of childreathat haue none understanding.

so But in punishing them by litle and litle, 25 Therefore hast thou sent this punishmet that they shulde be in derision as children

without reason.

those scorneful rebukes, shal fele the worthie punishment of God.

they disdeined: but in these whome they counted godlie when they fawe the felues punished by them, they all acknowledged v true God whome afore they had denied to knowe: therefore came extreme damnation vpon them.

CHAP. XIII.

All things be vaine, except the knowledge of God. 10 Idolaters and idoles are mocked.

Surely all men are vaine by nature, and are ignorant of God, *and colde Rom.1,19. not knowe him that is, by the good things that are sene, nether consider by the workes the worke master.

thy felf, thou ordreft all thigs ighteously, 2 *But thei thoght the fyre, or the winde or Deutsig. the swift aige, or the course of the starres, 6 17.2. or the raging water, or the lights of heauen to be gouernours of the worlde, and

Thogh they had suche pleasure in their beautie that they thoght them gods, yet shulde they have knowen, how muche more excellent he is that made them; for the first autor of beautie hathe created these

equitie, & gouernest vs with great fauour: 4 Or if they marueiled at the power, and operation of them, yet shulde they have perceived thereby, how muche he that made these things, is mightier.

> 5 For by the greatnes of their beautie, and of the creatures, the Creator being compa red with them, may be confidered.

But yet the blame is lesse in these, that feke God and wolde finde him, & yet peraduenture do erre.

For * they go about by his workes to feke Tom. 1. M. him, and are perfuaded by the fight, because the things are beautitul that are sens.

rather finde out the Lord thereof?

so But miserable are they, and among the dead is their hope, that call them gods which are the workes of mens hands, golde, and filuer, and the thing that is muen- 6 *For in the olde time also whe the proude Gen 6.4ted by arte, and the similitude of beasts, or anie vaine stone that hathe bene made by the hand of antiquitie.

Ya 44,12. tere 10,5.

m *Or as when a carpenter cutteth downe a tre mete for the worke, and pareth of all 7 For bleffed is the tre whereby right coufthe baske thereof cunningly, and by arte maketh a vessel profitable for the vse of 8 But that is cursed that is made with hads,

Be And the things that are cut of from his worke, he bestoweth to dresse his meat to fil him felf,

33 And that which is left of these things, which is profitable for nothing (for it is a croked piece of wood and ful of knobbes) he carneth it diligently at his leafure, and 10 according as he is expert in cunning, he giueth it a proporcion, and facioneth it after the similitude of aman,

14 Or maketh it like some vile beast, and Risketh it oues with red, and painteth it, and couereth euerie spotte that is in it.

15 And when he hathe made a conuenient tabernacle for it, he setteth it in a wall, and maketh it fast with yron,

16 Providing so for it, lest it fall: for he knoweth y it can not helpe it self, becau- 13 The vaine glorie of men broght them se it is an image, w hathe nede of helpe.

Then he prayeth for his goods, and for his mariage and for children: he is not a- 14 shamed to speake vnto it, that hath no life.

18 He calleth on him that is weake for health: he prayeth vnto him that is dead for life:he requireth him of helpe that hathe no experience at all.

19 And for his tourney, him that is not able 15 Thus by proces of time this wicked cuto go, and for gaine, and worke, and fuccesse of his affaires he requireth further ace of him, that hathe no maner of power.

CHAP. XIIII.

1 The detestacion and abominacion of images, 8 A curse of them, and of him that maketh them. 14 Whereof idolatrie proceded. 23 What eails come of idolatrie.

Gaine, another man purposing to [1] faile, and inteding to passe thorowe more rotten then the shippe that carieth

Erod.14,22.

cor, the falppe. 2 For as for "it, couetousnes of money hathe 18 For he peraduenture willing to please a founde it out, and the craftesman made it

3 But thy prouidence, ô father, gouerneth 19 And so thorowe the beautie of the worit: *for thou hast made away, even in the fea, and a fure path among the waves,

4 Declaring thereby, that thou hast power to helpe in all things, yea, thogh a man wet 20 to the sea without meanes.

can discerne the worlde, why do they not 5 Neuertheles thou woldest not, that the workes of thy wildome shulde be vaine, and therefore do men commit their lives to a smale piece of wood, and passe ouer the stormie sea in a shippe, and are saued.

gyants perished, the hope of the worlde & 7.11. went into a fluppe which was gouerned by thine hand, and to left fede of generacion vnto the worlde.

nes commeth.

*bothe it, & he that made it:he because he Psal iis a. made it, and it being a corruptible thing, baruc.6.3 because it was called god.

9 *Forthe vngodlie, and his vngodlines are bothe like hated of God: so truely the worke & he that made it, shalbe punished

Therefore shal there be a visitation for the idoles of the nations: for of the creatures of God they are become abomina-cion, * and flumbling blockes vnto the habak 2,18. foules of men, & a snare for the fete of the

ginning of whoredome, and the finding of them is the corruption of life.

12 For they were not from the beginning; nether shal they continue for euer.

into the worlde: therefore shal they come

When a father mouned grieuoully for his sonne that was taken away suddenly, he made an image for him y was once dead, whome now he worshipeth as a god, & ordeined to his servants ceremonies and sacrifices.

stome prevailed, and was kept as a law, and idoles were worshiped by the commande-

16 As for those that were so farre of that men might not worship them presently, they did conterfet the visage that was farre of, and made a gorgeous image of a King, whome they wolde honour, that thei might by all meanes flatter him that was absent, as thogh he had bene present.

the raging waves, calleth vpon a stocke 17 Againethe ambition of the crastes man thrust forwarde the ignorat to increase the superstition.

> noble man, labored with all his cunning to make the image of the best facion.

ke the multitude was allured, and so toke him now for a god, which a litle afore was but honored as a man.

And this was the deceiuing of mas life, when men, being in feruitude, through ca-Mm mm.iiii.

m For the inventing of idoles was the be-

shortly to an end.

mint of tyrants.

Wisdome of Salomon.

lamitie and tyrannie ascribed vnto stones and stockes the name, which oght not to be communicate vnto anie.

21 Moreouer, this was not ynough for them that they erred in the knowledge of God: 8 but where as they lived in great warres of ignorance, those so great plagues called they peace.

Den 18,10. sere. 7,9. Ø 19.4.

22 For ether*they.slewe their owne childre in sacrifice, or vsed secret ceremonies, or raging dissolutenes by strange rites,

23 And so kept nether life nor mariage cleane:but ether one slewe another by treason, or els vexed him by adulterie.

24 So were all mixt together, blood and flaughter, thefte & deceit, corruption, vnfaithfulnes, tumultes, periurie,

25 Disquieting of good men, vnxhankefulnes, defiling of foules, changing of birth, disordre in mariage, adulterie & vnclenes. 11 For he knoweth not his owne maker, that

26 For the worshiping of idoles that oght not to be named, is the beginning and the cause and the end of all euil.

27 For either they be mad when they be merie, or prophecie lies, or line vngodlie, or els lightly forsweare them selues.

28 For in so muche as their trust is in the idoles, which have no life, thogh theif wea- 13 re falsely, yet they thinke to have no hurt.

- 29 Therefore for two causes shal they iueuil opinion of God, addicting them felues vnto idoles, and because they sweare vniustly to deceiue, and despise holines.
- 30 For it is not the power of them by whome they sweare, but the vengeance of themthat sinne, which punisheth alwayes the offence of the vngodlie.

CHAP. XV.

The woyce of the faithful, praising the mercie of God by

whose grace they serve not idoles.

Byt thou, dour God, art gracious and felf.

Brue, long suffring, and gouernest all 17 For seing he is but mortal him self, it is things by mercie.

a Thoghwe sinne, yet are we thine: for we knowe thy power: but we finne not, knowing that we are counted thine.

- and to knowe thy power is the roote of im mortalitie.
- 4 For nether hathe the wicked invention of men disceiued vs, nor the vnprofitable 19 labour of the painters, nor an image spotted with divers colours.

Whole fight stirreth up the desire of the ignorant: so that he coueteth the forme that hathe no life, of a dead image.

6 They that love fuche wicked things, are worthie to haue suche things to trust to, 1 and they that make them, and they that defire them, and they that worship them.

factoneth euerie vessel with labour to our

vse:but of the same clay he maketh bothe the vessels, that serue to cleane vses, and the contrarie likewise: but whereto cuerie vessel serueth, the potter is the judge.

So by his wicked labour he maketh a vaine god of the same claye: euen he, which a litle afore was made of earth him felf, and within a litle while after goeth thither againe whence he was taken, when he shal Luk 12,20. make accounte for the lone of his life.

Notwithstanding he carethnor for the labour he taketh, nor that his life is shorte, but he striueth with the goldesmithes, and filuersmithes, and counterfaiteth the copersmithes, and taketh it for an honour to make decemble things.

10 His heart is ashes, and his hope is more vile then earth, and his life is lelle wor-

thie of honour then claye.

gaue him his foule, that had power & breathed in him the breth of life.

- 12 But they counte our life to be but a pastime, and our conversacion as a market, where there is gaine: for they fay we oght to be getting on euerie fide, thogh it be by euil meanes.
- Now he that of earth maketh fraile vessels and images, knoweth him self to offend aboue all other.
- stely be punished, because they have an 14. All the enemies of thy people, that holde them in subiection, are moste vnwise, & more miserable then the verie fooles.
 - 15. For they judge all the idoles of the nacions to be gods, which nether haue eye fight to se, nor noses to smel, nor eares to heare, nor fingers of hads to grope, & their fete are flowe to go.
 - 16 For man made them, and he that hathe but a borowed spirit, facioned them: but no man can make a god like vnto him
 - but mortal that he maketh with vnrighteous hands : he him self is better the thei whomehe worshippeth: for he lived, but they never lived.

3 Forto knowe thee, is perfite righteousnes, 18 Yea, they worshipped beasts also, which are their moste enemies, & which are the worste, if thei be copared vnto others, because they have none understanding.

Nether haue they anie beautie to be defired in respect of other beafts : for they are destitute of Gods praise, and of his blessing.

CHAP. XVI.

The punishment of idolaters. 20 The benefites done unto the fasthful.

Herefore by suche things they are Chap. 11.18. worthely punished &* tormented by nomb. 12,31. the multitude of beaftes.

7 The *potter also tempereth soft earth, & 2 In steade of the which punishment thou hast bene fauorable to thy people, & to la-

tufie their appetite, hast prepared a meat of a strange taste, euen quailes,

- 3 To the intent that thei that defired meat, 19 And some time burnt the fyre in § midby the things which were shewed and sent among them, might turne awaye their necellarie delire, & that thei, which had fufnewe taste.
- 4 For it was requifite, that they which vsed tyrannie, shulde fall into extreme pouertie, and that to these onelie it shulde be

Nomb .21,6. 2.cor 10.6.

The figne of the braicn les

pent.

5 * For when the cruel siercenes of § beaits came vpon them, and they were hurt with the stings of cruel serpents,

they were troubled for a little season, that they might be reformed, having a "figne of saluacion, to remember the commandement of thy Law.

7 For he that turned toward it, was not hea- 23 Againe it forgate his owne strength, that led by the thing that he fawe, but by thee, ô Sauiour of all.

So in this thou shewedst our enemies, that it is thou, which deliuerest from all

& 10,4 renel 9.7.

Emd. 3.24. 9 *For the biting of greshopers and flyes 25 killed them, and there was no remedie founde for their life: for they were worthie to be punished by suche.

> so But the teeth of the venemous dragons 26 colde not ouercome thy children : for thy mercie came to helpe them, & healed the.

For they were pricked, because thei shulde remember thy wordes, and were spedely healed, left they shulde fall into so depe 27 For that which colde not be destroyed forgetfulnes, that thei colde not be called backe by thy benefite.

For nether herbe nor plaster healed them, 28 but thy worde, ô Lord, which healeth all things.

Deut 31. 39. 1. [am. 2,6. \$06.13,2.

33 For thou hast the power of life & death, *and leadest downe vnto the gates of hel, 29 and bringelt vp againe.

14 A man in dede by his wickednes may flare another: but when the Spirit is gone forthe, it turneth not againe, nether can he call againe the foule that is taken away.

15 But it is not possible to escape thine

- Exed 9.23. 16 *For the vngodliethat wolde not knowe 2 thee, were punished by the strength of thine arme, with strange raine and with haile, and were pursued with tempest, that they colde not avoide, & were confumed with fyre.
 - 17 For it was a wonderous thing that fyre 3 might do more then water, which quencheth all things: but the worlde is the aduenger of the righteous.
 - 18 For some time was the fyre so tame, that 4 the b. afts, which were sent against the vngodlie, burnt not : and that, because they

shulde se and knowe, that they were per secuted with the punishment of God.

desof the water about the power of fyre, that it might destroye the generacion of the vniust land.

fred penurie for a space, shulde also fele a 20 *In the stead whereof thou hast fed thine Exed.16,14. owne people with Angels fode, and fent nomb 11.7. them bread readie from heaven without Pfal 78,23. their labour, which had abundance of all soh.6,31. pleasures in it & was mete for all tastes.

shewed, how their enemies were tormeted. 21 For thy sustinance declared thy swetnes vntothy children, which ferued to the appetite of him, that toke it, & was mete to that that everie man wolde.

6 Thy wrath endured not perpetually, but 22 Moreover the * snowe and yee abode the Exed 9.23. fyre & melted not, that thei might knowe, that the fyre burning in the hayle, & sparkeling on the raine, destroyed the frute of the enemies.

the righteous might be nourished.

24 For the creature that serueth thee which art the maker, is fierce in punishing the vnrighteous: but it is case to do good vnto suche as put their trust in thee.

Therefore was it changed at the same time vnto all facions to serue thy grace, which nourisheth all things, according to the defire of them that had nede thereof,

That thy children whome thou louest, ô Lord, might knowe, *that it is not the in- Deut Fis crease of fintes that fedeth men, but that mat. 4.4. it is thy worde, which preserveth the that trust in thee.

with the fyre, being onely warmed a litle with the funne beames, melted,

That it might be knowen that we oght to prevente the funne rifing to give thankes vnto thee, and to salute thee before the daye ipring.

For the hope of the vnthankeful shall melt as the winter yee, and flowe away as unprofitable waters.

CHAP. XVII.

The iudgements of God against the wicked.

Can not be expressed: therefore men Or thy judgements are great, and do erre, that wil not be reformed.

For when the vnrighteous thought to hauethine holie people in subjection, thei were bounde with the bands of darkenes, and long night, and being that vp vnder therofe, did lie there to escape the enerlasting proudence.

And while they thought to be hid in their darke sinnes, thei were scattered abroad in the darke courring of for gerfulnes, fearig horribly and troubled with visions.

For the denne that hid them kept them not from feare: but the foundes that were about them, troubled them, and terrible

Nnnn.i.

Wisdome of Salomon.

visions and sorowful sights did appeare.

5 No power of the fyre might give light, nethermight the cleie flames of the starresdightenthe horrible night.

For there appeared vnto them onely a fudden fyie, verie dredful: so that being assaied of this vision, "which they colde not fe, they thoght the things, which they sawe, to be worse.

CF 8.7.

That is, the mightic villo

6xod 7.12. 7 * And y illusions of the magical artes we- 1 re broght downe, and it was a moste shameful reproche for the boafting of their knowledge.

8 For they that promised to drive away fea re and trouble from the ficke persone, weie 2 sicke for feare, & worthie to be laughed at.

- 9 And thogh no feareful thing did feare them , yet were they afraied at the beaftes 3 which passed by them, and at the hyssing of the seipents: so that thei dyed for feare, and faid they fawe not the ayre, which by no meanes can be auoided.
- to For this a feareful thing, when malice is condemned by her owne testimonie: and a coscience that is touched, doeth euer forecast cruel things.

of the succours, which reason offreth.

22 And the lesse that the hope is within, the more doeth he esteme the ignorance of the thing, that tormenteth him, great.

But they that did endure the night that was intollerable, and that came out of the 6 Of that night were our fathers certified dungeon of hell, which is insupportable, flept the same flepe,

4 And sometimes were troubled with mostruous visions, and sometime they sow- 7 ned, as thogh their owne soule shulde betray them: for a fudden feare not loked for, came vpon them.

15 And thus, whosoeuer fel downe, he was kept and shut in prison, but without chai-

26 For whether he was an houfband man, or a shepherd, or one that was set to worke alone, if he were taken, he must suffer this necessitie, that he coldenot auoide:

27 (For with one chaine of darkenes were winde, or a swete song of the birds among the thicke branches of the trees, or the vehemencie of hastie running water,

18 Or a great noyce of the falling downe of stones, or the running of skipping beastes, that colde not be sene, or the noyce 12 of ciuel beaftes that roared, or the founde that answereth againe in the holow mountaines: these feareful things made them to fwone.

19. For all the worlde shined with clere 13 light, and no man was hindred in his labour.

20 Onely vpon them there fel an heavie

night, an image of that darkenes that was to come vpon them : yea, they were vnto them selues more grieuous then darkenes.

CHAP. XVIII.

The fyrie piller that the I fradites had in Egypt. & The deliverance of the faithful. 10 The Lord smote the Egyptians 20 The sinne of the people in the wildernes. 21 Aaron fode between the living and the dead with bu censure.

Vt thy Saits had a very great * light, Exod.10.23. D whose voyce because they heard, and on, the Egyptifawe not the figure of them, they thought them bleffed, because thei also had not suf fred the like.

And because they did not hurt the, which did hurt them afore, they thanked them, and asked pardon for their enimitie.

*Therefore thou gauest them a burning Exod 13,22. piller of fyre to lead them in the vnknow- 61,4,24 en way, & madest the sunnethat it hurted & 105.39. not them in their honorable iourney.

But they were worthie to be deprined of the light, and to be kept in darkenes, which had kept thy children shut vp., by whome the vncorrupt light of the Law shulde be gruen to the worlde.

II For feate is nothing els, but a betraying 5 *Where as they thought to slay the babes Exed. 1,16. of the Saintes, by one childe that was cast out, and preserved to reprove them, thou hast taken awaye the multitude of their children and destroyed them all together in the mightie water.

afore, that they knowing vnto what othes they had given credit, might be of good

Thus thy *people received the health of Exod.14, 24. the righteous, but the enemies were deftroyed.

For as thou hast punished the enemies, so hast thou glorified vs whome thou hast

For the righteous children of the good men offred fecretly, and made a law of righteousnes by one consent, that § Saints shulde receiue good and euil in like maner, and that the fathers shulde first sing praises.

they all boude) whether it were an hyssing to But a disagreing price was heard of the enemies, and there was a lamentable noice for the children that were bewailed.

II For the *master and the servant were Exod 12,27. punished with like punishment, & the comune people suffred alike with the King.

So they altogether had innumerable that dyed with one kinde of death:nether were the liuing sufficient to burye them: for in the twinckling of an eye the noblest offpring of them was destroied.

So they that colde beleue nothing, because of the inchantments, confessed this people to be the children of God, in the destruction of the first borne

Or, Eche.

14 For while all things were in quiet silece, & the night was in the middes of her swift 4 For the destinie, whereof they were wor-

15 Thine almightie worde leapt downe fro heauen out of thy 10yal throne, as a fierce man of warie in the middes of the lad that

was deftroyed,

26 And broght thine vnfained commande- 5 ment as a sharpe sworde, and stode vp, and filled all things with death, & being come downe to the earth, it reached vnto the 6 For everie creature in his kinde was facioheauens

17 Then the fight of the feareful dreames vexed them fuddenly, and fearefulnes came vpon them vnawares.

Then laye there one here, another there halfe dead,& shewed y cause of his death.

19 For the visions that vexed them, shewed them these things afore: so that they were not ignorant, wherefore they perished.

20 Now tentacion of death touched the righteous also, and *among the multitude the wrath indured not long.

21 For the blamelesman made haste, & deminitració, euen prayer, & the reconciliation by the perfume, & fet him felf against the wrath, and so broght the miserie to an end, declaring that he was thy seruant.

22 For he ouercame not the multitude with but with the worde he subdued him that punished, alledging the other and couenat made vnto the fathers.

23 For when the dead were fallen downe by heapes one vpon another, he stode in the middes, and cut of the wrath, and parted it from comming to the liuing.

Exod.28,11. 24 *For in the long garment was all the ornament, and in the foure rowes of the stones was the glorie of the fathers grauen 13 For the one sorte wolde not receive the with thy maiestie in the diademe of his

> 25 Vnto these the destroyer gaue place, and was afraid of them . for it was fufficient, 14 Beside all these things some wolde not sufthat they had tasted the wrath.

CHAP. XIX.

: The death of the Egyptians, and the great toye of the Hebrewes. 11 The meat that was given at the defire 15 of the people. 17 All the elements ferue to the wil of God.

S for the vngodlie, the wrath came A vpon them without mercie vnto the 16 end: for he knewe what shulde come vnto

2 Than they (when they had confented to let them go, and had fent them out with diligence) wolde repent, and pursue them. 17

3 For while yet forow was before them, and they lamented by the graues of the dead, thei deuised another foolishenes, so y they persecuted the in their sleing, whome they had cast out afore with prayer.

thie, broght them to this end, and caufed them to forget the things that had come to passe, that they might accomplish the punishment, which remained by tor-

Bothey thy people might trye a marueilous passage, and that these might finde a

strange death.

ned of newe, and sesued in their owne offices inioyned the, that thy children might

be kept without hurt.

7 For the cloude ouershadowed their tentes, and the drye earth appeared, where afore was water: so that in the red Sea there was a way without impediment, and the great depe became a grene field.

8 Through the which all the people went that were defended with thine hand, feing

thy wonderous marueiles.

in the wildernes there was a plague, but 9 For they "neyed like horses, and leaped 'Or, were feddelike lambes, praising thee, ô Lord, which hadest deliuered them.

fended them, and toke the weapons of his 10 For thei were yet mindeful of those thigs which were done in the land where they dwelt, how the groude broght forthe flies in steade of cattel, & how the river scrauled with the multitude of frogges in steade of fishes.

bodelie power, nor with force of weapos, is *But at the last they sawe a new genera- Exod. 16.13. tion of budes, when thei were intifed with nam 11.32. lust, and desired delicate meates.

> 12 *For the quailes came forthe of the sea Chap 16,2. vnto them for comfort, but punishments came vpon the finners not without fignes tor, Egyptides. that were given by great thundrings: for they suffred worthely according to their wickednes, because they shewed a cruel hatred towarde strangers.

whetheiwere present, because they knewe them not the other force broght the ftrangers into bondage y had done the good.

fer, that anie regarde shulde be had of them: for thei handeled the itrangers dif-

pitefully. Others that had received the with great banketing, and admitted them to be partakers of the same lawes, did afflict thein with great labours.

Therefore thei were strike with blindenes, as in oldetime certeine were at the dores of the righteous, so that everie one Genissia being compassed with darknes, soght the entrance of his dore.

Thus the elements agreed among them felues in this change, as when one tune is changed vpon an instrument of musike, and the melodic stilremaineth, which may easely be perceived by the fight of the Nnnn.ii.

Nom.16,46

things that are come to passe.

- 18 For the things of the earth were chaged into things of the water, & the thing that did fwimme, went vpon the grounde.
- rie vnto his owne ventue, & the water forgate his owne kinde to quench.

20 Againe, y flames did not hurte the fiesh

of the corruptible beafts that walked therein,nether melted they that which semed to be yee, and was of a nature that wolde melt, and yet was an immortal meat.

19 The fyre had power in the water contra- 21 For in all things, ô Lord, thou hast magnified and glorified thy people, and hast not despised to alsist them in euerie time and place.

THE WISDOME OF

Iesus the sonne of Sirach, called Ecclesiasticus.

This argument was founde in a certeine Greke copie.

His Iesus was the sonne of Sirach, and Sirachs father was also called Iesus, and he lived in the latter times, after the people had bene led away captive, and broght home againe, and almoste after all the Prophetes. Now his grandfather, as he him self witnesseth, was a man of great diligence, and wisdome among the Hebrewes, who did not onely gather the grave sentences of wife men, that had bene before him, but he him felf also spake manie ful of great knowledge and wisdome. So thu first I esus dyed, and left this which he had gathered, and Sirach afterwarde left u to Iesus hu sonne, who toke it and put it in order in a boke, and called it WIS-DOME, intitling it bothe by his owne name, his fathers name, and his grandfathers: thinking by sins title of Wisdome to allure the reader to read this boke with more great desire, and to consider it more diligently. Therefore this boke conteineth wife fayings, and darke fentences, and similitudes with certeine diune histories which are notable and ancient, even of men that were approved of God, and certaine prayers, and fongs of the autor him felf: moreouer, what benefites the Lord had bestomed vpon his people, and what plagueshe had heaped vpon their enemies. This Iesus did imitate Salomon, and was no leffe famous in wisdome and doctrine, who was therefore called a man of great knowledge, as he was in dede.

The prologue of the Wisdome of I esus the sonne of Sirach.

the Prophetes, and by others that have fol- have no smale difference when they are spolowed them, (for the which things Israel ken in their owne laguage. Therefore in the oght to be comended by the reason of doctri eight and thirtieth yere, when I came into me and wisdome, whereby the readers oght Egypt vnder King Euergetes, and connot onely to become learned them sclues, tinued there, I sounde a copie ful of great but also may be able by the diligent studie learning, and I thoght it necessarie, to bethereof to be profitable unto kragers bothe stowe my diligence, and trauaile to interby speaking & writing) after that my grand pret this boke. So for a certeine time with father Iesus had given him self to the rea- great watching and studie I gaue my self rein sufficient judgement, he purposed also shement, and are desirous to learne, might and wildome, to the intent that they which line according to the Law. were desirous to learne, & wolde give them selues to these things , might profite mu- , wistome cometh of God. " A praise of the foare of che more in liuing according to the Law. Wherefore, I exhorte you to receive it louingly, and to read it with diligence, and to take it in good worthe, thogh we seme to some in some things not able to atteine to the interpretation of suche wordes as are hard to be exprelled: for the things that are spoken in the Hebrewe congue, haue another force in them selues then whe they are translated into another togue, and not one

Here as manie, and great things ly these things, but other things also, as the haue bene given vs by the Law, and Law it felf, & the Prophetes, & other bokes ding of the Law, and the Prophetes, & other to the finishing of this boke, that it might be bokes of our fathers, and had gotten the-published, that they which remaine in banito write some thing perteining to learning applie them selues vnto good maners, and

CHAP. I.

God .. 29 The meanes to come by wisdome. the Lord, [and bathe benecuer with him] and is That which is marked with

with him for ever. these two mar whose two mar these two mar in the Latin co of the fea, and the drop- pies, & not in pes of the raine, and the the Greke.

dayes of the worlde > [who can measure] the height of heaven, the bredth of the earth,

earth, and the depth?

3 Who can finde the wisdome [of God which hathe bene afore all things?]

things, and the vinderstanding of prudence from euerlasting.

5 [The worde of God moste high is the fountaine of wildome, and the euerlaiting

prou 9,10.

sob.28,28.

- Rom.11,34. 6 * Vinto whome hathe the roote of wisdome bene declared? or who hathe knowe 27 her wife counfels?
 - [Vnto whome hathe the doctrine of wifdome bene discouered & shewed and who 28 hathe understand the manifolde entrance vnto her?]
 - There is one wise, [even the moste high Creator of all things, the almightie, the King of power and verie terrible, which 30 fitteth vpon his throne.

9 He is the Lord, that hathe created her [thorow y holieGost:] he hathe sene her, 31 If thou desire wisdome, kepe the comannombred her, [and measured her.]

- to He hathepowred her out vpon all his workes, and vpon all flesh, according to 32 For the feare of the Lord is wisdome and his gift, and giveth her abundantly vnto them that love him.
- It The feare of the Lord is glorie, & glad- 33 nes, and reioycing, and a ioyful crowne.
- 22 The feare of the Lord maketh a mery long life.
- 33 Whoso feareth the Lord, it shal go wel with him at the last, and he shalfinde fa- 35 uour in the day of his death.
- 24 [The love of God is honorable wisdome, and vnto whome it appeareth in a vifion, they love it for the vision, and for the knowledge of the great workes thereof
- Pfal.111.10. 15 *The feare of the Lord is the beginning of wildome, and was made with the faithful in the wobe: [she goeth with the chofen women, and is knowen with the righteous and faithful.
 - 26 The feare of the Lord is an holie know- 1 ledge.
 - 47 Holines shal preserue, & iustifie & heart, and giveth mirth and gladnes.
 - 28 Who so feareth the Lord, shal prosper, 2 & in the day of his end, he shalbe blessed]
 - 59 She hathe buylt her euerlasting fundacions with men, and is given to be with their fede.
 - 20 To feare God is the fulnes of wisdome, 3 Ioyne thy felf vnto him, and departe not and filleth men with her frutes.
 - at She filleth their whole house with [all] things desireable, and the garners with the 4 things, that she bringeth forthe, and bothe twaine are giftes of God.
 - wildome, & giueth peace & perfite health: he hathe sene her and nombred her.

- 23 "She raineth downe knowledge, and vn- cor wifdows. derstäding of wildome, and hathe broght vnto honour, them that possessed her.
- Wisdome hathe bene created before all 24 The seare of the Lord is the roote of wisdome, and her branches are long life.
 - 25 [In the treasures of wisdome is vnderstanding, and holie knowledge, but wifdome is abhorred of finners.
- commandements are the entrance vnto 26 The feare of the Lord driveth out finne: and when the is present, the driveth away anger.
 - For wicked angre can not be justified: for his rashnes in his angre shalbe his de-
 - A pacient man wil fuffer for a time, and then shal he have the rewarde of 10ye.
 - 29 He wil hide his wordes for a time, and manie mens lippes shal speake of his wis-
 - In the treasures of wildome are the secrets of knowledge, but y finner abhorreth the worship of God.
 - dements, and the Lord shal give her vnto thee, [and wil fil her treasures.].
 - discipline: he hathe pleasure in faith and mekenes.
 - Be not disobedient to the feare of the Lord, and come not vnto him with a double heart.
- heart, and giueth gladnes, and 10ye and 34 The not an hypocrite that men shulde speake of thee, but take hede what thou speakest.
 - Exalte not thy felf, left thou fall & bring thy foule to dishonour, and so God discouer thy secretes, & cast thee downe in the middes of the cogregacion, because thou woldest not receive the true feare of God, and thine heart is ful of disceite.

CHAP. II.

- * He exhorteth the feruants of God to righteoufnes, loue. understanding, and pacience, it To trust in the Lord. 13 A curse upon them that are fainte hearted and impacsent.
- Y sonne, if thou wilt come into the [feruice of God, [stand fast in righteouines and feare, and] prepare thy foule to tentacion.
- Settle thine heart, and be pacient: [bow downe thine care, and receive the wordes of vnderstanding] and shrinke not awaie, whe thou are assailed, [but watte vpo God paciently.
- away, that thou maist be increased at thy
- What soeuer cometh vnto thee, receive it paciently, and be pacient in the change of thine affliction.
- The feare of the Lord is the crowne of 5 * For as golde [& silver are] tryed in the Wislows. fyre, even so are men acceptable in the prou 17.3. fornace of aduerfitie.

Nnan. iii.

6 Beleue in God and he wil helpe thee:orderthy waye aright, & trust in him: [holde fait his feare, and growe olde therein 🎢

Ye that fearethe Lord, waite for his mer cie: shrinke not awaye from him that ye

Ye that feare the Lord, beleue him and your rewarde shal not faile.

9 Oyethat feare the Lord, trust in good things, & in the ever laiting toy & mercie.

hearts shalbe lightened.]

n Consider the olde generacions [ofmen, ye children,] and marke them wel : * was 8 He that feareth the Lord, honoreth his there euer anie confounded, that put his trust in the Lord? or who hathe continued in his feare, and was forsaken or 9 *Honour thy father and mother in dede Exod 20,32. whome did he euer dispise, that called vpon him?

12 For God is gracious and merciful, and forgrueth sinnes and saueth in the time of 10 trouble, [& 1s a defender for all the that

feke him in the trueth.

Or double. 13 Wo vnto them, that have a feareful he- 11 art, [and to the wicked lippes] and to the faint hands, and to the sinner that goeth z.King 18,21. two * maner of wayes.

Inh.14,24.

P[al. 38,25.

14 Wo vnto him that is faint hearted, for he beleueth not : therefore shalhe not be defended.

15 Wo vnto you that haue lost pacience, [& haue forsaken the right wayes, and are tur- 14 And if his vinderstanding faile, haue paned backe into frowarde wayes:] for what wil ye do when the Lord shal visit you?

16 They that feare the Lord, wil not dif- 15 For the good intreatie of thy father shal obeyhis worde: and they that * loue him,

wilkepe his wayes.

17 They that feare the Lord, wil seke out the things that are pleasant vorto him; and they that love him, shalbe fulfilled with

18 They that feare the Lord, wil prepare their hearts, and humble their soules in

his fight.

19 [Thei that feare the Lord, kepe his com mandements, and wil be pacient til he se

20 Saying, If we do not repent] we shal fall into the hads of the Lord, and not into the hands of men.

21 Yet as his greatnes is, so is his mercie.

nor 10 Of the blessing and curse of the father and mosecrets of God.

Church of the righteous, & their offpring is obedience and loue.

2 Heare your fathers iudgement, ochildre, 23 [But] what [God] hathe comanded thee, and do thereafter, that ye may be lafe.

3 For the Lord wil haue the father hono-

red of he children, and hathe confirmed the autoritie of the mother out the chil-

Who so honoreth his father, his sinnes shalbe forguen him, [and he shal abiteine from them, & snal have his daily defines.]

5 And he that honoreth his mother, is like one that gathereth treasure.

6 Who so honoreth his father, shal haue toye of his owne children, & when he maketh his prayer, he ihalbe heard.

10 [Ye that feare y Lord, loue him, & your 7 He that honoreth his father, shal haue 2 long life, and he that is obedient vnto the

Lord, shal comfort his mother.

parents, and doeth service vnto his parets, as vnto lords.

*Honour thy father and mother in dede one side and in worde [& in all paciece,] that thou dest side maist have Gods blessing, [& that his bless opher 6, 2.

For y blessing of the father establishesh of meu. the houses of the children, & the mothers curse rotteth out the fundacions.

Reloyce not at the dishonour of thy father: for it is not honour vnto thee, but

Seing that mas glorie cometh by his fathers honour, & the reproche of § mother is dishonour to the children,

13. My sonne, helpe thy father in his age, and greue him not as long as he liueth.

cience with him, & despise him not when thou art in thy ful strength.

not be forgottë, but it shalbe a forteres for thee against sinnes, [and for thy mothers offence thou shalt be recompensed with good, and it shalbe founded for thee in righteousnes.]

16 And in the day of trouble thou shalt be remembred: thy finnes also shal melt away

as the yee in the faire wether.

17 He that forsaketh his father, shal come to shame, and he that angreth his mother, is curssed of God.

18 ¶My fonne, performe thy doings with mekenes, so shalt thou be beloued of them that are approued.

19 The * greater thou art, the more humble Philip. 2, 3. thy felf [in all things,] & thou shalt finde fauour before the Lord.

2. To our father and mother oght we to give double ho- 20 Many are excellent & of renoume : but the secrets are reueiled vato the meke.

ther. 22 No man oghi ouer curiously to searche out the 21 For the power of the Lord is great, & he is honored of the lowlie.

rets of God.

18 honored of the lowite.

Prou 25, 27.

[He children of wisdome are the 22 *Schenot out the things that are to hard rom. 12,3. for thee, nether searche the things rashly which are to mightie for thee.

> thinke vpon that with reucience, [and be not curious in many of his workes:]for it

is not nedeful for thee to sewith thine eyes the things that are fecret.

24 Be not curious in superfluous things: for 10 Be as a father vnto the fatherles, and as many things are shewed vnto thee about the capacitie of men.

25 The medling with suche hathe beguiled many, and an euil opinion hathe deceived

their judgement.

26 Thou canft not se without eyes:professe not the knowledge therefore that thou hast not.

- 27 A stubberne heart shal fare euil at the last: and he that loueth danger, shal perish
- 28 An heart that goeth two waies, shal not prosper: and he that is frowarde of heart, shal stumble therein.

29 An obstinate heart shalbe lade with sorowes: and the wicked man shall heape sinne vpon finne.

30 The persuasion of the proude is without remedie, & his steppes shalbe plucked vp: him, [and he shal not be estemed.]

31 The heart of him that hathe vnderstantentiue eare is the delire of a wise man.

32 [An heart that is wife & vnderstanding, wil absteine from sinne, and shal prosper in the workes of righteoufnes.]

Dan. 4,24. 33 Water quencheth burning fyre, *and al- 18 Then wil she returne the straight way mes taketh away finnes.

34 And he that rewardeth good dedes, wil remëber it afterward, & in the time of the fall, he shal finde a stay e.

CHAP. IIII.

I Almes must be done with gentlenes. 12 The studie of wisdome and her frute. 20 An exhirtation to eschewe euil, and to de good.

Y fonne, defraude not the poore of eyes to waite long.

2 Make not an hungrie soule sorowful, nether vexe a man in his necessitie.

differre not the gift of the nedie.

4 Refuse not the prayer of one that is in trouble: turne not away thy face from the

Turne not thine eyes a side [in angre] from the poore, and give him none occafion to speake euil of thee.

For if he cursse thee in the bitternes of his foule, his prayer shalbe heard of him that made him.

- 7 Be courteous vnto the copanie [of poore, bowe downe thine head to a man of wor-
- ne eare vnto the poore, [but pay thy dette,] and give him a friendlie answer.

9 Deliuer him that suffieth wrong, from

the hand of the oppressour, & be not faint hearted "when thou judgest.

an housband vnto their mother: so shalt thou be as the sonne of the moste High: and he shal loue thee more then thy mother doeth.

11 Wisdome exalteth her children, and receiueth them that seke her, [& wilgo before them in the way of righteousnes.]

12 He that loueth her, loueth life, and they that feke life in the morning, shal haue great 10ye.

13 He that kepeth her, shal inherit glorie: for vnto whome she entieth, him the Lord wil bleffe.

14 They that honour her, shalbe the seruants of the holie one, and them that loue her, the Lord doeth loue.

15 Who so giveth eare vnto her, shal judge the nacions, and he that goeth vnto her, shal dwell safely.

for the plant of sinne hathe taken roote in 16 He that is faithful vnto her, shal haue her in possession, and his generacion shall possesse her.

ding, shalperceine secret things, and an at- 17 For first she wil walke with him by croked waies, and bring him vnto feare, and drede, and to ment him with her discipline vntil she haue tryed his soule, and haue proued him by her judgements.

> vnto him, and comfort him, and shew him her secrets, [and heape vpon him the treafures of knowledge, and vnderstanding of righteousnes.]

19 But if he go wrong, she wil for sake him, and give him over into the hands of his destruction.

20 [¶My fonne,] *Make muche of time, Rom,12,116 and eschewe the thing that is euil,

VI his liuing, and make not the nedie 21. And be not a shamed [to say the trueth] for thy life: for there is a shame that brigeth finne, and a shame that bringeth worthip and fauour.

3 Trouble not the heart that is grieued, & 22 Accept no persone against thine owne conscience, that thou be not confounded to thine owne decaye, [and forbeare not thy neighbour in his faute.

> And kepe not backe counsel when it may do good, nether hide thy wisdome when it may be famous.

> 24 For by the talke is wisdome knowen, and learning by the wordes of the tongue, [& counsel, wisdome and learning by the talking of the wife, & stedfastnes in the workes of righteousnes.]

and humble thy soule vnto the Elder, and 25 In no wife speake against the worde of trueth, but be ashamed of the lies of thine owne ignorance.

8 Let it not greue thee to bowe downe thi- 26 Be not ashamed to confesse thy sinnes, & relist not the course of the river.

> 27 Submit not thy felf vnto a foolish man, nether accept the persone of the mightie. Nonn. iiii.

Ecclefiasticus.

defend suffice for thy life,] and the Lord God shal fight for thee [against thine e- 15 Be not counted a talebearer, & lie not in nemies.

29 Be not haftie in thy tongue, nether flac-

ke and negligent in thy workes. 30 Be not as a lion in thine owne house,ne-

ther beat thy servats for thy fantane, [nor oppresse them that are vnder thee.]

*Let not thine hand be stretched out to receive, and shut when thou shuldest

CHAP. V.

- 2 In riches may we not put any confidence. 7 The vengeance of God oght to be feared, and repentance may not be differred.
- Rust not vnto thy riches, and say not, I have ynough for my life: [for it shal not helpe in y time of vengeance and

2 Followe not thine owne minde and thy strength to walke in the wayes of thine

A# .30,35.

3 Nether say y, [Howhaue I had strength?] or who wil bring me vnder for my workes? for God the advenger wil reuenge the wrong done by thee.

4 And say not, I have sinned, and what euil hathe come vnto me for the Almightie is a pacient rewarder, but he wil not leave 6 Holde friendshap with manie, neuerthe-

thee vnpunished.

5 Because thy sinne is forgiuen, be not without feare, to heape finne vpon finne.

- 6 And say not, The mercie of God is great: he wil forgiue my manifolde sinnes : for mercie & wrath come from him, & his indignacion cometh downeypon finners.
- Make no tarying to turne vnto the Lord, and put not of from day to day: for fuddenly shal the wrath of the Lord breake forthe, & in thy securitie thou shalt be destroied, and thou shalt perish in time of vengeance.

8 Trust not in wicked riches: for they shal not helpe thee in the day of punishment

[and vengeance.]

9 Be not caryed about with euerie winde, and go not into euerie way : for so doeth the finner that hathe a double tongue.

10 Stand fast in thy sure vaderstanding [& 14 A faithful friend is a strong defence, and in the way and knowledge of the Lord] & haue but one maner of worde, [& followe the worde of peace and righteoulnes.

11 Be humble to heare the worde of God, that thou maift understand it, and make a

true answere with wildome.]

thy life be pure, & giue a pacient answer.

By If thou halt understanding, answer thy neighbourif not, laye thine hand vp6 thy 17 mouth, [lest thou be trapped in an vndiscrete worde, and so be blamed.]

28 Striue for the trueth vnto death, [and 14 Honour and shame is in the talke, & the tongue of a man caufeth him to fall.

waite with thy tongue: for shame [and repentance I followe the thief, and an euil condemnacion is ouer him that is double togued: [but he that is a backebiter, shalbe hated, enused and confounded.

16 Do not rashly, nether in small things nor

in great.

CHAP. VI.

I It is the propertie of a finner to be enil tongued. Of

friendship. 33 Defire to be taught.

Benemie: for suche shal haue an euil name, shame and reproche, and he shal be in infamie as the wicked that hathe a double tongue.

2 Be not proude in the deuice of thine owne minde, lest thy soule rent thee as a bull, And eat up thy leaves, and destroie thy

frute, and so thou be lefte as a drye tree [in-

the wildernes.

For a wicked foule destroieth him that hathe it, and maketh him to be laughed to scorne of his enemies, [and bringeth him to the porcion of the vngodlie.]

5 A fwete talke multiplieth the friends [& pacifieth them that be at variance,] and a lwete togue increaseth muche good talke.

les haue but one counseler of a thousand.

7 If thou getteit a fried, proue him first, & be not haftie to credit him.

8 For some man is a friend for his owne occasion, and wil not abide in the day of thy trouble.

9 And there is some friend that turneth to enimitie, and taketh parte against thee, & in contention he wil declare thy shame.

10 Againe some friend is but a companion at the table, and in the day of thine affli-Ction he continueth not.

II But in thy prosperitie he wil be as thou thy felf, and wil vie libertie ouer thy fer-

12 If thou be broght low, he wil be againit thee, and wil hide him felf from thy face.

13 Departe from thine enemies, and beware of thy friends.

he that findeth suche one, findeth a treafure.

15. A faithful friend oght not to be changed for any thing, and the weight [of golde & filuer] is not to be compared to the goodnes [of his faith.]

Be swift to heare good things, and let 16 Afaithful friend is the medicine of life [and immortalitie,] & thei that feare the

Lord, shal finde him.

Who so feareth the Lord, shal direct his friendship a right, and as his owne felf, so shal his friend be.

18 ¶My

18 My sonne, receive doctrine from thy 1 youth vp: so shalt thou finde wisdome [which shal indure] til thine olde age.

19 Go to her as one that ploweth, and foweth, and waite for her good frutes: for thou 3 My fonne, fowe not vpon the forowes of shalt haue but litle labour in her worke: but y shalt eat of her frutes right sone.

20 How exceeding sharpe is she to the vn- 4 Aske not of the Lord preeminence, nelearned that is without judgement, wil

not remaine with her.

Vnto suche one she is as a fine toucheft.ne, and he casteth her from him without

22 For thei haue the name of wildome, but there be but fewe that have the knowledge

[For with them that knowe her, she abideth vnto the appearing of God.]

24 Giue eare, my fonne: receiue my doctrine, and refuse not my counsel,

25 And put thy fete into her linkes, and thy 8 necke into her chaine.

26 Bowe downe thy shulder vnto her, and 9 Say not, God wil loke vpon the multitubeare her, and be not wearse of her bands.

27 Come vnto her with thy whole heart, & kepe her waies with all thy power.

28 Seke after her, and fearche her, & she shal be shewed thee: and when thou hast gotten her, forfake her not.

29 For at the last thou shalt finde rest in her, and that shalbe turned to thy loye.

30 Then shal her setters be a strong defence for thee, [and a sure fundacion] & her 12 Sow not a lie against thy brother, nether chaines a glorious raiment.

31 For there is a golden ornament in her, & 13 Vse not to make anse maner of lie: for her bands are the laces of purple colour.

32 Thou shalt put her on as a robe of ho- 14 Make not manie wordes when thou art nour, & shalt put her vpon thee, as a crowne of 10ye.

33 My sonne, if thou wilt, thou shalt be ta- 15 Hare not laborious worke, nether the ught, and if thou wilt applie thy minde, thou shalt be wittie.

34 If thou love to hear: thou shalt receive 16 Nomber not thy self in the multitude [doctrine,] and if thou delite in hearing, thou shalt be wise.

35 Stand with the multitude of the Elders, 17 which are wife, and ioyne with him that is wife.

Chap 1.9.

SOr, tarutfily.

36 * Defire to heare all godlie talke, and let 18 Give not over thy friend for anie good, not the grave sentences of knowledge e-

37 And if thou feest a man of wnderstanding, get thee sone vnto him, and let thy foote weare the steppes of his dores.

38 Letthy minde be vpon the ordinances 20 of the Lord, and be "continually occupied in his comandements: so shal he staat thine owne defire.

CHAP. VII.

friend, bu children, bis fernants, bis father and mother.

One euil: so shal no harme come vnto thee.

2 Departe from the thing that is wicked, and finne shal turne away from thee.

vnrighteouines, leit that thou reape them leuen folde.

ther of the King the seare of honour.

5 * Iustifie not thy self before the Lord: [for 106.9,1. he knoweth thine heart,] & boast not thy pfal 143.3. wildome in the presence of the King.

6 Seke not to be made a sudge, left thou be luk, 18,12. not able to take away insquite, and left thou, fearing the persone of the mightie, shuldest commit an offence against thine vpughtnes.

Offend not against the multitude of a citie, and cast not thy self amog the peo-

* Binde not two sinnes together: for in o- Chap.12.3. ne sinne shalt thou not be vnpunished.

de of mine oblacions, and when I offer to the moste high God, he wil accept it.

10 Be not faint hearted, when thou makest thy praier, nether flacke in giuing of al-

11 Laugh no mã to scorne in the heavines of his soule: for [God which seeth all things] is he *that can bring downe, & fet 1.5am 2.7. vp againe.

do the same against thy friend.

the cultome thereof is not good.

among the Elders, nether repeate a thing in thy prayer.

hous bandrie, which the moste High hathe created.

of the wicked, but remember that vengeance wil not flacke.

Humble thy minde greatly: for the vengeance of the wicked is fyre and wor-

nor thy true brother for y golde of Ophir.

19 Departe not from a wise and good womã, [that is fallen vnto thee for thy porció in the feare of the Lord: I for her grace is aboue golde.

T*Where as thy feruat workerh truely, Leui 19,13. intreate him not euil, nor y hireling that chap 33,30. bestoweth him self wholie for thee.

blish thine heart, and give thee wasdome 21 Let thy soule love a good servant, and defraude him not of libertie, [nether leaue him a poore man.]

2) We must forsake euil, and yet not instisse our selves. 22 *If thou have cattel, loke wel to them, Deus. 23, 40, 23 The behausour of the wife towarde hu wife, his and if thei be for thy profite, kepethem and if thei be for thy profite, kepethem with thee.

O000.i.

Ecclesiasticus.

23 If thou haue sonnes, instruct them, and holde their necke from their youth.

24 If thou have daughters, kepe theirbo- 9 die, and shewe not thy face chereful towarde them.

25 Marie thy daughter, & so shalt thou performe a weightie matter : but giue her to 10 Kindle not the coles of finners, [when a man of vnderstanding.

26 If thou have a wife after thy minde, forfake her not, but commit not thy felf to it Rife not vp against him that doeth wr 6g,

the hateful.

Chap 3,9. tab 4.3.

27 *Honour thy father fro thy whole heart, 12 * Lend not vnto him that is mightier Chap 29,4. & forget not the forowes of thy mother.

28 Remember that thou wast borne of the, and how canst thou recompense them the 13 things that they have done for thee?

honor his ministers.

strength, *and for sake not his skruants.

Deut .12,18. Leui 2,3. 130mb .18,15.

31 Feare the Lord with all thy foule, and honor the Priefts, * and give them their frutes, [and purificacions] and facrifices for finne, & the offrings of the shoulders, and the facustices of fanctificacion, and the first frutes of the holie things.

32 Stretche thine hand vnto the poore that thy "blefsing, [and reconciliacion] may 18 er,liberalisie.

be accomplished.

Liberalitie pleaseth all men liuing, and 19 *from the dead is straine it not.

Tob 2,21. Rom.12,15. 34

*Let not them that wepe, be without Cofort: but mouine w suche as mourne.

shal make thee to be beloued.

36 Whatfoeuer thou takest in hand, remem- 1 ber the end,& thou shalt neuer do amisse. CHAP. VIII.

We must take hede with whome we have to do.

STriue not with a mightie ma, left thou fall into his hands.

Chap.31,6.

he on vother lide weigh downe thy weight: * for golde [and filuer] hathe destroyed 4

manie & hathe subuerted & hearts of Kigs. 3 Striue not with a man that is ful of wordes, and laie no stickes vpon his fyre.

Playe not with a man that is vntaught,

lest thy kinred be dishonored.

Gajat 6,1. 5 Despise not a man that turneth him self away from sinne, nor cast him not in the teeth with all, but remeber that we are all 7 worthie blame.

Leui 19.32. 6 * Dishonour not a man in his olde age: for they were as we which are not olde.

7 Be not glad of the death of thine enemie, but remember that we must dye all, [and so enter into ioy.]

Chap.6.35. 8 *Despise not the exhortacion of the [Elders] y be wife, but acquaint thy feif with 9 their wife sentences : for of the thou shalt learne wisdome, [and the doctrine of vn-

derstanding, and how to sesue great men [without complaint.]

Gonot from the doctrine of the Elders: for they have learned it of their fathers,& of them thou shalt learne understanding, and to make answer in the time of nede.

thou rebukeft them,] left thou be burnt in the fyrie flames [of their sinnes.]

y he lay not waite as a spie for thy mouth.

then thy felf: for if thou lendest him, cout it but lost.

Be not suretie aboue thy power: for if thou be surerie, thinke to paie it.

29 Fearethe Lord with all thy foule, and 14 Go not to law with y judge: for thei wil giue sentéce accordig to his owne honour. 30 Loue him that made thee, with all thy 15 * Trauaile not by the way with him that Gen.17.8. is rash, lest he do thee insurse : for he fol-

loweth his owne wilfulnes, & so shalt thou

perish thorowe his folie. porcion, as it is commanded thee, the first 16 *Strine not with him that is angrie, & go Pron. 22,24. not with him into the wildernes: for blood

is as nothing in his fight, and where there is no helpe, he wil ouerthrowe thee.

17 Take no counsel at a foole: for he can not kepe a thing close.

Do no secret thing before a stranger: for thou canst not tell what he goeth about.

Open not thine heart vnto euerie man, lest he be vnthankeful to thee, [and put thee to reprofe.]

CHAP. IX.

Mat. 25,36. 35 *Be not flowe to visit the ficke : forthat Of ielousie 12 An olde friend u to be preferred before a newe.18 Righteous men shulde be bidden to thy table.

) E not selous ouer thy wife of thy Doosome, nether teache her by thy meanes an euil lesson.

2 Giuenot thy life vnto a woman, lest she ouercome thy strength, [and so thou be confounded.

Mat s.ss. 2 *Make not variance with a riche ma, lest 3 Mete not an harlot, lest thou fall into her

Vse not the companie of a woman that is a finger, [& a dancer, nether heare her,] lest thou be taken by her crastines.

5 Gazenoton a * maide, that thou fall not Gen 6,2. by that that is precious in her.

6 *Castnorthy minde vpon hailots [in a- Prou.s.m niemaner of thing, 7 lest thou destroye [bothe thy felf and] thine heritage.

Go not about gazig in the streates of the citie, nether wander thou in the fecret places thereof.

8 *Turne awaye thine eye from a beautiful Mat 5.26. woman, and loke not vpon others beautic: for manie * haue perished by the beautie Gen 34.1. of women: for thorow it love is kindled as 2 fam 11,2.

[Euerie woman that is an harlot, shalbe troddenvnder fote as dogue, of euerie one that goeth by the waye.

to Manie

to Many wondering at y beautic of a stran- 7 Pride is hateful before God and man, & ge woma, haue bene cast out: for her wor-

des burne as a fyre.]

si Sit not at all with another mas wife, [nether lie with her vpon the bed, Inor banket with her, lest thine heart incline vnto her, and so through thy desire fall into destruc 9 There is nothing worse then a couetous

12 Forfake not an olde friend: for the new shal not be like him: a newe friend is as newe wine: when it is olde, thou shalt drin-

ke it with p'easure.

Iudg 9,3. 2.sam.15,12. 13 *Desire not y honoui [& riches] of a sin- 10 ner: for y knowest not what shalbe his end.

14 Delite not in the thing that the vngodlie haue pleasure in, but remeber that they " The physicio cutteth of y sore disease, & shal not be founde sust vnto their graue.

15 Kepe thee fro the man that hathe power 12 to flaye: so shalt thou not doute the feare of death: and if thou come vnto him, make no faute, lest he take away thy life: remem- 13 ber that thou goest in the middes of snares, and that thou walkest vpon the towres of the citie.

Chap 7.8.

- 16 Trye thy neighbour as nere as thou cast, *and aske counsel of the wise.
- 17 Let thy talke be with the wise, & all thy comunicatio in the Law of y moste High.
- 18 Let iust men eat and drinke with thee, and let thy reioycing be in the feare of 15 The Lord hathe cast downe the thrones the Lord.

according to the worke.

or, the worker 19 In "the hands of the craftesmen shal the workes be commended, and the wife prin- 16 ce of the people by his worde, [& the worde by the wisdome of the Elders. 7

> so A man ful of wordes is dangerous in his 17 citie, and he that is rash in his talking, shalbe hated.

> > CHAP. X.

2 Of Kings and judges. 7 Prode and conesoufnes are to be abhorred. 28 Labour is praised.

Wife mage wil instruct his people A with discretion: the governance of a prudent man is well ordered.

2 As the sudge of the people is him felf, fo are his officers, and what maner of man 20 the ruler of the citie is, suche are all they that dwell therein.

King 13,1. 3 *An vnwise King destroieth his people, but where they that be in autoritie, are men of vnderstäding, there the citie profpereth.

> The gouernement of the earth is in the hand of the Lord, [and all miquitie of the nacions is to be abhorred, I and when time is, he wil set vp a profitable ruler at He y is the chiefamog brethre, is lionora ouer it.

5 In the hand of God is the prosperitie of 22 man, and vpon the scribes wil he laye his

Leu.19,17.

6 *Be not angrie for any wrong, with thy 23 The feare of the Lord 15 y glorie aswel neighbour, and do nothing by inturious practifes.

by bothe doeth one commit iniquitie.

*Because of vnrighteous dealing and ler.27.6. wrongs and riches gotten by deceit, the dan 4,14. kingdome is translated from one people to another.

man: [why art thou proude, ô earth and ashes there is not a more wicked thing, then to love money:] for suche one wolde euen sel his soule, & for his life euerie one is compelled to pul out his owne bowels.

[All tyrannie is of smale indurance, and the disease that is hard to heale, is grie-

uous to the physicion.

he that is to day a King, to morow is dead.

Why is earth & ashes proude, seing that when a man dyeth, he is the heire of ferpents, beaftes and wormes?

The beginning of mans pride, is to fall away from God, & to turne away his heart

from his maker.

- 14 For pride is the original of sinne, and he that hatheit, shal powre out abominacion, til at last he be ouerthrowen: therefore the Lord bringeth the perfuatious [of the wicked] to dishonour, and destroyeth them in the end.
- of the [proude] princes, & fet vp the meke in their steade.

The Lord plucketh vp the rootes of the [proude] nacions, and planteth the lowlie

with glorie among them.

The Lord oue throweth the lands of the heathen, and destroieth the vnto § fundacions of § earth: he causeth the to wither away,& destroieth them, and maketh their memorial to cease out of the earth.

18 [God destroieth the memorial of the proude,& leaueth the remembrance of the

humble.]

19 Pride was not created in mé, nether wrath

in the generacion of women.

There is a fede of ma, which is an honorable fede: the honorable fede are they ŷ feare y Lord: there is a sede of mã, which is without honour: y fede without honour, are they that trafgresse the comandemets of the Lord : 12 18 a fede that remaineth w feareth the Lord, & a faire plant, that loue him: but they are a fede without honour, that despise the Law, & a decemeable sede that breake the commandements.

ble: so are they y feare y Lord in his sight.

The feare of the Lord causeth that the kingdome faileth not, but the kingdome is lost by crueltie and pride.

of the riche & the noble, as of the poore.

24 It is not mete to despise the poore man Oooo, ii,

Ecclesiasticus.

that hathe understanding, nether is it conuenient to magnifie the riche that is a wicked man.

25 The great man and the judge & the man of autoritie, are honorable, yet is there the Lord.

2.Sam.12,13.

Prou 17,2. 26 *Vnto the servant that is wise, shal they that are free, do feruice: the y hathe knowledge, wil not grudge whé he is reformed, [& the ignorant shal not come to honor.]

27 Sekenot excuses when thou shuldest do thy worke, nether be ashamed thereof through pride in the time of advertitie.

Prou.12,9 28 *Better is he that laboreth & hathe plenteousnes of all things, then he that is gor- 15 geous, and wanteth bread.

29 My fonne, get thy felf praise by mekenes, and esteme thy self as thou deseruest.

30 Who wil counte him just that sinneth against him selfor honour him, that dishonoreth his owne foule?

32 The poore is honored for his knowledge [and his feare,] but the riche is had in reputacion because of his goods.

32 He that is honorable in pouertie, how muche more shal he be when he is riche? & 19 he that is vinhonest beig riche, how muche more wilhe be so when he is in pouertie?

CHAP. XI.

2 The praise of humilitie. 2 After the outward appearance oght we not to sudge. 7 Of rash sudgement. 20 14 All things come of God. 29 All men are not to be broght into thine house.

Gen. 41,40. I dan.o.s.

fit among great men.

2 Commend not a man for his beautie, nether despise a man in his vtter appearance. 22

The bee is but smal among the foules, yet doeth her frute passe in swegenes.

Alt.12,2.

4 Be not proude of clothing & raimet,* 23 exalte not thy felf in the day of honour: for the workes of the Lord are woderful, [and glorious,] secret, [and vnknowen] 24 Againe say not, I haue ynough, & possesare his workes among men.

5 Many tyráts haue sit downe vpon y earth,

esther.6,10. 6 Many mightie men haue bene broght to dishonour, & the honorable haue bene de- 26 For it is an easie thing vnto the Lord in livered into other mens hands.

CT 17.6. 10 fh.7,23.

Deu 13.14. 7 ¶*Blame [no ma] besore thou haue inqui red the matter: vnderstand first, and then 27 The aduersitie of an houre maketh one reforme[righteoully.]

Pro.18,13.

- 8 *Giue no sentence, before thou hast heard des of their tales.
- 9 Striue not for a matter that thou hast not 29 to do with, and fit not in the judgement of

*for if thou gaine muche, thou shalt not be Mat. 19,22. [. \$\$? m. 6, 9. blameles, and if thou follow after it, yet

shalt thou not atteine it, nether shalt thou escape, thou flee from it.

#There is some man that laboreth and Pro.10,3. taketh peine, and the more he hasteth, the more he wanteth.

none of them greater, then he that feareth 12 Againe there is some that is southful, & *hathe nede of helpe: for he waterh itregth, 106.42.10. and hathe great pouertie, yet the eye of the Lord loketh vpo him to good, and letteth him vp from his lowe estate,

13 And he lifteth vp his head: so that manie men marueil at him, [& giue honour vn-

to God. 7

14 *Prosperitie & aduersitie, life & death, Iob.14,12. pouertie and riches come of the Lord.

Wisdome & knowledge, and vnderstanding of the Lawe are of the Lord: loue & good workes come of him.

16 Errour and darckenes are appointed for finners, and they that exalte them felues in euil, waxe olde in euil.

17 The gift of the Lord remaineth for the godlie, & his good wil giueth prosperme for eucr.

18 Someman is riche by his care and nigardship, & this is y porcion of his wages,

In that he faith, *I have gotten rest , and Luk 12,14 now wil I eat continually of my goods, yet he considereth not, y the time draweth nere, that he must leave all these things vn to other men, and dye him felf.

Stand thou in thy state, and exercise thy self therein, and remaine in thy worke vn-

to thine age.

Isome *lifteth vp & head of him 21 Marueil not at the workes of sinners, but that 18 lowe, and maketh him to trust in the Lord, and abide in thy labour: for it is an easie thing in the sight of the Lord suddenly to make a poore man riche.

The blessing of the Lord is in the wages of the godlie, and he maketh his prosperitie sone to florish.

Say not, What profite and pleasure shall have and what good things shall haue hereafter?

se many things, * & what euil can come to Chap.18, 25.

me hereafter

2. Sam 15,22. * & the vnlikelie hathe worne the crowne. 25 In thy good state reméber aduersitie, & in aduersitie forget not prosperitie.

the day of death to rewarde a man according to his wates.

to forget pleafure: and in a mans end, his workes are discouered.

the cause, nether interrupt men in the mid- 28 Iudge none blessed before his death: for a man shalbe knowen by his children.

Bring not eucrie man into thine house: for the discentful haue many traines, [and are like stomackes that belche stinkingly.]

10 My sonne, medle not with many matters: 30 As a partriche is také vnder a basket, [& the hinde is taken in the snare, I so is the heart of the proude man, which like a spie watcheth

watcheth for thy fall.

31 For he lieth in waite & turneth good vn- 16 to euil, and in things worthie praise he wil finde some faute.

Of one litle sparke is made a great fyre, Sof one discertful man is blood increased:] for a sinful ma laieth waite for blood.

33 Beware of a wicked man: for he imagineth wicked things to bring thee into a perpetual shame.

with viiquietnes, & drive thee from thine CHAP. XII.

z Unto whome we oght to do good. 10 Enemies oght not so be trufted.

Hen thou wilt do good, knowe to whome thou doest it, so shalt thou be thanked for thy benefites.

Do good vnto the righteous, & thou shalt finde [great] rewarde, thogh not of him,

yet of the moste High.

3 He cannot have good that continueth in euil, and giueth no almes: [for the moste High hateth the sinners, and hathe mercie 2 Burthen not thy self aboue thy power, vpon them that repent.]

4 Giue vnto suche as feare God, and recei-

ue not a sinner.

- 5 Do wel vnto him that is lowlie, but give not to § vngodlie: holde backethy bread, and give it not vnto him, lest he overcome 3 thee thereby: els thou shalt receiue twise as muche euil for all the good that thou doest vnto him.
- 6 For the moste High hateth the wicked, & wil repay vengeance vnto the vngodlie,& kepeth them against the day of horrible vengeance.
- y Giue vnto the good, and receiue not the 5
- 3 A friend can not be knowen in prosperiaduerlitie.
- When a man is in wealth, it grieueth his enemies, but in heavines & trouble a mans very friend wil departe from him.

so Truit neuer thine enemie: for like as an yron rusteth, so doeth his wickednes.

m And thogh he make muche crouching & kneeling, yet aduise thy self, & beware of peth a glaffe, and thou fhalt knowe that all his rust hathe not bene wel wiped away.

22 Set him not by thee, left he destroy thee, &

stand in thy place.

13 Nether set him at thy right hand, lest he 10 feke thy roume, & thou at the last remeber my wordes, & be pricked with my fayings.

14 Bindenottwo finnes together: for there it Prease not thou vnto him, that thou be

shal not one be vnpunished.

15 Who wil have pitie of § charmer, that is stinged of the scrperfor of all such e as co- 12 me nere the beaftes? so is it whim that kepeth companie with a wicked man, & wrap

peth him felf in his sinnes.

For a season wil he bide with thee: but if thou stomble, he tar yeth not.

- *An enemie is swete in his lippes: he can Iere 41,6. make manie good wordes, and speake ma nie good things: yea, he can weepe with his eyes, but in his heart he imagineth how to throwe thee into the pit: and if he may finde opportunitie, he wil not be fatisfied with blood.
- 34 Lodge a strager, and he wil destroie thee 18 If adversitie come vpon thee, thou shalt finde him there first, and though he preted to helpe thee, yet shal he vndermine thee: he wil shake his head, and clappe his hads, and wil make manie wordes, and disguise his countenance.

CHAP. XIII.

I The companies of the proude & of the riche are to be eschewed. 15 The love of God. 17 Lik lo companie with their like.

TE*that toucheth pitch, shalbe defiled with it:and he that is familiar with the proude, shal be like vnto him.

whiles thou livest, and companie not with one that is mightier, and richer then thy felf: for how agre the kettel and the earthen pot together? for if the one be fmitten against the other, it shalbe brok &.

The riche dealeth vnrighteously, and threatneth with all: but the poore being oppressed must intreat:if the riche haue done wrong, he must yet be intreated: but if the poore have done it, he shal straight waise be threatned.

4 If thou be for his profite, he vseth thee: but if y haue nothing, he wil for fake thee.

If thou have anie thing, he wil live with thee: yea, he wil make thee a bare man, and wil not care for it.

tie, nether can an enemie be vnknowen in 6 If he haue nede of thee, he wil defraude thee, and wil laugh at thee, and put thee in hope, and give thee all good wordes, & fay, What wantest thou?

Thus wil he shame thee in his meat, vntil he haue supt thee cleane vp twise or thrife, and at the last he wil laugh thee to scorne: afterwarde, when he feeth thee, he wil for sake thee, and shake his head at thee.

him, & thou shalt be to him, as he that wi- 8 [Submitthy self vnto God, & waite vp 6

his hand.

9 Beware that y be not disceived in thine owne conceit & broght downe by thy fine plenes: [be not to huble in thy wisdome.]

If thou be called of a mightie man, absent thy self: so shall be call thee the more oft.

not shut out, but go not thou farre of, left he forget thee.

Withdrawe not thy felf fro his speache, but beleue not his manie wordes: for with muche communicatio wil he tempt thee,

Oooo.iii.

and laughingly wil he grope thee.

he wil not spare to do thee hurr, and to put thee in prison.

kest in peril of thine ouerthrowing: when thou hearest this, awake in thy slepe.

15 Loue the Lord all thy life, and call vpon 8 him for thy faluacion.

16 Euerie beaft loueth his like, and euerie man loueth his neighbour.

17 All flesh wil resorte to their like, & euerie man wil kepe companie with fuche as he is him felf.

18 How can the wolfe agre with the lambe?

What felowship hathe "hyena with a dogge and what peace is between the riche and the poore?

riseth the out 20 As the wilde alle is the lions praye in the wildernes, fo are poore men the meat of the riche.

> 21 As the proude hate humilitie, so do the riche abhorre the poore.

22 If ariche ma fall, his frieds set him vp a- 14 Defraude not thy self of the good day, gaine: but whe the poore falleth, his frieds driue him away.

helpers: he speaketh proude wordes, and yet men iustifie him : but if a poore man faile, they rebuke him, & thogh he spea- 16 Giue and take and sanctifie thy soule: ke wifely, yet can it haue no place.

24 Whe the riche man speaketh, euerie ma holdeth his tongue: and loke what he faith, they praise it vnto the cloudes: but if the 17 poore mā speake, they say, What felow is this? and if he do amisse, they wil destroie

as Riches are good vnto him that hatheno sinne [in his conscience,] and pouertie is euil in the mouth of the yngodlie.

26 The heart of a manchageth his counte- 19 All corruptible things shalfaile, and the nance, whether it be in good or euil.

27 A chearful countenance is a token of a 20 good heart: for it is an hard thig to knowe the fecrets of the thoght.

CHAP. XIIII.

I The offence of the tongue, 17 Man is but a vaine thing. 21 Happie is he that continueth in wisdome.

Chap 19.7. 1 Blen by [the worde of] his mouth, & 22 Which confidereth in his heart her wayes, is not cormented with the forow of finne.

> 2 Bleffed is he that is not condemned in his 23 conscience, and is not fallen from his hope in the Lord.

3 Riches are comelie for a nigarde, and

4 He that gathereth together from his owwil make good cheare with his goods.

Me that is wicked vnto him self, to whome wil he be good-for suche one can haue no pleasure of his goods.

13 He is vnmerciful, & kepeth not promes: 6 There is nothing worse, then when one enuteth him felf: and this is a rewarde of his wickednes.

14 Beware, & take good hede: for thou wal- 7 And if he do anie good, he doeth it, not knowing thereof, and against his wil, and at the last he declareth his wickednes.

The enuious man hathe a wicked loke: he turneth away his face, and dispiseth

9 A couctous mans eye hathe neuer ynough of a porcio, and his wicked malice withereth his owne foule.

10 A*wicked eye enuieth the bread, & the- Prou.17,20. re is scarcenes vpon his table.

nomore că the vngodlie with y righteous. 11 My sonne, do good to thy self of that thou hait, and gue the Lord his due offrings.

> 12 Reméber that death tarieth not, & that the couenant of the graue is not shewed vnto thee.

13 *Do good vato thy fried before thou dye, Chap.4,1. & according to thine habilitie stretch out luk 14,13 thine hand, and give him.

and let not the porcion of the good desires ouerpasse thee.

23 If a riche man offend, he hathe many 15 Shalt thou not leave thy travails vnto another, and thy labours for the deuiding of the heritage?

> [worke thou righteousnes before thy death: I for in the hell there is no meat to

*All flesh waxeth olde, as a garment, & 1/a.40.6. this is the condition of all times, Thou 1-pet.1,240. shalt due the death. shalt dye the death.

18 As the grene leaves on a thicke tree, lome fall, and some growe, so is the generacion of fiesh and blood: one cometh to an end, and another is borne.

worker thereof shal go withal.

[Euerie excellet worke halbe iustified, and he that workerhit, shal have honour thereby.

21 *Blessed is the man that doeth meditate Pfal.1.2 honest things by wisdome, [& exerciseth him self in iustice, and he that reasoneth.

and understandeth her secrets.

Go thou after her as one that seketh her out, and lie in waite in her wayes.

24 He shalloke in at her windowes, & hearken at her dores.

what shulde an enusous man do with mo- 25 He shalabide beside her house, and fasten a stake in her walles: he shal pitche his tent besides her.

ne soule, heapeth together for others, that 26 And he shal remaine in the lodging of good men,& shal set his childre vnder her covering, and shal dwell under her bran-

Which is a 19 wilde beaft y counterfaiteth the voyce of men, and so enof their houses and deuoureth

\$4773. 3.2.

27 By

By her he shalbe couered from the heat, 20 He hathe commanded no man to do vnand in her glorie shal he dwell.

CHAP. XV.

I The goodnes that followeth him which feareth God. 3 God recedeth and casteth of the finner. 21 God 15 not the author of euil.

I E that feareth the Lord, wil do good: I and he that hathe the knowledge of the Law, wil kepe it fure.

a As an [honorable] mother shal she mete him, and the, as his wife maried of a virgine, wil receiue him.

With the bread of life and vnderstanter of [wholfome] wisdome to drinke.

be moued, and shal holde him self fast by her, and shal not be confounded.

- 5 She shal exalt him aboue his neighboures, and in the middes of the congregació 4 For by one that hathe understäding, shal shalshe open his mouth: [with the spirit of wildome, and vnderstanding shal she fil him, and clothe him with the garment 5 Manie suche things haue I sene with miof glorie.]
- 6 She shal cause him to inherit love, & the

7 But foolish men wil not take holde vpo her: [but suche as haue vnderstanding, wil mete her:] the finners shal not se her.

8 For she is farre fro pride [and disceite,] men of trueth shal haunt her, & shal profper euen vnto the beholding of God.7

Praise is not semelie in the mouth of the finner: for that is not sent of the Lord.

to But if praise come of wisdome, sand be pleteous in afaithful mouth the the Lord wil prolper it.

say nor thou, It is through the Lord that the things that he hateth.

12 Say not thou, He hathe caused me to erre: for he hathe no nede of the sinful man.

13 The Lord hateth all abom nacion [of

x4 *He made man from the beginning, and lest him in the hand of his counsel, [and 13 The vngodlie shal not escape with his gaue him his commandements and precepts.]

mandements, and testisse thy good wil.

16 He hathe set water and fyre before thee: Aretche out thine hand vnto which thou

17 *Before man is life and death, [good & Lere_21,8. euil:] what him liketh, shalbe giuen him.

> 18 For the wildome of the Lord is great, & things [continually.]

Pfal 34,16. 19 *And the eyes [of the Lord] are vpon the workes of man.

godlie, nether hathe he giuen anie man licéce to sinne: [for he desireth not a multitudeof infidels, & vnprofitable childre. I

CHAP. XVI.

1 Of unhappie, and wicked children. 17 No man can hide him felf from God. 24 An exhortacion to the receruing of instruction.

Elire not the multitude of vnprofitable children, nether delite in vngodlie childre: thogh thei be manie, reioy ce not in the, except the feare of the Lord be with them.

ding shal she fede him, & give him the wa 2 Trust not thou to their life, nether rest vpon their multitude.

4 He shal assure him self in her, and shal not ; For one that is suste, is better then a thoufand suche, and better it is to dye without children, then to leave behinde him vngodlie children.

> the citie be inhabited: but the stocke of the wicked shal be wasted incontinently.

ne eyes, and mine eare hathe heard greater things then thefe.

crowne ofgladnes, & an euerlasting name. 6 *In the congregació of the vngodlie shal Chap. 21, 20, a fyre bekindeled, and among unfaithful people shal the wrath be set on fyre.

7 *He spared not the olde gyants, w were Gen.6.4. rebellious, trusting to their owne stregth,

& menthat lie, ca not remember her: [but 8 *Nether spared he where as Lot dwelt, Gm.19.21. those whome he abhorred for their pride.

> 9 He had no pitte vpon the people that were destroyed, & puffed vp in their fins.

10 *And so he preserved the six hundreth Nom 14,15. thousand foremen, that were gathered in & 26,464 the hardnes of their heart, in affiid ng the & pitying them, in smiting them & healing the, with mercie, & with chastisemer.

I turne backe: for thou oghtest not to do 11 Therefore if there be one stiffe necked among the people, it is marueil if he scape vnpunished: for mercie and wrathare with himihe is mightie to forgiue, & to powre out displeasure.

errour:] and they that feare God, willo- 12 *As his mercie is great, so is his punish - Chap. 5.19. ment also: he judgeth a man according to his workes.

> spoile, and the pacience of the godlie shal not be delayed.

25 If thou wilt, thou shalt observe the com- 14 He wil give place to all good dedes, & euerie one shal finde according to bis wor kes, [and after the vnderstanding of his pilgrimage.]

> 15 The Lord hardened Pharao, that he shulde not knowe him, and that his workes shulde be knowen vpon the earth under the heauen.

he is mightie in power, and beholdeth all 16 His mercie is knowen to all creatures: he hathe separate his light from the darkn s with an adam int.

them that feare him, and he knoweth all in Say not thou, I wil hide my felf from the Lord: for who wil thike vpo me fro aboue? Oooo.iiii.

Gen.1,27.

I shal not be knowen in so great an heape of people: for what is my foule among fuche an infinite nomber of creatures?

- heavens, which are for God, the depth, and the earth, and all that therein is, shalbe moued when he shal visite.
- 29 All the worlde which is created and mafundacions of the earth shal shake for feare, when the Lord loketh vpon them.

20 These things doeth no heart understäd worthely, [but he vnderstandeth euerie 9

heart.]

ar And who understandeth his wayes? and the storme that no man can see for the moste parte of his workes are hid.

Who can declare y workes of his righteousnes? or who can abide them? for his II Their eyes sawe the maiestie of his gloordinance is farre of, and the trying out of all things faileth.

these things:but an vnwise and erronious mã casteth his minde vpo foolish things.

24 My fonne, hearken vnto me, and learne knowledge, and marke my wordes with 13 Their wayes are euer before him, and are thine heart.

25 I wil declare thee weightie doctrine, & I 4 wil instruct thee exactly in knowledge.

- 26 The Lord hathe set his workes in good hathe he fundred from the other when he first made them.
- and their beginnings so long as they shal indure, they are not hungrie nor wearied in their labours, nor cease from their
- was anie of them disobedient vnto his wordes.

and filled it with his goods things.

30 With all maner of living beafts hathe he 19 And as he is merciful, and knoweth his couered the face thereof, and they returne into it againe.

CHAP. XVII.

z The creacion of man, and the goodnes that God hathe done unto him. 20 Of almes, 26 And repentance.

"He*Lord hathe created man of the earth, and turned him vnto it againe.

teine times, and gaue him power of the things, that are vpon earth.

had nede, and made them according to his image.

4 He made all flesh to feare him, so that he foules.

Gen. 2,23.

Gen.1,27.

wifd.2,23.

€ 9,6.

601.3,10.

& cor 11,70

& s.i.

5 [*He created out of him an helper like

to understand, and fixtly he gaue them a spirit, and seuently he gaue them speache to declare his workes.

2 Pet.3,10. 18 Beholde, the heaven, and the *heaven of 6 And he filled them with knowledge of understanding, and shewed them good and euil.

> 7 He set his eye vpon their hearts, declaring vnto them his noble workes,

de by his wil, the mountaines also, and the 8 And gaue the occasion to reioyce perpetually in his miracles, that they shulde pru dently declare his workes, & that the elect shulde praise his holie Name together.

Beside this, he gaue them knowledge, and gaue the the Law of life for an heritage, that thei might now knowe that thei were mortal.

10 He made an euerlasting couenant with them, and shewed them his judgements.

rie, and their eares heard his glorious voyce.

23 He that is humble of heart, wil consider 12 And he said vnto them, Beware of all vnrighteous things. *He gaue eu erie man al- Exod 20.22. fo a comandement concerning his neigh- & 22,23.

not hid from his eyes.

Euerie man fro his youth is giue to euil, and their stonie hearts can not become

order fro the beginning, & parte of them 15 He appointed a ruler vpo euerie people, when he deuided the nacions of the whole

27 He hathe garnished his workes for euer, 16 *And he did chuse Israel, as a peculiar Deu 4,200 people to him self, whome he nourisheth & 10,15. with discipline as his first borne, and giueth him moste louing light, and doeth not forfake him.

28 None of them hindreth another, nether 17 All their workes are as the funne before him, and his eyes are continually vpon their wayes.

39 After this the Lord loked vpo the earth 18 None of their vnrighteousnes is hid fro him, but all their sinnes are before §Lord.

> worke, he doeth not leaue them nor forfake them, but spareth them.

* The almes of a man, is as a thing Chap: 29,16. fealed vp before him, and he kepeth the good dedes of man as the apple of the eye, and giveth repentance to their fonnes, and daughters.

2 He gaue him the nomber of dayes & cer 21 *At the last shal he arise, & rewarde the, Mat. 25,350 and shal repay their rewarde vpon their heads.

He clothed them with strength, as they 22 *But vnto them that wil repet, he giueth All 3,19. them grace to returne, and exhorteth suche as faile, with pacience, [and fendeth them the porcion of the veritie.]

had the dominion ouer the beafts, and 23 *Returne the vnto the Lord, and for sake Ierem 3.12. thy sinnes: make thy prayer before his face

vnto him self,] and gaue them discrecion 24 Turne againe vnto y most High: for he wilbring thee from darkenes to wholfome

and take away the offence.

lights

and tongue, and eyes, cares, and an heart

hate greatly all abominacion.

25 [Knowe the righteoufnes & judgemets of God: stand in the porcion that is set forthe for thee, and in the prayer of the 10 most high God, & go in the partes of the confesse God]

Pfal 6.6. 18a 38.9.

- 26 *Who can praise the moste High in the hell, as do all they that live and confesse
- 27 [Abide not thou in the errour of the 12 The mercie that a man hathe, reacheth vngodlie,but prasse ÿLord before death7
- 28 Thankefulnes perisheth from the dead, as thogh he were not: but the living, and he that is founde of heart, praiseth the Lord, [and reioyceth in his mercie.]

29 How great is the louing kindenes of the Lord our God, and his compassion vnto fuche asturne vnto him in holines!

- 30 For all things can not be in men, becaufe the sonne of man is not immortal, [and
- 31 What is more cleare then the sunne yet 16 Lo, is not a worde better then a good shal it faile.
- 32 So flesh and blood that thinketh euil, [shalbe reproued.]
- He feeth the power of the high heaven, and all men are but earth and ashes.

CHAP. XVIII.

1 The maruelous workes of God. 6.7 The miserie & wretchednes of man a Against God oght we not to com- 19 plaine. 21 The performing of Vowes.

TE y liueth for euer,* made all things ntogether: § Lord who onelie is suft, 20 and there is none other but he, [and he remaineth a victorious King for euer.

of his hand, and all things obey his wil: for he goueineth all things by his power, and deutdeth the holie things from the prophane.

3 To whome hathe he giuen power to exgrounde of his noble actes?

- 4 Who shal declare the power of his grehis mercie?
- 5 As for the wonderous workes of § Lord, nether can ame thing be put vnto them, nether may the grounde of them be founde out.
- 6 But when a man hathe done his best, he mult beginne againe, and when he thinketh to come to an end, he must go againe to his labour.
- 7 What is man? whereto ferueth he?what good or euil can he do?

Pfal.19.10. 8 If the nomber of a mans daies be an hu- 28 They that have vnderstanding, deale dreth yere, it is muche: and no man hathe certeine knowledge of his death.

light:to: fake thine vnrighteousnes, and 9 As droppes of raine are vnto the sea, and as a grauel stone is in comparison of the fand, so are a thousand yeres to the dayes euerlaiting.

> Therefore is [God] pacient with them, and powreth out his mercie vpon them.

holie worlde with fuche as be liuing and in He sawe & perceived, that [the arrogancie of their heart, and their ruine was euil: therefore heaped he vp his mercie vpon them, and shewed them the way of righteoulnes.]

> to his neighbour: but the mercie of the Lordis vpon all flesh: he chasteneth, and nurrureth,& teacheth, & bringeth backe, as a shepherd his flocke.

13 He hathe mercie of them that receive discipline, and that diligently seke after

his judgements.

14 ¶My fonne, when thou doest good, re proue not: and what soeuer thou gruest, vse no dikomfortable wordes.

they take pleasure in the vanitie of wic- 15 Shal not the dewe aswage the heat? so is a worde better then a gift.

> gift? but a gracious man giveth them bothe.

17 A foole wil reproche churlishly, and a gift of the enurous putteth out the eyes.

18 [Get thee righteousnes before thou come to judgemet:] learne before thou speake, and vse physike or euer thou be sicke.

*Examine thy felf, before y be judged, i.Cor.11.31. & in the day of the visitacion thou shalt finde mercie.

Humble thy self before thou be sicke,& whiles thou maiest yet sinne, shewe thy conuerfion.

2 He ordereth the worlde with the power 21 Let nothing let thee to pay thy vowe in time, and differre not vnto aeath to be reformed: [for the rewarde of God endureth for eucr.]

> 22 Before thou praiest, prepare thy self, and be not as one that tempteth the Lord.

prefle his workes? who wil fike out the 23 Thinke vpon the wrath, that shalbe at Chap.7,18. the end, and the houre of vegeance, when he shal turne away his face.

atnes or who wil take vpo him to tell out 24 *When thou hast youngh, remeber the Chap 11,17. time of hunger: and when thou art 11che, thinke vpon pouertie and nede.

there may nothing be taken from them, 25 From the morning until the euening the time is changed, and all fuche things are fone done before the Lord.

26 A wife man feareth in all things, and in the daies of transgression he kepeth him felf from finne: but the foole doeth not obserue the time.

¶Euerie wise manknoweth wisdome,& knowledge, and praiseth him that findeth

wifely in wordes: [they understand the trueth and righteousnes, and powre out Pppp.i.

Genagi.

29 The chief autoritie of speaking is of the Lord alone: for a mortal man hathe but a dead heart.

Rom 6.6 & 30 4*Followe not thy lustes, but turne thee from thine owne appetites. 13,14.

gr For if thou grueft thy soule her desires, 16 A man falleth with his tongue, but not it shal make thine enemies that chine thee, to laugh thee to scorne.

32 Take not thy pleasure in great volup- 17 teoulnes, and intangle not thy felf with-

suche companie.

- Become not a begger by making ban- 18 The feare of the Lord is the first degre kets of that that thou hast borowed, and so leaue nothing in thy purse : els y shuldest CHAP. XIX.
- * Wine & whoredome bring men to pouertie. 6 In thy mon des ve discretion 22 The difference of the wisdome of God and man 27 Whereby thou maift knowe 20
- Laboring man that is given to dru-A kennes, shal not be riche: & he that cotemneth smale things, shalfall by litle at If a servant say vnto his master, I wil not and litle.

Gen 19,33. 1 king.11,1.

Iosh 22,11.

2 *Wine and women leade wise men out of the way, [and put men of vnderstanding to reprofe.

3 And he that companieth adulterers, shal become impudent:rottennes and wormes shal have him to heritage, and he that is to bolde, sha'be taken away, and be made a

publicke example.

4 *He that is hastie to give credit, is light minded, and he that erreth, finneth against his owne foule.

5 Whoso reioyceth in wickednes, shal be 24 There is a certeine subtiltie that is sine, punished: [he that hateth to be reformed, his life shalbe shortened, and he that abhorrich babling of wordes, quencheth wickednes:] but he that resisteth pleasu- 25 There is some that being about wicked res, crowneth his owne foule.

6 He that refraineth his tongue, may live with a troublesome man, and he that hateth babling, shal haue lesse euil.

y Rehearse not to an other, that which is tolde vnto thee: fo ÿ fhalt not be hindred.

3 Declare not other mens maners, nether 26 And though he be so weake that he can to friend nor foe: and if the sinne apperteine not vnto thee, reueile it not.

9 For he wil hearken vnto thee, and marke thee, and when he findeth opportunitie, he

wil hate thee.

d 27,17.

- Chap.22,28. 10 *If thou hast heard a worde [against thy neighbour, let it dye with thee, & be sure, it wil not burst thee.
 - m A foole trauaileth when he hathe heard a thing, as a woman that is about to bring forthe a childe.
 - 12 As an arrowe that sticketh in ones thigh, 1 so is a worde in a fooles heart.

* Reproue a friend left he do enil, and if Leui 19,17. 13 he haue done it, that he do it no more. mat 18.13.

- with modestie graue sentéces for mas life. 14 Reproue a friend that he may kepe his tengue: and if he haue spoken, that he say it no more.
 - 15 Tell thy friend his faute: for oft times a sclander is raised, and give no credence to euerie worde.

with his wil: and who is he, that hathe not lam 3.2 oftended in his tongue?

Reproue thy neighbour before thou threaten him, & being without anger, giue place vnto the Law of the moste High.

to be received of him, and wisdome obteineth his loue.

sclander ously lie in waite for thine owne in The knowledge of the commandemets of the Lord is the doctrine of life, & they that obey him, shal receive the frute of im mortalitie.

> The feare of the Lord is all wisdome, and the performing of the Law is perfite wildome, & the knowledge of his almigh-

> do as it pleaseth thee, thogh afterward he do it, he shal displease him that nourisheth

The knowledge of wickednes is not wifdome, nether is there prudencie where as the counsel of sinners is:but it is even execrable malice: and the foole is voide of wifdome.

23 He that hathe smale vnderstanding, and feareth God, is better then one that hathe muche wisdome, & transgresseth the Law of the moste High.

but it is vnrighteous: & there is that wrafteth the open and manifest Law: yet there is that is wife and judgeth righteoully.

purposes, do bowe downe them selves, and are sad, whose inward partes burne altogether with deceit: he loketh downe with his face, and faineth him felf deafe: yet before thou perceive, he wil be vpon thee to hurt thee.

do thee no arme, yet when he may finde opportunitie, he wil do euil.

A man may be knowen by his loke, and one that hathe understanding, may be perceiued by the maiking of his countenace.

* A mans garment, and his excessive Chap.21.23. laughter, and going declare what persone he is. CHAP. XX.

Of correction de repentance & To speake & kepe silence in time.17 The fall of the weeked 230f lying 24 The thief & the murtherer. 28 Giftes blinde the eyes of the wife.

Here is some rebuke that is not comelic: agame, some man holdeth his tongue, and he is wife.

2 It is muche better to reproue, then to

beare

beare cuil wil: and he that acknowledgeth 22 Some man promifeth vnto his friend his faute, shalbe preserved from hurt.

Chap 30.22. 3 As*whe a gelded ma thorowe lust wolde in judgement.

reproued, to shewe repentance! for so shalt

thou escape wilful sinne.

3 Some man kepeth silence, and is founde 25 The condicions of liers are vnhonest, wise, and some by muche babling becometh hateful.

6 Some man holdeth his tongue, because he hathe not to answere: and some kepeth filence, waiting a convenient time.

- Chap 32,6. 7 *A wise man wil holde his tongue til he se opportunitie: but a trifler & a foole wil regarde no time.
 - horred, and he that taketh autoritie to him self, shalbe hated.
 - 9 Some man hathe oft times prosperitie in 29 Wisdome that is hid, and treasure that wicked things, and fome time a thing that is founde, bringeth losse.

There is some gift that is not profitable for thee, and there is some gift, whose rewarde is double.

- 11 Some man humbleth him felf for glories sake, and some by humblenes lifteth vp the head.
- Some man byeth muche for a litle price: 1 Not to continue in sinne. 5 The prayer of the afflitted. for the which he payeth seuen times more.

Chap.d.s.

13 * A wise man with his wordes maketh him felf to be loued, but the mery tales of 1 fooles shalbe powred out.

The gift received of a foole, shal do thee no good, nether yet of the enusous for 2 Flee from sinne, as from a serpent: for if luk: 15,210 his importunitie: for he loketh to receive manie things for one: he grueth litle, & he vpbiaideth muche: he openeth his mouthe like a towne cries: to day he lendeth, 3 All iniquitie is as a two edged fworde, the to morowe asketh he againe, and suche one is to be hated of God and man.

15 The foole faith, I have no friend: I have that eat my bread, speake euil of me.

- 16 How oft, and of how manie shal he be laughed to scorne? for he comprehen- 6 Who so hateth to be reformed, 18 in the deth not by right judgemet that which he hath: & it is all one as thogh he had it not.
- 17 The fall on a pauement is verie sudden: 7 so shal v fall of the wicked come hastely.
- 18. A man without grace is as a foolish tall ignorant.
- 19 A wife sentence loseth grace when it comethout of a fooles mouthe: for he spea- 9 *The congregacion of the wicked is like Chap.16.7. keth not in due season.
- 20 Some mansinneth not because of pouertie, and yet is not grieued when he is to alone.
- as Some manthere is that destroyeth his owne soule, because he is ashamed, and for it He that kepeth the Law of the Lord, conkepub the the regarde of persones loseth it.

for shame, and getteth an enemie of him for naught.

defile a maide, so is he that vseth violence 23 *A lie is a wicked shame in a mã: yet is it Chap 25.4. oft in the mouth of the vnwise.

4 How good a thing is it, when thou art 24 A thief is better, then a man that is accustomed to lye: but they bothe shal haue destruction to heritage.

and their shame is cuer with them.

26 A wife man shal bring him self to honor with his wordes, and he that hathe vnderstanding, shal please great men.

27 *He that tilleth his land, shal increase Pron.12,22. his heape: [he that worketh righteouf- 6 28.19 nes, shaibe exalted, and he that pleaseth great me, shal haue pardo of his iniquitie.

8 He that vseth manie wordes, shalbe ab- 28 *Rewardes and giftes blinde the eyes of Exod 23 8. the wise, and make them dome, that they den 16,15. can not reproue fautes.

is horded vp, what profite is in the bothe?

30 Better is he that kepeth his ignorance secret, then a man that hideth his wis-

The necessarie pacience of him, that fol loweth the Lord, is better then he thatgouerneth his life without the Lord.

CHAP. XXI.

6 To hate to be reproued. 17 The mouthe of the wife man 26 The thoght of the foole.

Y sonne, hast thou sinned do so no more, but pray for the fore sinnes Chap s.s. [that they may be forgiuen thee.]

thou comest to nere st, it wil bite thee: the teeth thereof are as the teeth of a lyon, to flaye the foules of men.

woundes whereof can not be healed.

4 Strife & muries wasteriches: so the house of the proude shalbe desolate.

no thanke for all my good dedes: and they 5 *The prayer of the poore going out of the Exod 3 9 mouth, cometh vnto the eares of the Lord, and 22,23. and justice is done him incontinently.

> way of finners: but he that feareth the Lord, converteth in heart.

> An eloquent talker is knowen afarre of: but he that is wife, perceiveth when he falleth.

which is oft tolde by the mouthe of the \$ VVho so buyldeth his house with other mes money, is like one that gathereth ltones to make his graue.

> towe wrapped together: their end is a flame of fyre to destroye them.

The waye of finners is made plaine with stones, but at the end thereof is hel; [darkenes and paines.]

rulethhis owne affections thereby: and vaderstanding

Pppp.ii.

the increase of wisdome is the end of the feare of God.

to be taught: but there is some wit that increaseth bitternes.

like water that i unneth ouer, and his coun-

sel is like a pure fountaine of life.

- Chap 33.1. 14 * The inner parces of a foole are like a broken vessel: he cankepe no knowledge 6 A tale out of time is as musicke in mourwhiles he liueth.
 - 15 When a man of vnderstanding heareth a wise worde, he wil comend it, and increase 7 Who so teacheth a foole, is as one that it:but if an ignorant man hease it, he wil disalowe it, and cast it behinde his backe.

16 The talking of a foole is like a burden in

ke of a wife man.

17 Thei inquire at the mouthe of the wife ponder his wordes in their heart.

18 As is an house that is destroyed, so is wisdome vnto a foole, and the knowlege of 10 the vnwise is as wordes without order.

19 Doctrine vnto fooles is as fetters on the fete, and like manieles vpo the right had.

laughter, but a wise ma doeth scarse smile fecretly. at Learning is vnto a wise min a iewel of

golde, and like a bracelet vpon his right

A foolish mans fore is sone in [his neighboures I house: but a man of experience is ashamed to loke in.

house: bur he that is wel nurtered, wil stand without.

24 It is the point of a foolish mã to hearké at the dore: for he that is wise, wil be grieued with fuche dishonour.

25 The lippes of talkers wilbe telling suche des of suche as have vnderstanding, are weighed in the balance.

26 The heart of fooles is in their mouth: but the mouth of the wife is in their heart.

27 When the ungodlie curfeth Satan, he 16

curfeth his owne foule.

Chap 28,19. 28 *A backebiter defileh his owne foule, & is hated wherefoeuer he is: [but he that kepeth his tongue, and is discrete, shal come 17 to honour.]

CHAP. XXII.

1 Of the fluggard. 12 Not to Speake muche 20 a foole. 18 16 A good conscience feareth not.

Slothful man is like a filthie stone, A which euerie man mocketh at for 19 He that hurteth the eye, bringerh forthe

2 A flothful man is to be compared to the dongue of oxe, & eutrie one that taketh it 20 vp, wil shake it out of his hand.

3 An euilnurtered sonne is the dishonour

of the father: & the daughter is least to be estem: d.

12 He that is not wise, wil not suffer him self 4 A wise daughter is an heritage vnto her housband:but she that liueth dishonestry, is her fathers heaumes.

The knowledge of the wife shal abounde 5 She that is bolde, dishonoreth bothe her father and her housband; [and is not inferior to the vigodlie,] but they bothe shall dispise her.

ning:but wisdome knoweth the seasons of

correction and doctrine.

gleweth a potcherde together, and as he that waketh one that slepeth, from a sounde flepe.

the way, but there is comelines in the tal- 8 If children line honestly, & haue wherewith, they shal put away the shame of their

man in the congregacion, and they shal 9 But if children be proude, with hautines and foolishnes they defile the nobilitie of their kinred.

Who so telleth a foole of wisdome, is as a man, which speaketh to one y is a slepe: whé he hathe tolde his tale, he faith, What is the matter?

Chap.19,27. 20 * A foole lifteth vp his voyce with it *Wepe for the dead, for he hathe lost the Chap.38,16. light: so wepe for the foole, for he wanteth vnderstanding: make smale weping for the dead, for he is at rest: but the life of the foole is worfe then the death.

12 Scuë dayes do men mourne for him that is deadtbut the lamentacion for the foole, & vngodlie[shulde endure] all the dayes of their life.

23 A foole wil pepe in at the dore into the 13 Talke not muche with a foole, & go not to him that hathe no vnderstanding: *be- Chap.12.12. ware of him, lest it turne thee to paine, and lest thou be defiled when he shaketh him felf. Departe from him, & thou shalt finderest, and shalt not receive forowe by his foolishnes.

things as perteine not vnto the, but y wor- 14 What is heauier then leade and what other name shulde a foole haue?

15 *Sad and falt, and a lumpe of yron is ea- Prou. 27, 2. sier to beare, then an vnwise, [foolish and vngodlie man.]

As a frame of wood joyned rogether in a buylding can not be losed with shaking, so the heart that is stablished by aduiled counsel, shal feare at no time.

The heart that is confirmed by discrete wisdome, is as a faire plaistering on a plai-

As reedes that are set up on hie, can not abide the winde, so the feareful heart with foolish imaginacion can indure no feare.

teares, & he that hurteth y heart, bringeth forthe the affection.

Who so casteth a stone at y birdes, fraieth them away: & he that vpbraideth his friend, breaketh friendship.

21 Thogh

friend, yet dispaire not: for there may be a

returning to fauour.

22 If thou have opened thy mouth against thy friend, feare not: for there may be a reconcilation, so that vpb1 aiding or pri- 10 For as a servant which is oft punished. de or disclosing of secrets or a traiterous woude do not let: for by thefe things euerie friend wil departe.

- tie, that thou mailt reloyce in his profperitie. Abide stedfast vnto him in the time of his trouble, that thou mailt be heire with him in his heritage: for pouertie is not alwayes to be contemned, northe riche that is foolish, to be had in admiration.
- 24 As the vapour, and smoke of the chim- 12 There is a worde which is clothed with nay goeth before the fyre, so euil wordes, [rebukes & threatenings] go before bloodsheding.

25 I wii not be ashamed to defende a fried: nether wil I hide my self from him, thogh 13 he shulde do me harme: who so euer heareth it, shal beware of him.

26 Who shal set a watch before my mouth. and a seale of wisdome vpon my lippes, that I fall not fuddenly by them, and that my tongue destroye me not?

CHAP. XXIII.

E A prayer of the autor. 13 Of othes, blasphemie, and 15 unwife communication 16 Of thre kindes of sinnes. 23 Manse sinnes procede of adulterse. 27 Of the feare of God.

Lord, father & gouernour of all my whole life, leaue me not to their coueOr, my lipper. sel, and let me not fall by "them.

2 Who wil correct my thought, and put the doctrine of wisdome in mine heart, that they may not spare me in mine ignorace, 17

nether let |their fautes paile? finnes abounde to my destruction, and left I fall before mine adversarie, and mine enemies resoyce ouer me, whose hope

IT hat is of §

is farre from thy mercie. 4 O Lord, father & God of my life, [leaue me a proude looke, but turne away from thy feruants a stoute minde.

Take from me vaine hope, and concupifcence, and reteine him in obedience, that desireth continually to serue thee.

of the flesh holde me, and give not me thy seruant ouer into an impudent minde.

a mouth that shal speake tructh: who so kepeth it, shal not perishe thorow his lippes, [nor be hurte by wicked workes.]

The finner shalbe taken by his owne lippes: for the euil speaker and the proude do offende by them.

u Thogh thou drewest a sworde at thy 9 *Accustome not thy mouth to swearing: Exed.20.7. [for in it there are many falles,] nether ta chap.27.15. ke vp for a custome the naming of the Ho malisas. ly one: I for thou shalt not be vnpunished for fuche things.

> can not be without some skarre, so he that sweareth and nameth God cotinually, shall

not be fauteles.

24 Be faithful vnto thy friend in his pouer- 11 A man that vleth muche swearing, shalbe filled with wickednes, and the plague shal never go from his house: when he shal offend, his faute shalbe vpo him, and if he knowledge not his finne, he maketh a double offence: and if he sweare in vaine, he shal not be innocent, but his house shalbe ful of plagues.

> death: God grante that it be not founde in the heritage of Iacob: but they that feare God, eschewe all suche, & are not wrapped

in linne.

Vie not thy mouth to "ignorant rashnes: for, inordinate for therein is the occasion of sinne.

- 14 Remember thy father and thy mother when thou art fet among great men, left thou be forgotten in their fight, and fo through thy custome become a foole, and wish that thou hadest not bene borne, and curse the day of thy nativitie.
- *The man that is accustomed to oppro- 2. Sam. 16,7. brious wordes, wil neuer be reformed all the dates of his life.
- 16 There are two fortes [of me] that aboude in sinne, and the third bringeth wrath [and destruction:] a minde note as fyre, that can not be quenched til it be consumed: an adulterous man that giueth his bodie no rest, til he haue kindled a fyre.

(All bread is fwete to a whoremonger:he

wil not leaue of til he perish.) 3 Lest mine ignorances increase, and my 18 A man that breaketh wedlocke, & thinketh thus in his heart, * Who feeth me > I 162 29,15. am copassed about with darkenes: the walles couer me: no bodie seeth me: whome ne de I to feare? the moste High wil not re-

member my sinnes.

menor in their imaginacion] nether give 19 Suche aman onely feareth the eyes of men,& knoweth not that the eyes of the Lord are ten thousand times brighter the the funne, beholding all the wates of me, [and the ground of the deepe,] and considereth the moste secret partes.

6 Let not y griedines of the bellie, not lust 20 He knewe all things or euer they were made, and after they be broght to palle al-

so he loketh vpon them all.

7 Theare, ôye children, the instruction of 21 *The same man shalbe punished in the Leu 20,10. itreates of the citie, [& shalbe chased like dent.22,22. a yong horsefoale, and when he thinketh not vpon it, he shalbe taken: [thus shal he be put to shame of euerie man, because he wolde not understand the feare of the Lord.]

Pppp. iii.

22 And thus shal it go also with everie wife, that leaueth her housband, and getteth inheritance by another.

- Ened 20,14. 23 *For first she hathe disobeid the Law of the moste High, and secondly, she hathe 14 I toke roote man honorable people, eue trespaced against her owne housband, & terie, and gotten her children by another
 - gacion, and examinacion shalbe made of her children.
 - 25 Her children shal not take roote, and her branches shal bring forthe no frute.

26 A shameful reporte shal she leave, and her reproche shal not be put out.

- 27 And they that remaine, shalknowe that there is nothing better then the feare of 18 As the terebinth, haue I stretched out my the Lord, and that there is nothing sweter then to take hede vnto the commandements of the Lord.
- 28 It is great glorie to followe the Lord, and to be received of him is long life.

CHAP. XXIIII.

- 2 A praise of wisdome proceding for the of the mouth of God. 6 Of her workes and place where she resteth. 20 She is given to the children of God.
- Isome shal prasse her self, [and 21 [In me is all grace of life and trueth: in be honosed in God,] and revoy me is all hope of life and vertue.] ce in the middes of her people.
- In the congregacion of the moste High thal she open her mouth, and triumph be- 23 *For the remembrance of me is sweter Pfal.rg,12 fore his power.
- 3 [In the middes of her people shal she be exalted, and wondred at in the holy afsemblie.
- 4 In the multitude of the chosen she shalbe commended, and among fuche as be bleffed, she shalbe praised, and shal say,]
- 5 I am come out of the mouth of the moste High, [first borne before all creatures.
- 6 I caused y light that faileth not, to arise cloude.
- 7 My dwelling is aboue in the height, and my throne is in the piller of the clouds.
- 3 I alone have gone round about the compasse of heaven and have walked in the botom of the depth.
- , I possessed the waves of the sea, and all 27 Be not weary to behaue your selves vathe earth, and all people, and nacion, [and with my power haue I troden downe the hearts of all, bothe High and low.

10 In all these things I soght rest, & a dwelling in some inheritance.

- 11 So the creator of all things gaue mea co mandement, and he that made me, appoin ted me a tabernacle, and said, Let thy dwel ling be in Iacob, and take thine inheritan- 29 He filleth all things with his wisdome, as ce in Israel, and roote thy selfe among my chosen.
- 12 *He created me fro the beginning, & be 30 He maketh the vnderstanding to afore the worlde, & I shal neuer faile: *In

the holic habitacion haue I served before him, and so was I stablished in Sion.

- 13 *In the welbeloued citie gaue he me rest, Tfa 132.8. and in Ierusalem was my power.
- in the porcion of the Lords inheritance.
- thirdly, she hathe plaide the whore in adul 15 I am set vp on hie like a ceder in Libanus, and as a cipers tre vpon the mountaines of Hermon.
- 24 She shalbe broght out into the congre- 16 I am exalted like a palme tre "about the "or, in cader bankes, and as a rose plante in Iericho, as a faire oliue tre in a pleasant field, and am exalted as a plane tre by the water.
 - 17 I fmelled as the cinnamom, & as a bagge of spices: I gaue a swete odour as the best myrrhe, as gaibanum, and onix, and swere storax, & perfume of incense in an house.

branches, and my branches are the braches of honour and grace.

19 *As the vine haue I broght forthe [fau- lohn 15,2. te of swete sauour, and my floures are the frute of honour and riches.

20 I am the mother of beautiful loue, and of feare, and of knowledge, and of ho ly hope: I give eternal thigs to all my chil dren to whome God hathe commanded.

22 Come vnto me all ye that be defirous of me, and fill your felues with my frutes.

then honie, and mine enheritance [fweter] then the honie combe: [the remembrance of me endureth for euer more.

24 They that eat me, shal have y more hunger, and they that drinke me, that thirlt

the more.

25 Who so hearkeneth vnto me, shal not come to confusion, & they that worke by me, shal not offende: [they that make me to be knowen, shal haue euerlasting life.

in the heaven, and covered the earth as a 26 All these things are the boke [of life,] & the couenant of the moste high God, [& the knowledge of the trueth,] * & the Law Exod. 20, 1. that Moyfes [in the precepts of righteouf & 24.8. nes] commanded for an heritage vnto the & 29.9. house of Iacob, [and the promises perteining vnto Ifrael.

liatly with the Lord, that he may also con firme you: cleaue vnto him: for the Lord almightie is but one God, & besides him there is none other Saujour.

28 [Out of Dauid his servant he ordeined to raise vp a moste mightie King y shulde fit in the throne of honour for ever more.

*Physon, & as Tygris, in the time of the Gen.2,12.

boude like * Euphrates, & as Iorden in the 10f. 3,13.

time of the haruest.

31 He maketh the doctrine of knowledge to appeare as the light, and ouerfloweth as Geon in the time of the vintage.

32 The first man hathe not knowen her perfitely:no more shal the last seke her out.

dant then the sea, and her counsel is profounder then the great deepe.

34 I wisslome [haue cast out floods: 7 I am as an arme of the river: I runne into Pai a-

dife as a watercondite.

wil watter my pleasant grounde: and lo, my ditche became a flood, and my flood became a sea.

36 For I make doctrine to shine as the light of the morning, and I lighten it for ever.

37 [I wil pearce thorowall the lower par- 15 Giue me any plague, saue onely the plates of the earth: I wil loke vpő all fuche as be a flepe, & lighten all them that trust in

38 I wil yet powre out doctrine, as prophecie, and leaue it vnto all ages for euer.

Chap 33,18. 39 *Beholde that I have not labored for my 17 felf onely, but for all them that feke wif-

CHAP. XXV.

2 Of thre things which please God, and of thre which he hateth. 7 Of nine things that be not to be suspect. 19 15 Of the malice of a woman.

Hre things reioyce me, and by them *the vnitie of brethren, the love of neighbours, a man and wife that agre toge-

2 Thre fortes of men my soule hateth, & I vtterly abhorre the life of them: a poore man that is proude: a riche man that is a 22 lier, and an olde adulterer that doteth.

3 If thou hast gathered nothing in thy youth, what canst thou finde in thine age?

¶Oh, how pleasant a thing is it whe graie headed men minister iudgement, & when the elders can give good counsel!

5 Oh, how comelie a thig is wisdome vnto aged men, and vnderstanding and prudencie to men of honour!

6 The crowne of olde mé is to haue muche

7 There be nine thigs, which I have jud- 26 Of the + woman came the beginning of gen 3.6. ged in mine heart to be happie, and the tenth wil I pronounce with my tongue: 27 a man that while he liueth, hathe joye of his children, and feeth the fall of his ene-

8 Wel ishim that dwelleth with a wife of vnderstanding, * and that hathe not fallen with his tongue, and that hathe not serued suche as are vnworthic of him.

9 Wel is him that findeth prudencie, and he that can not speake in the eares of them that wil heare.

10 TOh, how great is he that findeth wisdome! yet is there none aboue him, that feareth the Lord.

33 For her consideratious are more abun- 11 The feare of the Lord passeth all things in clerenes.

> 12 [Bleffed is the man, vnto whome it is granted to have the feare of God. 7 Vnto whome shal he be likened that hathe at-

35 I said, I wil watter my faire garden, and 13 The feare of the Lord is the beginning of his love, and faith is the beginning to be ioyned vnto him.

> 14 [The greatest heavines is the heavines of the heart, and the greatest malice is

the malice of a woman

gue of the heart, and any malice, saue the malice of a woman:

16 Or any assalt, saue the assalt of them that hate, or any vengeance, saue the vengeance of the enemie.

There is not a more wicked head then the head of the serpent, and there is no wrath aboue the wrath of an "enemie.

18 *I had rather dwell with a lion and dra- Pron.21,13. gon, then to kepe house with a wicked

The wickednes of a woman chageth her face, and maketh her countenance blacke as "a facke.

📘 am I beautified before God & men: 20 Her houfband is litting among his neighbours: because of her he sigheth sore us he beware.

> 21 All wickednes is but litle to the wickednes of a woman: let the porcion of the finner fall vpon her.

> As the climing up of a sandie way is to the fete of the aged, so is a wife ful of wordes to a quiet man.

23 * Stumble not at the beautie of a wo- Chap 48.12 man, and desire her not for thy plea 2. sam.13,2.

24 If a woman nourish her housband, she is angrie and impudent and ful of repro-

25 A wicked wife maketh a sorie heart, an heavie countenance, and a wounded minexperience, and the feare of God is their de, weake hands and feble knees, and can not comfort her housband in heausnes.

finne, and thorow her we all dye.

Gue the water no passage, [no not a litle,] nether give a wicked woman libertie to go out.

28 If she walke not in thine obedience, [she shal confound thee in the fight of thine enemies.] Cut her of then from thy flesh:

Pppp. iiii.

To wit, the bill of dinos-Cement.

Chap 14.1. ₾ 19,26. 8d74.3,2.

Gen 13,2. 70m 12,10.

a Giue her, and for sake her.

CHAP. XXVI.

- woman. 28 Of two things that cause sorow, and of the thirde which moueth wrath.
- B Lessed is the man that hathe a vertoo My sonne, kepe the strength of thine age stable, and give not thy strength to stranres shalbe double.
- 2 An honest woma reioyceth her housbad, 21 When thou hast gotten a fruteful posses and she shal fill the yeres of his life with
- 3 A verteous womā is a good portio which 22 shalbe given for a gift vnto suche as feare the Lord.
- Whether a man be riche or poore, he hathe a good heart toward the Lord, & they shal at all times have a chereful counte-
- 5 There be thre things that mine heart feareth,& my face is afraied of the fourth: ple, and false accusation: all these are heauier then death.
- 6 But the forow and grief of the heart is 26 A shameles woman is copared to a doga woman that is ielous ouer another: and The that communeth with all, is a scourge of the tongue.

7 An euil wife is as a yoke of oxen y drawe diuerse waies: he that hathe her, 1828 thogh he helde a scorpion.

- 8 A drunken woman and fuche as can not be tamed, is a great plague: for the can not co uer her owne shame.
- 9 The whordome of a womā may be knowe in the pride of her eyes, and eyeliddes.
- ¶*If thy daughter be not shamefast, holde her straitly, lest she abuse her self tho-Towe ouer muche libertie.
- II Take hede of her that hathe an vnshamefast eye: & marueile not if she trespace against thee.
- As one that goeth by the way, and is thirstie, so shal she open her mouth, and drinke of euerie next water: by euerie hedge shal she sitte downe, & open her quiuer against euerie arowe.

band, and fedeth his bones with her vnderstanding.

- 14 A peaceable woman and of a good heart is a gift of the Lord, and there is nothing i so muche worthe as a woma wel instructed.
- 15 A shamefast & faithful woman is a double grace, and there is no weight to be co- 2 As a naile in the wall sticketh fast betwepared vnto her continent minde.
- 26 As the sunne when it ariseth in the high good wite the ornament of her house.
- As the clere light is vpon the holie canripe age.
- 38 As the golden pillers are vpon the foc-

flant minde.

The praise of a good woman. s Of the searce of thre 19 [Perpetual are the fundaciós that be laithings, and of the sourch. 6 Of the selous and drunken de voon a strong rocke : so are the company dements of God in the heart of an holie

stable, and give not thy strength to stran-

fio through all the fields, fowe it with thine owne fede, trufting in thy nobilitie.

So thy stocke that shal line after thee, shal growe, trusting in the great liberalitie of their nobilitie.

An harlot is compared to a sowe: but the wife that is maried, is counted as a towie against death to her hous band.

A wicked womā is-giuen as a rewarde to a wicked manibut a godlie woman is giue to him that feareth the Lord.

treason in a citie: the assemblie of the peo- 25 A shameles woman contemneth shame: but a shame fast woman wil reuerence her houfband.

ge: but she that is shamefast, rever eceth the

A woman that honoreth her houf band, shalbe judged wife of all:but she that despi seth him, shalbe blased for her pride.

28 A lowde crying woman and a babler let her be soght out to drive away y enemies: the minde of euerie man that liueth with fuche, shalbe conversant among the troubles of warre.

29 There be two things that grieue mine heart, and the thirde maketh me angrie : 2 mã of warre that suffreth pouertie:and me of vnderståding that are not set by: & whe one departeth from righteouines vnto finne:theLord appointeth suche to y sworde.

30 [There be two things, which me thinke to be hard and perilous.] A marchant can not lightly kepe him from wrong, and a vitailer is not without finne.

CHAP. XXVII.

The grace of a wife reioyceth her houlof the manthat feareth God. 13 The unconstantnes of a foole. 16 The secrets of friends are not to be visered. 26 The wicked imaginath suil which turneth

> Because of pouertie haue manie fin-ned: and*he that seketh to be riche, 1. Tim 6,9. DT 016 . 23,4. turneth his eyes afide.

ne the ioyntes of the stones, so doeth sinne sticke betwene the felling and the bying. places of the Lord, so is the beautie of a 3. If he holde him not diligently in the feare of the Lord, his house shal sone be ouerthrowen.

dlefticke, fo is the beautie of the face in a 4 As when one fifteth, the filthines remaineth in the five, so the filth of man remaineth in his thoght.

kettes of filuer: so are faire fete with a con 5. The fornace proueth the potters vellel:

Chap. 42,11, 10

Trou. 27, 27.

*fo doeth[tentacion] trye mens thoghts.

6 The frute declareth if the tre haue bene trimmed: fo the worde [declareth] what man hathe in his heart.

Praise no man except thou have heard 27 his talke: for this is the tryal of men.

- 8 If thou followest righteousnes, thou shalt get her, & put her on as a faire gai - 28 Mockerie & reproche followe the proument, [and shalt dwell with her, and she shal defend thee for ener: and in the daye of knowledge thou shalt finde stedfast- 29
- The birdes resorte vnto their like: so doeth the trueth turne vnto them, that are 30 practifed inher.

As the lyon waiteth for the beast, so doeth sinne vpon them that do euil.

- II The talking of him that feareth God, is all wisdome: as for a foole, he changeth as the moone.
- 12 If thou be among the vndiscrete, obserue the time, but haunte stil the assemblie of them that are wife.

13 The talking of fooles is grieuous, and their sporte is in the plaifer of sinne.

Chap 23,10. 14 *The talke of him that sweareth muche, 3 Shulde a man beare hatred against man, maketh the heere to stand vp: & to itriue with suche stoppeth the eares.

> 15 The strife of the proude is blood shedding, and their skouldings are grieuous

to heare.

Chap 19,10. 16 *Who so discouereth secrets, leseth his Ů 22,28. credit, & findeth no friend after his wil.

> but if thou bewrayest his secrets, thou shait not get him againe.

> 18 For as a man destroyeth his enemie, so neighbour.

> 19 As one that letteth a buide go out of his hand, so if thou give over thy fried, thou canit not gette him againe.

farre of:he is as a roe escaped out of the fnare: [ror his foule is wounded.]

21 As for woundes, they may be bounde vp 9 againe, and an euil worde may be reconciled: but who so bewrayeth the secrets of a friend, hathe loft all his credit.

- Prou 10,10. 22 *He that winketh with the eyes, imagineth euil: and he that knowethhim, wil let him alone.
 - 23 When thou art present, he wil speake iwetely, and praise thy wordes: but at the in
 - 24 Manie things have I hated, but nothing 12 If thou blowe the sparke, it shall burne: if so euil as suche one: for the Lord also ha-
 - 25 Who so casteth a stone on hie, casteth it 13 vpon his owne head: and he that smiteth with guile, maketh a great wounde.

[and he that laieth astone in his neighbours way, shal stomble thereon,] and he that laieth a snare for another, shalbe take in it him felf.

He that worketheuil, shalbe wrapped in euil, and shal not knowe from whence they come vnto him.

de, and vengeance lurketh for them as a

They that reioyce at the fall of § righteous, shalbe taken in the snare, & anguish shal consume them before they dye.

Dispite & angre are abominable thigs, and the sinful man is subsect to the bothe.

CHAP. XXVIII.

1 We oght not to desire vengeance, but to forgive the offence 13 Of the vices of the tongue, and of the dangers thereof.

I E* that seketh vengeance, shal finde Deut 32, 35. vengeance of the Loid, and he wil rom 12,19. furely kepehis sinnes.

2 |Forgiue thy neighbour the hurt that he |Man oght hathe done to thee, fo shal thy sinnes be not to teke forgiuen thee also, when thou praiest.

and * defire for gruenes of the Lord?

4 He wil shewe no mercie to a man, which is like him felf: and wil he aske forguenes of his owne finnes?

5 If he that is but flesh, nourishe hatred, [and aske pardone of God,] who wil intreate for his finnes?

- 17 Loue thy fried, & be faithful vnto him: 6 Remembre the end, & let enimitie passe: imagine not death and destruction to another through angre, but perseuere in the commandements.
 - doest thou destroye the friendship of thy 7 Remember the commadements: so shalt thou not be rigorous against thy neighbour: [confider diligently] the couenant of the moste High, and forgue his igno-

20 Followe after him no more, for he is to 8 * Beware of strife, & thou shalt make thy Chap. 8, 1. finnes fewer: for an angrie man kindleth

> And the finful man disquieteth friends, and bringeth in false accusations among them that be at peace.

*As the matter of the fyre is, so it bur- Prou.16,22. neth, and mans angre is according to his power: and according to his riches his angre increaseth, and the more vehement the angre is, the more is he inflamed.

An haitte brauling kindleth a fyre, and last he wil turne his tale, and sclander thy can hastie fighting shedeth blood: [a togue that beareth false witnes, bringeth death.]

> thou spit vpon it, it shal be quenched; and bothethele come out of the mouth.

*Abhorre the scladerer and double ton- The tongue. gued: for suche have destroyed many that Chap.21,30. were at peace.

Prou 26, 27. 26 Who so * diggeth a pit, shal fall therein, 14. The double tongue hathe disquieted Qqqq.i.

Matt 6,14.

manic, and driven them from nacion to nacion: strong cities hathe it broken downe, and ouerthrowen the houses of great 6 men: [the strength of the people hathe it broght downe, & bene the decaye of migh tie nacions.

15 The double tongue hathe cast out manie vertuous women, and robbed them of

their labours.

16 Whoso hearkeneth vnto it, shal neuer 7 finde rest, and neuer dwell quietly.

The stroke of the rodde maketh markes in the flesh, but the stroke of the tongue 8 breaketh the bones.

There be manie that have perished by

as have fallen by the tongue.

19 Welishim that is kept fro an euil tongue, and cometh not in the angre thereof, so which hathe not drawen in that yoke, nether hathe bene bounde in the bandes thereof.

20 For the yoke thereof is a yoke of yron, and the bands of it are bandes of brasse.

21 The death thereof is an euil death: hell 12 were better then fuche onc.

re God, nether shal they be burnt with the flame thereot.

23 Suche as forsake the Lord, shal fall therein: and it shal burne them, and no man on them as a lyon, and deuoure them as a lcopard.

make dores and barres for thy mouth.

Binde up thy filuer and golde, & weigh thy wordes in a balance, and make a dore is Forget nor the friendship of thy fureand a barre, [and a fure bridle] for thy

36 Bewarethatthou slide not by it, and so thy fall be incurable, even vnto death.] CHAP. XXIX.

answering for hu friend. 24 The poore mans life.

fof weldeing.

E that wil thewe mercie, lendeth to This neighbour: and he that hathe 20 power ouer him felf, kepeth the comman-

- 2 Lend to thy neighbour in time of his nede, and pay thou thy neighbour agains in due scason.
- Kepethy worde and deale faithfully with him, and thou shalt alwaye finde the thing that is necessarie for thee.
- 4 Manie when a thing was lent them, rekened it to be founde, & grieued them that 22 had helped them.
- Til they receive, they kisse his hands, and for their neighbours good they humble 23 * The chief thing of life is water, and Chap. 15.31. their voyce: but when they shulde paie againe, they prolong the terme, and give a

careles answer, and make excuses by reafon of the time.

And thogh he be able, yet gitteth he scarfe the halfe againe, and rekeneth the other as a thing founde: els he deceiueth him of his money, & maketh him an enemie without a cause: he paieth him with cursing & rebuke, & grueth him euil wordes for his , good dede.

There be manie which refuse to lend because of this inconvenience, fearing to be

defrauded without cause.

Yet haue thou pacience with him that hubleth him self, & differre not mercie from

the edge of the sworde, but not so manie 9 Helpe the poore for the commandemets fake, and turne him not away, because of his pouertie.

Lese thy money for thy brothers and neighbours fake, and let it not rust vinder

a stone to thy destruction.

11 *Bestowe the treasure after the comma- Dan. 4,24. dement of the moste High, & it shal bring luk.11.41. thee more profite then golde.

"Lay up thine almes in thy fecret cham- or, give thine almes fecretly. bers,& it shal kepe thee from all affiictio.

22 It shal not haue rule ouer them that fea- 13 [A mans almes 15 as a purse with him, and shalkepe a mans fauour as the apple of the eye, and afterwarde shal it arise, and paye euerie man his rewarde vpon his head.

shalbe able to quenche it: it shalfall vp- 14. It shal fight for thee against thine enemies, better then the shield of a strong

man, or speare of the mightie.

24 Hedge thy possession with thornes, and 15 An honest man 18 surerie for his neigh- lof sureriebour: but he that is impudent, forfaketh

tie: for he hathe laied his lite for thee.

17 The wicked despise in the good dede of his furetie.

fall before him that lieth in write, [and 18 The wicked wil not become furetie: and he that is of an vnthankeful minde, for laketh him that deliuered him.

2 Do lend money, and do almes 15 Of a faithful man 19 [Some man promiseth for his neighbour: and when he hathe lost his honestie, hewel for fake him-

Surctieschippe hathe destroyed manie a riche man, & removed them as the waves of the fraimightie men hatheit driven away from their houses, and caused them to wander among strange nacrons.

at A wicked man, transgressing the commandements of the Lord, shal fall into furetieshippe: and he that medleth muche with other mens busines, is intangled in controuerlies.

Helpe thy neighbour according to thy power, and beware that thou thy felf

bread, and clothing, and lodging to couer thy shame.

24 The

Sober liming. 24 The poore mans life in his owne lodge

25 Be it litle or muche, holde thee conten- 16 ted, that the house speake not euil of thee.

26 For it is a misferable life to go from houfe to house: for where thou art a stranger, 17 thou darest not open thy mouth.

men, & after shalt hauebitter wordes for

the same, saying,

28 Come, thou stranger, and prepare the ta- 19 ble, and fede me of that thou hast readie.

29 Giue place, thou stranger, to an honorable man: my biother cometh to be lodged, and I have nede of mine house.

30 These things are heavie to a mathat hathe understanding, the upbraiding of the house, and the reproche of the lender.

CHAP. XXX.

1 Of the correction of children. 14 Of the commoditie of health 17 Death is better then a forowful life. 22 22 Of the soye and scrow of the heart.

Prou 13,24. 1 € 13,13.

TE that loueth his sonne, * causeth may have love of him in the end.

2 He that chastiseth his sone, shal haue ioy in him, and shal reloyce of him amog his

acquaintance.

Den.6.7.

- 3 He that * teacheth his sonne, grieueth the ioyce of him.
- 4 Thogh his father dye, yet is he as thogh he were not dead: for he hathe left one behin te him that is like him.
- 5 In his life he sawe him, and had loye in him, and was not force in his death, [nether was he ashamed before his enemies.]
- 6 Heleft behinde him an aduenger against his enemies, and one that shulde shewe fauour vnto his friends.
- 7 He that flattereth his sonne, bindeth vp his woundes, and his heart is grieucd at e- 3 uerie crye.
- 8 An vntamed horse wil be stubbuine, and a wanton childe wil be wilful.
- 9 If thou bring vp thy sonne delicately, he that make thee afraide; and if thou playe 5 with him, he shall bring thee to heauines.

to Laugh not with him, lest thou be sorie in the end.

- Chap.7.25. 11 *Giue him no libertie in his youth, and fore them. winke not at his folie.
 - Bowe downe his necke while he is yong, and beat him on the siles, while he is a childe, lest he waxe stubburne, and be dis- 8 Blessed is the *riche which is foude with- Luk. 6.24. obedient vnto thee, and fo bring forow to thine heart.
 - n Chastise thy childe, and be diligent the- 9 rem, left his shame grieue thee.

The praise of 14 | Better is the poore, being whole and

in his bodie.

is better then delicate fare in another 15 Health and strength is aboue all golde, and a whole bodie aboue infinite treasure.

There is no riches aboue a founde bodie, and no loye about the loye of the

Death is better then a bitter life, [and long reft, Ithen continual fickenes.

27 Thou shalt lodge and fede vnthankeful 18 The good things that are powred on a mouth shut vp, are as messes of meat fet vpon a graue.

> What good doeth the offring vnto an idole for he can nether eat, nor fmell: fo is he that is persecuted of the Lord, [& beareth the rewarde of iniquitie.]

20 He seeth with his eyes, and groneth like * a gelded man, that lieth with a virgin Chap 20.3.

and figheth.

21 *Giue not ouer thy minde to heauines, Prou.12,21. and vexe not thy felf in thine owne coun- & 15.13.

The ioye of the heart is the life of mã, and a mans gladnes is the prolonging of

Thim oft to fele the rodde, that he 23 Loue thine owne foule, and comforte thine heart: drive forow farre from thee: for forow hathe flaine many, and there is no profite therein.

> 24 Enuie and wrath shorten the life, and carefulnes bringeth age before the time.

enemie, and before his friends he shal re- 25 A noble and good heart wil haue consideration of his meat and diet.

CHAP. XXXI.

f couetousnes. 2 Of them that take paine to gather riches. 8 The praise of a riche man without a faute. 12 We oght to flee drunkennes and folowe sobernes.

Aking after riches pineth away [Conetonfues. the bodie, and the care thereof driueto away flepe.

2 This waking care breaketh the slepe, as a great lickenes breaketh the flepe.

The riche hashe great labour in gatherig riches together, and in his rest he is falled with pleasures.

The pore laboreth indining poorely, and when he leaueth of he is stil poore.

He that love th golde, shal not be suffified, and he that followeth corruption, shal haue ynough thereof.

with him, and lest thou gnash thy teeth 6 *Many are destroied by the reason of gol Chap 5.3. de, and have founde their destruction be-

> 7 It is as a stumbling blocke vnto the that facrifice vnco it, and euerie foole is taken therewish.

out blemish, and hathe not gone after golde. [nor hoped in money and treasures.]

Who is he, and we wil commende him? for wonderful things hathe he downe among his people.

throng, then a riche man that is afflicted to Who hathe bene tryed thereby, & four-

Qqqq, ii.

de perfite: let himbe an exaple of glorie, ded, or do euil, and hathe not done it.

Is Therefore shal his goods be stablished, and the congregacion shal declare his almes.

Temperancie 12

- thy mouth wide vponit, & fay not, Beholde muche meat.
- Remembre that an euil eye is a shrewe: & 1 what thing created is worse then a wicked eye?for it wepeth for euerie cause.
- Stretch not thine hand where soeuer it loketh, and thrust it not with it into the 2
- 25 Consider by thy self him that is by thee, and marke euerie thingi.
- 16 Eat modestly that which is set before 3 thee, and deuoure not, lest thou be hated.
- 17 Leave thou of first for nourtours sake,& be not insaciable, lest thou offend.
- 18 When thou sittest among many, reache not thine hand out first of all.

Chap. 37, 32. 19

- taught? and thereby he be leheth not in his chamber, [nor feleth any paine:]
- 20 A wholsome slepe cometh of a temperat bellie:herifeth vp in the morning, and is wel at eafe in him self : but paine in wat- 7 ching and cholericke difeafes, and pangs of the bellie are with an vnsaciable man.
- 21 If thou hast bene forced to eat, arise, go forthe, vomit, and then take thy rest: [so g Comprehende muche in sewe wordes: thou shalt bring no sickenes vnto thy bodie.
- 22 My sonne, heare me, and dispise me not, tolde thee: in all thy workes be quicke, fo shal there no sicknes come vnto thee.

Prou, 32, 9. Liberalitie.

- blesse him: and thetestimonie of his honestie shal be beleued.
- 24 But against him that is a nigard of his 12 Stand vp betimes, and be not the last: meat, the whole citie shal murmure: the testimonies of his nigardnes shalbe sure.
- 25 Shewe not thy valiantnes in wine: for wine hathe destroied manie.

Judeth.13.2.

- 26 The fornace proueth the edge in the 14 Bur aboue all things, give thankes vnto tepering: so doeth wine the hearts of the proude by drunkennes.
- Pfal. 104,15. 27 *Wine soberly dronken, is profitable for 15 \ Who so feareth the Lord, wil receive preu. 31,4. the life of ma: what is his life that is overcome with wine?
 - 28 Wine was made [from the beginning] 16 He that feketh the Law, shalbe filled theto make men glad, [and not for drunkennes.] Wine mefurably dronken and in time, bringeth gladnes and cherefulnes of 17 the minde.
 - 29 But wine dronken with excelle, maketh Ikouldings.
 - 20 Drunkennes increaseth the courage of a

and maketh woundes.

who might offende, and hathe not offen- 31 *Rebuke not thy neighbour at the wine, Chap.20,1. and dispise him not in his mirth: give him no dispiteful wordes, and pressenot vpon him with contrarie wordes.

CHAP. XXXII.

- If thou sit at a costlie table, open not , An exhortation to modefile. 3 Let the ancient speake. 1+ To give thankes after the repaft. '15 Of the feare, faith and confidence in God.
 - F thou be made y maiter of the feast, lift Humblenes. not thy felf vp , but be among them , as one of the rest : take diligent care for the, and so sit downe.
 - And when thou hast done all thy duetic, fit downe, that y mailt be merie with them, and receive a crowne for thy good beha-
 - Speake thou that art the elder: for it becometh fhee, but with founde iudgement, and hinder not musicke.
 - 4 Powie not out wordes, where there is no audience, *and shewe not for the wildo- Chap 3,7. me out of time. J 20.7.

*How litle is sufficient for a man wel 5 The consent of musicians at a banket is as a fignet of carbuncle fet in golde.

- 6 And as the fignet of an emeraude wel trimmed with golde, so is the melodie of mulicke in a pleasant banket.
- [Giue care, and be stil, and for thy good behausour thou shalt be loved.]
- 8 Thou that art yong, speake if nedeibe, and yet scarsely when thou art twise asked.
- In manie things be as one that is ignorant. The as one that vnderstädeth, and yet holde thy tongue.
- and at the last thou shalt finde as I have to If thou be among great men, compare not thy felf vnto them: and when an elder fpeaketh, bable not muche.
- 23 *Who so 18 liberal in his meat, men shal ii Before the * thonder goeth lightning, 106, 32,6. and before a shamefast man goeth fa
 - but get thee home without delay,
 - 13 And there take thy pastime, and do what thou wilt, so that thou do none euil, or vse proude wordes.
 - him that hathe made thee, and replenished thee with his goods.
 - his doctrine, and they that rife early, shall finde fauour.
 - rewith: but the hypocrite wil be offended
 - They that feare the Lord, shal finde that which is righteous, and shal kindle iustice as a light.
 - bitternes of minde with braulings and 18 An vingodlie man wil not be reformed, but findeth out excuses according to his wil.
- foole, til he offed: it diminisheth his stregth 19 A man of vnderstanding dispiseth not

counsel:but a lewde and proude mã is not touched with feare, eue when he hathe done rashly.

sement : so shal it not repent thee after the

nor where thou maist stumble among the stones, nether trust thou in the way that is

22 And beware of thine owne children, Tand take hede of them that be thine owne

housholde.]

23 In euerie good worke be of a faithful

conthe Lawe. 24 Who fo beleueth in the Lord, kepeth in the Lord, shal take no hurt.

CHAP. XXXIII.

The deliverance of him that feareth God. 4 The answere of the wise. 12 Man is in the hand of God, as the clay is in the hand of the potter. 25 Of eail Seruante.

THere shal no euil come vnto him 19 As long as thou livest, and hast breth, that | feareth the Lord: but when he give not thy self over to anie persone.

3 A wife man hateth not the Law: but he that is an hypocrite therein, is as a shippe at In all thy workes be excellent, that thi-

- A man of vnderstanding walketh faith- 22 fully in the Law, and the Law is faithful vnto him.
- 4 As the question is made, prepare the an- 23 The fodder, the whippe and the burden swer, and so shalt thou be heard: be sure of the matter, and so answer.

- Chap.21.17. 5 The heart of the foolish is like a carte- 24 If thou set thy servant to labour, thou whele: and his thoghts are like a rolling
 - 6 As a wilde horse neieth under euerie one 25 The yoke & the whippe bow downe the that sitteth vpon him, so is a scorneful
 - 7 Why doeth one day excell another, seing 26 Send him to labour, that he go not idle: that the light of the daies of the yere come of the funne?
 - 8 The knowledge of the Lord hathe parted them a fondre, and he hathe by them dispo fed the times and solemne feastes.

9 Some of them hathe he chosen and fanctithe daies to nomber.

Gen 1,27. C 2,7.

10 And all men are of the * grounde, and Adam was created out of the earth:but the Lord hathe deuided them by great knowledge, and made their waies divers.

II Some of them hathe he blefled and exalted, and some of them hathe he sanctified, and appropriate to him felf: but some of thé hathe he cursed, and broght the lowe, and put them out of their estate.

1/4 45.9. rem. 9.20.

*As the claye is in the potters hand, to

order it at his pleasure, so are men also in the hand of their creator, so that he may newarde them as liketh him best.

20 [My sonne,] do nothing without adui- 13 Against euil is good, and against death is life: so is the godlic against the sinner, and the vngodlie against the faithful.

31 Go not in the way where thou maist fall, 14 So in all the workes of the moste High thou maist se that there are cuer two, one

against another.

15 ¶I am awaked vp last of all, as one that gathereth after them in the vintage. In the blessing of the Lord I am increased, and haue filled my wine presse, like a grape ga-

heart: for this is the keping of the com- 16 *Beholde, how I haue not labored one- Chap. 24,26. ly for my self, but for all them that seke knowledge.

the commandements: and he that trusteth 17 Heare me, ô ye great men of the people, & hearken with your eares, ye rulers of the congregacion.

18 Giue not thy sonne and wife, thy brother and fried, power ouer thee while thou liuest, and gime not away thy substance to another, lest it repent thee, and thou intreat for the same againe.

is in tentation, he wil deliuer him a- 20 For better it is that thy children shulde pray vnto thee, then that thou shuldest loke vp to the hands of thy children.

ne honour be neuer stained.

- At the time when thou shalt end thy dayes, and finish thy life, distribute thine inheritance.
- belong vnto the affe: and meat, correctio and worke vnto thy feruant.
- shalt finde rest: but if thou let him go idle, he shal seke libertie.
- hard necke: so tame thine euil seruat with the whippes and correction.

for idlenes bringeth muche euil.

27 Set him to worke, for that belongeth vnto him : if he be not obedient, put on How sclaves more heauie fetters.

in olde time.

28 But be not excessive towarde anie, and without discrecion do nothing.

fied, & some of them hathe he put among 29 *If thou haue a faithfulseruant, let him be Chap. 7.22. vnto thee as thine owne foule: for in blood hast thou goten him. If thou have a seruant, intreat him as thy brother: for thou hast nede of him, as of thy self. If thou intreat him euil, and he runne away, wilt thou feke him?

CHAP. XXXIIII.

Of dreames. 13 The praise of them that feare God. 18 The offrings of the wicked. 22 The bread of the nedie 27 God doeth not alowe the workes of an unfaithful man.

Qqqq.iii.

[Dreames.

false, & dreames make fooles to haue wings.

that wil take holde of a shadowe, and followe after the winde.

3 Euen so is it with the appearings of drea- 24 mes, as the likenes of a face is before another face.

what trueth can be spoken of a lier?

5 Sothsayings, wirchcraft, and dreaming is 26 but vanitie, and a minde that is occupied with fantalies, is as a woman that trauai-

Where as suche visios come not of y moste High to trye thee, set not thine heart vponthem.

7 For dreames have disceived many, and thei haue failed that put their trust therein.

8 The Law shalbe fulfilled without lies, & wisdome is sufficient to a faithful mouth: 1 [what knowledge hathe he that is not tryed?]

9 Aman that is instructed , vnderstandeth muche, and he that hathe good experiece, 2 He that is thakeful to them that have wel can talke of wisdome.

10 He that hathe no experience, knoweth litle, and he that erreth, is ful of crafte.

w Whe I wandred to and fro, I sawe many things, and mine understanding is greater then I can expr fle.

1 was oft times in danger of death, yet I was deliuered by thefe things.

13 The spirit of the se that feare the Lord, helpe them.

11 The feare of 14 Who fo | feareth the Lord, feareth no man, nether is afraied: for he is his hope.

15 Blessed is the soule of him that feareth y Lot d: in whome putteth he his truft who is his ft ength?

Pfal. 91.1.

Pfal.33,18. 16 *For the eyes of the Lord have respect vnto them, that love him: be is their mightie protection, and strong grounde, a de- 9 tente from the hear, and a shadowe for the nowne day, a succour fro stombling, & an helpe from failing.

> 17 He setteth vp the soule, & lightneth the eyes: he grueth health, life and blessing.

Prou.23.17. 18 He that * giveth an offring of vnrighteous goods, offreth a mocking sacrifice, & 11 For the Lord recompenseth, and wil githe giftes of the vnrighteous, please not

> 19 [But y Lord is theirs onely, that pacietly abide him in the way of trueth & righteoufnes.]

& heir prayer Prou.11.18 .

1 The offines 20 The most e High doeth not alowe the of 13 He accepte that the persone of the worked frings of the wicked frings of the frings of the wicked, * nether is he pacified for sinne by the multitude of sacrifice.

> of y poore, doeth as one that facrificth y fonne before the fathers eyes.

He hope of a foolish man is vaine & 22 The bread of the nedeful is the life of the poore: he that defraudeth him thereof, is a murtherer.

2 Who so regardeth dreames, is like him 23 Heytaketh away his neighbours living, flayeth him, * and he that defraudeth the Den 34.14. labourer of his hyre, is a bloodshedder.

chap.7.33.

When one buyldeth, and another breaketh downe, what profite haue they then but labour?

4 Who can be clenfed by the vncleane? or 25 When one prayeth and another curfeth, whose voyce wil the Lord heare?

*He that washeth him self because of a Nombagan. dead bodie, and toucheth it againe, what auaileth his washing?

*So is it with a man that fasteth for his 2. Pet. 2,20. finnes, and committee th them againe: who wil heare his prayer? or what doeth his fafting helpe him?

CHAP. XXXV.

1 Of true sacrifices. 14 The prayer of the fatherles, and of the widdowe, and him that humbleth him felf.

Hoso kepeth the Law, bringeth 2. Sam. 15,22. offrings ynough: he that holdeth iere 7.3. fast the commandements, |offreth an of- |True facrisfring of saluacion.

deserued, offreth fine floure : *and he that Philip.4,18. giueth almes, sacrifiseth praise.

To departe from euil is a thakeful thing to the Lard, and to forfake vnrighteoufnes, is a reconciling vnto him.

4 *Thou shalt not appeare emptie before Exod 23.23. the Lord.

5 For all these things are done because of the commandement.

shal live: for their hope is in him that can 6 *The offring of the righteous make the Gen 4.4. altai fat, and the smel thereof is swete before the most High.

The facrifice of the righteous is acceptable, and the remembrance thereof shal neuer be forgoten.

8 Giue the Lordhis honour with a good and liberal eye, and diminish nor the first frutes of thine hands.

2. Cor 5,7. *In all thy giftes shewe a joyeful countenance, and dedicate thy tithes with gladnes.

10 Giue vnto the moste High according as he hathe enriched thee, *and loke what this Tob. 4.6. ne hand is able, give with a cheareful eye.

ue thee feuen times as muche.

12 *Diminish nothing of thine offring: for deu 15,200 he wil not receiue it, and absteine from wrogful facrifices: for the Lord is the iud- Den 10,17. ge, and regardeth no * mans persone.

re, but he heareth the prayer of the op- all 10,34. prefled.

21 Who so bringeth an offring of the goods 14 He despiseth not the desire of the father- gal 2,6. les, nor the widdow, when the powseth out ephe 6.9. her prayer.

15 Doeth 1 pet.1327.

35 Doeth not the teares runne downe the widdowes chekes and her crye is against him that caused them: [for from her che- 11 Gather all the tribes of Iacob together, IA prayer fee the godlie. kes do they go vp vnto heauen, and the Lord which heareth them, doeth accept them.]

16 He that serueth y Lord, shalbe accepted with fauour, and his prayer shalreache 12

vnto the cloudes.

E7 The prayer of him that humbleth him felf, goeth thorowe the cloudes, and ceaparte til the moste High haue respect thereunto to sudge righteoully, and to exe- 14 Fill Son, that it may magnific thine ora-

cute judgement.

- 18 And the Lord wilnot be flacke, nor the 15 Giue witnes vnto those that thou hast Almightie wil tarie long from the, til he hathe fmitten in funder the loynes of the vnmerciful, and aducinged him felf of the heathen, til he haue taken away the multi- 16 Rewarde them that waite for thee, that tude of the cruel, and broken the scepter of the vnrighteous, til he giue euerie man if O Lord, heare the prayer of thy seruats after his workes, and rewarde them after their deutles, til he haue judged the caule of his people, and comforted them with
- 29 Oh how faire a thing is mercie in the time of anguish and trouble ! It is like a 18 The belie deuoureth all meates, yet is cloude of raine, that cometh in the time of a drought.

CHAP. XXXVI.

gainst to: se that persecute his (burch. 22 The praise of a good wuman.

Aue mercie vpon vs. ô Lord God

we vs the light of thy mercies,]

Against the

Lere.10,25.

which feke not after thee, [that they may know that there is no God but thou, and 3 Life vp thine + hand vpon the strange na-

cions; that they may fe thy power. 4 As thou art sanctified in vs before them,

5 That they may knowe thee, as we knowe thee: for there is none other God but one- 26 Who wil trust a thref that is alway readie ly thou, ô Lord.

6 Renue the fignes, & change the wonders: fhewe the glorie of thine hand, and thy right arm, that they may shewe forthe thy wongerous actes.

7 Raise vp thine indignacion, & powre out wrath:take away the aduerfarie, and smite i

8 Make the time shorte: remember thine praised.

Let the wrath of the fyre consume them that escape, and let them perish that op- 3 preflethe people.

so Smite in sonder the heades of the princes

that be our enemies, and fay, There is none other but we.

that they may knowe that there is none other God but onely thou, and & thei may shew thy wonderous workes, and inherit thou them as from the beginning.

O Lord, haue mercie vponthe people, that is called by thy Nam:, & vpon Israel, whome thou hast likened to a first bor- Exod. 4.122

ne fonne.

feth not til it come nere, and wil not de- 13 Oh, be merciful vnto Ierusalem the citie of thy Sanctuarie, the citie of thy reft.

cles, and fill thy peopl, with thy glorie.

possessed from the beginning, and raise vp the prophecies that have bene shewed in thy Name.

thy Prophetesmay be founde faithful.

according to the *blefsing of A ron over Nomb.6,234 thy people, [& guidethou vs in the way of righteousnes] that all they which dwell vpon the earth, may knowe that thou art the Lord the eternal God.

one meat better then another.

19 As the throte tasteth venisone, so doeth a wise minde discerne false wordes.

& A prayer to God in the persone of all faithfulmen, a. 20 A frowarde heart bringeth grief, but 2 man of experience wil relift it.

21 A'woman is apt to receiue euerie man: yet is one daughter better then another.

Tof all things, and beholde vs. & [she- 22 The beautie of a woma chereth the face, and a man loueth nothing better.

2 And fend thy feare among the nacions, 23 If there be in her tongue gentienes, mekenes, and wholesome talke, then is not her houf band like other men.

y they may thewe thy woderous workes.] 24 He that hathe gotten a [vertuous wo - | The praise man, hathe begone to get a proffession: the of a good weis an help: like vnto him feif, and a piller to rest vpon.

To be thou magnified among them befo- 25 Where no hedge is, there the peffession is spoiled: and he that hathe no wife, wan-

dereth to and fro, mourning.

and wandereth from towne to town. fand likewise him, that ha he no rest, and lodgeth, wherefoeuer the night taketh him?

CHAP. XXXVII.

s How a man shulde knowe friends & counselers. 12 To kepe his companie that feareth God.

Verie friend laith, Lam a friend vnto Hoffriend. him also: but there is some friend, thip. which is onely a friend in name.

othe, that thy wonderous workes may be 2 Remaineth there not heauines vinto death, when a companion and friend is turned to an enemic?

> O wicked prefumption, from whence art thou sprong vp to couer the earth with

> > Qqqq.iiii.

- peritie reloyceth with his fried:but in the time of trouble he is against him.
- 5 There is some companion that helpeth 22 A wise man instructeth his people, and his friend for the bellie sake, & taketh vp the buckeler against the enemic.

6 Forget not thy friend in thy minde, and thinke vpon him in thy riches.

Hof whome 7 ve shulde take counfel.

Seke no counsel at him of whome thou art fuspected, and disclose not thy counfel vnto suche as hate thee.

Chap 8,21. G 9,21.

8 *Euerie counseler praiseth his owne cousel: but there is some that counseleth for 26 him felf.

Or, what nede he hashe.

9 Beware of the counseler, and be aduised wil cousel for him self, lest he cast the lot vpon thee,

afterwarde he stand against thee, and loke what shal become of thee.

- I [Aske no counsel for religion'of him, that is without religion, nor of iustice, of him that hathe no iustice, nor of a woma 30 By surfet haue manie perished: but he touching her of whome she is relous, nor of a cowarde in matters of warre, nor of a marchant concerning exchange, nor of abier for the sale, nor of an enuious man touching thankefulnes, nor of the vn- 1 merciful touching kindenes, [nor of an vnhonest man of honestie,] nor of the flothful for anie labour, nor of an hire- 2 For of the moste High cometh healing, ling for the finishing of a worke, nor of an idle servant for muche busines : hear- 3 ken not vnto these in anie matter of co-
- But be cotinual with a godlie man who- 4 me thou knowest to kepe the commandements of the Lord, whose minde is accor thou stumblest.
- Take counsel of thine owne heart: for 6 there is no man more faithful vinto thee,
- 34 For a mans minde is sometime more ac- 7 customed to shewe more the seuen watchmen that sit aboue in an high tower.
- 25 And aboue all this pray to § most High, that he wil direct thy waye in trueth.
- 16 Let reason go before euerie enterprise,& counsel before euerie action.
- 17 The[changing] of the countenance is a figne of the changing of the heart: foure ath, but the tongue hathe euer more the gouernement ouer them.

18 Some mais wittie, & hathe instructed it Offer swete incense, and fine floure for a manie, and yet is unprofitable unto him

19 Some man wilbe wise in wordes, and is 12 hated, yea, he is destitute of all foode,

20 Because grace is not given him of the Lord: for he is destitute of all wisdome.

- Chap. 6,10. 4 *There is some companio which in pros- 21 Another is wise for him self, and the frutes of vnderstanding are faithful in his mouth.
 - the frutes of his wisdome faile not.
 - 23 A wise mã shalbe pléteouily blessed, and all they vie him, shal thinke him blessed.
 - The life of man standeth in the number of dayes: but the dayes of Israel are innu-
 - A wise man shal obteine credit among his people, and his name shalbe perpetual.
 - My sonne, proue thy soule in thy life, & se what is euil for it, and permit it not to

afore whereto thou wilt vie him: for he 27 For all things are not profitable for all men nether hathe euerie soule pleasure in euerie thing.

10 And fay vnto thee, Thy way is good, & 28 Be not | griedie in all delites, and be not | Ofteperacie. to hastie vpon all meates.

> 29 *For excelle of meates bringeth lickenes, Chap 31,23. and glotonie cometh into choliricke dif-

that dieteth him felf, prolongeth his life.

CHAP. XXXVIII.

A physicion is commendable. 16 To burye the dead. 24 The wisdome of him that is learned.

Onor § physicion with that honor lof physicios I that is due vinto him, because of necessitie: for the Lord hathe created him.

and he shal receive girtes of the King.

The knowledge of the physicion lifteth up his head, and in the fight of great men he shalbe in admiration.

The Lord hathe created medecines of the earth, and he that is wise, wil not abhorre it.

ding to thy minde, & is force for thee whe 5 *Was not ywater made swete with wood, Exod. 15,25. that men might know the vertue thereof?

So he hathe giuen men knowledge, that he might be glorified in his wonderous workes.

With suche doeth he healemen, and taketh away their paines.

8 Of suche doeth the apothecarie make a confection, and yet he can not finish his owne workes: for of § Lord cometh profperitie and welth ouer all the earth.

My sonne, faile not in thy sickenes, but *praye vnto the Lord, & he wil make thee 1/4.38.2. whole.

things appeare good and euil, life and de- 10 Leaue of from sinne, and order thine hands a right, and clense thine heart from all wickednes.

> remembrace:make the offring fat, for thou art not the first giuer.

Thengiue place to the physicion: for the third has be Lord hathe created him: let him not go from thee for thou had a porció therefrom thee, for thou halt nede of him.

13 The houre may come, that their enter- fes as he ap-

[God beflow-

40rgwifdime.

prises

prifes may have good successe.

24 For they also shal praye vnto the Lord, 30 He facioneth the claye with his arme, & that he wolde prosper that, which is given for eafe, & their phyficke for the prolonging of life.

15 He that sinneth before his maker, let him fall into the hands of the physicion.

Of mourning

Or,the enflome .

Chap.22,20. 16 My sonne, powre for the teares ouer the dead, and beginne to mourne, as if thou hadest suffred great harmethy self, & then couer his bodie according to "his appointement, and neglect not his buryal.

17 Make a grieuous lamentacion, and be earnest in mourning, & vse lamentacion as he is worthie, & that, a daye or two, left thou be euil spoken of, and then comforte thy felf for thine heauines.

Prou. 15,13 ₿ 17,22.

18 *For of heavines cometh death, and the heauines of the heart breaketh & strength. 34 But thei mainteine the state of the worl-

19 Of the affection of the heart cometh sorow, and the life of him that is afflicted, is according to his heart.

20 Take no heavines to heart: drive it away , A wise man. 16 The worket of God 24 Unto the good, and remember the last end.

21 Forget it not: for there is no turning againe: thou shalt do him no good, but I hufte thy felf.

22 Remember his judgement: thine also shalbe likewise, vnto me yester daye, and

vnto thee to day.

- 2. Sam. 13.20. 23 *Seing the dead is at rest, let his remem- 2 He kepeth the sayings of famous men, & brace rest, & comforte thy self agains for him, when his spirit is departed from
 - 24 The wisdome of a learned mã cometh by vsing wel his vacant time: and he that ceaseth from his owne matters and la- 4 bour, may come by wisdome.
 - 25 How can he get wisdome that holdeth the plough, and he that hathe pleasure in the gode, and in driving oxen, and is oc- 5 cupied in their labours, and talketh but of the brede of bullockes?

26 He giueth his minde to make forowes, and is diligent to give the kine fodder.

- 27 So is it of cuerie carpenter, and workemaster that laboreth night and daye: and they that cut, and graue seales, and make fondrie diuerlities, and give them felues 7 to contrefait imagerie, and watch to performe the worke.
- 28 The fmithe in like maner abideth by his anuil, and doeth his diligece to labour his flesh, and he muste fight with the heat of the fornace: the noyce of the hammer is euer in his eares, and his eyes loke stil his minde to make vp his workes: therefore he watcheth to polish it perfitely.

39 So doeth the potter fit by his worke: he turneth the whele about with his fete:he is careful alwaye at his worke, and maketh 12 Yet wil I speake of mothings: for I am

his worke by nomber.

with his feete he tempereth the hardnes thereof: his heart imagineth how to couer it with lead, and his diligence is to clenfe the ouen.

31 All these hope in their hands, and euerie one bestoweth his wisdome in his worke.

Without these can not y cities be mainteined, nor inhabited, nor occupied.

- And yet they are not asked their iudgement in the counsel of the people, nether are thei hie in the congregacion, nether fit they upon the judgement feates, nor vnderstand the order of instice : they can not declare matters according to the forme of the Law, and they are not mete for hard matters.
- de, and their defire is concerning their worke and occupacion.

CHAP. XXXIX.

good things profite, but unto the euil, even good things are euil.

I E onelie that applieth his minde to The Law of the moste High, and is occupied in the meditacion thereof, seketh out the wisdome of all the ancient, & ex- potente wit. ercifeth him felf in the prophecies.

entreth in also to the secrets of darke sen-

He seketh out the mysteric of grave sentences, and exerciseth him self in darke

He shal serue among great men and appeare before the prince: he shal traueil through strange countreis: for he hathe tryed the good and the euil among men.

He wil give his heart to reforte early vnto the Lord that made him, & to praye before the moste High, and wil open his mouth in prayer, and praic for his finnes.

6 When the great Lord wil, he shalbe filled with the Spirit of vnderstanding, that he may powre out wife fentences, & giue thankes vnto the Lord in his praier.

"He shal direct his counsel, & knowledge: "Onthe Lord. fo shal he meditate in his secrets.

- 8 He shal shewe forthe his sciece and learning, and reioyce in the Law & couenant of the Lord.
- the yron: the vapour of the fyre dryeth 9 Manie shal commend his understanding, and his memorie shal neuer be put out, nor departe away: but his name shal continue from generacion to generacion.

vpon the thing that he maketh: he setteth 10 *The congregacion shall declare his wif Chap. 44.12 dome, and shewe ir.

> 11 Thogh he be dead, he shal leaue a greater fame then a thousand: and if he liue stil, he shal get the same.

Rrrr.i.

ful as the moone.

13 Hearken vnto me, ye holy children, and ted by the brokes of the field,

Os Libarus.

- 14 And giue ye a swete smel as incense, and bring forthe flowres as the lilie: giue Lord in all his workes.
- 15 Giue honour vnto his Name, and shewe lippes, and with harpes, and ye shall say afterthis maner,

Gen.1,31. mar.7,37.

- ding good, and all his commandements are done in due season.
- 47 And none may say, What is this? wherefore is that? for at time convenient they s shal all be soght out:at his commandemet the water stode as an heape, & at the worde r of his mouth the waters gathered them
- 18 His whole fauour appeared by his commandement, and none can diminish that which he wil faue.
- 19 The workes of all flesh are before him, and nothing can be hid from his eyes.
- fling, & there is nothing wonderful vnto
- 21 A man nede not to say, What is this? 4 wherefore is that? for he hathe made all things for their owne vie.
- 22 His blessing shal renne ouer as the strea- 5 me, and moisture the earth like a flood.
- 23 As he hathe turned the waters into faltnes, so shal the heathen fele his wrath.
- 24 As his waies are plaine and right vnto 6 the iust, so are they stumbling blockes to the wicked.
- 25 (For the good, are good things created from the beginning, and euil things for

- Chap. 29.28. 26 * The principal things for the whole vie of mans life is water, fyre, and yron, and 8 Suche things come vnto all flesh, bothe falt, and meale, wheate and hony, & milke, the blood of the grape, and oyle, and clothing
 - 27 All these things are for good to ygodlie: but to v finners they are turned vnto euil.
 - 28 There be spretes that are created for ve to These things are all created for the wicgeance, which in their rigour laye on fure strokes: in the time of destruction they shewe forthe their power, and accomplish it the wrath of him that made them.
 - 29 Fyre, and haile, and famine, and death: all these are created for vengeance.
 - 30 The teeth of wilde beafts, and the scorpions, and the serpents, and the sworde execute vengeance for the destruction of the 13
 - gr They shalbe glad to do his commandements: & when nede is, they shalbe readie vpon earth: and whe their houre is come, 14 When he openeth his had, he reioyceth:

they shal not overpasse the commande-

- bring forthe frute, as the rose that is plan- 32 Therefore haue I taken a good courage vnto me from the beginning, and haue thoght on these things, and have put them in writing.
- a smel and sing a song of praise: blesse the 33 *All the workes of the Lord are good, & Gen 1,31. he giueth euerie one in due season, & when nede is:
- forthe his praise with the songs of your 34 So that a man nede not to say, This is worse then that: for in due season they are all worthie praise.
- 16 * All the workes of the Lord are excea- 35 And therefore praise § Lord with whole heart and mouth, and blesse the Name of the Lord.

CHAP. XL.

Many miseries in manslife . 14 Of the blessing of the righteom and prerogative of the feare of God.

Reat trauail is created for all men, I the miseries Jand an heavie yoke vpon the sonnes of mans life. of Adam from the day that they go out of their mothers wombe, til the day that thei returne to the mother of all things,

Namely their thoghts, and feare of the heart, & their imaginacion of the things they waite for, and the daye of death,

20 He seeth from euerlasting to euerla- 3 From him that sitteth vpon the glorious throne, vnto him that is beneth in y earth and ashes:

> From him that is clothed in blewe filke, and weareth a crowne, euen vnto him that is clothed in simple linen.

Wrath & enuie, trouble, and vnquietnes, and feare of death, & rigour, and strife, & in the time of rest the slepe in the night vpon his bed, change his knowledge.

A litle or nothing is his rest, and afterwarde in sleping he is as in a watchetowre in the daye: he is troubled with the visions of his heart, as one that renneth out of a battel.

7 And when all is safe, he awaketh, & marueileth that the feare was nothing

man and beaft, but seuen foldeto the vn-

9 Moreouer, * death & blood, and strife, & Chap. 39.35. sworde, oppression, famine, destruction, and punishment.

ked, and for their sakes came the * flood gen 7.11.

*All things that are of the earth, shal Gen 3,19. turne to earth againe: and they that are chap. 41.13. of the * waters, shal returne into the sea. Eccles 1.7.

12 All bribes and vnrighteousnes shalbe put awaye: but | faithfulnes shal endure | Faithfulnes.

The substance of the vngodlie shalbe dryed vp like a riuer, and they shalmake a founde like a great thonder in the

but all the transgressours shal come to naught.

15 The children of the vingodlie shal not 3 Feare not the judgement of death: remeobteine manie branches: for the vncleane rootes are as vpon the high rockes.

16 Their tender stalke by what water sovp before all other herbes.

Friendlines is as a moste plentiful gar de of pleasure, & mercie endureth for euer.

Philip 4,12 2.837 6.6.

- 18 *To labour and to be content with that \$ a man hathe, is a swete life: but he that findeth a treasure, is about them bothe.
- 29 Children, and the buylding of the citie 6 maketh a perpetual name : but an honest woman is counted about them bothe.
- Wine & musicke reioyce the heart: but 7 the love of wildome is about them bothe.
- 21 The pipe and the pfalterion make a swete noyce: but a pleasant tongue is aboue 8 them bothe.
- Thine eye desireth fauor & beautie:but a grene federime, rather then them bothe.
- 23 A friend, and companion come together 9 at opportunitie: but aboue them bothe is a wife with her housband.
- 24 Friends and helpe are good in the time of trouble, but almes shal deliver more then them bothe.
- 25 Golde and silver fasten the fete: but counselis estemed aboue them bothe.
- but the feare of the Lord is aboue them bothe: there is no want in the feare of the Lord, and it nedeth no helpe.

27 The feare of the Lord is a pleasant gar den of blessing, and there is nothing so 14 beautiful as it is.

28 My sonne, lead not a beggers life: for better it were to dye then to begge.

- 29 The life of him that dependeth on another mans table, is not to be counted for 16 a life: for he torm éteth him self after other mens meat: but a wife man and wel nourtred, wil beware thereof.
- 30 Begging is swete in the mouth of the 17 Be ashamed of whordome before father vnshamefast, and in his bellie there burneth a fyer.

CHAP. XII.

2 Of the remembrance of death. 3 Death is not to be feared 8 A curse upon them that for sake the Law of God. 12 Good name & fame. 14 An exhortacion to give hede unto wifdome. 17 Of what things a man 19 oght to be ashamed.

Of death.

- Death, how bitter is the remembrace of thee to a man that liveth at rest in his pollessions, vnto the man that hathe nothing to vexe him, and that hathe prof- 20 And of frience vnto them that salute peritie in all things: yea, vnto him that yet is able to receive meat!
- 2 O death, how acceptable is thy judgemet vnto the nedeful, and vnto him whose strength faileth, and that is now in the last

age, & is vexed with all things, and to him that dispaireth, and hathe lost pacience!

ber them that have bene before thee, and that come after: this is the ordinace of the Lord ouer all flesh.

euer it be or waterbanke, it shalbe pulled 4 And why woldest thou be against y pleafure of the moste High ? whether it be ten or an hundreth, or a thousand yeres, there is no defense for life against the graue.

The children of the vngodlie are abominable children, and fo are they that kepe companie with the vngodlie.

The inheritance of vngodlie children shal perish, and their posteritie shal haue a perpetual shame.

The children complaine of an vngodlie father, because they are reproched for his fake.

Wo be vnto you, ô ye vngodlie, which haue for saken the Law of the moste high God: for thogh you increase, yet shal you perish.

If ye be borne, ye shalbe borne to curfing: if ye dye, the curle shalbe your porcion.

10 All that is of § earth, shal tuine to earth againe: so the vngodlie go from the curse to destruction.

II Thogh men mourne for their bodie, yet the wicked name of the vngodlie shalbe put out.

26 Riches and strength lift vp the minde: 12 Haue regarde to thy name: for that shall continue with thee aboue a thousand trea fures of golde.

> 33 A good life hathe the dayes nombred: but | a good name endureth euer.

*My children, kepe wildome in peace: Chap.20,33. for wisdome that is hid, and a treasure v is not sene, what profite is in them bothe?

15 A man that hideth his foolishnes, is better then a man that hideth his wisdome.

Therefore beare reuerence vnto my wordes: for it is not good in all things to be ashamed: nether are all things alowed I of shameas faithful in all men.

and mother: be ashamed of lies before the prince and men of autoritie:

18 Of sinne before the judge and ruler: of offence before the congregacion and people:of vnrighteoulnes before a companio and friend

And of theft before y place where thou dwellest,& before the trueth of God &his couenant, and to leane with thine elbowes vponthe"bread, or to be reproued for gi- 101, 166. uing or taking.

thee, and to loke upon an harlot,

21 And to turne away thy face from thy kinsman:orto take aw v a portio or a gift, or to be euil minded toward another mas

Rrrr.ii.

A good name

Ecclesiasticus.

fland by her bed, or to reproche thy frieds with wordes,

23 Or to vpbraide when thou giuest anie 17 thing, or to reporte a matter that thouhast heard, or to reueile secret wordes.

24 Thus maiest thou wel be shamefast, and shalt finde fauour with all men.

CHAP. XLII.

I The Law of God must be taught. 9 A daughter. 14 A woman. 18 Godknoweth all things , yeaseuen the secrets of thine heart.

iln whatthigs e oght not to I be ainamed.

F these things be not thou ashamed, 19 nether haue regarde to offed for anie persone,

nant, & of judgemet to justifie the godlie:

strangers, or of distributing the heritage among friends:

4 To be diligent to kepe true balance, and weight, whether thou haue muche or litle:

ce, and to correct thy children diligently, and to beat an euil feruant to the blood:

6 Tofet a good locke where an euil wife is, and to locke where manie hands are:

7 If thou give anie thing by nomber, and is given out, and that that is received againe:

8 To teache the vnlearned, & the vnwise, & the aged, that contend against y yong: The summe of the creacion of the workes of God. thus shalt thou be wel instructed, and ap- 1

proued of all men liuing.

Or is a feeres watche to the 9 fasher.

The daughter "maketh the father to he hathe for her, taketh away his slepe in the youth, lest she shulde passe y floure of her age: and when she hathe an housband, 3 At noone it burneth the countrey, & who lest she shulde be hated:

led, or gotten withchilde in her fathers house, and, when she is with her housbad, lest she misbehaue her self: and when she is maried, left she continue vnfruteful.

Chap. 26, 10,

straitly, lest she cause thene enemies to laugh thee to scorne, and make thee a coamong the people, and bring thee to publicke shame.

Chap.25,28. 12 *Beholde not euerie bodies beautie, and companie not among women.

Gen. 2,6.

33 For as the moth cometh out of garméts: *fo doeth wickednes of the woman.

14 The wickednes of a man is better then woman that is in shame, and reproche.

¶I wil remember the workes of the Lord, and declare the thing that I have sene: by the worde of the Lord are his workes.

22 Or to sollicite anie mans maide, or to 16 The sunne that shineth, loketh vpon all things, and all the worke thereof is ful of the gloric of the Lord.

Hathe not the Lord appointed that his Saincts shulde declare all his wonderous workes, which the almightie Lord hathe stablished to confirme all things by in his

18 He seketh out the depth, and the heart, and he knoweth their practifes: for y Lord knoweth all science, and he beholdeth the fignes of the worlde.

He declareth the things that are past, and for to come, and discloseth the paths

of things that are secret.

2 Of the Law of the most High & his coue- 20 *No thoght may escape him, nether may 106 41,40 anie worde be hid from him.

Of the cause of thy companion, and of 21 He hathe garnished the excellent workes of his wisdome, and he is from euerlasting to euerlasting, and for euer: vnto him may nothing be added, nether can he be minished:he hathe no nede of anie counseler.

5 To fel marchandise at an indifferent pri- 22 Oh, how dele Cable are all his Workes,& to be condered eue vnto y sparkes of fyre!

23 They live all, and endure for euer : and when soeuer nede is, they are all obedient.

Thei are all double, one agaist another: he hathe made nothing y hathe ance faute.

weight, to put all in writing, bothe that y 25 The one"commendeth the goodnes of "or, fablifierb. the other, & who can be satisfied with beholding Gods glorie?

CHAP. XLIII.

His high ornament the cleare firma- The wonder-ment, the beautie of the heaue so glo- God. rious to beholde,

watche secretly, and the carefulnes that 2 The sunne also, a marueilous instrument when it appeareth, declareth, at his going out, the worke of the moste High.

may abide for the heat thereof

10 In her virginitie, lest she shulde be defi- 4 The sunne burneth the mountaines thre times more then he that kepeth a fornace with cotinual heat: it casteth out the fyrie vapours, & with the shining beames blindeth the eyes.

11 *Ifthy daughter be vnshamefast, kepe her 5 Great is the Lord that made it, and by his commandement he causeth it to runne hastely.

munetalke in the citie, and diffamethee 6 * The moone also hathe he made to ap- Gen.1,16. peare according to her feafon, that it shulbe be a declaration of the time, and a figne for the worlde.

7 *The feasts are appointed by the moone: Emd.12,2. the light thereof diminisheth vnto y end.

8 The moneth is called after y name thereof,& groweth wodrously in her chaging.

the good intreatie of a woman, to wit, of a 9 It is a campe pitched on high, shining in the firmament of heaven: the beautie of heaue are the glorious starres, and the ornament that shineth in the high places of the Lord.

10 By the commandement of the holie one

they continue in their order, and faile not 32 For there are hid yet greater things the in their watche.

T*Loke vpon the raine bowe, and praithe brightnes thereof.

Ifa 40,12.

- 12 *It compasseth the heaven about with a glorious circle, and the hands of the mo- The praise of certein holie men. Enoch, Noe, Abraham. ite High haue bended it.
- 13 Thorowe his comandement he maketh 1 the snowe to haste, and sendeth swiftly the lightning of his judgement.

Therefore he openeth his treasures, and a the cloudes flie forthe as the foules.

- 15 In his power hathe he strengthened the cloudes, and broken the haile itones.
- 16 The mountaines leape at the fight of him: the South winde bloweth according
- 17 The sounde of his thonder beateth the 4 earth: so doeth the storme of the North: § whirlewinde also, as birdes that flie, scattereth the snowe, and the falling downe

18 The eye marueileth at the beautic of the whitenes thereof, & the heart is aftonished at the raine of it.

19 Healfo powreth out the frost vpon the keth on the toppes of pales.

30 When the colde North winde bloweth, an yee is frosen of the water, it abideth 8 vpon all the gatherings together of water, and clotheth the waters as w a breft plate.

21 It deuoureth the mountaines, & burneth 9 the wildernes, and destroyeth that that is grene, like fyre.

22 The remedie of all these is when a cloude cometh hastely, & when a dewe cometh vpon the hear, it refresheth it.

23 [By his worde he stilleth the winde:] by hiscounsel he appeaseth the depe, and pla- ir For whose posteritie a good inheritance teth ylands therein.

24 They that saile ouer the seastel of the pe our eares, we marueile thereat.

25 For there be strange, & wonderous wor- 23 Their sede shal remaine for cuer, & their kes, divers maner of beafts, and the creation of whales.

26 Thorowe him are all things directed to

27 And whé we haue spoken muche, we can of all, that he is all.

28 What power haue we to praise him: for he is aboue all his workes?

29 The Lord is terrible, and verie great, *& P[al. 96,4 marueilous is his power.

po Praise y Lord, & magnifie him as muche him with all your power, & be not wearie, yet can ye not atteine vnto it.

Psal 106, a. 31 * Who hathe sene him, that he might 19 Abraha was a great father of manie peo & 15.5. tel vs? and who can magnifie him as he is?

these be, & we have sene but a sewe of his

se him that made it: verie beautiful is it in 33 For the Lord hathe made all'things, and giuen wisdome to suche as feare God.

CHAP. XLIIII.

Isac and Iacob.

Et vs now comende the famous men, and our fathers, of whome we are begotten.

The Lord hathe gotten great glorie by them, and that through his great power

from the beginning.

3 Thei haue borne rule in their king domes, and were renoumed for their power, and were wife in counsel, and declared pro-

*They gouerned the people by counfel & End.18,88. by the knowledge of learning mete for the people, in whose doctrine were wife sen-

thereof is as § greshoppers § light downe. 5 They invented the melodie of musicke, and expounded the verses that were wri-

They were riche and mightie in power,

and lived quietly at home. earth like salt, and when it is frosen, it stic- 7 All these were honorable men in their ge neracions, & were wel reported of in their

> There are of them that have left a name behinde them, so that their praise shal be fpoken of.

There are some also which have no memorial, * and are perished, as though they Gen. 7.23. had neuer bene, and are become as thogh they had neuer bene borne, and their children after them.

to But the former were merciful men, whose righteousnes hathe not bene forgotte.

is referued, and their sede is conteined in the couenant.

rils thereof, and when we heare it with 12 Their stocke is conteined in the coucnant, and their posteritie after them.

praise shal neuer be taken away.

Their bodies are buryed in peace, but their name liueth for euermore.

a good end, & are stablished by his worde. 15 *The people speake of their wisdome, & Chap 39. 14. the congregacion talke of their praise.

not atteine unto them: but this is y summe 16 L'Enoch pleased the Lord God: thereso Enoch re was he translated for an example of te- Gen.s.14. pentance to the generacions.

> 17 Noe was founde perfite, and in the ti- Noe me of wrath he had a rewarde: therefore gen.6.92 was he left as a remnant vnto the earth, ebr.11,7 when the flood came.

as ye can, yet doeth he farre excede: exalt 18 An euerlasting couenant was made with him, that all flesh shulde perish no more Abraham. by the flood.

ple:in glorie was there none like vnto him. 6 17.4

Rrir. iii.

Gen. 21,4.

20 He kept the Law of the moste High, & 11 And with worke of skarlet conningly was in couenant with him, and he fet the couenant* in his flesh, and in tentation he was founde faithful.

Gen. 22,16. gal. 3.8.

21 Therefore he assured him by an *othe, y he wolde bleffe the nacions in his fede, & that he wolde multiplie him as the dust of 12 And with a crowne of golde vpon the the earth, and exalte his fede as the starres, and cause them to inherite from sea to fea, and from the River vnto the end of the worlde.

Gen. 26,2. lliaac.

22 *With | Isaac did he confirme likewise for Abraham his fathers fake, the bleffing of all men, and the couenant,

Macob. Gen. 27,28. Ø 28,1. Gen 28,1 . 10 18,19 4 Lioteph.

- | Iacob, and made him felf knowen by his deuided his porcions, * and parted them among the twelue tribes.
- 24 And he broght out of him a merciful man, which founde fauour in the fight of all flesh.

CHAP. XLV.

Moyfes. 8x0d.11,3. 4d 7,22.

- The praise of Moyses, Aaron, and Phinees. Nd Moyles, the *beloued of God & I men, broght he forthe, whose remebrance is bleffed.
- He made him like to the glorious Saints, 17 and magnified him by the feare of his e-

Exod. 6.7.8.9

- 3 By his wordes he caused the wonders to cease, and he made him *glorious in the fight of Kings, and gave him commadements for his people, and shewed him his glorie.
- Namb.12,3. 4 *He sanctified him with faithfulnes, and mekenes, and chose him out of all men.

5 He caused him to heare his voyce, and broght him into the darke cloude, * and Exod.19.7. there he gaue him the commandements before his face, even the Law of life and couenant, and Israel his judgements.

Aaren. 5 xod. 4,38.

- 6 He exalted Aaron an holie man like vnto him, eue his brother of y tribe of Leui.
- 7 An euerlasting couenant made he with the people, and made him blefled through his comelie ornament, & clothed him with the garment of honour.

3 He put perfite ioye vpo him, and girded him with ornaments of strength, as with breches, and a tunicle, and an ephod.

golde, & with manie belles round about, *that when he went in, the found might be heard, and might make a noyce in the San Auarie, for a remembrance to the childre of Israel his people,

10 And with an holie garment, with golde 24 alfo, and blewe filke, and purple, & diuers kindes of workes, and with a breftlappe of judgemet, & with the fignes of trueth,

- wroght, and with precious stones grauen like seales, & set in golde by goldesmithes worke for a memorial with a writing grauen after the nomber of the tribes of Israel.
- mitre, bearing the forme and marke of holines, an ornamét of honour, a noble worke garnished, and pleasant to loke vpon.
- 13 Before him were there no fuche faire ornaments: there might no sträger put them on, but onely his children, and his childres children perpetually.

23 And caused it to rest vpon the head of 14 Their sacrifices were wholy consumed euerie day twife continually.

blessings, and gaue him an heritage and 15 *Moyses filled his hands, and anointed Leu. 8,12, him with holie oyle: this was appointed vnto him by an euerlasting couenant,&to his fede, so long as the heavens shulde remaine, that he shulde minister before him, & also to execute the office of the priesthode, and blesse his people in his name.

16 Before all men living the Lord chose him that he shulde present offrings before him, and a swere sauour for a remembrance to make reconciliation for his people.

*He gaue him also his commandements Deu.17,16. and autoritie according to the Lawes ap- 6 21,5. pointed, that he shulde teache Iacob the testimonies, and give light vnto Israel by his Law.

18 *Strangers stode vp against him, & en- Nom. 26. 16 uied him in the wildernes, even the men that toke Dathans and Abirams parte, & the companie of Core in furie and rage.

19 This the Lord sawe, and it displeased him, and in his wrathful indignacion were they confumed: he did wonders vpon them, and confumed them with the fyrie flame.

- knowledge, that he might teache Iacob § 20 *But he made Aaron more honorable, Nom.17.2. and gaue him an heritage, and parted the first frutes of the first borne vnto him: vnto him specially he appointed bread in abundance.
- him, and gaue him the priesthode among at For the Priests did eat of the facrifices of the Lord, which he gaue vnto him and to his sede.
 - *Els had he none heritage in the land of Den. 12,12 his people, nether had he any porcion a- 6 18.5. mog the people: for the Lord is the porcion of his inheritance.

9 He compassed him about with belles of 23 The third in glorie is Phinees the son- Phinees. ne of Eleazar, because he had zeale in the Nom. 25.13. feare of the Lord, & stode vp with good 1.mac.2,14. courage of heart, when the people were turned backe, and made reconciliation for Israel.

> Therefore was there a covenant of peace made with him , that he shulde be the chief of the Sanctuarie and of his people, and that he and his posteritie shulde

529d.28,35.

Prim and Thummim haue the dignitie of the priesthode for

25 And according to the couenant made with Dauid, that the inheritance of the kingdome shulderemaine to his sonne of 14 By the Lawe of the Lord he judged the the tribe of Iuda: so the heritage of Aaro shulde be to the onelie sonne of his sonne, and to his sede. God give vs wisdome in 15 our heart to judge his people in righteoufnes, that the good things that they have, be not abolished, and that their glorie may 16 *He called vpon the Lord almightie, 1.Sam, 7,126 endure for their posteritie.

CHAP. XLVI.

The praise of Iosue, Caleb, and Samuel

Tofue Nom. 27,18. deu. 34,9. 10 1,2, Ø 12.7.

TEsus "the sonne of Naue was valiat in the warres,& was y fuccessour of Moyfes in prophecies, who according vnto his name, was a great sauiour of the elect of rose vp against them, and to set Israel in their inheritance.

70 8,2.

- 2 *What glorie gate he, when he lift vp his hand, and drewe out his fworde against
- 3 Who was there before him, like to him? for he foght the battels of the Lord.

Iof 10,12

4 *Stode not the sunne stil by his meanes,& one day was as long as two?

5 He called vnto § moste high Gouernour when the enemies preased vpon him on euerie side, & the mightie Lord heard him 1 with the haile stones, and with mightie

6 Herushed in vpothenacions in battel,& in the going downe of Bethoro he destroied the aduersaries, that they might knowe his 3 weapons, and that he foght "in the light of the Lord: for he"followed the Almigh- 4

on, that the Lord fauored his battel Or, purfued the mightie men Nom. 14,6. 1 mac. 2,5. ¿Caleb.

Iof 10,11.

7 *In y time of Moyses also he did a good worke: he and Caleb the sonne of Iephune stode against the enemie, and withhelde the people from sinne, & appealed the wic 5 For he called vpon the moste high Lord, ked murmuring.

deu.1,35.

Nom 26,65. 8 *And of fix hundreth thousand people of fore, they two were preserved to bring the into the heritage, even into the land that floweth with milke and honey.

105.14.11.

- 9 *The Lord gaue strégth also viito Caleb, which remained with him vnto his olde age, so that he went vp into the high pla- 7 ces of the land and his sede obteined it for an heritage,
- That all the children of Israel might se, that it is good to follow the Lord.

findges.

- ir Concerning the Iudges, euerie one by name, whose heart went not a whoring, nor departed from the Lord, their memorie be bleffed.
- Chap.49.12. 12 Let*their bones florish out of their place, and their names by succession remaine to them that are moste famous of their

¶Samuel the Prophet of the Lord, be- [Samuel. loued of his Lord, * ordeined Kings, and 1.Sam 10.2. anointed the princes ouer his people.

congregacion, and the Lord had respect

vnto Iacob.

This Prophete was approued for his faithfulnes, and he was knowen faithful in his wordes and visions.

when his enemies preased vpon him on euerie side, when he offred the sucking lambe.

17 And the Lord thondred from heaven, & made his voyce to be heard with a great

18 So he discomfitted the princes of § Tyrians, and all the rulers of the Philistims.

God, to take vengeance of § enemies that 19 *And before his long slepe he made pro-1. Sam. 12.50 testacion in the fight of the Lord, and his anointed, that he toke no substance of any man, no, not so muche as a shooe, and no man colde accuse him.

20 *After his slepe also he tolde of § Kings 1. Sam. 28, 18. death, & from the earth lift he vp his voyce, and prophecied that the wickednes of

the people shulde perish.

CHAP. XLVII.

The praise of Nathan, David and Salomon.

Fter him rose vp | *Natha to prophe | Nathan (1) cie in the time of Dauid.

2 For as the fat is taken away from the peace offring, so was | Dauid chosen out of the |Dauid. children of Israel.

*He plaied with the lions, as with kiddes, 1. Sam. 17.34. and with beares, as with lambes.

*Slewe he not a gyante when he was yet 1.Sam.17.49. but yong, and toke away the rebuke from the people, when he lift vp his hand with the stone in the sling, to beat downe the pride of Goliah?

which gaue him strength in his right had, to flay that mightie warriour, and that he might fet vp the horne of his people a-

6 *So"he gaue him y praise of ten thousand 1. Sam 18,7. and honored him with great praises, and or, with olef-

gaue him a crowne of glorie. *For he destroied the enemies on euerie 2 Sam 1.7. fide, and rooted out the Philistims his aduersaries, and brake their horne in sunder vnto this day.

8 In all his workes he praised the Holy one, and the moste High with honorable wordes, and with his whole heart he fung fongs, and loued him that made him.

9 *He set singers also before the altar, and 1.Chr.16.4. according to their tune he made swete fongs, that they might praise God daily, with their longs.

Rrrr. iiii.

10 He ordeined to kepe the feast daies co- 2 He broght a famine vponthe, and by his mely, and appointed the times perfitely, that they might praise the holy Name of God, and make the Temple to sounde in the morning.

3. Sam. 12.13. 11 *The Lord toke away his finnes, and exalted his horne for euer: he gaue him § couenant of the kingdome, and the throne of 4 glorie in Israel.

12 After him rose vp a wise sonne, who by him dwelt in a large possession.

{Salomon. 1.King.4,31.

Modoam.

I.K ing. 12,10. Aleroboam.

2. King. 12,28.

Elias.

E.King .17,3.

13 *Salomon reigned in a peaceable time, and was glorious: for God made all quiet roude about, that he might buyld an hou- 6 se in his Name, and prepare the Sanctuarie for euer.

z.King. 4,29 14 *How wise wast y in thy youth, and wast filled with vnderstäding, as with a flood!

hathe filled it with graue and darke sen-

16 Thy Name went abroade in the yles, & 9 for thy peace thou wast beloued.

2.King. 4, 31. 17 *The coutres marueiled at thee for thy 10 Which wast appointed to reproue in due Mala. 4.5. fongs, and prouerbes, and similitudes, and interpretations.

18 By the Name of the Lord God, which is called the God of Israel, thou hait*gathe-2.King. 10,27 filuer as lead.

and wast ouercome by thy bodie.

20 Thou didest staine thinehonour, and hast desiled thy posteritie, and hast broght wrath vponthy children, and half felt sorowe for thy folie.

2. King. 12,17. 21 *So the kingdome was deuided, and E-

3.King 7,15. 22 *Neuertheles the Lord left not of his mercie, nether was he destroied for his 15 For all this the people repented not, neworkes, nether did he abolish the posteritie of his elect, nor toke away the sede of him that loued him, but he left a remnant vnto Iacob,& a roote of him vnto Dauid.

Thus rested Salomon with his fathers,& of his sede he left behinde him | Roboam, that had no vnderstanding, who turned away the people thorow his counsel, & | Ie- 17 roboam the sonne of Nabat, * which caused I frael to finne, & shewed Ephraim the way of finne,

creased, that they were driven out of the

vengeance came vpon them.

CHAP. XI VIII.

The praise of Elias, Eliseus, Ezekias and Isaias.

Hen stode vp | * Elias the Prophete

zeale he diminished the: [for they might not away with the commandements of the Lord.

3 By the worde of the Lord he shut the hea uen, * and thre times broght he the fyre : King.11,31. from heaven.

O Elias, how honorable art thou by thy 1,10. wonderous dedes!who may make his boast to be like thee!

5 * Which hast raised up the dead from , King 17,22 death, & by the worde of the moste High out of the graue:

Which haft broght Kings vnto destruction, and the honorable from their seate:

Which heardest the rebuke of the Lord in Sina, * and in Horeb the judgement of 1. Kin.19, 15. the vengeance:

15 Thy minde couered the whole earth, and 8 *Which didest anoint Kings that they 1. Kin. 19. 17. might | recompense, and Prophetes to be | The wickedthy fuccessours:

*Which wast taken vp in a whirle win- and lezabel. de of fyre, and in a charet of fyrie horses:

season, & to pacifie the wrath of the Lords iudgemet before it kindled, & to turne the hearts of the fathers vnto the childre, and to set up the tribes of Iacob.

red golde as tinne, and hast had as muche ii Blessed were they that sawe thee, & slept in loue: for awe that liue.

s.King. 11,1. 19 *Thou dideft bowe thy loines to wome, 12 *When Elias was couered with the stor- 2.King. 2,11. me, Eliseus was filled with his spirit: whi- Heliseusle he liued, he was not moued for any prince, nether colde any bring him into fubiection.

13 Nothing colde ouercome him, * and af- *.King.13,21 ter his death his bodie prophecied.

phraim begato be a rebellious kingdome. 14 He did wonders in his life, and in death were his workes marueilous.

> ther departed they from their sinnes: * til s.King.18,10 they were caryed away prisoners out of their land, and were scattered through all the earth, so that there remained but a very few people with the prince vnto the house of Dauid.

euen"the foolishnes of the people, and one 16 Howbeit some of them did right, and fome heaped up finnes.

*Ezekias made his citie strong, & con- Ezekias. ueied water into the middes thereof: he 2.King. 18.8. digged thorow the rocke with yron, and made fountaines for waters.

24 So that their finnes were so muche in- 18 *In his time came Sennacherib vp, and 2.King 18.13. fent Rabsaces, and lift up his hand against Sion, and boasted proudely.

25 For they foght out all wickednes, til the 19 Then trembled their hearts and hands, so v they forowed like a woman in trauel.

20 But they called vpon the Lord, which is merciful, and lift vp their hands vnto him, and immediatly the holy one heard them out of heaven.

I as a fyre, and his worde burnt like a 21 [He thoght no more vpon their finnes, nor gaue them ouer to their enemies,] but deliucred

a That is, they

deliuered them by the hand of Esai.

* King. 19.31 22 * He smote the hoste of the Assyrians, and his Angel destroyed them.

sf4 37,36. \$ob.1,21. 1 mac 7,47. 2 mac 8,19. MIlaias.

23 For Ezekias had done y thing that pleased the Lord, and remained stedfastly in 14 the wayes of Dauid his father, as Esai the great Prophet, and faithful in his vision had commanded him.

*In his time the sonne went backwarde, 2 King 20,10 24 and he lengthened the Kings life. ifa.38.8.

25 He sawe by an excellet Spirit what shulde come to passe at the last, and he com- 16 | * Sem and | Seth were in great honour | Sem. forted them that were forowful in Sion.

26 He shewed what shuldecome to passe for ever, and secret things, or ever thei came to palle.

CHAP. XLIX.

Of Iosias, Hezekrah, Daurd, Ieremi, Ezechiel, Zorobabel, 1 Iesus, Nehemsas, Enoch, Ioseph, Sem & Seth.

Tofias 3 King 22,1. € 23,2. a.cbro.34, 3.

"He remembrance of " Iofias is like the composition of the persume that it is fwete as honie in all mouthes, and as mulicke at a banket of wine.

formacion of the people, and toke away all abominacions of iniquitie.

in the time of y vngodlie he established religion.

fias, committed wickednes: for even the Kings of Iuda forfoke the Law of the molte High, and failed.

10:,power.

2 King 25,9.

Bleremias

leremas.

5 Therefore he gaue their "horne vnto other, and their honor to a strange nació.

6 He burnt the elect citie of the Sanctua- 7 rie, * and destroied the stretes thereof according to the prophecie of Ieremias.

Ierem 38.6. 7 For thei * intreated him euil, which ne- 8 And as the floure of the roses in § spring uertheles was a Prophete,*sanctified tro his mothers wombe, that he might roote out, and affiict, and destroye, and that he might also buyld vp, and plant.

Ezechiel 8 *Ezechiel fawe the glorious visio, which Ezech.1,2. was shewed him vpon the charet of the Cherubims.

Ezech.13, & 9 *For he made menció of the enemies vnder the figure of the raine, and directed the that went right,

Chap.46, 14. 10 * And let the bones of the twelue Prophetes florish out of their place, and let their memorie be bleffed: for they com-

fured hope. Hag 2,24. n T'How shal we praise Zorobabel, which

ezy 3,2 ||Zorobabel. lefus Zechar 3,1.

12 So was | * Iesus also the sonne of Iosedec: these men in their time buylded the houez y.13,2. se, and set up the Sanctuarie of the Lord bag.1,12,6 againe, which was prepared for an euerla-2,3. fting worship.

was as a ring on the right hand!

Nehe 7,1.

3 T*And among the elect was Neemias

whose renoume is great, which fet vp for vs the walles that were fallen, and fet vp the gates and the barres, and laied the fundacions of our houses.

¶ But vpon the earth was no man created like | *Enoch: for he was take vp from | Enoch. the earth.

Nether was there a like man vnto [*Ioseph the governour of his brethren, & the Moieph. vpholder of his people, whose bones were 9en 41,44.

among men : and so was Adam aboue e- 900 133. uerie liuing thing in the creacion.

CHAP. L.

Of Simon the forme of Onias. 22 An exhortacion to praise the Lord.27 The autor of thu boke.

CImon * the sonne of Onias the hie Isimon Priest, which in his life set up the 2 Mac.3.4. house againe, and in his dayes established the "Temple, Or propie.

is made by the arte of the apothecarie: 2 Vnder him was the fundació of the double height laied, and the hie walles that compalleth the Temple.

2 He behaued him felf vprightly in there- 3 In his daies the places, to receive water that were decased, were restored & the brasfe was about in measure as the a fea.

2.King 23.4 3 He * directed his heart vinto the Lord, & 4 He toke care for his people, that they shulde not fall, & fortified the citie against the fiege.

4 All, except Dauid and Ezekias, and Io- 5 How honorable was his conversation among the people, and when he came out of the house courred with the vaile!

6 He was as the morning starre in the middes of a cloude, and as the moone when it

And as the funne shining vpon the Tem ple of the moste High, and as the rainebowe that is bright in the faire cloudes,

of the yere, and as lilies by the springs of waters, and as the branches of the frankecense tre in the time of fomer,

9 As a fyre & incense in the censer, and as a vessel of massie golde, set with all maner of precious stones,

And as a faire olive tre that is fruteful, and as a cyprefletre, which groweth vp to the cloudes.

11 When he put on the garment of honour and was clothed with all beautie, he went vp to the holy altar, and made the garmet of holines honorable.

forted Iacob, and deliuered them by af- 12 When he toke the porcions out of the Priests hands, he him self stoode by the herth of the altar, compassed with his brethre rounde about, as the branches do the cedre tre in Libanus, & thei copassed him as the branches of the palme trees.

So were all the sonnes of Aaron in their glorie, and the oblacions of the Lord in their hands before all the cogregacion of Ifrael.

ebr 11.5. chap 44,15.

aWhich Salo.

SM.i.

14 And that he might accomplish his ministerie vpon the altar, and garnish the 2 offring of the moste High, and almightic,

15 He stretched out his hand to the drinke offring, and powred of the blood of the grape, and he powred at the fote of the altar a perfume of good fauour vnto the moste high King of all.

16 Then showted the sonnes of Aaron, and blowed with brasen trumpets, and made a great noyce to be heard, for a remébrance

before the moste High.

17 Then all the people together hasted, & fell downe to the earth vpo their faces to moste high.

18 The singers also sang with their voyces, so that the sounde was great, and the me- 5 And from the botome of the belie of hel,

lodie swete.

- 19 And the people prayed vnto the Lord moste high with prayer before him that is merciful, til the honour of the Lord were performed, and they had accomplished his feruice.
- Then went he downe, and stretched out 7 his hands ouer the whole congregacion of the children of Ifrael, that they shulde gime praise with their lippes vnto the Lord, 8 and reloyce in his Name.

21 He began againe to worship, y he might receive the blessing of the moste High.

- 22 Now therefore giue praise all ye vnto 9 God, that worketh great thigs cuerie whethe wombe, and delte with vs according to his mercie,
- 23 That he wolde give vs joyfulnes of heart, time.
- 24 That he wolde contrme his mercie with vs, and deliuer vs at his time.
- 25 There be two maner of people, v mine heart abhorreth, & the third is no people:

26 They that fit vpon the mountaine of

people that dwell in "Sicinus.

Eleazarus, of Ierusalem, hathe writen the doctrine of vnderstanding and knowledge in this boke, and hathe powred out the wisdome of his heart.

28 Blessed is he that exerciseth him self therein: and he that layeth vp these in his

heart, shalbe wise.

29 For if he do these things, he shalbe strog in all things: for he setteth his steppes in 17 the light of the Lord, which grueth wisdome to the godlie. The Lord be praised for euer more: so be it, so be it.

CHAP. LI.

A prayer of Ielus the sonne of Sirach. Land praise thee, ô God, my Sauiour: I giue thankes vnto thy Name.

For thou art my defender and helper, and hast preserved my bodie from destruction, and from the snare of the sclanderous tongue, and from the lippes that are occupied with lies: thou hast holpen me against mine aduersaries,

And hast deliuered me according to the multitude of thy mercie, and for thy Names lake, from the roaring of them that were readie to denoure me, and out of the hands of fuche as foght after my life, and from the manifolde afflictions, which L had,

worship their Lord God almightie, and 4 And from the fyre that choked me rounde about, and from the middes of the fyre

that I burned not,

from an vncleane togue, from lying wordes, from false accusation to the King, & fro the sclander of an vnrighteous togue.

[My soule shal praise the Lord vnto death:] for my foule drewe nere vnto death: my life was nere to the helbeneth.

They copassed me on euerie side, & there was no man to helpe me: I loked for the fuccour of men, but there was none.

Then thoght I vpon thy mercie, ô Lord, and vpon thine actes of olde, how thou deliverest suche as warre for thee, and sauest them out of the hands of the enemies. "Or, naclone,

Then lift I vp my prayer from the earth, and praied for deliuerance from death.

re, which hathe increased our dayes from 10 I called vpon the Lord the father of my Lord, that he wolde not leaue me in the daye of my trouble, and in the time of the proude without helpe.

& peace in our dayes in Ifrael, as in olde it. I wil praife thy Name continually, and wil fing praise with thankefgiuing: & my

prayer was heard.

12 Thou fauedst me from destruction, and deliveredst me from the euil time: therefore wil I giue thankes and praise thee, & bleffe the Name of the Lord.

Samaria, the Philistims, and the foolish ig Whe I was yet yong, or euer I wet abroad, I desired wisdome opély in my praier.

- Tesus the sonne of Sizach, the sonne of 14 I praied for her before the Temple, and foght after her vnto farre countreis, and the was as a grape that waxeth ripe out of
 - 15 Mine heare reioyced in her: my foote walked in the right way, & from my youth vp foght I after her.

I bowed somewhat downe mine eare,& received her, & gate me muche wildome:

And I profited by her: therefore wil I ascribe the glorie vnto him, that glucth me

18 For I am aduised to do thereafter: I wil be selous of that that is good: so shal I not be confounded.

Wilconfesse thee, ô Lord and King, 19 My soule hathe wresteled with her, and I have examined my workes: I lifted vp

mine

tor Siechem.

ignorances thereof.

de her in purenes: I haue had mine heart ioyned with her from the beginning: therefore shal I not be forsaken.

21 My bowels are troubled in feking her: therefore haue I gotten a good possessio.

rewarde, where with I wil praise him.

23 Drawe nere vnro me, ye vnlearned, and dwell in the house of learning.

24 Wherefore are ye flowe and what say very thirstie?

mine hands on hye, and considered the 25 I opened my mouth, and said, * Bye her 1sa 1s.1. for you without money.

20 I directed my foule vnto her, and I foun- 26 Bowe downe your necke vnder the yoke, & your foule shal receive instruction: she is ready that ye may finde her.

> 27 Beholde with your eyes, *how that I ha- Chap 6.20. ue had but litle labour, & haue gotten vnto me muche rest.

22 The Lord hathe giue me a togue for my 28 Get learning with a great some of money : for by her ye shal possesse muche golde.

29 Let your soule reinyce in the mercie of the Lord, and be not ashamed of his piaise.

you of these things, seing your soules are 30 Do your duetie betimes, and he wil giue you a rewarde at his time.

BARVCH.

CHAP. I.

Baruch wrote a boke during the captivitie of Babyion, which he red before lechomah and all the people so The Iewes sent the boke with money vonto Ierusalim 10 And they said, Beholde, we have sent you to their other brethren, to the intet that they shulde pray



Nd these are the wordes of the boke, which 5 rias, the sonne of Maafias, the sonne of Sedecias, the sonne of "Afadias, the sonne of Hel- 12

cias wrote in at Babylon,

2 In the fift yere, and in the seventh day of the moneth, what time as the Chaldeans toke Icrufalem, and burnt it with fyre.

3 And Baruch did read the wordes of this King of Iudamight heare, & all the pcople that were come to heare the boke,

4 And in the audience of the gouernour,& & before the whole people, fro the lowest unto the hieft, before all them that dwelt at Babylon by the river "Sud.

5 Which when they heard it, wept, sasted and 15 Thus shall ye say, *To the Lord our God Chap 2,6 made praiers before the Lord.

They made a collection also of money, according to euerse mans power,

7 And fent it to Ierusalem vnto Ioacim the and vnto the other Priests, and to all the people, which were with him at Ierufale,

Temple of the Lord, that were taken ane into the land of Iuda, the tenth day of the moneth "Siuan, to wit, filuer vessels, which Sedecias the sonne of Iosias King of Iuda had made,

After that Nabuchodonofor King of Ba bylon had led away Lechonias from Lerusalem, and his princes, & his nobles, prifoners, and the people, and carred them to Babylon.

for finne, and incense, and prepare a meat or, manual for offring, & offre vpon the attar of the Lord much the which wast it enturing fall around fall

Baruch y sonne of Ne- 11 And pray for the life of Nabuchodono- crisus. for King of Babylon, and for the life of Baltafar his sonne, that their daies may be vpon earth, as the dates of heauen,

And that God wolde give vs strength & lighten our eyes, that we may line vnder the shadowe of Nabuchodonosor King of Babylon, and vnder the shadowe of Baltafar his fonne, that we may long do the feruice, and finde fauour in their fight.

boke, that Iechonias the funne of Ioacim 13 Pray for vs alfo vnto the Lord our God (for we have finned against the Lord our God, and vnto this day the furie of the Lord and his wrath is not turned from vs)

of the Kings sonnes, & before the Elders, 14 And rede this boke (which we have sent to you to be rehearsed in the Teple of the Lord) vpon the feast daies, and at time conuenient.

> belongeth righteousnes, but vnto vs y confusion of our faces, as it is come to passe this day vnto them of Ruda, and to the inhabitants of Ierusalem,

fonne of Helcias the fone of Salom Priett, 16 And to our Kings, and to our princes, & to our Priests, and to our Prophetes, and to our fathers.

When he had received the vessels of the 17 Because we have *sinned before the Lord Dan 5.5. our God,

way out of the Temple; to bring the agai- 18 And have not obeied him, nerher hearkened vnto the voyce of the Lord our God, to walke in the commandements that he gaue vs openly.

> From the day that the Lord broght our fathers out of the land of Egypt, even vnto this day, we have bene disobedient vn-

> > Stil. ii.

Dr. Sedelas.

ogr,Sodi.

40r,Sibmi.

to the Lord our God, and we have bene

negligent to heare his voyce.

vs, and the curse which the Lord appointed by Moyses his servant at the time that he broght our fathers out of the land of Egypt, to give vs a land that floweth with

milke and honie, as appeareth this day. to the voyce of the Lord our God, according to all the wordes of the Prophetes,

whome he fent vnto vs.

But euerie one of vs followed the wicked imaginacion of his owne heart, to ferue strange gods, and to do euil in the fight 14 Heare our praiers, ô Lord, and our peof the Lord our God.

CHAP. II.

nes. The true confession of the Christias 11 The Lewes de fire to have the wrath of God turned from them 32 He promiseth that he wil call againe the people from captiuitie, and give them a newe and everlasting testa-

Herefore the Lord our God hathe performed his worde, which he pro- 17 *Open thine eyes, and beholde: for the Deu 26,15. nounced against vs, & against our judges that governed Israel, and against our Kings, and against our princes, & against the men of Israel and Iuda,

3 To bring vpon vs great plagues, suche as neuer came to passe vnder y whole heaue, as they that were done in Ierusale, *according to things, that were written in the

Lawe of Moyles,

3 That some among vs shulde eat the flesh of his owne sonne, & some the flesh of his owne daughter.

- 4 Moreouer, he hathe deliuered them to be in subjection to all the king domes, that are rounde about vs, to be as a reproche and de about where the Lord hathe scattred
- Thus they are broght beneth and not aboue, because we have sinned against 22 But if ye wil not heare the voyce of the the Lord our God, and have not heard his voyce.

Chap.1.15. 6 *To the Lord our God apperteineth righteousnes, but vnto vs & to our fathers open shame, as appeareth this day.

7 For all these plagues are come vpon vs, which the Lord hathe pronounced against vs.

Yet have we not prayed before the Lord, that we might turne euerie one from the imaginacions of his owne wicked heart.

9 So the Lord hathe watched ouer the plagues, and the Lord hathe broght them vpon vs. for the Lord is righteous in all

to Yet we have not hearkened vnto his voy-

ce, to walke in the commandements of the Lord that he hathe given vnto vs.

Deu. 28.15. 20 *Wherefore these plagues are come vpo 11 *And now , ô Lord God of Israel , that Dang as. hast broght thy people out of the land of Egypt with a mightie hand, and an hie arme, and with fignes, and with wonders, and with great power, and hast gotten thy self a Name, as appeareth this day,

Meuertheles, we haue not hearkened vn- 12 O Lord our God, we haue sinned: we haue done wickedly: we have offended in all

thine ordinances.

13 Let thy wrath turne from vs: for we are but a fewe left among the heathen, where thou hast scattred vs.

ticions, and deliuer vs for thine owne lake, and give vs favour in the light of the, which haue led vs away,

& The Lewes confesse that they suffer instelly for their sin- 15 That all the earth may know that thou art the Lord our God, and that thy Name is called vpon Ifrael and vpon their po-

> Therefore loke downe from thine holy Temple, and thinke vpon vs:encline thine

eare, ô Lord, and heare vs.

dead that are in the graues, and whose soules are out of their bodies, *giue vnto the Pfal 6,6. Lord, nether "praise, nor righteousnes.

18 But the soule that is vexed for the great - ifa 38.18.

nes of siune, and he that goeth crokedly, praise of right and weake, and the eyes that faile, and the confuci. hungrie soule wil giue thee praise & righteousnes, ô Lord.

19 For we do not require mercie in thy fight, & Lord our God, for the righteousnes of our fathers, or of our Kings,

20 But because thou hast sent out thy wrath and indignacion vpon vs, as thou hast spoken by "thy servants the Prophetes, sor, by the band

desolation among all the people roun- 21 *Thus saith the Lord, Bowe downe your shulders, and serue the King of Babylon: so shall ye remaine in the land, that I gauc vnto your fathers.

Lord, to serue the King of Babylon,

23 I wil cause to cease in the cities of Iuda, and in Ierufalem, I wil cause to cease the voyce of mirthe, and the voyce of ioye,& the voyce of the bridegrome, and the voyce of the bride, & the land shalbe desolate of inhabitants.

24 But we wolde no hearken vnto thy voyce, to ferue the King of Babylon: therefore hast thou performed the wordes that thou spakest by thy seruats the Prophetes: namely, that the bones of our Kings, and the bones of our fathers shulde be caryed out of their places.

his workes, which he hathe commanded 25 And lo, they are cast out to the heat of the day, and to the colde of the night, and are dead in great miserie with famine, &

of thy sermants. Iere.27.7.

Deu. 28,53.

with the fworde, and in banishment.

26 And the Temple wherein thy Name state, as appeareth this day, for the wickednes of the house of Israel, and the house of 7 And for this cause hast thou put thy fea-

27 O Lord our God, thou hast intreated vs according to equitie, and according to

all thy great mercie.

28 As thou spakest by thy servant Moyses, to writethy Lawe before the childre of If-

rael, faying,

Leu 26,14. deu.18 15.

- 29 *If ye wil not obey my voyce, then shal this great swarme and multitude be turned into a verie fewe among the nacions where I wil scater them.
- 30 For I knowe that they wil not heare me: for it is a stifnecked people: but in the land of their captiuitie they shal remem- 10 What is the cause,ô Israel, that thou art ber them selues,
- 31 And knowe that I am y Lord their God: then wil I give them an heart to understand, it And art defiled with the dead and art
- And they shal heare, and praise me in the land of their captiuitie, & thinke vpon 12 my Name.
- harde backes, and from their euil workes: for they shal remember the way of their fathers, which sinned before the Lord.
- 14 And I wil bring them againe into the land, which I promised with an othe vnto their fathers, Abraham, Isaac and Iacob, and they shal be lords of it: and I wil increase them, and they shal not be dimi- 15
- 35 And I wil make an euerlasting couenant with them, that I wil be their God, & they shalbe my people: and I wil no more dri- 17 ue my people of Israel out of the land that I have given them.

CHAP. III.

- ? The people continueth in their praier begon for their deliverance. 9 He praiseth wisdome unto the people. shewing that so great adversities came unto them for wisdome. 37 Of the incarnacion of Christ.
- Lord almightie,ô God of Israel, the Joule that is in trouble, and the spirit 20 that is vexed, cryeth vnto thee.
- 2 Heare, o Lord, and haue mercie: for thou art merciful, and haue pitie vpon vs, becau- 21 se we have sinned before thee.
- 3 For thou endurest for euer, and we vtterly perish.
- O Lord almightie, the God of Israel, heare now the praier of the dead Ifraelined before thee, and not hearkened vnto the voyce of thee their God, wherefore these plagues hang vpon vs.
- 3 Remember not the wickednes of our fa-

thers, but thinke vpon thy power, and thy Name at this time.

- was called vpon, thou hast broght to the 6 For thou art the Lord our God, & thee, 6 Lord, wil we praise.
 - re in our hearts, that we shulde call vpon thy Name, and praise thee in our captiuitie: for we have considered in our mindes all the wickednes of our fathers, that finned before thee.
- in the day when thou didest comand him 8 Beholde, we are yet this day in our captiuitie, where thou half scatered vs, to be a reproche, and a curse, and subject to payments, according to all the iniquities of our fathers, which are departed from the Lord their God.
 - 9 O Israel, heare the commandements of life:hearken vnto them, that thou maiest learne wisdome.
 - in thine enemies land, and art waxen olde in a strange countrey?
 - counted with them, that go downe to the
 - Thou hast for saken the fountaine of wif
- 33 Then shal they turne them from their 13 For if thou hadest walked in the way of God, thou shuldest have remained safe for euer.
 - 14 Learne where is wisdome, where is strength, where is vnderståding, that thou mailt knowe also from whence cometh long continuance, and life, and where the light of the eyes, and peace is.
 - Who hathe found out her place?or who hathe come into her treasures?
 - 16 Where are the princes of the heathen,& fuche as ruled the beafts vpon the earth?
 - They that had their pastime with the foules of the heaven, that hoorded vp filuer, and golde, wherein men trust, & made none end of their gathering?
 - 18 For they that coyned filuer, and were fo careful of their worke, and whose inuention had none end,
 - the despising thereof 36 Onely God was the finder of 19 Are come to naught, and gone downe to hel, and other men are come vp in their
 - Whethei were yong, they sawe & light, and dwelt vpon the earth:but they vnderstode not the way of knowledge,
 - Nether perceived the paths thereof, nether haue their children receiued it:but they were farre of from that way.
 - 22 It hathe not bene heard of in the land of Chanaan, nether hathe it bene sene in Theman,
 - tes, and of their children, which have fin- 23 Nor the Agarines that foght after wifdome vpon the earth, nor the marchants of Nerran, and of Theman, nor the expounders of fables, nor the searchers out of wisdome have knowen the way of wis-

SIII.iii.

dome, nether do they thinke vpon the pathes thereof.

24 O Israel, how great is the House of postession

25 It is great, and hathe none end: it is hie, 8 and vnmeasurable.

26 There were the gyants, famous from the beginning, that were of so great stature, 9 and fo expert in warre.

27 Those did not the Lord chose, nether gaue he the way of knowledge vnto them.

28 But thei were destroied, because thei had 10 no wisdome, and perished through their owne foolishnes.

29 Who hathe gone vp into heaven, to take 11 her, and broght her downe fro the cloudes?

her, and hathe broght her, rather then hne golde?

31 No man knoweth her waies, nether con-

fidereth her paths.

32 But he that knoweth all things, knoweth her, and he hat he founde her out with his vnderstanding: this same is he which hathe prepared the earth for euermore, and hathe filled it with foure footed beaftes.

33 When he sendeth out the light, ut goeth: and when he calleth it againe, it obeieth

him with feare.

reioyce. When he calleth them, they fay, Herewebe: and so with cherefulnes they shewe light vnto him that made them.

35 This is our God, and there shal none o-

ther be compared vnto him.

36 He hathe founde out all y way of knowledge, and hathe given it vnto Iacob his 17 But what can I helpe you? feruant, and to I frael his beloued.

37 Afterwarde he was sene vpon eart h, and dwelt among men.

CHAP. IIII.

The reward of them that kepe the Law, and the punish ment of them that despise it. 12 A comforting of the people being in captiuitie. 19 A complaint of Lerusa tem & under the figure thereof the Church. 25 A confilacion and comforting of the fame.

I of God, and the Law that endureth for euer: all they that kepe 11, shal come to life;but fuche as forfake 1t, shal dye.

2 Turne thee, ô Iacob, and take holde of it: walke by this brightnes before the light

- 3 Giue not thine honour to another, nor the thigs that are profitable vnto thee, to a 23 For I sent you away with weping, and strange nacion.
- 4 O Israel, we are blesfed: for the thigs that are acceptable vnto God, are declared
- 5 Be of good comfort, ô my people, which art the memorial of Israel
- 6 Yeare solde to the nacions, not for your

destruction:but because ye prouoked God to wrath, ye were deliuered vnto the e-

God! and how large 1s the place of his 7 For ye have displeased him that made you, offring vnto deuils and not to God.

Ye have forgotten him that created you, euen the enerlasting God, & ye haue greiued Ierusalem, that noursshed you.

When the sawe the wrath comming vpo you from God, she said, Hearken, ye that dwell about Sion: for God hathe broght me into great heauines.

I se the captiuitie of my sonnes and daughters, which y Euerlasting wilbring

vpon them.

With loye did Inourish the, but I must leave them with weping and mourning.

30 Who hathe gone ouer the sea, to finde 12 Let no man reioyce ouez me a widdowe, and for saken of manie, which for the finnes of my children am desolate, because they departed from the Law of God.

They wolde not knowe his righteoufnes, nor walke in the wayes of his commadements: nether did they enter into the paths of discipline, through his righte-

14 Come, ye that dwell about Sion, and call to remembrance the captilitie of my fonnes and daughters, which the Euerlasting hathe broght vpon them.

34 And the starresshine in their watch, and 15 For he hathe broght vpon them a nationfrom farre, an impudent nacion, and of a

strange langage,

16 Which nether reuerence the aged, nor pitie the yong: these have carried away the dere beloued of the widdowes, leaving me alone, and destitute of my daughters.

18 Surely he that hathe broght these plagues vpon you, can deliuer you from the hands of your enemies.

Go your way, & children, go your way: for I am left desolate.

I have put of the clothing of peace, and put vpon me the fackecloth of prayer, and fo long as I liue, I wil call vpon the Euerlasting.

His is the boke of the comandements 21 Be of good comfort, ochildren: crye vnto God, and he wil deliuer you from the

power, and hand of the enemies.

22 For Ihaue hope of your faluatio through the Euerlasting, and 10ye 15 come vpon me fro the Holy one, because of the mercie, which shal quickely come vato you fro our enerlasting Sautour.

mourning but with 10ye and perpetual gladnes wil God bring you againe vn-

to me.

24 Like as now the neighbours of Sion faw your captiuitie, so shal they also se shortly your saluació from God, which shal come unto you with great glorie, and brightnes

from the Euerlasting.

25 My children, suffer paciently the wrath that is come vpon you from God: for thi- 6 For thei departed from thee on foote, and ne enemie hathe persecuted thee, but shor tely thou shalt se his destruction, and shalt treade vpon his necke.

and were led away as a flocke that is sca-

tered by the enemies.

Be of good comfort, my children, and crye vnto God: for he that led you away,

hathe you in remembrance. 28 And as it came into your minde to go a- 8 stray from your God, so endeuoure your selues ten times more, to turne againe and to feke him.

39 Forhe that hathe broght these plagues vpon you, wil bring you everlasting ioye againe, with your faluation.

70 Take a good heart, ô Ierusalem: for he which gaue theethat name, wil comfort

31 They are miserable that afflict thee, and luche as reioyce at thy fall.

32 The cities are miserable whome thy chil dren serue:miserable is she that hathe take thy fonnes.

33 For as the reioyced at thy decay, and was glad of thy fall, so shal she be some for her owne desolation.

great multitude, and her ioye shalbe turned into mourning.

55 For a fyre shal come vpon her from the inhabited of deuils for a great season.

36 O Ierusalem, loke towarde the East, and beholdethe loye that cometh vnto thee 4

from thy God.

27 Lo, thy fonnes (whome thou haft let go) come gathered together from the East vn-Holy one vnto the honour of God.

CHAP. V.

f Ierusalem is moved unto gladnes for the returne of her people, and under the figure thereof the Church.

- Pit of thy mourning clothes, ô Ierusa-lem and thine affliction, and decke thee with the worshippe and honour, that cometh vnto thee from God, for euer- 8 more.
- 2 Put on the garment of righteousnes, that 9 cometh from God, and set a crowne vpon thine head of the glorie of the Euerlastig.

3 For God wil declare thy brightnes to euerie countrey vnder the heauen.

4 And God wil name thee by this name to for euer, The Peace of righteoufnes, and the glorie of the worship of God.

5 Arife, ô Ierufalem, & stand vpon hie, and loke about thee towarde the East, and beunto the West by the worde of the Holie

one, reioycing in the remembrance of God.

were led away of their enemies : but God wil bring the againe vnto thee, exalted in glorie, as children of the kingdome.

26 My darlings haue gone by rough wayes, 7 For God hathe determined to bring downe euerie high mountaine, and the long enduring rockes, and to fil the valleys, to make the grounde plaine, that Israel may walke fafely vnto the honour of God.

The woods and all swete smelling trees shal ouershadowe Israel at the commandement of God.

9 For God shal bring Israel with ioye in the light of his maicstie, with the mercie and righteousnes that cometh of him.

CHAP. VI.

COPIE OF THE PISTLE, that Ieremias sent vnto them that were led away captines into Babylon by the King of the Babylonians, to certifie the of the thing that was commanded him of

B Ecause of the sinnes, that ye have com mitted against God, ye shalbe led away captiues vnto Babylon, by Nabuchodonofor, King of the Babylonians.

54 For I wil take away the reioycing ofher 2 So when ye be come into Babylon, ye shall remaine there manie yeres, and a long feason, euen seuen generacions, and after that wil I bring you away peaceably fro thece. Euerlasting, long to endure, & she shalbe 3 Now shalve se in Babylon gods of silver, and of golde, and of wood, borne vpon mes shulders, to cause the people to feare.

*Beware therefore that ye in no wise be 1sa 44,16. like the strangers, nether be ye afraide of pfal 115,5 them, when ye se the multitude before the and behinde them worshipping them,

to the West, reioycing in the worde of the 5 But say ye in your hearts, O Lord, we must worshippe thee.

For mine Angel shalbe with you, & shal care for your foules.

As for their tongue, it is polished by the carpenter, and they them selues are gilted, and laied ouer with siluer: yet are they but Iyes, and cannot speake.

And as they take golde for a maide that loueth to be dect,

So make they crownes for the heads of their gods: some times also the Priests them felues conuey away the golde, and filuer from their gods, and bestowe it vpon them felues.

Yea, they give of the same vnto the harlots, that are in their houses: againe, they decke these gods of silver, and gods of golde, and of wood with garments like

holde thy children gathered from the East II Yet can not they be preserved from rust and wormes,

SMC iiii.

Baruch. 896/1224

12 Thogh they have covered the with clothing of purple, and wipe their faces because of the dust of the Temple, whereof 29 From whence cometh it then, that they there is muche vpon them.

13 One holdeth a scepter, as though he were a certeine judge of the coutrey: yet can he

not flay suche as offende him.

14 Another hathe a dagger or an axe in his right hand: yet is he not able to defende him felf from battel, nor from theues: fo 31 then it is euident, that they be no gods.

15 Therefore feare them not: for as a veilel 32 The Priests also take away of their garthat a man vieth, is nothing worthe when

it is broken,

16 Suche are their gods: when they be fet vp in their temples, their eyes be ful of dust by reason of the fete of those y come in:

vpon him that hathe offended the King: or as one that shulde be led to be put to death, so the Priests kepe their teples with doores, and with lockes, & with barres, left 35 their gods shulde be spoyled by robbers.

more the for them selues whereof they ca not se one: for they are but as one of the 37 They can shewe no mercie to the wid-

postes of the temple.

19 They confesse, that even their hearts are 38 Their gods of wood, golde and sslver, gnawen vpon: but when the things, that crepe out of the earth, eat them and their clothes, they feele it not.

20 Their faces are blacke thorow the smo- 39

ke that is in the temple.

- 21 The owles, swalowes and birdes flie vpo their bodies, and vpon their heads, yea, & the cattes also.
- By this ye may be sure, that they are not 41 And desire that he wolde make him to gods: therefore feare them not.
- 23 Notwithstäding the golde, that is about them to make them beautiful, except one wipe of the ruft, they can not shine:nether 42 when they were molten, did they fele it.

boght for a mostehigh price.

25 *They are borne vpon mens shulders, because they have no feete, whereby they declare vnto men, that they be nothing

26 For if they fall to the grounde at anie time, they cannot rife up againe of them 45 Carpenters and goldesmithes make the, felues, nether if one fet them vp right, can they moue of them selues, nether if they be streight; but they set giftes before them, as vnto dead men.

27 As for the things y are offred vnto them, 47 their P riefts fell them, and abuse them:likewise also the women lay up of the same: 48 For when there cometh anie warre or but vnto the poore and ficke they give nothing.

28 Themenstruous women, and they that

by these things ye may knowe that they are no gods: feare them not.

are called gods? because the women bring giftes to the gods of filuer, and golde, and

30 And the Priests sit in their temples, hauing their clothes rent, whose heades and beardes are shauen, & being bare headed,

Theiroare, & ciye before their gods, as men do at the feast of one that is dead.

ments, and clothe their wives and childre.

Whether it be euil that one docth vnto the,or good, they are not able to recom pense it : they can nether set vp a King not put him downe.

17 And as the gates are shut in 10 und about 34 In like maner they canether give riches, nor money: thogh a man make a vowe vnto them and kepe it not, they wil no require it.

> They can faue no mã from death, nether deliuer the weake from the mightie.

18 They light up candels before them: yea, 36 They can not restore a blinde man- to his fight, not helpe anie man at his nede.

dowe, nor do good to the fatherles.

are as stones, that be hewen out of the mountaine, and they that worship them, shalbe confounded.

How shulde a man thể thinke or say that

they are gods?

40 Moreouer the Chaldeas them selues dishonor them: for when thei fe a dome man, that ca not speake, thei present him to Bel,

speake, as thogh he had anie felig: yet thei that vnderstand these things, can not leaue them: for they also have no sense.

Furthermore the women, girded with coards, fit in the flietes, and burne "ftrawe. *0r, brauns.

The things wherein is no breth, are 43 And if one of them be drawen away, and lie with anie suche as come by, she casteth her neighbour in the teeth, because the was not so worthely reputed, nor her coard

worthe: yea, & they that worship them, are 44 Whatsoeuer is done amog them, is lies: how may it then be thought or faid, that they are gods?

> nether be they anie other thing, but euen what the workeman wil make them.

bowed downe, can they make them selves 46 Yea, they that make them, are of no 15g continuance: how shulde then the things that are made of them, be gods?

Therefore they leave lies, and shame

for their posteritie.

plague vpothe, the Priests imagine with them selves, where they may hide the felues with them.

are in childebed, touche their sacrifices; 49 How then can men not perceiue, that

Gracourtes.

164.48.7.

they be no gods, which can nether defend them selues from warre, nor from plagues?

50 For feing they be but of wood, and of 61 And when God comandeth the cloudes filuer, and of golde, men shal knowe hereafter that they are but lies, and it shalbe be no gods, but the workes of mens hands, and that there is no worke of God in the.

51 Whereby it maye be knowen, that they are no gods.

52 They can set vp no King in the lad, nor 63 Wherefore men shulde not thinke, nor gine raine vnto men.

53 They can give no sentence of a matter, nether preserve from injurie: they have no uen and the earth.

54 When there falleth a fyre vpo the hou- 65 fe of those gods of wood, and of siluer,& selues, but thei burne as y balkes therein.

55 Thei can not withfland anie King or enemies: how can it then be thought or faid 67

that they be gods?

Pfal 115.3. wifd.13,10.

> 56 Moreouer these gods of wood, of golselues from theues nor robbers.

57 For they that are strongest, take awaye their golde and silver, and apparel, where- 69 For as a skarcrowe in a garden of cuwith they be clothed: and when they have it, they get them awaye: yet can they not he pe them selues.

58 Therefore it is better to be a King, & so to shewe his power, or els a profitable vesfel in an house, whereby he that oweth it, might have profite, then suche false gods: things fafe as be therein, then suche false gods: or a piller of wood in a palace, then fuche false gods.

59 For the sunne, and the moone, and the starres that shine, when thei are sent downe for necessarie vses, obey.

60 Likewise also the lightning when it shi-

neth, it is euident: and the winde bloweth in euerie countrey.

to go about the whole worlde, they do as thei are bidden.

manifest to all nacions & Kings, that they 62 Whethe fyre is sent downe from aboue to destroye hilles and woods, it doeth that which is commanded : but these are not like anie of thefe things, nether in forme, nor power.

> fly that they be gods, feing their can nether give sentence in judgement, nor do

men good.

power, but are as crowes betwene the hea- 64. For so muche now as ye are sure, that they be no gods, feare them not.

For they can nether curse, nor blesse

- of golde, the Priests wil escape & saue the 66 Nether can thei shewe signes in the heauen among the heathe, nether shine as the
 - The bealtes are better the they: for thei can get them vnder a couert, and do them felues good.
- de, and of silver can nether defend them 68 So ye may be certified that by no maner of meanes, they are gods: therefore feare them not.

cumbers kepeth nothing, so are their gods of wood, and of filuer, and of golde:

- 70 And likewise their gods of wood, and golde and filuer are like to a white thorne in an orcharde, that euerie birde sitteth vpon, and as a dead bodie that is cast in the darke.
- or to be a dore in an house, to kepe suche 71 By the purple also and brightnes, which fadeth vpon them, ye may vnderstad, that they be no gods: yea, they them felues shall be confumed at the last, and they shalbe a shame to the countrey.
 - 72 Better therefore is the iuste man, that hathenone idoles: for he shalbe farre fro

OFTHE

thre holie children, which followeth in the third chapter of Daniel after this place, Thei fell downe bound into the middes of the hote fyrie fornace.

CHAP. I.

as The praise of Azarias 46 The crueltie of the King. 48 The flame devoureth the Chaldeans. 49 The Angel of the Lord was in the fornace. si The thre children praise the Lord and prouvke all creatures to the same.

middes of the flame, praising God, & mag-3 nified the Lord.

vp, and praied on this maner, and opening his mouth in the middes of the fyre, faid,

Blessed be thou, ô Lord God of our fathers: thy Name is worthie to be praised and henored for euermore.

Nd they walked in the 27 For thou art righteous in all the things, that thou hast done vnto vs, and all thy workes are true, and thy waies are right, & all thy judgements certeine.

Then Azarias stode 28 In all the things that thou hast broght vpon vs, & vpon Ierusalem, the holie citie of our fathers, thou hast executed true

indgements: for by right and equitie hast thou broght all these things vpon vs, because of our sinnes.

29 For we have sinned and done wickedly, departing from thee: in all things haue we 48 And it brake forthe, & burnt those Chal-chap 105. trespased,

nor kept them, nether done as thou hadest commanded vs, that we might prosper.

31 Wherefore in all that thou hast broght wpon vs, & in eueriething that thou hast 50 done to vs, thou halt done them in true iudgement:

As in delivering vs into the hands of our wicked enemies, & moste hateful trai- 51 tors, and to an vnrighteous King, and the moste wicked in all the worlde.

we are become a shame and reprofe vnto thy servants, and to them that worshippe thee.

34 Yet for thy Names sake, we beseche thee, giue vs not vp for euer, nether breake thy 53 Blessed be thou in the Temple of thine couenant,

35 Nether take awaye thy mercie from vs, thy servant Isaks sake, & for thine holy Israels sake,

36 To whome thou hast spoken and promised, that thou woldest multiplie their sede as the starres of heaven, and as the sand, that is vpon the seashore.

37 For we,ô Lord, are become lesse then anie nacion, and be kept vnder this daye in all the worlde, because of our sinnes:

38 So that now we have nether prince, nor Prophet, nor goue nour, nor burnt offig, nor place to offer y first frutes before thee, that we might finde mercie.

humble spirit, let vs be receiued.

40 As in the burnt offring of rams and bulfo let our offring be in thy fight this day, that it may please thee: for there is no con-

41 And now we followe thee with all our heart, and feare thee, and feke thy face.

after thy louing kindenes, and according to the multitude of thy mercies.

thy Name the glorie, ô Lord,

uil, may be confounded: euen let them be confounded by thy great force and power, and let their strength be broken,

That they maye knowe, that thou onelie art the Lord God, and glorious ouer the whole worlde.

46 Now the Kings servants that had cast

with a naphtha, and with pitche, and with a Which is a towe, and with fagotes,

So that the flame went out of the forna- kie claye, as plinius wrice fortie and nine cubites.

deans, that it founde by the fornace.

30 And not obeied thy commandements, 49 But the Angel of the Lord went downe into the fornace with the that were with Azarias, and smote the slame of the fyre out of the fornace,

> And made in the middes of the fornace like a moyste hissing winde, so that the fyre touched the not at all, nether grieued, nor troubled them.

Then these thre (as out of one mouth) praised, and glorified, and blessed God in the fornace, faying,

33 And now we may not open our mouthes: 52 Blessed be thou, ô Lord God of our fathers, and praised, and exalted about all things for eyer, & blefled be thy glorious & holie Name, & praised aboue all thigs, and magnified for euer.

> holy glorie, and praised about all things, and exalted for cuer.

for thy beloued Abrahams sake, and for 54 Blessed be thou that beholdest y depths, & sittest voon the Cherubims, & praised aboue all things, and exalted for euer.

Bleffed be thou in the glorious Throne of thy kingdome, and praised about all things, and exalted for euer.

36 Bleised be thou in the firmament of heauen, and praised aboue all things, & glorified for euer.

All ye workes of the Lord, bletle ye the Lord: praise him, and exalte him aboue all things for euer.

nor facrifice, nor oblacion, nor incense, 58 O * heauens, bleffe ye the Lord : praise Psal.148.4. him, and exalte him about all things for

39 Neuertheles in a contrite heart, and an 59 O Angels of the Lord, bleffe ye y Lord: praise him, & exalte him aboue all things

lockes, & as intenthousand of fat lambs, 60 All ye waters that be aboue the heaven, blesse ye the Lord:praise him, and exalte him aboue all things for ever.

fusion vnto the that put their trust in thee. 61 All ye powers of the Lord, blesse ye the Loid:praise him, and exalte him aboue all things for euer.

Put vs not to shame, but deale with vs 62 O sunne and moone, blesse ye the Lord: praise him, & exalte him aboue all things for euer.

43 Deliner vs also by thy miracles, & giue 6; O starres of heaue, blesse ye y Lord: praise him, & exalte him aboue all thigs for euer.

That all they which do thy servants e- 64 Euerie shower, & dewe, blesse ye y Lord: praise him, & exalte him aboue all things for cuer.

65 All ye windes, blesse ye the Lord : praise him, and exalte him about all things

O fyre & heat, bleffe ye the Lord:praise him, & ex alte hi aboue all things for euer.

them in, ceased not to make the ouen hote 67 O "winter and sommer, blesse ye the or, colde. Lord:

teth. 2 boke

things for euer.

68 O dewes and "stormes of snowe, blesse ye the Lord:praife him, and exalte him a- 81

boue all things for euer.

69 O frost and colde, blesse ye the Lord:

70 Oyce, and snowe, blesse ye the Lord:

71 O nightes & dayes, blesse ye Lord:prai- 84 O Priests of the Lord, blesse ye & Lord: se him, and exalte him aboue all things

praise him, & exalte him aboue all things

73 O lightenings and cloudes, bleffe ye the 86 O spirits and soules of the righteous, Lord:praise him, and exalte him aboue all

things for euer.

*Or froftes

se him, and exalte him about all things for euer.

75 O mountaines, and hilles, blesse ye the 88 O Ananias, Azarias, and Misael, blesse ye Lord:praise him, and exalte him aboue all things for euer.

76 All things that growe on the earth, blefse ye the Lord:praise him, and exalte him aboue all things for euer.

77 O fountaines, blesse ye the Lord: praise him, & exalte hi aboue all things for euer.

- 78 O Sea, and floods, blesse ye the Lord: 89 praisehim, & exaltehim aboue all things
- 79 O wha'es, and all that moue in the waters, bleffe ye the Lord: praise him, and exaltehim aboue all things for euer.

Lord:praisehim, and exaltehim aboue all 80 All ye foules of heaue, blesse ye Lord: praise him, & exalte him aboue all things for euer.

> All ye beafts and cattel, blesse ye the Lord:praise him, and exalte him aboue all

things for cuer.

praisehim, & exalte him aboue all things 82 O children of men, blesse ye the Lord: praise him, & exalte him about all things for euer.

praise him, & exalte him aboue all things 83 Let Isiael blesse the Lord, praise him and exalte him aboue all things for euer.

- praise him, & exalte him aboue all things
- 72 O light and darkenes, blesse ye y Lord: 85 O seruats of the Lord, blesse ye the Lord: praise him, & exalte him about all things for euer.
 - blesse ye the Lord: prasse him, and exalte him aboue all things for ever.

74 Leithe earth bleffe the Lord: let it prai 87 O Saints and humble of heart, bleffe ve the Lord:praise him, & exalte him aboue

all things for euer.

- the Lord:praise him, & exalte him aboue all things for euer: for he hathe deliuered vs from the hel, and faued vs from the hand of death, and delivered vs out of the middes of the fornace, & burning flame: euen out of the middes of the fyre hathe he deliuered vs.
- Confesse vnto the Lord, that he is gracious: for his mercie endureth for euer.
- 90 All ye that worshippethe Lord, blesse the God of gods:p aife him, and acknowledge him: for his mercie endureth worlde without end.

HISTORIE O THE

Or So Anna.

"Sufanna, which fome ioyne to the end of Daniel, and make it the 13. chap.

& The two governers are taken with the love of Susama. 19 They take her alone in the garden 20 They folicite her to wickednes 23 She choseth rather to obey God, thogh it be to the danger of her life 34 She is accused 45 Daniel doesh delsuer her. 62 The gouerners are put to death.

the Redwelt a main Bable of the loading which femed to rule y people.

The Redwelt a main Bable of the Redwelt a m

3 Her father and her mother also were god- 8 And the two Elders sawe her that she wet lie people, & raught their daughter according to the Law of Moses.

4. Now Ioacim was a great riche man, and 9 Therefore thei turned away their a mide, a To wit, frem had a faire garden loyning vnto his house, and to him resorted the Lewes, because

he was more honorable then all others.

5 The same yere were appointed two of the anciets of the people to be judges, fuche as the Lord speaketh of, that the iniquitie came from Babylon, & fro the an-

in daily and walked, so that their lust was inflamed towarde her.

& cast downe their eyes, y thei shulde not se heauen, nor remébre iuste iudgements.

Tttt.ii.

- 10 And albeit thei bothe were wouded with her loue, yet durst not one shewe another his grief.
- For they were ashamed to declare their 29 And said before the people, Send for Sulust, that they desired to have to do w her.
- 12 Yet they watched diligently from day to day to se her.
- And the one said to the other, Let vs go now home, for it is dinertime.
- 14 So they went their way, and departed, gaine, and came into the same place, and after that they had asked one another the cause, thei acknowledged their lust: the ap 33 pointed they a time bothe together whe they might finde her alone.
- 15 Now when they had spied out a conuenient time, that she went in, as her maner was, with two maides onely, and thoght 35 to wash her self in the garden (for it was an hote feason)
- 26 And there was no bodie there, saue the two Elders that had hid them selues, and watched for her:
- 87 She said to her maides, Bring me oyle & 37 sope, and shut the garde dores, that I may wash me.
- 43 And they did as she bade them, and shut the garden dores, and went out them felthe had commanded them: but they fawe not the Elders, because they were hid.
- 19 Now whethe maides were gone forthe, 40 Now when we had taken this woman, the two Elders rose vp & ranne vnto her, faying,
- so Beholde, the garden dores are shut, that no man can se vs, & we burne in loue with 41 thee: therefore confent vnto vs, and lye with vs.
- 22 If thou wilt not, we wil beare witnes a- 42 Then Sufenna cryed out with a loude gainst thee, that a yong ma was with thee, and therefore thou didest send away thy maides from thee.
- 22 Then Susanna sighed, and said, I am in 43 trouble on everie side: for if I do this thig, it is death vnto me: & 1f I do it not, I can not escape your hands.
- 2; It is better for me to fall into your hads, and not do it, then to sinne in the fight of 44 And the Lord heard her voyce. the Lord.
- 24 With that Susanna cryed with a loude voyce, and the two Elders cryed out against her.
- 25 Then ranne the one, and opened the gar
- 26 So whe the servants of the house heard the crye in the garden, they rushed in at y backe dore, to se what was done vnto her. 48
- 27 But when the Elders had declared their matter, the feruants were greatly ashamed: for there was neuer suche a reporte made of Sufanna.

- Ioacim her houlband, & the two Elders came also, ful of mischieuous imaginació against Susanna, to put her to death,
- sanna the daughter of Helcias Ioacims wife. And immediatly they fent.
- 30 So she came with her father & mother, her children and all her kinred.
- 31 Now Sufanna was very tender, and faire
- one from another: yet they returned a- 32 And these wicked me comanded to vncouer her face (for she was couered) that thei might so be satisfied with her beautie.
 - Therefore they that were about her, and all they that knewe her, wept.
 - The the two Elders stode up in the middes of the people, and layed their hands vpon her head,
 - Which wept and loked vp towarde heauen: for her heart trusted in the Lord.
 - 36 And the Elders faid, As we walked in the garden alone, the came in with two maides, whome she sent away from her, and fhut the garden dores.
 - Then a yong man, which there was hid, came vnto her, and lay with her.
 - 38 Then we which stode in a corner of the garde, seing this wickednes, rane vnto the, and we fawe them as they were together,
- ues at a backe dore, to fet the thing that 39 But we colde not holde him: for he was ftronger then we, and opened the dore, and leaped out.
 - we asked her what yong man this was, but the wolde not tel vs : of these things are we withefles.
 - Then the assemblie beleued them, as those that were the Elders and judges of the people: so thei condened her to death.
 - voyce, and faid, O euerlasting God, that knowest the secrets, and knowest all things afore they come to passe,
 - Thou knowest, that they have borne false witnes against me, and beholde, I must dye, where as I never did suche thigs as these men haue maliciously invented against me.

 - 45 Therefore when the was led to be put to death, the Lord raised vp y holie spirit of a yong childe, whose name was Daniel.
 - 46 Who cryedwith a loude voyce, Lam cleane from the blood of this woman.
 - The all the people turned them toward him, and faid, What meane these wordes, that thou half spoken?
 - The Daniel stode in the middes of the, and said, Are ye suche fooles, ô Israelites, that without examination, or knowledge of the trueth, ye have condemned a daughter of Israel?
- 28 On the morow after, came the people to 49 Returne againe to judgement: for they

haue borne false witnes against her.

50 Wherefore the people turned againe in all haste, & the Elders said vnto him, Come, sit downe among vs, & shew it vs, seing God hathe giuen thee yoffice of an Elder. 38 Now thetefore tel me vnder what tre di-

51 Then faid Daniel vnto them, Put these two aside, one farre from another, and I wil

examine them.

52 So when they were put a sonder, one fro another, he called one of them & faid vnto him, O thou that art olde in a wicked life, now thy sinnes which thou hast commit- 60 With that all ywhole assemblie cryed ted afore time, are come to light.

5; For thou halt pronounced false judgements, and hast condemned the innocent, 61 and hast let the giltie go fie, albeit the Lord faith, * The innocent and righteous

shalt thou not slay.

Exod. 22,7.

Or,life.

54 Now then, if thou hast sene her, tel me, vnder what tre sawest thou them companying together? Who answered, Vnder a lentiske tre.

55 The faid Daniel, Verely thou hast lyed 6, Therefore Helcias, and his wife praised against thine owne head: for lo, the Angel of God hathe received the sentence of God, to cut thee in two.

bring the other, & said vnto him, O thou sede of Chanaan, and not of Iuda, beautie 65 hathe disceived thee, and lust hathe subver ted thine heart.

57 Thus have ye dealt with the daughters of Israel, and they for feare copanied with you:but the daughter of Iuda wolde not abide your wickednes.

dest thou take them copanying together? Who answered, Vnder a "prime tree.

Ormittle

59 Then said Daniel vnto him, Verely thou tre. halfalfolyed against thine head: for the Angel of God waiterh with the sworde to cut thee in two, & fo to destroie you bothe.

with a loude voyce, and praised God, which faueth them that trust in him.

And they arose against the two Elders, (for Daniel had conuict them of false witnes by their owne mouth)

62 *And according to the Law of Moyles Deu 15,150 they delt with them, as they delt wicked- prou 19,50 ly against their neighbour, and put them to death. Thus the innocent blood was

faued the same day.

God for their daughter Susanna, with Ioacim her housband, and all the kinred, that there was no dishonestie foude in her.

56 So put he him aside, & commanded to 64 From that day forthe was Daniel had in great reputacion in the light of the people.

And King Astyages was laide with his fathers, and Cyrus of Persia reigned in his steade.

THE HISTORIE OF

Bel and of the dragon, which is the fourtenth chapter of Daniel after the Laten.



Ow when King Aftyages was laide was fathers, Cyrus y Persian received his kingdome. 7 And Daniel did eat at the Kings table, & was honored aboue all his

3 Now the Babylonians had an idole, called Bel, and there were spent vpon him euerie day, twelue a great measures of fine floure, and fortie shepe, and six great boot- 9 tes of wine.

what more the nine galons, 4 And the King worshipped it, and went which make la all an hundresh with the control of the contro ped his owne God. And the King said vnto him, Why does not thou worship Bele to

Who answered, and said, Because I may not worship idoles made with hands, but the living God, which hathe created the heauen & the earth, and hathe power vpo n all flesh.

thou not that Bel is a liuig God-feeff thou not how muche he eateth and drinketh euerie day?

Then Daniel smiled and said, O King, be not deceived: for this is but claye within, and brasse without, and did neuer eat a-Try thing.

8 So the King was wroth, and called for his Priests, and said vnto them, If ye rell me not, who this is that eateth vp these expen ses, ye shal dye:

But if ye can certifie me that Bel eareth them, then Daniel shal dye: for he hathe spoké blasphemie against Bel. And Daniel said vnto the King, Let it be according to thy worde.

(Now the Priests of Belwere thre score and ten beside their wives and childre:) and the King went with Daniel into the temple of Bel.

So Bels Priests said, Beholde, we wil go out, and fet thou the meat there, ô King, & let the wine be filled: then shut the dore

T ttt. iii.

ba, whereof euerie one con teined fome dreth & eight galons at the leaft

a Called Arta

b Called Me- 5 treta, and euerie one of thele mealuses co teined about ten galons which in all make thre fco-

Then said the King vnto him, Thinkest

Beland the dragon.

fast, and seale it with thine owne signet.

And to morowe when thou commest in, if thou findest not that Bel hathe eaten vp all, we wil suffer death, or els Daniel that 28 When the Babylonians heard it, they hathe lyed vpon vs.

3 Now thei thoght the selues sure ynough: for vnder the table thei had made a priute entrance, and there went they in euer,

and toke away the things.

14 So whe they were gone forthe, the King sct meates before Bel. Now Daniel had commanded his servants to bring ashes, temple, in the presence of the King alone: then went they out, and thut the dore, & fealed it with the Kings fignet, and fo de-

15 Now in the night came the Priests, with their wives and children, (as they were 32 In the denne there were feuen lions, and wonte to do) and did eat and drinke vp all-

16 In the morning betimes, the King arose and Daniel with him.

- 17 And the King said, Daniel, are the seales be whole.
- 18 And assone as he had opened the dore, the King loked vpon the table, and cryed with a loude voyce, Great art thou, ô Bel, 34 But y Angel of the Lord faid vnto Aband with thee is no disceite.
- Then laughed Daniel, and helde the King that he shulde not go in, & said, Bewhose footesteppes are these.

20 And the King faid, I fe the footesteppes of men, women, and children: therefo- 36

re the King was angrie,

21 And toke the Priests, with their wives, and children, and they shewed him the pri use dores, where they came in, and confu- 37 med suchethings as were vpon the table.

23 Therefore the King slewe them, and deliuered Belinto Daniels power, who de- 28

stroyed him and his temple.

23 Moreouer in that fame place there was a great dragon, which the Babylonias wor

24 And the King said vnto Daniel, Sayest thou, that this is of braffe also lo, he liueth and eateth and drinketh, so that thou cast not say, that he is no living god: therefore worshippe him.

worth ppe the Lord my God: for he is the

liuing God.

26 But giue me leaue, ô King, and I wil slay this dragon without sworde or staffe. And 42 And he drewe him out of the denne, and the King faid, I grue thee leave.

Then Daniel toke pitche, and fatte, & heere, and did feeth them together, & made lompes thereof; this he put in the dragons mouthe, and so the dragon burst in funder. And Daniel faid, Beholde, whome

ye worshippe.

were wonderful wroth, and gathered them together against the King, saying, The King is become a lewe : for he hathe destroyed Bel, and hathe slaine the dragon, and put the Priests to death.

29 So they came to the King, and faid, Deliuer vs Daniel, or els we wil destroy thee

and thine house.

and these they strowed thorowout all the 30 Now whe the King sawe, that thei preafed fore vpon him, and that necessitie con streined him, he deliuered Daniel vinto

31 Who cast him into the lions denne, whe-

re he was fix daies.

- they had giu e them euerie day two bodies and two shepe, which then were not given them, to the intent that they might deuour Daniel.
- whole? Who answered, Yea, ô King, thei 33 Now there was in Iewrie a Prophet cal led Abbacuc, which had made potage, and broken bread into a bowle, and was going into the field for to bring it to the reapers.
 - bacuc, Go, caryethe meat y thou haft, into Babylon vnto Daniel, which is in the lios
- holde now the pauement, and marke wel 35 And Abbaeuc said, Lord, I neuer sawe Babylo, nether do I knowe where the denne is.
 - Then the Angel toke him by the crowne of the head, and bare him by the heare of the head, and through a m ghtie winde fet him in Babylon vpon the cenne.

And Abbacue cryed, saying, O Daniel, Daniel, take the dinner that God hathe

fent thee.

Then said Daniel, O God, thou hast thoght vpon me, and thou never failest the that sekeahee and loue thee.

So Daniel at ofe, and did eat, and the Angel of the Lord set Abbacuc in his owne

place againe immediatly.

40 Vpon the seuenth day, the King went to bewaile Daniel : and when he came to the denne,he loked in, and beholde, Daniel sate in the middes of the lions.

25 Then faid Daniel vnto the King, I wil 41 Then cryed the King with a loude voyce, saying, Great art thou, ô Lord God of Daniel, and there is none other besides

cast the that were the cause of his destruction into the denne, & they were deuoured. in a momente before his face.

THE FIRST BOKE O

the Maccabees.

v The death of Alxader the King of Macedonia. 11 An stochus taketh the kingdome. 12 Many of the children of Israel make couenant with the Gentiles. 21 Antiochus subdueth Egypt and Ierusalem unto his dominion. so Antiochus fetteth up idoles.



Fter that Alexander the Macedonian, y sonne of Philippe, went for the of the Persias and Medes, and reigned for him, 19

as he had before in Grecia,

2 He toke great warres in hand, and wan strong holdes, and slewe the Kings of the

3 So went he thorow to y ends of the worlde, and toke spoiles of many nacions, in so muche that y worlde stode in awe of him: 21 And after that Antiochus had smitten therefore his heart was puffed vp and was

ftrong hoite,

and kingdomes, they became tributaries

6 After these things he fel sicke, and knewe

that he shulde dye.

7 Then he called for the chief of his seruãtes, which had bene broght vp with him of children, and parted his kingdome among them, while he was yet aliue.

8 So Alexander had reigned twelue yeres

when he dyed.

9 And his servants reigned everie one in

20 And they all caused the selues to be crowned after his death, and so did their chil- 26 dren after the many yeres, and muche wickednes increased in the worlde.

It For out of these came the wicked roote, euen Antiochus' Epiphanes the sonne of King Antiochus, which had bene an hostage at Rome, and he reigned in the hun- 28 Euerie bridegrome toke him to mourdreth and seuen and thirtieth yere of the kingdome of the Grekes.

12 In those daies wet there out of Israel wic 29 ked men, which entyced many, faying, Let vs go, and make a couenant with the heathen, that are rounde about vs : for fince 30 After two yeres the King sent his chief we departed fro them, we have had muche

22 So this deuice pleased them wel.

14 And certeine of the people were readie, & went to § King which gaue the licence 32 Then he fell suddenly vpon the citie, & to do after the ordinances of the heathen. Ioseph Antiq 15 Thé set thei vp aplace of exercise at Ie-

rusale, according to the facios of & heathe,

And made them a selues vneireueised, & a By drawing for soke the holy couenant, & 10 y ned them the parte that 16 And made them a selues vneireucised, & selues to the heathen, and were solde to do was circumeted, as Cels.7.

So whé Antiochus king dome was set in philib de po-derib. & menorder, he wet about to reigne ouer Egypt, fur. that he might have the dominion of two

the land of Chettiim, & 18 Therefore he entred into Egypt with a flewe Darius King of mightie copanie, with charets, & elephantes, & with horseme, & with a great nauie,

And moued warre against Prolemeus King of Egypt:but Ptolemeus was afraid of him, and fled, and manie were wounded to death.

20 Thus Antiochus wanne many strong cities in the land of Egypt, and toke away the spoiles of the land of Egypt.

Egypt, he turned againe in the hundreth, fortie and thre yere,

Now when he had gathered a mightie 22 And went vp towarde Israel and Ierusale

with a mightie people.

5 And had reigned ouer regions, nacions 23 And entred proudly into the Sanctuarie, and toke away the golden altar, and the candlesticke for the light, & all the instruments thereof, & the table of & shewbread, and the powring veilels, and the bowles, & the golden basins, and the vaile, and the crownes,& the golden apparel, which was before the Temple, and brake all in pieces.

24 He toke also the siluer and golde, & the precious sewels, & he toke the secret treasures that he founde, & when he had taken away all, he departed into his owne land,

25 After he had murthered many men, and

spoken verse proudely.

Therefore there was a great lamétacion

in euerie place of Israel.

27 For the princes & the Elders mourned: the yong women, and the yong men were made feble, & the beautie of the women was changed.

ning, and she that sate in the mariage cha-

ber, was in heauines.

The land also was moued for the inhabi tats thereof: for all the house of Iacob was couered with confusion.

taxe master into y cities of Iuda, which came to Ierusalem with a great multitude.

31 Who spake peaceable wordes vnto them in disceite,& they gaue credit vnto him.

smote it with a great plague, & destroied muche people of Israel.

Tttt. iui.

Or, noble.

- 33 And when he had spoiled the citie, he set fyre on it, catting downe the houses thereof, and walles thereof on euerie fide.
- 34 The wome and their children toke they captine, and led away the cattel.
- 35 Then fortified they the citie of Dauid with a great & thicke wall, & with mightie towres, and made it a strong holde for 56 And they droue the Israelites into se-
- 36 Moreouer they let wicked people there, and vngodlie persones, and fortified them 57 selues therein.
- 27 And they stored it with weapons and vitailes, and gathered the spoile of Icrusale, and lated it vp there.
- 38 Thus became they a fore snare & were 58 And before the dores of the houses, and in ambushment for y Sanctuarie, and were wicked enemies euermore vnto Israel.
- 39 For thei shed innocet blood on euerie side of the Sanctuarie & defiled the Sactuarie,
- 40 In so muche that the citizens of Ierusa- 60 lem fled away because of them, and it became an habitacion of stragers, being defolate of them whome she had borne : for her owne children did leaue her.
- Ar Her Sactuarie was lest waste as a wilder- 61 And they executed these things cuerie nes:her holie daies were turned into mour ning, her Sabbaths into reproche, and her honour broght to naught.

42 As her glorie had bene great, so was her dishonour, and her excellencie was tur

ned into forowe.

12.cha.6.67

frings.

- Ioseph. Anti. 43 Also the King wrote vnto all his kingdome, that all the people shulde be as one, and that euerie ma shulde leaue his lawes.
 - 44 And all the heathen agreed to the commandement of the King.
 - Yea, many of the Israelites consented to his religion, offring vnto idoles, & defiling the Sabbath.
 - 46 So the King sent letters by the messengets vnto Icrusalem, and to the cities of Iuda, that they shulde followe the strange lawes of the countrey
- And that they shulde forbid the burnt Dr', dringe of. offrings and facrifices, and the "offrings in the Sanctuarie,
 - 48 And that they shulde defile the Sabbaths 67 and the feasts,
 - 49 And pollute the Sanctuarie and the ho-
 - 50 And to fet vp altars, & groues, & chappels of idoles, & offer vp swines flesh, and vncleane beafts,
 - 31 And that they shulde leave their childre vncircumcifed, & defile their foules with vnclennes, and pollure them selues, that they might forget the Law, & change all a the ordinances,
 - 32 And that who seeuer wolde not do according to the commandement of the King, fhulde fuffer death.
 - 53 In like maner wrote he thorow out all his

- kingdomes, and fet ouerfeers ouer all the people, for to compell them to do thefe things.
- 54 And he commanded the cities of Juda to do sacrifice, citie by citie.
- 55 Then went many of the people vnto the by heapes, enery one that for loke & Law, and so they committed euil in the land.
- cret places, euen wherelocuer they colde Hee for fuccour.
- The fiftenth day of Casleu, in the hundreth and fine and fortieth yere, they let vp the abominacion of defolacion vpon the altar, & thei buylded altars thorow out the cities of Iuda on euerie fide.
- in the stretes they burnt incense.
- 59 And the bokes of the Law, which they founde, they burnt in the fyre, and cutte in
- Whosoeuer had a boke of the Testament founde by him, or who foeuer confented vnto the Law, the Kings commandement was, that they shulde put him to death by their autoritie,
- moneth vpon the people of Israel that were founde in the cities.
- 62 And in the fine and twentieth day of the moneth, they did facrifice vpon the altar, which was in the stead of the altar of sa-
- 63 And according to the commandement, they put certeine woman to death, which had caused their children to be circumcised,
- 64 And they haged vp the children at their neckes, and they spoiled their houses, and flewe the circumcifers of them.
- 65 Yet were there many in Israel, which were of courage, and determined in them felues, that they wolde not eat vncleane
- 66 But chose rather to suffer death, then to be defiled with those meats: so because thei wolde not breake the holie couenant, they were put to death.
- And this "tyrannie was verie fore vpon ogrange. the people of Israel.

CHAP. 11.

- 3. The mourning of Mattathias and his sonnes for the dofiruttio of the boly citie. 19 They refuse to do facrifice unto idoles. 24 The zeale of Mattathias for the Law of God. 33 They are slaine and wil not fight agains because of the Sabbath day. 49 Mattathias dying emmandeth his somes to flicke by the worde of God, after the example of the fathers.
- N those dayes stode vp Mattathias the losep Amig Priest, the sonne of Loonnes, the sonne of 12 chap.7 Simeon, of the sonnes of Ioarib of Ierusalem, and dwelt in Modin.
- 2 And he had fine sonnes, Ioanan called Gaddis,

3 Simon

3 Simon called Thassi,

- Iudas which was called Maccabeus,
- •Br. Anarao. 5 Eleazar called Abaron, & Ionatha, whose name was Apphus.

were committed in Iuda and Ierusalem:

And he said, Wo is me: wherefore was I borne, to se this destruction of my people, and the destruction of the holy citie, hands of the enemies,

And the Sanctuarie u in the hands of strangers: her Temple is, as a man that 26 Thus bare he a zealeto § Law of God, hathe no renoume.

9 Her glorious vessels are caryed away into captiuitie:her infants are slayne in the 27 stretes, and her yong men are fallen by the sworde of the enemies.

What people is it, that hathe not some gotten of her spoyles?

All her glorie is taken away: of a fre wo- 29 man, she is become an handmaid.

- Beholde, our Sanctuarie & our beautie, 30 and honor is desolate, and the Gentiles haue defiled it.
- 33 What helpeth it vs then to liue anie lon-
- 14 And Mattathias rent his clothes, he, and his sonnes, and put sackecloth vpon them, and mourned verie fore.
- 35 Then came men from the King to the citie of Modin to compell them to forsake God, and to facrifice.
- 36 So manie of the Israelites consented vnto them:but Mattathias and his sonnes assembled together.
- King, and said vnto Mattathias, Thou art the chief and an honorable man, & great in this citie, and hast many children and brethren.
- 28 Come thou therefore first, and fulfil the Kings commandement, as all the heathen haue done, and also the men of Iuda, and 35 and thy familie be in the Kings fauour & thou and thy children shalbe enriched with filuer & golde, & w manie rewards.
- 19 Then Mattathias answered & said with a loude voyce, Thogh all nacions that are vnder the Kings dominion, obey him, and 38 fall away euerie man from the religion of their fathers, and consent to his commandements,
- 20 Yet wil I and my fonnes, and my bre- 29 thren, walke in § couenant of our fathers.
- not the Law and the ordinances.
- 32. We wil not hearken vnto the Kings wordes to transgresse our religion, nether on the right fide, nor on the left.

wordes, there came one of the lewes, in the fight of all to facrifice vpon the altar which was at Modin, according to the Kings commandement.

6 Now he sawe the blasphemies, which 24 Now when Mattathias sawe it, he was so inflamed with zeale, that his raines shoke, and his wrath was kindled according to the ordinance of the Law: therefore he ran vnto him, and killed him by the altar:

and thus to fit still it is deliuered into the 25 And at the same time he slewe y Kings commissioner, that compelled him to do facrifice, and destroied the altar.

> *doing, as Phinees did vnto Zambri the Nomb.25.7. fonne of Salom.

Then cryed Mattathias with a loude voyce in the citie, saying, Whosoeuer is zealous of the Law, and wil stand by the couenant, let him come forthe after me.

possession in her kingdome, or hathe not 28 So he, and his sonnes sled into the mountaines, & left all that thei had in the citie.

Then manie that "foght after inftice & inftly and yp. iudgement,

Went downe into y wildernes to dwell there, bothe they, and their children, and their wives, and their cattel: for the afflictions increased fore vpon them.

31 Nowwhe it was tolde vnto the Kings feruants, and to the garifons, which were in Ierusalem in the citie of Dauid, that men had broken the Kings commandement, & were gone downe into the secret places in the wildernes,

32 Then many pursued after them: and bauing ouertaken them, thei camped against them, and fer the battel in array against them on the Sabbath day,

17 Then spake the commissioners of the 33 And said vnto them, Letthis now be sufficiet: come forthe & do according to the commandement of the King, and ye shall

> 34 But they answered, We wil not go forthe, nether wil we do the Kings commandement, to defile the Sabbath day.

Then they gaue them the battel.

fuche as remaine at Ierufale: so shalt thou 36 But the other answered them nothing, nether cast anie one stone at the, nor stopped the privie places,

37 But said, We wil dye all in our innocencie: the heaven and earth shaltestifie for vs, that ye deitroy vs wrongfully.

Thus thei gave them the battel vpon the Sabbath, and slewe bothe men and cattel, their wives and their children to the nomber of a thousand people.

TWhen Mattathias & his friends vnderstode this, thei mourned for them greatly,

at God be merciful vnto vs, that we for fake 40 And faid one to another, If we all do as our brethren haue done, and fight not against the heathen for our lines, & for our Lawes, then shal thei incotinently destroy vs out of the earth.

23 And when he had left of speaking these 42 Therefore they concluded at the same Vuuu.i.

time, sayig, Who soeuer shal come to make battel with vs vpon the Sabbath daye, we wil fight against him, that we dye not 63 all, as our brethren that were murthered in the fecret places.

the Asideans, which were of the strongest men of Ifrael, all fuche as were welmin-

ded toward the Law.

43 And all they that were fled for persecucion, ioyned them felues vito them, and were an helpe vnto them.

44 So they gathered a power, and smote the wicked men in their wrath, & the vngodlie in their angre:but the rest fled vnto the hearhen, and escaped.

45 Then Mattachias and his friends went

about, and destroyed the alters,

that were vncircumcised, as manie as they founde within the coasts of Israel,

and this acte prospered in their hands.

hand of the Gentiles, & out of the hand of Kings, and gaue not place to § wicked.

49 Now when the time drewe nere, that Mattathias shulde dye, he said vato his sonnes, Now is pride and persecucion increased, and the time of destruction, and the wrath of indignacion.

50 Now therefore, my sonnes, be yezealous of the Law, & give your lives for the

couenant of our fathers.

51 Call to remembrance what actes our fathers did in their time : so shal ye receiue 2 great honour and an cuerlasting name.

52 * Was not Abraham founde faithful in tentacion, and it was imputed vinto him 3 So he gate his people great honour: he put

for righteoufnes?

Gen.22.5.

53 *Ioseph in the time of his trouble kept the commandement, & was made the lord of Egypt.

Nomb. 25.13 54 *Phinees our father, because he was zeaeccles 45,28. lous and feruent, obteined the couchant of 5 For he pursued the wicked, & soght them the everlaiting priesthode.

Iofh.1,2. 55 *Iesus for fulfilling the worde, was made the gouernour of Israel.

Nomb.14.6. 56 * Caleb, because he bare witnes before 10ft.14,13. the congregacion, received the heritage of the land.

2.Sam.2.4. 57 *Dauid, because of his mercie obteined 7 the throne of § kingdome for euermore.

2 King. 2,11. 38 *Elias, because he was zealous and seruet

Dan.3,16. 59 *Ananias, Azarias and Misael by their faith were deliuered out of the flame.

Dan.6,22. 60 *Daniel, because of his innocencie, was 9 So was he renoumed vnto the ends of the deliuered from the mouth of the lyons.

61 And thus ye may confider thorowe out all ages, that who soeuer put their trust in 10 him, shal not want strength.

62 Feare not ye then the wordes of a finful

ma: for his glorie is but dongue and wor-

To day is he set up, & to morowe he shall not be foude: for he is turned into his duft, and his purpose perisheth.

42 Then came vnto them the assemblie of 64 Wherefore, my sones, take good hearts, and shewe your selues men for the Law; for by it shally on obteine gloric.

And beholde, I knowe that your brother Simon is a man of counsel: give eare vn-

to him alway: he shalbe a father vnto you. 66 And Indas Maccabeus hathe benemigh tie and strong, even from his youth vp: let him be your captaine and fight you the battel for the people.

Thus shal ye bring vnto you all those that obserue the Law, & shal aduenge the

inturies of your people.

46 And circumcifed the children by force 68 Recompense fully the heathen, and giue your selues to the commandement of the

47 And they pursued after the proude me: 69 So he blessed them, and was laied with his fathers,

48 So they recouered the Law out of the 70 And dyed in the hundreth, fortie & fix yere, and his fonnes buryed him in his fathers sepulchre at Modin, & all Israel made great lamentacion for him.

CHAP. III.

I Iudas u made ruler over the Iewes. 11 He killeth Apollonius & Seron the princes of Syria 44 The confidence of Iudas towarde God. ss Iudas determmeth to fight against Lysias, whome Antiochus had made captame over his hofte.

⊣Hen Iudas his fonne, called Maccabeus, rose vp in his place.

And all his brethren helped him, and all they that helde with his father, and foght with courage the battel of Ifrael.

on a brestplate as a gyant, and armed him felf, and fet the battel in array, and defended the .ampe with the sworde.

4 In his actes he was like a lyon, and as a lyons whelpe roaring after the pray.

out, & burnt up those that vexed his peo-

6 So that the wicked fled for feare of him, and all the workers of iniquitie were put to trouble: and faluacion prospered in his

And he grieued divers Kings, but Iacob reloyced by his actes, and his memorial is bleffed for euer.

in § Law, was taken vp euen vnto heauen. 8 He went also thorowe the cities of Luda, and destroyed the wicked out of them, and turned away the wrath from Ifrael.

earth, and he affembled together those that were readie to perifh.

TBut a Apollonius gathered the Genti- a Who was les, and a great hoste out of Samaria, to Syria. Ioseph fight against Israel.

Et Which

forthe to mete him, and smote him, & slue him, so that many fel downe slaine, & the rest fled.

12 So Iudas toke their spoiles, and toke also Apollonius sworde, and foght with it all

his life long.

3 Now whe Seron a prince of y armie of Syria, heard that Iudas had gathered vnto him the congregacion, and Church of the faithful, and went forthe to the warre,

14 He faid, I wil get me a name, and wil be 30 glorious in the realme: for I wil go fight with Iudas,& the that are with him, which haue despised the Kings commandement.

re went with him a mightie hoste of the vngodlie to helpe him, & to be aduenged of the children of Israel.

16 And when he came nere to the going vp 33 of Bethhoron, Iudas went forthe to mete

him with a fmale companie.

But when they fawe the armie coming against them, they said to Iudas, How are we able, being so fewe, to fight against so 35 And concerning those which dwelt in Iu great a multitude, & so strong, seing we be so wearie, and have fasted all this day?

18 Then said Iudas, It is an easie thing for many to be shut vp in the hands of sewe, and there is no difference before the God of heauen, to deliuer by a great multitude, or 36 And to set strangers for to inhabite all by a sinale companie.

19 For the victorie of the battel stadeth not 37 in the multitude of y hoste, but the stregth

cometh from heaven.

20 They come against vs with a cruel and proude multitude, to destroy vs, and our wives, and our children, and to robbe vs.

21 But we do fight for our lives, and for our

- fore our face : therefore be not ye afraied of them.
- 23 And whe he had left of speaking, he lept suddenly vpon them: so was Seron and 40 So they wet forthe with all their power his hofte destroied before him.
- 24 And they pursued them from the going re there were flaine eight hundreth men of them, and the residue sled into the land of the Philistims.
- 25 Then the feare & terrour of Iudas & his brethre fel vpon the nacios rounde about,
- for all the Gentiles colde tell of the warres of Iudas.
- 27 But when King Antiochus heard thefe tidings, he was angrie in his minde: wherefore he sent forthe, & gathered all y power of his realme a very strong armie,
- 28 And opened his treasurie, and gaue his hoste a yeres wages in hand, commanding

Which when Iudas perceiued, he went 29 Neuertheles, when he sawe that the money of-his treasures failed, & that the tribu tes in the countrey were smale, because of the diffencion, & plagues y he had broght vpon the land, in taking away the lawes which had bene of olde time,

30 He seared lest he shulde not haue now at the seconde time, as at the first, for the charges & giftes that he had giue with a li beral hand afore: for in liberalitie he farre passed the other Kings y were before him.

Wherefore he was heavie in his minde, and thoght to go into Persia, for to take tributes of the countreis, and to gather

muche money.

25 So he made him readie to go vp, and the- 32 So he left Lysias a noble man and of the Kings blood to ouerfe the Kings busines, from the river of Euphrates vnto the borders of Egypt,

And to bring up his sonne Antiochus, til

he came againe.

34 Moreouer, he gaue him halfe of his hofte and elephantes, & gaue him the charge of all things that he wolde have done,

da and Ierusalem, that he shulde send an armie against them, to destroy and roote out the power of Israel & the remnant of Ierufalem, and to put out their memorial from that place,

their quarters,&parte their lad amog the.

- And the King toke the halfe of the hoste that remained, & departed from Antio chia his royal citie, in the yere an hudreth fortie and seven, and passed the river Euphrates,& went thorow the hie countreis.
- Then Lysias chose Prolemeus the sonne of Doriminus, & Nicanor, and Gorgias, mightie men, and the Kings friends,
- 22 And God him felf wil destroie the befo- 39 And sent with them fortie thousand fote men,& seuen thousand horsemen, to go into the land of Iuda, & to destroic it, as the King commanded.

and came and pitched by | Emmaus in the | Emmaus.

plaine countrey.

downe of Berhhoro vnto the plaine: whe- 41 Now when the marchants of the countrey heard the rumour of them, they toke very muche filuer & golde, & feruants, & came into the campe to bye the childre of Ifrael for sclaues, & the strength of Syria & of strange nacions io yned with them.

26 So that his fame came vnto the King: 42 Now when Iudas & his brethren fawe that trouble increased, and that the hoste drewe nere vnto their borders, colidering the Kings wordes, whereby he had commanded to destroy the people, and vtterly abolish them,

They said one to another, Let vs redresfe the decay of our people, and let vs fight for our people, and for our Sanctuarie.

the to be readie for a yere for all occasios. 44 Then the cogregació were sone readie Vuuu. ii.

gathered to fight, and to praye, and to defire mercie and compassion.

- 45 As for Ierusalem, it was not inhabited, but was as a wildernes. There went none that was borne in it, in or out at it, and the Sanctuarie was troden downe, and the strangers kept the forteresse, and it was the habitacion of the heathen: & the mirth . To inuade the campe of the Iewes, and to of lacob was taken away: the pipe and the harpe ceased.
- 46 So they gathered them selves together, 3 Now when Iudas heard it, he removed,& and came to Maspha before Ierusalem: for in Maspha was Splace where they praied afore time in Israel.
- 47 And they fasted that day, and put sacke- the campe. cloth vpon them, and cast ashes vpon their ; In the meane season came Gorgias by heads, and rent their clothes,
- 48 And opened the boke of the Law, wherein the heathe foght to paint the lickenes of their idoles,
- 49 And broght the Priests garments, and the first frutes, and the tithes, and set there the Nazarites, which accomplished their
- so And they cryed with a loude voyce, towarde heauen, saying, What shal we do with these and whether shal we carrye them a-
- 51 For thy San Eurie is troden downe and defiled, and thy Priests are in heauines, & broght downe.
- 52 And beholde, the heathe are come against vs to destroie vs: thou knowest what thigs they imagine against vs.
- 53 How can we stand before them, except thou helpe vs?
- 54 Then they blewe the trumpets, & cryed with a loude voyce.
- 55 And after this Iudas ordeined captaines 11 ouer the people, euen captaines ouer thoufands, and captaines over hundreths, and 12 captaines ouer fifties, and captaines ouer
- 56 And they comanded them that buylded houses, or maried wines, or planted vineyardes, or were fearful, that thei shuldere- 14 turne euerie one to his owne house, according* to the Law.

57 So the hoste remoued, and pitched vpon the Southfide of Emmaus.

Deut. 20.7.

\$ud.7.3.

- 58 And Iudas said, Arme your selues, and be valiant men, & be readie against the morgathered together against vs, to destroie vs and our Sanctuarie.
- 59 For it is better for vs to dye in battel, then to se the calamities of our people & of our Sanctuarie.
- 60 Neuertheles as the wil of God is in heauen, so be it.

CHAP. IIII.

t Eudas goeth against Gorgias which lieth in wait. 14 He

putteth Gorgias and his hope to flight 28 Lyfias inno. deth Iudea, 29 But Iudas driveth him out. 43 Iudas purifieth the Temple and dedicateth the altar.

Hentoke Gorgias fiue thou land fote lefeph lib.12. 1 men, and a thousand of the best hor- chap. 19. semen, and departed out of the campe by

flaye the fuddenly: and the men of the for-

terefle were his guides.

they that were valiant men to fmite the Kings armie which was at Emmaus,

4 Whiles yet the armie was dispersed fro

night into Iudas campe: & when he founde no man there, he foght the in the mountaines: for said he, They flee from vs.

But assone as it was day, Judas shewed him felf in the field with thre thousand me, which had nether harnes nor swordes to their mindes.

And thei sawe that the armies of the heathen were strong and wel armed, and their horsemen about them, and that these were experte men of warre.

8 Then faid Iudas to the me that were with him, Feare ye not their multitude, nether be afraied of their assalt.

9 Remember, how our fathers were deliuered * in the red Sea, when Pharao pursued Exod. 14.9. them with an armie.

ro Therefore now let vs crye vnto heauen, and the Lord wil have mercie vpon ys, & remember the couenant of our fathers, & wil destroie this hoste before our face this

So shal all the heathen knowe, that there is one, which deliuereth and faueth Ifrael.

Then the itrangers lift vp their eyes, & fawe them coming against them,

And they went out of their tetes into the battel, and they that were with Iudas, blew the trumpets.

So they ioyned together, and the heathe were discomfitted and fled by the plaine.

15 But the hinmoste of the fel by the sworde, and they pursued them vnto "Gazero, "Or Affaremuis and into the plaines of Idumea, and of Azotus, and of Jamnia, so that there were flaine of them about thre thousand men.

ning to fight with these nacios, which are 16 So Iudas turned againe with his hoste fro pursuing them,

17 And faid vnto the people, Be not griedie of the spoiles: for there is a battel befo-

18 And Gorgias and the armie is here by vs in the mountaine: but stand ye now fast against your enemies, and ouercome them: then may ye safely take the spoiles.

19 As Iudas was speaking these wordes, there appeared one parte which loked from

the mountaines.

20 But when Gorgias lawe that his were fled, and that Iudas soldiers burnt the tentes: was done.)

fore afraied, and when they fawe also that Iudas and his hoste were in the field readie to fet them felues in array,

22 They fled euerie one into the land of

itrangers.

23 So Iudas turned againe to spoile the ten- 39 tes, where he gate muche golde and filuer, and precious stones, and purple of the sea, and great riches.

84 Thus they went home, and fang pfalmes, and praised towarde the heaven: for he is gracious, and his mercie endureth 41

for euer.

as And so Israel had a great victorie in that

- 26 Now all the strangers that escaped, came, & tolde Lysias all the things that we- 43
- Who when he heard thefe things, was fore afraied, and discouraged, because suche 44 And consulted what to do with the althings came not upon Israel as he wolde, manded him, came to paile.

18 Therefore the next yere following, gathered Lysias thre score thousande chosen

fight against Ierusalem.

29 So they came into 'Idumea, and pitched their tentes at Beth-fura, where Iudas came against them with ten thousand men.

30 And whe he sawe that mightie armie, he praied and said, Blessed be thou, ô Sauiour of Israel, which didest destroie the assalte 48 of y mightie man by the had of thy seruat Dauid, *& gauest the hoste of the stragers into the had of Ionathan, y sonne of Saul, 49 and of his armour bearer:

31 Shut vp this armie in v hand of thy people of Israel, & let the be confounded with their power, and with their horsemen.

32 Make them afraied, and consume their boldenes & strength, that thei may be aftonished at their destruction.

33 Cast them downe by the sworde of them 51 that loue thee: the shal all thei that knowe thy Name, praise thee with songs.

So they ioyned together, and there were

and they fell before them.

35 The Lysias, seing his armie put to slight and the manlines of Iudas foldiers, and that they were readie, either to live or dye valiantly, he went into Antiochia, and gathered strangers, and when he had furnished his arm ie', he thought againe (being prepared)to come against Iudea.

36 Then faid Iudas & his brethre, Beholde,

our enemies are discomfited: let vs now go vp to clense, and to repaire the Sanctuarie.

(for the smoke that was sene, declared what 37 So all the host egathered them together, and went vp into the mountaine of Sion.

- 31 When they sawe these things, they were 38 Now whe they sawe the Sanctuarie layed waste, and the altar defiled, and the dores burnt vp, and the shrubbes growing in the courtes, as in a forest, or as on one of the mountaines, and that the Priests chabers were broken downe,
 - They rent their clothes, and made great lamentation, and cast ashes upon their
 - 40 And fel downe to the grounde on their faces, and blewe an alarme with the trumpets, and cryed towarde heauen.
 - Then Iudas commanded certeine of the men to fight against those which were in § castel, til he had clensed the Sanctuarie.
 - 42 So he chose Priests that were vndefiled, fuche as delited in the Law,
 - And they clenfed the Sactuarie, and bare out the defiled stones into an vncleane place.
 - tar of burnt offrings, which was polluted.
 - nether suche things as the King had com- 45 So they thought it was best to destroic it, lest it shulde be a reproche vnto them, because the heathen had defiled it : therefore they destroyed the altar,
 - fore men, and fine thousande horsemen to 46 And layed up the stones upon the moutaine of the Temple in a convenient place, til there shulde come a Prophet, to shewe what shulde be done with them.
 - So they toke whole stones according to the Law, and buylded a new altar accor ding to the former,
 - And made up the Sanctuarie, and the things that were within the Temple, and the courts, and all things.
 - They made also new holie vessels, and broght into the Temple the candelsticke, and the altar of burnt offrings, and of incense and the table.
 - 50 And they burnt incense vpo the altar, & lighted the lampes which were vpon the candelsticke, that they might burne in the Temple.
 - Thei fet also the shewbread vpon the table, and hanged up the vailes, and finished all the workes that they had begon to make.
 - slaine of Lysias hoste, fine thousand men, 52 'And vpon the fine and twentieth day of the ninth moneth, which is called the moneth of Chassu, in the hundreth and eight and fortieth yere they rose vp betimes in the morning,
 - And offred facrifice according to the Law, vpo the new altar of burnt offrings, that they had made.
 - 54 According to the time, and according to the day, that the heathen had defiled it, in Vuuu.iii.

Or, Indea.

Or, Bethhoren.

1.Sam.17,50.

3 Sam.14,13.

the same day was it made new with songs, and harpes, and lutes, and cymbales.

worshipping & praising towarde the hea-

56 So they kept the dedicacion of the altar eight daies, offring burnt offrings with gladnes, & offred facrifices of deliuerance

and praise,

57 And decte the forefronte of the Temple 10 with crownes of golde and shields, & dedicated the gates and chambers, & hanged dores vpon them.

the people, and the reproche of the hea-

then was put away.

59 So Iudas and his brethren with the whodaies of dedicacion of the altar shulde be kept in their season from yere to yere, by the space of eight daies, from the fine and 3 And all our brethre that were at Tubin, twentie day of the moneth Chasseu, with mirth and gladnes.

60 And at the same time buylded they vp mount Sion with hie walles and strong towers rounde about, lest the Gentiles 14 While these ketters were yet a reading, shuldecome, and treade it downe, as they

had done afore.

61 Therefore they fet a garifon there to kepe it, & fortified Beth-sura to kepe it, that 15 And said, that they of Ptolemais, and of the people might haue a defense against Idumea.

CHAP. V.

3 Indas vanquished the heathen that go about to destroie Israel, & is holpen of his brethren Simon and Ionathan so He overthroweth the citie of Ephron, because they denyed him pa Jage thorowe it.

YOw when the nacions rounde about. heard, that the altar was buylded, & 17 the Sanctuarie renued, as afore, they were fore gricued.

a Therefore they thought to destroie the ge neracion of Iacob that was among them,

Br. Arabai 34.

3 Then Iudas foght against the children of Esau in Idumea at "Arrabathene, because them with a great plague, and droug them to straites, and toke their spoiles.

4 He thoght also vpo the malice of the chil an hinderance vnto the people, when they laye in waite for them in the hie way.

- Wherefore he shut them vp in towers, and befreged them, and destroied them vt- 21 Then went Simon into Galile, and gaue terly, and burnt their towers with fyre, with all that were in them.
- of Ammon, where he founde a mightie power, and a great multitude with Timotheus their captaine.

they were destroyed before him, and so he discomfitted them,

55 And all the people fel vpon their faces, 8 And toke Gazer with the townes thereof. and so turned againe into Iudea.

- uen him that had giuen the good successe. 9 Then the heathen that were in Galaad, gathered them together against the Israelites that were in their quarters, to flay them: but they fled to the castel of Dathe-
 - And fent letters to Judas, and to his brethren, faying, The heathen that are about vs, are gathered against vs, to deitroye vs,
- 58 Thus there was very great gladnes amog in And they make them readie for to come, and to take the forteresse, whereunto we are fled, and Timotheus is captaine of
 - le cogregacion of Israel ordeined that the 12 Come now therefore, and deliuer vs out of their hands: for manie of vs are
 - are flaine, and they have taken away their wives, and their children, and their goods, and destroyed there almoste a thousand
 - beholde, there came other messengers fro Galile with their clothes ret, which tolde the same tidi. gs,

Tyrus, and of Sidon, and of all Galile of the Gentiles were gathered against them

to destroye them.

16 When Iudas, and the people heard these wordes, a great Congregacion came together, to cosulte what they might do for their brethre, that were in trouble, & whome they belieged.

Then said Iudas to Simon his brother, Chuse thee out men, and go & deliuer thy brethren in Galile, and I and my brother Ionathan, wil go into the countrey of

Galaad.

and begane to slaye and destroy the peo- 18 So he left Iosephus the sonne of Zacharias, and Azarias to be captaines of the people, and to kepe the remnant of the hoste in Ludea,

they besieged the Israelites, and he smote 19 And commanded them, saying, Take the overlight of this people, and make no warre against the heathen, vntil we come

dren of Bean, which had bene a snare and 20 And vnto Simon were given thre thoufand men to go into Galile, and to Iudas eight thousandmen for the countrey of

> divers battels to the heathen, and the heathen were discomfitted by him.

& Afterward, went he against the children 22 And he pursued them vnto the gates of Prolemais: & there were slaine of the heathen almoste thre thousand men : so he toke their spoiles.

7 So he had manie battels with them, but 23 Thus they rescued them that were in Ga-

lile and in Arbattis with their wives, and their children, and all that they had, and broght them into Iudea with great ioye. 40

14 ¶ Tudas Maccabeus also, and his brother Ionathan went ouer Iorden, and trauailed thre dayes iourney in the wildernes,

25 Where they met with the Nabathites, who received them louingly, & tolde the 41 But if he be afraid, and campe beyonde euerie thing that was done vnto their bre thren in the countrey of Galaad,

ged in Bosorra, & Bosor, in Atemis, 'Chasbon, Maged and Carnaim (all these cities

are strong, and great)

27 And that they were kept in other cities of Galaad, and to morow they are appoin 43 ted to bring their hofte vnto these forces, and to take them, and to destroye them all im one day.

28 So Inda & his hoste turned in all haste by the way of the wildernes towarde Boforra, and wan the citie, and slewe all the males with the edge of the sworde, and toke all their spoile, and set fyre vpo the cine.

ce, and went towarde the forterelle.

- so And betimes in the morning when their loked vp, beholde, there was an innumerable people bearing ladders, and instruments of warre, to take the forte, and had assalted them.
- gt When Iudas sawe that the battel was begon, and that the crye of the citie went vp to heaven with trumpets, and a great
- 32 Then he said vnto the armie, Fight this 47 But they that were in the citie, shut the day for your brethren.

33 So he wet forthe behinde them with thre companies, and they blew the trumpets,&

cryed with prayer.

14 Then the hoste of Timotheus knewe, that it was Maccabeus, and they fled from him,&he smote them with a great slaughter, so that there was killed of them the same day, almoste eight thousand men.

35 Then departed Iudas vnto Maspha,& laid siege vnto it, and wanne it, and slewe all the males thereof, and spoiled it, and

fet fyre vponit.

36 From thence went he and toke Chaf bo, Maged, and Bosor, and the other cities in

another hoste, and he camped before Raphon beyonde the flood.

- 38. Now Iudas had fent to espie the hoste, & they broght him worde againe, saying, 52 All the heathen that be rounde about vs, are gathered vnto him, and the hoste is ve 53 rie great,
- 39 And he hathe hyred the Arabians to hel pe them, and they have pitched their ten-

and fight against thee . So Iudas went to mete them.

- Then Timotheus said vnto the captaines of his hoste, When Iudas and his hoste come nere the flood, if he passe ouer first vnto vs, we shal not be able to withstand him: for he wil be to strong for vs.
- the flood, we wil go ouer vnto him, and that prenaile against him.
- 26 And how that manie of them were besie- 42 Naw whe Iudas came neverothe flood, he caused the governours of the people to remaine by the flood, and commaded the, faying, Suffer none to pitche a tent, but let euerie man come to the battel.
 - So he went first over towarde them, and all people after him: and all the heathen were discomfited before him, & call away their weapons, and fled into the temple that was at Carnaim.
 - 44 Which citie I :da: wanne, and burnt the temple with all that were in it: fo was Car naim subdued, and might not withstand Iudas.
- 29 And in the night he removed from then- 45 Then Iudas gathered all the Ifraelites that were in the countrey of Galaad, from the least vnto the most, with their wiues and their children, and their baggage, a verie great hoste, to come into the lad of Iuda.
 - 46 So they came vnto Ephron, which was a great citie by the way, and strongly defensed: they colde not passe, nether at the right hand nor at the left, but must go
 - selues in, and stopped up the gates with stones: and Iudas sent vnto them with pea ceable wordes, faying,
 - 48 Let vs passe thorowe your land, that we may go into our owne countrey, and none shal hurt you: we wilbut onely go thorowe on fore: but they wolde not open vnto him.
 - 49 Wherefore Iudas commanded a procla macion to be made thorowe out the hothe, that everie man shulde assalt it according to his standing.
 - So the valiant men set vpon it, and assalted the citie all that day, and all that night, and the cirie was given ouer into his hands:
- 27 After these things gathered Timotheus 31 Who slewe all the males with the edge of the sworde, and destroyed it, and toke the spoile thereof, and went thorowe the citie ouer them that were flaine.
 - Then went they ouer Iorden into the great plaine before Bethsan.
 - And Iudas gathered together those that were behinde, and gaue the people good exhortation all the way thorowe, til they were come into the land of Iuda.
 - tes beionde the flood, & are readie to come 54 Thus they went vp with ioye, and glad-Vuuu.iiii.

Or, Chafphor.

I. Maccabees.

nes vnto mount Sion, where they offred burnt offrings, because there were none of 2 And that there was in it a verie riche tethem flaine, but came home againe in safetie.

55 Now whiles Iudas and Ionathan were in the land of Galaad, and Simon their brother in Galile before Ptolemais,

36 Ioseph the sonne of Zacharias, and Aza rias the captaines, hearing of the valiant actes, and battels which they had achi- 4 ued, faid,

57 Let vs get vs a name also, and go fight bout vs.

58 So they gave their hoste a commandement and went towarde Iamnia.

59 But Gorgias and his men came out of 6 Andthat Lysias, which went forthe first the citie to fight against them.

And Ioseph and Azarias were put to flight and purfued vnto the borders of Iu dea: and there were flaine that day of the people of Israel about two thousand men: fo y there was a great ouerthrowe among 7. And that they had pulled downe the abothe people of Israel,

& Because they were not obedient vnto Iu das, and his brethre, but thoght to do some

valiant thing.

- 62 Also they came not of the stocke of the- 8 se men, by whose hands deliuerace was giuento Israel.
- 63 But the man Iudas, and his brethren were greatly commended in the fight of all Israel, and of all the heathen, whereso- 9 euer their name was heard of.

64 And the people came vnto them, bid-

ding them welcome.

Islaph An- 65 Afterwarde went Iudas forthe with his tig.12.chap. brethren, and foght against the children 11 Or 12. of Esau in the lad toward the South, where & he destroyed the castel thereof, & burnt

the towres thereof round about.

66 Then remoued he to go into the land of . Philipims. the "strangers, and went thorow Samaria.

> cities slaine in § battel, which wolde shewe their valiantnes, and went forthe to battel without counsel:and when Iudas came to Azotus in the strangers lad he brake dowges of their gods, and toke away the spoiles of the cities, and came againe into the land of Iuda.

> > CHAP. VI.

2 Antiochus, willing to take the citie of Elimais, is driven away of the citizens. 8 He falleth into fickenes, and dyeth. 17 His sonne Antiochus is made King 34 The maner to prouoke elephantes to fight. 43 cleazarus Valsant alle. 49 The fiege of Sion.

Zofeph Anti. 1 22.chap.13.

Ow when King Antiochus trauai- might reigne him self.

led thorow the high countreis, he 16 So King Antiochus dyed there in the heard that Elimais in the countrey of Perhawas a citie greatly renoumed for riches, 17 When Lysias knewe, that the King

filuer and golde,

ple, where as were couerings of golde, cote armoures, and harnes, which Alexandre Kig of Macedonia the sonne of Philippe (y reigned first in Grecia) had lest there.

Wherefore he went about to take the citie, and to spoile it, but he was not able: for y citizens were warned of the matter,

And rose vp against him in battel, & he fled and departed thence with great heauines, and came againe into Babylon.

against the heathen that are round a- 5 Moreover, there came one which broght him tidings in the courrey of Persia, that the armies that went against the land of

Iuda, were driuen away,

with a great power, was driven away of the Iewes, and that they were made strong by the armour, and power, and divers spoyles which they had gotten of the armies whome they had destroyed,

minacion, which he had fet vp vpon the altar at Ierusalem, and sensed the Sactuarie with high walles, as it was afore, and

Beth-sura his cirie.

So when the King had-heard these wordes, he was aftonished, and fore moued: therefore he laid him downe vpo his bed, & fel licke for verie forowe, because it was not come to passe, as he had thoght.

And there continued he manie dayes: for his grief was ever more & more, so that he

fawe he must nedes dye.

10 Therefore he sent for all his friends, & said vnto them, The slepe is gone from mine eyes, and mine heart faileth for ve-

he wanne Hebron, and the townes thereof, u And I thinke with my felf, Into what aduersitie am I come? & into what floods of miserie am I fallennow, where as afore time I was in prosperitie, and greatly set by, by reason of my power?

67 At the same time were the Priests of the 12 And now do I remember the euils that Phaue done at Ierusalem: for I toke all the vessels of golde & of silver that were in it, and fent to destroye the inhabitants

of Luda without caufe.

ne their altars, and burnt with fyre the ima 13. I knowe that these troubles are come vpon me for the same cause, and beholde, Imust dye with great sorowe in a stran-

> Then called he for Philippe, one of his friends, whome he made ruler of all his

realme,

15 And gaue him the crowne, and his robe, and the ring, that he shulde inftruct his sonne Antiochus, and bring him vp, til he

hundreth, and fortie and ninth yere.

Soph Ansig.12,chap. 34.

- was dead, he ordeined Antiochus his sonne(whome he had broght vp) to reigne in his fathers stead, and called him Eupator.
- 18 Now they that were in the castle at Ierusalem, kept in the Israelites rounde about the Sanctuarie, and foght alwaies their 36 Which were readie at all times wherehurt, and the strengthening of y heathen.

39 Therefore Iudas thoght to destroy the, & called all the people together to besie-

- 20 So they came together, and belieged the in the hundreth and fiftie yere, and made instruments to shoote and other engins of
- 21 But certeine of them that were besieged, men of Israel joyned them selues.)

And they went vnto the King, faying, How long wilt thou ceafe from executing iudgement, and aduenge our brethren?

23 We have bene readie to ferue thy father, & to go forwarde in those things, that he appointed, & to obey his commandemets. 40

24 Therefore they of our nacions fel from vs for this cause, and wheresoeuer they founde anie of vs, they slewe them, and spoyled our inheritance.

25 And thei have not onely laied hand vpon vs, but vpon all about their borders.

- 26 And beholde, this day are they befiegig the castle at Ierusalem to take it, and haue fortified the Sanctuarie, and Beth-fura.
- 27 And if thou doest not preuent the quickely, theiwil do greater things then these, and thou shalt not be able to ouercome 43 them
- 28 When the King heard this, he was verie angrie, and called all his friends, the captaines of his armie, and his horsemen,
- 29 And bandes that were hired, came vnto 44 him frothe Kings, that were confederate, and from the yles of the fea.
- dreth thousand fore men, & twentie thoufand horsemen, and two and thirtie elephantes exercifed in battel.
- nere to Beth-sura, and besieged it a long feason, and made engins of warre: but thei came out, and burnt them with fyre, and foght valiantly.

32 Then departed Iudas from the castle, & remoued the hoste towarde Beth-zacarias

ouer against the Kings campe.

- 33 So the King arose verie earely, & broght the armie and his power towarde the way of Beth-zacarias, where the armies fet the trumpets.
- 34 And to prouoke the elephantes for to fight, thei shewed the the blood of grapes and mulberies,

ranges: so that by eueric elephant there stode a thousand menarmed with coates of maile and helmets of brasse vpo their heads, and vnto euerie beast were ordeined five hundreth horsemen of the best,

soeuer the beast was: and whethersoeuer the beast went, they went also, and depar-

ted not from him.

37 And vpon them were strong towres of wood that couered euerie beaft, which were fastened thereon with instruments,& vpon euerie one was two and thirtie men, that foght in them, and the Indian that ruled him.

gate forthe, (vnto whome some vngodlie 38 They set also the remnant of the horsemen vpon bothe the lides in two wings of the hoste to stirre them vp, and to kepe

them in the valleis.

And when the funne shone vpon the golden shields, the mountaines glistered therewith, and gaue light as lapes of fyre.

- Thus parte of the Kings armie was fpred vpon the hie mountaines, and parte beneth: so they marched forwarde warely and in order.
- And all they that heard the noyce of their multitude, and the marching of the companie, and the ratteling of the harnes, were aftonished: for the armie was verie great and mightie.

Then Iudas and his hoste entred into the battel, & thei slewe six hundreth men

of the Kings armic.

Now when Eleazar, the sonne of " Aba- 101, 5257 40 ron, sawe one of the elephates armed with royal harnes, and was more excellent then all y other beafts, he thought that the King shulde be vpon him.

Wherefore he icoparded him felf to deliuer his people, and to get him a perpetu-

al name,

30 So the nomber of his armie was an hun- 45 And ranne boldely vnto him through the middes of the hoste, slaving on the right hand, and on the left, so that thei departed away on bothe fides.

31 These came through Idumea and drewe 46 So went he to the elephantes fete, and gate him vnder him, and slewe him: then fel the elephant downe vpon him, & there

he dyed.

47 But the other, seing the power of & King and the fiercenes of his armic, departed from them.

- And the Kings armie went vp to mete them towarde Ierusalem, and the King pitched his tents in Iudea towarde mount Sion.
- selves in array to the battel, and blewe the 49 Moreover, the King toke truce with the that were in Beth-fura: but when they came out of the citie, because they had no vitailes there, and were shut vp therein, & the land had reited,
- 35 And they set the beasts according to the 50 The King toke Beth-sura, and set there Xxxx.i.

I.Maccabees.

a garifon to kepe it,

51 And besieged the Sanctuarie many dayengins of warre, and instruments to cast fyre and stones, and pieces to cast dartes and flings.

rarithe Temer. 52 "Thei also made engins against their en- 3 But when it was tolde him, he said, Shewe

gins, and foght a long season.

- 53 But in the garners there were no vitailes: 4 So thei put the to death. Now when Defor it was the seuenth yere, and then they that were in Iudea, & were deliuered from the store,
- 54 So that in the Sanctuarie were fewe men left: for the famine came so vpon the, that place.

55 Now when Lysias heard that Philippe (whome Antiochus the King, whiles he liued, had ordeined to bring vp Antiochus his sonne, that he might be King)

36 Was come againe out of Perlia, & Media, and the Kings hoste with him, and thoght to take vnto him the rule of thigs,

37 He and his hasted, and were stirred forwarde by them in the castel to go and tell the King, and the captaines of the hoste, and to others, saying, We decrease dayly, & our vitailes are but smale; and the place 9 that we lave siege vnto, is strong, and the affaires of the realme depende vpon vs.

1013 Sin bands 58 Now therefore let vs "agre with these 10 men, & take truce with them, and with all their nacion,

- 39 And grate them to liue after their Law, do all these things, because we have broken their Lawes.
- 60 So the King and the princes were con- 12 tent, and fent vnto them to make peace, & they received it.
- &: When the King & the princes had ma- 13 de an othe vnto them, they came vpo this out of the forteresse.
- 62 And the King went up to mount Sion: 14 For said they, He that is a Priest of the but when he sawe that the place was wel defensed, he brake his othe that he had made, and commanded to breake downe 15 the wall rounde about.
- 53 Then departed he in all haste, and re-Philippe having dominion of the citie: fo he foght against him, and toke the citie by force.

CHAP. VII.

& Demetrine reigned, after he had killed Antiochus and Lyfias. s He troubleth the children of Ifrael thorowe the counsel of certeine micked persones. 37 The praier 18 So there came a scare and trembling aof the Priests against Nicanor. 41 Iudas killeth Nicanor, after he had made his praier.

Zofeph An- 1 N the hundreth and one and fiftieth yere, departed Demetrius the fonne of fewe men vnto a citie of the sea coast, and reigned there.

- es, & made inftruments to shoote, & other 2 And when he came into the possession of his fathers kigdome, his foldiers toke Antiochus and Lysias, and broght them vnto
 - me not their faces.
 - metrius was set vpon the throne of his kingdome,
- the Gentiles, had eaten up the refidue of 5 There came unto him all the wicked and vngodlie men of Israel, whose captaine was Alcimus, that wolde haue bene the hie Priest.
- they were scattered euerie ma to his owne 6 These men accused the people vnto the King, saying, Judas and his brethren haue flayne all thy friends, and driven vs out of our owne land.
 - Wherefore fend now some man, whome thou trustest, that he maye go and se all the destruction, which he hathe done vnto vs, and to the Kings land, and let him punish them with all their partakers.

Then the King chose Bacchides a fried of his, which was a great man in the realme, and ruled beyonde the flood, and was faithful vnto the King, and sent him,

And that wicked Alcimus, whome he made hie Priest, and commanded him to be advenged of the children of Israel.

So they departed, and came with a great hoste into the land of Iuda, and sent mesfengers to Iudas and his brethren, deceitfully with peaceable wordes.

as they did afore: for they be grieued, and ... But they beleved not their faying: for thei fawe that they were come with a great

> Then a companie of the gouernours afsembled vnto Alcimus and Bacchides to intreat of reasonable points.

And the "Asideans were the first that 'or, Hasidine. required peace among the children of Is-

fede of Aaro, is come with this armie: therefore he wil not hurt vs.

Then he spake vnto them peaceably, and fwore vnto them, and faid, We wil do you no harme, nether your friends:

turned vnto Antiochia where he founde 16 And they beleued him: but he toke of the thre score men, and slewe them in one day according to the wordes that were writen.

*Thei haue cast y bodies of thy Saintes, Psal 78,20 and their blood rounde about Ierusalem, and there was no man that wolde burye them.

mong all the people: for they faid, There is nether trueth nor righteoufnes in them: for they have broken the appointment & othe that they made.

Seleucus from Rome, and came vp with a 19 The Bacchides remoued fro Ierusalem,

\$19.12,chap.5

Or, Betbfeth, Or Bezeth

lofeph Anti.

12.chap. 16.

*Or, Adarja.

& pitched his tente at" Beth-zecha, where he sent forthe & toke manie of the me that had forsaken him, & certeine of the people 37 For so muche as thou, o Lord, hast chosen whome he slewe & cast into the great pit.

Then committed he the countrey vnto Alcimus, & left men of warre with him to helpe him: so Bacchides wet vnto § King.

22 And all suche as troubled the people reforted vnto him: in somuche, that they obteined the land of Iuda, and did muche hurt in Israel.

23 Now when Iudas sawe all the mischief, that Alcimus and his companie had done amog the Israelites more then the heathe, 40

He went forthe rounde about all the borders of Iudea, and punished those, that 41 were fallen away, so that they came no more abroade in the countrey.

25 But when Alcimus sawe that Iudas & his people had goten the vpper had, &knewe 42 that he was not able to abide them, he went againe to the King, and accused the

of wicked things.

chief princes, which hated I frael deadly,& commanded him, that he shulde destroye the people.

a great hoste, and sent vnto Iudas, and his brethren decentfully with friendlie

wordes, faying,

28 Let there be no warre betwene me, and you:I wil come with fewe men, to fe how ye do, friendly.

39 So he came vnto Iudas, and they faluted one another peaceably: but the enemies were prepared to take away Iudas.

30 Neuertheles, it was tolde Iudas, that he he feared him, and wolde not se his face no more.

21 When Nicanor perceived that his counsel was bewrayed, he went out to fight against Iudas, beside" Carphasalama.

Where there were slaine of Nicanors ho unto the citie of Dauid.

33 After this came Nicanor vp vnto mout Sion, and some of the Priests with the El- 50 Thus the land of Iuda was in rest a liders of the people went for the of the Sanctuarie to salute him peaceably, & to shew him the burnt offring that was offered for I ludas, confidering the power and policie of the Rothe King.

34 But he laughed at them, and mocked the and counted them prophane, and spake 1

proudly,

35 And swore in his wrath, saying, If Iudas and his hoste be not deliuered now into mine hands, if euer I come againe in safetie, I wil burne vp this house. With that, a And that they were men of great power, went he out in a great anger.

36 Then the Priests came in, and stode be-

fore the altar in the Temple, weping, and

faying,

this House, that thy Name might be called vpon therein, and that it shulde be an house of prayer, and peticion for thy

21 Thus Alcimus stroue for y priesthode. 38 Be aduenged of this man and his hoste, and let them be flaine by the fworderremember their blasphemies, & suffre them

not to continue.

TWhen Nicanor was gone from Ierusalem, he pitched his tent at Beth-horon, & there an hoste met him out of Syria.

And Iudas pitched in "Adasa with thre "Or, Adasja. thousand me where Iudas prayed, saying,

O Lord, * because the messengers of King 2. King. 19.37 Senacherib blasphemed thee, thine Angel tob. 2,21. went forthe, and flewe an hundreth, foure eccles. 48,34. fcore, and flue thousand of them score, and five thousand of them.

So destroye thou this hoste before vs to day, that all other may knowe that he hathe spoke wickedly against thy Sactuarie, & punish him according to his malice.

26 Then the King sent Nicanor one of his 43 So the armies loyned together in battel, the thirtenth day of the moneth Adar:but Nicanors hoste was discomfitted, and he him self was first flaine in the battel.

27 So Nicanor came to Ierusalem with 44 Now when his armie sawe that Nicanor was flaine, they cast away their weapons and fled.

> 45 But they pursued after the a dayes iourney from Adafa vnto Gafera, blowing an alarme with the trumpets after them.

So they came for the of all the townes of Iudea rounde about, and ruffhed vponthem, and threwe them from one to another, so that they all fel by the sworde, & there was not one of them lefte.

came vnto him vnder disceit : therefore 47 Then they toke the spoyles, and the pray and smote of Nicanors head, and his right hand, which he helde up fo proudly, and broght it with them, and hanged them vp afore Ferusalem.

48 So the people reioyced greatly, and kept that day as a day of great gladnes.

ste about five thousand men: so they fled 49 And they orderned, to kepe yerely that day on the thirtenth day of the moneth

tle while.

CHAP. VIII.

mains, maketh peace with them. 22 The conditions of mutual friendship sent to the lewes.

I Vdas heard also the fame of the Ro- loseph Anni. I mains, that thei were mightie, and valiant, and agreable to all things that were required of them, and made peace with all that came vnto them,

and they tolde him of their battels, and their worthie actes, which they did among Xxxx.ii.

2.m46.8,19.

For frenchmen.

the Galatias whome they had conquered, and made to paye tribute,

3 And what they had done in the countrey 17 Then Iudas chole Eupolemus the sonof Spaine; how that they had wonne there

the mines of filuer and golde,

4 And that by their counsel, and gentle behaniour they were rulers in eueric place, thogh the place was faire from them, and 18 that they had discomfitted, and given great overthrowes to y Kings that came against them, from the vitermost parte of § earth, and that others gaue them tribute enerie 19 So they went vnto Rome, which was a

5 How they had also discomfitted by battel Philippe and Perfes Kings of the "Macedonias, and others, that role against the, and how they ouercame them; ... 10

6 And how great Antiochus King of Asia that came against the in battel, having an hundrethand twentie elephats, with horse- 21 And the matter pleased them. men, & charrets, and a verie great armie, 22 And this is the copie of the epiftle that was discomfitted by them,

7 And how they toke him aliue, and ordeined him, with suche as shulde reigne afterhim, to paye a great tribute, & to giue hostages, and a separate porcion,

- 8 Euen the countrey of India, and Media, and Lydia, and of his best courreys, which they toke of him and gaue them to King Eumenes.
- 9 Againe when it was tolde them that the Grecias were comming to destroye them,
- 10 They sent against the a captaine, which 25 The people of the Iewes shall helpe the, gaue them battel, & flewe manie of the, & toke manie prisoners with their wives, and red their land, and destroyed their strong holdes, and subdued them to be their bodmen, vnto this day:

ii Moreouer, how they destroyed, & broght into subjection other kingdomes & yles, wholoeuer had with stand them:

- 22 But that thei kept amitie with their owne friends, and those that stayed upon them: finally, that conquered kingdomes, bothe farre and nere, in so muche that who seeuer 28 Nether shal wheat be given vnto them, heard of their renoume, was afrayed of them.
- 33 For whome they wolde helpe to their kingdomes, those reigned, and whome they wolde, they put downe: thus were thei 29 According to these articles § Romains in moste high autoritie.

14 Yet for all this that none of them ware

be magnified thereby,

- 35 But that thei had ordeined them selues a counsel, wherein thre hundreth and twetie men consulted daiely, and prouided for 31 And astouching the euil that Demetrius the commune affaires, to gouerne them wel,
- 16 And that they committed their gouernement to one man euerie yere, who did rule

man was obedient: and there was nether hatred nor enuic among them.

ne of John, the some of Accus, and Iason, the sonne of Eleazar, and sent them vnto Rome to make friedship, & mutual felowship with them,

That they might take from them the yoke (for they fawe that the kingdome of the Grecians wolde kepe Israel in bon-

verie great iourney, and came into the "Senat where they spake and said,

· Or counfel.

Iudas Maccabeus with his brethren, and the people of the Iewes hathe fent vs vnto you, to make a bonde of friendship, and peace with you, and ye to register vs as your partakers and friends.

they wrote in tables of brasse and sent to Icrusalem, that they might have by them a memorial of the peace, and mutual felowship.

33 Good successe be to the Romaines, and to the people of the Iewes, by sea, and by land for euer, and the sworde, and enemie be from them.

24 If there come first anie warre vpon the Romaines, or anie of their frieds throughout all their dominion,

as the time shalbe appointed, with all their

children, and spoyled them, and conque- 26 Also they shal give nothing to the that "Or, the Recome to fight for the, nor ferue them with wheat nor weap os, nor monei, nor shippes as it pleaseth the Romaines, but they shal 'Or, the Iener. kepe their couenantes without taking anie thing of them.

> 27 Likewise also if warre come first against the nacion of the Iewes, the Romains shall helpe them with a good wil, according as the time shalbe appointed them.

> that take their parte, nor weapons, nor money, nor shippes, as it pleaseth y Romains, who wil kepe these couenants without deceite.

> made the bonde with the people of the Iewes.

a crowne, nether was clothed in purple, to 30 If after these pointes the one partie, or the other wil adde or diminish, they may do it, at their pleafures, & what focuer they shal adde, or take away, shal be ratified.

hathe done vnto the Iewes, we have written vnto him, faying, Wherefore layest thou thine heavie yoke vpon our friends, and confederates the Iewes?

ouer all their countrey, to whome euerie 32 If therefore they complaine anie more

Gr. Cirims.

against thee, we wil do them instice, and fight with thee by sea and by land.

CHAP. IX

After the death of Nicanor Demetrius sendeth his armie against Ludas. 18 Iudas is flaine. 31 Ionathan is put in the Stead of his brother. 47 The battel be-Ewene Ionathan, and Bacchides. 55 Alcimus is smitten with the palfie, and dyeth. 68 He cometh upon lonathan by the counsel of certaine wicked persones, and is overcome. 70 The truce of Ionatha with Bacchides.

Iefeph. Anti. 1 12.chap 18.

N the meane season when Demotrius had heard how Nicanor, and his hoste had given the battel, he fent Bacchides, 17 and Alcimus againe into Iudea, and his "chief strength with them.

Or, the right

- 3 So they went forthe by the way that is towarde Galgala, and pitched their tentes 19 before Mesaloth which is in Arbelis, and wanne it and slewe muche people.
- fiftie and two yere, they layed their siege against Ierusalem.
- 4 But they raised their campe, and came to 21 How is the valiant man fallen which de-Berea, with twentie thousand fore men & two thousand horsemen.

POr Zaifa.

5 Now Iudas had pitched his tent at "Eleafa, & thre thousand chosen men with him.

6 And when they fawe, that the multitude fraide, and manie conueied them selves out of the hoste, so that there abode no mo of them, but eight hundreth men.

him, and that he must nedes fight, he was fore troubled in minde that he had no time to gather them together, and was dif- 25 couraged.

mained, Let vs rife, and go vp against our enemies, if peraduenture we may be able

to fight with them.

We are not able:but let vs rather saue our liues: turne backe now, seing our brethren are departed: for shal we fight against the, 28 Then came all Iudas friends together,& that are so fewe?

shulde do this thing, to sle from them: if our time be come, let vs dye manfully for our brethren, and let vs not staine our honour.

- ar Then the hofte removed out of the ten- 30 tes, and stode against them, who had deuided their horsemen into two troupes, and they that threwe with flings, and the ar- 31 So Ionathan toke the gouernance vpon chers marched in the forewarde, and they that foght in the forewarde, were all valiant men.
- 22 And Bacchides was in the right wing. So the armie drewe nere on bothe sides, & 33 Then Ionathan and Simon his brother, blewe the trumpets.
- 13 They of Iudas side blew the trumpets alfo, & the earth shoke at the noyce of the ar mies, and the battel continued from mor-

ning to night.

14 And when Iudas sawe that Bacchides and the strength of his armie was on the right fide, he toke with him all the hardie

15 And brake the right wing, and followed

vp on them vnto mount Azotus.

16 Now when they which were of the left wing, fawe that the right wing was discom fited, they followed Iudas behinde, and the that were with him hard at the heles.

Then was there a fore battel: for many

were flaine of bothe the parties.

18 Iudas also him self was killed, and the remnant fled.

So Ionathan and Simon toke Iudas their brother, and buryed him in his fathers fepulchre in the citie of Modin.

3 And in the first moneth of the hundreth, 20 And all the Israelites wept for him, and mourned greatly for him, and lameted ma ny daies, saying,

liuered Ifrael!

22 Concerning the other things of Iudas, bothe the battels and the valiant actes that he did, & of his worthines, they are not wri ten: for they were very many.

of the armie was great, they were fore a- 23 Now after the death of Iudas, wicked Isfeph Antimen came vp in all the coastes of Israel, & 13.cha.1. & 2 there arose all suche as gaue them selues

to iniquitie.

7 When Iudas sawe that his hoste failed 24 In those daies was there a very great famine in the land, and all the countrey gaue ouer them felues with them.

- And Bacchides did chuse wicked men, and made them lords in the land.
- Neuertheles, he said vnto them that re- 26 These soght out, and made searche for Iudas friends, and broght them vnto Bacchides, which adueged him felf vpon the, and mocked them.
- But they wolde haue staied him, saying, 27 And there came so great trouble in Israel, as was not fince the time that no Prophet was sene among them.

faid vnto Ionathan,

Then Iudas said, God forbid, that we 29 Seing thy brother Iudas is dead, & there is none like him to go forthe against our enemies, even against Bacchides, and "a- or, against the gainst the of our nacion that are enemies enemies of our vnto vs,

Therefore, this day we chuse thee that thou maist be our prince and captaine in his place to order our battel.

him at the same time, and ruled in stead of his brother Iudas.

32 But when Bacchides knewe it, he foght for to flay him.

perceiuing that, fled into the wildernes of Thecua with all their companie, and pitched their tentes by the water poole of Asphar.

Xxxx. iii.

I. Maccabees.

came ouer Iorden with all his hofte vpon the Sabbath day.

35 (Now had Ionathan fent his brother Iohn, a captaine of the people, to pray his friends the Nabathites, that they wolde 53 kepe their baggage which was muche.

Por Sambri.

36 But the children of "Ambricame out of Medaba, & toke Iohn, and all that he had, 54 & when they had taken it, went their way.

37 After this came worde vnto Ionathan, and to Simon his brother, that the children of Ambri made a great mariage, & broght the bride from "Medaba with great pom-Or, Nadabaib. pe: for she was daughter to one of the no- 55 But at the same time Alcimus was plablest princes of Canaan.

> 38 Therefore they remembred Iohn their brother, and went vp, and hid them selues vnderthe couert of the mountaine.

39 So they lift up their eyes, and loked, and 36 Thus dyed Alcimus with great tormene beholde, there was a great noyce, & muche forthe, and his friends and his brethren met them with tymbrels, and instruments of musike, and manie weapons.

Then Ionathans men that lay in ambushe, rose vp against the, & slewe manie of them, and the remnant fled into the moutaines, so that they toke all their spoiles.

41 Thus the mariage was turned to mourning, and the noyce of their melodie into 60 lamentacion.

42 And so when they had advenged the blood of their brother, they turned againe vnto Iorden.

43 When Bacchides heard this, he came power vpon the Sabbath day.)

44 Then Ionathanfaid vnto his copanie, mies: for it is not to day as in time past.

45 Beholde, y battel is before vs, and behinde vs, and the water of Iorden on this fide and that side, and the marise, and forest, 63. Whe Bacchides knewe this, he gathered foy there is no place for vs to turne aside.

46 Wherefore crye now vnto heaven, that ye may be delinered from the power of 64 your enemies: so they joyned battel.

47 Then Ionathan stretched out his hand to smite Bacchides: but he turned aside fro 65 him and reculed.

48 Then Ionathan, and they that were with vnto the further bake: but the other wolde not passe through Iorden after them.

49 So in that day were slaine of Bacchides fide about a thoufand men.

50 Then he turned againe to Ierusalem, & buylt vp the strong cities in Iuda, as the castel of Iericho, and Emmaus, and Bethhoron, and Bethel, and Thamnatha, Pharathoni, & Tepho, with high walles, with gates, and with barres,

34 Which when Bacchides vnderstode, he 51 And set garisons in the, that they might vse their malice vpon Israel.

52 He fortified also the citie Beth-fura, and Gazara, and the castel, & set a garison in them with prouition of vitailes.

He toke also the chiefest mens sonnes in the countrey for hostages, and put them in

Afterwarde in the hundreth, fiftie and thre yere, in the seconde moneth, Alcimus commanded, that the walles of the inner court of the Sactuarie shulde be deftroied, and he pulled downe the monumentes of the Prophetes, and began to destroy them.

gued, and his enterprises were hindred, & his mouth was stopped: for he was smitten with a palfie, & colde no more speake, nor giue order concerning his house.

at the fame time.

preparation: then the bridegrome came 57 And when Bacchides sawe, that Alcimus was dead, he turned agains to the King, & so the land of Iuda was in rest two yeres.

> Then all the vngodie men helde a counfel, saying, Beholde, Ionathan and his companie dwell at ease, & without care: wherefore let vs bring Bacchides hither, and he wil take them all in one night.

So they went and confulted with him.

Who arose and came with a great hoite, and fent letters prinely to his adherentes, which were in Iudea, to take Ionathan and those that were with him: but they col de not, for their counsel was knowen vnto them.

vnto the border of Iorden with a great 61 And they toke fiftie men of the coun- 'Or, I mathao. trey, which were the chief workers of this wickednes, and flewe them.

Let vs rise now, & fight against our ene- 62 Then Ionathan and Simon with their copanie departed vnto "Beth-basin which 'ar, Eath-bessen is in the wildernes, and repaired the decay thereof, and made it strong.

> all his hofte, and fent worde to them that were of Indea.

Then came he & laid siege to Beth-basin, and foght against it a long season, and made instruments of warre.

But Ionathan had left his brother Simo in the citie, & went forthe into the countrey, and came with a certeine nomber,

him, leapt into Iorden, and swimmed ouer 66 And slewe" Odomeras and his brethren 101,0dants and the children of Phasiron in their tentes: so he began to flaye, and increased in

> 67 Simon also and his companie went out of the citie, and burnt up the instruments. of warre,

> And foght against Bacchides, and discofited him, and vexed him fore, so that his counsel and iorney was in vaine.

69 Wherefore he was very wroth at v wic-

the castel at Ierusalem to be kept.

into the countrey, & flewe many of them,

70 Whereof when Ionathan had knowled- 14 ge, he sent ambassadours vnto him, to intreat of peace with him, & that the prisoners shulde be deliuered.

- 71 Which thing he accepted, and did accor ding to his defire, and made an othe, that he wolde neuer do him harme all the dates of his life.
- 72 So he restored vnto him the prisoners of Iuda, and so returned and went into his owne land, nether did he come any more into their borders.
- 73 Thus the sworde ceased from Israel, and Ionathan dwelt at Machmas, and began 18 there to gouerne the people, and destroied the vngodlie men out of Mael.

CHAP. X.

& Demetrius defireth to have peace with Ionathan. 18 Alexander also destreth peace with the Lewes. 48 A. 20 Wherefore this day we ordeine thee to lexander maketh warre against Demetrius. so Deenetrius is flagne. 31 The friendship of Ptolemeus & Alexander.

Tofep. Antiq. I 13.chap.2,3.

IN the hundreth and thre score yere came Alexander the sonne of Antiochus Epiphanes, and toke Ptolemais, and they received him, and there he reigned.

2 Now when Demetrius the King heard it, he gathered an exceading great hoste, and went forthe against him to fight.

- 3 Also Demetrius sent letters vnto Ionatha, ferre him.
- him, before he ioyne with Alexander against vs.
- haue done against him, & against his brethren and his nacion.
- an hoste, and to prepare weapons, and to be confederate with him, and commanded the hostages that were in the castel, to be deliuered vnto him.
- 7 Then came Ionathan to Ierusalem, and red the letters in the audience of all the people, & of them that were in the castel.
- se they heard that the King had giue him licence to gather an armie.
- 9 So they that were of the castel, deliuered them to their parents.
- 10 Ionathan also dwelt at Ierusalem, & be- 29 gan to buyld, and repaire the citie.
- ar And he commanded the workemen to buylde the walles, & the mount Sion rounde about with hewen stone, to fortisse it: & 30 fo they did.

ked men, that gaue him counsel to come 12 Then the strangers that were in the castels which Bacchides had made, fled,

and purposed to returne into his owne is So that euerie man left his place, & went into his owne countrey.

> Onely at Beth-sura remained certeine which had for saken the Law and the commandements: for it was their refuge.

15 Now when King Alexander had heard of the promises that Demetrius had made vnto Ionathan: and when it was tolde him of the battels and noble actes, which he and his brethren had done, and of the paines that they had indured,

that he had taken afore time out of the lad 16 He faid, Might we finde suche a manow therefore we wil make him our friend and

confederate.

Vpon this he wrote a letter, and sent it vnto him, with these wordes, saying,

- KING ALEXAN DER to his brother Ionathan sendeth salutation.
- 19 We have heard of thee, that thou art a very valiant man, and worthie to be our friend.
- be the hie Priest of thy nacion, and to be called the Kings friend: and he sent him a purple robe, and a "crowne of gol- "or, mirre. de, that thou maist consider what is for our, rake in our profite, and kepe friendship towar- pane. de vs.

21 So in the seucth moneth of the hundreth and thre score yere, vpon the feast daye of the tabernacles, Ionathan put on the holie garment, & gathered an hofte, & prepared many weapons.

with louig wordes, as thogh he wolde pre- 22 TWhich when Demetrius heard, he was Isfeph Antiq I 3.chap.3.

marueilous fory, and faid,

4 For he faid, We wil first make peace with 23 What haue we done, that Alexander hathe prevented vs in getting the friendship of the Iewes for his strength?

5 Els he wil remember all the euil that we 24 Yet wil I write and exhorte them, and promes them dignities and rewardes, that they may helpe me.

6 And so he gaue Ionathan leaue to gather 25 Whereupon he wrote vnto them these wordes, KING DEMETRIVS vnto the nacions of the Iewes sendeth greting.

26 We have heard that ye have kept your couenant towarde vs, and continued in our friendship, and have not loyned with our enemies, whereof we are glad.

8 Therefore they were fore afraied, becau- 27 Now therefore remaine stil, and kepe sidelitie towarde vs, and we wil recompense you for the good things that ye have done for vs,

the hostages vato Ionathan, who restored 28 And wil release you of many charges, & giue you rewardes.

And now I discharge for your sake all § Iewes from tributes, & fre you from the cu stomes of salte, and the crowne taxes, and from the thirde parte of the fede.

And fro the halfe of the frute of y trees which is mine owne duetie, I so release the

Xxxx. iiii.

I.Maccabees.

that fro this day forthe, none shal take any thing of the land of Iuda, or of the thre gouernements which are added thereunto 44 For the buylding also and repairing of as of Samaria and of Galile, a from this daye forthe for euermore.

de lorden, as Ji Icrusalem also with all things belonging 45 And for the making of the walles of Icthereto, shalbe holie and fre from the tenthes and tributes.

32 Also I release the power of the castel which is at Ierusalem, and give it vnto the

he shal chuse to kepe it.

a And of the

contrey beyon

ecth.

33 Moreouer I frely deliuer euerie one of the Iewes that were taken away prisoners out of the land of Iuda through out all my realme, and euerie one of them shalbe free 47 from tributes, yea, euen their catel,

34 And all the feaftes, and Sabbaths, & new moones, and the daies appointed and the thre daies before the feast, & the thre daies 48 after the feast, shalbe daies of fredome & libertie for all the Iewes in my realme,

35 So that in them no man shalhaue power to do any thing, or to vexe any of them in

any maner of cause.

36 Alfo thirtie thousand of the Lewes shalbe written up in the Kings hofte, and haue their wages paied them as apperteineth to all them that are of the Kings armie: and of the shalbe ordeined certeine to kepe § Kings strong holdes.

37 And some of them shalbe set ouer the Kings moste secret affaires, and their gouernours and their princes shalbe of them felues, and they shal line after their owne

land of Juda.

38 And the thre governments that are added vnto Iudea from the countrey of Sa- 54 maria, shalbe joyned vnto Iudea, and they shalbe as under one, and obey none other power, but the hie Priest.

39 And I give Ptolemais & the borders thereof vnto the Sanctuarie at Ierusalem, for 55 the necessarie expeses of the holie things.

- 40 Moreouer, I wil giue euerie vere fiftene thousand ficles of filuer of the Kings reue nues out of the places apperteining vn-
- 41 And all the ouerplus which they have not paied for the things due, as they did in the former yeres, from hence forthethey Temple.
- 42 And befides this, the fine thousand sieles of filuer which they received yerely of the 58 Where King Alexander met him, and he accounte appointed for the interteinemet of the Sanctuarie, these yeres passed, even these things shalbe released because they apperteine to the Priests that minister.

Item, who soeuer they be that flee vnto the Temple at Ierusalem, or within the li- 60 So he went honorably vnto Prolemais, berties thereof, and are indetted to § King

for any maner of thing, they shalbe pardoned, and all that they have in my realme.

the workes of the Sactuarie, expenses shall be given of the Kings revenues.

rusalem, and fortifying it rounde about that the holdes in Iudea may be buylt vp, shal also the costes be given out of the

Kings reuenues.

hie Priest, y he may set in it suche men, as 46 But when Ionathan & the people heard these wordes, thei gaue no credit vnto the, nether received them: for thei remembred the great wickednes that he had done in Israel, and how fore he had vexed them.

Wherefore they agreed vnto Alexander : for he was the first that had increated of true peace with them, and so were con-

federat with him alway.

Then gathered King Alexander a great hoste, & camped ouer against Demetrius.

So the two Kings ioyned battel, but Demetrius hoste sled, and Alexander pursued him, and preuailed against them.

50 So that fore battel continued til the funnewent downe, and Demetrius was slaine

the fame day.

51 Then Alexander sent ambassadours 10seph. Aniq vnto Ptolemeus the King of Egypt with 13.chap s. these wordes, saying,

52 For so muche as I am come againe to my realme, and am fet in the throne of my fathers, and have gotten the dominion, and haue destroied Demetrius, and eniove my

lawes, as the King hathe comanded in the 53 Seing that I haue euen giuen him the bat tel, and he and his armie is discomsted by me, & I sit in the throne of his kingdome,

Let vs now make friedship together, and giue me now thy daughter to wife: so shall I be thy fonne in law, and give thee rewardes, and vnto her things according to thy dignitie.

Then Ptolemeus the King gaue answer, saying, Happie be the day, wherein thou art come againe vnto the lande of thy fathers, and fittelf in the throne of their

kingdome.

56 Now therefore wil I fulfil thy writing: but mete me at Ptolemais that we may fe one another, and that I may make thee my fonne in law, according to thy defire.

shal give it towarde the workes of the 57 So Ptolemeus wet out of Egypt with his daughter Cleopatra, & came vnto Ptolemais in the hudreth threscore & two yere,

> gaue vnto him his daughter Cleopatra, and maried them at Ptolemais with great glorie, as the maner of Kings is.

Then wrote King Alexander vnto Ionathan, that he shulde come and mete him.

and there he met the two Kings, and gaue

and to their friends, and founde fauour in their fight.

61 And there affembled certeine pestilent felowes of Ifrael,& wicked men to accuse him: but the King wolde not heare them.

- 62 And the King commanded that they 78 So Ionathan followed upon him to Ashulde take of the garments of Ionathan, & clothe him in purple: and so they did: & the King appointed him to fit by him,
- 63 And faid vnto his princes, Go with him into the middes of the citie, and make a 80 And Ionathan knewe that there was an proclamacion, that no man complaine against him of anie matter, & that no man trouble him for anie maner of cause.
- 64 So when his accusers sawe his honour ac was clothed in purple, they fled all away.
- And the King preferred him to honour, and wrote him among his chief friends, 82 and made him a duke, and partaker of his dominion.
- Thus Ionathan returned to Ierusalem with peace and gladnes.
- 67 In the hundreth, thre score & sine yere & And they fled to Azotus, and came into came Demetrius the sonne of Demetrius from Creta into his fathers land.
- 68 Whereof whé King Alexander heard, 84 But Ionathan set fyre vpon Azotus and he was verie sorie, and returned vnto Antiochia.
- 69 Then Demetrius appointed Apollonius ý gouernour of Celosyria, who gathered 85 a great host, and camped in Iamnia, and
- 70 Darest thou, being but alone, lift vp thy felf against vs and I am laughed at, and reproched, because of thee: now therefore why doest thou vant thy self against vs 87 in the mountaines?
- 71 Now then if thou trust in thine owne 88 And when King Alexander heard these ftrength, come downe to vs into the plaine field & there let vs trye the matter together: for I have the strength of cities.
- 72 Aske and learne who I am, and thei shal take my parte: and they shal tell thee that your fore is not able to stand before our face: for thy fathers have bene twife chafed in their owne land.
- 73 And now how wilt thou be able to abide so great an hoste of horsemen and soteme in the plaine, where is nether stone, nor rocke, nor place to flee vnto?
- 74 When Ionathan heard the wordes of A-1 pollonius, he was moued in his mide: wherefore he chose ten thousand men, and went out of Ierusalem, & Simon his brother met him for to helpe him.
- 75 And hepitched his tents at Ioppe: but they shut him out of the citie: for Apollo- 2 Vpon this he went into Syriz with friendnius garison was in Ioppe.
- Then they foght against it, and they that were in the citie, for verie feare let him in: so Ionathan wan Loppe.

- them great presents of silver and golde, 77 Apollonius hearing of this, toke three thousand horseme with a great hoste offete men & went towarde Azotus, as thogh he wolde go forwarde, & came immediatly into y plaine field, because he had so manie horsemen, and put his trust in them.
 - zotus, and the armie skirmished with his arriere bande.
 - 79 For Apollonius had left a thousand horsemen behinde them in ambush.
 - ambushment behinde him, and thogh they had compassed in his hoste, & shot dartes at the people from the morning to the e-
- cording as it was proclaimed, and that he & Yet the people stode stil, as Ionathan had commanded them, til their horfes were
 - Then broght Simon forthe his hofte, & fet them against the bande: but the horses were wearie, and he discomfitted them, & thei fled: so the horsemen were scattered in the field,
 - the temple of Dagon their idole, that their might there faue them selues.
 - all the cities rounde about it, & toke their spoiles, and burnt with fyre the temple of Dagon with all thể that were fled into it.
 - Thus were flayne and burnt about eight thoufand men.
- fent vnto Ionathan the hie Priest, saying, 86 So Ionathan remoued the hoste from thence, and camped by Ascalon, where the men of the citie came forthe, & met him with great honour.
 - After this went Ionathan and his hoste againe to Ierusalem with great spoiles.
 - things, he bega to do Ionathan more bo-
 - 89 And sent him a colar of golde, as the vse is to be given vnto suche as are of the Kings blood: he gaue him also Accaron, with the borders thereof in possession.

CHAP. XI.

3 The diffension betwene Ptolemens and Alexander his Some in law. 17 The death of Alexander. 19 Demetrius reigneth after the death of Ptolemeus. 22 Sion a besieged of Ionathan. 42 Demetrise seing that no man refifted him, fendeth hu armie againe. 34 Tryphon moueth Antiochus against Demetreus.

Nd the King of Egypt gathered a lofeph An-A great hoste, like the sand that lyeth tiq.13.6hap.7 vpon the sea shore, and manie ships, and went about through deceit to obteine the kingdome of Alexander, and to joyne it vnto his owne realme.

lie wordes, and was let into the cities, and men came forthe to mete him: for King Alexander had commanded them to mete him, because he was his father in Law.

Yyyy.i.

I.Maccabees.

Now when he entred into the citie of

euerie citie.

4 And when he came nere to Azotus, they shewed him the temple of Dago that was burnt, and Azotus, and the suburbes thereof that were destroyed, and the bodies the battel: for they had made heapes of them by the way where he shulde passe.

And thei tolde the King what Ionathan euil wil: but the King helde his peace.

And Ionathan met the King with great honour at Toppe, where they saluted one another, and laye there.

7 So when Ionathan had gone with § King wnto the water that was called Eleutherus, he turned againe to Ierusalem.

8 So King Prolemeus gate the dominion of the cities by the fea vnto Seleucia vp o the fea coast, imagining wicked counsels 27

against Alexander,

And sent ambassadours vnto King Demetrius, sayig, Come, let vs make a league 28 Ionathan also desired the King, that he betwene vs, and I wil giue thee my daughter, which Alexander hathe, and thou shalt reigne in thy fathers kingdome.

daughter: for he goeth about to flaye me.

It Thus he sclandered Alexander, as one that shulde desire his realme.

22 And he toke his daughter from him, and gaue her vnto Demetrius, and forfoke Alexander, so that their hatred was openly 31 knowen.

Then Ptolemeus came to Antiochia, where he set two crownes vpon his owne 32 King Demetrius vnto Lasthenes his fa-

head, of Asia and of Egypt.

der in Cilicia: for they that dwelt in those places, had rebelled against him:

But when Alexander heard it, he came to warre against him, and Ptolemeus broght 14 forthe his hofte, and met him with a migh tie power, and put him to flight.

Then fled Alexander into Arabia, there to be defended: so Ptolemeus was exalted.

27 And Zabdiel the Arabian smore of Alexanders head, & sent it vnto Ptolemeus.

18 But the third day after, King Ptolemeus dyed: and thei that were in the holdes, were flayne one of another.

19 And Demetrius reigned in the hudreth,

thre score and seventh yere.

20 At the same time gathered Ionathan them that were in Iudea, to laye siege vnto the castle, which was at Ierusalem, and they made manie instruments of warre against it.

Then went there certeine vngodlie perfones (which hated their owne people) vnto King Demetrius, and tolde him that Io-

nathan besieged the castle.

Ptolemais, he lefte bands and garifons in 22 So when he heard it, he was angrie, and immediatly came vnto Ptolemais, & wrote vnto Ionathan, that he shulde laye no more fiege vnto it, but that he shulde mete him and speake with him at Ptolemais in all haste.

cast abroad, and them that he had burnt in 23 Neuertheles when Ionathan heard this, he commanded to beliege it:he chose also certeine of the Elders of Israel, and the Priests, and put him self in danger,

had done, to the intet thei might get him 24 And toke with him filuer and golde, and apparel, and diverse presents, and went to Ptolemais vnto the King, and founde fauour in his fight.

And thogh certeine vngodlie men of his owne nacion had made complaintes

vpon him,

26 Yet the King intreated him as his predecessers had done, and promoted him in

the fight of all his friends,

And confirmed him in the hie priesthode with all the honorable things, that he had afore, & made him his chief fried.

wolde make Iudea fre with the thre gouernemets,& the countrey of Samaria,& 10nathan promised him thre hudreth talents.

For I repent that I gaue Alexander my 29 Whereunto the King consented, & gaue Ionathan writing of the same, conteining

these wordes,

KING DEMETRIVS Vnto his brother Ionathan, and to the nacion of the Iewes sendeth greting.

We send you here a copie of the letter, whichwe did write vnto our cousin Lasthenes concerning you, that ye shulde se it.

ther fendeth greting.

In the meane season was King Alexan- 33 For the faithfulnes that our friends the nacion of the Iewes kepe vnto vs, and for their good wil towardes vs we are determined to do them good.

> Wherefore we assigne to the the coalts of Iudea with the thre gouernements Apherema, and Lydda, and Ramathe (which are added vnto Iudea from the countrey of Samaria) and all that apperteineth to all them that sacrifice in Ierusalem: bothe concerning the paiments which the King toke yerely aforetime, bothe for the frutes of the earth, & for the frutes of the trees.

> 35 As for the other things apperteining vnto vs of the tenths & tributes, which were due vnto vs, and the customes of salte, & crowne taxes, which were payed vnto vs, we dischargezhe of all fro hence forthe.

> 36 And nothing hereof shalbe reuoked fro

this time for the and for euer.

Therefore se that ye make a copie of these things, and deliuer it vnro Ionatha, that it may be fet up upon the holy mount in an open place.

- 38 After this when Demetrius the King sawe that his land was in rest, and that no resistance was made against him, he sent 33 Neuertheles he dissembled in all thateaway all his hoste, euerie man to his owne place, except certeine bandes of itrangers, whome he broght from the yles of the hea then: wherefore all his fathers hofte hated
- 39 Now was there one Tryphon, that had bene of Alexanders parte afore, which whe he sawe that all y hoste murmured against 55 Then there gathered vito him all the me Demetrius, he went to Simalcue the Arabian, that broght vp Antiochus the fonne of Alexander,
- this yong Antiochus, that he might reignein his fathers stead : he tolde him also 57 what great euil Demetrius had done, and how his men of warre hated him, and he remained there, a long feason.

41 Alfo Ionathan fent vnto King Demetrius to drive them out which were in the 38 Vpon this he fent him golden veffels to castel at Ierusalem, and those that were in the forteresses; for they foght against Israel.

I wil not onely do these things for thee & thy nacion, but if opportunitie ferue, I wil honour thee and thy nacion.

43 Now therefore thou shalt do me a pleasure, if thou wilt send me me to helpe me: for all mine armie is gone from me.

44 So Ionatha sent him thre thousand ftrog men vnto Antiochia, and they came vnto glad at their comming.

45 But they that were of the citie, euen an hundreth, and twentie thousand men, gathered them together in the middes of the citie, & wolde haue slaine the King.

46 But the King fled into the palace, & the citizens kept the stretes of the citie, and beganne to fight.

47 Then the King called to the Iewes for helpe, which came to him altogether, and went abroade through the citie,

48 And slewe the same day an húdreth thou fand, and fet fyre vpon the citie, and toke many spoiles in that day, & deliuered the

49 So when the citizens sawe that the Iewes had gotten the upper hand of the citie, and 65 that they them selves were disappointed of their purpose, they made their supplica tion vnto the King, faying,

sor, sine vo the 50 Grant vs peace, and let the Iewes cease from vexing vs and the citie.

51 So they cast away their weapons, & madepeace, and the Iewes were greatly ho- 67 nored before the King, and before all that were in his realme, and they came againe to Ierusalem with great pray.

52 Then King Demetrius fate in the thro-

ne of his kingdome, and had peace in his

- uer he spake, and withdrewe him self from Ionathan, nether did he rewarde him according to the benefites which he had done for him, but troubled him verie fore.
- 54 After this returned Tryphon with the yong childe Antiochus, which reigned, & was crowned.
- of warre, whome Demetrius had scattered, and they foght against him, who fled and turned his backe.

40 And lay fore vpon him , to deliuer him 56 So Tryphon toke the beaftes , and wan 'or, elephante. Antiochia.

> And yong Antiochus wrote vnto Ionathan, faying, I appoint thee to be the chief Priest, and make thee rulevouet the foure gouernements, that thou maist be a friend of the Kings.

> be serued in, and gaue him leaue to drinke in golde, and to weare purple, & to haue a colar of golde.

42 So Demetrius sent vnto Ionatha, saying, 59 He made his brother Simon also captaine fro the coastes of Tyrus vnto the borders of Egypt.

60 Then Ionathan went forthe and passed through the cities beyonde the flood, and all the men of warre of Syria gathered vn to him for to helpe him: so he came vnto Ascalon, & they of the citie received him honorably.

the King : wherefore the King was verie & And from thence went he vnto Gaza: but they of Gaza shut him out : wherefore he laid fiege vnto it, and burned the suburbes thereof with fyre, and spoiled them.

Then they of Gaza made supplication vnto Ionathan, and he made peace with them, and toke of the sonnes of the chief men for hostages, and fent them to Ierusalem, and went through the countrey vnto Damascus.

63 And when Ionathan heard that Demetrius prices were come into Cades, which is in Galile, with a great hoste, purposing to drive him out of the countrey,

64 He came against them, & left Simon his brother in the countrey.

And Simon besieged Beth-fura, and foght against it a long season, and shut it vp.

66 So they desired to have peace with him, which he granted them, and afterwarde put them out from thence, and toke the citie, and fet a garison in it.

Then Ionathan with his hoffe came to the water of Genesar, and betimes in the morning came to the plaine of Azor.

68 And beholde the hoftes of the "ftrangers . or, beatern met him in the plaine, and had layed am-Yyyy.ii.

Or, Emalenel.

right band.

I. Maccabees.

bushments for him in the mountaines.

69 So that when they came against them, the

70 So that all that were of Ionathans side, fled: and there was not one of them left, vor, Abeffale.

except Mattathias the sonne of "Absalocaptaines of the hofte.

71 Then Ionathan rent his clothes, and cast earth vpon his head, and prayed,

put them to flight, fo that they fled away.

73 Now when his owne menthat were fled, helped him to followe after all vnto their tences at Cades, and there they camped.

74. So there were flaine of the strangers the nathan turned againe to Ierufalem.

CHAP, XII.

2 Ionathan sendeth ambassadours to Rome, 2 And to the people of Sparta, to renewe their couenat of friend-Ship. 20 Ionathan putteth to flight the princes of Demetrius. 40 Tryphon taketh lonathan by disceite.

Iofeph. Justi. . 13.chap.8.

Onathan now feing that the time was mete for him, those certeine men, and 18 And now ye shal do vs a pleasure to giue sent them vnto Rome, to establish and renew the friendship with them.

- or, Lacedemo- 2 He sent letters also vnto "the Spartians and to other places, for the same purpose.
 - 3 So they went vnto Rome, and entred in- 20 to the Senate, and said, Ionathan the hie Priest and the nacion of the Iewes sent vs vnto you, for to renewe friendship with 21 It is sounde in writing, that the Spartias you, and the bonde of loue, as in times

4 So the Romaines gaue them fre pasports, 22 And now for somuche as this is come to that men shulde lead them home into the land of Iuda peaceably.

5 AND THIS is the copie of 23 As for vs, we have writen vnto you, that the letters that Ionathan wrote vnto the Spartians,

6 Ionathan the hie Priest with the Elders of the nacion, and the Priests, and the rest 24 of the people of the Iewes, send greting vnto the Spartians their brethren.

loseph. Anti. 7 Or, Davius.

- the hie Priest, from Arius, which then reigned among you, that ye wolde be our specifieth.
- 8 And Onias intreated the ambassadour ho norably, and received the letters: wherein there was mencion made of the bonde of 27 Wherefore, who the sunne was gone dowloue and friendship.
- 9 But as for vs, we nede no suche writings: for we have the holy bokes in our hands for comfort.
- 80 Neuertheles we thought it good to fend 28 But when the aduerfaries heard that Iovnto you, for the renewing of the brotherkode and friendship, lest we shulde be

strange vnto you: for it is long since the time that ye sent vnto vs.

ambushments rose out of their places and it Wherefore we remember you at all seafons continually, and in the feastes and other daies appointed when we offre sacrifices and prayers, as it is mete and conuenient to thinke vpon our brethren.

mus, and Judas the sonne of Calphi the 12 And we reioyce at your prosperous estate.

- 13 And thogh we have bene environed with great troubles & warres, so that the Kings rounde about vs haue foght against vs,
- 72 And turned agains to them to fight, and 14 Yet wolde we not be grieuous vnto you, nor to other of our cofederates & friends in these warres.
 - fawe this, they turned againe vnto him, & 15 For we have had helpe from heaven, that hathe foccoured vs, and we are delivered from our enemies, and our enemies are fubdued.
 - same day about threthousand men, & Io- 16 Yet haue we chosen Numenius the sonne of Antiochus, and Antipater the soune of Iason, and sent them vnto the Romaines, for to renewe the former friendship with them, and league.

17 We commanded them also to go vnto you, and to falute you, and to deliuer you our letters, cocerning the renewing of our

brotherhode.

vs an answer of these things.

And this was the copie of the letters, which Arius the King of Sparta fent vnto Onias.

THE KING of the Spartians vnto Onias the hie Priest sendeth gre-

and Iewes are brethren, and come out of the generacion of Abraham.

our knowledge, ye shal do wel, to write vnto vs of your prosperitie.

your cattel and goods are ours, and ours are yours: these things have we commanded to be shewed vnto you.

Now when Ionathan heard, that Demetrius princes were come to fight agaist him, with a greater hoste then afore,

Heretofore were letters sent vnto Onias 25 He went from Ierusalem, and met them in the land of Hamath: for he gaue the not space to come into his owne countrey.

brethren, as the copie here vnder writen 26 And he sent spies vnto their têtes, which came againe, and tolde him, that they were appointed to come vpon him in the

> ne, Ionathan commanded his men to watche, and to be in armer ready to fight all the night, & fent watchmen rounde about the holle.

> nathan was ready with his men to the battel, they feared, and trembled in their

hearts, and kindled fyres in their tentes, and fled away.

39 Neuertheles Ionathan and his companie the fyres burning.

30 Then Ionathan followed vpon them, but he colde not ouertake them: for they were 47 gone ouer the flood Eleutherus.

st So Ionatha turned to the Arabias, which were called Zabedei, and slewe them, and 48 Now assone as Ionatha entred into Ptotoke their spoile.

r. He proceded further also, and came vnto Damascus, and went through all the

But Simon his brother went forthe, and came to Ascalon and to the next holdes, departing vnto Ioppe, and wanne it.

holde to them that toke Demetrius parte: wherefore he fer a garifon there to kepe it.

35 After this came Ionathan home, and called the Elders of the people together, and deuised with them for to buyld vp the 51 But when thei which followed vpon the, ftrong holdes in Iudea,

And to make the walles of Ierusalem hier, and to make a great mount betwixt 52 By this meanes all they came into the the castel and the citie, for to separate it from the citie, that it might be alone, and that men shulde nether bye, nor sel in it.

37 So they came together to buylde vp the citie : for parte of the wall vpon the broke 53 For all the heathethat were round about of the East side was fallen downe, and they repaired it, and called it Caphenatha.

38 Simon also set vp Adida in Sephela, & made it strong with gates and barres.

Ioseph Anti. 39 In the meane time Tryphon purposed to reigne in Asia, and to be crowned when he had flaine the King Antiochus.

13.chap. 9.

40 But he was afraied that Ionathan wolde not suffer him, but fight against him: wherefore he went about to take Ionathan, and to kilhim: so he departed, and came vnto Bethsan.

At Then went Ionatha forthe against him I to the battel with fortie thousand chosen men, and came vnto Bethfan.

42 But when Tryphon sawe that Ionathan 2 came with so great an hoste, he durst not lay hand vpon him,

43 But received him honorably, and com- 3 mended him vnto all his friends, and gaue him rewardes, and comanded his men of warre to be as obedient vnto him as to him felf,

44 And said vnto Ionathan, Why hast 4 thou caused this people to take suche trauail, seing there is no warre betwe- 5

45 Therefore send them now home againe, and chuse certeine men to wait vpon thee, and come thou with me to Ptolemais: for I 6 wil giue it thee, with the other strong holdes, and the other garifons, and all them

that have the charge of the comune affaires: so wil I returne, & departe: for this is the cause of my comming.

knewe it not til the morning: for thei sawe 46 Ionathan beleued him, & did as he said, and fent away his hofte, which went into the land of Iuda,

And received but thre thousand with him, whereof he sent two thousad into Ga lile. & one thousand went with him self.

lemais, they of Ptolemais shut the gates, and toke him, and slewe all them with the fworde, that came in with him.

Then fent Tryphon an hoste of fotemen, & horsemen into Galile, & into the great plaine, to destroye all Ionathas com

panie.

- For he heard that they wolde deliuer the 50 But when they knewe that Ionatha was taken, and flaine, and those that were with him, they incouraged one another, and came forthe against them readie to the
 - fawe that it was a matter of life, they turned backe againe.
 - land of Iuda peaceably, and bewailed Ionathan, and them that were with him, and feared greatly, and all Israel made great lamentacion.
 - them, foght to destroye them.
 - 54 For they faid, Nowe have they no capraine, nor anie man to helpe them : therefore let vs now fight against them, and roote out their memorie from amog men.

CHAP. XIII.

2 After Imathan was taken, Simon is chosen captaine. 17 Tryphon, taking his children, and money for the redemption of Ionathan, killeth him and his children. 31 Tryphon killeth Antiochus, and p selfeth the realme. 36 Demetrius taketh truce with Simon. 43 Simon winnerth Gaz. so He possesset the tower of Sion. 53 He maketh his sonne Iohn captaine.

TOw when Simo heard that Trypho tofiph Anti gathered a great hoste to come into 13 chap 9.

the land of Iuda, and to destroye it,

And fawe that the people was in great trembling and feare, he came up to I crusa lem, and gathered the people together,

- And gaue them exhortacion, saying, Ye knowe what great things I, & my brethre, & my fathers house have done for y Law, and the Sanctuarie, and the battels, & trou bles that we have sene.
- By reason whereof all my brethren are flaine for Israels sake, and I am left alone.
- Now therefore God forbide, that I shulde spare mine owne life in anie time of trouble: for I am not better then my brethren.
- But I wil aduenge my nacion, and the Sanctuarie, and our wines, and our children: for all the heathen are gathered to-Yyyy.iii.

I Maccabees.

gether to destroy vs of very malice.

7 In hearing these wordes the hearts of the 26 people were kindled,

fayig, Thou shalt be our captaine in stead of Iudas and Ionathan thy brethren.

9 Fight thou our battels, and what soeuer thou commandest vs, we wil do it.

10 So he gathered all the men of warre, making haste to finish the walles of Ierusa lem, and fortified it rounde about.

Then fent he Ionathan the fonne of Abfalomus with a great hoste vnto Ioppe, which droue them out that were therein,& remained there him felf.

Tryphon also removed from Ptolemais 30 with a great armie, to come into the lad of

13 And Simon pitched his tentes at "Addidis vpon the open plaine.

14 But when Tryphon knewe that Simon 32 Andreigned in his stead, and crowned stode vp in stead of his brother Ionathan, & that he wolde fight against him, he sent messengers vnto him, saying,

Where as we have kept Ionatha thy brother, it is for money that he is owing in the Kings account cocerning the busines that

he had in hand.

. Or. Addus.

of filuer, & his two fonnes for hostages, y when he is letten forthe, he wil not turne from vs, and we wil fend him againe.

17 Neuertheles Simoknewe that he dissem 35 bled in his wordes, yet commanded he the money and children to be delivered vnto the people of Israel.

18 Who might haue said, Because he sent him not the money and the children, the-

refore is Ionathan dead.

so he fent the children and an hundreth talents: but he dissembled, and wolde not

let Ionathan go.

- so Afterwarde came Tryphon into the land to destroye it, & went rounde about by the way, that leadeth vnto Adora: but 38 wherefoeuer thei went, thether went Simo and his hofte.
- messengers vnto Tryphon, that he shulde make haste to come by the wildernes, & to fend them vitailes.
- 22 So Tryphon made readie all his horsemen: but the same night fell a very great 40 snowe, so that he came not, because of the snowe: but he remoued and went into the countrey of Galaad.
- 23 And when he came nere to Bascama, he slewe Ionathan and he was buryed there.
- 24 So Tryphon returned, & went into his owne land.
- as Then lent Simon to take the bones of Ionathan his brother, & they buryed him

in Modin his fathers cities.

And all Israel bewailed him with great lamétacion,&mourned for him verie log.

3 So that they cryed with a loude voyce, 27 And Simon made vpon the sepulchre of his father & his brethren, a buylding high to loke vnto, of hewen stone behinde and

> 28 And fet vp seuen pillers vpon it, one against another, for his father, his mother, and foure brethren,

> 29 And fet great pillers round about them, and fet armes vpon the pillers for a perpetual memorie, and carued shippes beside the armes, that they might be sene of men failing in the fea.

This sepulchre which he made at Modin, standeth yet vnto this day.

Iofeph Anti. Iuda, & Ionatha was with him as prisoner. 31 Now as Tryphon wet forthe with the 13 chap. 10. yong King Antiochus, he slewe him traiteroully,

him self King of Asia, and broght a great

plague vpon the land.

33 Simon also buylte vp the castels of Iudea, and compassed them about with high towers, & great walles, even with towers, and gates and barres, and laid vp vitailes in the strong holdes.

16 Wherefore fend now an hudreth talents 34 Moreouer Simon chofe certeine men and fent them to King Demetrius, that he wolde discharge the lad: for all Tryphons

doings were robberies.

Whereupon Demetrius the King anfwered him, and wrote vnto him after this

him, lest he shulde be in greater hatred of 36 DEMETRIVS the King vnto Simon the high Priest, and the friend of Kings, and to the Elders and to the nation of the Iewes fendeth greting.

The golden crowne, and precious stone or, Colar, and that ye fent vnto vs, haue we received, and Grene Basacens are readie to make a stedfast peace with or babea. you, and to write vnto the officers, to releafe you of the things wherein we made you fre.

So the things that we have granted you, shalbe stable: the strong holdes which ye haue buylded, shalbe your owne.

21 Now they that were in the castel, sent 39 Also we forgive the overlights, and sautes comitted vnto this day, and the crownetaxe that ye oght vs:and where as was anie other tribute in Ierusalem, it shalbe now no tribute.

> And they that are mete among you to be writen with our men, let them be write vp, that there may be peace between vs.,

> 41 Thus the yoke of the heathe was take fro Israel in the hundreth, & seuentie yere.

42 And the people of Israel began to write in their letters, & publike instruments, IN THE FIRST yere of Simo, the high and chief Priest, gouernour, and prince of the Iewes.

- In those dayes Simon camped against Gaza, and befreged it rounde about, where he fet vp an engine of warre, and appro- 4 ched nere the citie, and bet a towre, and
- 44 So thei that were in the engine, leapt into the citie, and there was great trouble in
- 45 In so muche that the people of the citie rent their clothes, and climed vp vpon the walles with their wines, and children, and mon to grant them peace, faying,

46 Deale not with vs according to our wic 7 kednes, but according to thy mercie.

Then Simon pitied them, and wolde fight no more against them, but put them out of the citie, and clenfed the houses, reunto with plalmes and thankelgiuing.

48 So when he had cast all the filthines out, fortified it, and buylded there a dwelling

place for him felf.

- 49 Now, when they in the callel at Ierusafor the nor go into the courrey, nether bye nor fel, they were very hungrie, and manie of them were famished to death,
- 50 In so much e that they be so ght Simon to 11 He made peace thorow out the land, and make peace with them: which he granted clenfed the castel from filthines.
- 51 And vpon the thre, and twentie day of 13 the seconde moneth in the hudreth, seuetie and one yere, they entred into it with thakelgiuing, and branches of palme trees, 14 He helped all those that were in aduerand with harpes, and with cymbales, and with violes, and with pfalmes, and fongs, because the great enemie of Israel was ouercome.
- 52 And he ordeined that the same day shulde be kept euerie yere with gladnes.
- And he fortified the mount of the Teple that was beside the castel where he dwelt him felf with his companie.
- 54 Simon also seing that I ohn his sonne was now a mã, he made him captaine of all the holtes, & caused him to dwell in Gazaris.

CHAP. XIIII.

- 2 Demetrius is ouercome of Arsaces. 11 Simon being captaine, there is great quietnes in Israel. 18 The comenant of friendship with the Romains, and with the people of Sp arta is renewed.
- IN the hundreth, seuentie and two yere 1 gathered King Demetrius his hoste, & to fight against Tryphon.

2 But when Arlaces the King of Persia and Media heard, that Demetrius was entred within his borders, he fent one of his princes to take him aliue.

3 So he went, and ouercame the armie of

Demetrius, and toke him, and broght him to Arsaces, which kept him in warde.

Thus all the land of Iuda was in rest, folong as Simon lived: for he foght the welth of his nacion : therefore were they glad to have him for their ruler, and to do him worship alway.

5 Simonalfo wanne the citie of Toppe to his great honour to be an hauen towne, and made it an entrance vnto the yles of

the sea.

cryed with a loude voyce, befeching Si- 6 He enlarged also the borders of his peo-

ple, and conquered the countreis.

He gathered vp manie of their people that were prisoners, and he had the dominion of Gazaris, and Beth-fura, and the cattel, which he clenfed from filthines, & there was no man that relifted him,

wherein the idoles were, and so entred the- 8 So that everie man tilled his grounde in peace, and the land gaue her frutes, & the

trees gaue their frute.

- he set suche men in it as kept the Law, and 9 The Elders sate in the ope places, & confulted altogether for the commune welth, and the yong me were honorably clothed and armed.
- lem were kept, that they colde not come 10 He provided vitailes for the cities, and all kinde of munition, so that his glorious fame was renoumed vnto the end of the worlde.
 - Ifrael had perfite mirth and loye.
- them, and put them out from thence, and 12 For euerie mã fate under his vine, & the fig trees,&there was no man to fray them.
 - There was none in the land to fight against them: for then the Kings were o-
 - fitte among his people: he was diligent to fe the Law kept, and he toke away the vngodlie, and wicked.

15 He beautified the Sactuarie, and encreafed the vessels of the Temple.

16 Whethe Romains heard, and the Spartians had knowledge, that Ionathan was dead, they were very forie.

17 But whe they heard, that Simon his brother was made high Priest in his steade, & how he had wonne the land againe with the cities in it,

- 18 They wrote vnto him in tables of brasse, to renewe the friendship, and bonde of loue, which they had made with Iudas & Ionathan his brethren.
- Which writings were red before the congregacion at Ierusalem, and this is the copie of the letters that the Spartias fent,
- departed vnto Media, to get him helpe for 20 THE SENATORS and citie of Sparta vnto Simon the great Priest, and to the Elders, and to the Priests, and to the residue of the people of the Iewes their brethren fend greting.

21 When your ambassadours that were sent vnto our people, certified vs of your glorie

Yyyy.iiii.

& honour, we were glad of their coming,

And haue registred their ambassage in § 35 Now when the people sawe the faithfulpublike recordes in this maner, Numenius the some of Antiochus, and Antipater the fonne of Iason the Iewes ambassadours came vnto vs, to renewe amitie with vs.

23 And it pleased the people, that the men shulde be honorably intreated, and that the copie of their ambassage shulde be registred in the publike recordes, that it might be for a memorial vnto the people of Sparta: and a copie of the same was sene to Simon the chief Priest.

24 After this Simon sent Numenius to Ro me, with a great shield of golde of a thoufand pounde weight, to cofirme the fried-

thip with them.

25 Which when the people vnderstode, thei 37 faid, What thankes shal we recompense againe vnto Simon and his children?

26 For he and his brethren, and the house of his father have stablished Israel, and med the libertie thereof: therefore they wrote this in tables of braile, and fet it vpo pillers in mount Sion.

27 The copie of the writing is this, In the eight and twentie day of the moneth*Elul in the hundreth, seuentie and two yere, in 41 And that the Iewes, & Priests cosented, the thirde yere of Simon the high Priest.

107, terufaten. 28 In "Saramel in the great cogregacion of

the Priests, and of the people, and of the to you, y manie battels haue bene foghten

in our countrey.

Auguste.

Wherein Simon the sonne of Mattathias (come of the children of lareb) and his brethren put them selues in dager, and refisted the enemies of their nacion, that their Sanctuarie, and Law might be mainteined, & did their nacion great honour.

30 For Ionathan gathered his nacion together, and became their high Priest, and is

laid with his people.

31 After that wolde their enemies haue inuaded their countrey, and destroyed their land, and lay their hands on their San-

nacion, and spent muche of his owne substance, and armed the valiant men of his

nacion, and gaue them wages.

33 He fortified also the cities of Iudea, and Beth-surathat lyeth vponthe borders of mies lay sometime) and set there a garison of the Iewes.

34 And he fortified Loppe, which lyeth vpo Azotus (where the enemies dwelt afore) and there he placed Iewes, and furnished them with thigs necessarie for the repara-

tion thereof.

nes of Simon, and to what glorie he thoght to bring his nacion vnto, they made him their gouernour, and the chief Priest, because he had done all these things, and for the vprightnes, and fidelitie that he had kept to his nacion, and that foght by all meanes to exalte his people.

For in his time they prospered wel by him, so that the heathen were taken out of their countrey, and they also which were in the citie of Dauid at Ierusalem, where they had made them a castel, out of the which they wet, and defiled all things that were about the Sanctuarie, and did great

hurt vnto religion.

And he set Iewes in it, and fortified it, for the assurance of the land, and citie, and raised up the walles of Ierusalem.

And King Demetrius confirmed him in his high priesthode for these causes,

ouercome their enemies, and have confir- 39 And made him one of his frieds, and ga-

ue him great honour.

40 For it was reported that the Romains called the Iewes their friends, and confederates, & that they honorably received Simons amballadours,

that Simon shulde be their prince, & high Priest perpetually, til God raised vp the

true Prophet,

gouernours of the nacion, and of the El-ders of the countrei, we wolde signifie vn-and haue the charge of the Sanctuarie, and fo fet men ouer the workes, and ouer the countrey, and ouer the weapons, and ouer the forteresses, and that shulde make prouision for the holie things,

And that he shulde be obeyed of every man, and that all the writings in the coun trey shulde be made in his name, and that he shulde be clothed in purple, and wear e

golde,

44 And that it shulde not be lawful for anie of the people or Priests to breake anie of these things, or to withstand his wordes, or to call anie congregacion in the countrey withouthim, or be clothed in purple, or weare a colar of gold:

32 Then Simo refisted them, & foght for his 45 And if anie did contrarie to these things or brake anie of them, he shulde be pu-

nished.

46 So it pleased all the people to agree that it shulde be done to Simon according vnto these wordes.

Iudea (where the ordinance of their ene- 47 Simon also accepted it, and was content to be the high Priest, and the captaine, & the prince of the Iewes, and of the Priests, and to be the chief of all.

the sea, and Gazara that bordreth vpon 48 And they commanded to set vp this writing in tables of braffe, and to fasten it to the wall that compassed the Sanctuarie in an open place,

49 And

49 And that a copie of the same shulde be 15 In the meane season came Numenius. lated up in the treasurie, that Simon and his sonnes might haue it.

CHAP. XV.

- g Antiochus maketh a couenant of friendship with Simã 11 Tryphon u pursued. 15 The Ramains write lettres runto Kings and nacrons in the defence of the lewes. 17 27 Antiochus refusing the helpe that Simon sent him, breaketh hu couenant.
- ne of Demetrius fent lettres from Oreouer King Antiochus the sonthe yles of the sea vnto Simon the Priest, and prince of the Iewes, and to all the na-
- 3 Cotening these wordes, ANTIOCHVS the King vnto Simon the great Priest, & to the nacion of the Iewes sendeth gretig.
- For so muche as certeine pestilent men haue vsurped y kingdome of our fathers, gaine, and to reitore it to the olde estate: and prepared shippes of warre,

That I may go thorowe the countrey, & be aduenged of them, which have destroied our countrey, and wasted manie cities

in the realme.

- 5 Now therefore I do confirme vnto thee all the liberties, whereof all the Kings my progenitours have discharged thee, 23 and all the paiments, whereof they have released thee.
- 6 And I give thee leave to coyne money of thine owne stampe within thy countrey,
- 7 And that Icrusalem, and the Sanctuarie be fre, and that all the weapons, that thou halt prepared, and the forcereffes, which thou halt buy lded, & kepest in thine hads, 24 And they sent a copie of them to Simon shalbe thine.
- 8 And all that is due vnto the King, and all 25 So Antiochus the King caped against that shalbe due vnto y King, I forgiue it thee, from this time for the for evermore.
- 9 And when we have obteined our kingdome, we wil give thee, & thy nacion & the Temple great honour, so that your honor 26 shalbe knowen thorowe out the worlde.

Infeph An 10 In the hudrech, seuentie & foure yere, went Antiochus into his fathers land, and 27 Neuertheles, he wolde not receiue the, all the bandes came together vnto him, fo that fewe were left with Tryphon.

> n So the King Antiochus pursued him, but he fled and came to Dora, which lyeth by 28 the lea fide.

- 12 For he sawe that troubles were towarde him, and that the armie had for faken him.
- 73 Then camped Antiochus against Dora with an hundreth and twentie thousand 29 fighting men, and eight thousand horse-
- so he compassed the citie about, and the shippes came by the sea. Thus they presfed the cirre by land, & by fea, in fo muche that thei luffered no man to go in nor out.

and his companie from Rome, having lettres writen vnto the Kings and countreis, wherein were contenned these wordes,

16 LVCIVS THE Conful of Romevnto King Ptolemeus sendeth greting.

The ambassadours of y Iewes are come vnto vs as our friends and confederates from Simon the hie Priest, and from the people of the Iewes to renue friendship, and the bonde of loue,

18 Who have broght a shield of golde wey-

ing a thousand pounde.

- 19 Wherefore we thought it good to write vnto the Kings and countreis, that they shuldenot go about to hurt them, nor to fight against them, nor their cities, nor their countreie, nether to mainteine their enemies against them.
- I am purposed to chalenge the realme 2- 20 And we were content to receive of them the shield.
- wherefore I have gathered a great hoste, 21 If therefore there be anie pestilet sclowes fled from their countrey vnto you, deliuer them vnto Simon the hie Priest, that he maye punish them according to their owne Law.
 - The same things were writen to Demetrius the King, and to Attalus, and to Arathes and to Arfaces,
 - And to all countreis, as "Samp sames, and "Or, Samp faces to them of Sparta, and to Delus, and to Mindus and to Sicion, and to Caria, and to Samos, and to Pamphylia, and to Lycia, and to Halicarnassus, and to Rhodus, and to Phaselis, and to Cos, and to Siden, and to Cortyna, and to Gnidon, and to Cyprus, and to Cyrene.

the hie Priest.

- Dora the seconde time euer readie to take it, and made divers engine of warre, and kept Tryphonin, that he colde nether go
- The Simon fent him two thousand chofen men to helpe him with filuer & golde, and muche furniture.
- but brake all the couenant, which he had made with him afore, and withdrewe him felf from him,
- And fent vnto him Athenobius one of his friends to commune with him, faying, Ye withholde Ioppe, and Gazara with the castle that is at Ierusalem, the citie of my
- Whose borders ye have destroyed and done great hurt in the land, and have the gouernement of manie places of my kig-
- 30 Wherefore now deliuer the cities, which ye have taken, with the tributes of the places, that ye haue rule ouer without the Zzzz.i.

\$19.13, chap.

borders of Iudea,

Or els giue me for them fiue hundreth talents of filuer, and for the harme that ye haue done, and for the tributes of the pla- 4 ces other fine hundreth talents: if not, we wil come, and fight against you.

32 So Athenobius the Kings friend came to Ierusalem, & when he sawe the honour 5 In the morning thei arose, and went into of Simon, and the cubbert of golde and filuer plate, and so great preparacion, he was aftonished, and tolde him the Kings

message.

33 Then answered Simon, and said vnto 6 him, We have nether taken other mens lads, nor withholden that which apperteineth to others: but our fathers heritage, which our enemies had vnrighteoully in possession a certeine time.

34 But when we had occasion, we recouered

the inheritance of our fathers.

concerning.

- cor, complaines 35 And whereas thou requirest Ioppe and Gazara, they did great harme to our people, and through our countrey, yet wil we giue an hundreth talents for them. But Athenobius answered him not one worde,
 - But turned againe angrie vnto the King, and tolde him all these wordes, and the dignitie of Simon, with all that he had 10 Also thei fled vnto the towres, that were fene: and the King was veric angrie.

¶ In the meane time fled Tryphon by

shippe vnto Orthosias.

Then the King made Cendebeus cap-

of foremen and horsemen,

39 And comanded him to remoue y hoste rowarde Iudea, and to buylde vp Cedron, 12 (For he had maried the daughter of the & to fortifie the gates, & to warre against the people: but & King purfued Tryphon. 13

40 So Cendebeus came vnto Iamnia, and began to vexe the people, and to inuade to flay them.

41 And he buylte vp Cedron, where he fet horsemen and garisons, that they might make outrodes by the waits of Iudea, as the King had commanded him.

CHAP. XVI.

2 Cendebeus the captaine of Antiochus hofte is put to Light by the sonnes of Simon. 11 Prolemens the sonne of Abobses killeth Simon and his two sonnes at a banket. 23 Iohn killeth them that lye in waite for his life.

Loseph An- z tig.rz. chap.

- tolde Simon his father, what Cendebeus had done.
- 2 So Simon called two of his eldeft fonnes, Iudas and Iohn, and faid vnto them, I, and my brethren, and my fathers house, have euer from our youth vntothis day foghte 17 against y enemies of I srael, & the matters haue had good successe vnder our hands, & 18 we have delivered Israel often times.
- But I am now olde, & ye by Gods mercie are of a sufficient age: be yetherefore in stead

of me, & my brother, & go forthe & fight for our nacion, & the helpe of heauen be with you.

- So he chose twentie thousand fighting men of the countrey with the horsemen, which went forthe against Cendebeus, & rested at Modin.
- the plaine field: & beholde, a mightie great holte came against them bothe of foreme, & horseme : but there was a river betwixt them
- And Iohn ranged his armie ouer against him, and when he sawe that the people was afrayed to go ouer the river, he went ouer first him self, and the men seing him, pasfed through after him.

7 Then he deuided his men, & set the horsemen in the middes of the fotemen.

- 8 For their enemies horsemen were verie manie: but when thei blewe the trumpets, Cédebeus fled with his hoste, where of manie were slayne, & the remnant gate them to the fortereffe.
- Then was Iudas Iohns brother wounded: but Iohn followed after them, til he came to Cedron, which Cendebeus had buylt.
- in the fields of Azotus, and those did I ohn burne with fyre: thus were there llaine two thousand me of them: so he returned peaceably into the land of Iuda.
- taine of the sea coast, and gaue him bades in Now in the field of Iericho was Ptolomeus the fonne of Abubus made captaine, and he had abundance of filuer and golde.
 - hie Priest.)

Therefore he waxed proude in his minde, and thoght to rule the land, & thoght to flay Simon and his fonnes by deceit.

Iudea, and to take the people prisoners, & 14 Now as Simon went about thorowe the cities of the countrey, & studied carefully for them, he came downe to Iericho with Marrathias, and Iudas his fonnes in the hundreth, seuentie & seuen yere, in the eleuenth moneth, which is the moneth Sabat.

> 15 The the some of Abubus received them by treason into a litle holde, called Dochus, which he had buylte, where he made them a great banket, and had hid men

Hen came Iohn vp from Gazara, & 16 So when Simon and his sonnes had made good chere, Ptolemeus stode vp with his men, and toke their weapons, and entred in to Simon in the banket house, and slewe him with his two sonnes, and certeine of his seruants.

> Whereby he committed a great vilenie, and recompensed cuil for good.

> Then wrote Ptolemeus these things and fent to the King, that he might send him an hoste to helpe him, & so wolde deliuer him the countrey with the cities.

- 19 He sent other men also vnto Gazara, to take Iohn, and fent letters vnto the captaines to come to him, and he wolde give the filuer, and golde and rewardes.
- 20 And to Ierusalem he sent other to take it, and the mountaine of the Temple.
- But one ranne before, and tolde Iohn in Gazara, that his father, and his brethren were flaine, and that Ptolemeus had fent to 24 Beholde, they are writen in the chroniflay him.

22 When he heard this, he was fore aftoni-

shed, & laid hands of them that were come to llay him, and slewe them: for he knewe that they went about to kill him.

- 23 Cocerning other things of John, bothe of his warres, and of his noble actes (wherein he behaued him felf manfully) of the buylding of walles which he made, and other of his dedes,
- nicles of his priesthode, fro the time, that he was made high Priest after his father.

THESECONDE

ke of the Maccabees.

CHAP. I.

- I An epistle of the lewes that dwelt at Ierusalem, sent une them that dwelt in Egypt, wherein they exhorte it In so muche as God hathe deliuered vs them to grue thankes for the death of Antrochus. 19 Of the fyre that was hid in the pitte. 24 The prayer of Neemas.
- which be at Ierusalem, & 13 For albeit the captaine, and the armie, that was with him, semed inuincible, yet of Iudea, vnto y brethren
 they were flaine in the temple of Nanea,
 by the Iewes, that are thoby the discert of Naneas Priests.
 For Antiochus, as thogh he wolde dwell tation, and prosperitie.

2 Godbe gracious vnto you and remember his couenant made with Abraham, and Ifaac, and Iacob his faithful feruants,

- 3 And give you all an heart, to worship him, and to do his wil with a whole heart and with a willing minde,
- And open your hearts in his Law, and commandements, and fend you peace,
- 5 And heare your prayers, and be reconciled with you, and neuer for fake you in time of trouble.
- 6 Thus now we praye here for you.
- 7 When Demetrius reigned, in the hun- 17 God be blessed in all things, which hathe dreth, threscore and nine yere, we Iewes ce that came vnto vs in those yeres, after that Iason, and his companie departed out of the holie land and kingdome,

\$ And burnt the porche, and shed innocent blood. Then we praid vnto the Lord, and were heard: we offred facrifices and fine floure, and lighted the lampes, and fet forthe the bread.

9 Now therefore kepe ye the dayes of the feast of the Tabernacles in the moneth

Challeu.

10 In the hundreth, fourescore and eight yere, the people that was at Ierusalem, and to Aristobulus King Ptolemeus master, which is of the stocke of the announted Priests, & to the Iewes that are in Egypt, fendeth greting and helth.

from great perils, we thake him highly, as thogh we had ouercome the King.

12 For he broght them into Persia by hea-

with her, came thether, he, and his friends with him, to receive money under the title of a dowrie.

15 But when the Priests of Nanca had laid it forthe, and he was entred with a smale companie within the Temple, they shur the Temple, when Antiochus was co-

16 And by opening a privile dore of the vaute, they cast stones, as it were thunder, vpon the captaine & his, and having brurfed them in pieces, they cut of their heads & threwe the to those that were without.

deliuered vp the wicked.

wrote vnto you in the trouble, and violen- 18 Whereas we are now purposed to kepe § purification of the Teple vpon the fiue & twette day of moneth Challeu, we thoght it necessarie to certifie you thereof, y ye also might kepe the feast of y Tabernacles, & of the fyre which was given vs when Nee mias offred sacrifice, after y he had buylt the Temple, and the altar.

> 19 For whe as our fathers were led away vnto Persia, y Priests, which soght the honor of God, toke the fyre of the altar prinely, Leuis d, 150 and hid it in an hollow pit, which was drie & 10.2. in § bottom, & therein they kept it, so that & 16,3 the place was vnknowen vnto euerie ma.

in Iudea, and the counsel and Iudas, vn- 20 Now after manie yeres when it pleased God that Neemias shulde be sent from the King of Persia, he sent of y posteritie of

those Priests, which had hid it to fetche the fyre, and as they tolde vs, they founde no fyre, but thicke water.

Then commanded he them to drawe it 2 vp, and to bring it: and when the things apperteinig to the sacrifices were broght, Neemias commanded the Priests to sprin kle the wood, and the things laid thereupo with water.

22 When this was done, and the time came that the funne shone, which afore was hid in the cloude, there was a great fyre kindled, so that euerie man marueiled.

23 Now the Priests, and all prayed, while the facrifice was confuming: Ionathan began, and the other answered thereunto.

24 And the prayer of Neemias was after this maner, O Lord, Lord God maker of 5 Ieremias went forthe, and founde an holall things, which art feareful, and strong, & righteous, and merciful, and the onelie and gracious King,

25 Onely liberal, onely inste and almightie 6 and euerlasting, thou that deliverest Israel from all trouble, and hast chosen the fathers, and sanctified them,

26 Receiue the facrifice for thy whole people of Israel, and preserve thine owne porcion, and sanctifie it.

27 Gather those together, that are scatethe heathen: loke vpon them which are despised, and abhorred, that the heathen may knowe that thou art our God.

28 Punish them that oppresse vs, and with pride do vs wrong.

29 Plant thy people againe in thine holie place *as Moyfes hathe spoken.

30 And the Priests sang psalmes thereunto. 10 31 Now when the facrifice was consumed, Neemias commanded the great stones to

be sprinkled with the residue of the water. 32 Which whe it was done, there was kindled a slame, which was consumed by the ir And Moyses said, Because the sinosfring light, that Thined from the aitar.

§ So when this matter was knowen, it was 12 So Salomon kept those eight dayes. tolde the King of Persia; that in the place 13 where the Priests, which were led away, had hid fyre, there appeared water, wherewith Neemias and his companie had purified the sacrifices.

The King tryed out the thing, and closed the place about, and made it holie.

35 And to them that the King fauoured, he gaue and bestowed manie giftes.

And Neemias called the same place 15 Ephthar, which is to fay, purification: but manie men call it Nephthar.

CHAP. II.

- · How Ieremie hed the tabernacle, the Arke, and the altar in the hil. 23 Of the five bokes of Lason conteined
- T T is foundeal so in the writings of Ieremias the Prophet, that he comman-

ded them, which were caried away, to take fyre, as was declared, & as the Prophet co manded the that were led into captimitie,

* Giving them a Law that they shulde Baruc. 6 not forget the commandemets of y Lord, & that they shulde not erre in their mindes, when they fawe images of golde and filuer, with their ornaments.

These and suche other things commanded he them, and exhorted them that they shuld not let y Law go out of their hearts.

It is writen also, how the Prophet, by an oracle that he had, charged them to take the tabernacle and thearke, and follow him: & when he came vp into y mountaine where Moyfes went vp, *and sawe the he- Deu 34. ritage of God,

lowe caue, wherein he laid the Tabernacle, and the Arke, and the altar of incense,

and so stopped the dore.

And there came certeine of those that followed him, to marke the place: but they colde not finde it.

7 Which when Ieremias perceiued, he reproued them, faying, As for that place, it shalbe vnknowen, vntil the time that God gather his people together againe,& that mercie be shewed.

red from vs:deliuerthem that serue amog 8 The shal the Lord shewe the these things, and the maiestie of the Lord shal appeare and the cloude also, as it was shewed vnder Moyfes, and as *when Salomo defired, that 1. King. the place might be honorably fanctified.

9 For it is manifest that he, being a wise man, offred the facrifice of dedication, and

consecracion of the Temple.

*And as when Moyfes prayed vnto the Leu 9,2 Lord, the fyre came downe from heaué, & consumed the sacrifice: so, when Salomon prayed, *the fyre came downe fro heauen, 2. Chro.; and confumed the burnt offring.

was not eaten, therefore is it confumed.

These thigs also are declared in the writings, and registers of Necmias, and how he made a librarie, and how he gathered the actes of the Kings, & of the Prophets, and the actes of Dauxd, and the epistles of the Kings concerning the holie giftes.

14 Euen so Iudas also gathered all things that came to passe by the warres that were among vs, which things we haue.

Wherefore if ye have nede thereof, send some to fetche them vnto you.

16 Where as we then are about to celebrate the purification, we have writen vnto you, and ye shal do wel, if ye kepe the same dayes.

17 We hope also that the God, which deliuered all his people, and gaue an heritage to them all & the kingdome, & the priesthode,

Or, Nicht.

Daut. 80. f.

hode, and the Sanctuarie,

Deu. 30.5.

18 *As he promised in the Law, wil shortly haue mercy vpő vs, & gather vs together from vnder the heauen into his holie place: for he hathe saued vs from great perils, and hathe clenfed the place.

19 As concerning Iudas Maccabeus, & his 1 brethren, the purification of the great Teple, and the dedicacion of the altar,

29 And the warres against Antiochus Epiphanes, and Eupator his sonne,

- at And the manifest signes, that came fro 2 heaven vnto those, which manfully stode for the Iewes religio: (for thogh they were treis, and pursued the barbarous armies,
- 22 And repaired the Teple that was renoumed thorow out all the worlde, and deli- 4 But one Simon of the tribe of Beniamin uered the citie, and established the Lawes, that were like to be abolished, because the Lord was merciful vnto the wall lenitie)
- 33 We wil affay to abbridge in one volume 5 those things, that Iason the Cyrenean hathe declared in fine bokes.
- 24 For confidering the wonderful nomber, be occupied in the rehearfal of stories, because of the diversitie of the matters,
- 25 We have indevored, that they that wolde read, might haue pleasure, and that thei them in memorie, & that who foeuer read them, might haue profite.

26 Therefore to vs that have taken in hand this great labour, it was no easie thing to make this abbridgement, but required bothe fweat, and watching.

- 27 Like as he that maketh a feast, & seketh other mens commoditie, hathe no smale labour: so we also for manie mens sakes are labour.
- 28 Leaving to the autor the exact diligence of euerie particular, we will abour to go forwarde according to the prescript order of an abbridgement.
- 29 For as he that wil buylde a newe house, 10 must prouide for the whole buylding, but he that fetteth out y plat or goeth about to painte it, seketh but onely what is com- it And that a certeine of it belonged vnto lie for the decking thereof:
- 30 Euen fo I thinke for vs, that it apperteineth to the first writer of a storie to enter depely into it, and to make mencion of all things, and to be curious in euerie parte.
- 31 But it is permitted to him that wil shor- 12 And that it were altogether vnpossible ten it, to vie fewe wordes, and to auoyde those things that are curious therein.
- 32 Here then wil we beginne the storie, adding thus muche to our former wordes, that it is but a foolish thing to abonde in 13 But Heliodorus because of the Kings co wordes he fore the storie, and to be shorte in the storie.

CHAP. III.

Of the honour done unto the Temple by the Kings of the Gentiles. 6 Simon vettereth what treasure is in the Temple. 7 Heliodorus is sente to take them away. 26 He is striken of God and healed at the prayer of O-

Hat time as the holy citie was in-habited with all peace, and when the Lawes were very welkept, because of the godlines of Onias the hie Priest, and hatred of wickednes,

It came to passe that even the Kings did honour the place, and garnished the Temple with great giftes.

but sewe, yet they rane through whole cou ; In so muche that Seleuchus King of Asia of his owne rentes, bare all the costes belonging to the seruice of the sacrifices.

> being appointed ruler of the Temple, contended with the hie Priest concerning the "Or, the frame Gr iniquitie committed in the citie.

And whe he colde not ouercome Onias, he gate him to Apollonius the sonne of Thraseas, which then was gouernour of Coelofyria and Phenice,

& the difficultie that thei haue that wolde 6 And tolde him that the treasurie in Ierusale was ful of innumerable money, which did not belong to the provision of the facrifices, and that it were possible that thefe things might come into § Kings hands.

- which are studious, might easily kepe 7 Now who Apollonius came to the King, and had shewed him of the money, as it was tolde him, the King chose out Heliodorus his treasurer, and sent him with a commandement, to bring him the foresaid
 - 8 Immediatly Heliodorus toke his iourney as thogh he wolde visite the cities of Coelofyria & Phenice, but in effect to fulfil the Kings purpose.
- verie wel content to vndertake this great 9 So when he came to Ierusalem, and was courteoully received of the hie Priest into the citie, he declared what was determined concerning the money, & shewed the cause of his coming, and asked if these things were fo in dede.
 - Then the hie Priest tolde him that there were fuche things laide vp by § widdowes and fatherles,
 - Hircanus the sonne of Tobias a noble mã, and not as that wicked Simon had reported, and that in all there were but foure hundreth talents of filuer, and two hundreth of golde,
 - to do this wrong to them that had committed it of trust to the holines of the place and Temple, which is honored thorowe the whole worlde for holines & integritie.
 - mandemet given him, said that in any wise it must be broght into y Kings treasurie.

Zzzz. iii.

take order for these things: then there was no smale grief thorowout the whole citie.

5 For y Priests fell downe before the altar in the Priests garments, and called vnto 30 And they praised the Lord that had hoheauen vpon him which had made a Law concerning things given to be kept, that they shulde be safely preserved for suche as had committed them to be kept.

16 Then thei that loked the high Priest in 31 the face, were wounded in their heart: for his countenance, and the changing of his colour declared the sorowe of his minde.

37 The man was so wrapped in seare & tre- 32 bling of the bodie, that it was manifest to thể that loked vpon him, what forowe he had in his heart.

28 Others also came out of their houses by heapes vnto the comune prayer, because § place was like to come vnto contempt.

19 And the women, girt with fakecloth vnder their breastes, filled the stretes, and the virgines that were kept in, ranne some to the gates and some to the walles, & others loked out of the windowes.

20 And all helde vp their hands toward

heauen, and made prayer.

21 It was a lamentable thing to fe the multitude that fell downe of ail fortes, and the expectation of the high Priest being in suche anguish.

22 Therefore thei called vpo the almightie Lord that he wolde kepe safe and sure the things, which were layed vp for those

that had deliuered them.

determined to do, that did he performe.

24 And as he & his fouldiers were now there present by the treasurie, he that is the 38 If thou hast anie enemie or traitor, send Lord of the spirits, & of all power, shewed a great vision, so that all thei which presumed to come with him, were altonished at the power of God, and fell into feare, and trembling.

25 For there appeared vnto them an horse with a terrible ma sitting vpon him, moste richely barbed, and he ranne fierce y, and 40 smote at Heliodorus with his fore sete, & it semed that he that sate vpon the horse,

had harnes of golde.

26 Moreouer, there appeared two yong me, notable in strength, excellent in beautie, and comelie in apparel, which stode by him on ether fide, and scoureged him continually, and gaue him manie fore stripes.

27 And Heliodorus fel suddenly vnto the grounde, and was couered with great dar-kenes: but they that were with him, toke

him vp, and put him in a litter.

28. Thus he that came with so great copa- 2 nie, & manie fouldiers into y said treasurie, was borne out : for he colde not helpe him felf with his weapons.

14 So he appointed a day, and went into 29 So they did knowe the power of God ma nifestly, but he was domme by the power of God, and lay destitute of all hope and

> nored his owne place: for the Teple which a lite afore was ful of feare and trouble, when the almightie Lord appeared, was hi led with ioye and gladnes.

> Then streight wayes certeine of Heliodorus friends prayed Onias, that he wolde call vpo the moste High to grant him his life, which lay readie to giue vp the gofte.

> So the hie Priest, considering that the King might suspect that the Iewes had do ne Heliodorus some euil, he offered a sacrà fice for the helth of the man.

33 Now when the hie Priest had made his prayer, the same yong men in the same clo thing appeared, and stode beside Heliodorus, saying, Giue Onias & hie Priest great thankes: for his fake hathe the Lord granted thee thy life.

And seing that thou hast bene scourged frő heauen, declare vnto all me the mightie power of God: & when they had spoke these wordes, they appeared no more.

35 So Heliodorus offred vnto the Lord facrifice, and made great vowes vnto him, which had granted him his life, and thanked Onias, &went againe with his holle to the King.

36 Thentestified he vnto euerie man of the great workes of God that he had sene with

his eyes.

23 Neuertheles, the thing y Heliodorus was 37 And when the King asked Heliodorus, who were mete to be fent yet once againe to Ierusalem, he said,

> him thether, & thou shalt receive him wel scourged, if he escape with his life: for in that place, no doubte, there is a special power of God.

39 For he that dwelleth in heauen, hathe his eye on y place, and defendeth it, & he beateth & destroieth the that come to hurt it.

This came to palle concerning Heliodorus, and the keping of the treasurie.

FIII. CHAP.

s Simon reporteth euil of Onias. 7 Tason obteineth the office of the hie Priest by corrupting the King, 27 And was by Menelaus defrauded by like bribing. 34 0mias is slayne traiterously by Andronicus.

His Simon now, of whome we spake 1 afore, being a bewraier of the money and of his owne natural countrey, reported enil of Onias, as thogh he had moued Heliodorus vnto this, and had bene the inuenter of the euil.

Thus was he bolde to call him a traitour that was so beneficial to the citie, and a defender of his nacion, and so zealous of 3 But when his malice increased so farre, that thorow one that belonged to Simon, murthers were committed,

4 Onias confidering the danger of this con tention, & that Apollonius as he that was the gouernour of Coelosyria and Pheni- 19 ce, did rage, and increased Simons ma-

5 He went to the King not as an accuser of the citizens, but as one that intended the commune welth bothe prinarly and publi-

kely.

6 For he sawe ie was not possible except the King toke order to quiet the matters, and 20 that Simon wolde not leave of his folie.

7 But after the death of Seleucus, when Antiochus, called Epiphanes, toke the kingdome, Iason the brother of Onias labo- 21 red by vnlawful meanes to be hie Priest.

8 For he came vnto the King, and promised him thre hundreth and thre score talents of filuer, and of another rente, fouresco-

re talents.

9 Besides this he promised him an hundreth and fiftie, if he might have licence to set vp a place for exercise, and a place 22 for the youth, and that they wolde 'name them of Ierusalem Antiochians.

were at lernfa. 10 dem, among them The which thing when the King had granted,& he had gotten the superioritie, 23 he began immediatly to drawe his kinfme

to the customes of the Gentiles,

zr And abolished y friendlie priviledges of the Kings, that the Iewes had fet up by fent ambassadour vnto Rome, to become friends and confederates: he put downe their lawes & policies, & broght vp newe statutes, and contrarie to the Lawe.

Es For he presumed to buylde a place of ex- 25 ercise vnder the castel, & broght the chief yong men vnder his subjection, and made

them weare hattes.

some of wantemer as the Gen
13 So there began a great desire to follow the maners of the Gentiles, and they toke 26 vp the factons of strange nacions by the exceading wickednes of Iafon, not the hie Priest, but the vngodlie persone,

> 84 So that the Priestes were now no more 27 diligent about the service of the altar, but despised the Temple, and regarded not the facrifices, but made haste to be partakers

the casting of the stone.

Ring a flone y had an hole in 15 For they did not fet by the honour of their fathers, but liked the glorie of the 29 Now Menclaus left his brother Lysima-Gentiles best of all.

16 By reason whereof great calamitie came vpon them: for they had them to be their enemies and punishers, whose custome 30 they followed so earnestly, and desired to be like them in all things.

e7 For it is not a light thing to transgresse

against the Lawes of God, but the time following shal declare these things.

18 Now when the games that were vsed eueric fiue yere, were plaide at Tyrus, the

King being present,

This wicked Iason sent from Ierusalem men to loke vpon them, as thogh they had bene Antiochians, w broght thre hundreth drachmes of filuer for a facrifice to Hercules: albeit they that caryed them, delired they might not be bestowed on the sacrifice (because it was not comelie) but to be bestowed for other expenses.

So he that sent them, sent them for the facrifice of Hercules: but because of thofe that broght them, they were given to

the making of galleis.

- Now Apollonius the sonne of Menestheus was sent into Egypt because of the coronation of King Ptolemeus Phi-Iometor: but when Antiochus perceiued that he was euil affectioned towarde his affaires, he foght his owne allurance, and departed from thence to Ioppe, and fo came to Lerusalem,
- Where he was honorably received of I2 Ion, and of the citie, & was broght in with torche light, & with great showtings, and so he went with his hoste vnto Phenice.
- Thre yere afterwarde Iafon sent Menelaus, the forefaid Simons brother, to beare the money vnto the King, and to bring to passe certeine necessarie affaires, whereof he had given him a memorial.

Iohn, the father of Eupolemus, which was 24 But he, being commended to the King, magnified him for the appearance of his power, & turned the priesthode vnto him felf: for he gaue thre hundreth talents of filuer more then Iason.

So he gate the Kings "letters patentes, al- "or, command best he had nothing in him felf worthse of the hie priesthode, but bare the stomacke of a cruel tyrant, and the wrath of a wil-

The Lason, which had disceived his owne brother, being deceived by another, was compelled to flee into the countrey of the

So Menelaus gate the dominion: but as for the money that he had promised vnto the King, he toke none order for it, albeit Softratus y ruler of the castel required it.

of the wicked expenses at the playe after 28 For vnto him apperteined the gathering of y customes: wherefore they were bothe

called before the King.

chus in his stead in the priesthode, and Sostratus left Crates which was gouernour

Whiles these things were in doing, the Tharlians and they of Mallot made infurrectió,because they were giuë to the Kings concubine called Antiochis.

of the Cyprians.

a This game was to trye firegth by cathe middes, or a piece of met

viles dido

Or, that he wol

de wrise the An

Zzzz. iiii.

- 31 Then came the King in all hafte, to ap- 44 And when the King came to Tyrus, thre peafe the bulines, leauing Andronicus a man of autoritie to be his lieutenant.
- 32 Now Menelaus, supposing that he had 45 But Menelaus, being now couinced, progotten a couenient time, stole certeine vel fels of golde out of the Temple, and gaue certeine of them to Andronicus: and some he folde at Tyrus & in the cities thereby.

Which when Onias knewe of a furetie, he reproued him, and withdrewe him felf

34 Wherefore Menelaus, takig Andronicus a parte, prayed him to flay Onias: so whe he came to Onias, he couseled him crastely, giving him his right hand with an othe: (howbeit he suspect him, & persuaded him to come out of the Sanctuarie) so he ilewe him incontinently without any regarde of 48 righteouines.

35 For the which cause not onely the Iewes, but many other nacions also were grieued, and toke it heavily for the vnrighteous 49 Wherefore they of Tyrus hated that

death of this man.

- 36 And when the King was come againe from the places about Cilicia, the Iewes that were in the citie, and certeine of the Grekes that abhorred the fact also, complained because Onias was slaine without
- Therefore Antiochus was sorie in his a Of the signes and tokens sone in Ierusalem. 6 Of the minde, and he had compassion, and wept because of the modestie and great discretion of him that was dead.
- 38 Wherefore being kindled with angre, 1 he toke away Andronicus garment of purple, and rent his clothes, and commanded him to be led through out the citie, and in 2 the same place where he had comitted the wickednes against Onias, he was slaine as a murtherer. Thus the Lord rewarded him his punishment, as he had deserued.

39 Now when Lyfimachus had done mamy wicked dedes in the citie through the counsel of Menelaus, and the brute was spred abroad, y multitude gathered them together against Lysimachus: for he had caryed out now muche veilel of golde.

40 And when the people arose, & were ful 4 of angre, Lysimachus armed about thre a certeine tyrant being their captaine, who was no lesse decayed in wit then in age.

- 41 But whe they vnder stode the purpose of Lyfimachus, fome gate stones, some great clubbes, and some cast handfuls of dust, which lay by, vpon Lyssmachus men, and 6 those that inuaded them.
- 42 Whereby manie of them were wounded, some were slaine, and all the other chased away: but the wicked Churchrobber him self they killed besides the treasurse.
- 43 For these causes an accusation was laide 7 Yet he gate not the superioritie, but at the againit Menelaus.

- men sent from the Senat pleaded the cause before him.
- mised to Ptolemeus the some of Dorimenes muche money, if he wolde persuade the King.

46 So Prolemeus went to the King into 2 courte, where as he was to coule him felf, &

turned the Kings minde.

- into a Sactuarie at Daphne by Antiochia. 47 In so muche that he discharged Menelaus from the accusacions (notwithstanding he was the cause of all mischief) and condened those poore men to death, which if they had tolde their cause, yea, before the Scythians, thei shulde haue bene heard as innocent.
 - Thus were they sone punished vniustly, which followed vpo the matter for the citie, and for the people, and for the holie veffels.
 - wickednes, and ministred all things liberally for their buryal.
 - 50 And to through the couetouines of the that were in power, Menelaus remained in authoritie, increasing in malice, and declared him felfe a great traitor to the citizes.

CHAP. V. end and wickednes of lason. 11 The pursute of Antrochus against the lewes. 15 The spoiling of the

Temple 27 Maccabeus fleeth into the wildernas. Bout the same time Antiochus vn-🕰 aertoke his seconde voyage into E-

And then were there fene through out all the citie of Ierusalem, fortie dayes long, horsemen running in the aire, with robes of golde, and as bandes of speare men,

3 And as troupes of horsemen ser in array, incountering & courling one against another with shaking of shields and multitude of dartes and drawing of swordes, and shoting of arrowes, and the glittering of the golden armour fene, and harnes of all fortes.

Therefore euerie man prayed, that those

tokens might turne to good.

thousand, & began to vse vnlauful power, 5 Now when there was gone forthe a false rumour, as thogh Antiochus had bene dead, Izson toke at y least a thousand me, and came fuddenly vpon the citie, & they that were vpon the walles, being put backe

and the citie at length taken,

Menelaus fled into the castel, but lason slewe his owne citizes without mercie, not considering that to have the advantage against his kinsme is greatest disaduatage, but thoght that he had gotten the victorie of his enemies, & not of his owne nacion.

lattreceived thame for the rewarde of his

trailon,

traifon, and went againe like a vagabound into the countrey of the Ammonites.

8 Finally he had this end of his wicked couersation, y he "was accused before Areta, the King of the Arabians, and fled from 21 So when Antiochus had taken eighten citie to citie, being pursued of euerie ma, and hated as a forfaker of the Lawes, and was in abominacion, as an enemie of his countrey and citizens, and was driven into Egypt.

POr, Thus vp.

their owne countrey, perished as a banished man, after that he was gone to the Lacedemonians, thinking there to have gotten succour by reason of kinred.

10 And he that had cast manie out vnburyed, was throwen out him felf, no man mourning for him, nor putting him in his graue : nether was he partaker of his fa- 24 He sent also Apollonius a cruel prince, thers sepulchre.

II Now when these things that were done, were declared to the King, he thought that Iudea wolde haue fallen from him: out of Egypt, & toke the citie by violece.

12 He commanded his men of warre allo, that they shulde kill, and not spare suche as they met, and to flay such e as went into their houses.

Thus was there a slaughter of yong me, and olde men, and a destruction of men & women & children, and virgines, and infants were murthered:

14 So that within thre dayes were flayne foure score thousand, and fortie thousand taken prisoners, and there were as manie folde as were flayne.

15 Yet was he not content with this, but durst go into the moste holy Temple of all the worlde, having Menelaus that trai- , The Iewes are compelled to leave the Law of Godo tour to the Lawes, and to his owne countrey, to be his guide,

16 And with his wicked hads toke the holie 1 vessels, which other Kings had given for y garnishing, glorie and honour of that place, & handled them with his wicked hads.

17 So hautie in his minde was Antiochus, a litle wrothe for the sinnes of them that dwelt in the citie, for the which suche cotempt came vpon that place.

18 For if they had not bene wrapped in mafuddely bene punished, & put backe from me Seleucus the King sent to vewethe treasurie.

But God hathe not chosen the nacion for the places sake, but the place for the nacion fake.

20 And therefore is the place become partaker of the peoples trouble, but afterwar- 6 Nether was it lawful to kepe y Sabbaths,

the Lord, and as it is now for saken in the wrath of the Almightie, fo when the great Lord shalbe reconciled, it shalbe fet vp in

hundreth talents out of the Temple, he gate him to Antiochia in all hafte, thinking in his pride to make men fayle vpon the drye land, and to walke vpon the fea: fuche an hie minde had he.

Thus he that had chased manie out of 22 But he lest deputes to vexe the people: at Ierusalem Philippe a Phrygia by birth, in maners more cruel then he that fet him there:

23 And at Garizin Andronicus, & with the Menelaus, which was more grieuous to the citizens then the other, and was despiteful against the Iewes his citizens.

with an armie of two & twentie thousand, whome he commanded to flaye those that were towarde mans age, and to fell the women, and the yonger forte.

wherefore he came with a furious minde 25 So when he came to Ierusalem, he fained peace, and kept him stil vntil the holy day of Sabbath: and then finding the Iewes keping the feast, he commanded his men to take their weapons.

26 And so he slewe all them that were gone forthe to the shewe, and running through the citie with his men armed, he murthered a great nomber.

27 But Iudas Maccabeus, being as it were the tenth, fled into the wildernes, & liued there in the mountaines with his companie among the beaftes, and dwelling there, and eating graffe, left they shulde be partakers of the filthines.

CHAP. VI.

4 The Temple u defiled 10 The women cruelly puns shed. 28 The greenous paine of Eleaz arus.

Ot long after this, fent the King an olde man of "Athens, for to com "Or, Assistible." peil the Iewes, to transgresse the Lawes of the fathers, and not to be gouerned by the Law of God.

that he confidered not, that God was not a And to defile the Temple that was at Ierusalem, and to call it the temple of Jupiter Olympius, and that of Garizin, accor ding as they did that dwelt at that place, Iupiter, that kepeth hospitalitie.

nie sinnes, he, assone as he had come, had 3 This wicked gouernement was fore and grieuous vnto the people.

his prefumption, as Heliodorus was, who- 4 For the Temple was ful of diffolucion, and glottonie of the Gentiles, which dallied with harlots, & had to do with women within the circuit of the holie places, and broght in suche things as were not lawful.

5 The altar also was ful of suche things, as were abominable & forbiden by the Law.

de shal it be partaker of the benefites of norto observe their anciet fealis, nor plai-

great worship againe.

Aszaa.t.

nely to confesse him self to be a Iewe.

7 In the day of the Kingsbirth they were grieuoully compelled parforce enerie mo neth to banker, and when the feast of Bacchus was kept, they were constrained to go 22 in the procession of Bacchus with garlandes of yuse.

8 Moreover through the counfel of Ptolemeus, there went out a commandemet vnto the next cities of the heathen against the Iewes, that the like custome, and "ban-

ketting shulde be kept.

sor, earling of the flesh that

was facrificed.

9 And who so wolde not conforme them selves to the maners of the Gentiles, shulde beput to death: then might a man haue fene the present miserie.

- 10 For there were two women broght forthe, that had circumcised their sonnes, 24 For it becometh not our age, said he, to whome when they had led rounde about y citie (the babes hanging at their breafts) they cast them downe headlong ouer the walles.
- 11 Some that were runne together into den- 25 nes to kepe the Sabboth day secretly, were discouered vnto Philippe, and were burnt together, because that for the reverence of helpe them selues.
- 12 Now I beseche those which reade this bake, that thei be not discouraged for these calamities, but that thei judge these af- 27 flictions, not to be for destruction, but for a chaftening of our nacion.

to suffer sinners long to continue, but ftraight waies to punish them.

- 14 For the Lord doeth not log waite for vs, as for other nacions, whome he punisheth. whether are come to y fulnes of their fins. 29
- 15 But thus he dealeth with vs, that our finnes shulde not be heaped up to the ful, so that afterwarde he shulde punish vs.
- mercie from vs: & thogh he punish with aduerlitie, yet doeth he neuer forfake his

But let this be spoken now for a warnig unto vs: & now wil we come to the declaring of the matter in fewewordes.

- 48 TEleazar then one of the principal scriuntenance, was constrained to open his mouth, and to eat swines flesh.
- 29 But he desiring rather to dye gloriously the to live with hatred, offred him felf willingly to the torment, and spit it out.
- 20 Asther oght to go to death which suffer t punishment for suche things, as it is not lawful to taste of for the desire to liue.
- 21 But thei that had the charge of this wicked banket, for that olde friedship of the mã, toke him aside priuely, & prayed him, 2 that he wolde take suche flesh, as was lau-

ful for him to vie, & as he wolde prepare for him felf, & dissemble as thogh he had eaten of the things appointed by § King, euen theflesh of the sacrifice,

That in so doing he might be deliuered from death, and that for the olde friedship that was among them, he wolde receive

this fauour.

23 But he began to consider discretely, & as became his age, and the excellencie of his ancient yeres, and the honour of his gray heeres, whereunto he was come, & his moite honest conversation from his childehode, but chiefly the holie Law made and guenby God: therefore he answered consequently, and willed them straight waies to fend him to the graue.

diffemble, whereby manie yong persones might thinke, that Eleazar being foure score yere olde and tenwere now gone to

"another religion,

Or. to Anstrise maner of life.

And so through mine hypocrifie (for a litle time of a transitorie life) they might be deceived by me, and I shulde procure maledictio, & reproche to mine olde age.

the honorable day they were afraied to 26 Forthogh I were now delinered fro the torments of me, yet colde I not escape the hand of the Almightie, nether aliue nor

> Wherefore I wil now change this life manfully, and wil shewe my felf suche as mine age requireth,

a; For it is a token of his great goodnes not 28 And so wil leaue a notable exaple for suche as be yong, to dye willingly & courageously for the honorable & holie Lawes. And whe he had faid these wordes, immediatly he went to torment.

Now they that led him, changed § loue which they bare him before, into hatred, because of the wordes that he had spoken: for they thoght it had bene a rage.

46 And therefore he neuer withdraweth his 30 And as he was readie to give the gost because of the strokes, he sighed and said, The Lord that hathe the holy knowledge, knoweth manifeltly, that whereas I might haue bene delivered frő death, I am scourged and fuffer these fore paines of my bodie: but in my minde I fuffer them gladly for his religion.

bes, an aged man, & of a wel fauoured co- 31 Eue now after this maner eded he his life. leauing his death for an exaple of a noble courage, and a memorial of vertue, not onely vnto yong me, but vnto all his nació.

> CHAP. VII. The punishment of the seuen brethren & of their mother.

> T came to passe also that seven bre-I thren, with their mother, were taken to be compelled by the King against the Law, to taste swines flesh, and were tormented with scourges and whippes.

> But one of them, which spake sieft, said thus, What lekelt thousand what woldest y

> > knowe

knowe of vs > we are readie to dye, rather the to trasgresse the Lawes of our fathers.

ded to heat pannes and cauldrons, which were incontinently made hote.

And he comanded the togue of him that spake first, to be cut out, and to slay him & to cut of the vimost partes of his bodie in

5 Now when he was thus mangled in all his membres, he comanded him to be broght ne: & while the smoke for a long time smo ked out of the pane, the other brethren with their mother, exhorted one another to dye courageoutly, saying in this maner,

6 The Lord God doeth regarde vs, & in dered in the long wherein he testified open-

ly, faying,

Deut.32,36.

That God wil take pleasure in his seruats. 7 So when the first was dead after this ma

a mocking stocke: and when they had pulled the skinne with y heere ouer his head, they asked him, if he wolde eat, or he were

8 But he answered in his owne langage, & said, No. Wherefore he was tormented forthewith like the first.

9 And when he was at y last breth, he said, Thou murtherer takest this present life raise vs vp, which dye for his Lawes, in the refurrection of everlasting life.

10 After him was the thirde had in derision, and when they demanded his tongue, he put it out incotinently, & stretched forthe his hands boldely,

11 And spake manfully, These have I had God, I despise them, and trust that I shal receive them of him againe.

12 In so much ethat the King & they which were with him, marueiled at the yong mas 26 courage, as at one that nothing regarded y

17 Now when he was dead also, they vexed 27 So she turned her vnto him, laughing the and tormented the fourth in like maner.

14 And when he was now readie to dye, he faid thus, It is better that we shulde chage this which we might hope for of men, & wait for our hope from God, that we may be raised up againe by him: as for thee, thou shalt have no resurrection to life.

15 ¶Afterwarde they broght the fift also & tormented him,

16 Who loked vpon the King, & faid, Thou a mortal man, thou doest what thou wilt: but thinke not, that God hathe forsaken

great power, how he wil torment thee and thy fede.

Then was the King angrie, and comman- 18 After him also they broght the fixt, who being at the point of death, said, Decerue not thy felf foolishly: for we suffer these things, which are worthie to be wodred at for our owne sakes, because we haue offended our God.

y fight of his other brethren & his mother. 19 But thinke not thou, which undertake & to fight against God, that thou shalt be-

vnpunished.

aliue to the fyre & to frye him in the pan- 20 But the mother was marueilous aboue all other, & worthie of honorable memorie: for when she sawe her seue sonnes slaine within § space of one day, she suffred it with a good wil, because of the hope that fhe had in the Lord.

de taketh pleasure in vs , as Moyses* decla- 21 Yea, she exhorted euerie one of them in her owne langage, and being ful of courage and wisdome, stirred vp her womanlie affections with a malie stomacke, and said vnto them,

ner, they broght the seconde to make him 22 I cannot tel how ye came into my wombe: for I nether gaue you breth nor life: 12 is not I that fet in order the members of your bodie,

punished in all the members of the bodie. 23 But douteles the Creator of the worlde, which formed the birth of man, & founde out the beginning of all things, wil also of his owne mercie giue you breth and life againe, as ye now regarde not your owne felues, for his Lawes fake.

from vs, but the King of the worlde wil 24 Now Antiochus thinking him self despiled, & confidering the injurious wordes. while the yongest was yet aline, he did exhorte him not onely with wordes, but fwore also vnto him by an othe v he wolde ma ke him riche and welthie, if he wolde for-Take y Lawes of his fathers, & that he woldetake him as a fried, & giue him offices.

from the heauen, but now for the Law of 25 But when the yong mã wolde in no case hearken vnto him, the King called his mo ther, and exhorted that she wolde counsel the yong man to faue his life.

> And when he had exhorted her with manie wordes, she promised him that she wolde counsel her sonne.

> cruel tyrant to scorne, & spake in her owne langage, O my sonne, haue pitte vpon me, that bare thee nine moneths in my wombe, & gaue thee sucke thre yeres, & nourished thee, and toke care for thee vnto this age, and broght thee vp.

> 28 I beseche thee, my sonne, loke vpon the heauen & the earth, and all that is therein, & consider that God made the of things y were not, & so was makinde made likewise.

hast power among men, and though thou be 29 Feare not this hangman, but shewe thy self worthie suche brethren by suffering death, that I may receive thee in mercie with thy brethren.

17 But abide a while, and thou shalt se his 30 While shewas yet speaking these wor-Aaaaa.ii.

for I wil not obey the Kings commandement : but I wil obey the commandement of the Lawe that was given vnto our fathers by Moyles.

31 And thou that imaginest all mischief against the Hebrewes, shalt not escape the

hand of God.

32 For we suffer these things, because of our

- 33 But thogh the living Lord be angrie with vs a litle while for our chaftening and cor rection, yet wil he be reconciled with his owne seruants.
- 34 But thou, ô man without religion & moste wicked of all men, lift not thy felf vp in vaine, which art puffed vp with vncerteine hope, and liftelt thine hands against 7 the seruants of God.

35 For thou hast not yet escaped the judgement of almightie God, which seeth all 8

36 My brethre that haue suffered a litle paine, are now under the diume couenant of euerlaiting life: but thou through the iudgemet of God, shalt suffer iust punishmets for thy pride:

Therefore I, as my brethren haue done, offer my bodie and life for the Lawes of our fathers, befeching God, that he wil fone be merciful vnto our nacion, and that thou by torment and punishment mayest confesse, that he is the onelie God,

38 And that in me and my brethren y wrath 10 of the Almightie, which is righteously fal len vpon all our nation, may ceafe.

- 79 Then the King being kindled with anger, raged more cruelly against him then it the others, and toke it grieuoully, that he was mocked.
- 40 So he also dyed holely, and put his whole trust in the Lord.
- 4. Last of all after the sonnes, was the mother put to death.
- 42 Let this now be ynough spoken concerning the bankets, and extreme cruelties.

CHAP. VIII.

E Iudas gathereth together his hoste. 9 Nicanor is sent against Iudas. 16 Indas exhorteth his souldiers to constancie. 20 Nicanor is ouercome. 27 The Iewes give thankes, after they have put their enemies to flight, diusding parte of the spoiles unto the fatherles and unto the widdowes. 30 Timotheus and Bacchides are difcomfitted. 35 Nicanor fleeth unto Antiochus.

"Hen Iudas Maccabeus, and they that 15 were with him, went princly into the townes, & called their kinffolkes & frieds together, & toke vnto the all suche as confix thousand men.

2 So they called vpo the Lord, that he wolde haue an eye vnto his people, which was vexed of euerie mã, & haue pitie vpố the Temple that was defiled by wicked men,

des, the yong man said, Whome wait ye 3 And that he wolde haue compassion vpon the citie v was destroyed, & almost broght to the grounde, & that he wolde heare the voyce of the blood that cryed vnto him,

And that he wolde remember the wicked flaughter of the innocent children, & the blasphemies comitted against his Name, & that he wolde shewe this hatred against the wicked.

5 Now when Maccabeus had gathered this multitude, he colde not be withstand by the heathen: for the wrath of the Lord was turned into mercie.

6 Therefore he came at vnwares, & burnt vp the townes and cities: yet he toke the moste commodious places, and slewe many of the enemies.

But specially he vsed the nightes to make suche assalts, in so muche that the brute of his manlines was spred euerie where.

So when Philippe sawe that this maincreased by litle and litle, and that things prospered with him for the moste parte, he wrote vnto Ptolemeus the gouernour of Coelosyria and Phenice, to helpe him " the Kings busines.

9 Then fent he spedely Nicanor the sonne of Patroclus, a special friend of his, & gaue him of all nacions of the heathe no lesfe then twentie thousand men, to rote out the whole generacion of the Icwes, & 10yned with him Gorgias a captaine, which in matters of warre had great experience.

Nicanor orderned also a tribute for the King of two thousand talents, which the Romaines shulde haue, to be taken of the Iewes that were taken prisoners.

Therefore immediatly he sent to the cities on the feacoast, prouoking them to bye Iewes to be their feruants, promising to fel fourescore & ten for one talent; but he cosidered not the vengeance of aimightie God, that shulde come vpon him.

12 When Iudas then knewe of Nicanors co ming, he tolde the that were with him, of the coming of the armie.

13 Now were there some of them fearful, which truited not vnto y righteousnes of God,but fled away,& abodənot in ў place,

But the other folde all that they had left, and befoght the Lord together, to deliuer them fró that wicked Nicanor, which had folde them, or ever he came nere them.

And thogh he wolde not do it for their fakes, yet for the covenant made with their fathers, and because they called vpon his holie and glorious Name.

tinued in the Iewes relig: 6, and affembled 16 And so Maccabeus called his men together, about fix thousand, exhorting the not to be afraied of their enemies, nether to feare the great multitude of the Gentiles, which came against them vnrighteously, but to fight manly,

17 Setting

For Setting before their eyes the iniurie that 31 Moreover they gathered their weapons they had vniustly done to the holy place, and the crueltie done to the citie by derifion, and the destruction of the orders esta blished by their fathers.

18 For they, said he, trust in their weapons & boldenes: but our confidence is in the almightie God, which at a becke can bothe 33 destroy them that come against vs, and all

the worlde.

isa. 37.36.

i.mac.7,41.

₹06.1,21.

ry Moreover he admonished them of the helpe that God shewed vnto their fathers, as when there perished an hundreth and 34 And that moste wicked Nicanor, which 2. Ring. 19,35 foure score, and fine thousand vinder *Sennacherib,

esclef. 48,24, 20 And of the battel that they had in Baby- 35 He was through the helpe of the Lord Ion against the Galacians, how they came in all to v battel eight thousand, with foure thousand Macedonians: and when the Macedonians were aftonished, the eight thousand slewe an hudreth & twentie thou fand through the helpe that was given the from heaven, whereby they had received 36 many benefites.

> at Thus when he had made the bolde with these wordes, & readie to dye for § Lawes and the countrey, he deuided his armie in-

to foure partes,

And made his owne brethren captaines ouer § armie, to wit, Simo, & Iofeph & Iona, than, giuing eche one fiftene hudreth men.

- 23 And when Eleazarus had red the holie boke, & giuen them a token of the helpe of God, Iudas which led the forewarde,10yned with Nicanor,
- 24 And because the Almightie helped the, wounded and maimed the moste parte of Nicanors hoste, and so put all to flight,

25 And toke the money fro those that came to by e them, and purfued them farre: but lacking time they returned.

26 For it was the day before the Sabbath, &

27 So they toke their weapo, & spoiled the enemies,& kept the Sabbath, giuing thakes and praising the Lord wonderfully, which 4 had deliuered them that day, and powred vpon them the beginning of his mercie.

Nomb. 31,27. 28 And after the Sabbath, * they distributed the spoiles to the sicke, & to the fatherles, & to the widdowes, & deutded the refidue among them selues and their children.

> 29 When this was done, & they all had made a general prayer, they befoght the merciful Lord to be reconciled at the length 5 But the Lord almightie & God of Ifrael with his feruants.

> 30 Afterwarde with one cofent they fel vpo Timotheus and Bacchides, & slewe aboue twetie thousand, & wanne hie & strong hol des, & deuided great spoiles, & gaue an equal porció vnto y ficke, & to y fatherles, 6 And that moste sustely: for he had tormé-& to y widdowes, & to aged persones also.

together, and layed them vp diligently in conuenient places, and broght the remnat of the spoyles to Ierusalem.

32 They slewe also Philarches a moste wicked persone, which was with Timotheus. and had vexed the Iewes manie wayes.

- And when they kept the feast of victorie in their countrey, they burnt Callisthenes that had fet fyre vpon the holie gates, which was fled into a litle house: so he receiued a rewarde mete for his wickednes.
- had broght a thousand marchants to bye the Iewes,
- broght downe of them whome he thought as nothing, in so much e that he put of his glorious raiment, and fled ouerthwart the countrey like a fugitiue seruant, and came alone to Antiochia, with great dishonour through the destruction of his hoste.

Thus he that promised to pay tribute to the Romaines, by meanes of the prisoners of Icrusalem, broght newes, that the Iewes had a "defender, and for this cause none in Godshall colde hurt y Iewes, because they followed defender. the Lawes appointed by him.

CHAP. IX.

Antinchus willing to spoyle Persepolis, is put to flight. s As he persecuteth the lewes, he is striken of the Lord. 13 The famed repentance of Antiochus. 28 He dyeth miserably.

T the same time, came Antiochus A againe with dishonour out of the countrey of Persia.

- they slewe aboue nine thousand men, and 2 For when he came to Persepolis, & went about to robbe the Temple, and to subdue the citie, the people ranne in a rage to defende them selves with their weapons, and put them to flight, and Antiochus was put to flight by the inhabitants, and returned with shame.
- therefore they woldeno longer pursue the. ; Now when he came to Echatana, he vnderstode the things that had come vnto Nicanor, and Timotheus.
 - And then being chafed in his fume, he thoght to impute to § Iewes their faute, w had put him to flight, and therefore commanded his charet man to drive cotinually, and to disparche the sourney: for Gods sudgement compelled him: for he had faid thus in his pride, I wil make Ierusalem a comune burying place of the Iewes, whe I come thether.
 - smote him with an incurable and inuisible plague: for assone as he had spoken these wordes, a paine of the bowels, that was remediles, came vpon him, & fore tormets of the inner partes,

ted other mens bowels with diverse, and Aaaaa.iii.

z.∫am. 30,24•

firange torments.

7 Howbest he wolde in no wise cease from his arrogancie, but swelled the more with 21 pride, breathing out fyre in his rage against the Lewes, and commanded to haste the iornay: but it came to passe that he fel downe from the charet that rane swiftely, so that all the membres of his bodie were brussed with the great fall.

3 And thus he that a litle afore thought he might commande the floods of the sea (so 23 proude was he beyonde the condicion of man) & to weigh the hie mountaines in § carred in an horselitter, declaring vnto all

the manifest power of God,

AG.12,23.

9 *So that the wormes came out of the bodie of this wicked man in abundance : and whiles he was aliue, his flesh fel of for paiued at his" smel.

O Oratoseanes.

- Thus no man colde beare because of his stinke, him y a litle afore thoght he might reach to the starres of heaver.
- Ir Then he began to leaue of his great pride,& self wil, when he was plagued & came to the knowledge of him felf by the scourge of God, & by his paine which in- 26 creased euerie moment.
- 22 And when he him self might not abide his owne stinke, he faid these wordes, It is which is mortal, shulde not thinke him felf equal vnto God through pride.

33 This wicked persone prayed also vnto ŷ Lord, who wolde now have no mercie on

holie citie vnto y which he made halte to destroy it, & to make it a burying place. 4

- 35 And as touching the Iewes, whome he had iudged not worthie to be buryed, but wolde haue cast them out with their children to be devoured of the foules & wilde bezstes, he wolde make the all like the citizens of Athenes.
- M And whereas he had spoiled y holie Teple afore, he wolde garnish it with great 1 gittes, and encrease the holie vessels, and of his owne rentes bearethe charges belonging to the facrifices.

17 Yea, & that he wolde also become a Tewe him felf, & go through all the worlde that 3 was inhabited, & preache & power of God.

- 38 But for all this his paines wolde not cease: for the sust judgemet of God was come vpo him: therefore despairing of his helth, writen, coteining y forme of a supplicatio.
- 19 THE KING & prince Antiochus vnto the lewes his louing citizens wisheth muche ioye and helth and prosperitie.

20 If ye and your children fare wel, & if all

things go after your minde, I giue great thákes vnto God hauing hope in ý heaue.

Thogh I lie ficke, yet I am mindeful of your honour, & good wil for y loue I beare you: therefore when I returned fro the countrey of Persia, and fel into a fore difease, I thoght it necessarie to care for the commune safetie of all,

22 Not distrusting mine helth, but hauing great hope to escape this sickenes.

Therefore confidering that when my father led an hoste against v high courreys, he appointed who shulde succede him:

- balance, was now cast on the ground, and 24 That if anie controucrsie happened cotrary to his expectation, or if that anie tidings were broght that were grieuous, they in the lad might knowe to whome y affaires were committed, that they shulde not be troubled.
- ne and torment, and all his armie was grie- 25 Againe, when I ponder how that the gouernours,ÿ are borderers, and neighbours vnto my kingdome, waite for all occasios, & loke but for opportunitie, I have orderned that my sone Antiochus shal be King whome I oft comeded & comitted to marry of you, whe I went into y hie prouinces, & haue write vnto hi as followeth hereafter.
- Therefore, I pray you & require you, to reméber the benefites y I haue done vnto you generally, & particularly, and y euerie mã wil be faithful to me and to my sonne. mete to be subject vnto God, & that a man 27 For I trust that he wil be gentle, & louing vnto you according to my minde.

28 Thus v murtherer & blasphemer suffered moste grieuously, & as he had intreated other me, so he dyed a miserable death in a strange countrey among the mountaines.

34 And faid thus y he wolde fet at libertie y 29 And Philippe that was broght vp with him, carryed away his bodie, who fearing the sonne of Antiochus, went into Egypt to Ptolemeus Philometor.

CHAP. X.

r Indas Maccabeus taketh the citie and the Temple. 10 The actes of Eupator. 16 The lewes fight against the Idumeans. 24 Timotheus muadeth Iudea, with whome Iudas soyneth battel. 29 Fine men appeare in the asre to the helpe of the lewes. 37 Timotheus is flains

Accabeus now and his companie, Mthrough the helpe of the Lord, wan the Temple and the citie againe,

2 And destroyed the alters, and chapels that the heathe had buylded in the open places, And clenfed the Teple, & made another altar, & burned stones, & toke fyre of the, and offred facrifices, & incense two yeres, and fix monethes after, and fet forthe the lampes, and the shewebread.

he wrote vnto the Iewes this letter under 4. When that was done, they fel downe flat vponthe grounde, and besoght the Lord, that they might come no more into fuche troubles: but if they sinned anie more against him, that he him self wolde chaste them with mercie, & that they might not

be deliuered to the blasphemous, and barbarous nacions.

- 5 Now vpo the same day, that the stragers polluted the Tepleson the verie fame day it was clésed againe euen y fine & twetieth day of the same moneth, which is Chasleu.
- the feast of the Tabernacles, remebring, that not long afore they held the feast of the Tabernacles when they lived in the mountaines and dennes like beaftes.
- bowes, and faire branches and palmes, and sang plalmes vnto him that had given the 23 good fuccesse in clenting his place.
- They orderned also by a commune itatushulde be kept of whole nació of y Iewes.
- 9 And this was the end of Antiochus called Epiphanes.
- Now wil we declare the actes of Anthis wicked man gathering briefly the calamities of the warres, that followed.
- II For when he had taken the kingdome, taine of the hofte in Phenice, & Coclosyria, ruler ouer the affaires of the realme.
- For Ptolemeusthat was called Macron, purposed to do nastice vnto the Iewes for y wrog, y had bene done vnto the. & went 27 So after the prayer, they toke their weaabout to behaue him felf peaceably withe.
- 13 For the which cause he was accused of his friends before Eupator, & was called oft ti that Philometor had comitted vnto him, and came to Antiochus Epiphanes: therefore feing that he was no more in estimation, he was discouraged, and poysonned him felf, and dyed.
- #4 \But when Gorgias was gouernour of the same places, he interteined strangers, & madewarre oft times against the Iewes.
- strog holds, which were mere for their pur pose, troubled the Iewes, and by receiving them that were driven fro Ierusalem, toke in hand to continue warre.
- 16 Then thei that were with Maccabeus mabe their helper, and so they fel vpon the Arong holdes of the Idumeans,
- 87 And affalted them fore, that they wanne the places, & flewe all that foght against them on the wall, and killed ali y they met 33 But Maccabeu & his copanie laid siege a-
- lesse then ninethousand) were fled into two strong castels, having all miner of things convenient to fusteine the fiege,
- 159 Maccabeus left Simó, & Ioseph, & Zaccheus also, & those that were with the, w were ynowe to beliege them, and departed

to those places w were more necessarie.

20 Now thei that were with Simon, being led with couetousnes, were intreated for monei, (thorowe certeine of those that were in § castel,)&toke seuentie thousand drachmes, and let some of them escape.

6 They kept eight dayes with gladnes as in 21 But when it was tolde Maccabeus what was done, he called the gouernours of the people together, & accused those me, that they had folde their brethren for money, and let their enemies go.

And for the same cause they bare grene 22 So he slewe the when they were could of traison, & immediatly wan y two castels:

- And having good successe, as in all the warres that he toke in hand, he flew in the two castels mo then twent ie thousand.
- te, and decre that euerie yere those dayes 24 Now Timotheus whome the Iewes had ouercome afore, gathered an armie of strã gers of all fortes, and broght a great troupe of horsemen out of Asia to winne Iewrie by strength.

trochus Eupator, which was the sonne of 25 But when he drewe nere, Maccabeus, and thei v were with him, turned to praye vnto God,& sprinkled earth vpo their heads,& girded their reines with fackecloth,

hemade one Lysias, waich had bene cap- 26 And fel downe at the fore of the altar, & beloght the Lord to be merciful to them, & to be an enemie to their enemies, and to be an aduersarie to their aduersaries, * as Exod.23,296 the Law declareth.

- pons, & went on further from the citie, & when they came nere to the enemies, they toke hede to them felues.
- mes traitour, because he had left Cyprus 28 And whe y morning appeared, they bothe toyned together: the one parte had § Lord for their refuge, & pledge of prosperitie, & noble victorie, and the other toke courage as a guide of the warre.
 - 29 But when § battel waxed strong, there ap peared vnto the enemies fro heaven five comeliemen upon horses with bridles of golde, and two of them led the Iewes,
- 15 Moreouer the Idumeans that helde the 30 And toke Maccabeus between them, & co uered him on euerie side with their weapons, & kept him fafe, but shot dartes, & lightenings against the enemies, so y thei were cofounded with blindenes, and beaten downe and ful of trouble.
 - de prayers, & besoght God that he wolde 31 There were flaine of forement werie thoufand & fiue hudreth & fix hudreth horsmé.
 - 32 As for Timotheus him felf, he fled vnto Gazara, w was called a very strog holde, wherein Chereas was captaine.
 - with, & flewe no leffe the twette thousand. gaift y fortreffes w courage for foure daies.
- 18 And because certeine (which were no 34 And thei that were within, trusting to the height of the place, blasphemed excedingly, and spake horrible wordes.
 - 35 Neucrtheles vpo the fifth day in y mor- wentieth day. ning twentie yog men of Maccabeus copa nie, whose hearts were inflamed, because of yblasphemies,came vnto y wai. & w bolde Aaaaa mii.

stomackes smote downe those y they met.

36 Others also that climed vp vpon the en- 11 And runing vpo their enemies like lios, gines of warre against the that were within, fet fyre vpon the towers, & burnt those b'asphemers quicke with the fyres that they had made, & others brake vp the ga- 12 Manie of them also being wounded, esca tes, and received the rest of the armie, and toke the citie.

crept into a caue, they killed him,& Chereas his brother with Apollophanes.

38 When this was done, they praised § Lord with plalmes, and thankelgiuing, which had done so great things for Israel, & gi- 14 uen them the victorie.

CHAP. XI.

B Lyfias goeth about to ouercome the lewes. 8 Succour 15 25 fent from heaven unto the lewes. 16 The letter of Lyfias unto the lewes. 20 The letter of King Antiochus unto Lyfias. 27 A letter of the same unto the lewes. 34 A letter of the Romains to the lewes.

′Kıngs stewarde,and a kinsmã of his, which had the gouernance of the affaires, toke fore displeasure for the things that were done.

- 2 And when he had gathered about fourescore thousand, with all the horsmen he ca me against the Iewes, thinking to make the citie an habitacion of the Gentiles.
- 3 And the Temple wolde he have to get money by, like the other temples of the heathen: for he wolde sel the Priests office euerie yerc.
- 4 And thus being puffed vp in his minde, because of the great nomber of foremen,& thousands of horsmen, & in his foure sco-
- 5 He came into Iudea, and drewe nere to Beth-sura, which was a castel of detence, siege vnto it.
- 6 But when Maccabeus, and his companie knewe that he besieged the holdes, they, & 22 all the people made prayers with weping, and teares before the Lord, that he wolde fend a good Angel to deliuer Ifrael.
- 7 And Maccabeus him self first of all toke weapons, exhorting the other that they wolde seoparde them selves rogether with him to helpe their brethren: fo they went 24. forthe together w a courageous minde.

8 And as thei were there besides Ierusalem, there appeared before them vpon horsebacke a man in white clothing, shaking his harnes of golde.

Then they praised the merciful God all

they were ready, not onely to fight w me, but with the moste cruel beasts, & to breake downe walles of yron.

Thus they marched forwarde in array.

Lord was merciful vnto them.

they slewe eleven thousand foremen, and fixten hundreth horsemen, & put all the other to flight.

ped naked, and Lysias him seif fled away

fhamefully, and so escaped,

37 And having found Timotheus, that was 33 Who as he was a man of vnderstanding condering what loffe he had had, &knowing, that the Hebrewes colde not be ouercome because the almightie God helped them, fent vnto them,

And promised, that he wolde consent to all things which were reasonable, and perfuade the King to be their friend.

Maccabeus agreed to Lysias requestes, hauing respect in all things to y commune welth, and what soeuer Maccabeus wrote vnto Lyfias concerning the Iewes, the King granted it.

Erie shortely after this, Lysias the 16 For there were letters writen vnto the Iewes fro Lyfias coteining these wordes, LYSIAS vnto the people of the Lewes

sendeth greting.

17 Iohn & Abeisalom, which were sent fro you, deliuered me the things that you demande by writing, and required me to fulfil the things that they had declared.

- 18 Therefore what things soeuer were mete to be reported to the King him felf, I have declared them, and he granted that that was possible.
- Therefore if ye behaue your selues as frieds toward his affaires, hereafter also I wil indeuour my felf to do you good.
- 20. As concerning these things, I have give commandement to these men, and to those whome I fent vnto you, to commune with you of the same particularly.

fine furlogs from Ierusalem, and laid sore 21 Fare ye wel, the hundreth and eight and fortie yere, the foure and twetteth day of the moneth Dioscorinthius.

Now the Kings letter conteined these wordes, KING ANTIOCHYS VIITO his brother Lyfias fendeth greting.

23 Since our father is translated vinto the gods, our willis, that they which are in our realme, live quietly, that everie man may

applie his owne affaires.

- We understand also that the Iewes wolde not consent to our father, for to be broght vnto the custome of the Gentiles, but wolde kepe their owne maner of liuing: for the which cause they require of vs, that we wolde suffer them to liue after their owne Lawes.
- together, and toke heart, in so muche that 25 Wherefore our minde is that this nació shalbe in rest, and have determined to restore them their Temple, that thei may be gouerned according to the custome of their athers.
- having an helper from heaven: for the 26 Thou shalt do wel therefore to send vato

3 Whereof sight make a mile.

them.

them, and grante them peace, that when they are certified of our minde, they maie be of good comfort, and cherefully go a- 4 bout their owne affaires.

27 And this was the Kings letter vnto the nacion, KING ANTIOCHV'S Vnto the Elders of the Iewes, and to the rest of the I ewes fendeth greting.

28 If ye fare wel, we have our desire: we are

also in good helth.

29 Menelaus declared vnto vs that your defire was to returne home, & to applie your 6 owne busines.

Wherefore, those that wil departe, we giue them fre libertie, vnto the thirtie daye of the moneth of "Panthicus,

31 That the Iewes may vie their owne ma- 7 And when the citie was shut vp, he deparner of liuing and Lawes, like as afore, and none of them by anie maner of waies to haue harme for things done by ignorance. 8 But when he perceived that the Ianites

32 I haue sent also Menelaus to comfort

tie yere, the liftenth day of the moneth of Panthicus.

34 The Romains also sent a letter conteining these wordes, QVINTVS MEM- 10 м I v s and Titus"Manilius embassadours of the Romains, vnto the people of the Lewes fend greting.

35 The things that Lyfias the Kings kinf-

- 36 But concerning that which he shal report vnto the King, send hether some with spede, when ye have considered the matter diligently, that we may confult thereup o to Antíochia.
- 47 And therefore make haste and send some men, that we may knowe your minde.
- 38 Fare wel: this hundreth and eight, and 13 ¶ Iudas also assalted a citie called Casfortie yere, the fiftenth day of the moneth of Panthicus.

CHAP. XII.

a Timotheus troubleth the Iewes. 3 The wicked dede of the of loppe against the lewes. 6 Indasu advenged of '14 So thery were within it, put suche trust in the offe setteth fyre in the haue of Lamnia. 20 The purfute of the lewes against Timothess. 24 Timothess & taken and let go unburt, 32 Indas purfueth Gorgsas.

"Hen these couenāts were made, V Lysias went vnto the King, and

the Iewes tilled their grounde.

2 But the governours of the places, as Timotheus & Apollonius the sonne of Genneus, and Ieronimus, & alfo Demophon, and belides them Nicanor the gouernour of Cyprus, wolde not let them live in rest and peace.

They of Ioppe also did suche a vile act: they prayed the lewes that dwelt among them, to go with their wives and children into the shippes, which they had prepared as thogh they had oght them none euil wil.

- And so by the commune adule of the citie, they obeyed them, and suspect nothing:but when they were gone forthe into the depe, they drowned no lesse then two hundreth of them.
- Now when Iudas knewe of this crueltie shewed against his nacion, he commaded those men that were with him, to make them readie.
- And having called vpon God the righteous Iudge, he went forthe against the murtherers of his brethren, and fet fyre in the hauen by night, & burnt the ships, and those that fled thence, he slewe.

ted as thogh he wolde come againe, and roote out all them of the citie of loppe.

were minded to do in like maner vnto the Iewes, which dwelt among them,

33 Fare ye wel: the hudreth and eight & for- 9 He came vpon the Iamnites by night, & fet fyre in the hauf with the name, so that the light of the fyre was sene at Ierusale, vpon a two hundreth and fortie furlongs.

> Now when they were gone from thence nine furlongs, in their iourney towarde Timotheus, about fiue thousand me of fote and five hundreth horsemen of the Arabians set vpon him.

man hathe granted you, we grant the same 11 So the battel was sharpe, but it prospered with Iudas thorowe the helpe of God:the * Nomades of Arabia, being ouercome, be a 50 called

foght Iudas to make peace with them, and because they promised to give him certeine cattel, and herds.

to helpe him in other things.

as shalbe best for you: for we must go vn- 12 And Iudas thinking that they shulde in dede be profitable cocerning maniethigs, granted them peace: whereup other shoke hands, and so they departed to their tents.

> pis, which was strong by reason of a bridge, and fenced rounde about with walles, and had divers kindes of people dwelling

> the strength of the walles, and instore of vitailes, that they were the flacker in their doings, reuiling the that were with Iudas, and reproching the: yea, they blafphemed & spake suche wordes as were not lawful.

15 But Maccabeus souldiers, calling vpon the great Prince of v worlde (which without anie "instruments, or engins of warre, 10x, barne did*cast downe the walles of Icricho, in the time of Iesus) gaue a fierce assalt a-

gainst the walles, 16 And toke the citie by the wil of God, and made an exceding great flaughter, in so muche that a lake of two furlongs broad, which laye thereby, semed to flowe with blood.

Zoshi.6.20.

Or, April.

Or. Manlint.

Bbbbb.i.

- 17 Then departed thei from thence, seuen 30 But when the Iewes which dwelt there, hundreth and fiftie furlongs, and came to Characa vnto the Iewes, that are called Tubieni.
- 38 But they founde not Timotheus there: 31 They gaue them thankes, desiring them for he was departed from thence, and had done nothing, and had left a garifon in a verie strong holde.
- 19 But Dositheus, & Sosipater, which were 32 And after y feast called Penticost thei captaines with Maccabeus, went forthe, & flewe those that Timotheus had left in
- 40 And Maccabeus prepared, & ranged his armie by bandes, & went courageoully against Timotheus, which had with him an hundreth and twentie thousand men of 35 And Doutheus one of the Baccenors, fore, and two thousand and fine hundreth horsemen.
- ar Whe Timotheus had knowledge of Iudas comming, he fent the women, & children, and the other baggage afore vnto a forteresse called Carnion (for it was hard to beliege, & vnealie to come vnto becaufe of the strattes on all sides.)
- 22 But when Judas first bade came in fight, the enemies were smiten with feare, and a trembling was among them thorow the presence of him that seeth all things, in so muche that thei fleing one here, another 37 there, were oft times hurt by their owne people, and wounded with the pointes of their owne fwordes.
- 23 But Iudas was verie earnest in pursuing, thirtie thousand men of them.
- 34 Timotheus also him self fell into the hands of Dolitheus, & Solipater, whome he befoght with muche crafte to let him go with his life, because he had manie of 19 the Iewes parents & the brethren of some of them, which if they put him to death, thulde be despised.
- 25 Sowhen he had affured the with manie wordes, & promised that he wolde restore them without hurt, thei let him go for the helth of their brethren.
- 26 Then went Maccabeus towarde Carmon, and Atargation, and slewe five and twentie thousand persones.
- 37 And after that he had chased away and flayne the Iudas removed the hoste tow- 4t arde Ephron a strong citie, wherein was Lysias & a great multitude of all nacios, & the strog youg men kept the walles defendig the mightely: there was also great preparacion of engins of warre, & dartes.
- 28 But when they had called vpo the Lord, which with his power breaketh the stregth of the enemies, they wan the citte, & llewe five and twentie thousand of them that were-within.
- 39 Sfro thence went thei to Scythopolis, w 43 lieth fix hundreth furlongs fro Ierusale.

- testified, that the Scythopolitans delt louingly with them, & intreated them kindely in the time of their aduerlitie,
- to be friendlie stil-vnto them, and so thei came to Ierusalem, as the fealt of the wekes approched.
- went forthe against Gorgias the gouernour of Idumea.
- the forteresse more the ten thousand men. 33 Who came out with thre thousand men of fore and foure hundreth horsemen.
 - 34 And when they joyned together, a fewe of the Iewes were slayne,
 - which was on horsebacke and a mightie man, toke Gorgias, and laied holde of his garment, and drewe him by force, becau-Te he wolde haue taken the wicked man aliue: but an horseman of Thracia fell vpon him, and smote of his shulder, so that Gorgias fled into Marisa.
 - 36 And when they that were "with Eserin, "Or, with Onhad foghten long, and were wearse, Iudas called vpo the Lord, that he wolde shewe him self to be their helper, and captaine of the field.
 - And then he began in his owne langage, and lung plalmes with a loude voyce, in so muche that straight wayes he made the that were about Gorgias, to take their flight.
- and flewe those wicked men: yea, he flewe 38 So Iudas gathered his hoste, and came into the citie of Odolla. And when the feuenth day came, they clenfed them felues (as the custome was) and kept the Sabbath in the same place.
 - And vpon the daye following, as necesfitie required, Iudas and his companie came to take vp the bodies of them that were flayne, and to burye them with their kinlemen in their fathers graues.
 - 40 Now under the coates of euerie one. that was flayne, they founde iewels that had bene confecrate to the idoles of the *Iamnites, which thing is forbidden the Deut.7.25. Iewes by the Law. The euerie man sawe, 10/10.7.26. that this was the cause wherefore thei were flayne.

And so euerie man gaue thankes vnto the Lord, the righteous Judge, which had opened the things that were hid.

- 42 And they gaue them selves to prayer,& befoght him, that they shulde not veterly be destroied for the faute committed. Befides that, noble Iudas exhorted the people to kepe them selves from sinne, for so muche as they sawe before their eyes the things which came to passe by the sinne of these that were slayne,
- And having made a gathering through the companie, sent to Ierusale about two thousand

thousand drachmes of filuer, to offer a finneoffring, doing very wel, and honcitly that he thoght of the refurrection.

44 For if he had not hoped, that thei which were slaine, shulde rise againe, it had be- it ne superfluous, and vaine, to a pray for the dead.

ter the Greke 45 And therefore he perceiued, that there godly.(It was an holie, & a good thoght) So he made a reconciliation for the dead that they might be deliuered from sinne.

CHAP. XIII.

The comming of Eupator into Iudea. 4 The death of Menelaus. 10 Maccabeus going to fight against Eupator, moueth his fouldiers Unto prayer. 15 He killeth fouretene thousand men in the tentes of Antiochus.21 Rhodocus the betrayer of the lewes is taken.

N the hundreth, fortie and nine yere it 14 was tolde Iudas, that Antiochus Eupator was comming with a great power in-

And Lyfias the stewarde and ruler of his affaires with him.hauing bothe in their ar mie an hundreth and tenthousand men 15 And so giving his souldiers for a watche of fore of the Grecians, and five thoufand horsemen, and two and twentie elephants, and thre hudreth charets fet with

Menelaus also ioyned him self with them and with great disceit incouraged Antio- 16 chus, not for the safegard of the countrei, but because he thoght to haue bene made the gouernour.

But the King of Kings moued Antio- 17 chus minde against this wicked man, and Lysias informed the King that this man King commanded to bring him to Berea to put him vnto death as the maner was in that place.

Now there was in that place a tower of fiftie cubites high, ful of ashes, and it had an instrument that turned rounde, and 20 on euerie side it rouled downe into the

And there who focuer was condemned of sacrilege, or of anie other grieuous crime, was cast of all men to the death.

And so it came to passe that this wicked 22 After this did the King commune with man shulde dye suche a death, and it was a moste suste thing that Menelaus shulde want buryal,

8 For because he had committed manie sin- 23 But when he vnderstode, that Philipnes by the altar, whose fyre and ashes were holie: he him felf also dyed in the ashes.

9 Now the King raged in his minde, and came to showe him self more cruel vnto the Iewes then his father.

10 Which things when Iudas perceiued, he commanded the people to call vpon the Lord night and day, that if euer he had holpen them, he wolde now helpe them, when they shulde be put from their Law, from their countrey and from the holie Temple:

And that he wolde not suffer the people, which a litle afore began to recouer, to be subdued vnto the blasphemous na-

was great fauour laid vp for those y dyed 12 So when they had done this all together, and befoght the Lord for mercie with weping, and fasting, and falling downe thre dates together, Iudas exhorted them to make them selues readie.

> 13 And he being aparte with the Elders, toke counsel to go forthe, afore the King broght his hoste into Iudea, & shulde take the citie, & commit the matter to the helpe of the Lord.

> So committing the charge to the Lord of the worlde, he exhorted his fouldiers to fight manfully, even vnto death for the Lawes, the Temple, the citie, their countrey, and the commune wealth, and camped by Modin.

> worde, The victorie of God, he piked out the manliest yong men, and went by night into the Kings campe, and slewe of the hoste fourtene thousand men, & the greatest elephant with all that sate vpon him.

> Thus when they had broght a great feare, and trouble in the campe, & all things went prosperously with them, they departed.

> This was done in the breake of the day, because the protection of the Lord did helpe them.

was the cause of all mischief, so that the 18 Now when the King had tasted the manlines of the Iewes, he went about to take the holdes by policie,

19 And marched towarde Beth-fura, which was a strog holde of the Iewes: but he was chased away, hurt and lost of his men.

For Iudas had fent vnto them that were in it, fuche things as were necellarie.

21 But Rhodocus which was in the Iewes hoste, disclosed the secretes to y enemies: therefore he was foght out, and when they had gotten him, they put him in prison.

them that were in Beth-fura, and "toke tru- for, gaus and ce with them, departed, and joyned battel toke right with Iudas, who ouercame him.

pe (whome he had left to be ouerseer of his busines at Antiochia) did rebell against him, he was astonished, so that he yelded him self to the Iewes, and made them an othe to do all things that were right, and was appealed towarde them, & offred sacrifice and adorned the Temple, and shewed great gentlenes to the

a Fro this ver fe to the end of this chaptext is corrupt, forhatno good fenfe, muche leffe certeine dodrine can be gathered thereby al-fo it is cuident that this place was not writen by the holie Goft, bothe because it diffenteth fro the rest of the holie Seriptu-res, and also \$ 1 autor of this boke acknowledgig hisow-ne infirmitie, desirethpardo, if he haue not atterned to y he shulde. And st femeth,that this lafon the of whome he toke this abbridgement, 15 Joseph Ben Go rion, who ha-Ebrewe fiue 3 bookes of the se matters, and antreating this place, maketh no mencion of this prayer for the dead. 1ib.3 chap.19. for it is cotrarie to the cu-Rome of the Lewes, euen to this day, to pray for the dead . And thogh Indas yer this particular example
15 not sufficiet
to establish a doctrine no mo re then Zipporahs was to women might minifter the fa 6 craments, Exo. 4,25, or the ex ample of Razis that one might kil him 7 felf, whome this autor fo

muche comendeth,2 Macc.

64,46.

Bbbbb.ii.

- him captaine and gouernour from Ptolemais vnto the Gerreneans.
- the people of the citie were not content wit this agrement: and because they were the couenants.
- 26 Then went Lysias vp into the judgemet feat, and excused the fact as wel as he colde, & persuaded them, and pacified them, 14 and made them wel affectioned, and came againe vnto Antiochia. This is the matter concerning the Kings journay, and his returne.

CHAP. XIIII.

Demetrius moved by Alcimus Sendeth Nicanor to kil the lewes. 18 Nicanor maketh a compacte with the Lewes. 29 Which he yet breaketh through the mocion of the King 37 Nicanor commandeth Raz is to be taken, who slayeth him self.

- Fter thre yeres was Iudas enformed 16 A that Demetrius the sonne of Seleucus was come vp with a great power and name by the hauen of Tripolis,
- 2 When he had wonne the countrey, and slaine Antiochus and his lieutenat Lysias.
- Now Alcimus, which had bene the high time that all things were cofounded, seing that by no meanes he colde faue him felf, nor haue anie more entrance to the holie altar,
- dreth, fiftie and one yere, presenting vnto him a crowne of golde, and a palme, & of 20 So when they had taken long adulfemet the boughes, which were vied folemnely in the Temple, and that day he helde his tongue.
- 5 But when he had gotten opportunitie, & 21 And they appointed a day when they occasion for his rage, Demetrius called him to counsel, and asked him what deuifes or counfels the Iewes leaned vnto.
- 6 To the which he answered, the lewes that 22 Neuertheles Iudas commanded certeibe called Asideans whose captaine is Iudas Maccabeus, mainteine warres, and make insurrections, and wil not let the realme be in peace.
- 7 Therefore I, being depriued of my fade)am now come hether,
- 3 Partely because I was wel affectioned vnto the Kings affaires, and secondly because I soght y profite of mine owne citizés: are not a litle troubled.
- 9 Wherefore, ô King, seing thou knowest all these things, make provision for the 26 countrey, and our nacion which is abused, according to thine owne humanitie, that is readic to helpe all men.
- To For as long as Iudas liueth, it is not posfible that the matter shulde be wel.

- 24 And embraced Maccabeus, and made it When he had spoken these wordes, other friends also having eail wil at Iudas, set Demetrius on fyre.
- 25 Neuertheles, whé he came to Ptolemais, 12 Who immediatly called for Nicanor, the ruler of the elephantes, and made him captaine ouer Iudea,
 - grieued, they wolde that he shulde breake 13 And sent him forthe, commanding him to flay Iudas, and to scatter the that were with him, & to make Alcimus high Priest of the great Temple.
 - Then the heathen which fled out of Iudea from Iudas, came to Nicanor by floc kes, thinking the harme and calamities of the Iewes to be their welfare.
 - 15 Now whe the Iewes heard of Nicanors comming, and the gathering together of the heathen, they sprinkled them selues with earth, & prayed vnto him which had appointed him felf a people foreuer, and did alwais defende his owne porcion with euident tokens.
 - So at the commandement of the captaine, they removed straight wayes from thence, and came to the towne of Dessan,
 - 17 Where Simo Iudas brother had 10 yned battel with Nicanor, and was somewhat astonished thorowe the sudden silence of the enemies.
 - Priest, and wilfully defiled him self in the 18 Neuertheles Nicanor hearing the manlines of them that were with Iudas, & the bolde stomackes that they had for their countrey, durst not proue the matter with blood shedding.
- 4 He came to King Demetrius in the hun- 19 Wherefore, he sent Posidonius, "Theodo-101, Theodo-101, The cius, and Matthias before, to make peace. '97, Maii abhas
 - thereupo, and the captaine shewed it vnto the multitude, they were agreed in one minde, and confented to the couenants.
 - shulde particularly come together: so whe the day was come, they let for euerie man his stoole.
 - ne men of armes to waite in convenient places, lest there shulde suddenly arise anie euil thorowe the enemies; and so they communed together of the things whereupon they had agreed.
 - thers honour (I meane the high priestho- 23 Nicanor, while he abode at Ierusalem, did none hurt, but fent away the people that were gathered together.
 - 24 He" loued Iudas, and fauoured him in Or, had Indae
 - for all our people, thorowe their rashnes, 25 He praid him also to take a wife, and to beget children: fo he maried, & they lived together.
 - But Alcimus perceiuing the loue that was betwene them, and understanding the couenantes that were made, came to Demetrius, and tolde him that Nicanor had taken strange matters in hand, and ordeined Iudas a traitour to the realme, to be

his fuccessour.

27 Then the King was displeased, and by the reportes of this wicked man, he wrote 41 But when this companie wolde haue tato Nicanor, faying, that he was very angrie for the couenants, commanding him that he shulde send Maccabeus in all haste prisoner vnto Antiochia.

28 When these things came to Nicanor, he was aftenished & fore grieued, & he shul- 42 Willing rather to dye manfully, the to godie, becaudebreake the things wherein they had agreed, seing that that man had committed

no wickednes.

29 But because it was not comodious to him 43 to with stand the King, he soght craftely

to accomplish it.

10 Notwithstanding when Maccabeus perceiued that Nicanor beganne to be rough vnto him, and that he intreated him more 44 Which conueyed them felues lightly to prone a do-drine, because rudely the he was wonte, he perceiued that fuche rig our came not of good, and therewithdrewe him felf from Nicanor.

But the other perceiuing that he was pre uented by Maccabeus worthie policie, came into the great & holie Temple, and commanded the Priests, which were offring

32 And when they sware that they colde not tell where the man was, whome he

loght,

- 33 He stretched out his right hand towarde the Temple, and made an othe in this maner. If ye wil not deliuer me Iudas as a pri foner, I wil make this Temple of God a plaine field, and wil breake downe the al- 2 Nicanor goeth about to come upon Iudas on the Sabtar, and wil erect a notable Temple vnto Bacchus.
- 34 After these wordes he departed: then the Priests lift vp their hands towarde heaue, and befoght him that was ever the defender of their nacion, saying in this maner, 1

35 Thou, ô Lord of all things, which hast nede of nothing, woldest that the Temple of thine habitacion shulde be among vs.

36 Therefore now, ô moste holie Lord, kepe clensed, and stoppe all the mouths of the vnrighteous.

37 Now was there accused vnto Nicanor, Razis one of the Elders of Ierufalem, a louer of the citie, and a man of very good re- 3 But this moste wicked persone demaded, porte, which for his loue was called a father of the Lewes.

28 For this man afore times when the Iewes 4 And whe theilfaid, There is a liuig Lord, were minded to kepe them selues vndesiled and pure, being accused to be of there ligion of the Iewes, did offer to spend his 5 The he said, And I am mightie vpo earth bodie and life with all constancie for the religion of the Iewes.

39: So Nicanor willing to declare the hatred that he bare to the Iewes, sent about fine hundreth men of warre to take him.

40 For he thought by taking him to do the Iewes muche hurte.

ken his castel, and wolde haue broken the gates by violence, and comanded to bring fyre to burne the gates, so that he was readie to be taken on euerie lide, he a fel on was example his fworde,

gue him felf into the nads of wicked men, fe it is corrary and to fuffer reproche vnworthie for his God, although the autorieme

noble stocke.

Notwithstanding what time as he mis- uest: so that fed of his stroke for haste, and the multi-ching prayer tude russhed in violently between the do- thogh Ludas res, he ran boldely to the wall, and cast him had appointed felf downe manfully amog the multitude. not fufficient

away, and gaue place, so that he fell vpon it is onely a

his bellie.

fore he gathered a fewe of his men, and 45 Neuertheles while there was yet breth in him, being kindled in his minde, he role vp, and thogh his blood gushed out like a fountaine, and he was verie fore wounded, yet he ran thorow the middes of the peo-

their vsual sacrifices, to deliuer him the 46 And gate him to y toppe of an hie rocke: so when his blood was veterly gone, he toke out his owne bowels with bothe his hands, and threwe them vpon the people, calling vpon the Lord of life and spirit, that he wolde restore them againe vnto

him, and thus he dyed.

CHAP. XV.

bath day. s The blasphemie of Nicanor. 14 Maceabeus expounding unto the lewes the vision, incourageth them. 21 The prayer of Maccabeus, 30 Mac cabeus commandeth Nicanors head and hands to be cut of, and hu tongue to be given unto the foules. 39 The autor excuseth him self.

Ow when Nicanor knewe that Iudas and his companie were in the countrey of Samaria, he thought with all as furance to come vpon them, vpon the Sab-

bath day.

this house euer vndefiled, which lately was 2 Neuertheles the Iewes that were compel led to go with him, faid, O kill not fo cruel ly and barbaroufly, but honour and fanctifiethe day, that is appointed by him that feeth all things.

Is there a Lord in heaven, that comman-

ded the Sabbath day to be kept?

which ruleth in the heaven, who comman

ded the seventh day to be kept,

to commande them for to arme them feiues, and to performe the Kings busines. Notwithstanding, he colde not accomplish his wicked enterprise.

6 For Nicanor lifted up with great pride, Bbbbb. iii.

oght not to be followed of \$ particular expurposed to set vp a memorial of the victorie obteined of all them that were with

7 But Maccabeus had euer sure confidence and a perfite hope that the Lord wolde helpe him,

8 And exhorted his people not to be afraid at the coming of the heathen, but alway to remember the helpe that had bene shewed unto them from heaven, and to trust now also, that they shulde haue the victorie by the Almightie.

Thus he incouraged them by the Law & Prophetes, putting them in remembrance of the battels that they had wone afore, & 22 Therefore in his prayer he said after this fo made them more willing,

10 And stirred vp their hearts, and shewed them also the discertfulnes of the heathe, and how they had broken their othes.

u Thus he armed euerie one of them, not with the assurance of shields and speares, 23 but with wholfome wordes and exhortacions, and shewed them a dreame worthie to be beleued, and reloyced them greatly. 24

- 22 And this was his vision, He thought that he sawe Onias (which had bene the high Priest, a vertuous & a good man, reuerent wel spoken, and one that had bene exercifed in all pointes of godlines from a childe)holding vp his hands towarde heaven, 16 But Iudas and his companie praying and and praying for the whole people of the Iewes.
- another man which was aged, honorable, and of a wonderful dignitie, and excellen cie aboue him.
- 24 And Onias spake, & said, This is a louer the people, and for the holie citie, to wit, Ieremias the Prophet of God.

15 He thoghe also that I eremias helde out his right hand, and gaue vnto Iudas a sworde 19 Then they made a great shoute and a of golde: & as he gaue it, he spake thus,

- 16 Take this holie sworde a gifte fro God, wherewith thou shalt wounde the aduer- 30
- az And so being comforted by the wordes of Iudas, which were very sweet and able to stirre them up to valiantnes and to incourage the heartes of the yong men, they geously to set upon them, and mafully to allaile them, and to trye the matter hand rie, and the Temple were in danger.

18 As for their wives, and children, and brethren and kinffolkes, they fet lesse by their danger: but their greatest and principal 33 He caused the tongue also of wicked Ni feare was for the holie Temple.

19 Againe they that were in the citie, were careful for the armie that was abroad.

20 Now whiles thei all waited for the tryal

of the matter, and the enemies now met with them, and the hoste was set in araye, and the beaftes were separated into-con- 10,,elephants uenient places, and the horsemen were pla ced in the wings,

21 Maccabeus confidering the coming of the multitude and the diuers preparations of weapons, and the fiercenes of the beaftes, helde up his hands towarde heaven, calling vpo the Lord that doeth wonders, and that loked vpon the, knowing that the victorie comethnot by the weapons, but that he grueth the victorie to them that are worthie, as semeth good vnto him.

maner, O Lord, * thou that dideft send 1. King 19,31 thine Angel in the time of Ezecias King ifa 37,36. of Iudea, who in the hotte of Sennacherib 106.1,21. flewe an hundreth, forescore & fiue thou- secles. 48.24

Send now also thy good Angel before vs, ô Lord of heavens, for a feare and dreade vnto them,

And let the be disconted by the strength of thine arme, which come against thine holie people to blaspheme. Thus with these wordes he made an end.

in behaulour, and of sober conversation, 23 Then Nicanor and they that were with him, drewe nere with trumpets and shoutings for love.

> calling vpon God, incountered with the enemics,

33 After this there appeared vnto him 27 So that with their hands they foght, but with their hearts they prayed vnto God, and flewe no lesse then fine & thirtie thousand mé: for thorowe the presence of God they were wonderoully comforted.

of the brethren, who prayeth muche for 28 Now when they left of, & were turning againe with ioye, they vnderstode that Nicanor him self was slame for all his

> crye, praising the Almightie in their owne langage.

> Therefore Iudas, which was euer y chief defender of his citizens bothe in bodie & minde, and which bare euer good affechio towardes them of his nacion, commanded to smite of Nicanors head, with his hand and shulder, and to bring it to Ierusalem.

determined to pitch no campe, but coura- 31 And when he came there, he called all the of his nacion, and fet the Priests by the altar, and fent for them of the castel,

to hand, because the citie and the Sanctua- 32 And shewed the wicked Nicanors head, & the hand of that blasphemour which he had holden vp against the holie Temple of the Almightie with proude bragges.

> canor to be cut in little pieces, & to be calt vnto the foules, and that the rewardes of his madnes shulde be hanged up before the Temple.

34 So euerie man prailed towarde the heauen the glorious Lord, saying, Blessed be he, that hathe kept his place vndefiled.

hie castel, for an euident and plaine token

vnto all of the helpe of God.

36 And so they established all together by a comune decre that they wolde in no ca- 40 For as it is hurtful to drinke wine alone, fe suffer this day without keping it holie:

37 And that the feast shulde be the thirtenth day of the twelfth moneth, which is called Adar in the Syrias langage, the day before Mardocheus day.

38 Thus farre as concerning Nicanors mat

ters, and from that time the Hebrewes had the citie in possession. And here wil I also make an end.

35 He hanged also Nicanors head vpon the 39 If I haue done wel, and as the storie required, it is the thing that I defired: but if I haue spoken slenderly & barely, it is that

I colde.

and then againe water; and as wine tempered with water is pleafant and deliteth the tafte, so the setting out of the matter deliteth the eares of them that read the storie. And here shalbe the end.

Bbbbb. iiii.

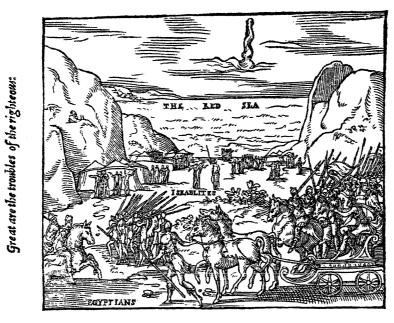
NEWE TESTAMENT OF OVR LORD

IESUS CHRIST,

Conferred diligently with the Greke, and best approued translacions in diuers languages.

EXOD. XIIII, VER. XIII.

FEARE TE NOT, STAND STIL, AND BEholde the faluacion of the Lord, which he wil showe to you this day.



but the Lord delinereth them out of all, Pfal.34,19.

THE LORD SHAL FIGHT FOR TOV: therefore holde you your peace, Exod. 14, vers. 14.

AT GENEVA.

TRINTED BY ROVLAND HALL

M. D. L X.

a This worde tidinges , and is taken here for the forie which conteineth the loy-ful message of of the Sonne of God promi fed from the

HOLY GOSPEI E

of Iesus Christ, baccording to Matthewe.

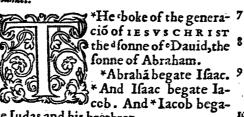
THE ARGUMENT.

A this historie written by Matthewe, Marke, Luke, and I ohn, the Spirit of God so governed their beginning.
b That is, wei hearts, that althogh they were foure in nober, yet in effect and purpose they so consent, as thogh ten and raught the whole had bene composed by any one of them. And albeit in slile and maner of writing they be divers, and sometime one writeth more largely that which the other doeth abbridge nevertheles in matter and argument they all tende to one end: which is, to publish to the worlde the favour of God towarda mankinde through Christ I efus, whome the Father hathe given as a pledge of his mercie & love. And for this cause they intitle their storie, Gospel, which signifieth good tidings, for asmuche as God hathe performed in dade that which the failers hoped for . So that hereby we are admonished to for sake the worlde, and the vanities thereof, and with most eaffectioned hearts embrace this incomparable treasure frely effred vnto vs : for there is no loye nor consolacion, no peace nor quietnes, no felicitie nor saluacion, but in Iesus Christ, who is the very substance of this Gospel, and in whome all the promises are year and amon. And therefore under this worde is contained the whole News testiment : but communely we we this name for the historie, which the foure Euangelists write, conteining Christs coming in the flesh, his death and resurrection, which is the perfite summe of our salnation. Matthewe, Marke, and Luke are more copious in describing his life and death: but John more laboureth to set forthe his doctrine, wherein bothe Christs office, and also the vertue of his death and resurrection more fully appeare: for without this, to know e that Christ was borne, dead & risen againe, Shulde nothing profite vs. The which thing notwithstanding that the thre first touche partely, as he also sometime intermedleth the historical narration, yet I ohn chiefly is occupied herein. And therefore as a moste learned interpreter writeth, they describe, as it were, the bodie, and Iohn setteth before our eyes the soule.Wherefore the same aptely termeth the Gospel writ by I ohn, the keye which openeth the dore to the understanding of the others : for whosoeuer doeth knowe the office, vertue and power of Christ , shal reade that which is written of the Sonne of God come to be the redemer of the worlde, with moste profsit. Now as concerning the writers of this historie, it is enident that Matthewe was a Publicane or custome gatherer, and was thence chosen of Christ to be an Apostle. Marke is thought to have bene Peters disciple, and to have platted the first Church at Alexandria, where he dyed the eight yere of the reigne of Nero. Luke was a phistion of Antiochia and became Pauls disciple, and fellowe in all his transils: he lined some score and soure yeres, and was buryed at Constantinople. Iohn was that Apostle whome the Lord loued, the sonne of Zebedeus, and brother of g Rachab and lamesthe dyed thre score yeres after Christ, and was buryed nere to the Citie of Epiksus.

CHAP. I.

I The genealogie of Christ, that is , the Mesias promised to the fathers, 18 Who was conceived by the holy Goft, and borne of the virgine Marie, when she was betrou thed unto Ioseph. 20 The Angel satisfieth Iosephes minde. 21 Why he is called Iesus, and wherefore Em

Luk. 3,23. c This is the rehearfal of the progenie, whereof lefus Christ is forog 2 according to the fleth. d So called, for that he ca me of the floe e Thefe two are first rebear. fed , because Christ was especially promiled to come of them and their fede, and therefore



te Iudas and his brethren.

*And Iudas begate Phares, and Zara f of Thamar. And *Phares begate Efrom. And Efrom begate Aram.

And Aram begate Aminadab. And Aminadab begate Naasson. And Naasson begate Salmon.

Christ com. O muncly was called the sonne of Danid, because the promes was more enidently confirmed vnto him. '*Gen. 21,2. *Gen. 25,24. *Gen. 29,35. *Gen. 39,27. f By incestions adulterie, the which shame setteth forthe his great humilitie, who made him self of no reputation, but became a servant for our sakes: yea, a worme and no man, the reproche of men, and contempt of the people; and at length sufficed the accursed death of the crosse. *2. Chron. 2,5. *zib. 4,18. rub.4.18.

5 And Salmon begate Booz of 8 Rachab. Same not one-And * Booz begate Obed of Ruth. And and for them. Obed begate Iesse.

6 And *Ieffe begate Dauid the King . And for their salua *Dauid the King begate Solomon of her Ruth 4,18. that was the wife of Vrias.

And*Solomonbegate Roboam. And Ro & 17,12. boam begate Abia. And Abia begate Asa. 2. Sam. 12,24. And Asabegate Iosaphat. And Iosaphat 1. King. 11,43 begate Ioram. And Ioram begate Ozias. h He hathe. And Ozias begate h Ioatham. And Ioa-omitted thre tham begate Achaz. And Achaz begate Mings, Ioas, Amaha, Azriis,

And * Ezecias begate Manasses. And ke the times Manasses begate Amon. And Amon be- fourtene genegate Iofias.

gate Iechonias & his brethren about the. 1.chro. 3,13. time they were caryed away to Babylon. 2. Kmg 23. 12 And after they were caryed away into 34.67 24.1. Babylon, * Techonias begate ' Salathiel. 2.King. 24.6.

*And Salachiel begate Zorobabel.

Ruch , being Genriles, figni fie that Christ

1.Sam.16,1.

2.King.20,21

n And *Iosias begate Iacim. And Iacim be & 21,18. 2.chro. 36,9. i Afrer

captinitie, the title royal was appointed vnto him: to that not withfinding that they were as felanes for the space of senentic yeres, yet by the proudence of God the governmente remained in the familie of David, where it continued til the coming of Christ, *2 Chre 3,17.card.3,2. 6 5,2.

ded under the

iame, becaufe the was ma-

ried to a man of her owne

1 Who is the

phet annointed of God to accomplish §

office of y redemer Luk . 2,27 .

me to him n As the An-

Iofeph

gel afterwar-de declared to

fearing God,& therefore ful-peding y she had comitted

fornicatio.beforethe was be

trowthed.wol-

de nether re-

teme her, w by the Law shulde be ma-

ricdto another nether by ac-

her to shame

for her fact

Deut 24,1.

p I his dreame Is witneffedby the holie Goft, and is a kinde of revelation,

of Gods pro-

name

Nom 12,6

q This

Saniour

Alt 4,12.

phil 2,10.

13 And Zorobabel begate Abiud. And Abiud begate Eliacim. And Eliacim begate

14 And Azor begate Sadoc. And Sadoc begate Achim. And Achim begate Eliud.

15 And Eliud begare Eleazar. And Eleazar 3 When King Herode heard this, he was fromomers, & begate Matthan. And Matthan begate Ia-

k Albeit the 16 And Iacob begate Ioseph, the housband of Marie, k of whome was borne to a second of Marie, k of by the male-kind: yet this linage of Ma- 17 So all the generaciós from Abraham to rie iscoprehen

Dauid, are fourtene generacions. And from Dauid vntil they were caryed away 6 into Babylon, fourtene generacions: and after they were caryed away into Babylon vntil Christ, fourtene generacions.

true King, 18 Now the byrth of 1E s v s Christ was 7 thus, When as his mother Marie was *betrowthed to Ioseph, "before they came

m Before he 19 Then Ioseph her housband being a · iust man, and not willing to * make her 2 publike example, was minded to put her away secretly.

Veright and 20 But whiles he thought these things, beholde, the Angel of the Lord appeared vnto him in ar dreame, saying, Ioseph the 9 sonne of Dauid, feare not to take Marie for thy wife : for that which is conceived 10 And when they sawe the starre, they rein her, is of the holie Goft.

thou shalt * call his name r t E s v s : for he shal *faue his people from their sinnes.

And all this was done that it might be enfing her put 23 fulfilled, which was spoken of the Lord by the Prophet, laying,

tacion, God with vs.

Then Ioseph, being raised from slepe, 13 putteth him in 24 remembrance did as the Angel of the Lord had inioyned him, and toke his wife.

Eur. 1.38. 25 But he knewe her not, til she had broght forthe her first borne sonne, and he called his name IESVS.

Fig. 7.14.

*Or, thu.

Christ is here called the first borne, because she had neuer none before, and not in respect of any she had after. Nether yet doeth this worde (til) import alwayes a time following: wherein the contrain may be affirmed, as our Saujour, saying, that he will be present with his disciples til the and of the worlde meaneth not, that after this worlde he will disciples, til the end of the worlde, meaneth not, that after this worlde he wil not be with them.

CHAP. II.

1 The time and place of Christs birth 11 The Wisemen offer their presents. 14 Christ fleoth into Egypt. 16 The yong children are flaine. 23 loseph turneth into Galile.

Hen * 1 z s v s then was borne at Beth-lehe in ludea, in the dayes Luk. 2.6. a For there is another Beth-lehem in the tribe of Zebulan.

of Herodethe King, beholde, there came bWisemen from the East to Ierusalem, s Saying, Where is the King of the Iewes Perfitins and tl at is borne? for we have sene his charre gue significant in the East, and are come d to worship him. Private, or a-

troubled, and all Ierusalem with him. 4 And gathering together all the chief the Gentiles
Priests & Scribes of the people, he asked worshipChrist

of them, where Christ shulde be borne.

And they said vnto him, At Beth-lehem to set forth y in Iudea : for fo it is written by the Pro- kings honour, whome y worl

*And thou Beth-lehem in the land of Iu- d Which was da, art not the least among the Princes of a declaration of that reserve Inda: for out of thee shal come the gouer- ce, which the nour that shal fede my people Israel.

Then Herode f prinely called the Wife- Christ men, and diligently inquired of them the wel tell of time of the flarre that appeared.

Christin gene time of the starre that appeared,

together, she was founde with childe of 8 And sent them to Beth-lehem, saying, they shalle the holie Gost.

And sent them to Beth-lehem, saying, they shall sent the saying shal and when ye haue founde him, bring me him his due worde againe, that I may come also, and worthin him. worship him.

9 (S) when they had heard the King, they Micab s.z. departed : and lo, the s starre which they ison 7.42. had fene in the East, went before them, til f An euil coa it came, and fode ouer the place where the barning tyre babe was.

ioyced with an exceading great ioye,

And she shal bring forthe a sonne, and it And went into the house, and "founde lem, and there incuire of the the babe with Marie his mother, and fel thing, to the downe, and worshipped him, and opened the Iewes their treasures, and presented vnto him "Or, feet giftes, h euen golde, and incense, and myrmaner
moner to fabre rhe.

23 *Beholde, a viugine shalbe with childe, 12 And after they were warned of God in a present, and and shal beare a sonne, and they shal call a dreame, that they shulde i not go againe therefore they broght of that to Herode, they returned into their counwhich was trey another way.

After their departure, beholde the An- trei, whereof gel of the Lord appeareth to loseph in a them offred. dreame, saying, Arise, & take the babe and his mother, and flee into Egypt, and be kept, where there til I bring thee worde: for Herode and preaching of his truth wil seke the babe, to destroye him.

14 So hearose and toke the babe and his els it oght not mother by night, and departed into E-

And was there vnto the death of Herode, that it might be fulfilled, which was & That which spoken of the Lord by the * Prophet, wasprefigured faying, Out of Egypt haue I called my rance of the

of Egypt, were Chirks church and ked of y Wiscmen, was exceading wroth, his bodie, is and sent for the second and the second a and fent for the, & slewe all the male children that were in Beth-lehem, and in all fied in the head Christ. the coasses thereof, from two yere olde & Hose 11.1.

vnder, according to the time which he had 1 Within a certains time diligently searched out of the Wisemen. after.

b Wifemen,or Magi, in the Chaldeans ros first fraces of de did not el-

zal : but when

ary at Ierula-

h The Perfias Kigs without in their conevery one of

i Promes oght not to be is hindered:or

nd accompli

17 So

Iohn Baptiste.

Iere.31,15 m Herode re-

newed the fo-

rowe which

Bemamites had fuffred long before.

de not bring

to palle, that

Christ shulde

were killed &

Thus the o Thus the faithful may fe how God

meanes to pre ferue them fro

the rage of ty-

Which isho lie and confe-

erated to Gode

alluding vote

the olde Law. which were a figure of that

holines which

Shulde be manifefted in Chrift, as was

Salon, Ioleph,

Mar.1,4.

luk. 3.3.
a in § first ye
re of § reigne
of Tiberus, 2

had long time remained in Nazaret, and 3

50 yere olde. b So called in

respect of the

playne coun-erey and ferti-le valleis: and

was not mha-

God wil rei

gne ouer vs.

gather vs vnto him , pardon our finnes, and

Isa 40.3.

mar.i,3.

luk:3.4.

zoh 1,23

the

Mar 1,6

fe heereclo-

bited

8zc

Chap.III.IIII. Christ tempted. 3 957/1224

Then was that fulfilled which was spoke by the Prophet Ieremias, saying,

*In m Rama was a voyce heard, mourning, and weping and great lamentation: to And now also is the haxe put to the roo- h The indge-Rachel weping for her children, and wolde not be comforted, because they " were

yer for all his crueltie he col 19 Angel of the Lord appeareth in a dreame

to Ioseph in Egypt,

n That is, they 20 Saying, Arife, and take the babe and his mother, and go into the land of Israel: for they are o dead which foght the babes 12

Then he arose vp, and toke the babe and hathe manne 21 his mother, and came into the land of Is-

*Or, therefore 22 But when he heard that Archelaus did reigne in Iudea insteade of his fathei He rode, he was afrayed to go thether: "yet after he was warned of God in a dieame, he turned aside into the parties of Galile,

re Nazarties in 23 And went and dwelt in a citie called Na zaret, that it might be fulfilled which was spoken by the Prophetes, which was, That 16 he shulde be called "aPNazarite.

CHAP.

The office do drine & life of lohn. 7 The Pharifes are reproved & The frutes of repentance. 13 Christ is baptized in lordan, 17 And autorised by God his Father.

*Nd in a those dayes, Iohn the Bap-A tifte came and preached in the b wildernes of Iudea,

And faid, "Repent: for the kingdome of heauen is at hand.

Prophet Esaias, saying, * The voyce of him that cryeth in the wildernes, s., Prepare ye the way of the Lord:make his paths 1 straight.

*And this Iohn had his a garment of canot because it mels heere, and a girdle of a skin about 2 his loynes: his meat was also e "locustes &

wilde honie.

For be forie for your fautes past, and amend c Which 15, y *Then went out to him Ierusalem and all Iudea, and all the region rounde about Tordan.

And they were baptized of him in Iordan, f confessing their sinnes. adopte vs by the preaching of the Gospel 7

Now when he sawe many of the Pharises and of the Sadduces come to his baptifme, he faid vnto them, * O "generacions of vipers, who hathe forewarned you to flee from the angre to come?

a Wouen with 8 Bing forthe therefore s frutes worthie heere as grofamendement of life,

And thinke not to fay with your selues,

e Suche meates as nature broght forthe without mans labour or diligence reade Leuit II, 22 Gr. grafhoppers. *Mar 1.5. lat 3.7 f Acknowledging their fautestfor there is no repentance without confeision Chap 13.74 *Or, breider g He menaceth those venemous and malicious Pharties with the sudgement of God, except they showe before men suche workes as are agreable to the profes-Gon of the godlie, whome Ifat calleth the trees of righteouines, chap 61,3.

*We have Abraham to our father: for I fay Iohn 2.39. vnto you, that God is able of these stones act. 13,26. to raise vp children vnto Abraham.

te of the trees:*therefore euerie tre, which ment of God bringeth not forthe good frute, is hewen defroye suche downe, and cast into the fyre.

And when Herode was dead, beholde, an 11 *In dede I baptize you w water to amen- Church demet of life, but he that cometh after me, Chap 7,19. is mightier then I, whose shoes I am not Marc.i.e. worthie to beare: he wil baptize you with soh 1,26. the holie Gost, and with fyre.

Which hathe his k fanne in his hand, & & 2.1 & 2.5 wil make cleane his floore, and gather his 679.4 God wheat into his garner, but wil buinc vp the baptizeth inchaffe with vnquencheable fyre.

13 9*Thé came Iesus fro Galile to Iordan his Spirit, he burneth, & co vnto Iohn, to be baptized of him.

14 But Iohn put him backe, faying, I haue ces and inflanede to be baptized of thee, and commest methithe hearthou to me?

Then Iesus answering, said to him, Let preaching of be now: for thus it becometh vs to 1 fulfil the Gospel, whereby he all righteousnes. So he suffred him.

And lefus when he was baptized, came good corner raight out of the wases. ftraight out of the water. And lo, the hea- fcarereth the uens were opened vnto him, & Iohn sawe chaffe. y Spirit of God descending like a m doue, Mar 1, s. and lighting vpon him.

And lo, a voyce came from heauen, say- der persit obe ing, * This is my *beloued Sone, in who- in all things.

me I am wel pleased.

To shewe the flate of his kingdome, which is in all mekenes & lowlin *Chap 17,5 2.per 1,17 n The fauour of God refleth on Iefus Chrift, that from it might be powred on vs, which deferue of our felues his wrath, and indignation. *Coloff 1,13

CHAP. IIII.

For this is he of whome it is spoken by the I Christ fasteth & u tempted. 11 The Angels minister unto him 17 He beginneth to preache. 18 He calleth Pe ter. Andrew, Lames and Iohn, and healeth all the ficke.

> Hen was Iesus led aside a of the Spi - Marc 1,12. tit into the wildernes, to be 'b tepted luk 4.1. of the deuil.

> And when he had fasted fortie dayes, and b To y end y fortie nights, he was afterwarde hungrie. the fe tentation

Then came to him the tempter, and faid, might get the If thou be the Sonne of God, comman- c Satan wolde de that these itones be made bread.

But he answering, said, It is writte, *Man and his worde shal not liue by bread onely, but by euerie other strange d worde that proceadeth out of the mouth meanes

Then y deuil toke him vp into the holie d He meaneth Citie,& set him on a"pinacle of the teple, God harhe or-

And faid vnto him, If thou be the Sonne teine his creaof God, cast thy self downe: for it is writ- tures by ten, * § he wil giue his Angelscharge ouer rusalem: thee, and with their hands they shall flifte for, vane which thee vp, lest ar anie time y shuldest dash she windestode. thy fore against a stone.

Iesus said vnto him, It is written againe, file alledgeth *Thou shalt not & tept the Lord thy God. sentece to de-

fantafie.

te to be of his

alt 1,5.

wardely with

the vertue of fumeth the vi

luk 3,22. 1 We must rewhich he ha-

diftraft God.

ceine thereby the rather, and cloke his craftie purpose *Deat. 6,16 g We must not leave suche lawful meanes as God hathe appointed, to seke others after our owner.

AA.iii.

h In a vision.

To comfort

Mar 1,14.

luk.4,14.

ioh 4,43.

Ifa. 9,1.

prifon by He-

n Christ had

and after went

so preache in

the vppermoft Galile, which was out of the borders of Pa

without com-

Mar. 1,16

Mar.1,16. p God hathe chosen wes

ke things of the worlde to

confounde the

bemofte ready to followe

ning all worl-delie respects

aparte.
f That 15, the bleffed tidings

mightie,1. Corin 1,27

leftina

him

8 Againe the deuil toke him vp vnto an exceading hie mountaine, and h shewed him 3 Christ teacheth who are blessed. 13 The salt of the all the kingdomes of the worlde, and the glorie of them,

And faid to him, All these wil I give thee, if thou wilt fall downe, and worship

ro Then said Iesus vnto him, Auoide Sata: Deut.6,13. **₫** 10,20. for it is written, *Thou shalt worship the I The worde of God is the Lord thy God, and him onely shalt thou 2 fworde of the fpirit, where-with Satan is ouercome 11 Then the deuil i left him: and beholde, 3

the Angels & came, and ministred vnto

¶*And when Iesus had heard § Iohn was deliuered vp, he returned into Galile,

I And cast in 13 And leaving Nazaret, went and dwelt in Capernaum, which is nere the m sea in 6 m For fothey t called flake of Genefareth 14 the borders of Zabulon & Nephthalim, That it might be fulfilled which was spo 7

ken by Esaias the Prophet, saying,

n Christ had preached now 15 almost a ye- re in Iudea, and Samaria, *The land of Zabulon, and the land of 8 Blessed are the pure in heart: for they shal de reuenge the Nephthalian by the way of the sea, beyond Iordan, " Galile of the Gentiles:

16 The people which fate in odarkenes, fawe great light: and to them which fate in the 10 region and shadowe of death, light is ri-

which was 17 *From that time Iesus began to preache, 111 *Blessed are ye when men reuile you, and of peace, 12 *Blessed are ye when men reuile you, and cor 14.33. and to fay, Amend your lives: for v kingfort, bathe recemed confodome of heaven is at hand.

18 9*And Iesus walking by the sea of Gali- 12 Reioyce and be glad, for great is your att. 5,41. le, sawe two brethren, Simo, which was cal led Peter, and Andrew his brother, ca-P fishers.)

19 And he faid vnto them, Followe me, and I wil make you fishers 9 of men.

a To drawe 1 wil man you man and them out of 20 And they straight way leaving the nets,

worlde, when tollowed min.
sein they are 21 And when he was gone for the from thence, he sawe other two brethren, Iamesthe fonne of Zebedeus, and Iohn his brother in a ship with Zebedeus their father, meding their nets, and he called them.

we,oght to 22 And they without tarying, leaving the 16 *Let 8 your light so shine before men, 1. Pet. 2, 12. ship and their father, followed him.

Christ, hen 23 So I estis went about all Galile, teaching in their Synagogues, and preaching the 17 Gospel of the kingdome, and healing euerie sickenes and euerie disease among the people.

of forguenes of finnes & re- 24 And his fame spred abroad through all Syria: and they broght vnto him all ficke people, that were taken with diners diseases and gripings, and them that were 19 possessed with deuils, & those which were u lunatike, and those that had the palsey: and he healed them.

And there followed him great multitudes out of Galile, and E Decapolis, and Ierusalem, and Iudea, and from beyonde 20 For I say vnto you, except your righte- the Law true-Iordan.

CHAP.

earth & light of the worlde 16 Good workes 17 Christ came to fulfil the Law. 21. What is ment by killing. 23 Reconciliation. 27 Adulterie 29 Offences 31 De w worcement 33 Not to sweare. 39 To suffer wrong. 43 To loue our enemses 48 Perfection.

And when he sawe the munitum, he went vp into a mountaine: and whe he was fet, his disciples came to him. Luk 6,20.

And he opened his mouthe and taught them felues them, faying,

*Blessed are the spoore in spirit, for theirs that their may is the kingdome of heauen.

*Bleffed are they that b mourne: for they Ifa.61,2. shalbe comforted.

s *Blessed are the e meke: for they shal inhe be which seen rite the earth.

Bleffed are they which dhonger & thirst in God for righteousness for they shal be filled.

Bleffed are the merciful: for thei shal obteine mercie.

se God.

Blessed are the peace makers: for they d Being in neg shalbe called the children of God.

Blessed the children of God.

Blessed are they which suffer perfect
tio for rightsoulnes sake: for theirs is the king dome of heaven.

persecute you, and say all maner of euil a- 1. Pet 3,14. gainst you for my fake, faifely.

rewarde in heaven: for so persecuted they luk,14,34. the Prophets which were before you.

fting a net into the sea (for they were 13 *Ye are the falte of the earth: but if the men with the falte haue lost his fauour, wherewith shal talt of heaud it be salted? It is thenceforthe good for Mar 4,21, nothing, but to be cast out, & to be troden luk. 1,16. vnderfote of men.

14 Ye are the light of the worlde. A citie Because you that is set on an hill, can not be hid.

15 *Nether do men light a candel, and put life it vnder a bushel, but on a candeliticke, & h The Gospel it giueth light vnto all that are in the shing, & account house.

that they may fe your good workes, & glo 1 The doori-ne of the Law rifie your Father which is in heauen.

Thinke northat I am come to destroye table or superthe Law, or the Prophetes. h I am not co- fluons me to destroye them, but to fulfil them.

* For truely I say vnto you, Tilheauen, k whosoener and earth perish, one iote, or one title of shal transgres the Law shal not scape, til all things be of the ten co-

*Wholoeuer therefore shal breake one exaple, he shall of k these least commandements, & teache the kingdome men so, he shalbe called the least in the of God, except kingdome of heauen : but who foeuer shal him in Christ. observe and teache them, the same shal be Luk.11.39. called great in the kingdome of heaven. ther expound

oulnes excede the righteoulnes of y Scribes ne it well

voide of all in Christ.

miler 10,&feke

Pfal.73,11. e Who rather wolde fuffer all muries,

Mar 9,50. f Your office

€ 11,33. of, give good

plithing of y

conciliation with God & So that by healing incu-Chrifts dinimitte appeared n They that ficke at a cer seine time of

courrey wherein was te ci-ties, as y wor-de fignifieth.

and

thie docters have fal ely

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gloied this co

Or, fubied te

puntshment Or, without can

n For God

knowing his fecret malice

wil punish hi. o Which figni

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Sel of xxiii of

greater caufes & finally gre-

at matters of

of laxi sudges

which here is

compared to

of God, or to be punished w hel fyre

q For that

he bathe offe-

God prefer-

tion to facrifice.

Exod 20,14.

required bo-

the in bodie &

in minde

Chap. 18 8.

mar 9.47. f Nothing is fo precious w oght not to be reiented in re-

fped of the

Chap 19,7.

deu 24,1.

mar.10,4.

luk.16,18.

2.COT 7,18.

gueth her leave to mary another by y

testimonial

Exod.20,7.

leu 19,12.

deut f,11.

fluous othes

are veterly debarred, who

ther the Name

reto menciomed.er other-

Luk 12,58

importance

dome of heaven.

mHe sheweth at m Ye have heard that it was said vnto how thesewor . ha of the olderine *Thou shalt not kilm Ye haue heard that it was faid vnto these, commeth of yeurs.

the of the olde time, *Thou shalt not kil: 38 Tye haue heard that it hathe bene said, ye shall not be the olde time, *Thou shall not be a recent for a rooth so light, and for who foeuer killeth, shal be "culpable of iudgement.

Exod 20,13. 22 But I say vnto you, who soeuer is angrie with his brother" n vnaduisedly, shal be culpable of judgement. And whofoeuer saieth vnto his brother, Raca, shalbe worthie to be punished by the P Counsel. And whosoeuer shal say, Foole, shalbe 41 And whosoeuer wil compell thee to go a Exod 21,24. worthie to be punished with hel fyre.

If the thou bring thy gift to the altar, & fieth in the Sy 23 there remembrest that thy brother hathe

oght against thee,

Leaue there thine offring before the alp Like mdge- 24 tar, and go thy way: first be a reconciled to thy brother, & then come & offer thy gift. 44 But I say vnto you, * Loue your enemies:

the eramina 25 * Agre with thine aduerfarie quickely, whiles thou art in the way with him, lest thine aduerfarie deliuer thee to the judge, and the sudge deliues thee to the sergeat, 45 and thou be cast into prison.

were decided 26 Verely I say vnto thee, thou shalt not co me out thence, til thou hast payed the vt-

most farthing.

Ye haue heard that it was said to them the judgement 27 of oldetime, * Thou shalt not commit ad-

> 28 But I say vnto you, y whosoeuer loketh on a woma to lust after her, hathe comitted radulterie wher already in his heart.

*Wherefore if thy right feye cause thee ded thee : for 29 to offend, plucke it out, and east it fro thee: for better it is for thee, that one of thy me , of almes, s Prayer, 14 Forgiuing one another, taxes, towls, & bersperish, "the that thy whole bodie shul de be cast into hel.

rom. 13.9. 30 Also if thy right hand make thee to offend, cut it of, and cast it fro thee: for bet- 1 terit is for thee that one of thy members perish, the that thy whole bodie shulde be cast into hol.

put away his wife, let him giue her a teltimonial of diuorcement.

glorie of God 32 But I fay vnto you, who foeuer shal put away his wife (except it be for fornicatio) causeth her to commit adulterie: and whosoeuer shal marie her that is diuor- ; ced, committeth adulterie.

Againe, ye have heard that it was faid to t In that he 33 them of olde time, * Thou shalt not forsweare thy self, but shalt performe thine

nether by heaue, for it is y throne of God:

u All super- 35 Nor yet by the earth: for it is his fote sto le: nether by Ierufalem: for it is the citie of the great King.

ofGod be the 36 Nether shalt thou sweare by thine head, because thou canst not make one heere 6 white or blacke.

& Pharises, ye shal not enter into the king- 37 *But let your communication be, x Yea, 1am s.12. yea: Nay, nay. For what soeuer s more the citic, & trueth these, commeth of reuil.

> Anxzeye for an eye, & a tooth for a tooth. 10 light, and But I say vnto you, * Resist not "euil: but re who foeuer a shal smite thee on thy right speaketh other

cheke, turne to him the other also.

And if anie man wil sue thee at the law, art, it cometh and take away thy coate, let him haue thy of an enil cocloke alfo.

mile, go with him twaine.

42 *Giue to him that alketh, and from him 2 Albeit this

y wolde borow of thee, turne not away. Ye have heard that it hathe bene said, everie mi ap-

*Thou shalt loue thy neighbour, and bha plied it to re uenge his prete thine enemie.

blesse them that cuise you:do good to the 1 cor 6.7. that hate you, *and praye for them which for the which hurt you, and perfecute you,

*That ye may be the childre of your Fa- wrong, ther that is in heaven: for he maketh his owne grees funne to arise on the euil, and the good, Deut.15.6. and fendeth raine on the juste, & vniuste.

For if ye loue them, which loue you, added by the what rewarde shal you have? Do not the falle exposi-· Publicanes euen the same?

And if ye "be friendlie to your brethre Luk. 23.34. onely, what fingular thing do ye do not all 7.60. euen the Publicanes likewife?

Ye shal therefore be dperfite, as your Fa- you ther which is in heauen, is perfite.

CHAP. VI.

16 Fasting. 19 He forbiddeth the careful seeking of other paye. worldlie things, or willeth men to put their whole trust refore were

Ake hede that ye giue not your al men mes before men, to be sene of them, d We must laor els ye shal haue no rewarde of your ne vnto y perfeato of God, Father which is in heaven.

It hathe bene said also, Whosoeuer shal 2 * Therefore when thou givest thine al- free liberalimes, thou shalt not make a trumpet to be to them that blowen before thee, as the hypocrites do are vnworthie in the Synagogues and in the stretes, to be Rom. 12,8. praised of men. Verely I say vnto you, a Whose worker bare their b rewarde. they have their b rewarde.

But when thou doest thine almes, let faith, but are not thy eleft hand knowe what thy 11ght neglorie hand doeth,

That thine almes may be in secret, & thy commended Father that feeth in secret, he wil rewarde c Itis suffithee dopenly.

But I say vnto you, " Sweare not at all, 5 And when thou prayest, be not as the hy-worker pocities: for they love to stand, and pray the state of the Synagogues, & in the corners of the shalls reuse. stretes, because they wolde be sene of me. led Verely I say vnto you, they have their

rewarde. But when thou prayest, center into thy e Withdrawa chamber: & when thou hast shutthy dore, ther aparte. AA.iiii.

be in yourwor

wife then he chiketh in hethe deuil

less1.24 20. was ipoké for Luk 6,29.

a Rather re ceme double Leuit . 19,18.

Luk .6 ,27.

2:COT 4,13. *Or,rush in upi

Luk 6.32. c Thefe did to ke to farme

who of his

dame with all

are praised &

cient that God

Or, bable not

ma che f He comman

deth vs to

Superfluous re-

g Who is not

che, and long

talke , as men

are.

to the wordes;

but to the fen-

Luit.11,2.

boue allthigs

k Reignethou

ouer all, and

let vs render

unto thee peras thine As-

gels do I To be ouer-

Chap 13,19. m This conctufion excludeth mans me

cheth Vs 10

prayers onely

Mar.11,25.

ecclef 28,2.

faces to feme

were wote to

do • Whereby 15

commanded to

anoyde all

Taine ofenta

of another

of prayer.

pray vnro thy Father which is in secret, & thy Father which seeth in secret, shal rewarde thee openly.

Also when ye pray, " fyse no vaine repetitions as the heathen: for they thinke to be heard for their muche babling.

beware of mu she habling & 8 Be ye not like them therefore: for your 8 Father knoweth whereof ye haue nede, 27 before ye aske of him.

perfuaded by eloquent ipea 9 *Our father which art in heaven, halowed be thy ! Name.

A Christ bin-deth them not 10 Thy k kingdome come. Thy wil be do- 29 Yet I say vnto you, that even Solomon farre passets ne euen in earth, as it is in heauen.

se, and forme ir Giue vs this day our daily bread.

12 And forgiue vs our dettes, as we also 30 Wherefore if God so clothe the gras- power and laforgiue our detters.

ke Gods gle- 13 And lead vs not into 1 tentation, but deliuer vs * fro euil: for m thine is the kingeuer, Amen.

*For if ye do forgiue men their trespa-ces, your heauenlie Father wil also forgi-32 (For after all these things x seke the Ge-or, bis ewae st obedience, 14 * For if ye do forgiue men their trespaue you.

come thereby. 15 But if ye do not forgive men their tref-

zites, and tea- of Moreouer, when ye fast, loke not sowre as the hypocrites: for they adiffigure their 34 Care not then for the morowe: for the the prefent faces, that they might seme vnto mento fast. Verely I say vnto you, that they have their rewarde.

n Make their 17 head, and wash thy face,

forte the they 18 That thou seme not vnto men to fast, but vntothy Father which is in secret: & thy Father which feeth in fecret, wil rewarde thee openly.

> Lay not vp treasures for your selues vpon the earth, where the mothe & canker corrupt, & where theues digge through, and steale.

20 * But lay vp treasures for your selues in heauen, where nether the mothe nor canker corrupteth, and where theues nether 4 digge through, nor iteale.

the thine at 21 For where your treasure is, there wil your heart be also.

rape & gluen

see concloud- 22 ¶*The light of the bodie is the eye: if the 5 Hypocrite, first cast out the beame out

rom. 23.10

Hypocrite, first cast out the beame out

rom. 23.10

see den 15.9

thing eye be a fingle thy whole bodie (first)

see den 15.9

thing eye be a fingle thy whole bodie (first)

see den 15.9

thing eye be a fingle thy whole bodie (first) thine eye be a fingle, thy whole bodie shal be light.

> 23 But if thine eye be 9 wicked then all thy bodie shalbe darke. Wherefore if the 6 r light y is in thee, be darkenes, how great is that darkenes!

*No man can serue two masters: for either he shal hate the one, and love the other, or els he shal leane to the one, and despise the other. Ye can not serue God

a pet. 1.7. and riches.

1 Mans tranel 25 * Therefore I say vnto you, be not scareful for your life, what yeshal ear, or what

ye shal put on. Is not the life more worth then meat and the bodie then raiment?

26 Beholde the foules of the heaven: for they fowe not, neither reape, nor carre into the barnes: yet your heavenlie Father feedeth them. Are ye not muche better then they?

Which of you by taking care, is able to adde one cubit vnto his stature?

After this h maner therefore pray ye, 28 And why care ye for raiment Learne, how the lilies of the field do growe: The goodness of God even they u labour not, nether spinne:

in all his glorie was not arayed like one of all things that

fe of the field which is to day, and to mo- u. The worde rowe is cast into the ouen, shall he not do weary not the muche more vnto you, ô ye of litle faith? felues

dome, and the power, and the glorie for 31 Therefore take no thought, saying, What and different shal we eater what shal we drinke? or whe- y That is, to be regenerate,

tiles) for your heauenlie Father knoweth, 2 God wif

But if ye do not forgiue men their trefpaces, no more wil your Father forgiue you

But leke ye first the kingdome of God, that shalbe and his vrighteousnes, & all these things necessarie, thou we do shalbe ministred vnto you.

> morowe shal care for "it 2 self: the day griefe by the hathe ynough with his owne grief.

CHAP. VII. But when thou fastest, . anoint thine a Christ forbiddetbrash indgement. 6 Nes to cass bolie things to doggs 7 To afke, feke, or knocke. 12 The Scope of the Scripture 13 The fireist and wide gates 15 Of false Prophetes 16 The good tre and euil. 22 False miracles. 24 The bouse on the rocke or upon the fund.

Vdge not, that ye be not judged. I For with what indgement ye judge, ye curious or ma shal be sudged, and with what *measure ye out, and conmette, it sha be measured to you againe. denne our neighbours And why seest thou the mote, that is in fauters for hy-

thy brothers eye, and perceivest not the heir ownes and beame that is in thine owne eye?

*Or how faift thou to thy brother, Suf- them, but are fer me to cast our the mote out of thine curious to reeye, and beholde a beame is in thine owne mens.

of thine owne eye, and then shalt thou se Mar. 4,24. clearely to cast out the more out of thy luk 6,38. brothers eye.

The Give ye not that which is holie, to dog and 41. ges, nether cast ye your pearles before the Gospel to swine, lest they treade them under their fete, and turning againe, all to rent you.

T*Alke, and it shalbe given you: feke, & feet left to ye shal finde:knocke, & it shalbe opened forsaken vnto you.

For whosoeuer asketh, receiueth: and he, luk 11.9. that feeketh, findeth: and to him that knoc 10h. 14,13. keth, it shalbe opened.

ye shal drike: nor yet for your bodie, what 9 For what man is there among you, which same, a.

towards y her bes of y field, paffe by his

With care

how to line in

time to come.

a He comman deth,not to be tes, and feke Luk.6,37.

Luk 6,38. teners of God Chap.21,22.

if his

Luk. 12.33. 2.tim 6,19. Luk . 12,34. p li tome eye liberalitie, prouer 21 9 fection be cor rupt & ginen # If the cocupiscece, & wie ked affections oner come res ion, we muk not marneil thogh menbe blided,& be li kevnto beaftes Luk.16,13. Pfal 55,22. luk-12,22. philip.4.6. zitimo.6,8. nothing anai-

leth where

God gmeth

Bot increase.

Faith.

if his sonne aske him bread, wolde giue him a ftone?

10 Or if he aske fish, wil he giue him a serpent?

your childre good gifrs, how muche more shal your Father which is in heauen, give good things to them that alke him?

*Therefore whatsoeuer ye wolde that men shulde do to you, cuen so do ye to them: for this is the c Law and the Pro-

phetes.

Luk.6,31

tob 4,16.

The whole

I aw and the

& commende

Luk.13,24.

mercome and

fections, if we

wil be true disciples of

parte of men feke their ow-

me libertie.and

runne headlog

Luk.6.43.

*Or, a retten.

rather ferue God w their

Rem 2,13.

Zam 1,22

g By thy ver-tue, autoritie and power

cepted you to

be my true mi

nifters and dif

Luk 13,76.

Pfal 6.9.

Luk.6.47.

ciples

Carift

charme

Scriptures fet

forthe vnto vs. 13 4 d Enter in at the streicte gate: for it is 1 the wide gate, and broad e waye that leadeth to destruction: and manie there be which go in thereat,

mortific our af Because the gate is streicte, and the way natowe that leadeth vnto life, and fewe

there be that finde it.

e For the most 15 Beware of false prophetes, which come to you in shepes clothing, but inwardely they are rauening wolues.

16 Ye shal knowe the by their fiutes. * Do men gather grapes of thornes? or figges of thystels?

17 So cuerie good tre brigeth forthe good 5 frute, and a "corrupt tre bringeth forthe euil frute.

frute: nether can a corrupt tre bring for-

the good frute. * Euerie tre v bringeth not forthe good 7 Chap.3,10. 19 fiute, is hewen downe, and cast into the

> 20 Therefore by their frutes ye shal knowe them.

one that faieth vnto me, de onely, and my servant shalbe healed.

f He meaneth hireligs & hypornes, who poernes, who rather serve se thers wil which is in heaven.

hipper then w 22 *Manie wil say to me in that day, Lord, then heart. Lord, hanc we note by thy Name prophecied and by thy Name cast out deuils? 10 and by thy Name done manie "great workes?

*Or, miracles 23 And then wil I professe to them, h *I neuer kn. we you : * departe from me, ye !! that worke iniquitie.

> Whofoeuer then heareth of me thefe wordes, * and doeth the same, I wil liken his house on a rocke:

25 And the raine fell, and the floods came, and the windes blewe, and beat vpon that 13 house, and it fell not: for it was grounded on a rocke.

36 But whosoeuer heareth these my wordes, and doeth them not, shalbe lickened 14 vnto a foolish man, which hathe buylded his house vpon the sand:

27 And the raine fell, and the floods came, 15 and the windes blewe, and beat vpon that house, and ir fell, and the fall thereof was

great.

28 4*And it: came to passe, when Iesus had Mar 1.13. ended these wordes, the people were alto- luk.4.32 nied at his doctrine.

If ye then, which are euil, can give to 29 For he taught them as one having i autoritie, and not as the Scribes.

CHAP. VIII.

2 Christ healeth the leper. 5 The captaines faith, 11 The felf to be God vocacson of the Gentiles 14 Peters mother in law and caused o 19 The Scribe that wolde followe Christ 21 Christs po- thers to beliewertte 24 He filleth the fea and the winde, 28 And driveth the devils out of the possessed into the swine.

TOw when he was come downe from the mountaine, great multitudes followed him.

2 *And lo, there came a leper and worshipped him, faying, Master, if thou wilt, thou canst make me cleane.

And Iesus putting forthe his hand, touched him, faying, I wil, be thou cleane: and immediatly his a leptolie was clensed.

Then Iesus said vnto him, Se thou tell fie that is now. ono ma, but go, o thewe thy felf vnto the de thereof, w Priest, and offer the gift that Moyses comanded, for a witnes to them.

T*Whe Iesus was entred into Capernau, bue woldenos there came vnto him a "Centurion, befe- yet be through ching him,

A good tre can not bring forthe euil 6 And said, Master, my "feruant lieth sicke appointed at home of the palie, and is grieuoully cour Saurou

And Iesus said vnto him, I wil come and heale him.

But the Centurio answered, saying, Ma-thereof were iler, I am not worthie that thou shuldest not abelished de so condemcome vnder my rofe: but speake the wor- ne them of in-

I say to one, Go: and he goeth, and to an- dreth or, fonar, other, Come: and he cometh, & to my feruant, Do this: and he doeth it.

When Iesus heard that, he marueiled, & faid to them that followed him, Verely, I fay vnto you, I have not founde so great faith, euen in Israel.

But I say vnto you, that e manie shal co- e which are me from the East and West, and shal sit grange people & the Geriles, downe with Abraham, and Isaac, and Ia- to whome the cob in the kingdome of heauen.

him to a wise man, which hathe buy lded 12 And the children of the kingdome shal properly apbe cast out into f vtter * darkenes: there Chap 22,13. shalbe weping and gnasshing of teeth.

Then I efus faid vnto the Ceturion, Go mothing but thy way, and as thou hast beleued, so be it out of y king-dome of heavnto thee. And his feruant was healed the nen. same houre.

¶*And whe Iesus came to Peters house, Mar 2,29. he sawe his wives mother laied downe, & luk:4.34. ficke of a feuer.

And he touched her hand, and the feuer left her: so she arose, and ministred vnto

1 The mightie power of Gods Spirit appea. red in him. Whereby he declared him

a It was not like that lipre was incurable. Luk 7,1.

out had his time & houre Our Samour temne ý which was ordened by the Laws feing as yet

f For there 15

BB.i.

luk-4,40.

Ifa 53.4.

1.pet 2,24.

Luk.9,17.

g The Prophe-

ease of our foules, w less Christ hathe

re he ferteth

the bodie. h He thoght

his great mer-

cie and power

by thismeanes to courrie fa-

him that he is

farre wide frå

that he loketh

ad of worlde-

lie welch, the-

eie in Chrift

Mar.4,35.

i Luke ma-

keth mencion

of thre, which were hindred

respects from

comming to

kTo fuccour&

helpe him in his olde age

ril he dye, and then I wil fol-

lowe thee wholy I No duetic

or lone is to

ling: sherefore Lefus calleth

them dead , & are handered

by any world-

lie thing to fol

lowe Christ Mar s.s.

luk 8,26.

Chris

worldelie

luk.8,22.

te speaketh

Mar 1,32. 16 *When the even was come, they broght vnto him manie that were possessed with deuils: and he cast out the spirits with his worde, and healed all that were ficke,

> That it might be fulfilled, which was spoken by * Esaras the Prophet, saying, # He toke our infirmities, and bare our fic-

shiefly of the 18 ¶* And when Iesus sawe great multitudes of people about him, he commanded them to go ouet the water.

Then came there a certeine Scribe, and I borne:therefor 19 faid vnto him, Master, h I wil followe thee

whetherfoeuer thou goeft. es by healing 20 But Iesus faid vnto him, The foxes haue holes, and the birdes of the headen haue neftes, but the Sonne of man hathe

not whereon to rest his head. worlderbut te 21 And another of his disciples said vnto him, Master, suffer me first to go, and k burye my father.

for for in fte- 22 But Lefus faid vnto him, Followe me, & 4 let the ! dead burye their dead.

¶ * And whehe was entred into the ship, re is but pouer 23 his disciples followed him.

> 24 And beholde, there arose a great tempest in the sea, so y the ship was couered with waues: but he was a slepe.

Then his disciples came, & awoke him, faying, Master, saue vs: we perish.

And he said vnto the, Why are ye feareful,ô ve of litle faith? Then he arofe, and rebuked the windes and the sea: and so the- 7 re was a great calme.

man is this, that bothethe windes and the fea obey him!

be preferred to Gods cal. 28 4 And when he was come to the other 9 fide, into the countrey of the Gergesenes, there met him two pollefled with deuils, which came out of the graues verie fierce, so that no man, might go by that

> 29 And beholde, they cived out, saying, Iefus the Sonne of God, what have we to do with thee? Art thou come hether to torment vs mbefore the time?

ferretburpa-30 Now there was afarre of from them, a great herd of swine feeding.

thou cast vs out, " suffer vs to go into the herd of fwine.

out, and departed into the herd of swine: &beholde, the whole herd of swine was caryed with violence from a thiepe downeplace into the o sea, and dyed in the 14 Then came the disciples of John to Marzille.

Then the herdmen fled: and when thei were come into the citie, they tolde all things, and what was become of them that were possessed with the deuils.

34 And beholde all the citie came out, to

mete Iesus: and when thei sawe him, P their p These Gen befoght hi to departe out of their coasts. gesenes estemed more
their hogges

CHAP. IX.

2 He healeth the palsie, And forgrueth simmes 9 He cal- Christ. leth and visiteth Matthewe 13 Mercie 15 He answereth the Pharifes and Iohns disciples. 16 Of the rawe cloth and new wine. 22 He healeth the woman of the bloodie ysue 25 He raiseth larrus daughter. 29 Giueth two blinde men their fight, 33 Maketh 4 domme man to speake, 35 Preacheth and healeth in diner se places, 38 And exhorteth to prayers for the aduancement of the Gospel.

Hen he entred into a fhip, & passed ouer, and came into his owne citie.

2 And * lo, they broght to him a man sicke Mar 2.3. of y palsie, lying on a bed. And I esus seig luk. 5.24. their a faith, said to the sicke of the palie, a And also his Sonne, be of good comfort: thy blinnes a- the palife: for re forguen thee.

3 And beholde, certeine of the Scribes faid finnes can not with them selues, This man blasphe- be forguen.

meth.

Cheth the principal cause of But when Iesus sawe their thoghts, he all our misers. faid, Wherefore thinke ye euil things c in cs, w is finne. your hearts?

For whether isit deafier to fay, Thy fin- christ, who of nes are forguen thee, or to fay, Arife, and fred him felf

6 And that ye may knowe that the Sonne keth according to their capaof man hathe autoritie in earth to forgi-cine:for they ue sinnes, (then said he vnto the sicke of outwarde mithe palsie,) Arise, take vp thy bed, and go racles, the the verme & pow-to thine house. to thine house.

And he arose, and departed to his owne by their sinnes

And the men marueiled, saying, What 8 So when the multitude sawe it, they marueiled, and glorified God, which had giue fuche autoritie to men.

¶*And as Iesus passed for the from then- Mar.3,14. ce, he sawe a man sitting at the receite of luk. s.27. custome named Matthewe, & faid to him, ene reprouesh Followe me. And he arose, and followed the vaine per-

him.

no And it came to passe, as Iesus sate at me which thought the select who leak continued at in his house, beholde, manie Publicanes the poore fic-and finners, that came thether, sate downe foght 1 etc.

at the table with Lesis and his discusses.

Christ to be at the table with Iesus and his disciples.

a And when the Pharifes fawe that, they f which are faid to his disciples, Why eateth your puffed vp with master with Publicanes and sinners?

And the deuils beloght him, saying, If 12 Now when I esus heard it, he said vnto ness. them, The whole nede not a physicion, Hofe 6.7. but thei that are licke.

to do harms. but he can do 32 And he said vnto them, Go. So thei went 13 But go f ye and learne what this is, *I reth not ceres wil haue mercie, and not facrifice : for I montes , but brotherlieloue am not come to call the righteous, but the of one towar-*finners to repentance.

> him, faying, Why do we and the Phanses luk, s, 33. fast oft, and thy disciples fast not?

15 And Iesus said vnto them, Ca the h chil-disciples dren of the mariage chamber mourne as while, not bur-log as the brideorome is with them? But v to muche, le & log as the bridegrome is with them But y to muche, le & he shulde difdaies wil come when y bridegrome shalbe courage them.

te faith , our did maliciouf-

d Christ fres. Christ, where-

might be for-

ce of your ow

chap.12:7.

de spare his

taken

mThe wicked king all corre-Scion to come 31 to fone The denil defireth euer God decth ap point.

o Meaning the

Carcell.

Chap. IX. X. The Apostles called 963/1224 The rulers daughter.

taken from them, and then shal they fast.

i Christ com- 16 Moreouer no man pieceth an colde garment with a piece of "newe cloth: for that 35 that shulde fil it vp, taketh away from the garment, and the breache is worfe.

Nether do they put newe wine into are not ableas 17 kolde" vessels : forthen the vessels wolde breake, and the wine wolde be spilt, and 36 the vessels shulde perishe: but they put newe wine into new vellels, and fo are bo-

the preserved.

ciples for

their infrmi tie, to olde gar

ments, and ol

de veffels, w

perfection of

which be mea

neth by new

cloth, and new

Mar 5,22.

which is infe-

Ard with the

dregges of fu-

not mere to re

the Gospel Bossels or bar

ges of ledder or Shane, wherein

WIRE WAS CA-

I Players vpö

fluces or pipes or other inftru

they vied as buryales.

capuls.

luk.8,41. k Luc minde

Wine or, rawe and

18 T* While he thus spake vnto them, beholde there came a certeine tuler, & worshipped him, saying, My daughter is now 38 Wherefore pray the Lord of the haruest Mar 6.34. deceased, but come and lay thine hand on her, and she shal live.

perfectious ce 19

his disciples.

fant wine of 20 (And beholde a woman which was difeased with anyssue of blood twelue yeres, came behinde him, and touched the heme of his garment.

med is offen 21 For the faid in her felf, If I may touche but his garmet onely, I shalbe whole.

23 Then Iesus turned him about, and seing her, did say, Daughter, be of good com- 1 fort: thy faith hathe made thee whole. And the woman was made whole at that houre.)

Now when Iesus came into the rulers house, and saw the 1 minstrels and the mul 2 Now the names of the twelve Apostles

titude making noise,

ments, which an those dayes 24 He said vnto them, Get you hense : for the maide is not dead, but slepeth. And they laughed him to skorne.

25 And whe the multitude were put forthe, he went in and toke her by the hand, and

the maide arose.

And this bruite went through out all

And as Iefus departed thence, two blinde men followed him, crying, and faying, O sonne of Dauid, haue mercie vp-

28 And when he was come into the house, 6 the blinde came to him, and Iesus said vnto them, m Beleue ye that I am able to do 7 *And as ye go, preach, faying, The king-Lords worker this? And they said vnto him, Yea, Lord.

Then touched he their eyes, saying, Ac- 8 whichwas due cording to your faith be it vnto you.

30 And their eyes were opened, and Lesus charged them, saying, Se that no man , * Possesse nor solde, nor silver, nor mo con, proude no knowe it.

But when they were departed, they spred abroad his fame throughout all that land.

that land.

Zuk 11,14. 32 T*And as they went out, beholde, they to And into * what society of thought let them: nether the

And when the deuil was cast out, the 12 domme spake: then the multitude marueiled, saying, The like was neuer sene in 13 And if the house be worthie, let your I Timas, the Ifrael.

34 But the Pharises said, * He n casteth out Chap 12.24. deuils, through the prince of deuils.

And Lesus wet about all cities & tow luke 17 nes, teaching in their Sinagogues, & preaphemie proceedeth of exileching the Gospel of the o kingdome, & one impierte. healing euerie ficknes and euerie difea!e feing all the people confet among the people.

But*when he fawe the multitude, he had trane. compassion vpon them, because they we- Mar 6.5. re dispersed, and seasored abroad, as shepe o whereby

having no (hepherde.

Then faid he to his disciples, * Surely y gether, that he harvest warrant but & labourers are fewer. P haruest & great, but y laborers are fewc.

that he wolde "send forthe laborers into Luk.10,2. tohn 4,36. his haruest.

And Iesus 21 ose and followed him with the people are ripe, and ready to receive § Gospel, comparing the nomber of the elect to a plentiful harues *Or, this firsthe

s Christ fer deth out his Apostles to preache in Iudea 7 He grueth them charge, teacheth them, and comforteth them against persecution. 20 The bolie Gost Speaketh by his ministers 26 W home we oght to feare 30 Our heeres are counted 32 To confesse Christ. 37 Not to love our parents more then Christ. 32 10 take up our crosse 39 To saue or lose the life. 40 To receive the preachers.

Nd*he called his twelve disciples Mar 3.4 I vnto him, and gaue them power a- luk ou. gainst vncleane spirits, to cast them out, and to heale euerie sickenes, & euerie dif-

are these. The first "Simon, called Peter, and Andrewe his brother: Iames the sonne of Zebedeus, and Iohn his brother.

Philippe and Bartlemewe: Thomas, and Matthewe the Publicane: Iames the sonne constitution of Alpheus, and Lebbeus whose surname a For the king was Thaddeus:

Simon'the Cananite, and Iudas Iscariot, preached water

who alfo betrayed him .

5 These twelve did Iesus send forthe, and especially pro commanded them, saying, Go not into the them way of the Geneiles, and into the cities of Ad. 13.46. the Samaritans enter ye not:

But go rather *to the a lost shepe of the desh them to

house of Israel.

dome of heaven is at hand.

Heale the sicke: clense the lepers: raise vp or lucre the dead: cast out the deuils . Frely ye ha- luk 9.3. ue received, b frely give.

ney in your girdels,

10 Norascrippe for the iorney, nether two sendeth them coates, nether shoes, nor a state: * for the time, but onely workeman is worthie of his meat.

there abide til ye go thence.

And when ye come into an house, salute teal etc. mane the same.

peace come vpo it; but if it be not worthe, luk 10.72 BB.ii.

muR firft be fe Chrift was

n fhi blaf-

God gathreth

Luk: 10,59. b He commanes frely to § without refped of gaine

Mar 6.8. Ø: 32,35.

Because be

for one sour re this a perpe

m He wolde

proue whether they bare him

to Melsias.

Assurance of Gods helpe. S. Matthewe. To take the crosse.

let your peace returne to you.

luk . 9.2 AH.13 57. and 18.6. d To figuifie that their lad 15 as pollured, & that you confent not to their wicked-

taught, and advertifed Or, simple f Not reuenmuche leffe do g To take tro

Mar 13,11. łuk.12,11.

Mar.13,13. ink.21,19 h To profite & do good. & 23 not to be idle. i And wil cofort vou & ziue manifeft emidence of his Apostleship. Luk 6,40. sohn 13, 16.

and 15,20. Chap 12,2 kIt was the na me of an idole which figni-Sed the god of Ayes,& m dif- 27 pite thereof was attribuzed to the detril read2 Kig 1,2 and § wic- 28 ked called Christ by this Mar 4,23

luk-8,17. and 12,2 2 Which in thole coutrers are fo made men may wal- 30 ke vpo them 2 Sam 14,11. at 27,34 Mar 8,38. luk.9,26. and 12,8.

2 tim 2.12.

an And acknow

14 *And whofoeuer shal nor receiue you, not heare your wordes, when ye departe 34 out of that house, or that citie, * d shake of the dust of your fete.

for them of the land of e Sodom and Gomorrha in the day of judgement, then for

Luk, 10.3. 16 T Beholde, I fend you as shepe in the 36 middes of wolues: be verheraform. serpentes, and finnocent as doues.

17 But beware of men, for they wil deliuer you vp to the Councils, and wil scourge you in their Synagogues.

and Kings for my fake, in s witnes to the,

ence of ignorance, and to
make themin
19 *But when they deliuer you vp, take no
make themin
19 *But when they deliuer you vp, take no thoght how or what ye shal speake: for it fhalbe given you in that houre, what ye 40 He that receiveth you, receiveth me: luk.9.23

20 For it is not ye that speake, but the spirit of your Father which speaketh in you.

Luk,21,16 21 And the brother shal becray the brother to death, and the father the fonne, and the children thal rife against their parents, and that caule them to dye.

> 22 And ye shalbe hated of all men for my Name: *but he that enduich to the end, 42 *And who so ever shall give vnto one of his life before he shalbe saued.

And when they persecute you in this citie, flee h into another: for verely I say vnto you, ye shal not finish all the cities of Israel, til the 1 Sonne of man be come.

not of their nor the servant about his lord.

It is youngh for the disciple to be as his letter of their master u. and the servant a his lord. master u, and the servant as his lord .* Is they have called the master of the house * Beelzebub, how muche more them of a his housholde?

> Feare them not therefore: * for these is nothing covered, that shall not be disclosed, nor hid, that shal not be knowen.

> What I tel you in darkenes, that speake ye in light: and what ye heare in the eare, that preache ye on the 1 houses.

And feare ye not them which kil the bodie, but are not able to kil the soule: but ra- 4 And Iesus answering, said vnto them, to lead them ther feare him, which is able to destroye bothe soule and bodi: in hel.

29. Are not two sparrowes solde for a far- 5 The blinde receiue sight, & the halt go: thing, and one of them shal not fall on the ground without your Father?

*Yea, and all the heeres of your heade are nombred.

3t Feare ye not therefore, ye are of more value then manie sparrowes.

33 *Wholoeuer therefore shal moonfesse me before men, him wil I confelle also before my Father, which is in heaven.

ledge me his 33

him wil I also denie before my Father, which is in heauen.

* Thinke not that I am come to fend Luk.12,51. n peace into the earth: I came not to fend n He guerh peace, but the sworde.

Truely I say vnto you, it shalbe easier 35 For I am come to set a man at o varian- outwardly we ce against his father, and the daughter a- must have war gainst her mother, & the daughter in law ked worldegainst her mother in law.

* And a mans enemies shalbe they of his cometh not of against her mother in law.

owne housholde.

*He that loueth father or mother more proceedeth of then me, is not worthie of me. And he that men, w loue loueth sonne, or daughter more then me, but darkenes, is not worthie of me.

ing wrong To rake fro 18 And ye shalbe broght to the gouernours 38 *And he that taketh not his crosse, & P followeth after me, is not worthie of me.

39 *He that wil faue his 9 life, shal lose it, Micah 7.6. and he that lofeth his life for my fake, shal Chap 16,24.

and he that receiveth me, receiveth him and 14,27. that bathe fent me.

41 * He that receiveth a Prophet in the ther way to honour God, name of a Prophet, shalreceiue a Prophe then that he tes rewarde: and he that receiteth a 11gh- hathe preferreous ma in the name of a righteous man, desfollow not that shal receive the rewarde of a righteous before him

these little ones to drinke a cup of colde my glorie
Luk 10.6. water onely, in the name of a Disciple, 20h 3,20 verely I say vnto you, he shal not lose his r We must re rewarde.

CHAP. XI.

presence: and he speaketh 24 *The disciple is not about his master, a Christ preacheth 2 Ichn Baptist sendeth his disciples & honour the unto him 7 Christs test: mone concerning John 18 The for their offi-opinio of the people coce: ing t hrist and lohn, 20 Christ Mar. a. 42. vpbrendein 'he vmthank; i cities 25 The G Spel 15 Mar. 9.48. reweiled to the simple 22 They that labour, and are laden. 29 (nrifts joke

Nd it came to passe that when Iesus 🖊 had made an end of commading his tweine disciples, he departed thence to teach and to preach in their cities.

T*And whe Ishnheata in the prison the Luk 7.12. workes of Christ, he seen two of his disci- a Not becauples, and faid vnto him,

Art thou he that shulde come, or shal we should be for another? loke for another?

Go, and showe Iohn, what things ye have to Christ. heard and sene.

the lepers are clenfed, and the deaf heare: the dead are raised vp, "and the" poore re- Isa. 81,1. ceiue the Gospel.

6 And blessed is he that shal not be offen- is preached to

7 And as they departed, lelus begato spea- no occasio by ke vnto the multitude, of Iohn, What wet Christ to be ye our into the wildernes to fe? A creed tha the Gospel ken with the winde?

But whosoeuer shal denie me before me, 8 But what went ye out to se? A ma clothed

peace in our

of Christ, but and are offenworde of fal-

Luk 14,26. Mar 8,34.

Chrift, but go

uerece Chrift

"Or, sbe G:fpel conflant?

in foft

e Which were

begotten and

borne by the

meanes of ma.

comune cour-

for Christ was

conceined by

the holie Goft f The least of

them that fhal

preache y G 3

Church . Chal

cleare knoled-

ge them Iohn,

fage that be

more ex sellet.

with defire to receine Gods

red , and are moste greacie to heare the

to come , w

1 Meaning his

teftimonie co cerning Iohn

Malach.4.5

ningly k They that

are wife in de-

de, acknowled

him, whome y

temne, read

Luk . 10,13.

1 Cities of

folurion and

wantonnes

Wr,therefore

Luk 7,29

Luk 7,32

worde:

cleare

Luc .16,16 g Mens reales are inflamed

nature:

fost clothing, are in Kings houses.

But what went ye out to se? A Prophet? 27 9 Yea, I say vnto you, and d more then a Prophet.

d For y Prored Christ log For this is he of whome it is written, before he came, but Iohn * Beholde, I fend my messenger before thy as it were poihis finger Malach 3,1

are e begotten of women, arose these not a greater then Iohn Baptist: notwithdome of heauen, is greater then he.

12 And from *the time of Iohn Baptist hitherto, the kingdome of heauen 8 fuffreth violence, and the violent take it by 3 Christ e scufith bu Mifereles which plucke the eares of

For all the Prophetes & the Law h propel in the new 13 effat of Christs phecied vnto Iohn.

14 And if ye wil receive it, this is " Elies, which was to come.

and their mef- 15 He that hathe cares to heare, let him heare.

> 16 * But whereunto shal I liken this generation? It is like vnto litle children which sit in the markets, and call vnto their fe- 2

> And fay, We have piped vnto you, & ye haue not danced, we haue" mourned vnto 3 you, and ve haue not lamented.

h They pro-phecied things is For Iohn came nether eating nor drinking, and they fay, He hathe a deuil.

fent and more 19 The Sonne of man came eating & drinking, and they fay, Beholde a glotton & a drinker of wine, a friend vnto Publicanes

Or, fing monre 20 Then bega he to vpbraide the cities, wherein moste of his great workes were done, because they repented not:

ge the wifdo- 21 Wobe to thee, Chorazin: Wobe to thee, Bethfaida: for if the great workes, which 7 were done in you, had bene done in Tyrus & Sidon, they had repeted long agone in fackecloth and alhes.

great marcha- 22 dife ful of "But I say to you, It shalbe easier for then for you.

ted vp vnto heauen, shalt be broght downe to hel: for if § great workes, which haue bene done in thee, had bene done among them of Sodom, they had remaimong the first them of Sodom, they had remaimong the first them of Sodom, the ned to this day.

But I say vnto you, that it shalbe easier for them of the land of Sodom in the day of judgement, then for thee.

25 *At that time Iesus antwered, and said, I grue thee thakes, ô Father, Lord of heare & earth, because thou hast hid these things 13 from the wife and men of vnder standing, and halt opened them vnto babes.

in soft raiment? Beholde, they that weare 26 It is so, o Father, because thy goodmplea m Faith co fure was fuche.

*All things are given vnto me of my Fa- power, but by ther: and no manknoweth the Sonne, but mination of God, which is the Pather: nether knoweth any man the the declara-Father, but the Sonne, & he to whome the tion of his e-ternal counsel Sonne wil reueile him.

face, which shal prepare thy way before 28 Come vnto me, all ye that are wearie & 10h.6.46. laden, and L wil case you.

Verely I say vnto you, among the which 29 Take my woke on you, and learne of greef of me, that I am meke and lowlie in heart: & finnes and miye shal finde * rest vnto your soules.

standing, he that is the f least in the king- 30 *For my yoke is easie, and my buiden spirit, and to

CRAP. XII.

corne to Min which the dryed hand, 22 Helpeth the poffeffed that was blinds and domme 31 Blufchemte. 34 The generacion of supers 35 Of good worder. 36 Of raie wordes 38 He rebuketh the unfaithful that wold redes have tokens, 49 And Sheweth who as his brother, fifter and mother.

T *that time lesus wet on a Sabbath Mar. 3, 23. A day the ough the corne, and his disci- luk 6,2 ples were an hungted, & began to plucke deu 23,25. the eares of corne and to eat.

And when the Pharifes sawe it, they said vnto him, Beholde, thy disciples do that which is not lawful to do vpo the Sabbath. But he said vnto them, * a Haue ye not a Necessiue redwhat Dauid didwhen he was an hun-maketh that gred, and they that were with him?

How he entred into the House of God, for a certeine & ate the shows beard which & ate the shewe bread, which was not law things apperful for him to cat, nether for them which teming to cere monies were with him, but onely for the *Priests? Exad 29.33.

& sinners:but wisdome is institled of her 5 Or haue ye not red in the Law how that leu 8.31. on the Sabbath dayes the Priests in the 6 24.9. Temple *b breake the Sabbath, and are b Not that the Priests bra

6 But I say vnto you, that here is one greater then the Temple.

Wherefore if ye knewe what this is, * I was comanded by the Law, wil haue mercie and not facrifice, ye wolde but he freenot have condemned the innocents.

8 For the sonne of man is Lord, euen of the Sabbath.

of the people, who thought the Sabbath. Sabbath.

Tyrus and Sidon at the day of judgemet, 9 *And he departed thence, and went into their Synagogue:

And thou, Capernaum, which art lif- 10 And beholde, there was a mã which had Hefe 6.7. his hand dryed up. And they asked him, chap 9,13. saying, Is it lawful to heale vpo a Sabbath c Chift hathe

> there be amog you, that shal have a shepe, the service reand if it fall on a Sabbath day into a pit, quired in the wil not he take it and lift it out?

12 How muche more then is a man better red 10 the fathe a shepertherefore, it is lawful to do wel me on a Saboath day.

Then said he to the man, Stretch forthe thine had. And he stretched it forthe, and it was made whole as the other.

ower, but by Iohn 3,36.

n Which fele the waight, &

o To be gover ned by my mortific your Ter & 16. 1 Iohns.3.

lawful, which

bath in doing that, which was comanded keth thus to cofute y error broken, if any neceffarie wor that day

Mar 3,1.

Euk-10,31.

][A.42,1.

macions

d The right trade of go-

nerhemet, not

e He shal nor

outwarde po-pe and glorie f He wil bea-

that be infir-

me & weake.

Luk 11,14.

ouercome all lettes, whin-der the course

of the Gospel,

and then thal

giue fentence

as a conquerer

againft all his

Chap. 9, 34.

mar 3,22.

luk-,11,17.

Or, defolate.

h Which coninred denils by

the vertue of Gods name, al

fes, that they

were In two

fortes his ene-

mies,not one-

did forfake him, but alfo

re against him.

Mar.3;28-

buk .12,10.

2.26b 5.13.

- ted against him, how they might destroye
- 15 But whé Iesus knewe it, he departed théce, and great multitudes followed him, & 35 A good man out of the good treasure of he healed them all,
- 16 And charged them that they shulde not make him knowen,

ken by Esaias the Prophet, saying,

18 *Beholde my feruant whome I have cho fen, my beloued in whome my foule deli- 37 For by thy wordes thou shalt be m iusti- ked wordes shal be a suffiteth: I wil put my Spirit on him, & he shal shewe diudgement to the Gentiles.

onely to the f lewes, but al-fo to frange 19 He shal not e striue, nor crye, nether shal 38 anie man heare his voyce in the stretes.

Af bruised rede shal he not breake, and make great 20 noise,nor seke smoking flaxe shall be not quenshe, til he 39 But he answered, and said to them, An e- 1 cor 1,22. bring forthe judgements vnto victorie.

And in his Name shal the Gétiles trust. re with them 21 Then was broght to him one, possesfed with a deuil, bothe blinde, and domme, and he healed him, so that he which was blinde and domme, bothe spake and sawe. 23 And all the people were amased, & said,

Is not this the sonne of Dauid?

But whe the Pharifes heard it, they faid, *This ma casteth the deuils no otherwife our, but through Beelzebub the prince of deuils.

But Iesus knewe their thoghtes, and 25 said to them, Euerie kingdome deuided against it felf, shalbe"broght to naught : & euerie citie or house, deuided against it felf, shal not itand.

So if Satan calt out Satan, he is deuided against him self:how shal then his kingdome endure?

Also if I through Beelzebub cast out deuils, by whome do your h children cast 44 Then he faith, I wil returne into mine ming to so-lomon, and not them out? Therefore they shalbe your indges.

best it was ex-prefly against 28 the Law of God But if I cast out deuils by the Spirit of God, then is the kingdome of God come

vnto you.

Els how can a man emer into a strong I He declareth so the Pharimans house and spoile his goods, except he first binde the strong man, and then spoile his house.

He i that is not with me, is against me: & he y gathereth not with me, scattereth. make opewar- 32 *Wherefore I say vnto you, euerie sinne and blasphemic shalbe forgiuen vnto men: but the blasphemie against the holie Gost

that not be forgiuen vnto men. k That is,he 32 that Armeth And whosoeuer shal speake a worde against the Sone of man, it shalbe forgiuen him: but who focuer shal speake against y kholie Gost, it shal not be forgiue him, nether in this world nor in worlde tocome.

Then the Pharifes went out, and consul- 34 O generacions of vipers, how can you consumder. speake good things, when ye are euil? For of the * abundance of the heart the mouth Luk 6.45.

> his heart bringeth forthe good things: & an euil man out of an euil treasure, bring-

eth forthe euil things.

That it might be fulfilled, which was spo 36 But I say vato you, that of euerie 1 idle they shal grue worde that men shal speake, they shal give their blasphe acounte thereof at the day of judgement. m Their wice

fied, and by thy wordes thou shalt be con- cient proffero

Then answered certeine of the Scri- there were no bes & of the Pharises, saying, Master, " we wolde fe a figne of thee.

uil and o adulterous generacion seketh a n Fins was to figne, but no figne shalbe given vnto it, newe shift or faue the figne of the Prophet lonas.

40 * For as Ionas was thre dayes, and thre no nights in the whales bellie: fo shal the Son lond. 2.6. ne of man be three dayes and three nights become batin the heart of the earth.

41 The men of Nineue shal rise in judge- their holie anment with this generacion, and condem- Iona. 3, 1. ne it : for they * repented at the preaching p He taketh of Lonas: and beholde, a greater then Io- day for whole day nas is here.

42 * The Quene of the South shal rise in iudgement with this generacion, and shal q who was a condemne it: for she came from the vtmost parties of the earth to heare the wif- knowe not the dome of Solomon: and beholde a greater was promifed to be shex then Solomon is here.

T'Now whe the vncleane spirit is gone Luk. 11,24. out of a man, he walketh throughout drye r le is ment places, feking reft, and findeth none.

house, fro whence I came: when he is co-her personer me, he findeth it emptie, swept & garnished. not intruded

45 Then he goeth, & taketh vnto him fe- in the Lawe of uen other : spirits worse then him self, and sor, wildernes. they entre in, and dwell there : * and the a Pet 2,20. end of that man is worse then the begin- eb 6.4. ning. Euen fo shalit be with this wicked 6 10,26. generacion.

¶*While he yet spake to the multitude, s Meaning an beholde, his mother, & his "brethren stode infinite nome ber.

without desiring to speake with him.

1 If Satur be without, defiring to speake with him.

47 The one said vnto him, Beholde, thy mo ther and thy brethren stand without, desi ring to speake with thec.

48 But he answered, and said to him that tolde him, Who is my mother? and who are my brethren?

And he stretched forthe his hand towar- house. de his disciples, & said, Beholde my * mother and my brethren.

Ether make the tre good, and his frute 50 For whosoeuer shal do my Fathers wil rie kinsman.

Sood: or els make the tre "euil, & his frute which is in heaven, the same is my brother ferrech the spa and fifter and mother.

I Muche more

comdemne the vagodlie , if other thing. Chap.16,2.

luk 31,39.

arte of the 1.King 10,2, poore ftrager, and yet thele

as touching

Mar.3.31.

caft out, we must watche not againe: for fince he was once más olde geft , he knoweth enerie hole and corner of our

n This words in the Scupul-res figuineth oft times eueruual kinred to the carnal.

againft the grueth which he knoweth and againft his owne confeie. ce, can nos ne turne to repé- 33 tance : for he

finnerh against she holie Gost.

good: or els make the tre "euil, & his frute cuil: for the tre 18 knowen by the frute.

CHAP.

Who knowe Gods secrets. Chap. XIII. Of the sede.

CHAP. XIII.

. The state of the kingdome of God set forthe by the parable of the sede. 24 Of the tares. 31 Of the mustarde sede. 33 Of the leave. 44 Of the treasure bid in the field. 45 Of the perles, 47 And of the nette 57 The Prophet is contemned in his owne countrey

Mar 4,1. luk 8,5.

a All defired to heare his doctrine, but there was not like affection m all

'He * same day went Iesus out of the house, and sate by the sea side.

And a great multitudes resorted vnto hi, so that he went into a ship, and sate downe : and the whole multitude stode on the 20 And he that received sede in the stonie

Then he spake many things to them in parables, saying, Beholde, a sower went ar Yet hathe he no roote in him self, & duforthe to fowe.

4 And as he fowed, some fel by the wayes fide, and the foules came and deuoured them vp.

And some fel vpon stonie grounde, where they had not much earth, and anone they fprong vp, because they had no depth of earth.

6 And when the funne rose up, they were 23 But he that receive th the sede in the good parched, and for lacke of rooting, withred

7 And some fel among thornes, & the thornes sprong vp, and choked them.

8 Some againe fel in good grounde, and 24 broght forthe frute, one corne an hundreth folde, some sixtie folde, and another thirtie folde.

6 He flieweth 9 heare.

> Then the disciples came, and said to him, Why speakest thou to them in pa- 26 And when the blade was sprong vp, and Church to the

22 And he answered and said vnto them, Because it is given vnto you, to knowe the 27 fecrets of the kingdome of heaven, but to

the Goffel them it is not given.

Is hid to them

12 * dFor who soeuer hathe, to him shalbe gi uen, and he shal haue abundance: but who- 28 And he said to them, The enuious man foeuer hathe not, from him shalbe taken away, euen o that he hathe.

> Therefore speake I to them in parables, because they seing, do not se: and hearing, 29 But he said, Nay, lest while ye go about they heare not, nether understand.

14 So in them is fulfilled the prophecie of Esaias, which prophecie saith, * By hearing, 30 Let bothe growe together vntil the har- neth onely ye shall heare, and shall not vnderstand, and uest, and in time of haruest I wil say to the that never be feing ye shal se, and shal not perceive.

f That which 15 f For this peoples heart is waxed fatte, and their eares are dul of hearing, and with their eyes they have winked, lest 31 they shulde se with their eyes, and heare with their eares, and shulde vnderstand with their hearts, and shulde ieturne, that I might heale them.

16 But bleffed are your eyes, for they s fe: & your eares, for they heate.

Sounce of God, 17 *For verely I say vnto you, that many Prophetes, & righteous men haue desired to sethose things which yese, & haue not 33 (*Another parable spake he to the, The Luk, 1321.

sene them, and to heare those things which ye heare, & haue not heard them.

4.15. fower.

Whenfoeuer a man heareth the worde 19 of the kingdome, and vnderstandeth it not, the euil one cometh, and catcheth away that which was fowen in his heart: & this is he which hathe received the fede was force by the way fide.

grounde, is he which heareth the worde, & incontinently with love receiveth it.

reth but a season: for assone as tribulation or persecution cometh because of the worde, by and by he is off ended.

22 And he that receiveth the fede among thornes, is he that heareth the worde: but the care of this worlde, and the deceitfulnes of riches choke the worde, and he is made vnfruteful.

grounde, is he that heareth the worde, and vnderstådeth it, which also beareth frute, & bringeth forthe, some an hudreth folde, some fixtie folde, & some thirtie folde.

Another parable put he forthe vnto them, faying, The kingdome of heaven is like vnto a man which fowed good feed in his field.

hBut while men flept, there came mis energy of the bad mis, and fowed tares among the wheat, & and the bad final be mate He that b hathe cares to heare, let him 25 hBut while men flept, there came his ene- h Herracheth went his way.

broght forthe frute, then appeared the

Then came the servants of the house- ues with paholder, and faid vnto him, Master. sowedst fancie. not thou good fede in thy field? ft o whence then hathe it tares?

hathe done this. Then the servats said vnto him, Wilt thou then that we go and gather them vp?

to gather the tares, ye plucke vp also with them the wheat.

reapers, Gather ye first the tares, and binde without some them in sheaues to burne them: but gather the wheat into my barne.

*Another parable he put forthe vnto fled by fuche them, saying, The kingdome of heauen is meanes as he hathe left to like vnto a graine of mustard sede, which purge a man taketh and soweth in his field:

32 Which in dede is the kleast of all sedes: luk 13,18. mong herbes, and it is atte, so that the to be aftonibirdes of heaven come and buylde in the find at the beginbut when it is growen, it is the greatest a- k branches thereof.

BB. iiii.

end that the faithful may arme the fel-

tharpely punt-

nings of the

Chap 25,29. d Christ in-creasers in his children his graces e Eucu that 13 which he fe-meth to haue. Ifa 6,9 mar 4,12. luk.8,10. iohn 12,40. att 18,26 70m 11,2 the Prophet re ferreth to the fecret counsel of Godas here attributed to

that all men

can not vuder stad thefe my steries, and al-

so maketh his

disciples mo-

te atentine.

the hard Bubbernes of the people: for the one can not be separated fro the other g To wit, the lorge of the to acknowledge him their Sautour Luk 10,24.

Parables.

S.Matthewe. A Prophet without honour.

1 By this he admonisheth them to waite 34 til the frute of the Gospel appeare Mar.4.33.

Pfal 78.2 m This worde fignifieth gra-me and fentenbes, to the end me might haue the more maseftie, and the shereby be co fennded.

Zoel. 3,15.

TENGL.14,15.

which a woman taketh and hideth in thre peckes of meale, til all be leauened.

¶*All these things spake Iesus vnto the multitude in parables, and without para-

bles spake he not to them, 35 That it might be fulfilled, which was spo ken by the Prophet, saying, *I wil open my mouth in mparables, & wil vtter the things 54 *And came into his owne countrey, and chers of Gods which have been been forces from the first which have bene kept secret from the fundacion of the worlde.

that the doars 36 Then fent Iesus the multitude away, and went into the house. And his disciples came vnto him, faying, Declare vnto vs the 55 Is not this the carpenters sonne 3 Is not luk, 4,16. parable of the tares of the field.

Then answered he, and said to them, He

And the field is the worlde, & the good 57 And they were offended with him. Then sede, they are the children of the kingdome, and the tares are the children of the wicked,

deuil, * and the haruest is the end of the worlde, and the reapers, be the Angels.

40 As then the tares are gathered and bur . Herodes opinion concerning Christ 10 Tohn is bebed- the same coun ned in the fyre, so shal it be in the end of this worlde.

41 The Sonne of man shal fend forthe his Angels, and they shal gather out of his kingdome all things that " offend, & them which do iniquitie,

enil example. 42 And shal cast the into a furnais of fyre. There shalbe wailing and gnasshing of 2

Dan 12.2 WA 3.70

• It is a kinde

of nette that gathereth in

come in the

WAYE p The Greke worde figni-

heth chings.

n The wicked

which hurt o-

thers by their

43 *Then shal the iust men shine as the sunne in the kingdome of their Father. He that hathe eares to heare, let him heare.

44 PAgaine the kingdome of heaue is like vnto a treasure hid in y field, which whe a man hathe founde, he hideth it, & for ioye thereof departeth and selleth all that he hathe, and byeth that field.

45 Againe the kingdome of heaue is like to a marchat man, that feketh good perles,

46 Who having founde a perle of great 6 But when Herodes birthday was kept, the get him greatprice, went and folde all that he had, and

Againe the kingdome of heauen is li- 7 ke o vnto a drawe net cast into the sea, that gathereth of all kindes of things.

all things that 48 and fit and gather the good into vellels, and caft ther bad away.

rouses 49 So shal it be at the end of the worlde. The Angels shal go forthe, and sever the bad from among the juft,

50 And shal cast them into a furnais of fyteeth.

ge Tesus said vnto them, Vnderstand ye n And his head was broght in a platter, and all these things: They said vnto him, Yea,

kingdome of heauen is like vnro leauen, 52 Then said he vnto the, Therefore euerie a Scribe which is taught vnto the king- a Because the dome of heauen, is like vnto an househol- was to ex-der, which bringeth for the out of his trea pound \$ 5 crip tures, he meafure things bothe new and olde.

And it came to passe, that when Iesus doeth sterpree them aright, had ended these parables, he departed and according

they were aftonied, and faid, Whence co- fondrie meth this wisdome and great workes vn- aions

his mother called Marie, *& his " brethren Iohn 6 42. Iames and Iofes, and Simon and Iudas?

that soweth the good sede, is the Sonne of 56 And are not his sisters all with vs?Whece then hathe he all these things?

> Iesus said to the, *A Prophet 1s not with- Mar 6,4. out honour, flaue in his owne countrey, & whin 4.44. in his owne house.

39 And the enemie that soweth them, is the 58 And he did not many great workes the whome they re, for their vnbeliefes sake.

CHAP. XIIII.

ded. 19 Christ fedeth fine thousand men with fine trettand fuche loaves and two fishes 23 He prayeth in the mountar- is their ingrati 25 He appeareth by night unto his disciples upon take light octhe fea, 31 And faueth Peter. 33 They confesse him casion to conto be the some of God 36 He healeth all that touched to me the grathe hemme of his garment

T*that time Herode the Tetrarche Chap x 1 1 1 1. $oldsymbol{A}$ heard of the fame of Iefus,

And faid vnto his feruants, This is Iohn luk.97. Baptist. He is risen againe from the dead, a He spake af and therefore great b workes are wroght ne errour : for by him.

*For Herode had také Iohn, and bounde les of them him, and put him in prison for Herodias parted, entred fake, his brother Philips wife.

For Iohn faid vnto him, It is not * clawful Mars 17. for thee to haue her.

5 And whe he wolde haue put him to death, Lew 18,16.6 he feared the multitude, because thei coun 20,21. ted him as a * Prophet.

daughter of Herodias danced before the, ter autoritie and pleased Herode.

Wherefore he appromised with an othe, horrible incethat he wolde give her what soeuer she wol Acas also that

Which, whe it is ful, men drawe to land, 8 And the being before instructed of her from his bromother, said, Giue me here Iohn Baptist Chap 11,16.

head in a platter.

And the King was forie: neuertheles be-but yet it was cause of the othe, and them that sate with more vile to him at the table, he commanded it to be gi- the fam uen her,

re: there shal be wailing, and gnasshing of 10 And sent, and beheaded Iohn in the prison.

giuen to the maide, and she broght it vnto her mother.

neth him that ample maru-Mar 6.3.

f Mê cômuc of children: alfo thet do en others.

that the foubodie

Mar 6,14.

luk 3,14.

ne his refurre le nature ab-

he might feme

m And

FOr, har heis

luk.9 13

10hn 6,5.

f Chrift lea-

ueth them not

delie nourish-

Or, praied and gane thankes to God.

bodie, and buryed it, and went, and tolde

luk.9,10. e to the intent that his disciples now after orels that he might inftru& them to greater entreprifes

thence by ship into a e desert place apar- 33 te. And when the multitude had heard it, thei followed him a fote out of the cities.

gemight some 14 And Iesus went for the and sawe a great 34 what rest the, multitude, and was moued with compaf-

Mar 6,31. 15 ¶ And when even was come, * his disciples came to him, faying, This is a defert place, and the houre is alreadie paste: let 36 And besoght him, that they might tou- they were led the multitude departe, that they may go che the hemme of his n garment onely: & with a certein the might be a constitute of the second of the into the townes, and by e them vitailes.

16 But Iesus faid to them, They have no fnede to go away: giue ye them to eat.

Then faid they vnto him, We have deftitute of bo 17 here but fine loanes, and two fishes.

mene, which here but nuc router; which feke the fode 18 And he faid, Bring them hether to me. And he commanded the multitude to

fit downe on the graffe, and toke the fine loaues and the two fishes, and loked vp to 1 heaven and "bleffed, and brake, and gave the loaves to his disciples, & the disciples to the multitude.

20 And they did all eat, and were fufficed, and they toke vp of the fragments that remained, twelue baskets ful.

21 And thei that had eaten, were about five thousand men, beside women & litle chil-

g The difer- 22 ples were lothe to departe from Chrift: but yet they thewed their obedience

Mar 6.46. 10bn 6,16.

And straight waye lesus copelled his disciples to enter into a ship, and to go ouer before him, while he fent the multitude away.

23 And assone as he had sent the multitude away, he went vp into a mountaine alone to pray: * and when the euening was 6 come, he was there alone.

24 And the ship was now in the middes of the sea, and was tossed with waves: for it was a contrarie winde.

h The night 25 And in the h fourth watche of the night, was deutded Lefter work was deutded Iesus went vnto them, walking on the sea. 8 ches, whereof 26 And when his disciples sawe him walkig on the fea, they were troubled, faying, It is a spuir, and cryed out for feare.

27 But straight way Iesus spake vnto them, 9 But in vaine they worship me, teachig all good inten faying, Be of good comfort. It is I: be not afraied.

28 Then Peter answered him, & said, Mafler, if it be thou, by d me come vnto thee on the water.

ficiently con 29 And he faid, Come. And when Peterwas come downe out of the ship, he walked on the water, to go to Iefus.

1 His enterpris was afraied: and as he beganne to finke, he cryed, faying, Maiter, faue me.

fall in danger, 31 So immediatly Issus stretched forthehis hand, and caught him, and faid to him,

m O thou of litle faith, wherefore didest m Christ corthou dout?

32 And affone as they were come into the ueth remedie bothe at once. ship, the winde ceased.

Then they that were in the ship, came and worshipped him, saying, Of a trueth thou art the sonne of God.

And when they were come ouer, thei Mar.6,54. came into the land of Gennesaret.

sion towarde them, and he healed their 35. And when the men of that place knewe him, they fent out into all that countrey rounde about, and broght vnto him all that were ficke,

as manie as touched it, were made whole. no superfitio, notwith annotwith annotwing the superfitting and the su

CHAP. XV. 3 Christ excuseth his disciples, and rebuketh the Scribes, quenche the & Tharifes, for transgressing Gods commandement imoking slave, by their owne tradicions 13 7 he plant that shalbe roo- did beare with ted out 18 What things defile a ma 22 He delivereth these smale the woman of Cananees daughter 26 The bread of beginnings. the children 30 He healeth the ficke, 36 And feedeth foure thousand men, beside women and children

Hen came to Iesus the Scribes and Pharifes, which were of Ierusalem,

faying,

2 * Why do thy disciples transgresse the Mana. tradicion of the Elders of or they a wash a Me are more not their hands when they eat 'bread.

But he answered & said vnto them, Why owne traditions then Gods do ye also transgresse the commandemet comandement. of God by your tradicion?

*For God hathe commanded, faying, Exod 20,12. Honourthy fatherand mother: * and he ephel 6.2. that curfeth father or mother, let him dye exod 21,17.

5 But ye fay, Whosoeuer shal fay to fathe1 prou.20 20 ormother, b By the gift that is offied by dispensed with me, thou maiest have profite,

Thoghhe honour not his father, or his tues to their mother, shalbe fre: thus have ye made the come parents, fo f their world commandement of God of no autoritie recompense y by your tradicion.

7 O hypocrites, Esaias prophecied well of ir offings.

you, saying,

*This people draweth nere vnto me Isai 29,32. with their mouth, and honoureth me with & God wil not the line of the behonoured the lippes, but their heart is farre of from according t

for doctrines, mens precepts.

* Then he called the multitude vnto ded on his him, and faid to them, Heare and vndei- worde Mar 7,29.

That which goeth into the mouth, defileth not the man, but that which cometh out of the mouth, that defileth the man.

Then came his disciples, and faid vn- d all mer & to him, Perceivest thou not, that the Pha- are not grafrifes are offended in hearing this faying' Christ by fre

But he answered & said, * d Euerie plant adoption and which mine heavenlie Father hathe not ne, that is not established by planted, shalbe rooted vp.

recteth his fan

ding our Saut-

ferue their

them that did profite by the

mans tantafie, but detefteth

Gods worde.

CC.i.

into fourewarenerie one coterned thre houres

i The presenmaketh his bolde.

k His zeale was great, but he had not fuf fure of his faith.

fe was to grehe muft nedes when his faith failed.

12 And his disciples came, and toke vp his

Mar 6,38. 13 *And when Iesus heard it, he departed

Faith obteineth.

S.Matthewe. The Pharises leaven.

e They are not worthis to be cared for Luk 6.39.

Mar 7,17.

leaders of the blinde:&if the blinde leade the blinde, bothe shalfall into the ditche.

15 ¶* Then answered Peter, and said to him, Declare vnto vs this parable.

16 Then said Iesus, Are ye yet without vnderstanding!

17 Perceiue ye not yet, that what soeuer en- 35 treth into § mouth, goeth into the bellie, and is cast out into the draught?

18 But those things which procede out of the mouth, come from the heart, and they

defile the man.

f All vices pro eede of the corrupt affec- 20 tion of the heárt.

Gend. 6 19 For out of § heart *come euilf thoghts, 37 murders, adulteries, fornicacions, thefts, false testimonies, sclanders.

> man:but to eat with vnwashen hands, defileth not the man.

Mar.7,24. 21 *And Iesus went thence, and departed 39 into the coasts of Tyrus and Sidon.

> 22 And beholde, a woman a Cananite came out of the same coasts, and cryed, saying vnto him, Haue mercie on me, ô Lord, the ionne of Dauid: my daughter is miserably vexed with a deuil.

23 But he answered her not a worde. Then came to him his disciples, and befoght him, faying, & Send her away, for the cry-

ples were offe ded at her imeth after vs. portunitie

Chap. 10,6.

& The difci-

24 But he answered, and said, I am not sent, but vnto the lost shepe of the house of Is- 2 rael.

Yet she came & worshipped him, sayig,

Lord, helpe me.

And he answered, & said, It is not good to take the childrens bread, and to cast it

to h whelpes.

& Chrift cal-Leth the dogs, or whelpes w 27 are ftrangers from the houfe of God

i Christ gran-

ted her petiti-on, for her fa-iths lake, and

not at the re-

queft of his disciples.

Mar.7.31.

₹fai35.s.

But she said, Trueth, Lord: yet in dede the whelpes eat of the crommes, which fall from their masters table.

Then Iesus answered, and said vnto her, O womā, great is thy faith: be it to thee, as thou defireft. And her daughter was 5 made whole at that houre.

¶So Ielus* went away from thence, and came nere vnto the sea of Galile, & went 6 Then Iesus said vnto them, Take hede vp into a mountaine and fate downe

there.

30 And great multitudes came vnto him, 7 *hauing with them, halt, blinde, domme, maymed and manie other, and cast them 8 But Iesus eknowing it, said vnto them, O christs diumidowne at Iesus fete, and he healed them,

31 In so muche that the multitude wondered, to fe the domme speake, the maymed whole, the halt to go, and the blinde to se: 9 Do ye not yet perceiue, nether rememand they glorified the God of Israel.

Mar.s.s. k Christ can not forget tho-fe that follows

* Then Issus called his disciples vnto him, and faid, I k have compassion on this with me alreadie thre daies, and haue nothing to eat: and I wil not let the departe fasting, lest they fainte in the way.

14 * Let them alone: they be the *blinde 33 And his disciples said vnto him, Whence shulde we get so muche bread in the wildernes, as shulde suffice so great a mul-

> 34 And Iesus said vnto them, How manie loaues haue ye? And they faid, Seuen, and a fewe litle fishes.

Then he commanded the multitude to fit downe on the grounde,

36 And toke the seuen loaues, and the fishes, and gaue thankes, & brake them, and gaue to his disciples, and the disciples to the multitude.

And they did all eat, and were fufficed: & thei toke vp of the fragments that remained, seuen baskets ful.

These are the things, which defile the 38 And they that had eaten, were foure thousand men, beside women, and litle

> Then Iesus sent away the multitude, and toke shippe, and came into the partes of Magdala.

tor Magadan.

CHAP. XVI.

I The Pharifes require a token 6 Iesus warneth his disciples of the Pharifes do Frine 16 The confession of Pe ter 19 The keyes of heaven 24 The faithful must beare the croffe. 25 To wanne or lofe the life. 27 Christs comming.

Hen * came the 2 Pharifes and Sad mar.s. 11. duces, and did b tempt him, desiring luk. 12.54. him to shewe them a signe from heauen.

Althogh they did not But he answered, and said vnto them, agre in doort-

When it is evening, ye fay, Fayre wether: ne, yet then to the fly is read for the skie is red.

And in the morning ye say, To day shal- be men tempe be a tempeste: for the skie is red and low- God ether by ring. O hypocrites, ye can discerne the fa- litte, or euroce of the fkie, and can ye not discerne the fine c fignes of the times?

fignes of the times?

*The wicked generacion, and adulteheanenlie and rous scheeth a signe, and there shal no signe Chap 12. 34 be gruen it, but the d signe of the Prophet d Christ shall *Ionas: so he left them, and departed.

And when his disciples were come to vp from death. the other fide, they had + forgotten to ta- long. 2,1. ke bread with them.

and beware of the leauen of the Pharises and Sadduces.

And they"thoght in them selues, saying, with the select It is because we have broght no bread.

ye of litle faith, why thinke you thus in tie, to knowe your selues, because ye haue broght no mens thoghes. bread?

ber the five loaves, when there were * five Chap 14, 17. thousand men, and how manie balkets to- sohn 6,9. ke ye vp?

multitude, because they have continued to Nerher the seuen loaves when there were * foure thousand men, and how manie Chap. 15, 340 balkets toke ye vp?

us. Why perceive ye not that I said not

ther to fight 2-

be to them a Mar.8,14.

vnto you concerning bread, that ye shulde beware of the leauen of the Pharifes & Sadduces?

12 Then vnderstode they that he had not said that they shulde beware of the leauen of bread, but of the fdoctrine of the Pharises, and Sadduces.

ica and cotem 13 TNow when Iesus came into the coastes of Cesarea Philipps, he asked his disciples, faying, Whome do men fay that I, the Son ne of man am?

And thei said, Some say, Iohn Baptist: and some, Elias: & others, Ieremias, or one r of the Prophetes.

15 He faid vnto them, But whome fay ye that I am?

16 Then Simon Peter answered, and said, 2 *Thou art the Christ the Sonne of the liuing God.

And Iesus answered, & said to him, Blef ; sed art thou, Simon, the sonne of Ionas: for g slesh & blood hathe not reueiled it vnto thee, but my Father which is in heaven.

g And I say also vnto thee, that thou art *Peter, and vpon h this rocke I wil buylde my Church: and the gates of hel shal not ouercome it.

19 kAnd I *wil give vnto thee the keyes of the kingdome of heauen, and what soeuer thou shalt i binde vpo earth, shalbe bound in heauen: and what soeuer thou shalt "lose on earth, shalbe losed in heauen.

Then he charged his disciples, that they shulde m tell no man that he was Iesus the 7

¶ºFrom that time forthe Iesus began to 8 shewe vnto his disciples, that he must go vnto Ierusalem, and suffer manie things 9 of the Flders, and of the hie Priests, and Scribes, and be flaine, and rife againe the thirde-day.

m Because he 22 to rebuke him, saying, Master, pitie thy felf:this shal not be vnto thee.

Then he turned backe, and said vnto Pe- 11 ter, Get thee behinde me, o Satan: thou art an offence vnto me, because thou vnderstadest not the things that are of God, but 12 But I say vnto you, that Elias is come wolde not ha the things that are of men.

24 Iesus then said to his disciples, * If any man wil followe me, let him forsake him felf, & take vp his crosse, and followe me.

lose it:and whosoeuer shal lose his life for my fake, shal finde it.

26 *For what shal it profite a man thogh he shulde winne the whole worlde, if he lose his owne soule? or what shal a man give 15 And said, Master, have pitie on my sonne:

de fignifieth 27 For the Sonne of man shalcome in the an aduerfatte, who resident glorie of his Father with his Angele and the manufacture of the state of the st glorie of his Father with his Angels, and wno renneem the wil of God,either of malice, as did Iudas, or of rafhenes and arrogan-ere, as Peter did. P. That 15, who locuer thinketh to laue him felf by forfelding

*then shal he give to everie ma according Pfal.62,12. to his dedes.

28 *Verely I say vnto you, there be some luk 9,17. of them that stad here, which shal not taste q This was of death, I til they have sene the Sonne of resurrection w man come in his kingdome.

CHAP. XVII.

2 The transfiguration of Christ upon the mountains of by fending the Thabor. 5 Christoght to be heard. 11 13 Of Elias holie Goft, whe and John Baptiste 15 He healeth the lunatike. 20 The wroght power of fasth. 21 Prayer & fasting. 22 Christ great and son telleth the before of his passion. 27 He payeth tribute. drie miracles.

Nd * "after fix dayes, lefus toke Pe- Chap x v 18. A ter, and Iames, and Iohn his brother, luk. 9,28. and broght them vp into an hie mountai- wir, the first day ne aparte,

And was a transfigured before them: and a Christ his face did fhine as the funne, and his clo- his glorie, that thes were as white as the light.

And beholde, there appeared by not them he fuffre Moses, and Elias, talking with him.

Then answered Peter, and said to Iesus, he offered vp Master, it is e good for vs to be here: if him self wilthou wilt, let vs make here thre taberna-b By thele cles, one for thee, and one for Moses, and two wittedes one for Elias. one for Elias.

While he yet spake, beholde, a bright clou phetes, which de shadowed them; and beholde there is lead vs to de shadowed them: and beholde, there ca- Christ me a voyce out of § cloude, faying, *This Chap 337. is my beloued Sonne, din whome I am wel 2. peter 2, 27. pleased: heare him.

And when the disciples heard that, they ture Peter sea from he thuide f fel on their faces and were fore afrayed. lose that 10y-

Then Iesus came and souched them, and ful fight, speafaid, Arife, and be not afraid.

And when they lifted up their eyes, they de hauclodged fawe no man, faue Iefus onely.

And as they came downe fro the moun in glone taine, Iesus charged them, saying, Shewe d We are rethe vision to no man, s vntil the Sonne of Godby Christ man rife againe from the dead.

Then Peter toke him aside, and began 10 *And his disciples asked him, saying, chieft is our Why then say the Scribes that Elias must lie scholema-

> And Iesus answered, and said vnto them, Certeinely Elias must first come, & restore f And so worall things.

already, and they knewe him not, but haue ue believed done vnto him whatfoeuer they wolde: that Christ made his likewise shalasso the Sonne of man suffer plorie more manifest by of them.

25 For *whosoeuer wil P saue his life, shal 13 Then the disciples per ceiued that he spa- aron ke vnto them of John Baptist.

14 ¶*And when they were come to the multitude, there came to him a certeine man, and kneled downe to him,

for he is lunatike, and is fore vexed: for oft times he falleth into the fyre, and oft times into the water.

And I broght him to thy disciples, and they colde not heale him.

was as an etric into his kingdome, and was ft, he fo

through murmitte, but that and the Pro-

& Elias depar diftract & wol lie houses , & were received

Mar 9,11.

chief and one-

Chap.11 , 14. mal 4.5. fhipped Christ

Mar 9,14,

CC. ii.

f We may bol delyby Christs admonstren re ne all erronious doctrine and mans 10uentions , and oghe onely to eleaue to the worde of God 14 .Mar 8,27. luk 9.28.

Ich 6,69. g He meaneth any thing that is in man. Iohn 1,42.

h Vpon that faith whereby thou haft confelled and acknoledged me: for it is groun ded vpon an infallible grueth

Zohn 20,21. a The power of Sata which Randeth craft and violence k The prea-chers of the O Gospel open the gates of beauen with the worde of

God, which is y right keye: 21 fo that where this worde is not purely is netber key, nor autoritie 1 Condene by Gods worde Or.abfolue

wolde yet m-Aruct them , & not preuet his time n He wolde 23 plucke out of their hearts that falle opinion, which

his temporal Chap 10.38. mar. 2,34. luk.9,23: 6 14,27. Chap. 10.39. max .8.34.

luk .9,24. € 17.33. Mar. 2,36. luk.9,25.

lefus Chrift.

Of tribute.

S.Matthewe. The lost shepe.

h He Pre- 17 Then Jekus answered; and said; hO gene keth chiefly to the Scribes, 1 acion, saithles, and croked, how long now who began to bragge, as if they had now gotten the VIctorie ouer Christ because his disciples

I.uk 17.6.

i By this maner of speache is signified, y they shulde fhulde feme ampossible Chap.20,17. mar.9,31. luk 9.44. 6 24.7 k The beft re thedie to fireg then the wea ke fanh is prayer, which harbe fasting added to it, as an halo an help helpe to

I The Greke payed it once by the Lawe, Exo 50,13, and 27 at this time they payed it m Orgne occafion to forn The worde is (Statera) w cotemeth two didrachmas,& is valued abour 5 grores of olde fterling.

Mar. 9.37. luk:0,46. a They firme for the rewarde before they 2 haue taken a my payne: and where as they fluide hane ? holpen & reue ther, they were ambittous
and despicers
of their brethren. Chap. 19,24. I £07 14.10.

fhal I be with you how log now shal I suf fer would bring him hither to me. ouer 18 And Iesus rebuked the deuil, & he went out of him: and the childe was healed at

were not at that noure.

ble to do this 19 The came the disciples to Iesus a parte, and faid, Why colde not we calt him out? 7 20 . And Lesus said vnto them, Because of

your vnbeliefe: for * verely I say vnto you, if ye have faith as muche as is a graine of multiard dede, ye shal say vnto this mou- 8 *Wherefore, if thine hand or thy fore med with mane taine, Remoue hence to yonder place, & it shal remoue: and nothing shalbe vnpoffible vnto you.

they stude at How be it this kinde goeth not out, but their faith y buk praver and fasting. by k prayer and fasting.

22 ¶And as'thei*abode in Galile, Iesus said 9 vnto them, The Sonne of man shal be delivered into the hands of men,

23 And they shalkil him, but the thirde day flial he rife againe: and they were very forie.

¶And when they were come to Capernaum, they that received 1 polle money, came to Peter, and faid, Doeth not your Malter pay tribute.

fant, or retur- 25 He said, Yes. And when he was come into § house, Iesus preuented him, saying, 12 What thinkest thou Simo? Of whome do worde is (didrachma) was of value a bout to pence of olde feer-ling monte. & Peter faid vnto him, Of strangers. Then ling monte. & the Israelites the chil-

faid Iesus vnto him, Then are the chil- 13 And 1f so be that he finde it, verely I say if they despidren fre.

Neuertheles, lest we shulde m offende them, go to the sea, and cast in an angle, & take the first fishe that cometh vp, & when 14 thou hast opened his mouth, thou shalt finde an piece of twentie pence: that take, and give it vnto them for me and thee.

CHAP. XVIII.

The greatest in the kingdome of beauen. 3 He teacheth his disciples to be humble and harmeles, 6 To auorde occasions of euil, 10 Not to contemne the litle- 16 ones. 11 Why Christ came. 15 Of brotherlie corre-Gion 17 Of the autoritie of the Church. 19 The commendacion of prayer and godlie affemblies. 21 Of brotherlie forguenes.

"He *fame time the disciples came vn to Iesus, saying, Who is the greatest in the kingdome of heaven?

And Iesus called a litle childe vnto him, and fet him in the middes of them,

And faid, Verely I fay vnto you, except ye be *converted, & become as litle b children, ye shal not enter into the kingdome of heaven.

Whosoeuer therefore shal humble him felf as this litle childe, the same is y greatest in the kingdome of heaven.

5 And whosoeuer shal recesue suche a litle e He calleth childe in my Name, receiveth me.

*But who foeuer shal offende one of these humble them litleones which beleue in me, it were bet- felues with all humilitie and ter for him, that a 4 mylitone were hanged fubication about his necke, and that he were drowned Mar 9,42. in the depth of the sea.

eWo be vnto the worlde because of offen fignificths agrees: for it must nedes be that offences shall an affe tour-come, but wo be to that mã, by whome the neth, and is spoken in offence cometh.

cause thee to offende, cut the of, & cast the hand from thee at is better for thee to enter into life, halt, or marmed, then having two mar 9,45 hands of two fete, to be cast into cuerla - e Christ war-Iting fyre.

And if thine eye cause thee to offend, they shrinke plucke it out, & cast it from thee : it is bet- him for any e ter for thee to enter into life with one eye, "il then having two eyes, to be cast into hel man can gue,

10 (Se that ye despice not one of these litle- se of this offen ones: for I say vnto you, that in heauen et which is their *8 Angels alwayes beholde the face dev ne of our of my Father which is in heauen.

11 For * the Sonne of man is come to h faue Luk.19,10. that which was loft.

How thinke ye? * If a man haue an hun Bathe comes. dreth shepe, & one of the be gone astray, ded his An doeth he not leave ninetie & nine, and go charge of his into the mountaines, and seke that which wicked may is gone aftray?

vnto you,he reioyceth more of that shepe, wil rener then of the ninetic and nine which went h We may not not altray.

So is it not the wil of your Father which which is in heauen, that one of these litleones ly boght shulde perish.

15 T'Moreouer, if thy brother trespace a- eccle 19.13. gainst thee, go, and "tell him his saute be luk.17.3 twene thee & him alone: if he heare thee, wherewith thou hast wonne thy brother.

But if he heare thee not, take yet with speaketh of thee one or two, that by § * mouth of two fecret or parti or thre witnesses euerie worde may be co- not of open or firmed.

And if he wil not vouchefaue to heare for reprine him the, tel it vnto the Church: & if he refuse Deu 19.15. to heare the Church also, let him be vnto ebr 10,28. thee as an heathen man, and a Publicane. a cor 13,1.

18 Verely I say vnto you, * What socuer ye 1 Cor s.p. binde on earth, shalbe bounde in heauen: 2 thef 3.44. and *whatseuer ye lose on earth, shal k He meaneth be losed in heaven.

of you shal agre meanth upon any thing, the lewes, who what soeuer they shal desire, it shall be "out had their couwhat loeuer they shal defire, it shal be give cel of ancien

luk .17,1

neth his to take heed that nil example or offence that cheth the cau-Pfal 34.7.

Luk.15,4. gels to take \$ be affured that lofe by our of

Leu 19,17. iam 5,18.

knowen to others

according to

and expert me to reforme maners, and execute discipline. This affemblie represented the Church, which had appointed them to this charge. I In the 16 chap 19. he ment this of doctrine, and here of ecclesifical discipline, which dependent deth of the doctrine. Or, done to.

b Not in lacke of differences; but that they be not vayue glorious, feking to advance them felues to worldelie honours.

them

Luk. 17.4.

m We muffe

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ne and be for-

a A commune tatent

alucd at thre

fcore pounde: lome also we-

re greater and fome leffe

oWhich amou

eerh of our mo ney to the fume of 25 shill

lings, or verte nothing in re-

guen

them of my Father which is in heauen.

- 20 For where two or thre are gathered together in my Name, there am I in the middes of them.
- 31 Then came Peter to him, & said, Master, 4 how oft shal my brother sinne against me, & I shal forgiue him: vnto seuen times?

22 Iesus said vnto him, I say not to thee, vnto seuen times, but vnto m seuentie times 5 And said, For this cause, shal a man lea- gene 2,24. seven times.

23 Therefore is the kingdome of heaven likened vnto a certeine King, which wolde 6 take a countes of his feruants.

24 And when he had begonne to recken, one was broght vnto him, which oght him ten thousand realents.

And because he had nothing to paye, his master commanded him to be solde, & his wise, & his children, and all that he had, and 8 He said vnto them, Moses, because of the the dette to be payed.

26 The servant therefore fel downe, and befoght him, faying, Master, appeale thine an gre towarde me, and I wil pay thee all.

Then that servants master had compasfion, and losed him, and forgaue him the dette.

28 But when the feruant was departed, he founde one of his felowes, which oght him an hundreth o pence, & he layed hands on 10 Then said his disciples to him, If the mat their displeshim, and toke him by the throte, faying, Pay me that thou owest.

Then his felow fel downe at his fete, and in But he said vnto them, All men can not by Gods ordibefoght him, faying, Appeafe thine angre towards me, and I wil pay thee all.

mafterforgaue 10 into prison, til he shulde pay the dette.

> And whe his other felowes sawe what was done, they were very forie, and came, and declared vnto their master all y was done.

> Then his master called him, and said to him, O euil servant, I forgave thee all that dette, because thou prayedst me.

> 33 Oghtest not thou also to have had pitie on thy felow, even as I had pitie on thee?

> him to the saylers, til he shulde pay all that was due to him.

35 So likewise shal mine heauelie Father do vnto you, except ye forgiue? from your hearts, eche one to his brother their tref- 16 T* And beholde one came, and faid vnro the h This gift is paces.

CHAP. XIX.

3 Christ sheweth for what cause a woman may be divorced 11 Continence u a gift of God 14 He receiveth litle babes 16 To obteine life euerlasting 24 That ruhe men can scarsely be saued 28 He promiseth them which have left all to followe him life everlafting.

Mar 10,1.

p God efte-

meth onclythe heart and affe-

- Nd*it came to passe, that whe Iesus $m{\mathcal{H}}$ had finished those sayings, he departed from Galile, and came into the coastes of Iudea beyonde Iordan.
- 2 And great multitudes followed him, and he healed them there.

3 Then came vnto him the Pharifes tepting him, and faying to him, Is it lawful for a man to put away his wife for cuerie * Or .cat fe

And he answered and faid vnto them, Haue ye not 1ed, * that he which made Gen.:,22 them at the beginning, made them male and female,

ue father and mother, and cleaue vnro his i cor. 6.16 wife, and they a twaine shalbe one flesh: ephe 5.31.

Wherefore they are no more twaine, but afore were as one flesh. Let not man therefore put a fun two, shalbe die that, which God hathe coupled toge persone

They faid to him, Why did then * Mo- Den. 24.2. ses commade to giue a bil of diuorcemet, and to put her away?

b hardnes of your heart, liftred you to put Chap 5,72. away your wives: but from the beginning mar 10,11 it was not fo.

9 I say therefore vnto you, * that who soe - 1 cor 7,21. uer shal put away his wife, except it be for avoide the cru whoredome, and marie another, d com-wolde have mitteth adulterie : and who foeuer marie the vied towards her which is disorced, doeth commit ad- they had bene ulterie.

ter be so betwene man and wife, it is not fure furte and good to marie.

receive this thing, faue they to whome it after this ba-

Yet he wolde not, but went and cast him

To there are some schafte, which were pleasure.

To borne of their mothers bellie: and there some by na he forme chafte, which he made chafte by the made chafte b be some chaste, which be made chaste by ble to marie, men: & there be some chaste, & which ha and some but ue made them selues chaste for the king
f The worde for the kingdome of heauen. He h that is able to recei- fignificith (gel-ded:) and they ue thu, let him receiue it.

13 The were broght to him litle childs e, shulde kepe that he shulde put his hands on them, and the chambers of noble wopray: and the disciples rebuked them.

So his master was wroth, and deliuered 14 But Iesus said, Suffer the litle children, were and forbid them not to come to me: for of g Which have fuche is the king dome of heaven the gift of co fuche is the king dome of heaven.

> And whehe had put his hands on them to ferue he departed thence.

him, Good Master, what good thing shal not commune for all me, but I do, that I may have eternal life?

And he faid vnto him, Why callest and giuen to thou me good there is none good but one, re me may not euen God: but if thou wilt entre into life, rassly absterk kepe the commandements.

18 He said to him, Which? And Iesus said, Chap. 18.3. *Thefe, Thou shalt not kil: Thou shalt mar.10.13.
not comit adulterie: Thou shalt not shalt luk.18.15. not comit adulterie : Thou shalt not stea- Mar 10,17. le: Thou shalt not beare false witnes.

19 Honour thy father and mother: and thou 1 Bicause this we nothing in Iesus Christ but his manhode, he leadeth him to higher things. to the corent, that his doctrine might better take place. k He spake this chat he might learne to knowe him self. *Exad 20,13 den 5,16 rem 13,9.

luk.16,18.

forced to re-

de can not be

were to made because they men : for they were sudged

tinince, & vie re free liber.

CC.iii.

A riche man.

1 He boafteth muche becau-

fe as yet he

by discouered

his hyprocri-fie, and caused

him to feele

his owne wea-

kenes,not gene rally comman ding all to do she like

n What kin-

derance men haue by ri-

Correable rop o Who can fra

tes, so that they shal not

fet their min. des on their 11

Mar 10.22.

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the fentence

following and

fo take rege-

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their inherita.

ce, to the end y they might knowe that it

zo haue begő-

Luk .22,30.

Chap 20,16. mat .10,31.

Gods e bildren

feele euen in their afflictios

more worthe

then all worl-

delic treasures

is a 1000 folde

luk .13.39.

luk .18,28.

ches

ches

knewe kim felf m Christ here-

S.Matthewe. The penie.

shalt love thy neighbour as thy self.

The yong man faid vnto him, I have 1 observed all these things from my youth: what lacke I yet?

not 21 Iesus said vnto him, If thou wilt be perfite, go, msel that thou hast, & give it to the poore, and thou shalt have treasure in heauen, and come and followe me.

22 And when the yong man heard that saying, he went away forowful: for he had great " possessions.

rely I say vnto you, that a riche man shal hardely enter into the kingdome of hea-

And againe'I say vnto you, It is easier me mens hear- 24 for a" camel to go through the eye of a the kingdome of God.

And when his disciples heard it, thei we- 12 re excedingly amased, saying, Who then can be faued?

p In this wor-ke whereby the worlde is 26 And lesus behelde them, and said vnto the, With men this is unpossible, but with 13 God o all things are possible.

generate; or to ioyne this worde with 27 ¶*Then answered Peter, & said to him, Beholde, we have for saken all, & followed 4 thee:what shal we haue?

meration for 28 And lesus said vnto them, Verely I say to you, that when the Sonne of man shal sit in 15 Is it not lawful for me to do as I wil with the throne of his maiestie, ye which followed me p in the regeneracion, * shal fit also vpon twelue thrones, and judge the 16 twelue tribes of Israel.

is not sufficiet 29 And whosoeuer shal forsake houses, or 17 brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names fake, he shal receiue an 9 hundreth folde 18 Beholde, we go vp to Ierusalem, and the 14k 18,31. more, & shal inherite everlasting life.

The tope of 30 *But manie that are first, shalbe last, and the last shalbe firft.

CHAP. XX.

Christ teacheth by a similitude, that God is detter unto no man, and how he alway calleth men to his labour. 28 He admonisheth them of his passion 20 He teacheth 20 his to flee ambition 28 Christ payeth our ransome. 30 He grueth two blinds men their fight.

Or the kingdome of heauen is like vn T to a certeine house holder, which wet out at the dawning of the day to hier laborers into his vineyarde.

And he agreed with § laborers for a penie a day, and fent them into his vineyarde.

And he went out about the bthirde houre, 22 and fawe other standing ydle in the mar-

And faid vnto them, Go ye also into my vineyarde, & what soener is right, I wil giue you: and they went their way.

Againe he went out about the fixt and ninth houre, and did likewife.

And he went about the eleventh hours

dynasy , & the elementh house was an house before the funne feez.

and founde other standing ydle, and said vnto them, Why stand ye here all the day

They said vnto him, Because no man hathe hired vs. He said to them, Go ye also into my vineyarde, & what soeuer is right, that shal ye receiue.

8 ¶And when euen was come, the master of the vineyard said vnto his steward, Call y laborers, and give them their hier, beginning at the last, til thou come to the first.

Then Iesus said unto his disciples, Ve- 9 And they which were hired about the eleuenth houre, came and received everie man a penie.

10 Now when the first came, they supposed that they shulde receive more, but they likewise receiued euerie man a penie.

nedle, then for a riche man to enter into u And when they had received it, they mur mured against the master of the house,

Saying, These last have wroght but one house, and thou hast made them equal vnto vs, which haue borne the burden, & heat of the day.

And he answered one of them, saying, Friend, I do thee no wrong: dideft thous or, felone not agre with me for a penie?

Take that which is thine owne, and go thy way: I wil give vnto this last, as muche as to thee.

mine owne? Is thine eye ceuil because I c Or enuional am good?

*So 4 the last shalbe first, and the first last: *for manie are called, but fewe chosen.

* And Iesus went vp to Icrusalem, and ink. 13.30. toke the twelve disciples aparte in the chap 22,14. way, and faid vnto them,

Sonne of man shalbe delivered vnto the querie man in chief Priests, and vnto the Scribes, & they his vocation, as he is called shal condemne him to death,

39 And * shal deliuer him to the Gentiles, to torwarde, encourage to mocke, and to fcourge, and to crucifie others, tenus him: but the thirde day he shal rise againe. the hyer is in

* Then came to him the mother of Ze- all bedeus children with her fonnes, wor-10h.18.32. shipping him, & desiring a certeine thing of him.

And he faid vnto her, What woldest thou? She said to him, Grante that these my two fonnes may fit, the one at thy right hand, and the other at thy left hand in thy kingdome.

And Iesus answered and said, Ye knowe He setteth of not what yeaske. Are yeable to drinke crosse before of the e cup that I shal drinke of, and to their eyes to be baptized with the baptisme that I shal- ambition, calbe baptized with? They faid to him, We to fignife the are able.

23 And he said vnto them, Ye shal drinke God hathe orin dede of my cup, and shalbe baptized deined for ewith y baptisme, that I am baptized with, which thing but to fit at my righthand, and at my left leth baptime.

ecaule of my liberaluie. deut 15,19 Chap 19.30.

Mar 10,32.

firft, oght to

hand,

* Which was called denamus,& was of value about 2 foure pence halfs pense of alde moncy, 3 and was com munely a werkemans hier b they deui-ded the day in 4 to twelve hou ses, fo that the fourth part of the day, fix of 5 selocke was none, nine was of the 6

clocke

aftez

The flee ambicion.

Chap. XXI. A den of theues. 12

f God my Fagiuen me char ge to beflows offices of hople of humili-tie vnto all Mar.10.41. luk.22,25.

hand, is fnot mine to give: but is shalbe gi- 8 And a great multitude spred their garuen to them for whome it is prepared of my Father.

nour here: but 24 *And when the other ten heard this, they disdained at the two brethren.

- 25 Therefore Iesus called them vnto him, and faid, Ye knowe that the lords of the Gentiles have domination over them, and they that are great, exercise autoritie over them.

 Solve the Lord, Hosanna thou which art in the firing God to the Lord, Hosanna thou which art in the firing God to the Lord, Hosanna thou which art in the firing God to the Lord, Hosanna thou which art in the firing God to the Lord, Hosanna thou which art in the firing God to the segret search the Lord, Hosanna thou which art in the firing God to the firing God to the good section to And when he was come into Ierusalem, Messas.
 - soeuer wil be great among you, let him be your feruant,

27 And whosoeuer wil be chief amog you, let him be your seruant,

Philip.2.7. 28 *Euen as the Sonne of man came not to be served, but to serve, and to give his life for the ransome of manie.

.Mar 10.46 luk.18,39.

Mar.11,1.

łuk 19,2**9**.

a By this en- 2 trie Chrift wol de fhewe the

flate and con-

dizion of his

kingdome . w is farre con-grarie to the pope and glo-rie of y work-

Isa 62,23.

z ach. 9,9.

10hn 12,15.

b That is, the

c It is a maner

of speache cal led is nech do-

two are taken

d He ridde on 7

the fole & the

dame wet by.

for one

citie Sion, or Ierufalem

29 ¶*And as they departed from Iericho, a great multitude followed him.

30 And beholde, two blinde men, fitting by the way side, when they heard that lesus palled by cryed faying, O Lord, the sonne 14 of Dauid, haue mercie on vs.

fe they shulde holde their peace: but they cryed the more, saying, O Lord, the sonne of Dauid, haue mercie on vs.

Then Iesus stode stil, and called them, & 16 faid, What wil ye that I shulde do to you?

They said to him, Lord, that our eyes

may be opened.

ched their eyes, & immediatly their eyes received fight, and they followed him.

CHAP. XXI.

& Christ rideth into Ierusalem on an asse. 12 The byers and sellers are chased out of the Temple. 15 The children wish prosperitie unto Christ. 19 The sigtre withereth 22 Fasth requisit in prayer 25 Iohns baptisme. 28 The two sonnes. 33 The parable of the hous band men. 42 The corner from resected. 43 The Lewes resected & the Gentiles recesued.

Nd * when they drew nere to Ieru-A falem, and were come to Bethphage, vnto the mount of the olives, then fent 21

Iesus two disciples,

Saying to them, Go into the towne that is ouer against you, and anone ye shal finde an a asse bounde, and a colte with her: lose them, and bring them vnto me.

And if anie man fay oght vnto you, fay

straight way he willet them go.

4 All this was done that it might be fulfil- 3 led www. spoken by the Prophet, saying, ¶*Tel ye the b daughter of Sio, Beholde, thy King cometh vnto thee, meke and litting vpon an affe, and a colte, the fole of anaile vied to the yoke.

So the disciples wet, and did as Iesus had

commanded them,

And broght the affe & the colte, & put on d them their clothes, and set him thereon.

ments in the way: and other cutte downe braches from the tiees, and strawed them in the way.

9 Moreouer, the people that went before, and they also that followed, cryed, faying, . Hofanna the fonne of Dauid: e Which is to

all & citie was moued, saying, Who is this? Mar 11,11.

And the people said, This is Iesus the let 19.45. Prophet of Nazatet in Galile.

And lesus wer into the Teple of God, is in heaten, and cast out all them that solde & boght mast onely far in the Temple and overhears here. in the s Temple, and ouerthrew the tables g In the por-of the money changers, and the seates of the or entrie of the money changers, and the seates of the or entries them that folde doues,

13 And said to the, It is writte, *Mine hou- lere 7.11. fe shalbe called the house of prayer: but luk.19.46.

* ye haue made it a denne of thieues. h vnder the

Then *the blinde, and the halt came to pretence of re religion hypo him in the Temple, and he healed them.

And the multitude rebuked them, becau- 15 But when the chief Priests and Scribes their owne gain spoyle fawe the marueils that he did, & the chil- God of dren crying in the Teple, & faying, Hofanna the sonne of Dauid, they disdained,

And faid vnto him, Hearest thou what these say? And Iesus said vnto the, Yea:red ye neuer, *By the mouth of babes & fucke- Pfal s.z. lings thou hast smade perfite the praise?

And Iesus moued with compassion tou- 17 \\$\square\$So he lest them, and went out of the citie vnto Bethania, and lodged there.

18 And *in the morning as he returned into the citie, he was hungrie,

And feing a figge tre in the way, he came fer forthe, and to it, and founde nothing thereof to it, and foundenothing thereon, but lea- fame? ues onely, and faid to it, Neuer frute grow Mar 11,13. on thee hence forwardes. And anone the test, haft ordened or ground dead of firegets.

And when his disciples sawe it, they mar which is all to ueiled, faying, How sone is the figge tre because God

And Iesus answered and said vnto them, his firength is *Verely I say vnto you, if ye haue faith, best knowen. and dout not, ye shal not onely do that, which I have done to the figge tree, but also if ye say vnto this mountaine, I Take thy I which this felf away, and cast thy self into the sea, it semeth to be shalbe done.

ye, that the Lord hathe nede of them, and 22 *And what soeuer ye shal aske in prayer, Chap 7.7. if ye beleue, ye shal receive it.

¶*And when he was come into § Téple, 130h.3,24. the chief Priests, and the Elders of the peo Mar 11,27. ple came vnto him, as he was teaching, and luk, 20,1. faid, By what autoritie doelt thou thele things?and who gave thee this autoritie?

Then less answered and said vnto the I also wil aske of you a certeine thing, w if ye telme, I likewise wil tell you by what autoritie I do these things.

25 The baptisme of Iohn whece was its fro wrogone CC.iiii.

1 If God rebabes, that ca not as yet fpea ke, is it mar-

10h.11.7.

Of the two sonnes.

man more the

the tructh

Chap. 14.5. mar.6,20.

n So farre it is impossible for

them to repet

owne concerte, that the greatest fin-ners that are,

fhal more fo-

ne come to repentance o God re

God taught

way of righ reougnes, who-

fe life was vp-

Ifa.s.1.

S.Matthewe.Bidden to the mariage.

heauen, or of men? Then they reasoned among them selues, saying, If we shal say ye not then beleue him?

m The hypo- 26 And if we say, Of men, we m feare y people:*for all holde Iohn as a Prophet.

cã not tel. And he said vnto them, Nether tel I you by what autoritie I do these things.

28 But what thinke ye? A certeine man had two sonnes, and came to the elder; & said,

29 But he answered and faid, I wil not:yet afterwarde he repented him felf, and wet.

30 Then came he to the seconde, and faid likewise. And he answered, and said, I wil, 2 The parable of the marrage. 9 The vocation of the

fyr:yet he went not.

Whether of them twaine did the wil of the father. They faid vnto him, The first. Iesus said vnto the, Verely I say vnto you, 1 that the Publicanes and the harlots shal go before you into the kingdome of God. 2 The kingdome of heauen is like vnto a

& be faued, y fande in their 32 For Iohn came vnto you in the o way of righteousnes, and ye beleued him not: but 3 And a sent forthe his servants, to call the a Christ repro the Publicanes, & the harlots beleued him, and ye, thogh ye sawe it, were not moued with repentace afterwarde, that ye might 4 beleue him.

by John the 33 Theare another parable, There was a certeine housholder, *which planted a Pvineyarde, and 9 hedged it round about, and "made a winepresse therein, and buylt 5 But they made light of it, and went their a tower, and let it out to houl band men, and went into a strange countrey.

34 And when the time of the frute drewe 6 And the remnant toke his feruants, & innere, he fent his feruants to the houshad men to receive the frutes thereof.

And the houf bandme toke his feruants and beat one, and killed another, and itoned another.

Againe he sent other seruats, mo the the first:and they did the like vnto them.

fonne, faying, They wil reuerence my fonne.

fonne, they faid amog them felues, *This is the heire: come, let vs kill him, & let vs

40 When therefore the Lord of the vineyarde shal come, what wil he do to those 12 And he said vnto him, Friend, how same hypocrites house bandmen?

Ment therefore the Lord of the vnice with the said vnto him, Friend, how sain the Church, wether known and the said vnto him, Friend, how sain the Church, wether known and the said vnto him, Friend, how sain the Church, we have the said vnto him, Friend, how sain the church, we have the said vnto him, Friend, how sain the church, we have the said vnto him, Friend, how sain the church, we have the said vnto him, Friend, how sain the church, we have the said vnto him, Friend, how sain the church, we have the said vnto him, Friend, how sain the church, we have the said vnto him, Friend, how sain the church, we have the said vnto him, Friend, how sain the church, we have the said vnto him, Friend, how sain the church, we have the said vnto him, Friend, how sain the church, we have the said vnto him, Friend, how sain the church, we have the said vnto him, Friend, how said vnto him, how said vnto

Pfalinaz. 41 They said vnto him, He wil cruelly deftroye those wicked men, and willet out is Then said the King to the servants, Bin-ne them out his vine yarde when her handband men. his vineyarde vnto other houfbandmen, which shal deliuer him the fiutes in their seasons.

42 Lesus said vnto them, Red ye neuer in 14 the Scriptures, *The stone which y buylders "refused, the same is made the head 15 The went the Pharises & toke couse! Mar.12,13

of the corner? This was the Lords doing, and it is marueilous in our eyes.

from heauen, he wil say vnto vs, Why did 43 Therefore say I vnto you, the king dome of God shalbe taken from you, & shalbe given to a nació, which shal bring forthe the frutes thereof.

God,& malice 27 Then they answered Iesus, and said, We 44 * And who so ever shall fall on this stone, 1fa.8,14. he shalbe broken: but on whomesoeuer it shal fall, it wil grinde him to powder.

> 45 And when the chief Priests and Pharifes had heard his parables, they perceived that he spake of them.

Sone, go & worke to day in my vineyard. 46 And they seking to lay hands on him, feared the people, because they toke him as a Prophet.

CHAP. XXII.

Gentiles. 11 The mariage garment 17 Of paying of tribute. 25 Of the resurrection. 36 The Scribes question. 44 Christs diumtie.

Hen I e fus answered, and spake vnto Luk. 14.16. them againe in parables, faying, reuil 19,9.

certeine King which maried his fonne,

that were bid to the wedding, but they cheth y lewes of their ingrawolde not come.

Againe he fent forthe other feruants, that they refaying, Tel the which are bidden, Behol- ieaed the grade, I haue prepared my dinner: mine oxen was so plents and my fatlings are killed, and all things fally offer are readie: come vnto the mariage.

wayes, one to his ferme, & another about his marchandise.

treated them sharpely, and slewe them.

But when & King heard it, he was wroth, b God punis & sent forthe his warriers, & b destroyed theth excreme those murtherers, and burnt vp their citie. ly inche ingra

8 Then faid he to his servants, Truely the c The ingratiwedding is prepared but they which were are bid, ca not bidden, were not worthie.

But last of all he sent vnto the his owne of the last of the sound as manie as ye finde, bid them to the hashe prepared forme.

But when the housbandmen sawe the so so those feruants went out into the hie the hypografic the hypografic sare was a same as ye finde, bid them to the hashe prepared for his of the same as ye finde, bid them to the high wayes, holie meants to persist with the prepared for his of the same as ye finde, bid them to the hie prepared for his of the same as ye finde, bid them to the high wayes, holie meants to persist with the prepared former.

But when the housbandmen sawe the so so those feruants went out into the hie the hypografic ways.

wayes and gathered together all that euer tes are mixed they founde, bothe d good and bad: so the e He had not

wedding was furnished with ghestes.

a pure affection of the wineyarde, and cast him out of the wineyarde, and show the wineyarde, which will be wineyarde, and the wineyarde, which will be with the wineyarde, which will be wineyarde, which will be wineyarded, which will be wi wedding garment.

ding garment And he was speacheles.

de him hand and fore:take him away, and Cha. \$.12.6 cast him into viter darkenes: * there shal 13,42 6 25. be weping and gnasshing of teeth.

*For manie are 8 called, but fewe 8 by the our chosen.

tunde & obfi

beralitie & his

f Thogh God fuffre for a 11eth how to

warde. & gene how luk.20,26.

jerem 2,21. mar .12,1: luk.20, 9.
p The vineyarde is the people, who-me he had ele-Bed. q v fed all mes nes to prefermake it frute- 36 ful.
*en,digged.
* Which were the Priefts & sulers
f The Proghetes Elefus Chrift 38 Chap 26,3. € 27.J. job. 11,53.

att.4,11. 70m.9,33. 1.pet 2.7. u As not mete or fit for their buyldig. a To fasten & joyne the buyl ding together, to vpholde whole.

The Sadduces question. Chap.XXIII. Of ambicion.

how they might tangle him in talke.

16 And they fent vnto him their disciples with the h Herodians, faying, Master, we 38 knowe that thou art true, and teachest the man: for thou considerest not the persone of men.

Tell vs therefore, how thinkest thou? Is approped: and 17 it lawful to giue tribute vnto Cesar, or 41

h Thefe were

terers of the

court, which

euer maintel-

tion, it King

enemies

ned that reli

to the Phari

thing thei con-

fented, thinking

ether to sccu-Se him of trea-

Rom 13.7.

the ourwarde

qualitie, as

be riche or poore Or, the coyee of

k Which was

of value about

halfe penie

luk . 20,17

att.23,6.

OUr. fonnes

Deut.as.s.

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ther he mea-

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fully might

kınıman, ylaw

mWhere Gods

worde is not

preached and vnderftand,

des reigne

errours

blindenes and

a Forasmuche

as thei fhalbe

the infirmities

of this present

Exod. 3.6.

Mar 12.10.

people

certeine flat

faid, Why tempt ye me, ye hypocrites? Shewe me the "tribute money. And thei

Christ, and fo broght him a k penie.

And he said vnto them, Whose is this fon, or to brig himinto y ha-tred of all his image and superscription?

21 They faid vnto him, Cefars. Then faid he vnto them, *Giue therefore to Cefai, the things which are Cefars, and give vn- 45 If then Dauid call him Lord, how is he r Not that his to God, those which are Gods.

and left him, and went their way.

23 ¶ * The same day the Sadduces came to him (which fay that there is no refurrection) and asked him,

24 Saying, Master, * Moses said, If a man dye, hauing no "children, let his brother 1 marie his wife, and raife vp sede vnto his brother.

1 By the title 25 Now there were with vs seuen brethren, and the first maried a wife, and deceased: and having none yflue, left his wife vnto his brother.

26 Likewise also the seconde, & the third, vnto the feuenth.

27 And last of all the woman dyed also.

28 Therefore in the refurrection, whose wife shal she be of the seuen? for all had

Then Iesus answered, and said vnto the, Yem are decemed, not knowing the Scrip tures, nor the power of God.

there must ne-For in the refurrection they nether ma-1 ie wiues, nor wiues are bestowed in mariage, but are as the Angels of God in 6 heauen.

And concerning the refurrection of the 7 exempted fio 31 dead, haue ye not red what is spoken vnto

you of God, faying,

32 * Iam the God of Abraham, & the God of Isac, and the God of Iscob? God is not the God of the dead, but of the liuig. 9 And * call no man your father voon the 20m.15.38. 33 And when the people heard it, they were

astonied at his doctrine.

¶* But when the Phatises had heard, Mar.12.22. 34 that he had put the Sadduces to filence, they affembled together.

35 And one of them, which was an expounder of the Law, asked him a question, tep- 12 ting him, and faying,

36 Master, which is the great commandement in the Law?

Dest 6.1. łuk-10,27.

Lord thy God with all thine heart, with Leui.19,18. all thy foule, and with all thy minde.

This is the first and the great comman-gal 1,14.

way of God truely, nether careft for anie 39 And the seconde is like vnto this, *Thou shalt love thy neighbour as thy self.

40 On these two commandements hageth the whole Law, and the Prophetes.

*While the Pharifes were gathered together, Iesus asked them,

festyet in this 18 But Iefus perceiued their wickednes, & 42 Saying, What thinke ye of Christiwhose o sonne is he? They said vnto him, Da-

43 He said vnto them, How then doeth Da God guesh
his Sonne uid in P spirit call him Lord, saying,

44 *The Lord said to my Lord, Sit at my king him his licutenat & go 4 right hand, til I make thine enemies thy nernour on fore stole?

his fonne?

22 And when they heard it, thei marueiled, 46 And none colde answer him a worde, office of his nether durst anie from that daye forthe humanitie shall aske him anie mo questions.

CHAP. XXIII.

3 Christ condemneth the ambicion, couetousnes, and hy_ 21 one God all pocrifie of the Scribes and Pharifes. 31 Their perfer Christ is Da cutions against the servants of God. 37 He prophecieth uids sone touthe destruction of Ierusalem.

Hen spake Lesus to the multitude, & Lord, concer-

to his disciples,

Saying, The * Scribes and the Pharifes Chap XXIII. * sit in Moses seat.

3 All therefore what soeuer they byd you that which observe, that b observe and do: but after b According, their workes do not : for they fay, and do to Mofes

* For they binde heavie burdens, and wither reache grieuous to be borne, and laye them on Luk. 11,46. mens shulders, but they them selues wil att 15,10. not moue them with one of their fingers. c Thei were fkroles of par-

5 All their workes they do for to be sene chemet whereof men: for they make their cphylacteries in the commadements were broad, and make long the fringes of their written and to garments.

*And loue the chief place at feasts, and same & close to have the chief feates in the affemblies, of lether, & fo

And gretings in the markets, and to be binde themte called of men, Rabbi, Rabbi.

8 *But be not ye called, d Rabbi: for one is the strent their might have co your "doctor, to wit, Christ, and all ye are timul remembrance of the brethren.

earth: for their is but one, your Father deut 22,12. which is in headen.

10 Benot called doctors: for one is your & 20,45. doctor, even Christ.

But he that is f greatest among you, let lam 3.1. him be your seruant.

* For who so euer wil exalt him felf, shal- Luk 14,18. be broght low:and who soeuer wil humble & 18.14.

Mafter, which is the great commandement in the Law?

Issue Said to him, * Thou shalt love the

description of the commander of the condense of the planties were called Masters or Fathers and the Church as not lordshippe, or dominion, but ministerie and feruice.

DD.i.

13 MAT 12,37. 707 13.9

> 147 2.Z. o Of what Rocke or familie.

Mar.12,35. luk.20,41 p By the fpi-rit of prophe-cie speaking of the kingdome of Christ.

q By the right hand is fignified § autoritie Chrift in ma-

his Church

P[al.110,1 kingdome firal then end:but § holie Goft fhat reigne for euc

ching his man hode and his

ning his God-Nehe 8,4.

whome they

this day the lewes vie the & left arme.te

Mar.12.32.

luk 11,43. for,master.

Mal 1,6.

The nature of hypocrites. S. Matthewe. False Christs.

him felf, shalbe exalted.

gYe kepe bac-ke the pure se-ligion&know-ledge of God when men are readie to embrace it

Mar 12,40. ink 20,47. h Which have now their fote within the dores.

i They foght all meaues, y thei colde inment, to make of a Gentile a lege.

ur, is a desser.

& And maketh it to be taken as an holie theweth that ly obscure the arge of God. but is contra-

thing, because of the vierand hereby Christ mans doctrine

2 King.8.13. 28 2.m0 6,1.

Luk 11,42.

& is nothing, Blet palle that was of greater 25 importance mye feke how to get estimacion with men ebratatemperascie.

@r.painted.

13 Wo therefore be vnto you Scribes and Pharises, hypocrites, because ye s shut vp 30 the kingdome of heaven before men: for ye your selues go not in, nether suffer ye them h that wolde enter to come in.

*Wo be vnto you Scribes and Phari- 31 So the ye be witnesses vnto your selues, fes, hypocrites: for ye deuoure widdowes houses, even vnder a colour of long pray-

15 Wo be vnto you, Scribes and Pharifes, hypocrites: for ye compasse i sea and land to make one of your profession: and when he is made, ye make him two folde more the childe of hel, then you your felues.

16 Wo be vnto you blinde guides, which fay, Who soeuer sweareth by the Teple, it 35 is nothing: but who so ever sweareth by the golde of the Temple, he' offendeth.

Ye fooles and blinde, whether is greater, the golde, or the Teple that & sanctifieth the golde?

18 And who soeuer sweareth by the altar, it 36 Verely I say vnto you, all these things shall be powed into the boso. as nothing: but who soeuer sweareth by the offring that is vpon it offendeth.

doeth not one 19 Ye fooles and blinde, whether is greater, the offring, or the altar which sanctifieth the offring?

Whosoeuer therefore si eareth by the altar, sweareth by it, and by all things the-

* And who soeuer sweareth by the Temple, sweareth by it, and by him that dwelleth therein.

Chap 5.34. 22 * And he that sweareth by heaven, sweareth by the throne of God, and by him that fitteth thereon.

23 ¶* Wobe to you, Scribes and Pharises, hypocrites: for ye tythe mynt, & anny se, &comyn, and leaue the weightier matters of the Law, as indgement, and mercie, & fidelitie. These oght ye to haue done,& 1 not to have left the other.

1 Ye flayeat \$ 24 Ye blinde guides, which I straine out 2 gnatte, and swallow a camel.

♥ Wobeto you, Scribes and Pharifes, 2 hypocrites: m for ye make cleane the vtter side of the cup, and of the platter: but

whether ye agood conscience or side of the cup and planets. side of them may be cleane also.

> Wo be to you, Scribes and Pharifes, hypocrites: for ye are like vnto "whited tombes, which appeare beautiful outwar- 4 de, but are within ful of dead mes bones, and of all filthines.

> 28 So are ye: also: for outwarde ye appeare righteous vnto men, but within ye are ful 6 of hypocrifie and iniquitie.

Wo be vnto you, Scribes and Pharifes, hypocrites: for ye buylde the tombes of the " Prophetes, & garnish the sepulchres " For a remeof the righteous,

And say, If we had bene in the dayes of ne season they passed not for our fathers, we wolde not have bene partitle doaring. teners with them in the blood of the Prophetes.

that ye o are the children of them that of is not now

murthered the Prophetes.

ers: wherefore ye shal recesue the greater 32 Fulfil ye also y measure of your fathers. begonne to be cruel against damnacion.

33 O serpents, the generacion of viperes, the servantsos

how shulde ye escape § damnacion of hel! God, & cherefore it is no
Wherefore beholde, I send vnto you marueil shogh
P Prophetes, and wise men, and Scribes, & of suche murof them ye shalkil and crucifie: and of therers handle roughly § Pro the shal ye scourge in your Synagogues, phetes and persecute from citie to citie,

That vpon q you may come all the righ ter ingratitude teous blood that was shed vpon y earth, Gen 4.8. *from the blood of Abel the righteous of Christ mea-vnto the blood r of Zacharias the fonne meth that all their race shall of Barachias, whome ye flewe between by be punified, to that the iniquite of frame and the altar.

shal come vpon this generacion.

hal come vpon this generacion.

*Ierusalem, Ierusalem, which killest the dren, w resemble their sa-Prophetes & stonest them which are sent there to thee, how often wolde I have gathered Chro.24,22. thy children together, * as the henne ga- Luk. 13.34. therethher chickens under her wings, and 2 Efdr.1,30. ye wolde not!

Beholde, your habitacion shalbe left vnto you desolate.

For I faye vnto you, ye shal not se me s He wil retur hence forthe til that ye say, Bleffed she ne no more to that cometh in the Name of the Lord.

that cometh in the Name of the Lord.

CHAP. XXIIII.

Christ sheweth his disciples the destruction of the Tem-teas (althogh ple 5 24 The false Christs 13 To perseuere. 14 The to late) that he pre 3 24 1 we faile Carifis 13 10 perfenere. 14 1 we preaching of the Golipel 6 29 The figures of the end of 18 the verie the worlde 42 He warneth them to wake 44 The Chap. XXIII. fudden comming of Christ.

Nd *Iesus went out, & departed fro a whose exthe Temple, and his disciples came cellencie to him, to shewe him the a buylding of the peareth in that Herode

And Iesus said vnto them, Se ye not all kept 100000 these things Verely Isay vnto you, there the some in worke, the some weshal not be here left a stone vpon a stone, re 15 cubites that shal not be cast downe.

And as he fate vpon the mount of Oli- 8, as Iosephus ues, his disciples came vnto him aparte, Luk.19.44. faying, Tell vs when these things shalbe, b Theishoght and what signe shalbe of thy comming, de be at an ed. b and of the end of the worlde.

And Iesus answered, and said vnto them, ed. * Take hede that no man deceiue you.

For manie shal come in my Name, sayig, colos 2,28. I am Christ, and shal deceive manie.

And ye shal heare of warres, and rumors according to of warres: se that ye be not troubled: for but admoni all these things must come to passe, but that which is the end is not yet.

onely y your nacion hathe

cher,but as a Mar.13,1.

for the space

when Ierufale were deftroy-

Ephe s.6. reth them not theth them of necessarie for

7 For

d Great and

haue enfued

fince amongs

of the Gospel

Chap 10,17.

and 16,2 e As if you

were the cau

kepe backe their chari-

tie , because.

me they shul-

de bestowe st

2 Thef 3,13.

ple shal be pol

be a figne of

end & neuer

religion

Att 1,12.

i God proud-derh for his

childre in the

and decemers

lead the peo-

as if they we-re ashamed of

their profes-

Mar 13,21

thered & 10y-ned W Chrift,

as the egles

affemble to a

luk.21,25. isa 13,10.

EZE 32,7:

soel 2,31.

n He meaneth

were, an alte-

dre of nature.

fion

2 1173 2.4. Mar 13,14 luk.22,20.

troubles

luk 21,12.

ioh 15,20.

the heathe for 8 All these are but the d beginning of so-

more & more 9 *Then shal they deliuer you vp to be afflicted, and shalkil you, and ye shalbe cha 31 *And he shal fend his Angels with a great Renel 1.7. ted of all nacions for my Names sake.

10 And then shal manie be offended, & shal betray one another, and shal hate one another.

f Manie will shal deceine manie.

12 And because f iniquitie shal be increased, the loue of manie shalbe colde.

they are vier thankeful and 13 *But he that endureth to the end, he shalbe faued.

> be preached through the whole worlde be preached through the whole worlde for a witness vnto all nacions, and the shall 35 *Heauen and earth shall passe away: but y godlie were persecuted, my wordes shall not passe away.

Dan 9,27

When 8 ye*therefore shalle the h abo- 36 But of that day and house knoweth no chess seduced gwhen the Te ple shall be pol mination of desolation spoken of by *Da- man, no not the Angels of heaven, but my ligio was pol leved, us shall be propher stading to the holie plan.

Each or a roll. niel the Prophet, stading in the holie place, (let him that readeth confider it.)

lation: the facrifices shal 16 Then 1-t them which be in Iudea, flee into the mountaines.

be reflored h. The horri- 17 Let him w is on the house top, not come downe to fetch anie thing out of his house. ble deftructio of the Temple & feeruptio 18 And he that is in the field, let not him of Gods pure returne backe to fetch his clothes. returne backe to fetch his clothes.

19 And wo shalbe to them that are with chil de, and to them that give sucke in those

entiture in the 20 But pray that your flight be not in the winter, nether on the *Sabbath day.

as was not fro the beginning of the worl-

tened, there shulde no "flesh be saued: but shortened.

luk.17,23. 23 *Then if anie shal say vnto you, Lo, here is Christ, or there, beleue it not.

1 In despite of is Christ, or there, beleue it not.

Satan & faithful shall be ga
Company and shall shall be gaful shall sha se prophetes, and shal shewe great signes 44 Therefore be yealso readie: for in the and wonders, so that if it were possible, they shulde deceiue the verie elect.

Luk.17.37. 25 Beholde, I hauetolde you before. Mar.13,24, 26 Wherefore if they shal say vnto you, Beholde, he is in the Edefert, go not forthe: Beholde, he is in the fecrete places, beleue 46 Blessed 1s that servat whome his master,

it not. 27 For as the lightning cometh out of the 47 Verely I say vnto you, he shal make him & 3,15. m When God hathe made an East, and shineth in to the West, so shal also the comming of the Sonne of man be. 48 But if that euil servat shal say in his he-

end of § erou 28 *For wherefoeuer a dead 1 carkers 15, thither wil the egles refort.

an horrible 29 *And immediatly after the m tribulatios trebling of 3 of those dayes, shalthe sunne " be darkened, & the moone shal not give her light, when he lokethnot for him, & in an houre

and the starres shal fall from heaven, & the powers of heauen shalbe shaken.

Sonne of man in heaven: and then shal all the kinreds of the earth mourne, and they shal se the Sonne of mã come in y cloudes of heaven with power and great glorie.

founde of a trumpet, and they shal gather 1.cor 15.52. together his elect, from the foure windes 1 thef. 4,16. of from the one end of the heaven vnto the other.

And maniefalse prophetes shal arise, & 32 Now learne the parable of the figge tre: whé her bough is yet tender, & it bringeth forthe leaues, ye knowe y sommer snere.

33 So likewise ye, whe ye se all these things, knowe that the kingdome of God 1s nere, euen at the dores.

And this Gospel of the kingdome shal- 34 Verely I say vnto you, this egeneration fittue yeres as shal not passe, til all these things be done. ter, Ierusalem was deftroied:

Father onely.

But as the dayes of Noe were, so likewise to be at an

shalthe comming of the Sonne of ma be. end Mar.13,322
38 *For as in the dayes before the flood they Gene 7.5. did eat and drinke, mary, and give in ma - luk. 17,28. riage, vnto the day that Noe entred into 1.pet.3.20. the Arke,

39 And Pknewenothing, til the flood came p Because of and toke them all awaye, so shal also the line comming of the Sonne of man be.

40 *9 Thế two men shalbe in the fields, the Luk: 17.35. one shalbe received, and the other shalbe stref 4.17. refused.

false Christs, 21 For then shalbe great tribulation, suche 41 Two women shalbe grinding at the mil: man to walke the one shalbe received, & the other shal- speaing his co be refused.

ple, biding the de to this time, nor that be.

felues in holes

And except those dayes shulde be shor- 42 *Wake therefore: for ye knowe not derevnto him.

And except those dayes shulde be shor- 42 *Wake therefore: for ye knowe not derevnto him.

Mar. 13.35. what houre your master wil come.

> for the 1 clectes sake those dayes shalbe 43 Of*this be sure, that if the good man of Luk. 12,39. the house knewe at what watche the thief 2. snef s.2. wolde come, he wolde furely watche, renel.16,18 and not suffre his house to be digged through.

houre that ye thinke not, wil the Sonne of man come.

45 *Who then is a faithful servant & wife, Luk.12,450 whome his master hathe made juler ouer hishouseholde, to give the meat in season?

when he cometh, shal finde so doing.

ruler ouer all his goods.

art, My master doeth deferre his coming, 49 And begin to smite his felowes, and to

eat and to drinke with the drunken, of those dayes, shalthe sume " be darke- 50 That servants master wil come in a day,

DD.ii.

o For within

panio althogh he be neuer io

The wife virgines.

S.Matthewe. The account of the talets.

*Or Separat Chap.13,48. Ø25,30.

a This fimilia

tude teacheth ! vs, that it is

to haue once. giuen our fel-ues to follow

Chrift,butthat 2

we must con

b To do him

honor, as the

that w they

to late Or, quenched d this was

spoken in re-

proche, becau-

not provision

maner was.

that he is not ware of, 51 And wil" cut him of, and give him his 21 Then his master said vnto him, It is wel portion with hypocrites: *there shalbe weping, and gnasshing of teeth.

CHAP. XXV.

s By the similatude of the virgines lesus teacheth enerie 22 man to watche 14 And by the talents to be diligent. 31 The last sudgement. 32 The shepe and the goates. 35 The workes of the fasthful.

Hen the a kingdome of heaven shal- 23 His master said vnto him, It is wel done L be likened vnto ten virgins, which toke their lampes, and went to b mete the bridegrome.

And five of the were wife, & five foolish. The foolish toke their lapes, but toke none oyle with them.

But § wise toke oyle in their vessels with their lampes.

5 Now while the bridegrome taryed long, 25 I was therefore afraide, and went and all flombred and flept.

 And at midnight there was a crye made, mete him.

7 Then all those virgins arose, & trimmed their lampes.

of your oyle, for our lampes are "out.

But the wife answered, saying, we feare ned, but it is 9 lest there wil not be ynough for vs & you: for your selues.

> And while they went to bie, the bride- 29 grome came: & they that were readie, wet in with him to the wedding, and the gate

> ar Afterwardes came also the other virgins, 30 faying, Lord, Lord, open to vs.

12 But he answered, and said, Verely I say

vnto you, e I knowe you not. *Watche therefore: for ye knowe nether the day, nor the houre, when the Sonne of man wil come.

mar.13.33. 14 * f For the hingdome of heaven u as a man that going into a strange countrey, called his servants, and delivered to them his goods.

in the know- 15 And vnto one he gaue fiue stalents, and to another two, & to another one, to euerie 34 man after his owne habilitie, and straight way went from home.

Then he that had received the five talents, went and occupied with them, and 35 *For "I was an hungred, and ye gaue me Eccl 7.39. gained other fiue talents.

Likewise also, he that received two, he also gained other two.

18 But he that received that one, wet & dig ged it in § earth, &hid his masters money.

But after a long feafon, mafter of the- 37 se servants came, and rekened with them.

20 Then came he that had received five talents, and broght other fiue talents, faying, Master, thou deliveredst vnto me sive 48 And when sawe we thee a stranger, and kewise as he does elect talents: beholde, I have gamed with them

other fine talents.

done good seruat and faithful, Thou hast bene faithful in litle. I wil make thee ruler ouer much:hentre in into thy mafters ioy. h The mafter

Also he that had received two talents, ca receiveth him me & faid, Master, thou deliveredst vnto to gue him me two talents: beholde, I have gained two goods and co-

other talents with them.

good seruat, and faithful, Thou hast bene faithful in litle, I wil make thee ruler ouer muche: enter in into thy masters loye.

Then he which had received the one talent, came and faid, Master, I knewe that thou wast an hard ma, which reapest where thou fowedst not, and gatherest where thoustrawedst not:

hid thy talent in the earth: beholde, thou halt thine owne.

Beholde, the bridegrome comethigo out to 36 And his mafter answered, and faid vnto him, Thou euil feruant, & "flouthful, thou for, lingeree. knewest that I reap where I sowed not, and gather where I strawed not.

& Manie feke 8 And the foolish said to the wise, Giue vs 27 Thou oghtest therefore to have put my money to the exchangers, and then at my coming shulde I have received mine ow-

ne with vantage.

but d go ye rather to them that sel, and bie 28 Take therefore the talent from him, and and 19.26. give it vnto him which hathe ten talents. mar 4,25.

*For vnto euerie man that hathe, it shal of God shalbe be given, and he shal have abundance, and take away fro from him that hatne not, eue that he ha- hi that doeth the, shalbe taken away.

Cast therefore that vnprofitable servant neighbours into vtter darkenes: there shalbe weping, profite and anasthing of reeth and gnasshing of reeth.

And when the Sonne of man cometh in k For ourfathis glorie, and all the holie Angels whim, of the blefsing the shall he sit vpon y throne of his glorie. and fauour of And before him the land and shall be god

32 And before him shalbe gathered all na- I Hereby God cions, and he shal separate them one from declareth the another, as a shepherde separateth the our predeftina thepe from the goates.

nepe from the goates.

And he shal set the shepe on his right ued because and and the goates are talks. hand, and the goates on the left.

Then shalthe King say to them on his before the fun ight hand-Come was kill and the same and the right hand, Come ye k bleffed of my Fa-worlde, Ephe. ther inherite ye y king dome prepared for 1,4 you fro the I fundations of the worlde.

meat: I thursted, and ye gaue me drinke: I m Christmes was a stranger, and ye lodged me:

36 I was naked, and ye clothed me, I was dependent on our workes or "ficke, and ye visited me: I was in prison, merites, but teacheth what and ye came vnto me.

Then shal the righteous answere him, aly according to godlines, or saying, Lord, when sawe we thee an hun-charitie, and gred, and fed thee? or a thurst, and gaue God recompéthee drinke?

modities.

Chap.13.12.

ez e.18.7 . neth not that at is to line in-

Or, infirme.

lodged thee? or naked, and clothed thee? Or

enade threfcose peuade,

24 *Br_smade.

e I wil not opento you be-caufe you ha- 13 ue failed in y mudde way Chap 24,43. Luk .19,12. tude teacheth Now we oght fledge of God, and do good with those graces y God hathe gine vs.

Enerie talet 16 communely

To visite Christ.

Chap.XXV I.The Lords supper.15

39 Or when sawe we thee sicke, or in prifon, and came vnto thee?

40 And the King shalanswere and say vnto 14 them, Verely I say vnto you, in as muche these my brethren, ye haue done it to me.

41 Then shal he say vnto them on the left hand, * Departe from me ye cursed, into 16 And from that time, he soght opportu- about source pe euerlasting fyre which is prepared for the deuil and his angels.

42 For I was an hungred, & ye gaue me no meat: I thursted, & ye gaue me no drinke:

43 I was a stranger, and ye lodged me not: I was naked, and ye clothed me not: sicke, 18 And he said, Go into the citie to suche a and in prison, and ye visited me not.

44 The shalthey also answere him, saying, Lord, when faw we thee an hungred, or a thurst, or a strager, or naked, or sicke, or in 19 And the disciples did as Iesus had given to that which prison, and did not minister vnto thee?

45 The shal he answer them, & say, Verely to one of yleast of these, ye did it not to me paine, and the righteous into life eternal.

CHAP. XXVI.

foolith fanta- 3 Conspiracie of the Priests against Christ. to He excuseth Magdalene. 26 The institution of the Lords supper 31 The disciples weakenes 48 The traison of Ludas 63 The Sworde. 64 Because Christ calleth bim self the Sonne of God, he is sudged worthie to dye. 69 Peter denseth, and repenteth.

Mar 14,1. 1 luk:22,1.

Zoh.21,47.

Nd * 1t came to passe, whe Iesus had A finished all these sayings, he said vnto his disciples,

2 Ye knowe that within two dayes is the Passeouer, and the Sonne of man shalbe 25 Then Iudas which betrayed him, answer 4. Cor. 11. 24.

deliuered to be drucified.

3 *Then assembled together v chief Priests and the Scribes, and the Elders of the 26 T*And as they did eat, Iesus toke the made yours, people into the nall of the high Priest, calbread: and when he had given thankes, he and by mis led Catanhae led Caraphas,

And consulted how they might take Iefus by fubriltie, and kill him.

5 But they said, Not on the feast day, lest anie vprore be among the people.

the house of Simon the leper,

There came vnto him a woma, which had a boxe of verie costelle ointemet, & 2pow- 29 red it on his head, as he fate at the table.

And whehis disciples sawe it, thei had bindignation, saying, What neded this waste?

for muche, and bene given to the poore. was extraordi to And Iesus knowing it, said vnto them, at Then said Jesus vnto them, All ye shall Why trouble ye the woman? for she hathe

wroght a good worke vpon me. enerample to be followed:

If For ye haue the poore alwayes with you, and prefer when the following but me shal ye note i ane alwayes.

vs bodelic or to For in that the powred this ointment on my bodie, she did it to a burye me.

13 Verely I say vnto you, Wheresoever this Gospel shaibe preached throughout all §

worlde, there shal also this that she hathe done, be spoken of for a memorial of her.

¶*Then one of the twelue, called Iudas Marsane. Iscariot, went vnto the chief Priests,

as ye haue done it vnto one of the least of 15 And said, What wil ye give me, and I wil deliuer him vnto you? and they appointed vnto him thirtie epieces of filuer.

nitie to betraye him.

I'Now on y first day of the feast of vnleauened bread & disciples came to Iesus, luk 22,7. faying vnto him, Where wilt thou that we prepare for thee to eat the Passeouer?

man, & say to him, The master faith, f My f He maketh time is at hand: I wil kepe the Passeouer haste to a moat thine house with my disciples.

them charge, and made ready the Passe- signified ouer.

I sai vnto you, in as muche as ye did it not 20 *So when the euen was come, he sate Mar. 14.18. downe with the twelue.

46 * And these " shal go into everlasting 21 And as they dideat, he said, Verely I say som 13.21. vnto you, that one of you shal betraye me.

22 And they were exceading forowful, and began euerie one of them to fay vnto him, Is it I, Master?

23 And he answered and said, He that's dip- g He that is peth his hand with me in the dish, he shall accustomed to me the dish, accustomed to me th betraye me.

Surely the Sonne of man goeth his way, h To the inter has it is written of him:but wo be to that his man, by whome the Sonne of man is be-might knowe trayed: it had bene good for that ma, if he was appointed by the pronted by the pronted dence of God.

red, and faid, Is it I, Master: He said vnto true signe and him, Thou hast faid it.

brake it, and gaue it to the disciples, and re nourished. faid, Take, eat: this is my bodie.

27 Also he toke y cup, & when he had given our soules are thankes, he gaue it them, faying, Drinke faiffied with ye all of it.

TAnd when Iesus was in Bethania, in 28 For this is my blood of the Newe te-ally received. stament, that is shed for manie, for the remission of sinnes.

> I say vnto you, that I wil not drinke i you thal no hence forthe of this frute of the vine vntil more entoye that day, when I shal drinke it newe with presence ta you in my Fathers kingdome.

For this ointment might have bene solde so And when they had sung a psalme, they went out into the mount of olives.

be m offended by me this night: for it is m shal turne written, I* wil smite the shepherd, and discouraged the shepe of the flocke shalbe statted.

32 But * after I am risen againe, I wil go Mar. 14, 260 before you into Galile.

33 But Peter answered, and said vnto him, reth what dan n Thoghthat all men shulde be offended by thee, yet wil I neuer be offended.

luk.22,14.

e Euery one mie of olde fter Mar.14,12.

crifice, to wit

lick .22,14.

daily at the ta teftimoniethat k The wine fignifierh that the blood of Chrift, spirituout him we he ue no nourish.

ther in hea-

Mar 14,27. 10h2 16,30. Zach 13,7. G 16,7. a This declar

ger it is to

to our owns Arength. DD. iii.

80hn 5,29 a We mufte therefore onely do that, we God requireth of vs, and not followe mens Sec.

Dan.11,1.

Pfal 6,9. chap 7,23.

luk 13,27.

Mar 14,3. èchn 11,2. and 2,5. a He sheweth what occasion 7 Iudas toke to Commit his

trailon b This was a chrough Indas a motio to who me they gave credit

Deu.is,ii Marie , nether was it left as d To honour

my burya

outwarde po-

thee, that this night, before y cocke crowe, thou shalt denie me thrise.

35 Peter said vnto him, Thogh I shulde dye 54 with thee, yet wil I not denie thee . Like-

wise also said all the disciples.

bek 22,39.

6 He feared

bled for feare of Gods anger towarde finne,

the burden

re for our fa-

p For he fawe Gods angre

kindled towar

q That is ,the

for mans fin-

termined, and

zherefore was

ready to obey

but he pray-eth as y faith ful do in their

groubles with

anfel of God

re we muk

u He fpeaketh

this in a con-

meaning they Shulde anone

willingly, and

to hisenemies.

Mar.14,43

ink.22,47.

áelm 18:30

trarie fenfe,

the left.

kes

des vs

Mar.14.32. 36 TThen wet Iesus with the into a place which is called Gethsemane, and said vnto his disciples, Sit ye here, while I go and pray yonder.

of Zebedeus, and bega to waxe forowful,

· and grieuoufly troubled. not death of se felf, but tre- 38

Then faid Iesus vnto them, My soul is 57 verie heauie euen vnto the P death; tarie ye here, and watche with me.

whereof he ba 39 face, and prayed, faying, Omy Father, if it be possible, let this q cup paile from me : neuertheles , not as I wil, but as thou 59 Now *the chief Priests & the Elders, and nocence , and wilt.

That is the 40 After he came vnto the disciples, and founde the a slepe, & said to Peter, What? 60 colde ye not watche with me one house?

nes.
r He knewe
wel what his 4t
Fatherbad de-Watch, and pray, that ye enter not into tentation: the spirit in dede is readie, but 61 And said, This man said, *I can destroy neglea their the flesh is weake.

42 Againe he wet away the secode time & prayed, saying, O my Father, if this cup ca 62 not passe away from me, but that I must drinke it, thy wil be done.

out respect of the eternal cof And therefo 43 againe: for their eyes were heauie.

continually fight against 44 So he left them and went away againe, and prayed the third time, saying the same wordes.

45 Then came he to his disciples, and said 64 vnto them, : Slepe henceforthe, and take your rest: beholde, the houre is at hand, and the Sonne of man is given into the hands of finners.

that betrayeth me.

therefore pre-femred himfelf 47 *A..d while he yet spake, lo, Iudas, one of the twelue, came, and with him a great multitude with swordes and staues, from 66 the high Priests and Elders of the people.

> them a token, saying, Whomesoeuer I shal kille, that is he, lay holde on him.

And forthewith he came to Iesus, and 68 said,"God saue thee, Master, & kissed him.

and laid hands on Iefus, and toke him.

with Iesus, stretched out his hand, & drewe his sworde, and kroke a servant of the high 71 And when he went out into the porche, 10/11 18,25. Priest, and smote of his eare.

Then said Iesus vntohim, Put vp thy sworde into his "place: * for all that r take the sworde, shal perishe with the 72 And kagaine he denyed with an othe, God and not fworde.

Iohn 13,38 34 *Iefus faid vnto him, Verely I fay vnto 53 Ether thinkest thou, that I can not now pray to my Father, and he wil give me mo then twelue zlegions of Angels?

How then shulde the * Scriptures be ful- contented com filled, which fay, that it must be so?

The same houre said lesus to the multitu whereby here de, Ye be come out as it were against a lie meaneth an infinit nombes thief, with swordes and staues, to take me: Ifa. 53.10. I sate daily teaching in the Temple amog you, and ye toke me not.

pray younder.

37 And he toke Peter, and the two fonnes 36 But all this was done, that the * Scriptu- Chap 20,3. res of Prophetes might be fulfilled. * The Mar. 14.13. all the disciples for soke him, and fled.

¶*And they toke lesus, and led him to 10 hrd 18,14. Caraphas the hie Priest, where the Scribes Mar 14,55. and the Elders were assembled.

So he went a litle further, and fel omhis 58 And Peter followed him a farre of vnto fully accused the hie Priests hall, and went in, & fate with to the end the feruants to fe the end.

> all the whole council a foght falle witnes fered for him against lesus, to put him to death.

But they foundenone, and thogh many de makely witfalse witnesses came, yet founde they b no- his ne:but at the last came two falle witnesses, lobn 2,19.

the Temple of God, and buylde it in thre false reportes

Then the chief Priest arose, and said to to to defend him, Answerest thou nothing What is the to suffer conmatter that these men witnes against thee? demnation.

And he came, and founde them a slepe 63 But Iesus chelde his peace. Then the thee by thine chief Priest answered, and faid to him, I towards God. d charge thee by the liuing God, that thou e Christ cofes tell vs, if thou be the Christ the Sonne of is the Sonne of God

od. *Iesus said to him, Thou hast said it: 70m 14,10. neuertheles I say vnto you, hereafter shal 1 thef 4,14, ye se the Sonne of man, sitting at the right f this was on hand of the power of God; and come in the ne traditions, if they had cloudes of the heaven.

med.

Rise, let vs go: beholde, he is at hand 65 Then the hie Priest rent his clothes, say-raelite blasing, He hathe s blasphemed: what have we g The enne any more nede of witnesses ? beholde, now mies of God call a time con ye haue heard his blasphemie.

What thinke ye? They answered, & said, He is worthie to dye.

48 Now he that betrayed him, had given 67 *Then spat they in his face, and buffe. smite Christ ted him: and bother smote him with their des or lite

Saying, Prophecie to vs, 6 Christ, Who ked him after is he that smote thee?

Then Iesus said vnto him, x Friend, 69 Teter sate without in § hall: & a maide feme to be a wherefore art thou come? The came they, a came to him, faying, Thou also wast with so wolde turne Iesus of Galile.

51 And beholde, one of them which were 70 But he denied before them all, faying, I him wot not what thou failt.

> another maide sawe him, and said vnto k An example them that were there, This man was also of our infirmitie that we with Iesus of Nazaret. with Iesus of Nazaret.

faying, I knowe not the man. 73 So

z Enery legio footemen, and

luk 22,54.

reth how Icknowe his in felf.but for vs

ne of their owheard any

fellio blafphe-

Ifa 50,6. h The officers

he might not the peoples mindes from

Mar 14,66. luk 22,55.

put our febtes.

nes under the thippe Gen. 9.5 . renel.13,10. y The exerci-ing of the fworde is for-

007, Maile, rab-E He rebuketh 49 cloke of pre- 50 genfed friendbide to pri-uate perfones. 52 Alfo he wol-de haue hin-

dered by his undiferete zea

of God.

Iudas vaine repentance. Chap. XXVII. Barabbas quit. 16

stode by, and faid vnto Peter, Surely thou art also one of them: for euen thy speache bewraveth thee.

74 Then began he to curse him self, and to

immediatly the cocke crewe.

î He was liue-

the motion of

Gods Spirit.

fereth his to

perish vtter-ly, thogh for

a time they

fall, to the in

fele their ow-

ne weaknes &

great mercie.

Mar 15,1. luk 23,66.

80hn 17,20.

a Forthey had

concemne him

or to put any

pentace bring-eth despaire-

nes, yet is he not displeased there with but

Gods mercies,

and feketh his

owne deftru-

d These hypo-crites laye the

whole faute vpon Iudas

of conscience

in a matter of

nothing, but to thede innocer

make nothing

at it A& 1.10

Zach, 11,13.

f For y lewes choght it a

great offence

in the same place that the Arangers were

Luk .23.3.

20hn 18,33.

blood

A&1,18.

€ton

tion

b Ouer late reto death

acknolege his

ay touched w 75 Then Peter remembred the wordes of Iesus, which had faid vnto him, Before the cocke crowe, thou shalt deny me thisse. So 18 (For he knewe wel, that for enuie they he went out, and Iwept bitterly.

CHAP. XXVII.

Christ u deliuered unto Pilate. 5 Iudas hangeth him felf. 24 Christ is pronounced innocent by the sudge, and yet is condemned, and crucified among theues 46 He prayeth upon the crosse si The vailets rent si The dead bodies arise 57 loseph buryeth Christ. 64 Watch- 20 men kepe the graue.

Hen* the morning was come, all the chief Priests, & the Elders of 21 the people toke counsel against Iesus, to

put him to death,

And led him away bounde, and adeliuered no autoritie to 2 him vnto Pontius Pilate the gouernour.

Then'when Iudas which betrayed him, fawe that he was condemned, bhe repented him felf, and broght againe the thir- 23 tie pieces of siluerto the chief Priests, and Elders,

Saying, I have c finned betraying the 24 e Althogh he 4 innocet blood. But they faid, What is that to vs? d fe thou to it.

disparreth in 5 And whe he had cast downe the silver pieces in the Temple, he departed, and went,

*and hanged him felf.

6 And the chief Priests toke the silver pieces, and faid, It is not e lawful for vs to put 26 Thus let he Barabbas loofe vnto them, be not lawful, be not lawful, them into the "treasure, because it is the price of blood.

e The hypo-And they toke counsel, and boght with 27 them a potters field, for the buryal of f strangers.

of blood, vntil this day.

they toke thirtie silver pieces, the price of him that was valued, whome they of the children of Israel valued.

as the Lord appointed me.)

Mar 15.3. 11 TAnd Iesus stode before the gouernour, 31 and the gouernour asked him, faying, Art thou the King of y lewes > lefus faid vnto him. Thou faist it.

Priests and Elders, he answered nothing.

Thế said Pilate vnto him, Hearest thou not how many things they laye against 33

24 But he answered him not to one worde, in so muche that the gouernour maruer- 34 led greatly.

73 So after a while, came vnto him thei that 15 Now at the feast, y gouernour was wont to deliuer vnto the people a sprisoner, git was arrawhome they wolde.

16 And they had the a notable prisoner, cal-uer a prisoner

led Barabbas.

sweare, saying, I knowe not the man. And 17 *When they were then gathered together, Pilate said vnto them, Whether wil ye that I let loose vnto you Barabbas, or Ielus which is called Christ?

had deliuered him.

19 Also whe he was set downe vpo the judgemet seat, his wife sent to him, saying, hHa- h This was to ue thou nothing to do with that juste man: demastion of for I have suffered many things this day in neuter his ow a dreame by reason of him.)

*But the chief Priests & the Elders had colde teache, persuaded the people that thei shulde aske others, to de-fende Christ Barabbas, and shulde destroy Iesus.

Then the gouernour answered, and said Mar.15.11. vnto them, Whether of the twaine wil ye luk.23,12. that I let loose vnto you? And they said, ast 3.14. ¹ Barabbas.

Pilate said vnto them, What shal I do tude preserre then with Iesus which is called Christ? the righteous Thei all faid to him, Let him be crucified.

Then faid the gouernour, But what euil hathe he done? Then thei cryed the more,

faying, Let him be crucified.

When Pilate sawe that he availed nothing, but that more tumulte was made, he toke water and wasshed his hands before the multitude, faying, I am innocent of the blood of this k just man: loke you to it. k Pilate beathe blood of this k just man: loke you to it.

Then answered all the people, and said, he is innocent, before he con His blood be on vs, and on our children. demne him

and scourged Issus, and delivered him to let the punishment fall on our heades &

The the fouldiours of the gouernour our childrens. toke lefus into the commune hall, and ga- wished, for this thered about him the whole bande.

innocer 8 Wherefore that field is called, * the field 28 And thei stripped him, & put vpon him a day m skarlet robe,

(Then was fulfilled that which was spo- 29 And platted a crowne of thornes, and solm 19,1 m To detaile ken by Ieremias the Prophet, saying, And put it vpo his head, and a rede in his right him, because hand, and bowed their knees before him, felf a King. and mocked him, faying, God faue thee King of the Iewes,

10 And thei gaue them for the potters field, 30 And spitted vpon him, and toke a rede, and fmote him on the head.

> Thus when they had mocked him, they toke the robe from him, and put his owne raiment on him, and led him away to crucrifie him.

12 And when he was accused of the chief 32 *And as they came out, they founde a Mar 15,24. man of Cyrene, named Simon: him they compelled to beare his crosse.

* And when they came vnto the place cal- n It was a kin led Golgotha, (that is to fay, the place of do drinke to open the vai dead mens skulles.)

res, and, so to
Thei gaue himavineger to drinke, mingdeath, which led with gall; and when he had tasted the- was given him DD. iiii.

Iewes to deliat Eaffee.

ne knowledge

curffe taketh

Mar 15,16.

luk.23,26.

Ichn 10.16

Christ crucified.

Pfal 22,19.

7907.35,24.

The maner

then was to

a man was exe

eured:but he God gouerned

Pilates hand

wise then he

thoght.

Jehn 3,1ga

S.Matthewe. Christs buryal.

reof, he wolde not drinke.

35 And when they had crucified him, they parted his garments, & did cast lottes, that it might be fulfilled, which was spoken by 55 the Prophet, *They deutded my garmets among them, and vpon my veiture did

36 And they fate, and watched him there.

37 Thei set vp also ouer his head his caufewritten, This is lesvs the 57

fer vp a wir KING OF THE IEWES.
sing to figure
for wherefore 38 And there were two thieues crucified with him, one on the right hand, and another on the left.

towrite other 39 And they that passed by, reuiled him,

wagging their heads,

40 And faying, * Thou that destroyest the Temple, and buyldeft it in thre dayes, saue thy self: if thou be the Sonne of God, 60 And put it in his newe brombe, which he b Christs barying aoeth se come downe from the croffe.

41 Likewise also the hie Priests mocking him, with the Scribes, and Elders, and Pha-

rifes, faid,

42 He saued others, but he can not saue him felf: if he be the King of Israel, let him now come downe from the crosse, and we 61 wil beleue him.

43 *Hep trufterh in God, let him deliuer him now, if he wil haue him: for he faid, I 63 And faid, Sir, we remember that that de- a plote will him now, if he wil haue him: for he faid, I 63 And faid, Sir, we remember that that deam the Sonne of God.

to go about to 44 That same also the 9thieues which were crucified with him, cast in his teeth.

Ged, and fo to 45 Now from the r fixt houre was there darkenes ouer all the fland, vnto the ninth

this synechdo che the one of 46 And about the ninth houre lesus cryed with a loude voyce, fay ig, *Eli, Eli, lama fabacthani? that is, My God, my God, why hast thou for saken me?

and the come 47 And some of them that stode there, whe 66 thei heard it, said, This man callethu Elias.

48 And straight way one of them ran, and toke*a sponge, and filled it with vineger, and put it on a "rede, and gaue him to drinke.

Gods wrath 49 Othersaid, Let be: let vs se, if Elias wil come and faue him.

> 50 Then Iesus cryed againe with a loude & voyce, and yelded vp the z goft.

and call vpon him: which is 51 And beholde, * the y vaile of the Temple was rent in twayne, from the top to the bottome, and the earth did quake, and the stones were clouen,

ner fo grie- 52 And the graues did open them felues , & many bodies of the Sainces which flept,

> And came out of the graues after his refurrection, and went into the "holie Citie, 4 and appeared vnto many.

30,16 pp Bat 54 When the Centurion, & they that were 5 with him watching Iesus, sawe the earth-

sheyed his Father in all things. *1 Chro 3,14 y and of all the ceremonus of the Lawe. 40r, terafulm. y Which fignified an

quake, and the things that were done, they feared greatly, faying, Truely this was mer of an heathe Sonne of God.

And many women were there, behol- condemne the ding him a farre of, which had followed groffe malice Icfus from Galile, ministring vnro him.

56 Among whome was Marie Magdalene, and Marie the mother of lames & loses, and the mother of Zebedeus sonnes.

¶*And when the even was come, there Mar. 19,42. came a a riche man of Arimathea, named like 23,50. Ioleph, who had ailo him felf bene Iefus a who was fo

58 He went to Pilate, and asked the bodie by declaring of Jesus. Then Pilate commanded the bo- lesus disciple. die to be deliuered.

So Ioseph toke the bodie, and wrapped it in a cleane linnen cloth,

had hewen out in a rocke, & rolled a great much more ve ftone to the dore of the sepulchre, and de- iffe his ceath parted.

And there was Marie Magdalene, and the other Marie sitting oues against the sepulchre.

Now the next day that followed the Preparation of the Sabbath, the hie Priests & which was and Pharifes affembled to Pilate,

ceiuer faid, while he was yet aline, With- arine in thre dayes I wil rise.

on thre dayes I wil 11se.

4 Commande therefore, that the sepulchre e That 15, mes be made sure vntil § thirde day, lest his dif appointed for ciples come by night, & steale him away, the keping of ciples come by night, & steale him away, the Temple and say vnto the people, He is risen from f The more the dead: so shal the last derrour be worse to subdue then the first.

Then Pilate said vnto them, Ye haue a they their ow watche: go, and make it fure as ye knowe.

And they went, and made the sepulchre selves y greafure with the watche, and sealed the stone. tion, for as mu

CHAP. XXVIII. 6 The refurection of Christ. 10 The brethren of Christ. thereby. 12 The hie Priests bribe the fouldiers. 17 Christ appeareth to his disciples, and sendeth the forthe to preache, and to baptize, 20 Promising to them continual a∬iftance.

Ow in the end of the Sabbath, Mar. 16.6. whe the first day of the weke began 10/10 20.11. to dawne, Marie Mag dalene, and the other a Here the E-Marie came to se the sepulchie.

And beholde, there was a great earthquatural day from ke: for the Angel of the Lord descended fing to his refro heaven, and came and rolled backethe fing agame, & stone from the dore, and fate vpon it.

3 And his countenance was like lightning, began to count and his raiment white as snowe.

And for feare of him, the kepers were aftonied, and became as dead men.

But the Angel answered, and faid to the fpeache to vie women, Feare ye not : for I knowe that ye the fingular no ber for y plnfeke Iesus which was crucified:

6 He is not here, for he is risen, as he said: "arie.

the day befo-

Christs power ne malice, and ter condemnache as Gods glorie the mo

uangeliste rec-keneth the nanot as the lewes did, & funne fet b There were

ral, and case

come,

Pal 22,9. mi[.2,28. p This was a great tetation, take from him m Meaning by

his trufte ia bring him to despaire the theeues r That was fro mone til thre of the clocke trey there a-

P[a].22,2. 8 Notwith 22 ding that he feeleth him Self as it were wounded with for our fianes. yet he ceaseth not to put his sondece i God writen to teatheys in all af Bidios to truft Mil in God,be the affautes ne nous to the

4efh. a They mocked at Chrifts had bene in

Pfal.69,22. x Voluntarely after he had

prayer, as if it 53

Christs brethren.

Chap.I. The fouldiers bribed. 17

e He affureth them y 12 15 10

d Their toye vas mixt with feare, bothe be cause of § Angels presence, 9 & also for that ther were not affured.

7 And go quickely, and tell his disciples holde, he goeth before you into Galile: there ye shalse him: lo, I haue tolde you. 15 So they toke the money, & did as they So they departed quickely from the fe-

pulchre, with feare and great dioye, & did runne to bring his disciples worde.

And as they went to tell his disciples, beholde, Iesus also met them, saying, God faue you. And they came, and toke him by 17 And when they fawe him, they worship of his death & the fete, and worshipped him.

10 Then faid Iesus vnto them, Be not afraied. Go, and tell my brethren, that thei go into Galile, and there shal they se me.

II Now when they were gone, beholde, fome of the watche came into the citie,& shewed vnto the hie Priests all ythings that were done.

And the 1 gathered them together with the Elders, and toke counsel, & gaue large money vnto the fouldiers,

come, se the place where y Lord was laid, 13 Saying, Say, His disciples came by night and stole him away while we slept.

that he is risen from the dead: and be- 14 And if y gouernour heare of this, we wil persuade him, and saue you harmeles.

> were taught: and this e faying is noised a An extreme among the Iewes vnto this day.

Then the eleuen disciples went into the lewes we-Galile, into a mountaine, where Iesus had dened, so that appointed them.

ped him:but fome douted.

18 And Iesus came, and spake vnto them, faying, * All power is given vntome in Ebr. 1.3. heaven, and in earth.

* Go therefore, and teache all nacions, iohn 17.2.
Mar.16,15. baptizing them in the Name of the Fa- f Men male ther, and the Sonne, and the holie Gost,

Teaching them to observe all things, arme, but what soeuer I f haue commanded you & what soeuer Christ hathe lo, I am with you alway, vntil the g end taught the: for of the worlde, Amen.

thei ca not fe-

not teache this autoritie onelie teacher and autor Iohn 14.16. g By power, grace and ver-tue of the ho-lie Gost.

THE HOLY GOSPEL

of Iesus Christ, according to Marke.

CHAP. I.

3 The office, dollrine & life of Iohn the Baptifte. 9 Christ ubaptized, 13 And tempted 14 He preacheth 17 Cal leth the fishers 23 Christ healeth the man with the uncleane Spirit. 27 New dostrine 29 He healeth Peters mother in law. 34 I he deuils knowe him 41 He clenferb the leper, and heateth divers others.

n He sheweth y Iohn Baptift I was the firft preacher of the Gospel. Malac 3.1. b In Greke,

Prophetes, * Beholde, I fend my b meffengerbe- 11 fore thy face, which shal

prepare thy way before thee.

*The voyce of him that cryeth in § wildernes u, Prepare the way of the Lord:
make his paths straight.

*And immediatly the "Spirit driueth luk, 4, 1.

*The voyce of him that cryeth in § wilhim into the wildernes.

*The Print driueth luk, 4, 1.

*The voyce of him that cryeth in § wilhim into the wildernes.

*The voyce of him that cryeth in § wilhim into the wildernes.

*The voyce of him that cryeth in § willuk, 4, 1.

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*The voyce of him that cryeth in § willuk, 4, 1.

*The voyce of him that cryeth in § willuk, 4, 1.

*The voyce of him that cryeth in § willu make his paths straight.

*Iohn did baptize in the wildernes, and d preache the baptisme of amendement of life, for remission of finnes.

And all the countrey of Iudea, and they of Ierusalem went out vnto him, and were all baptized of him in the river Iordan, confessing their sinnes.

Now Iohn was clothed with camels heere, and with a girdle of a skinne about his loines: and he did eat " + locustes & wilde 16

*And preached, faying, A stronger then I, cometh after me, whose shoes latcher I am not worthie to stoup downe, & vnlose. 17 The Iesus said vnto them, Followe me, juk. 5,2.

8 Trueth it is , I have * baptized you with Add. s. 6 2. e water: but he wil baptized you with the 19,4. holie Goft.

¶ * And it came to passe in those dayes, luk.3.22. that Iclus came from Nazaret a que of 10hm 1,33. Galile, and was baptized of John in Ior-that he is but

He a beginning of the dan.

Gospel of Losus Christ, 10 And associate the survaide figure, and the Sonne of God:

As it is written in the twaine, and the fholic Gost descending force averue. twaine, and the f holie Gost descending force & verme. vpon him like a doue.

Then there was a voyce from heauen, done for the faying, Thou art my beloued & Sonne, in John and them whome I am welpleased.

daies, and was h tempted of Satan: he was is the verie also with the wilde beafts, and the Angels conthe belie ministred vnto him.

*Now after that Iohn was committed be tempted to toprison, Iesus came into Galile, preaching persuade vs. y he wil helpe i the Gospel of the kingdome of God,

15 And saying, The time is fulfilled, and tempted, Ebr. the kingdome of God is at hand: repent Mat.4.12. and beleue the Gospel.

¶ * And as he walked by the " fea of Ga-10hn 4.44. lile, he fawe Simon, and Andrewe his bro- 60fpel he wal ther, cafting a nette into the fea, (for they ouer all. were fishers.)

EE.i.

e He declareth f This was

confirmació of that Rode bye. Mat 4,14

Geft hChrist wolde

luk-4,14.

Mat.4,18.

Angel, or Am-Isa 40,3. luk 3.4. iohn 1,15. Mat 3,4. c Take awaye all lettes , w might hinder Chrift to come to you. the baptize & preache, but preached firft, zed, as appeareth by Mat

3,1: so that the ordre is here 6 luerted, which thing is commune in the Scriptures Or, grafkoppers. Leus 11,22. Mat 3,12.

luk.3,16. 10hm 1,37%

New doctrine.

S.Marke.Iefus came to preache.

to drawe and wit mane your they for ske their shem from per 18 And straight waye they for soke their nettes, and followed him.

> And when he had gone a litle further 39 thence, he sawe Iames the sonne of Zebedeus, and Iohn is brother, as they were in the shippe, mending their nettes.

20 And anone he called them: and they left their father Zebedeus in the ship with his hyred scruants, and went their way af-

Mat. 4,23. luk.4,31.

Mat.7.28.

luk.4.32. I Whole doc-

trine was de-

ad, & nothing fauoured of

the fpirit.

de not fuffer

the father of

watnes to the

n Thei referre

the miracle to

the kinde of

marueil at it,

frange thing,

fider the pow-er of Christ, who is the au-

tor of the one

and the other.

Matisit.

luk:4,32.

trueth.

21 ¶So*they entred into Capernaum, and itraight way on the Sabbath daye he entred into the Synagogue and taught.

22 And they were aftonied at his doctrine: * for he taught them as one that had autoritie, and I not as the Scribes.

23 ¶And there was in their Synagogue a mã which had an vncleane spirit, & he cryed,

24 Saying, Ah, what have we to do with thee, ô Iesus of Nazaret? Art thou come to destroy vs? I knowe thee what thou art, enenthat holie one of God.

And Iefus rebuked him, faying, m Holch Christ wol- 25 de thy peace, and come out of him.

lyes to beare 26 And the vncleane spirit tare him, and cryed with a loude voyce, and came out of him.

> 27 And they were all amased, so that they demanded one of another, faying, What thing is this what new doctrine is this? for he commandeth the foule spirits with autoritie, and they obey him.

And immediatly his fame spred abroad as a newe and 28 throughout all the region bordering on

Galile.

29 ¶*And assone as they were come out of the Synagogue, they entred into the hou-Ie of Simon and Andrewe, with Iames & 2

And Simons wives mother in law laye ficke of a feuer, and anone they tolde him of her.

31 And he came & toke her by the hand, & lift her vp, and the feuer for foke her by & by, and fhe ministred vnto them.

32 And when even was come, and the funne was downe, they broght to him all that were diseased, and them that were possesfed with deuils.

33 And the whole citie was gathered togetherat the dore.

34 And he healed manie that were licke of diuers diseases: and he cast out manie deuils, & o suffred not the deuils to say that 6 they knewe him.

And in the morning verie earely, "before day I esus arose and went out into a soli 7 tarie place, and there praied.

36 And Simon, and thei that were with him, followed after him.

And when they had founde him, they faid vnto him. All men feke for thee.

and I wil make you to be k fishers of men. 38 Then he said vnto them, Let vs go into the next townes, that I may preache there also: for I came out for that purpose.

> And he preached in their Synagogues, throughout all Galile, and cast the deuils

40 T*And there came a leper to him, bese-Mat. 2,1. ching him, and kneled downe vnto him, & luk s.12. faid to him, If thou wilt, thou canst make me cleane.

41 And Ielus had compassion, and put forthe his hand, and touched him, and said to him, I wil: be thou cleane.

42 And assone as he had spoken, immediatly the leprofie departed from him, and he was made cleane.

43 And after he had given him a streict P commandement, he fent him awaye for- p Forbidding to tell a-

44 And faid vnto him, Se thou fay nothing time was not to anie man, but get thee hence, & showe come to be thy felf to 1 the * Priest, and offer for thy Leus 14.4. clenling those things, which Moses com- q It belanged to the Price to manded, for a reftimental vnto them.

45 But when he was departed, he beganne were healed of to tel manie things, and to publish the Luk. s, 18. matter: fo that Iefus colde no more o- e To cake all penly enter into the citie, but was with- maner of excu out in desert places: and they came to & to condene him from euerie quarter.

CHAP. II.

was so great.

3 He healeth the man of the palsie 5 He forgiveth simes, that he shulde He healeth the man of the palle s tie jorguern jumes. have bene 14 He calleth Leui the customer 16 He eateth with thronged. sinners. 18 He excuseth bu disciples, as touching fasting, and keping the Sabbath daye.

Fter * a fewe dayes, he entred into Mat s.t. A Capernaum againe, and it was noyfed that he was in the a house.

And anone, manie gathered together, in temaure. so muche that the places about the dore colde not receiue anie more: and he preached the worde vato them.

3 And there came vnto him, that broght one ficke of the palfie, borne of foure

4 And because they colde not come nere vnto him for the multitude, they vncouered the rofe of the house where he was: and when they had broken it open, thei let downe the bed, wherein the ficke of the palfie laye.

Now when Ielus lawe their faith, he laid to the ficke of the palife, Sonne, thy h fin b By thefe wordes Christ nes are forgiuen thee.

nes are forguen thee.

And there were certeine of the Scribes, he was four of the Scribes, he was four of the Scribes, he was four of the Scribes he has Father w fitting there, and reasoning in their he- autoritie to ta

Why doeth this man speake suche blasphemies > * who can forgiue sinnes, but lob.14.4. God onelie?

And immediatly when Iesus perceived in his spirit, that thus they thought with the selues, he said vnto the, Why reason

nie man,becau

knowe if a ma

f The prease

luk.s.is.

eChrist wolde echrift worde not have fuche witnesses to preache himec his Gospel, So Paule was offended that \$ Pythonelle Shulde teftifie of hem, At. £6.18. *Or, being yet zight.

ke away out

Who nede the physicion. Chap. III. Conspiracie against Christ.18

ye these things in your hearts?

c Chrift Spea- 9 the palsie, Thy sinnes are forgiuen thee? keth accoror to say, Arise, and take vp thy bed, and capacitie, who

finnes, (he said vnto § ficke of the palfie.)

fore theweth it I say vnto thee, Arise & take vp thy bed, By the power 12. And by and by he arose, and toke vp his 27 And he said to them, The Sabbath was 26. and get thee hence into thine owne house. bed, and went for the before them all, infomuche that they were all amased, and somuche that they were all amates, wherefore the Sonne of man is Lord, 1 Scing y Sabglorified God, saying, We never sawe sueven of the Sabbath. d Their owne che a thing.

the 13 Then he went againe towarde the fea, and all the people resorted vnto him, and He bealeth the man with the dryed hand. 14 He cho- be wied to his

he taught them.

Mat 9 9luk 5,27.

2 Tim 1,13.

althogh they be nothing lef

weth that he wil spare has

& not burden

It be necellarie

Mat 9.14.

which they

his autoritie ouer the foule

the ouer the

confciences

tructh

cause them to

14 *And as Iesus passed by, he sawe Leuithe some of Alpheus sit at the receite of cuftome, & faid vnto him, Followe me. And he arose and followed him.

15 And it came to passe, as Iesus sate at table in his house, many Publicanes & finners sate at table also w Iesus, & his disci- 2 ples: for there were many y followed him-

26 And when the Scribes and Pharifes fawe him eat with y Publicanes & finners, they faid vnto his disciples, How is it, that he eateth and drinketh with Publicanes and finners?

Now when Iesus heard it, he said vnto them, The whole have no nede of the physicion, but the sicke. "I came not to call e He fpeaketh of fuche as per funde them fel

ues to be une 18 *And the disciples of Iohn, & the Pharises did fast, and came and said vnto him, Why do the disciples of Iohn and of the

Pharifes fast, and thy disciples fast not? lak 5.33 fee 19 And lesus said vnto them, Canthe children of the mariage chamber fast, whiles the bridegrome is with them? as long as they have the bridegrome with them, they can not fast.

20 But the dayes wil come, when the bridegrome shalbe taken from them, and then

Thal they fast in those dayes.

properly figni the which as

g The worde 21 Alfo no mã foweth a pieces of new cloth in an olde garment: for els the new piece taketh away the filling vp from the olde,

> olde vessels: for els the new wine breaketh the vessels, and the wine runneth out, and

put into new vessels.

Mat.12.1. luk 6,1.

23 C*And it came to passe as he wet through the corne on the Sabbath day, that his disci 11 And when the vncleane spirits sawe him, fee. ples, as they went on their way, began to plucke the eases of corne.

And the Pharifes said vnto him, Behol- 12 de, why do they on the Sabbath day, that

which is not lawful?

Whether is it easier to say to the ficke of 25 And he said to them , Haue ye neuer red what * Dauid did, when he had nede, 2Samas, s. and was an hungred, bothe he, and they that to called Achi

de belieue nothing, but that
which they

of man hathe autoritic in earth to forgine

the dayes of hAbiathar the hie Priest, and father and the
the dayes of hAbiathar the hie Priest, and father and the the dayes of hAbiathar the hie Priest, and father and the did eat the shewe bread, which were not led by bothe lawful to eat, but for the * Priests, and gaue ; chron 24, 2. alfo to them which were with him?

made for man, and not man for the Sab- Exed 29, 33.

even of the Sabbath.

CHAP.

feth ha Apofiles. 21 Chrift is thoght of the worldelings hunderance; to be besides him felf. 21 He casteth out the uncleane incommoditie. Spiret, which the Pharifes ascribe unto the deuil. 29 Blafphemue against the holse Gost. 35 The brother. fifter and mother of Christ.

Nd he entred againe into the Syna- Mat 12,9. 12 gogue, and there was a man which tuk. 6.6.

had a withered hand.

And they watched him, whether he wolde heale him on the Sabbath day, that they might accuse him.

Then he faid vnto the man which had the withered hand, Arise: stand forthe in the maddes.

4 And he said to them, Is it lawful to do 2 good dede on the Sabbath day, or to do euileto saue y life, or to kil But thei a helde a They helde

the erighteous, but the sinners to repen- 5 Then he loked rounde about on them ban they wolde gerly, mourning also for the hardenes of fe nor dense. b Christ is m their hearts, and faid to the man, Stretch fuche force anforthe thine had . And he stretched it out: grie with man and his hand was restored, as whole as the him & fekeih

> And the Pharifes departed, & straight waye gathered a councel with the Hero c Althogh they haved one dians against him, that they might de another deadftroye him.

7 But Iesus auoyded with his disciples to to ione their the sea : and a great multitude followed malice to refihim from Galile, and from Iudea,

8 And from Icrusalem, and from Idumea, and beyonde Iordan: and they that dwelled about Tyrus and Sidon, when thei had heard what great things he did, came vnto

yet hathe not and the breache is worse.

passed the hat a Likewise, no man putteth new wine into 9 And he commanded his disciples, that a ship shulde waite for him, because of the multitude, left they shulde throng him.

the vessels are lost : but new wine must be to For he had healed many, insomuche that they preasled upon him, to touche him as many as had "plagues.

> they fel downe before him, and cryed, faying, Thou are the Sonne of God.

> And he sharpely rebuked the, to the end they shulde not veter him.

h He was at melech, as his 15,29 1 king 2,

leust 8.31.

£ 24.9 de for mans v fe , it was n

of malice

ly, yet this han dered the, not

EE. ii.

Blasphemie.

S.Marke. Of the sede.

Chap 6,7. luk.g.z.

- 13 ¶*Then he went vp into a mountaine, & called vnto him whome he wolde, & they came vnto him.
- 14 And he appointed twelve that they shulde be with him, and that he might send the to preache,
- 15 And that they might have power to hea- 1 le sickenesses. and to cast out deuils.
- 16 And the first was Simon, & he named Simon, Peter.
- 17 Then Iames the some of Zebedeus, and Iohn, Iames brother (& named them Boa- 2 And he taught them many things in panerges, which is the sonnes of thunder.)
- 18 And Andrew, and Philippe, and Bartlemew, and Matthewe, & Thomas, and Ia- 3 Hearken: Beholde, there went out a fower cuttomed to mes, the some of Alpheus, and Thaddeus and Simon the Cananite.

Op , Lebbeus, or Or, zealous. 19 And Iudas Iscariot, who also betrayed

conuerfant

Mat. 9,34.

hane come vu-

to them, if any tumulte had bene made: for

Romains.

Mat 12,38.

luk .12,10,

z iohn 5,16.

when a man fighteth again has owne con-

to repentance

Mat.12,46. leck 8,19. Or,confine.

6 12,4.

luk .11,14. e His kinstol-

him, and they came 4 home. d The disciples were now 20 And the multitude assembled againe, so 5 Christ that they colde not somuche as eat bread.

with Christ that they could bothe at home 21 And whe "his kinsfolkes heard of it, they went out to lay holde on him : for they 6 But assone as the sunne was vp, it caught saught *Or, they that were about him. thoght he had bene beside him self.

22 *And the Scribes which came from Ierusalem, said, He hathe Beelzebub, and 7 through the prince of deuils he casteth out deuils.

kes wolde ha-ue fliut him within do-res, lest any 23 But he called them vnto him, and said 8 Some againe fel in good grounde, and harme shulde vnto the in parables, How can Satan dri-did yelde frute that sprong yp, and grew. vnto the in parables, How can Satan driue out Satan?

> For if aking dome be deuided against it felf, that kingdome can not stand.

fome wolde ha ue made him Or if a house be deuided against it self, 9 a King , & the Pharifes with that house can not continue.

hereby they might hauepro self, & be deuided, he can not endure, but is at an end. aured & hatred

27 No má can entre into a strong mans hou ir And he said vnto them, Toc you it is gi- led by the Spi
se, and take away his goods, except he first uen to know the mysterie of the king do- rit of God of the Pharifes and of the binde that strong man, and then spoile his house.

be forgiuen vnto the children of men, and blasphemies, wherewith they blaspheme:

f which is, 29 But he that f blasphemeth against the ho ly Gost, shal neuer haue forguenes, but is culpable of eternal damnation,

science, & firi 30 Because they said, He had an vncleane the trueth spirit.

which is reuei ¶*Then came his brethren and mother, 14 led vato him: 37 for fuche one and stode without, and sent vnto him, and 15 called him.

às in a repre-bate sense and can not come 32 And the people fate about him, and they faid vnto him, Beholde, thy mother, & thy brethren seke for thee without.

33 But he answered the, saying, Who is my 16 And likewise they that receive & sede in mother and my brethren?

34 And he loked rounde about on the, which fate in compasse about him, and said, Beholde my mother and my brethren.

35 For wholoeuer doeth the wil of God, he is my brother, and my lifter, and mother.

By the parables of the sede, and the mustarde corne, Christ sheweth the state of the kingdome of God II A Special gift of God to knowe the mysteries of his kingdome. 37 He stilleth the tempeste of the sea which obeyed him.

Nd he bega againe to teache by the Mat 13.1. A fea fide, & there gathered vnto him luk. 5.4. a great multitude, so that he entred into a ship, and fate in the sea, and all the people was by the sea side on the land.

rables, and faid vnto them in 2 "his do Christs do Chri

to fowe.

4 And it came to passe as he sowed, that so-tudes ior els be me fel by the way side, & the soules of the verme & maieheauen came and deuoured it vp.

And some fel on stonie grounde, where it me but it cahad not muche earth, & by and by fprang me from heavp,because it had not depth of earth.

heate, and because it had not roote, it withered away.

And some fel among the thornes, and the thornes grewe vp and choked it, so that it gaue no frute.

did yelde frute that sprong vp, and grew, and it broght forthe, some thirtie folde, some sixtie folde, and some an hundreth folde.

Then he said vnto them, He that hathe beares to heare, let him heare.

others foght cost So if Satan make infurrection against him to And when he was alone, they that were all mens hearabout him with the twelve, asked him of tes to vaderthe parable.

me of God: but vnto them that are d with- d And are not out, all things be done in parables,

28 TeVerely I say vnto you, all sinnes shal 12 *That they seing, may se, and not dif-nether atteme cerne : and they hearing, may heare, and to the pith and fub flance, but mot vnderstand, lest at any time they shul- onely staye in de turne, and then finnes shulde be forgi- rinde and baruen them.

uen them.

13 Againe he said vnto them, Perceiue ye Isa 6,9.

14 Mart 13,14. not this parable? how the shulde ye vnder-luk. 8.10. stand all other parables?

The fower foweth the worde.

And these are they that receive the sede romais. by the wayes side, in whome the worde is fowen: but when they have heard it, Satan cometh immediatly, and taketh away the worde that was fowen in their hearts.

stonie grounde, are they, which when they haue heard the worde, straight wayes recei ue it with gladnes.

Yet have they no roote in them selves, and endure but a time: for when trouble and persecution ariseth for the worde, immediatly

ne either for that he was ac speake vnto Rie that men

b For

10hn 12.48. att 28,26.

may learne to

z.Tim 6,17.

Mat.s,is. luk 8,16.

*Or, broght

luk.8,17. 6 12,2. f We may not

Mat.10,26 .

to do euil vn-

der colour to hideour doigs: for all shal be disclosed at the length

Mat 7,2.

ly , ye shal be recompensed suffely

Mat 13,12.

& 25,29. luk.8,18.

€ 9,26.

baue.

h That which he thinketh him felf to

to haue very litle appearan-

ce or begin-

it aboue mans

Mat 13,31

fters do their duette , God wil gine y m-

luk.13,19 k If the mini-

reason

crease

mediatly they be offended.

18 Also they that receive the sede among the thornes, are suche as heare the worde:

But the cares of this worlde, and the *disceifulnes of riches, and the lustes of other things entre in, & choke the worde, and it is vnfruteful.

20 But they that have received fede in good grounde, are they that heare the worde and receive it, and bring forthe frute, one hundreth.

21 ¶Also he said vnto them, * Is e the candle" light to be put vnder a busshel, or 6 11,35. e Chrift fet-teth before vnder the table, and not to be put on a teth before their eyes the candlesticke?

true parron of 23 *f For there is nothing hid, that shal not be opened:nether is there a secret, but that it shal come to light.

23 If any man haue eares to heare, let him

take occasion 24 And he said vnto them, Take hede what ye heare. * With s what measure ye mette, that heare, shal more be given.

> 25 *For vnto him that hathe, shal it be giue, and from him that hathe not, shalbe taken 3 away, h euen that he hathe.

g If you do your ende- 26 hour faithful-Also he said, So is the kingdome of God, as if a man shulde k cast sede in the 4 Because that when he was often bounde grounde,

27 And shulde slepe, and rife vp night and day, and the fede shulde spring and grow vp,he not knowing how.

For the earth bringeth forthe frute of her felf, first the blade, then the eares, after that ful corne in the eares.

1 These two si 29 And assone as the frute sheweth it self, militudes folanone he putteth in the fickel, because the 7 lowing proue, that although the kingdome of God femeth 30 haruest is come.

THe faid moreouer, Whereunto shall we liken the kingdome of God 2 or with what comparison shal we compare it?

ning, yet God doeth increase 31 It is like a graine of mustarde sede, which 8 when it is sowen in the earth, is the least of all sedes that be in the earth:

> 32 But after that it is fowen, it groweth vp, and is greatest of all herbes, and beareth great braches, so that the foules of heaven so And he prayed him instatly, y he wolde canne. may buylde vndei the shadow of it.

Mars, 34. 33 And with many suche parables he prea- 11 Now there was there in the moutaines a ber, read Mate ched the worde vnto them, as they were able to heare it.

34 And without parables spake he nothing vnto them: but he expounded all things to his disciples aparte.

Mat 2,23. 35 ¶*Now the same day when even was coluk.8,22. me, he said vnto them, Let vs passe ouer vnto the other fide.

1 and fee for- 36 And they left the multitude, and 1 toke him as he was in the ship: and there were also with him other shippes.

17 And there arose a great storme of winde,

& the waves dashed into the ship, so that it was now ful.

38 And he was in the sterne m a slepe on a m Christ leapillowe : and they awoke him, and faid to mes to our fel him, Master, carest thou not that we pe-uer, bothe af-

39 And he rose vp, and rebuked the winde, knowe our owne and said vnto the sea, Peace, and be still kenes, as his So the winde ceased, and it was a great mightie power calme.

come thirtie, another fixtie, and some an 40 Then he said vnto them, Why are ye so feareful "how is it that ye have no faith?" Or, have you not

41 And they feared excedingly, & faid one "refaith to another, Who is this, that bothe the winde and the fea obey him?

CHAP. V.

& lesus casteth the deuils out of the man and suffereth them to enter into the fwine 25 He bealeth a woman from the bloodie y sue, 41 And raiseth the captaines

Nd *they came ouer to the other Mat 8.28. [] fide of the sea into the countrey of luk 8,26. the Gadarens.

it shalbe measured vnto you: & vnto you 2 And when he was come out of the ship, there met him incontinently out of the gra ues, a man which had an vncleane spirit:

> Who had his abyding among the graues, and no man colde binde him, no not with chaines,

> with fetters and chaines, he plucked § chai nes a sondre, and brake the fetters in pieces, nether colde anie man tame him.

in the mountaines, and in the graues, and stroke him self with stones.

6 And when he saw Iesus a farre of, he ranne, and worshipped him,

And cryed with a loude voyce, and faid, a What haue I to do with thee, lefus, the a The deall is Sonne of the moste high God "I char confesse lesus ge thee by b God, that thou torment me Christ, and

(For he faid vnto him, Come out of the tor, adiane shee man, thou vncleane spirit.)

9 And he asked him, What is thy name 2 & b He abuseth he answered saying, My name se Legion: the Name of God, to main-for we are manie.

not fend them away out of the countrey. tenned about

great herd of swine, feeding.

And all the deuils beloght him, saying, Send vs into the swine, that we may entre into them.

13 And incontinently Issus gaue them leaue. Then the vncleane spirits went out & entied into the swine, and the herd" ran vor, ran with headling from the high bake into the fea, roleuce head-(& there were about two thousand swine) and they were drowned in the sea.

And the swineherds fled and tolde it in the citie, & in the countrey, & they came EE .iii.

"or, in the land.

And alwayes bothe night & day he cryed

Christ desired to go his way. S. Marke. Christ is contemned.

out to se what it was that was done.

25 And they came to Jesus, and sawe him that had bene possessed with the deuil, and had the legion, sit bothe clothed, & in his 35 While he yet spake, there came from the right minde:& they were afraid.

16 And they that sawe it, tolde them, what was done to him that was possessed with the deuil, and concerning the swine.

Then d they began to praye him, that he d Marke how 17 wolde e departe from their coastes.

And when he was come into the ship, he 17 men to recei- 18 that had bene possessed with the deuil, prayed him that he might be with him.

> said vnto him, Go thy way home to thy friends, and f shewe the what great things the Lord hathe done vnto thee, and how he 39 And he went in, & faid vnto them, Why hathe had compassion on thee.

So he departed, and began to publish in Decapolis, what great thigs Iefus had do- 40 ne vnto him: and all men did marueil.

And when Iesus was come ouer againe by ship vnto the other side, a great multitude gathered to him, and he was nere vnto the fea.

22 *And beholde, there came one of the rulers of the Synagogue, whose name was Izirus: and when he fawe him, he fel downe 42 at his fete,

23 And befoght him instantly, faying, My litle daughter lieth at point of death: I praye thee that thou woldest come & laye 43 thine hads on her, that the may be healed,

24 Then he went with him, and a great mul titude followed him, and thronged him.

25 (And there was a certeine woman, which was diseased with an yssue of blood twelue veres,

26 And had suffered many things of many physicions, and had spent all that she had, 1 and it auxiled her nothing, but she became muche worse.

in the preasse behinde, and a touched his

garment. wed her to ap- 28 For she said, If I may but touche his clo-

proche sere va so him., & not thes, I shal be whole, a seperations 29. And straight way"the course of her blood was dryed vp, & she "felt in her bodie, that

the was healed of that "plague. 30. And immediatly when Iesus did knowe in him self the vertue that wet out of him, he turned him roude about in the preasse, and faid, Who hathe touched my clothes? 4

And his disciples said vnto him, Thou feest the multitude throng thee, & sayest thou, Who did touche me?

32 And he loked rounde about, to se her that 5 had done that.

And the woman feared and trembled: for she knewe what was done in her, & she ca- 6 me and fel downe before him, & tolde him the whole trueth

34 And he said to her, Daughter, thy saith hathe made thee whole: go in peace, and be whole of thy "plague.)

same ruler of the Synagogues house certeine which faid, Thy daughter is dead: why diseasest thou the Master ame further?

36 Assone as Iesus heard that worde spoken, he faid vnto the ruler of the Synagogue, Be not afraide: onely beleue.

And he suffered no man to followe him, faue Peter and Iames, and Iohn the brother of Iames.

Ings more este prayed him that he might be with him.

The of tames.

The of tames. of the Synagogue, and sawe the tumulte,& them that wept and wailed greatly.

make ye this trouble, and wepe the childe 15 not h dead, but ilepeth.

And they laught him to scorne: but he wasnot dead to put them all out, and toke the father, and cause she shul the mother of the childe, and k them that ly be refored were with him, & entred in where the chil against o life.

de laye,

And toke the childe by the hand, & faid her live agaivnto her, Talitha cumi, which is by inter- k That is, his thred is cupies. pretation, Maiden, I say vnto thee, arise.

And straight way the maiden arose, and walked: for she was of the age of twelue veres, and they were aftonied out of mea-

And he charged them straitely that no man shulde knowe of it, and commanded to give her meat.

CHAP. VI.

4 How Christ and his are received in their owne countrey 7 The Apostles commission. 15 Sondrie opimons of Christ. 25 Ichn 15 put to death, and buryeds 31 Chrift grueth roft to his disorples. 38 The fine loanes and two fifthes. 48 Chr.ft walketh on the water. ss He healeth manie.

Fterwarde*he departed thece, & ca- Mar.13,54. me into his owne countrey, and his luk 4,16.

disciples followed him.

27 When she had heard of Iesus, she came 2 And when the Sabbath was come, he began to teache in the Synagogue,& manie that heard him, were aftonied, & faid, Fro a Chriff is newhence hathe he thefe things? & what wif- gleded of his owne friends. dome is this that is given vnto him, that and kinffolkes euen "fuche great workes are done by his ***, *** ractes.

Is not this the carpenrer Maries sonne, oght to moue the brother of Lamacan Be for the brother o the brother of Iames and Ioles, and of Iu-the to come to da and Simon? and are not his fifters here the to go bacwith vs? And they were b offended in him. ke from him, w cometh of

Then Iesus said vnto them, A * Prophet their is not without honour, but in his owne cou Mat 13,17. trey, and among his owne kinred, & in his luk: 4,24.

owne house.

And che colde there do no great workes wolde not wolde not faue that he laid his hands vpon a fewe d Lacke of fath maketh ficke folke, and healed them.

*And he marueiled at their vnbeliefe, receme Gods and went about by the townes on euerie Mat. 4,35.

h He ment, the

eor fcourge.

no hope to se

vs vnable to fide, luk 13,22.

Fres faich Broght her to Christ and mo aribute anywer. me to his garment Or, fountaint. *Qr,femme.

loue of riches

and worldelie

refpeas hider

elare vnto o-

ahers the bene-

fites which God sheweth

Bowardes 45 that thereby

they may give him praise and

glorie

sery of the ten

Mat.9,18.

luk 8,41.

etties.

lefus Christ f We must de

ne Chrift The worlde-

The inconvenience of dancing. Chap. VI. Of the five loaves. 20

fide, teaching.

might be bur-

denous, or him

der their mef-

a kide of light

Choes tied to

the feet: with

luk.g,s.

A&.13.51. G116

g He forbid-

in changing

execuation. &

ble vengeance of God which

mellage

them

Iam 5,14.

Mat 14.1.

heale difeafes: fo that y gift of miracles

remonie is to

k Meaning of the olde Pro-

phetes I They had then this co-

departed out

of one bodie went ftraight

into another.

Leu 18,16. and 20,21.

m The liber-

tie that Iohn

vied to repro

ne vice with-

of persone, de-

the true mini-

fters oght to

behaue them

n Suche is the

nature of Gods worde, y it co pelleth y verse

tyrants to re-

uerence it : as

me good me-

tions, bur the

feede fel in fto

o What incon

uenience co-

meth by wan-

Mat.14.8.

felues.

clareth how

no víe Luk. 3,19.

luk.9,7

Cage *Urspurfee

7 ¶*And he called the twelue, and began to Mat.10,1. fend them two &two, and gaue the power chap. 3.14. ouer vncleane ipirits, f Christ onely 8 And commanded them, that they shulde children faut a staffe

take nothing for their iorney, faue a staffe onely:nether fcrip, nether bread, nether

money in their "girdles,

But that thei shulde be shod w +f sandals. & that they shulde not put on two coates. Act.12,8. f Which wete 10 And he said vnto them, Wheresoeuer ye shal entre into an house, there abide til 28

ye departe s thence.

Mat 10,14. 11 * And who soeuer shal not receiue you, nor heare you, whe ye depart thece, h s sha - 29 And when his disciples heard it, they ca- philippe, and ke of v dust that is vnder your feete, for a witnes vnto the. Verely I say vnto you, It shalbe easier for Sodom, or Gomorrha at 30 the day of judgement, then for that citie.

ges in this 12 And they went out and preached, that their speady men shulde and preached, that

And they cast out manie deuils: and they 31 And he said vnto them, Come ye aparte fideline and h Intoken of [] *anointed manie that were ficke, with oyle and healed them.

Then King Herode heard of him (for shallight vpo 14 his name was spied abroade) & said, Iohn 32 Baptist is risen againe fro the dead & therefore great workes are wroght by him.

i The oylewas 15 Other faid, It is Elias: and some said, It a figne of this miraculo, wor is a Prophet, or as one k of the Propnetes. king, and not a 16 *So when Herode heard it, he said, It is

the dead.

ceasing, the ce 17 For Herode him self had sent forthe, & had taken Iohn, and bounde him in prison for Herodias sake, which was his brother Philippes wife, because he had maried her. 35 18 For Iohn said vnto Herode, *It is not m lawful for thee to haue thy brothers

mune error, y they thoght y foules being 19 Therefore Herodias had a quarel a- 16 Let them departe, that they may go into gainst him, & wolde have killed him, but The colde not:

> 20 For Herode feared Iohn, knowing that 37 But he answered, & said vinto them, Gihe was a sufte man, and an holie, and reuerenced him, & when he heard him, he did manie things, and n heard him gladly.

But the time being convenient, when Herode on his birth day made a banket to his princes & captaines, and chiefelta-

tes of Galile: 22 And the daughter of the same Herodias came in and o danced, and pleased Herode and them that fate at table together, the 40 Then they fate downe by "rowes, by hu sable celde" King said vnto y maide, Aske of me what thou wilt, and I wil give it thee.

no doute the King had fo 23 And he sware vnto her, What soeuer thou shalt aske of me, I wil give it thee, euen vnto the halfe of my kingdome.

toke no roote 24 *So she went forthe, and said to her mother, What shal I aske And she said, Iohn 42 So they did all eat, and were satisfied. Baptists head.

ton dancing 25 The she came in Braight way with hafte

vnto the King, and asked, saying, I wolde that thou shuldest give me even now in a charger the head of John Baptist.

26 Then the King was verie forye: yet for his other fake, and for their fakes which fate at table with him, he wolde not refu-

27 And immediatly the King sent the hage man, and gaue charge that his head shulde be brognt. So he went & beheaded him in the prison,

And broght his head in a charger, and gaue it to the P maide, and the maide gaue P Tolephe catit to her mother.

me and toke vp his" bodie, and put it in a Herodias.

tombe.

¶*And the Aposties gathered them sel- Luk 9,10. ues together to Iesus, and 9 tolde him ail 4 the specues together to Iesus, and 9 tolde him ail 4 the specues together to Iesus, and 9 tolde him ail 4 the specues together to Iesus, and 9 tolde him ail 4 the specues together to Iesus and 9 tolde him ail 4 the specues together to Iesus and 9 tolde him ail 4 the specues together to Iesus and 9 tolde him ail 4 the specues together to Iesus and 9 tolde him ail 4 the specues together to Iesus and 9 tolde him ail 4 the specues together to Iesus and 9 tolde him ail 4 the specues together to Iesus and 9 tolde him ail 4 the specues together to Iesus and 9 tolde him ail 4 the specues together to Iesus and 9 tolde him ail 4 the specues together to Iesus and 9 tolde him ail 4 the specues together to Iesus and 9 tolde him ail 4 the specues together to Iesus and 9 tolde him ail 4 the specues together togeth things, bothe what they had done, & what coute of their mellage, wiste they had taught.

into the wildernes, and reste a while: for a Christ bear there were manie commers & goers, that infirmite of

they had not leafure to eat. *So they went by ship out of the way into queenes, hemay infinite. to a deseit place.

33 But the people faw the when they departite means ted, & manie knewe him, & ranne a foote against troubles. thither out of all cities, and came thither Mat. 24,23. before them, and assembled vnto him.

Iohn whome I beheaded: he is 1 rifen fro 34 *Then Iesus went out, and sawe a great Mai 9.36. multitude, and had copassion on them, be- 🦫 14.14. cause they were like shepe which had no Mat 14,15. fhepherde: *and he began to teache them i rhis declamanie things.

*And when the day was now farre spent, ble difordreamanie things.

his disciples came vnto him, saying, This where the is a defert place, and now the day is farre true preaching of Gods wor-

the villages and townes about, & bye the bread: for they have nothing to eat?

ue ye them to eat. And thei faid vnto him, Shal we go and bye two hundreth penie twhich is aworthe of bread, and give them to eat?

38 *Then he said vnto them, How manie Mat 14,17. loaues haue ye go and loke. And whe thei knewe it, they faid, Fiue, and two fisshes.

39 So he commanded them, to make them "Or, by table all fit downe by companies vpon the gre ne grafie.

dreths, and by fifties.

u The Greke

I And he toke the fiue loaues, and the two worde fignififfhes, & loked vp to heauen, & gaue thades as are makes & brake the loaues, & gaue them to his de ina garde, discriples to set before them, and the two companie, w disciples to set before them, and the two companie fishes he decided among them all.

And they toke vp twelue baskettes ful ders of bedof the fragments, and of the fishes.

declare their his femants, & them & make luk.g,zo.

de wanterh.

de ferling luk 9,13. 10hn 6,3.

fulls: for in ene rie rake were holde

were therefet, might feme as rowes or orden.

Christ walketh on the sea. S.Marke. Mens precepts.

44 And they that had eaten, were about fiue thousand men.

45 And straight way he caused his disci- 5 ples to go into the ship, and to go before unto the other fide unto Bethfaida, while he sent away the people.

46 Then asson as he had sent them away, 6 he departed into a mountaine to pray.

Mat.14,13. 20/2.6.15.

Which was

about two or

thre houres

y Christ affu-

reth his & ma

betore day.

47 *And when even was come, the ship was in the middes of the fea, and he alone on the land.

48 And he sawe them troubled in rowing, 7 (for the winde was cotrarie vnto them)& came vnto them, walking vpon the sea, & wolde haue passed by them.

49 And when thei fawe him walking vpon the sea, they supposed it had bene a spirit, 9

and cryed out.

so For they all sawe him, and were sore afaid vnto them, Be v of good comfort: it is I.be not afraide.

keth the bolde, botne by \$1 his worde, and ship, and the winde ceased, and they were mightiepower fore amafed in them felues beyonde meafure, and marueiled.

2 They had 52 for got the mi of the loaues, because their hearts were zacle which was wroght w hardened.

¶*And they came ouer, and wet into the Mat.14.34. 53 land of Gennesaret, and arrived.

54 So whe they were come out of the ship, Araight way they knewe him,

55 And ranne about throughout all that region round about, & began to carye hither & thither in beddes all that were sic- 15 There sis nothing without a man, that & There is no ke, where they heard that he was.

56 And whither soeuer he entred into townes, or cities, or villages, they laid their ficke in the "ftretes, and prayed him that 16 they might touche at the least the a edge 17 of his garment. And as manie as touched him, were made whole.

CHAP. VII.

2 The disciples eat with unwasshen hands. & The commandement of God is transgressed by mans traditions. 22 What defileth man. 24 Of the woman of Syrophenissa. 32 The healing of the domme. 37 The people 19 praise Christ.

Hen * gathered vnto him the Pharil ses, and certeine of the Scribes which 20 came from Ierusalem.

ples eat meat with comune a hands, (that is to say vnwashen) they complained.

(For the Pharises, & all the Iewes, except 22 they wash their hads b oft, eat not, holding the tradition of the Elders.

cept they washe, they eat not: and manie other things there be, which they have ta- 24 ken vponthem to obserue, as the walshing

of cuppes, and opottes, and of brasen ves- e Litte pottes, fels, and of tables.)

Then asked him the Pharises and Scri- then a wine bes, Why walke not thy disciples accor- plate. ding to the tradition of the Elders, but eat "meat with vnwallhen hands?

Then he answered and said vnto them, Surely * Esas hathe prophecied wel of 1fa.29 13. you, hypocrites, as it is written, This people honoreth me with their d lippes, but a with an their heart is farre away from me.

But they worship me in vaine, teaching for doctrines the comandements of men. teacheth anie about the fourth watche of the night, he & For ye laye the commandement of God god worde, aparte, and observe the tradition of men, is a sale woras the wassing of pottes and of cuppes, & shipper, and a seducer of the manie other suche like things ye do.

And he faid vnto them, Wel, ye reied his doctrine the commandement of God that ye may bable to the obserue your owne tradition.

fraide:but anone he talked with them, and 10 For Moses said, *Honour thy father, and Exod. 20,12. thy mother: &, *Who soeuer shal curse fa- deut 5,76. ther or mother, let him f dye the death.

Then he went vp vnto them into the 11 But ye say, If a man say to father or mo lea.20,9. ther, Corban, that u, By the gift that is of prou 20,20. fred by me, thou maist haue profite, he shal- f That is, with be fre.

2 For they had not considered the matter 12 So ye suffre him no more to do anie thing for his father, of his mother,

13 Making the worde of God of none autoritie, by your tradition which ye haue ordeined : and ye do manie suche like things.

14 *Then he called the whole multitude Mat.15,10. vnto him, and faid vnto them, Hearke you all vnto me, and vnderstand.

can defile him, when it entreth into him: corporal this, but the things which procede out of him, man, that can are they which defile the man.

If anie haue eares to heare, let hi heare. ming chiefly of meats, which

And when he came into an house away if thei be take from the people, his disciples asked him cometh of the concerning the parable.

18 And he faid vnto the, VV hat are ye with and fo the lust out vnderstanding also Do ye not knowe is euil. that whatfoeuer thing from without entreth into a man, can not defile him,

Because it entreth not into his heart, but into the bellie, and goeth out into the draught which is ypurging of all meates?

Then he said, That which cometh out of man, that defileth man.

And when they sawe some of his disci- 21 *For fro within, euen out of the heart of Gen. men, procede euilthoghts, adulteries, for- & s.a. nications, murthers,

Theftes, couetousnes, wickednes, disceite, "vnclennes, a "wicked eye, backebiting, ", watermes pride, soolishnes.

And when they come from the market, ex- 23 All these euil things come from within, and defile a man.

¶ *And from thèce he rose, and went in- Mat. 13,21. to the borders of Tyrus and Sidon, and

se in dasuctire

for breads.

outward fhew.

udgement of

Exod 21,17. of pardone.

defile hi:mea

Der , markets.

a Not for anie fuche vertue that was in his garment, but for y con-adence which shey had an

Mar.15.2.

son Blible. a The Pharifes wolde not eat with vn- 2 wallhen hads Because they the commune handling of things defiled them, fo that shey made holines and rellgion to deped in hands wafhings b Or contencloufly, ftruig zo wallt beft.

The childrens bread.

Chap. VIII. The Pharises leauen. 21

entred into an house, and wolde that no man shulde have knowen: but he colde not 4 Then his disciples answered him, "How 'Or, whe ite. be hid.

25 For a certeine woman, whose litle daugh ter had an vncleane spirit, heard of him, 5 and came, and fell at his feete.

26 (And the woman was a Greke, a Syro- 6 phenissan by nacion) & she besoght him that he wolde cast out the deuil out of

her daughter.

h Meaning the Lewes, to who- 27 But Iesus said vnto her, Let theh children first be fed : for it is not good to take 7 the childrens bread, and to cast it vnto whelpes.

no better then 28 Trueth, Lord: yet in dede the whelpes eat vnder the table of the childrens k crom-

me the promifes were firft

made. i The Iewes

toke ftrangers

f dogs, & the-refore Christ

fpeaketh accor

b She afketh

bread, wherein

her faith and

humilitie.

Then he said vnto her, For this saying but the poore cromes, & not the childrens bread when go thy way: the deuil is gone out of thy

the declareth 30 And when the was come home to her house, she founde the deuil departed, and 11 *And the Pharises came forthe, and be- faida, between

her daughter lying on the bed.

And he departed agains from the coalts of Tyrus and Sidon, and came vnto 12 the sea of Galile, through the middes of the coasts of Decapolis.

And they broght vnto him one that was deafe, and stambred in his speache, and 13 prayed him to put his hand vpon him.

Then he toke him aside from the multi- 14 tude, and put his fingers in his eares, and

did spit, and touched his tongue.

Declaring by this fignethe 34 compaision y faid vnto him, Ephphatha, that is, Be opemans miferies

and the string of his tongue was losed, and he spake plaine.

36 And he comanded them, that thei shulde tell no man: but how muche soeuer he forbad them, the more a great deale they

faying, * m He hathe done all things wel: he maketh bothe the deafe to heare, and 19 * When I brake the five loaves among lohn 6,13. the domme to speake.

CHAP. VIII.

The miracle of the seuen loaves 11 The Pharises aske a figne. 15 The leaven of the Pharifes 22 The blinde re- 20 cesueth his fight. 29 He was knowen of his disciples . 33 He reproueth Peter, 34 And sheweth how necessa-

N*those dayes, when there was a verie == I great multitude, and had nothing to eat, lesus called his disciples to him, and 22 And he came to Bethsaida, & thei broght yetypon the said vnto them, a blinde man vnto him, and desired him material lesus not with an or wit

a Christ pro- 2 I have a compassio on the multitude, because they have now continued with me 23 Then he toke the blinde by the hand, & prouen by discussed they have now continued with me 23 Then he toke the blinde by the hand, & prouen by discussed the blinde by the hand, & prouen by discussed the blinde by the hand, & prouen by discussed the blinde by the hand, & prouen by discussed the blinde by the hand, & prouen by discussed the blinde by the hand, & prouen by discussed the blinde by the hand, & prouen by discussed the blinde by the hand, & prouen by discussed the blinde by the hand, & prouen by discussed the blinde by the hand, & prouen by discussed the blinde by the hand, & prouen by discussed the blinde by the bl thre daies, and have nothing to eat.

3 And if I send them away fasting to their owne houses, they wolde faint by the way: for some of them came from farre.

can a man satisfie these b with bread here b If bread we in the wildernes?

And he asked them, How manie loaues med vaposis-ble to obteme haue ye? And they faid, Seuen.

Then he commanded the multitude to fit downe on the grounde; and he toke the feuen loaues, & gaue thankes, brake them, & gaue to his disciples to set before them, and they did set them before the people.

Thei had also a fewe smale fishes: & whe he had given thankes, he commanded the

also to be set before them.

Then she answered, and said vnto him, 8 So they did eat, and were suffised, and they toke vp of the broken meat that was left,seuen baskets ful,

9 (And thei that had eaten, were about foure thousand) so he sent them away.

10 T*And anone he entred into a ship with Mat 15,35. his disciples, and came into the parties of c Which was c Dalmanutha.

ganne to dispute with him, seking of him nesaret & melaret & melar

Then he d fighed diepely in his spirit, & Mat 16,1. faid, Why doeth this e generacion feke a prehefible le figne? Verely I say vnto you,"fa figne shal how long shal not be given vnto this generacion.

So he left them, & went into the ship a Christ goeth againe, and departed to the other fide.

¶* And thei had forgotte to take bread, che to faue the nether had thei in the ship with them, but trom wilful one loafe.

And loking vp to heaven, he lighed, & 15 And he charged them, faying, Take he-10, if a figure de, and beware of the s leauen of the Pha- f As if he wol rifes, and of the leauen of Herode.

35 And straight way his eares were opened, 16 And they thought among them selues, one signe, let faying, It is, because we have no bread.

And when Iesus knewe it, he said vnto g He willeth them, Why reason you thus because ye haue no bread? perceiue ye not yet, nether doarne & fuvnderstand? haue ye your hearts yet har- practifes as §

37 And were beyonde measure astonied, 18 Haue ye eyes and se not and haue ye ea- his Gospel, res, and heare not? & do ye not remeber?

> five thousand, how manie baskets ful of broken meat toke ye vp? They faid vnto him, Twelue.

> And when I brake seuen among foure thousand, how manie baskets of the leauigs of broken meat toke ye vp? And thei faid, Seuen.

Then he said vnto them, h How sie that hehr them beye vnderstand not?

to touche him.

led him out of the towne, and spit in his he gaue them eyes, and put his hands vpon him, & alked bread him, if he sawe oght.

other meat

we abute his about by thar-

Mat 16.5. de fay, if I fhewe them 4decemer

ding they had

Gm 1,31. eccl 39,27. m As if they wolde fay, be-fides all y mi-racles that he hathe done.ew hatfoeuer he

men this now 2 declareth that docth, is verie

Mat 15,32. x

when they fe-me to be deftisuce and forfa-

FF.i.

Heare him.

24 And he loked vp, and faid, I se men: for I fe them walking like trees.

25 After that, he put his hands againe vpon his eyes, & made him loke againe. And he was restored to his sight, & sawe euerie man a farre of clearely.

26 And he fent him home to his house, saying, Nether go into the towne, nor tell it

to anie in the towne.

Mat 16,13. luk: 0,20.

led with all

grace for mas

k Differring it

to 4 more com

left fuddehafte

shulde rather hinder then.

further y my-

fignifieth, Ad-

merfarie, or E.

nemie: & he cal

because he did

as muche as in

him laye, to pul him from obeying God.

Mat 10,38.

Mat.18.25.

šohn 13,25. m For morta-

& 16.25 luk.

line & corrup-

ceine immor-

talitie & perfe Rion

Mat.10,33.

luk: 9.26. 6

€2,8.

6 16,24 luk.

comming.

odious time,

37 ¶* And Iesus went out, and his disciples into the townes of Cefarea Philippi. And 5 by the waye he asked his disciples, saying vnto them, Whome do men fay that I am?

28 And they answered, Some say John Baptist:and some, Elias:and some, one of the 6 Yet he knewe not what he said: for they end this vision

Prophetes.

29 And he said vnto them, But whome say 7 ye that I am? The Peter answered & said vnto him, Thou art the Christ.

i He that is § anomited or 30 And he sharpely a charged them that concerning him they shulde tell no man.

Then he began to teache them that the Sonne of man must suffer manie things, and shulde be reproued of the Elders, & 9 of the hie Priests & of the Scribes, and be flayne, & within thre dayes rife againe.

32 And he spake that thing plainely. Then Peter toke him aside, and began to rebuke

Then he turned backe, and loked on his disciples, and rebuked Peter, saying, Get 1 This worde thee behinde me, 1 Satan: for thou vnder- 11 standest not the things that are of God, but the things that are of men.

> And he called the people vnto him with his disciples, and said vnto them, *Whosoeuer wil followe me, let him forfake him felf, and take vp his crosse, and

followe me.

9,23. 6 24. 35 For whosoeuer wil * saue his life, shal lose it: but who soeuer shallose his life for my sake and the Gospels, he shal msaue it. 9,24.6 17,33 36 For what shal it profite a man, thogh he

shulde winne the whole worlde, if he lose

his foule?

cionshe shal re 37 Or what shal a man give for recompenfe of his foule?

38 *For who soeuer shalbe ashamed of me, & 16 of my wordes among this adulterous and finful generacion, of him shal the Sonne 17 of man be ashamed also, when he cometh in the glorie of his Father with the holie

Angels.

CHAP. IX. 2 The transfiguration. 7 Christ is to be heard. 26 The domme Spirit is cast out. 29 The force of prayer and fasting. 31 Of the death and resurrection of Christ. 33 The disputacion who shulde be the greatest .38 Not to hinder the course of the Gothel. 42 Offences are for- 19 bidden.

Nd*he faid vnto them, Verely I fay .vnto you;that there be fome of the that stand here, which shal not taste of 20 death, til they have sene the a kingdome

of God come with power.

*And fix dayes after Ielus toke Peter, and Mat. 17.16 Iames, and Iohn, & broght them vp into luk. s. 26. an hie mountaine out of the way alone,& he was transfigured before them.

3 And his raiment did b shine, and was ve- bChrist showrie white, as snow, so white as no fuller ca Rie so farre as

make vpon the earth.

And there appeared vnto the Elias with coprehend u. Moles, and they were talking with Iefus.

Then Peter answered, and said to Iesus, Mafter, it is good for vs to be here: let vs make also thre tabernacles, one for thee, and one for Moses, and one for Elias.

were afrayed.

And there was a cloude that shaddowed nis owne capa them, & a voyce came out of the cloude, dering the end faying, This is my beloued Sonne: 4 hea- Mas 3.17 &

8 And suddenly they loked rounde about, thap 1,11. and sawe no more anie man saue Iesus o- Mar. 17.0

nely with them.

*And as thei came downe from the mou-teacher & urtaine, he charged them that thei shulde them, w profes tell no man what they had sene saue when be his mebers, the Sonne of man were rifen from the feing that God the Father gidead againe.

So they kept that matter to them selues, autoritie & co and demanded one of another, what the obedience. rifing fro the dead againe shulde meane?

Also they asked him, saying, Why say the Scribes, that * Elias * must first come?

And he answered, and said vnto them, Elias verely shal first come and restore all either Elias things: and *as it is written of the Sonne gaine from the of man, he must fuster manie things, and be set at noght.

But I say vnto you, that f Elias is come, and they have done vnto him what foe- 15a 53.4. uer they wolde) as it is * written of him.

¶ * And when he came to his & disciples, Mat 17,14. he sawe a great multitude about them, & luk.9,38. the Scribes disputing with them.

15 And straight waye all the people, when days before. thei behelde him, were amased, and ranne to him, and faluted him.

Then he asked the Scribes, What dispute you among your felues?

And one of the companie answered, & faid, Master, I have broght my some vnto & when & spithee, which hathe a domme spirit:

thee, which hathe a domme spirit:

No him, he teases him, he hteases him with reth him, and he someth, and gnassheth ward sorow his teeth, and pineth away and I spake to seeleth suche thy disciples that they shulde cast him gree, as if his bowels were out, and they colde not.

Then he answered him, and said, i O i It semeth ; faithles generacion, how long now shal I this man defee be with you! how long now that I fuffer there an answer the fiver but Christ you! Bring him vnto me.

So they broght him vnto him : & assone persone to the as the spirit sawe him, he tare him, and he were Rubburne fel & desperate

ttowas able to

according to

17.5 luk.3,22.

d Christ onely must be yours weth him this

Malach. 4,3. e Their falle gaine from the dead, or that his foule shulde enter into fome other

Baptift g To the nine.

Or, againft the.

fpesketh in hie

MAt.16,28. a The prea-ching of the Gofpel recei-ned & increa-fed: he spake this to coforre them, & y they shulde not thinke thei tra soziled toverne.

Of humilitie.

euer readie to helpe vs, so y we put him not backe

through our

1 All things

that are agree

ble to the wil

grated to him that beleueth:

for faith fe-

keth nothing,

trarie to his

not reueiled in his worde

Meaning, Ş childe.

o Meaning, y prayer which

Mat 17.22.

reigne tempo-

ath was foffra

Mat.18,1.

luk:9,45.

luk.9,23.

that is con-

Chap. X. To auoy de offences. 22

fel downe on the grounde, walowing and foming

me is it fince he hathe bene thus? And he faid, Of a childe.

22 And oft times he casteth him into § fyre, and into the water to destroye him: but if thou canst do anie thing, helpe vs, and haue compassion vpon vs.

k The Lord is 23 And Lefus faid vnto him, If k thou canft beleue it, all things are 1 possible to him that beleueth.

And straight way the father of the childe crying with teares, said, Lord, I beleue: 43 *Wherefore if thine hand cause thee to Mat 5,29. helpe my m vnbelief.

When Iesus sawe that the people came of God,fhalbe 25 running together, he rebuked the vncleane fpirit, faying vnto him, Thou domme & deafe spirit, I charge thee, come out of 44 him, and entre no more into him.

Then the spirit cryed, and rent him fo- 45 re, and came out, and " he was as one dead, re, and came out, and n he was as one dead, in so muche that manie said, He is dead. in so my faith

But Iesus toke his hand and lift him vp

and he rose.

disciples asked him secretly, Why colde not we cast him out?

29 And he said vnto them, This kinde can by no other meanes come forthe, but by oprayer, and faiting.

¶*And they departed thence, and went 48 prayer which is furely grou 30 ded vpo faith and hathe fathrough Galile, & he wolde not that anie shulde haue knowen it.

voto it as a 31 For he taught his disciples, and said vnto them. The Sonne of man shalbe delikilhim, but after that he is killed, he shal rife againe the third day.

P Because thei 32 But P they understode not that saying, chris shale and were afraide to aske him. and were afraide to aske him.

* After he came to Capernaum: and whe 2 Of dissorcement 17 The riche man questioneth with salte, whathe zally, this mat 33 ger of his dehe was in the house, he asked them, What was it ye disputed amog you by the way? ge, that they was it y ve disputed among you by the way?

colde percei34 And their held their peace: for by the way

we nothing. they reasoned among them selues, who

Shulde be the chiefest. 35 And he sate downe, and called the twelue, and faid to them, If anie man defire to

be first, the same shalbe last of all, and seruant vnto all.

36 And he toke a litle childe and set him in the middes of them, and toke him in his armes, and faid vnto them,

37 Whosoeuer shal receive one of suche litle children in my Name, receiueth me: 4 and who foeuer receiueth me, receiueth not 9 me, but him that fent me.

Then Iohn answered him, saying, Ma ster, we sawe one casting out deuils by thy Name, which followeth not vs, & we for- 6 bade him, because he followeth vs not.

re is no man that can do a miracle by my or, saie great Name, that can lightly speake euil of me.

I Then he asked his father, How long ti- 40 For who seuer is not against vs, is on shewe not him our parte.

41 * And who foeuer shal give you a cup of he beareth rewater to drinke for my Names sake, becau nerence to my same, it is see belong to Christ, verely I say vnto yough for vs you, he shal not lose his rewarde.

42 *And who foeuer shall offend one of these Mat. 18.6. litle ones, that beleue in me, it were better for him rather, that a milkone were hanged about his necke, and that he were cast into the sea.

offende, cut it of:it is better for thee to en- & 18.8 tre into life, maimed, the hauing two hads, of fresche, w to go into hel into the fyre that neuer shal fignifies h, that be quenched.

*Where their tworme dyeth not, & the which hinder fyre neuer goeth out.

Likewise, if thy foote cause thee to of- 1/a.66 24. fende, cut it of: it is better for thee to litudes declago halt into life, then having two feete to rethe paines, & eternal torbe cast into hel into the fyre that neuer mentes of the shalbe quenched,

And whe he was come into the house, his 46 Where their worme dyeth not, and the fyre neuer goeth out.

> And if thine eye cause thee to offende, plucke it out: it is better for thee to go into the kingdome of God with one eye, the u He washeth hauing two eyes, to be cast into hel fyre,

> Where their worme dyeth not, and the ced to Godby falte & fyre, fyre neuer goeth out.

> For everie man shalbe a salted with sy- ged, & sandie:
>
> : and * everie sacrifice shalbe salted hed, then to be re : and * euerie factifice shalbe falted fent into hel

uered into the hands of men, and they shal 50 *Salte is good: but if the x salte be vnsauerie, wherewith shal it be seasoned. Haue luk.14.34. falte in your felues, and haue peace, one x lkey w de-with another.

CHAP. X.

Chrift. 30 Therrewarde that are perfecuted 35 Of loft it favour the somes of Zebedeus. 46 Bartimeus hathe his eyes the infideles. opened.

Nd the arose from thence and went Matth.19,1 into the coaftes of Iudea by the farre lide of Iordan, and the people reforted vnto him againe, and as he was wont, he taught them againe.

Then the Pharises came and asked him, if it were lawful for a ma to put away his wife, and tempted him.

And he answered, and said vnto them, a the true way What did *Mofes commande you?

And they said, Moses suffred to write a bil of divorcement, and to put her away.

5 Then Iesus answered, and said unto the, ges, and to trie For § hardnes of your heart he wrote this worde gene.1,27. precept vnto you.

But at the beginning of the creacion Gen. 2,31. *God made them male and female.

Althogh be felf tobe my-Mat.10,43.

of all things,

Chris

to be facrifi-

Leu 2,23. Mat 5,13. received of

to amede abume to the inftitution of thin.

mat 19,4

1.cor 6,16. 39 *But Lesus said, Forbid him not: for the - 7 * For this cause shal man leave his father opter 1,31,

Luk.9.49.

1.607.12,3.

q To wit, one-ly as man, but as him in who 38 me is all per-fection & ful-nes of all gra-ces & benefi-

Ofriches.

S.Marke Christs cup & baptisme.

conde is not

his harlot.

121k 18,15.

c We muft be

regenerat and voide of all

luk 18,18.

d It was vinal

with y lewes that the grea-ter shulde bles

fe the inferior

being head of his Church, did by a fole-

wp and confe-crat the babes

Ex0 20,19. eChrist wolde

showe that his

wayes then §

goodnes w is

& hypocrifié f That is, he

approved cer-

teine good feed that was

10 him, which

gave him a li-

g He toucheth his maladie,&

be felt not.

to God

and mother, and cleave vnto his wife. And they twaine shalbe one "flesh: so that thei are no more twaine, but one slesh.

z Cor 7,10.

11 And he faid vnto the, *Whosoeuer shal .Mat.5.32. put away his wife and marie another, b co-€ 19,9. luk 16,18. mitteth adulterie against her.

b For the fe- 22 And if a woma put away her houlband, 30 But he shat receiue an hundreth folde & be maried to another, she committeeth adulterie.

Mat 19.13. 13 4 Then they broght litle childre to him that he shulde touche them: and his disciples rebuked thosethat broght them.

But when Iesus sawe it, he was displeadre to come vnto me, & for bid them not: for of suche is the kingdome of God.

15 Verely I say vnto you, Whosoeuer shal not receive the kingdome of God as ca litle childeshe shalnot entre therein.

And when he was gone out on the way, there came one * running, and kneled to him, and asked him, Good Master, what shal I do, that I may possesse eternal life? Eb 7.7 there-18 Iesus said to him, Why callest thou me good there is none e good but one, euen

ne kinde of 19 prayer offer Thou knowest the comandemets, *Thou shalt not commit adulterie. Thou shalt not kil. Thou shal not steale. Thou shalt not beare false witnes. Thou shalt hurt 36 no man. Honour thy father and mother.

Then he answered, and said to him, Ma- 37 goodnes was 20 farre other ster, all these things I have observed from

my youth.

men which is 21 ful of vanitie and faid vnto him, One thing is lacking vnto thee, Go & s sell all that thou hast, and give to the poore, and thou shalt haue treasure in heaven, and come, followe 39 me, and take vp the crosse.

> 22 But he was fad at that faying, and went away for owful: for he had great possessiós.

fore, w before 23 And Iesus loked rounde about, and said vnto his disciples, How hardely do they 40 that have riches, entre into the kingdome

> wordes. But Iesus answered againe, and said vnto them, Children, how hard is it 42 for them that trust in riches, to entre into the kingdome of God'!

& Which purreth his truft to riches.

10, cablemps. 25 It is easier for a"camel to go through the eye of a nedle, then for a h riche man to entre into the kingdome of God.

faying with them selues, Who then can be faued?

27 But Iesus loked vpo them, & said, With men it is impossible, but not with God: for with God fall things are possible.

9 *Therefore, what God hathe coupled to 28 ¶*Thé Peter began to say vnto him, Lo, the to canfe gether, let not man separate.

10 And in the house his disciples asked him againe of that matter.

128 ¶*Thé Peter began to say vnto him, Lo, the to canfe him to emoye him to emoye his riches, as we have for sake all, & have followed thee.

129 Iesus answered, and said, Verely I say if he had the not.

130 vnto vou there is no manches have not.

faken house or brethien or lifters, or father luk.18,28. or mother, or wife, or children, or lands for my fake and the Gospels,

now at this present: houses, and biethren, Mat. 10,300 and fifters, and mothers, and children, and luk. 13.30. lands with kperfecutions, & in the worlde k We muk not measure these to come, eternal life.

31 *But manie that are I first, shalbe last, and uerous desires, the last, first.

fed, and faid to them, Suffre the little chil- 32 T*And they were in the way going up to mente Gods Ierusalem, and Iesus went before them, & wil, who cuen our persethey were afraide. & Jesus toke the rwelve fictions perthey were afraide, & Ielus toke the rwelue formeth againe, and began to tel them wnatthings tame to faire as they be exshulde come vnto him,

pride, and con 16 And he toke them vp in his armes, & put 33 Saying, Beholde we go vp to Ierusalem, therefore leaf cupitience

Mat 19,16. his hands vpon them, and d blessed them. and the Sonne of man shalbe deliuered vn-ynough and to to the high Priests, & to the Scribes, and want, that thei shal condemne him to death, and shall we may endeliuer him to the Gentiles.

> And they shal mocke him, and scourge Mat 20,17. him, and spit vpon him, and kil him: but the luk 18,32. thirde day he shal rise againe.

> thirde day he shal rise againe.
>
> because they
> that are first
> called, shulae bedeus came vnto him, saying, Master, we go stil for-wolde that thou shuldest do for vs that distance othat we desire.

And he faid vnto them, What wolde ye Mat, 20,20 I shulde do for you?

And they faid to him, Grante vnto vs, that we may fit one at thy right had, & the other at thy left hand in thy glorie.

And Iesus behelde him, and floued him, 38 But Iesus said vnto them, Ye knowe not what ye aske. Can ye m drinke of the cup m Can you be that I shal drinke of and be baptized with my cross and the baptisme that I shalbe baptized with? afflictions?

And thei faid vnto him, We can. But Iefus faid vnto them, Ye shal drinke in dede of the cup that I shal drinke of, and be baptized with the baptisme wherewith I shalbe baptized:

But to litat my right hand & at my left, is not a mine to give, but it shalbe given to a I have not this commisthem for whome it is prepared.

24 And his disciples were astonied at his 41 And when the ten heard that, they began to disdaine at Iames and Iohn.

But Iesus called them vnto him, and faid to them, * Ye knowe that they which Lak 22.25. delite to beare rule among the Gentiles, haue domination over them, and they that be great among them, exercise autoritie o-

26 And they were muche more aftonied, 43 But it shalo not be so among you: but disciples and who foeuer wil be great among you, shalbe manifers that your fernant.

I For he cag

promifes by accomplifie

fures in heaue.

Gon for thus

o Christ weide not that his 44 And do

44 And who soeuer wil be chief of you, shal be the feruant of all.

45 For euen the Sonne of man came not to be serued, but to serue, and to gine his life for the raunsome of manie.

luk.18,35.

The other Enangelistes mencion two, but Marke nawas more

q The more fifteth vs, the more our faith went out of Iericho with his disciples, and a great multitude, P Bartimeus the fonne of Timeus a blinde man, fate by the wayes fide begging.

meth him that 47 And when he heard that it was Iesus of Nazaret, he began to crye and to fay, lesus 13 And seing a figge tre a farre of, that had infirmities. the Sonne of Dauid, haue mercie on me.

48 And manie rebuked him, because he shulde holde his peace: but he a cryed muche more, O Sonne of Dauid, haue mercie

Then Iesus stode stil, and commanded him to be called: and they called the blinde, faying vnto him, Be of good comfort: arise, he calleth thee.

50 So he threwe away his cloke, and rose & came to Ielus.

gr And Iesus answered, and said vnto him, What wilt thouthat I do vnto thee? And the blinde faid vnto him, Lord, that I may receive light.

52 Then Iesus said vnto him, Go thy way: thy faith hathefaued thee. And by and by, 17 And he taught, faying vnto them, Is it he received his light, and followed Iesus in the way.

up. 15 The biers and fellers are cast out of the Temple. 24 He declaret whe vertue of faith and how we shulde pray. 27 The Pharises question with Christ.

Mat.21.1. luk.19,29.

Nd *when they came nere to Ierusa- 19 [1] lem, to Bethphage and Bethania vnto the mount of olives, he sent forthe two 20 of his disciples,

. Christ sheweth by this poore entrie kingdome, and to the great of this work-

And faid vnto them, * Go your wayes into that towne that is ouer against you, and assone as ye shalentie into it, ye shal finde a colte bounde, whereon neuer man sate: lose him and bring him.

3 And if anie mansay vnto you, Why do ye and straight way he wil send him hither.

4 And they went their way and founde a colte tied by the dore without, in a place where two wayes met, and thei losed him.

5 Then certeine of them, that Itode there, faid vnto the, What do ye losing y colte?

manded them. So they let them go.

7 4 And they broght the colte to Ielus, Zoh.12,14. and cast their garments on him, and he sate sponhim.

6 Buesie one 8 And manie spredtheir garments in the wat toti er cut downe braches of the trees then d fome and strawed them in the way. zour and reuerence

9 And they that went before, and they that confact pro followed, cryed, laying, Holanna: blelled

be he v cometh in the Name of the Lord. 10 Bleffed be the kingdome that cometh in the Name of the Lord of our father Da- c Many came in their owne uid : Hosanna, o thou which art in the hiest name, beauens.

Mat 20,29. 46 Then they came to Iericho: and as he II *So Iesus entred into Ierusalem, and in- the Lord. to the Temple : and when he had loked a- Mat 21,16. bout on all things, & now it was evening, he luk 19,45. wet forthe vnto Bethania with the twelue. promes

*And on the morow when they were co- Mat 21,19. me out from Bethania, he was hungrie.

leaues, he went to se if he might finde any thing thereon: but whe he came vnto it, he founde nothing but leaves: for the time of tigges was not yet.

Then Iesus answered, & faid to it, Ne- f This was to uer maneat frute of thee hereafter whi-muche they le the worlde standeth: and his disciples which haue heard it.

The state of the s out them that solde & boght in the Temple, and ouer threw the tables of the money changers, & the seates of them that solde doues.

16 Nether wolde he suffer that any ma shulde cary a vessel through the Temple.

not writte, *Mine House shalbe called the 1fa. 16.7. House of prayer vinto all nacions? but you ler.7.11. haue made it a denne of theues.

et Christrideth to Ierusalem. 13 The figge tree dryeth 18 And the Scribes and hie Priests heard it, and fight how to s destroye him : for they g For nether ful feared him, because the whole multitude fer reprehenwas aftonied at his doctrine.

But when euen was come, I efus went out fhulde be hinof the citie.

¶*And in the morning as they passed Mas.21,19. by, they fawe the figge tre dryed vp from the rootes.

Then Peter remembred, and said vnto him, Master, beholde, the figge tre which thou cursedst, is withered.

22 And Iesus answered, and said vnto them, Haue h faith in God.

this Say that the Lord hathe nede of him, 23 For verely I say vnto you, that who see to intrud the uer shal fay vnto this mountaine, Take thy of faith. felf away, and cast thy self into the sea, and shal not waver in his heart, but shal beleue that those things which he saith, shal come to passe, what soeuer he saith, shalbe done to him.

6 And they said vnto them, as Iesus had co 24 *Therefore I say vnto you, what seeuer Mat 7.70 ye desire when ye pray, beleue that ye shali He reaches haue it, and it shalbe done vnto you.

*But when ye shal stand, and pray, forgi- soeuer semeth ue, if ve have any thing against any man, good i our fan y your Father also which is in heaven, may prayer must be forgiue you your trespaces.

26 For if you wil not forgine, your Father faith vpon the worde of God. which is in heaue, wil not pardon you your Mat. 6,14. trespaces.

Christ came in

but an

fion, nor that

h Christ tas keth occasion

to afke what-

FF. iii.

S.Marke. Ignorance of the Scriptures. The Pharises entangled.

Jul .30,2.

Mat.21,19. 27 4*Then thei came againe to Ierusalem: and as he walked in the Temple, there ca- in This was done of the Lord, & it is mar-dinace of God meto him the high Priests, and the Scribes, and the Elders,

as And faid vnto him, By what autoritie doest thou these things and who gaue thee this autoritie, that thou shuldest do

these things?

29 Then lesus answered, and said vnto the, I wil also aske of you a certeine thing, and answer ye me, and I wiltel you by what 14 autoritie I do these things.

hendeth his whole office,

I They came of malice, and

not to learner **eberefore**

Christ thoght

thie to be

canght.

1/a.s.i.

żer€.2,2%.

mat.31,33.

luk 20,9. a The Greke

worde figni-

fel or fat, w

prefe to reces

er licour.

the toyce

them vowor- ;

2 He compre- 30 The baptisme of John, was it from heauen, or of men? answer me.

and munifiere 31 And they thought with them selues, saying, If we shal say from heaven, he wil say, Why then did ye not beleue him?

> 32 But if we say of men, we feare the people; for all men counted Iohn, that he had

bene a verie Prophet.

Then they answered, and said vnto Iesus, 16 We can not tel. And Iefus answered, and said vnto them, 1 Nether wil I tel you by what autoritie I do these things.

CHAP. XII.

The vineyarde is let out. 14 Obedience and tribute due to princes. 25 The resurrettion of the dead. 28 The Summe of the Law. 31 Christ the some of Dautd. 34 Hypocrites must be eschewed. 41 The offring of the poore widowe.

A parables, * A certeine man planted a vineyarde, and compassed it with an hedge, and digged a pit for the * winepresse, and buylt a towre in it, and let it out to housbandmen, and went into a strange 20 countrey.

ftandeth va. And at a time, he sent to the housband men a seruant, that he might receive of the 21 Then the seconde toke her, and he dyed, housband men of the frute of y vineyard.

3 But they toke him, and bet him, and fent him away emptie.

And againe, he sent vnto them another servant, and at him they cast stones, and as brake his head, and fent him away shamefully handled.

3 And againe he sent another, & him they 24 slewe, and manie other, beating some, and killing fome.

• Yet had he one sonne, his derebeloued: him also he sent the last vnto the, saying, 25 For when they shal rise againe from the They wil reuerence my fonne.

But the houfband men said among the felues, This is the heire: come, let vs kil him, and the inheritance shalbe ours.

So they toke him, and killed him, and cast him out of the vineyarde.

What shal then the Lord of the vineyarde do?He b wil come and deftroye thefe houf band men, and give the vineyarde

10 Haue ye not red so muche as this Scripture?* The stone which y buylders did refufe, is made the head of the corner.

ueilous in our eyes.

12 Then they went about to take him, but mofe commuthey feared the people: for they perceived net is contracted that he spake that parable against them: reasonic thus therefore they left him, & went their way. that which was spoken fi-

13 TAnd they fent vnto him certeine of the guranuely of Danid, is falsa Pharifes, and of the Herodians that they led in Christ. might take him in his talke.

And whe they came, they faid vnto him, Mat 22,15. Master, we knowe that thou art true, & ca-luk, 20,20. reit for no man: for thou confiderest not the d persone of me, but teachest the eway d As the quaof God truely, Is it lawful to giue tribute littes of the to Cefar, or not?

15 Shulde we giue it, or shulde we not giue eas godlie ma it? But he knewe their hypocrifie, and faid ners sagreable to Gods Law. vnto them, Why tempt ye me? Bring me a f He gaue the penie, that I may fe it.

So they broght it, and he faid vnto the, their Whose is this image and superscription and they faid vnto him, Cefars.

17 Then Iesus answered, & said vnto them, *Giue to Cefar the things that are Cefars, 2011-13-7. and to God, those that are Gods: and they marueiled at him.

¶*Then came the Sadduces vnto him, Mat 22,21. (which say, there is no resurrection) and buk.20,27. they asked him, saying,

Nd he began to speake vnto them in 19 Master, Moses wrote vnto vs, If any mas Deu 21.5. brother dye, and leave his wife, and leave no children, that s his brother shulde take s This was a his wife, and raise we sede was a his brother shulder his brother shu his wife, and raise vp sede vnto his bro- guen for a ti-

> There were seuen brethren, and the milies, read first toke a wife, and when he dyed, left

nether did he yet leaue yflue, & the thirde likewise.

23 So seven had her, and left no yssue: last of all the wife dyed also.

In the refurrection then, when they shal rise againe, whose wife shal she be of them? for feuen had her to wife?

Then Iesus answered, & said vnto them, Are ye not therefore deceived, because ye knowe not the Scriptures, nether y power

dead, nether men mary, nor wives are ma- h Not as ton. ried, but are h as the Angels which are in mal nature, but heauen.

He is not the God of the dead, but the loweth that God of the i liuing. Ye are therefore gre-thogh they be atly deceived. atly deceived.

that it fhulde

ward things. that he knewe

me for the pre Mat 23,24.

h He theweth 7 plague that ghefe ambimous & coue- 8 sous rulers, whose hearts are hardened 9 againft Christ. Pfal. 128,22. i∫a.28,16. mat.22,42. **4**2.4,11. \$070.9,33.

2.pet.2,2.

to others.

26 And as touching the dead, that they shal ruption, and rise againe, haue ye not red in the boke so that then of Moses, how in the bush God spake there shall nede no more vnto him, faying, I * am the God of Abra- marrage. ham, and the God of Isaac, and the God of Exod. 3.6. Iacob?

of this life. as ¶+Then

Chap. XIII. Endure to the end. 24

Exod 20,2.

deut.6,4.

Or, thoghe.

mat 22,39.

70m 13,9.

edeth on the first and proce-deth of the

Mat. 22,31. 28 4 The came one of the Scribes that had heard them disputing together, & percei- s The deftrattie of Ierusalem. 10 The Gospel shalbe prea uing that he had answered them wel, he afked him, Which is the first commandement of all?

29 Iesus answered him, The first of all the commandements is, * Heare, Israel, The Lord our God is the onelie Lord.

Thou shalt therefore love the Lord-thy God with all thine heart, and with all thy 2 foule,& with all thy "minde,& with all thy strength: this is the first commandement.

And the seconders k like, that is, *Thou Leuit 19,18. shalt loue thy neighbour as thy self. There is none other commadement greater then galat 5, 14. thefe.

tam.2,8.
k that is, de- 32 Then the Scribe faid vato him, Wel Master, thou hast said the trueth, that there is one God, and that there is none but he,

lone of God. 33 And to loue him with all the heart, and with all the viderstanding, & with all the foule, and with all the strength, and to loue bis neighbour as him felf, is more then all burnt loffrings and facrifices.

Then, when Iesus sawe that he answered discretely, he said vnto hi, Thou mart not farre from the kingdome of God. And no

¶*And Iesus answered & said teaching in the Temple, How say the Scribes y Christ is the sonne of Dauid?

our 36 For Dauid him self said by §nholie Gost, * The Lord said to my Lord, Sit at my 9 right hand, til I make thine enemies thy fotestole.

37 Then Dauid him felf calleth him Lord: by what meanes is he then his sonne? and muche people heard him gladly.

a Inspired by 38 * Moreover he said vnto them in his doto go in long o robes, and love falutacions in the markets,

39 And the chief seates in the Synagogues, and the first roumes at feastes,

Which *deuour widowes houses, "euen vnder a coulour of long prayers. These 12 shal receive the greater damnation.

*And as Iesus sate ouer against the treafurie, he behelde how the people cast money into the treasurie, and many richemen 13 cast in muche.

And there came a certeine poore widowe, and she threw in two mites, which 14 make a p quadrin.

Then he called vnto him his disciples, and said vnto the, Verely I say vnto you, that this poore widowe hathe cast a more in, then all they which have cast into the treasurie.

44 For they all did cast in of their superfluitie: but she of her pouertie did cast in all that the had, even all her living.

ched to all. 9. 22 The persecutions and false Prophetes which shalbe before the comming of Christ . whose houre is uncerteine. 33 He exhorteth euery one to

Nd as he went out of the Temple, Mat. 24.5. In one of his disciples said vnto him, tukerese Master, se what stones, and what buyldings

*Then Iesus answered and said vnto him, Luk 19.45 Seeft thou these great buyldings? there shal not be left one stone vpo a stone, that shal not be throwen downe.

3 And as he sate on y mount of oliues, ouer against the Temple, Peter, and Iames, and Iohn, and Andrew asked him secretly,

Tel vs, when shal these things be? & what shalbe the signe when all these things shalbe fulfilled?

And Iesus answered them, and began to fay, * Take hede left any ma deceiue you. Ephef s.6.

6 For many shal come in my Name, sayig, a He doeth answer them I b am Christ, and shal deceive many.

7 Furthermore when ye shal heare of war- were more neres and rumors of warres, be ye not trou- ceffarte for bled: for suche things must nedes be: but the the things end shalnot be yet.

manaster that durst aske him any questió. 8 For nacion shal rise against nacion, and b Vsurpus the autoritie And Iesus answered & said teaching in kingdome against kingdome, and there of Christ. shalbe carthquakes in divers quarters, and there shalbe famine and troubles: these are the beginnings of forowes.

But take ye hede to your selues: for they shal deliner you up to the Councils, and broght before rulers and Kings for my famay be mexcufable ke for a e testimonial vnto them.

to And the Gospel must first be published Mat 10,19. among all nacions.

Arine, Beware of the Scribes which loue 11 *But when they lead you, and deliuer you deliuer vp.take ye no d thoght afore, nether pre- fore which co meditate what ye shal say : but what soe- meth of diuer is given you at the same time, that a This it not speake: for it is not ye that speake, but the to make them negligent, but to assure them

Yea, and the brother shal deliver the bro- afist them and ther to death, and the father the sonne, and untrud them the children shal rise against their parents, answers, so \$ and shal cause them to dye.

And ye shalbe hated of all men for my that their de Names fake : but who foeuer shall endure fence flandeth vnto the end, he shalbe saued.

*Moreouer, when ye shal se the abominacion of desolation (spoken of by * Da- Mat 24.15. niel the Prophet) f" stading where it oght Dan 9,25. not, (let him that readeth, conder it) *then f this is let the that be in Ludea, flee into the smou- ment of that taines,

15 And let him that is vpon the house, not de profine the come downe into the house, nether entre tornbelag, therein, to fetch any thing out of his house, g Because the

16 And let him that is in the field, not turne that be mofte backe againe vnto the thigs which he left extreme cruel.

of things that that they de-

luk.12,11. G 21,14.

thes may hereowne wildo-

Romains shul-

i He meaneth all the cere-Law, wherein the hypocrites pur great holines m Because he thewed him 35 felf willing to be taught and wel perceined the difference betwixt outwarde profession , and that which God doeth pri

cipally requi-Mat.22,41. luk.20,41. Pfal 110,1. and by the Spirit of pro-phecie

Mat 23.6. luk 11,43. Ø 20,45. Or , as he tzught o He condemapparel, but their vaine oftentation and 41 outwarde fhewe of holines, whereby they decemed the fimple people Mat.23,14.

luk 20.47. Luk.si,t. *Or , and winder precence praye 4; tong p Which is a-bout half a far thing
q Our Sautour
oftemeth our
giftes by our
affections and

ready willes

The day of the Lord.

S.Marke. The precious oyntment.

behinde him, to take his clothes.

shal not be able to flee.

they 17 The wo shalbe to the that are with hehilde, and to them that give sucke in those , The Priests conspire against Christ. 3 Marie Magda-

hinder you when you

i That you 18 iPray therefore that your flight be not in the winter.

thulde escape. 19 For there shalbe in those dayes suche tribulatio, as was not from the beginning of the creation which God created vnto this time, nether shalbe.

Granen.

20 And except that the Lord had shortened those dayes, no flesh shulde be saued : but for the elects sake, which he hathe chosen, 2 he hathe shortened thoses dayes.

Mat.24,23. 21 luk_21,8.

k The elect

but they can not vecerly be

ouercome 1 Wherefore

to be feduced,

hathe none excule

Isa 13,10.

62 6 32.7.

ء00 عioel 2ء

€ 3,15 • Mat . 24,30.

36.

fiftie yeres.

destruction of

Jesufalem, the

thal come: but

of the fecode

Mat 24, 13. p In that he is man and me

fured : but of

the time, the yere, the day or houre, we

continually

watch

comming

Christ.

diator.

illufions

per fecutions

Then *if any man say to you, Lo, here is 3 *And when he was in Bethania in the hou- Mat 26.6 Christ, or, lo, he is there, beleue it not.

22 For false Christs shalrise, and false Prophetes,& shal shewe signes and wonders, to deceiue if it were kpossible, the very elect.

may waver & 23 Buttake ye hede: beholde, I haue shewed 4 you all things 1 before.

¶Moreouer*in those dayes, after that tri decemed, and 24 moone shal not give her light, hethat fuffreth

25 And the m starres of heaven shal fall: and the powers which are in heaven, shal shake.

26 And then shal they se the Sonne of man coming in the cloudes, with great power and glorie.

27 *And he shal then send his Angels, and shal gather together his elect from the m This tea-sheth y there four ewindes, & from the vtmost parte of the earth to the vtmost parte of heauen. ge of y whole ordre of natu- 28 Now learne a parable of the figge tre. foure windes, & from the vtmost parte of 8 She hathe done that she colde: she came

When her bough is yet tender, & it bring- 9 eth forthe leaues, ye knowe that sommer is nere.

29 So in like maner, when ye fe thefe things come to paile, knowe that the kingdome of God 10 is nere, even at the dores.

n The worde 30 Verely I say vnto you, that this n genera-fignifieth the cion shal not passe, til all these things be cion shal not passe, til all these things be in And when they heard it, they were glad, ownement as

yeres abent done.

this came to passe before 31 Heauen and earth shal passe away, but my wordes shall not passe away.

when the 32 But of that o day and houre knoweth no 12 man, no, not the Angels which are in heauen, nether the P Sonne him self, saue the Father.

chiefiy thefe 33 *Take hede: watche, & pray: for ye knowe are vnderftand not when the time is.

> For the Sonne of man is as a magoing into a strange countrey, & jeaueth his house, & giueth autoritie to his seruants, and to eueporter to watch.

comming we 35 aWatch therefore, (for ye knowe not are most as when the Market Co. when the Master of the house wil come, at euen, or at midnight, at the cocke crowing, 15 or in the dauning)

are ignorant, 36 Left if he come fuddenly, he shulde finde you sleping.

And those things that I say vnto you, I

fay vnto all men, Watch.

CHAP. XIIII.

12 The Passeouer is eaten. lene anointeth Christ 18 He telleth afore of the treason of Indas 22 The Lords supper is institute. 46 Christ is taken. 67 Peter denyeth him

Nd* two dayes after followed the Mat 25,4. The feast of the Passeouer, and of vnlea- luk 22,4 uened bread: and the hie Priests, and Scribes foght how they might take him by craft, and put him to death.

But they faid, Not in the feast day, lest there be any tumult among the people.

se of Simon the leper, as he sate at table, 30/hm 12,2. there came a woma hauing a boxe of ointment of "spikenarde, verie costlie, and she de and fairliful brake the boxe, and powred it on his head. In made

Therefore a some discerned among them who caused selues, and said, To what end is this waste this murmuof ointment?

bulation the sunne shal waxe darke, & the 5 For it might haue bene solde for more the b Which are bthre hundreth pence, & bene given vnto in value about the poore, & they grudged against her. ing

But Iesus said, Let her alone: why trou- c so wit, Iu-ble ye her? she hathe wroght a good worke offeded there-

7 For ye haue the poore with you alwayes, a busines. and when ye wil ye may do them good,

but me ye shal not haue alwayes.

afore hand to anount my bodie to the bu-

Verely I say vnto you, wheresoeuer this Gospel shalbe preached throughout the whole worlde, this also that she hath done, shalbe spoken of in remembrance of her.

The Iudas Iscariot, one of the twelue Mat 25,14. dwet away vnto the high Priests, to betray luk. 22,4. him vnto them.

& promised that they woldegive him mo- uil done ney: therefore he foght how he might con ueniently betray him.

¶*Now y first day of vnleauened bread, Mat 26,17. when they facrificed the Passeouer, his dif- luk 22.8. ciples fard vnto him, Where wilt thou that we go & prepare, that thou mailt eat the Palleouer?

Then he fent for the two of his disciples, and faid vnto them, Go ye into the citie, and there shal a man mete you bearing a pitcher of water: followe him.

rieman his worke, and commandeth the 14 And whither soeuer he goeth in, say ye to the good man of the house, The Master faith, Where is y lodging where I shareat the Palleouer with my disciples?

> And he wil shewe you an vpper chamber which is large, trimmed and prepared: there make it readie for vs.

> 16 So his disciples went forthe, and came to the citie, & founde as he had faid vnto the,

with, and the-

cafion by this

and made readie the Passeouer.

And at even he came with the twelve.

Mat 26,20. hik 22,14 19hn 13,21.

e To dip the

che to fay . as he that is ac-

cate with me. Psal.41,10.

cuftomed to

mat 26,23.

10hn 13.12.

f This decla-

seth that no-

thing can be done without

Gods prous-

Mat 26,26.

I COT II,24.

orde is to bleffe, which 18

here taken o-

Luk & S Paul interprete 1t,

fo speaking of

ned from me, because of the

persecution. Zac. 13,7.

Chap 16.7.

the cuppe.

dence

att.1,16.

18 *And as thei fate at table and did eat, Ie- 37 fus faid, Verely I say vnto you, that one of you shal betray me, which eateth with

19 Then they began to be forowful and to fay to him one by one, Is it I ? And another, Is it I

20 And he answered and faid vnto them, Is sone of the twelue that dippeth with me 40 And he returned, and founde them ain the platter.

* Truely the Sonne of man goeth his way, as it is f written of him : but wo be to that man, by whome the Sonne of man, 41 And he came the thirde time, and faid is betrayed: it had bene good for that ma, if he had neuer bene borne.

* And as they did eat, Iesus & toke the bread, and when he had given thankes, he brake it & gaue it to them, and faid, *Take, eat, this is my bodie.

23 Also he toke the cup, and when he had 43 h given thankes, gaue it to them: and they

g Read Maith. all dranke of it. Chap 26,26 h The Greke 24 And he faid vnto the, This is my blood of the new Testament, which is shed for

Verely I say vnto you, I wil drinke no nely to give thankes as S. 25 more of the frute of the vine, vntil that day, that I drinke it new in the kingdomé of God.

26 And when they had fung a pfalme, they went out to the mount of oliues.

Iohn 16,23. 27 shalbe offended by me this night: for it is written, * I wil smite the shepherd, & the 47 shepe shalbe scattered.

28 But after that I am risen, I wil go into *Galile before you.

29 And Peter faid vnto him, Althogh all men shulde be offended, yet wolde not I.

Then Iesus said vnto him, Verely I say 49 vnto thee, this day, even in this night, before the cocke crowe twife, thou shalt denie me thrise.

31 But he faid more earnestly, If I shulde dye with thee, I wilnot denie thee: likewife also said they all.

Mat.26,36. luk 12,39.

kHis diumitie

hid, & his hu-

Gethsemane: then he said to his disciples, Sit ye here, til I haue prayed.

33 And he toke with him Peter, and Iames, and Iohn, and he began k to be afraied, & in great heauines,

manute thew-ed at felf fully 34 And said vnto them, My soule is verie heavie, even vnto the death: tary here and

> 35 So he went forwarde a litle, & fel downe on the grounde, and praied, that if it were possible, that houre might passe fro

I Ab in E

brewe, & Ab-ba in y Syrian 36 And he faid, ! Abba, Father, all things tengue figuifi-eth Father. are possible vnto thee: take away this cup are possible vnto thee: take away this cup 57 Then there arose certeine, & bare false inc.

from me : neuertheles not that I wil, but that thou m wilt, be done.

Then he came and founde them se-ownewil, but ping, and faid to Peter, Simo, flepeft thou; that willingly coldest northou watch one house? coldeft not thou watch one house?

38 Watch ye, and pray, that ye entre not into tétacion: the spirit in dede is readie, but the flesh is weake.

39 And againe he went awaye, and prayed, and spake the same wordes.

Slepe againe: for their eyes were heauie: nether knewe they what they shulde anfwer him.

vnto them, " Slepe hence forthe, and take " He meaneth your rest:it is ynough: the houre is come: wil come whe beholde, the Sonne of man is deliuered they shalbe into the hands of finners.

42 Rise vp: let vs go: lo, he that betrayeth me, is at hand.

* And immediatly while he yet spake, Mat. 26, 47. came Iudas that was one of the twelve, & luk. 22.47. with him a great multitude with swordes 10h.18,3. and stages from the hie Priests, and Sciibes and Elders.

44 And he that betrayed him, had given the a token, saying, Whomesoeuer o I shall com then to kisse, he it is:take him & leade him awaye grete with kissing at their

And assone as he was come, he went parture straight waye to him, and said, P Master, p He repeteth to trivile, as if And assone as he was come, he went foat their de-Master, and kissed him.

Then Iesus said unto them, All ye 46 Then they layed their hands on him, & moued with a toke him.

And a one of them that stode by, drewe last leave out a swoide, and smote ar servant of the ter hie Priest, and cut of his eare.

48 And Iesus answered and said vnto the, Ye become out as vnto a thefe with fwordes and with staues to take me.

I was daiely with you teaching in the Temple, & ye toke me not: but the u done clareth that that the Scriptures shulde be fulfilled. 50 Then they 'all for soke him, and fled.

51 And there followed him a certeine yong ordinance. man, clothed in linnen vpon his bare bodie, the disciples. and the yong men caught him.

32 ¶* After they came into a place named 52 But he left his linné cloth, and fled from them naked.

* So thei led Iesus away to the hie Priest, Mat 26,57. and to him came all the hie Priests, and luk, 22,54.

54 And Peter followed hima * farre of, e- whad chiefest uen into the hall of the Last. uen into the hall of the hie Priest, and sate the Priests. with the servants, and warmed him felf at which sigthe fyre.

And the *hie Priests, and all the Coun-now to be abacil soght forwitnes against Iesus, to put Mat. 26.59. him to death, but founde none.

56 For manie bare false witnes against him, but their witnes "agreed not together.

m He ftandeth

he had bene n taking his

r Called Male chus

ante thing con

trarie to Gods

hot zeale begå

O.,light.

GG.i.

Peters denial.

Iohn 2,19. y Thefe two

ted .in that the

one reported §

Chrift (aid, he

that he heard him faye, that he wolde do it as is here no-

Christs condemned. S.Marke.

witnes against him, saying,

We heard him fay, * I) wil destroy this 3 And the hie Priests accused him of ma-Temple made with bands, & within thre daies I wil buylde another, made without 4 hands.

colde defiroye 59
the leple (as
Mit writeth) But their witnes yet agreed not together.

Then the hie Priest stode vp amongs that Pilate marueiled.

them, and asked lesus, saying, Answerest thou mothing? what is the matter that these beare witness against thee?

Then the hie Priest stode vp amongs that Pilate marueiled.

The hier Priest stode vp amongs that Pilate marueiled.

The hier Priest stode vp amongs that Pilate marueiled.

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The hier Priest stode vp amongs that Pilate marueiled.

The hier Priest stode vp amongs that Pilate marueiled.

The hier Priest stode vp amongs that Pilate st & y other faid, 60 fe beare witnes against thee?

61 But he held his peace, and answered no- 7 thing. Againe the hie Priest asked him,& faid vnto him, Art thou Christ the Sonne of the 2 Blessed?

62 And Iesus said, I am he, * and ye shalse 8 And the people cryed a loude, & began the a Sonne of man sit at the right hand of the power of God, & come in the cloudes of heauen.

Then the hie Priest ient his clothes and faid, What have we anie more nede of witneffes?

Ye have heard the blasphemie: what thinke ye? And they all concemned him to be worthie of death.

de se appeare 65 And some began to spit at him, and to couer his face, and to beate him with fy- 12 And Pilate answered, and said againe ites, and to fay vnto him, Prophecie. And the b fergeants fmote him with their rods.

* And as Peter was beneath in the hall, 13 And theirryed againe, Crucifie him. there came one of the maides of the hie 14

And when the fawe Peter warming him felf, she loked on him, and said, Thou wast 15 also with Iesus of Nazaret.

all suffice, thus 68 But che denied it, saying, I knowe him not, nether wot I what thou faiest. Then he went out into the" dporche, & the cocke 16 crewe.

> 69 *Then a maide sawe him againe, & beone of them.

tie, y we may 70 But he denied it againe: & anone after, 18 And began to falute him, saying, Haile, they that stode by, said agains to Peter, of Galile, and thy speache is like.

reth him felf 71 And he began to curse, & sweare, saying, to see if he I brown and I knowe not this mã of whome ye speake. 20 And when they had mocked him, they luk: 23,25. 72 *Then the secode time the cocke crews,

and Peter remembred the worde that Iefus had said vnto him, Before the cocke crowe twife, thou shalt denie my thrife, & 21 * And they e compelled one that passed was not able waying that with him felf, he wept.

CHAP. XV. I lesus is led to Pilate 15 He w condemned, resiled and put to death, 46 And is buryed by Icfeph.

Nd * anone in the dawning, the hie A Priests helde a cousel with the Elders, and the Scribes, & the whole Coun- 23 cil, and bounde Iesus, and led him away, and deliuered him to Pilate.

Then Pilate asked him, Art thou the 24 And when they had crucified him, they that he might render vito King of the Iewes: And he answered, and

faid vnto him, Thou faiest it.

nie things.

*Wherefore Pilate asked him againe, Mat 27.12. laying, Answerest thou nothing? beholde luk.23.3. how manie things thei wirnes ag aift thee. soh 18,35.

5 But Iesus answered b no more at all, so b He wolde

Then there was one named Barabbas, & was boude with his fellowes, that had made insurrection, who in the insurrection had committed murther.

to desire that he wolde do as he had c euer c The people done vnto them.

Then Pilate answered them, and said, flomet, although Wil ye that I let lose vnto you the King nothing. of the Iewes?

For he knewe that the hie Priests had deliuered him of enuie.

m But the hie Priests had moved the people to desire that he wolde rather deliuer Barabbas vnto them.

vnto the, What wil ye then that I do with him, whome ye call the King of the Lewes?

Then Pilate faid vnto them, But what euil hathe he done? And they cryed the more feruently, Crucifie him.

So Pilate d willing to contet the people, d When a ludlosed them Barabbas, and deliuered Iesus ge hathe reswhen he had foour ged him, that he might quite toigetbe crucified.

Then the fouldiers led him awaye into the hall, which is the "commune hall, and called together the whole band,

gan to say to them that stode by, This is 17 And clad him with purple, and platted a crowne of thornes, & put it about his head,

King of the Iewes.

Surely thou art one of them: for thou art 19 And they smote him on the head with a "reede, and fpat vpon him, and bowed the 101, Halke: knees, & did him reuerence.

> toke the purple of him, and put his owne flome to make clothes on him, and led him out to cruci- condemned, to fie him.

by, called Simon of Cyrene (which came for weskenes. out of the countrey, and was father of A-Mat.27,33. lexander and Rufus) to beare his crosse.

22 *And they broght him to a place named f Which was Golgotha, which is by interpretacion, the death: but he place of dead mens skulles.

And they gave him to drinke wine he wolde watmingled f with myrrhe:but he received it to for the hou-rey his Father not.

parted his garments, casting lottes for him perfect othem,

teine their cu-

Mat 27,31.

carre his crof-

wolde not drin ke 11,because

Mat 24,30 Z That is, of God , who is worthie all praise : the w worde in their language the Iewes when they speake of 63 God, vie commanely in their writings e- W ue to this day a Whome thei now conténed in this bafe e-

Mat 26,69. luk.22,55. iob 18,25. b This declakednes & míogouernours, & 67 lencie of the sulers, feine their officers ted him, that was moocent.

with maichie and glorie

Mat 26,71. luk:22,52. soh 18,25. c We oght to confider our owne infirmt

to truft I God, and nor in our owne ftrength. Orsentrie

were further Mat 26,75. ioh.13.38.

e Or, ruffhed out of the dores and wept.

Mat.27.2. luk.22,66. ioh 18,20. a For the Romains gaue the put ante man to death.

Christ crucified.

Chap. XV I. Christs resurrection. 26

them, what euerie man shulde haue.

re is here ment was from fix a clocke to nine, at what tifed

1[4 53,12.

Lohn 2,19.

h Meaning the one of them

that were cru-

i Because this darkenes was

seft of § worl-de was light,

the miracle is

the third par-

te of the day,

after none

ly.

Pfal 69,22.

I This was ipo ken mocking-

the greater

Pfal 22,1.

cified

g The Iewes 25 And it was 8 the thirde houre, when they 44 crucified him.

day into 4 par crucified him.
tes, so that by
the third houthe third houto And the title of his cause was writte aboue, THE KING OF THE IEWES.

> the one on the right hand, and the other on his left.

me Mat faith 28 Thus the Scripture was fulfilled, which

faith, * And he was counted among the

29 And they that went by, railed on him, wagging their heads, & faying, *Hey, thou that destroyest the Temple, & buyldest it in thre dayes,

30 Saue thy felf, and come downe from the crosse.

31 Likewise also even the hie Priests mocking, faid among the felues with the Scribes, He saued other men, him self he can not faue.

32 Let Christ the King of Israel now come downe from the croffe, that we may fe, and beleue. h They also that were crucified

with him, reuiled him.

33 Now when y fixt houre was come, dar- 2 kenes arose ouer 1 all the land vntil the ninth houre.

land of Cha-34 And at the kninth houre Iesus cryed with 3 a loude voyce, saying, * Eloi, Eloi, lamma-sabachthani? which is by interpretacion, My God, my God, why hast thou for- 4 faken me?

k Which was 35 And some of them that stode by, when they heard it, said, 1 Beholde, he calleth 5

& about thre
of the clocke 36 And one ran, and filled a * sponge ful of vineger, and put it on a reede, and gaue vs se if Elias wil come and take him

> 37 And Iefus cryed with a loude voyce, and gaue vp the goft.

> And the vaile of the Temple was rent in twaine, from the top to the bottome.

m Who had 39 Now when the m Centurion, which stocharge ouer de ouer against him, sawe that he thus cry- 8 ing gaue up the gost, he said, Truely this man was the Sonne of God.

40 There were also women, which behelde a farreof, amog whome was Marie Magda- 9 lene, and Marie (the mother of Iames the lesse, and of Ioses) and Salome,

41 Which also when he was in Galile, *followed him and ministred vnto him, and 10 many other women which came vp with him vnto Ierufalem.

¶*And now whe night was come (because it was the day of the preparacion that is 12 before the Sabbath)

Ioseph of Arimathea, an n honorable Counsellour, which also loked for § king- 13 And they went and tolde it to the remdome of God, came, & went in o boldely

vnto Pilate, and asked the bodie of Iesus.

And Pilare marueiled, if he were alreadie dead, and called vnto him the Centurion, and asked of him whether he had bene any while dead.

Fthirde parte of the day, & 27 Thei crucified a fo with him two theues, 45 And whe he knewe the trueth of the Centurion, he gaue the bodie to Iofeph,

> Who boght a linnen cloth, and toke him downe, and wrapped him in the linnen cloth, and layd him in a tombe that was hewen out of a rocke, & rolled a stone vnto the dore of the fepulchre:

> 47 And Maric Magdalene, and Marie Ioses mother behelde where he shulde be layd.

CHAP. XVI.

3 The women come to the grave, 9 Christ being rifen a. game, appeareth to Magdalene, 14 Also to the eleuen and reproueth their unbelief 16 He committeth the preaching of the Gospel & the ministration of baptisms unto them.

Nd* whe the Sabbath daye was past, Luk:24.1. Marie Magdalene, & Marie the mo-tohn 20,1. ther of Iames, & Salome, boght swete ointments that they might come, and embaulme him.

Therefore early in the morning, the first day of the weeke, they came vnto the fepulchre, when the funne was "yet rifing,

And they faid one to another, Who shall roll vsaway the stone from the doore of the sepulchre?

And when they loked, they sawe that the stone was rolled away (for it was a very great one.)

* So they went into the sepulchre, and Mat 28,3. fawe 2 a yong man fitting at the right fide, to line Angel clothed in a long white robe; and they we of God in the re afrayed.

him to drinke, faying, Let him alone: let 6 But he faid vnto them, Be not afrayed : ye feke Iesus of Nazaret, which hathe bene ciucified:he is rifen,he is not here:beholde the place, where they put him.

But go your way, and tel his disciples, & bPeter, that he wil go before you into Ga- b He especialile : there shal ye se him, *as he said vnto sion of Peter

And they went out quickely and fled fro hadfallen into the sepulchre: for they trembled and were greater dages amased: nether said they any thing to any Mar 26,32. man: for they were afrayed.

And when Iesus was risen againe, in the morow(which was § first day of the weke) he appeared first to Marie Mag dalene, *out 10hn 20,16. of whome he had calt seuen deuils.

And she went and tolde them that had bene with him, which mourned and wept.

And whethey heard that he was alive, & they had had appeared to her, they beleved it not. fone forgotten ¶*After that, he appeared vnto two of that y

them in another forme, as thei walked and them of his re went into the countrey.

nant, but they beleued them not.

Or, not rifen.

to cotort hun. chap.14,28.

had or tolde fyrrettion

Luk,24,13.

20hn 19,38.

lous.

Luk 8,20

Mat.27.57.

luk.23,50. n A graue ma 42 and of great autoritie

This man
thewed his faith boldely 43 when the danger femed to be moste peri-

GG. ii.

Belief & baptisme.

S.Luke. Zacharias is domme.

d Mouraing & gray ing

Mat 28,19

10hn 12.15

AS 16,18.

men the more

willingly to

as yet was not euidently knowen.

a Meaning, the I

he

Apostles with whome

was connerfant

b Or of the

Christ or to

the Gospel.

met that they

were the mi-

of 3

nisters of Christ, who is called § wor-

& this comen-

deth the auto Title of bis do

the Aponles.

of Antipater. d Read.: Chr.

eByher father: for by her mo

was of § hou-fe of Dauid

f This perfe-

gions, whereby

thers line the 6

me, feing he

thing : and it 2 may be refer-

receme Gospel which

Luk.24.36 14 SFinally, he appeared vnto the eleuen as they a sate together, and reproved them of their vnbelief & hardnes of heart, becau- 18 se they beleued not them which had sene him, being risen vp againe.

15 And he faid vnto them, * Go ye into all the worlde, & preache the Gospel to eue- 19 c As wel Gen-

tile as lewe rie creature.

16 He that shal beleue & be baptized, shalbe faued: *but he that wil not beleue, shal- 20 And they went for the, and preached eue- doerne, cerrein si be damned.

f Ihis gifte was but tor a 17 time to cause And these tokens shal followe the that beleue, In my Name thei shai cast out deuils, and * shal speake with 8 newe ton- All 2.4

*And shal take away serpents, and if they and diuces, as shal drinke any deadlie thing, it shal not Luke faith hutt them: they shal lay their hads on the Aff 28.5. ficke, and they shal recouer.

*So after the Lord had spoken vnto the, Eb 2,4. he was received into heaven, & fate at the h The mura-

right hand of God.

rie where. And the *Lord wroght with so that if th them, & confirmed the worde with h fignes doarine be fal that followed, Amen.

Luk.24,5. cles & fignes followe certein feales.

better, Deute.

Ijej.

THE HOLY GOSPEL

of Iesus Christ, according to Luke.

CHAP. I.

s Of Zacharias, and Elisabet. 11 The Angel sheweth him of the nativitie of John Baptift, 20 His incredulitie is purished 28 The talke of the Angel, and Marie. 46 Her fong 57 The birth Circumcifion , and graces of lohn. 68 Zacharias grueth thankes to God, & proph ceeth.

or as muche as many
haue take in hand to fet
forthe y ftorie of those
things, whereof we are
fully perfuaded,

aAs they haue deliuered them vnto vs, which

from the beginning sawe the their selues, and were ministers of the b worde,

It semed good also to me (moste noble Theophilus) assone as I had searched out perfitely allthigs fro y beginning, to wride: or mini-fters of y wor de y is to fay, of the Gospel: 4 te vnto thee thereof from point to point,

That thou mightest acknowledge the cer teintie of those things, whereof thou hast bene instructed.

N the time of Herode King of Iudea, there was a certeine Priest named Zacharias, of the d course of Abia: & his wife was of the daughters of Aaron, and her name was Elisabet.

Bothe were fuft before God, and walked in all the commandements and g ordinances of the Lord, without reprofe.

aion or inflice 7 And thei had no childe, because that Eli-the frutes and sabet was barren: & bothe were wel firické sabet was barren: & bothe were wel stricke

outwarde appearance, and in age.
not by the cau 8 And it came to passe, as he executed the Priests office before God, as his course ca-

Christ 9 According to the custome of the Priests office, his lot was to h burne income he were income. ly cometh of Gods fre mer-

is ment the outwarde observation of the ceremonies commanded by God. h That 15,9 euening & morning facrifice according to the Law. I The Temple was defined into thre partes; the first was \$\sigma\$ bodie of the Teple called Atriu, where the people was the second called, Sanku, where the Priests and Leukes were : and the third Sanctum Sanctorum, into the which the hie Priest entred once a yore to facrifice.

to And the whole multitude of the people were without in prayer, * while the incen- Exod 30.7. leu.16,17. se was burning.

11 Then appeared vnto him an Angel of the Lord standing at the right side of the altar of incense.

And when Zacharias sawe lim, he was troubled, and feare fel vpon him.

But the Angel said vnto him, Feare not, Zacharias: for thy prayer is heard, and thy wife Elisabet shal beare thee a sonne, and thou shalt call his name k Iohn.

14 And thou shalt have joye and gladnes, & grace of the many shal rejoyce at his birth.

15 For he shalbe great in the sight of the Lord, & shal nether drinke wine, nor strog figuifieth drinke : and he shalbe filled with the holie Gost, euen from his mothers wombe.

*And many of the children of I irael shal he turne to their Lord God.

*For he shal go m before him in the spi Mat.3.14 rit & power of Elias, to turne the hearts of m As a King the fathers to y children, & the disobediet un hat royalto the wisdome of the iust men, to make to go before readic a people prepared for the Lord. Seth the King for be at hand.

18 Then Zacharias said vnto the Angel, whe christ

Whereby shal I knowe this? for I am an sateth he came olde man, and my wife is of a great age.

And the Angel answered, and said vnto fonce &c. he meaners him, I am o Gabriel that stand in the pre- successe w cofence of God, and am fent to speake vnto pel through thee, & to shewe thee these good tidings.

And beholde, thou shalt be domme, and he speakethos not be able to speake, vntil P the day that the true end & prosperitie these things be done, because thou bele- of the Gospel. which shalbe fulfil enisteth, the led in their season.

Now the people waited for Zacharias, God and marueiled that he taried so long in P We the Temple.

And whe he came out, he colde not spea ke senser ke vato them: then they perceived that he

k Which fig-

i The worde maner of drike maketh me dronken

Mal 4.3. mai 11.14.

to fet the fa. Arength or fo

meafure Gods promes

had sene a vision in the Temple: for he made signes vnto them, and remained domme.

And it came to passe, when the dayes of crifice, they 23 might not lie his office were fulfilled, that he departed q to his owne house.

24 And after those dayes, his wife Elisabet conceined, and hid her self fine moneths, 44 For lo, assone 25 the voyce of thy salu-

q Whiles

their course

with their wi-

nes , nor drin-

ke anie licour

that might ma ke one drunke

r For the batren women en-

soyed not the

them that we-

re maried to

principally were de-

they were de-

Abraham, that

crease his fede

10r. received in

f Not for her

cie, who loued

uer rezoy ceth,

ce in the Lord Isa 7,14.

mat 1,21

chap 2,21.

ne of God, be-

gotten from before all befrom

ginning, and manifested in

terminat time. Dan 7,14.

u She wolde be refolued of

the end that The might mo-

re furely em-brafe the pro mes of God

x It ikalbe a lecretoperatió

of the holie

pure and with-

out linue, w

must take a-way the sinnes

of the worlde

ding that Elifaber was ma-

y tribe of Le-

ut, yet the was

fin which was

of Dauid For

the law which

to fanous

Thus hathe the Lord dealt with me, in promes which God made to the dayes wherein he loked on me, to take 45 from mer my rebuke among men.

And in the fixt moneth, the Angel Gahaue yffuc but 26 briel was sent fro God vnto a citte of Ga- 46

lile, named Nazaret,

promes which God made to 27 To a virgine affianced to a man whose 47 name was Ioseph, of the house of Dauid,&

the virgins name was Marie.

for gladaes be 28 And the Angel went in vnto her, & said, 'Haile thou that art' freely beloued: § Lord is with thee: blessed art thou amog wome.

merres: but 0- 29 And when the fawe him, the was troubled nely through at his faying, & thoght what maner of faat his faying, & thoght what maner of sa- 50 And his s mercie s from generacion to me, shalbe spo ke of for ever. lutacion that shulde be.

were finners, 30 Then & Angel said vnto her, Feare not, 51 *He hathe shewed strength with his ar- Pfal 33,10.
that who so: Marie: for school hast found found for such me. the hathe scarced the provider of the state of the said s Marie: for thou haft founde fauour with

31 *For lo, thou shalt conceiue in thy wom- 52 He hathe put downe the mightie from made to A-braham that be, and beare a sonne, and shalt call his mame IESVS.

r secause he is the true Son 32 He shalbe great, & shalbe called the Sonne of the moste High, and the Lord God 54 shal give vnto him the throne of his father Dauid.

*And he shal reigne ouer y house of Iacob fefh arthede- 33 Then faid Marie vnto the Angel, "How

mscah 4,7. 34 shal this be, seing, I know no man

And the Angel answered, and said vnto 57 all doutes to 35 her, The holie Goft shalcome vpon thee, & the power of the most Highshal wouershadowe thee: therefore alsothat y holie 58 And her neighbours, & cousins heard tel ues are taken. thing which shalbe borne of thee, shalbe called the Sonne of God.

Gost y He must be 36 And beholde, thy zcousin Elisabet, she ha- 59 the also conceived a sonne in her olde age: and this is her fixt moneth, which was cal-

E Notwith 37 For with God shal nothing be vnposi-

Then Marie said, Beholde, the servant of ried to one of 30 the Lord: be it vnto me according to thy 62 worde. So the Angel departed from her.

And Marie arose in those dayes, and 63 of the flocke 39 went into the hill countrey with hafte to a a citie of Iuda,

forbade maria ge out of their owne tribe, was onelythat y tribes fluland faluted Elifabet.

And it came to passe, as Elisabet heard de not be mixt 4

and confoun-ded , whick colde not be in mary ig with § Leuites: for they had no portio affigued wite the a Which was also called, Kiriath-arba or Hebron, John 14,15, & 21,11 b This moning was extraordinarie and not natural, which was to commend the miracle

in her bellie, & Elisabet was filled with the holie Goft.

42 And the cryed with a loude voyce, and faid, Bleffed art thou among women, because the frute of thy wombe is bleffed. c He fleweth

43 And whence cometh this to me, that the Marie mother of my Lord shulde come to me?

tatió fouded in mine eares, the babe fprag in my bellie for ioye.

And bleffed is the that beleued: for thosethings shalbe performed, which were tolde her d from the Lord.

Then Marie faid, My of oule magnifieth angel the Lord,

And my spirit reioyceth in God my nise the va-Sauiour.

48 For he hathe loked on the "poore degre are the two of his servant: for beholde, from hence tes of the jouforthe shal all ages call fme blessed.

49 Because, he that is mightie, hathe done f This faucur for me great things, & holie whis Name. that God hat

generacion on them that feare him.

h imagination of their hearts.

their leates, and exalted the of lowe degre. he wolde be 53 *He hathe filled the hungrie with good his God, and

things, and fent away the riche emptie.

* He hathe vpholden Israel his seruant, 1.Sam 2.6. being mindeful of his mercie

55 (* As he hathe spoken to our fathers, to 6 41.8. wit, to Abraham and his fede) for euer. and 54.5.

for euer, & of his kingdome stalbe no end. 56 And Marie abode with her about thre sere 31.5. moneths: after, she returned to her owne gen. 17.19.

> Now Elisabets time was fulfilled, that h The wicked the shulde be deliuered, and she broght lay stares for forthe a sonne.

how the Lord had shewed his great mercie vpon her, and they reloyced with her.

And it was so that on the eight day they came to circumcife the babe,&called him Zacharias, after the Name of his father.

But his mother answered, and said, Not so, but he shalbe called John.

61 And they said vnto her, There is none of thy kinred, y is named with this Name.

Then they made signes to his tather, how he wolde haue him called.

So he asked for writing tables, & wrote, faying, His name is Iohn, and they mar-

40 And entred into the house of Zacharias, 64 And his mouth was opened immediatly, and his tongue losed, and he spake & prain 1. Not onely

the salutacion of Marie, the babe sprang 65 Then seare came on all them that dwelt bur also to nere vnto them, and all these wordes were shewe that he noised abroade throughout all the hil con- nished for high trey of Iudea.

24005/1224

d By the mefaffedtio.which

Or,lowe eftate.

g According to the promes

p[al 34,11.

C 22,15.

they them fel-Orposteriue.

for his benefite in pardo.

GG.iii.

Zacharias prophecieth. S.Luke. Christs birth.

k The mightie 66 And all they that heard them, laid them power of God of And all they that heard them, laid them and his graces up in their hearts, faying, What maner w declared that he shulde Le an excellét perione Mat.1,27.

€hap 2,30.

deful of his

people, & the-

to wifit and redeme them

ler 23,6.

baue failed, &

the flate of If-

Chaift who by

Arength , as

threwe his one

Gen 22,16.

ebr 6,13. n He decla-

zeth the cause

of our redep-

1. Pet 1,15

o this is the end of our re-

tio cofifteth in

the remissio of

finnes, which is the pricipal

parte of the Gospel

fias, who is the

funne of righ-

teou fues which

Buneth from

He meaneth y parte of Iu-dea which was

beauen f That is, of all

felicitie

Zach 3.9.

mal 4.2.

\$ 6.12. of a tre, mea-ning the Mei-

demption p lo whome no hypocrific can be accep

iere 31,6

mies

tion.

childe shalthis be! and the khand of the Lord was with him.

67 The his father Zacharias was filled with 7 And the broght forthe her 4 first begotten d Read Mat. the holie Goft, and prophecied, faying,

I in declaring 68 Bleffed be y Lord God of Ifrael, becaufe he hathe visited *& redemed his people,

people, & the sefore 15 *And hathe raised vp the m horne of sal- 8 And there were in the same courtey shep which wolde vacion vnto vs, in the house of his servant Dauid,

Pfal 132,17. 70 *As he spake by the mouth of his holie 9 And lo, the Angel of the Lord came vp-Prophetes, which were fince the worlde # 30,10. m When the began, saying,

promites of 71 That he wolde fend vs deliverance from 10 Then the Angel said vnto them, Be not our enemies, & from the hands of all that

ract to have hate vs, of great toye, that shall be to all the people:

perished, then 72 That he wolde shewe n mercie towards in That s, that vnto you is borne this day in

fent he his our fathers and remembrable halo cano our fathers, and remembre his holie couehis inaincible

*And the othe which he sware to our fa- 12 And 8 this shalbe a signe to you, Ye sha; 8 Because their with a ftrong 73 horne ouerther Abraham:

74 Which was, that he wolde grante vnto vs, 13 And straight was there was with the An-Christs poore estate, the Anthat we being deliuered out of the hands of our enemies, shulde o ferue him without feare

and fountaine 75 All the dayes of our life, in *holines and righteoulnes P before him.

> phere of the moste High: for thou shalt go before the face of the Lord, to prepare his wayes,

77 And to giue knowledge of saluació vnto his people, by the remissio of their sinnes,

q He sheweth that our salua- 78 Through the tender mercie of our God, 16 whereby *the r day fpring from an hie hathe vifited vs,

79 To give light to them that sit in daike- 17 And whin they had sene it, they publines, and in the fliadowe of death, & to guide out fete into the way of speace.

80 An Ithe childe grewe and waxed strong in spirit, and was in the wildernes, til the day ame, that he shulde shewe him self 19 But Mane kept all those sayings & ponvnto Israel.

CHAP.

7 The birth and encumerfion of Christ 22 He was recesued into the Teple 28 Simeon and Anna propher cre of him. 46 H was founde among the do Hours. 21 si His obedience to father and mother.

Nd it came to passe in those dayes, leaft innabired I 🚹 that there came a comandement fro Augustus Cesar, that all the worlde shulde be "taxed. \

(This first braxing was made when Cyrenius was governour of Syria.)

Therefore went all to be taxed euerie mã to his owne citie.

And closeph also went vp from Galile out of a citie called Nazarer, into Indea, vnto the citie of * Dauid, which is called 24 Beth-lehem (because he was of the house and linage of Dauid,)

him to wife, which was with childe.

vp in their hearts, saying, What maner 6 And so it was, that while thei were there, the dates were accomplished that she shuld: be deliuered.

fonne, & wrapped him in swading clothes and and him in a e cratche, because there eWhereby ap was no rowme for them in the ynne.

herds, abiding in the field and keping not pitte fuche watch by night because of their flocke.

on them, and the glorie of the Lord shone about them, and they were fore afraide.

afraide: for beholde, I bring you tidings of great ioye, that shall be to all the people:

the citie of f Dauid, a Sautour, which is f which was Christ the ford Christ the Lord.

finde y chi'de iwad ed, & aid in actateit. offended with

gel a musituse of heasenise souldiers, gel preuenteth praying God, and faying,

14 Glorie be to God in the high heavens, what lotte and peace in earth & rowards ment heaved they fluide and peace in earth, & towards men h good finde him

76 And thou, babe, shalt be called the Pro- 15 And it came to passe when the Angels of God, which were gone away from them into heauen, is the founterthat y shepherds said one to another, Let ce and selicavs go then vnto Beth-lehe n , and fe this ly declared to thig that is come to passe, which the Lord the sleat. hathe shewed vnto vs.

So they came with haste, & founde bothe Marie and Ioseph, and the babe laid in the

fhed abroade the thing, which was tolde them of matchilde.

18 And allthat heard it, wodred at 5things which we e tolde them of the shepherds.

dered them in her heart.

20 And the shepherds returned, glorifying and praising God, for all that they had heard & sene, as it was spoken vnto them.

¶*Andwhe the eight daies were at com- Gen 17:12. plished, that they shulde circumcife the childe, his name was then called * I B S V S, Mat.1,21. which was named of the Angel, before he chap 1,31. was conceived in the wombe.

22 *And when the dayes of "her purificatio Leu 12.3. after the Law of Moses were accoplished, they broght him to Ierusalem, to present him to the Loid.

(As it is written in the Law of the Lord, "Or, that is first * Euerie man childe" that first openeth the borne wombe, shaibe called holie to the Lord:)

And to give an oblation, "as it is com- fring was ap-manded in the Law of the Lord, a paire which were of turtle doues, or two yong pigeons.

To be taxed with Marie that was given 25 And beholde, there was a main Ierusale, able to offera

heweth in h 1 he fre mer

Or,:beir.

Exod.13,2, nomb 8,16

whose lambe.

where also the groffe & rude people dwcl-Chap a So much as 2 was fubica to the Romains. *Orsput en wri-

sing b Whereby the people we char. 4 ged and oppref e He sheweth

tion lefus was forne ta Bethleliem. Z, bn 7,42.

Chap.III. Iohns preaching. 2807/1224 Testimonies of Christ.

whose name was Simeon: this man was iuste, and feared God, and waited for the consolation of Israel, and the kholie Gost 45 And whethey founde him not, they turwas vpon him.

holie Gost, that he shulde not se death, before he had sene the Lords "Christ.

Or, Me Bias. 27 And he came"by the motion of § Spirit in to the Temple, & when the parets broght 47 And all that heard him, were astonied at "Grece, in the Sperse. in the childe Iesus, to do for him after the cultome of the Law,

k The Spirit of prophetie.

the Melsias

which was p-

and Substance of faluation

for for the see

for the profpe

kingdome

164 8,14.

70m 9,32.

7 pet 2,8

o Lobe y fall

of y reprobate

which perishe through their owne cefaut,

& raifing vp

whome God gueth tatch

p i hat is, for-

so es inulde

pearce her he-art, as a fwor-

are tryed I She was fee

Temple

Orpraifed.

uen yeres ma-

ryad. I She was co

uslation of

miled m The meane

28 Then he toke him in his armes, and prai sed God, and said,

1 Simeon de- 29 Lord, 1 now lettest thou thy servant defelf to dye parte in peace, according to thy worde.

willingly fince to For mine eyes haue sene thy m salua- 49
he hance sene to For mine eyes haue sene thy m salua- 49

3 Which thou hast prepared before the fa ce of all people:

32 A light to be reueiled to the Gentiles,& the giorie of thy people Ifrael.

33 And Ioseph and his mother marueiled at those things, which were spoken touching him.

n That is, prated to God 34 for them, and And Simeon bleffed them, and faid vnto Marie his mother, Beholde, this childe is appointed for the o * fall and rifing againe or manie in Israel, & for a signe which shalbe spoken against,

35 (Yea and a piworde shal pearce through 1 thy foure) that the 4 thoghts of manie he-

arts may be opened.

36 And there was a Prophetesse, one Anna the daughter of Phannel, of the tribe of Aser, which was of a great age, & had liued with an houf band seuen ye es fro her virginitie.

And the was widowe about foure score, and foure veres, and went Inot out of the Temple, but served God with fastings and

pravers, night and day.

q This chief-ly appeareth whethe crof-fe is layd vpo vs, whereby 38 mens hearts She lie coming at the same instant vpon them, "confessed likewise the Lord, & spake of him to all that toked for redemption 4 As it is written in the boke of the fayin Ierusalem.

And when thei had performed all things tinually in the Temple according to the Law of the Lord, they returned into Galile to their owne citie Nazaret.

40 Aud the childe grewe, and waxed strog in Spirit, and was filled with wisdome, and the grace of God was with him.

rie yere, *at the feast of the Passeouer.

they were come vp to Ierusalem, after the custome of the feast,

And had finished the dayes thereof, as you to flee from the wrath to come? God they returned, the childe I esus remained 8 Bring for the therefore frutes worthing a they returned, the childe I esus remained 8 Bring for the therefore frutes worthing a the state of the same and the state of the same and t in Ierusalem, and Ioseph knewe not nor his mother,

44 But they supposing, that he had bene in the companie, went a dayes iorney, and

foght him among their kinffolke, and acquaintance.

ned backe to Ierusalem, and soght him.

26 And a revelation was given him of the 46 And it came to passe thre dayes after, that they founde him in the Temple, sitting in the middes of the "doctours, bothe men hearing them, and asking them questions.

his vnderstanding, and answers.

48 So when thei faw him, they were amafed, and his mother said vnto him, Sonne, why hast thou thus dealt with vs > beholde, thy father and I haue foght thee with heauie hearts.

Then faid he vnto them, How is it that to our duetle ye foght me? thewe ye not that I must to God is to be preferred to about my fathers busines? go about my fathers busines?

50 But they wonder stode not the worde that and mother to But they wonder stode not the worde that and mother to be some the worde that a second to be some the worde the worde that a second to be some the worde the word he spake to them.

or then he wet downe with them, & came knowed to Nazarer, and was subject to them: & his mother kept all these savings in her heart.

52 And lesis increased in wisdo e, & stature, and in tauour with God and men.

CHAP. III.

3 The preaching, baptisme, and prisonment of Ishn. Is He is thought to be (brift . 21 Christ is bapitzed. 23 His age, and genealogie.

Ow in the fifteth yere of the reigne of Tiberius Cefar, Pontius Pilace being goue nour of Iudea, and Herode fonne of Hebeing tetra ch of Galile, and his brother rode called Philippe tetrarch of Iturea, and of the the great. countrey of Trachonitis, and Lylanias the terrarch of Abilene,

2 (*When Annas and Caiaphas were the h There colde high b Priests) the worde of God came be by Gods vnto Iohn, the sonne of Zacharias in the acrificer at

*And he came into all the coastes about troubles that lordan, preaching the baptisme of repenthe office was tance for the remission of sinnes,

ings of Esaias the Prophet, which saith, berte, that bother Caiaphas
*The voyce of him that cryeth in the wil- and Annas his dernes s. Prepare ye the way of the Lord: father in law make his patns straight.

5 Euerie valley shalbe filled, and euerie Mat.3,2. mountaine, and hil shalbe broght lowe, & mar.1,4. croked things shalbe made straight, & the in 1,23. rough wayes shalbe made smothe.

Now his parets went to Ierusale eue- 6 And "all slesh shal se the d saluation of

42 And when he was twelue yere olde, and 7 Then said he to the people that were co-or of saluatio, me out to be baptized of him," O gene- fo that y way rations of vipers, who hathe forewarned by Chile to you to flee from the wrath to come?

> mendemet of life, & beginne notto fay w Messassialbe your selves, We have Abraha to our father: reveiled to y for I say vnto you, y God is able of these Mat 3.7. stones to raise vp children vnto Abraham , o, ripere GG,iiii.

catió was not

c All impedia ments shalbe taken away, w

Deut 16.1.

Iohns preaching.

S. Luke. Christ tempted.

at hand.

Tam 2,15,

2 sohn 3,17.

f He willeth that the riche

to their necel

fitte g Whole offi-

Mat 3,11.

mar.1,8. ioh 1,26.

ait .1,5.

€ 8.4.

€ 11,16.

dr 10.4.

Mat.3,12.

h The vertue

and force of

Daptifme fandeth in lefus Chrift,& lohn

was but y mi-

a mightie,and

vehement Spi-

pertie is to co

ge our filth as

Mat 14,3.

k Named An-

mar.6,17.

Mat 3.23.

mar.1,9.

80h.i, 32.

Lipas

mettals

les.

of the trees: therefore everie tre which bringeth not forthe good fruse, shalbe hewen downe and cast into the fyre.

Then the people asked him, saying, What shal we do then?

11 And he answered, and said vnto them, 29 The some of "Iose, the some of Eliezer, the son Iester *He f that hathe two coates, let him parte with him that hathe none; and he that hathe meat, let him do likewise.

helpe § poo-ze according 12 Then came there & Publicanes also to be baptized, and said vnto him, Master, what

shal we do?

ce was to re-ceine the tri. 3 And he said vnto the, Require no more bute and tow-then that which is appointed vnto you. then that which is appointed vitto you.

> him, faying, And what shal we do? And he faid vnto them, Do violence to no man. nether accuse anie falsely, and be content 33 The some of Aminadab, the some of Aram, with your wages.

> 15 As the people waited, and all men mused in their hearts of John, if he were not 34 The sonne of Jacob, the sonne of Isaac, the

the Christ,

16 Iohn answered, and faid to them all, *In dede I h baptize you with water, but one 35 The some of Saruch, the some of Ragau, Hronger then I, cometh, whose shoes latchet I am not worthie to vnlose: he wil baptize you with the holie Gost, and 36 The sonne of Caina, the sonne of Arphaxi with fyre.

*Whose fanne is in his hand, and he wil make cleane his flooer, and wil gather the 37 wheat into his garner, but the chaff wil he burne vp with fyre that neuer shalbe

quenched.

mifter thereof.
I That 15, with 18 Thus then exhorting with manie other things, he preached vnto the people.

*But when Herode the tetrarch was rebuked of him for Herodias his brother Philippes wife, and for all the euils which Herode had done,

20 He added yet this about all that he shut

vp Iohn in prison.

21 *Now it came to passe, as all the people 1 were baptized, & that Iesus was baptized & did pray, that the heaven was opened:

22 And y holie Gost came downe in a bode lie shape like a doue, vpo him, & there was a voyce fro heauen, saying, Thou art my beloued Sonne: in thee I am wel pleased.

And Iesushim self began to be about 3 thirtie yere of age, being as men suppofed the some of I loseph, which was the son-

first to y last. 24 The some of Matthat, the some of Leui, the some of Melchi, the some of lanna, the

for the affurace of \$ mes
for the lewes
for the lewes
for the lewes
for the lewes
ne of Nagge,

it euento Ada, 26 The sonne of Maath, the sonne of Matta- 6 And the deuil said vnto him, All this the more craswhereby the Gentiles also thias, the some of Sementhe some of Ioseph,

the promes, because they came of Adam, & are reftored in the seconde Adam; Marthewe counterth by the legal descent; and Luke by the natural: finally bothe

e The vengea 9 Now also is the axe laid vnto the roote 27 The sonne of Ioanna, the sonne of Rhesa, ce of God is Of the trace therefore over the sonne of the trace there of the sonne of the trace the sonne of the s the sonne of Zosobabel, the sonne of Salathiel, the sonne of Neri,

> 28 The sonne of Melchi, the sonne of Addi, the fonne of Cosam, the sonne of Elmodam, the sonne of Er,

some of Iorim, the some of "Matthat, the son- or Mattha

30 The some of Simeon, the some of Iuda, the sonne of Ioseph, the sonne of Ionan, the sonne of Eliacim,

31 The some of Melea, the some of "Mainan, "or, Menna. the some of Mattatha, the some of Nathan, the sonne of Dauid,

The souldiers likewise demanded of 32 The sonne of Iesse, the sonne of Obed, the some of Booz, the some of Salmon, the sonne of Naailon,

> the sonne of Esrom, the sonne of Phares, the sonne of Iuda,

> sonne of Abraham, the sonne of Thara, the sonne of Nachor,

> the some of Phalec, the some of Eber, the sonne of Sala,

> ad, the some of Sem, the some of Noe, the some of Lamech,

The some of Mathusala, the some of Enoch, the some of Iared, the some of Maleleel, the fonne of Caman.

38 The sonne of Enos, the sonne of Seth, the son- m Not that ne of Adam, the fonne m of God.

CHAP. IIII. by generatio,
s less is led into the wildernes to be tempted 13 He tron, in the w lesus is led into the widernes to ve tempte 23 and tion, in the vouercometh the deuil. 24 He goeth into Galile, senie God al-26 Preacheth at Naz gret, and Capernaum. 22 The fo calleth him felf father, the deuil and the same deficient and the same as Helcometh sinto Peters house, Deut 32,6 & lewes despise mm. 38 He cometh unto Peters house, Deut 32,6 and healeth hu mether in law. 41 The deuils ac- ver 18 & 19. knowledge Christ. 43 He preacheth through the ci-

Nd Iesus ful of the holie Gost re- Mat 4,1. tuined from Iordan, and was led by mar.1,12. the Spirit into the wildernes,

*And was there fourtie dayes tempted of confirme the the deuil, and in those dayes a he did eat of more nothing: but when they were ended, he affollowed the terwarde was hungrie.

Then the deuil said vnto him, If thou be racles that Christ did the Sonne of God, commande this stone Deu.1.3. that it be made bread.

4 But Iesus answered him, saying, It is wri- the ordinance, ten,* That man shal not live by bread o nely, but by euerie b worde of God.

Then the deuil toke him vp into an high ment of time c Satan promi mountaine, and shewed him all the king domes of the worlde,"in the twinkeiing of can not give the

power wil I c giue thee, and the glorie tely: for he is but prince of of those kingdomes: for that is delivered & worlde by to me: & to whomesoeuer I wil, I giue it, permission, & hathe his pow

Adam was § fonne of God

a This fast was miraculous,to

mat.4,4. and prouiden-"Grehesia a me might deceme

7 If thou er limited.

1 Luke afcen- 23 det h from the Arft, and Matthewe defcendeth from the Matthewe exsedeth not his schearfal fur-

Lukereferreth

the some of Iuda, are affured of two speaking of the same persones applie vnto them divers names . Or, Tofech.

Chap.IIII. Satan knewe Christ. 29

binde me. Deut 6,16

dr 10,20.

d Christ thew eth y all crea- 9 tures oght o-nely to wor-

ship and serue

e This decla-

tentacions of

Saran: for he

or thrife put-

ting backe

Pfal. 91,12.

Deut.6,16.

nough twife or

tempt:or if he selent a litle,

it is to the ed,

that he maye zeuzwe his for

more sharply

mar 6,1.

ishn 4.43.

Ifa 61,2.

graces.

or fall downe 7 If thou therefore wilt worthip me, they shalbe all thine.

"Grebe, Go be- 8 But Icfus answered him, and said," Hence from me, Satan: for it is written, * Thou shalt worship the Lord thy d God, and him alone thou shalt serue.

Then he broght him to e Ieiusalem, and 26 But vnto none of them was Elias sent, fet him on a pinacle of the Temple, and faid vnto him, If thou be the Sonne of God, cast thy self downe from hence,

rein now nard it is to refin y 10 For it is written, * That he wil giue his Angels charge ouer thee to kepe thee:

And with their hands they shallift thee giueth not o- II uer for twife vp, lest at anie time thou shuldest dashthy 28 fore against a stone.

12 And Iesus answered and said vnto him, 29 It is said, * Thou shalt not tept the Lord thy God.

And when the deuil had ended all the f It is not ytentacion, he departed from him f for a 30 But he passed o through the middes of o And escaped

Sata: for he ne- 14 And Iesus returned by the power of § spirit into Galile: and there went a fame of him throughout all the region rounde

te & affaile vs 15 For he taught in their Synagogues, and was honoured of all men.

Mat.13.14. 16 * And he came to Nazaret where he had bene broght vp, and (as his custome was) went into the Synagogue on the Sabbath 34 day, and stode vp to reade.

> 27 And there was delicered vnto him the boke of the Prophet Esaias: and when he had opened the boke, he founde the pla- 35

ce, where it was written,

18 *The Spirit of the Lord supon me, beg That is, encause he hathe s anointed me, that I shulde preache the Gospel to the poore: he hathe sent me, that I shulde heale the broke hearted, that I shulde preache deliuerace to the captines, and recovering of fight to the blinde, that I shulde set at libertie the that are bruifed,

whereby this

h He alludeth 19 And that I shulde preache the h accep-to the yere of table yere of the Lord.

20 And he closed the boke, and gaue it a- 38 gaine to the minister, and sate downe: and the eyes of all that were in the Synagogue were fastened on him.

Then he began to say vnto them, This

i Thei appro- 22 ued & comen- 22 ded what foeuer he faid.

benefites vpon them, & apper-

teine more vn-

lob 4,44. I Their infide-

litic stayed

Christ from

working mira-

to thee.

And all i bare him witnes, & wondered at the gracious wordes, which proceded out of his mouth, and faid, Is not this Iosephs sonne?

k Bestowe thy 23 Then he said vnto them, Ye wil surely faye vnto me this prouerbe, Physicion, 41 *And deuils also came out of manie, are contrained heale thy felf: what foeuer we have heard done in Capernaum, do it here likewise in thine owne countrey.

And he said, Verely I saye vnto you, *No 1 Prophet is accepted in his owne co- 42 And whe it was day, he departed & went is cometh not of faith.

untrey.

25 But I tell you of a trueth, manie widdowes were in Israel in the dayes of * Eii- 1 King 17.3. as, when heaven was shut thre yeres and iam 5.27. fix moneths, when great famine was throughout all the land,

faue into Sarepta, a citie of Sidon, vnto a

m certeine widdowe.

27 Also manie lepers were in Isiael, in the by examples y time of * Eliseus the Prophet: yet none of preserves the them was made cleane, sauing Naaman iragers to the the Syrian.

Then all that were in the Synagogue, 2.King.5.54. whe thei heard it, were a filled with wrath, a Because they

And rosevp, and thrust him out of the perceived that the grace of citie, and led him vnto the edge of the God suldebe hil, whereon their citie was buylt, to cast & giuen to ehim downe headlong.

them, and went his way,

¶ * And came dewne into Capernaum a hands: for his houre was not citie of Galile, and there taught them on yet come the Sabbath dayes.

32 *And thei were altonied at his doctrine: Mat.7,29. for his worde was with P autoritie.

33 And in the Synagogue there was a man P Ful of digni which had a ? spirit of an vncleane deuil, we concled the which cryed with a loude voyce,

Saying, Oh, what haue we to do with caused them thee, thou Iesus of Nazaret ? art thou co- to beare reueme to destroy vs ? I knowe who thou art, wordes even the Holie one of God.

And Iesus rebuked him, saying, Holde deuil, or y was thy peace, and come out of him. The the verie deuil. deuil throwing him in the middes of them, came out of him, and hurt him not.

So feare came on them all, and they spake among them selues, saying, What thing is this? for with autoritie and power he commandeth the foule spirits, and they

And the fame of him spred abroad throughout all the places of the countrey rounde about.

*Andherose vp, and came out of the Mat. 1:14. Synagogue, & entred into Simons house. mar.1,29. And Simons wives mother was taken with a great feuer, and they required him for

daye is this Scripture fulfilled in your 39 Then he stode ouer her, and rebuked the feuer, and it left her: and immediatly the arose, and ministred vnto them.

> 40 Now whe the sunne was downe, all they y had sicke folkes of divers diseases, broght them vnto him, and he laied his hands on euerie one of them, and healed them.

crying, and faying, Thou art the Christ to confesse Christ to be the Sonne of God: but he rebuked them, Sonne of God. & suffred them not to say that thei knewe & yet it doeth nothing availe him to be the Christ.

HH.i.

m He shewerh

Mat.4.13

mar 1,22. heart of the nocion of the

Mar.1,35. them because

is mencioned at deliuera

ce was figured

Fishers of men.

S.Luke. Forgiuenes of finnes.

forthe into a desert place, and the people foght him, and came to him, and kept him 14 that he shulde not departe from them.

43 But he faid vnto them, Surely I must also preache the kingdome of God to other cities: for therefore am I fent.

CHAP. V.

I Christ preache: hout of the ship. 6 The great draught the liper 18 He healeth the man of the palsie 27 He calleth Matthewe the customer, 30 Eateth with finners, 34 And excuseth hu, as touching fasting.

Mat 4,18. mar 1,16.

"Hen *it came to passe, as the people preassed vpon him to heare the worde of God, that he stode by the lake of Gennesaiet,

2 And sawe two shippes stand by the lake 18 *Then beholde, men broght a man lyig Mat 9.2. lide, but the fifthermen were gone out of them, and were wallhing their nettes.

ed of yprease, & aho that he might the bet

b The words fignifieth him

that is made

ruler ouer a-

his prompt o-bedience to

Christs com-

mandement.

me thing

a To the intent; And a he entred into one of the shippes, which was Simons, and required him that 19 he wolde thrust of a litle from the land: and he fate downe, and taught the people out of the ship.

Now when he had left speaking, he faid vnto Simon, Lanche out into the de- 20 pe, and let downe your nettes to make a

draught.

Then Simon answered, & said vnto him, as b Master, we have travailed all night, and have taken nothing: nevertheles at thy worde I wil let downe the net.

sed a great multitude of fishes, so that their net brake.

And they beckened to their parteners, 23 which were in § other ship, that thei shulde come and helpe them, who came then, and come and helpe them, who came then, and walke?

Walke:

Walke: d finke.

d Thei were so laden that thei almoste funke.

8 Now when Simon Peter fawe it, he fell downe at Iesus knèes, saying, Lord, go fro me: for I am a finful man.

of Gods pre-fence maketh

The feeling 9 For he e was veterly altonied, and all that 25 were with him, for the draught of fishes, afraged.

catch men.

which they toke. 10 And so was also Iames and Iohn the sonnes of Zebedeus, which were companions 26 with Simon. Then Iesus said vnto Simon,

f He appoint office of an Apostle

Mat 8,2.

mar. 1,40.

11 And when they had broght the shippes 27 to land, they for foke all, & followed him.

Feare not: from f hence for the thou shalt

12 ¶*Now it came to passe, as he was in a certeine citie, beholde, there was a man ful on his face, and befoght him, faying, Lord if thou wilt, thou canst make me cleane.

3 So he stretched forthe his hand, & touched him, fayig, I wil, be thou cleane. And immediatly the leprofie departed from

And he commanded him that he shulde tell it no man: but Go, sauh he, and shewe thy self to the & Priest, and offer for thy Leui 14.4. clenting, as * Moses hathe commanded, for thewed them a witnes vnto them.

And he preached in the Synagogues of 15 But so muche more went there a same the Law, and y Galile.

But so muche more went there a same the Law, and y chet shulde be abroad of him, and great multitudes ca-inexcusable, me together to heare, and to be healed of who felg y mihim of their infirmities.

of fish 10 Certeme disciples are called 12 He clenfeth 16 But he kept him felf aparte in the wil- leue Christ.

dernes, and praied.

And it came to passe, on a certeine daye, as he was teaching, that the Pharifes & doctours of the Law sate by, which were come out of euerie towne of Galile, and Iudea, and Ierusalem, & the power of the Lord was in him to heale them.

in a bed, which was taken with a palsie, and mar. 2.3. they foght meanes to bring him in, and to

laie him before him.

And when they colde not finde by what way they might bring him in, because of the preasse, they went vp on the house, & let him downe through the tiling, bed & all, in the middes before Iesus.

And when he sawe their faith, he said Vnto him, Man, thy h sinnes are forginen h Christ tou-

Then the Scribes and the Pharifes bega all our enits. to thinke, saying, Who is this that speaketh blasphemies? who can forgiue sinnes, but God onelie?

E He theweth 6 And when they had so done, they inclo- 22 But when Iesus perceived their thoghts, he answered, and said vnto them, What

thinke ye in your hearts?

Whether is easier to say, Thy i sinnes i Forasmuche are forgiuen thee, or to fay, Rise and as his diumite walke?

of man hathe autoritie to forgiue sinnes hereby to vu-in earth, (he said vnto the sicke of the pal-had power to he) I say to thee, Arise: take vp thy bed, & forgine sinces. go to thine house.

And immediatly he rose vp before them, and toke vp his bed whereon he laie, and departed to his owne house, praising

God.

Followe me.

And they were all amased, and praised God, and were filled with feare, faying, Douteles we have fene "strange things to "Or. above the daye.

¶* And after that, he went forthe and Mat. 9.9. fawe a Publicane named Leui, fitting at mar. 2,14. the receite of cultome, & faid vnto him,

of leprosie, and when he sawe Iesus, he fel 28 And he left all, rose vp, and followed

Then Leui made him a great feast in his owne house, where there was a great companie of Publicanes, & of other, that fate at table with them.

not transgreffe

to But

Christ answereth for his. Chap. VI. Who are bleffed. 30

30 But they that were Scribes and Phanses among them, murmured against his disci ples, faying, Why eat ye & drinke ye with Publicanes and finners?

Then Iesus answered, and said vnto the, They that are whole, nede not the physicion, but they that are licke.

finners to repentance.

and yet are 33 but hypocri-¶*Then they said vnto him, Why do the disciples of Iohn fast often, and"pray, thine eat, and drinke?

34 And he said vnto them, Can ye make the 1 children of the wedding chamber to fast, as long as the bridegrome is with them?

hereby Ieus 35 But the dayes wil come, euen when the bridegrome shalbe taken away fro them: then shal they fast in those dayes.

his, sefore y he hathe ma- 36 Againe he spake also vnto the a parable, No mã putteth a piece of a newe garmét into an olde vesture: for then the newe reteth it, and the piece taken out of the new, agreeth not with the olde.

m Read Mat. 37 9.17

fheth them not

to truft to mu-

owne feate or hidgementmor

because they haue accufto

med the felues to one 3

dene another.

which is bet-

Mat.12,1.

a Those feafts

which contest ned mante dais

as the Paffe. oner, and the

feaft of Taber

mar 2,13

s Tim 1,15

k Which feme to be righteo?

Mat 9.14. mar 2,18. "Grehe,make

The friends

and familiars

of Chrift; and

rerh that he wil ook burde

de them able

to beare.

m Alfo no man powreth newe wine into 14 (Simon whome he named alfo Peter, and c According to the fimile olde vellels: for then the newe wine wil breake the vessels, and it wil runne out, & the vessels wil perish.

n He admoni- 38 But newe wine must be powred into newe vessels: so bothe are preserued.

Also no man that "drinketh olde wine, che to their 39 straight way desireth newe : for he saith, 17 The olde is better.

CHAP. VI.

Christ ftandeth in his disciples desence and his owne, as touching the breache of the Sabbath 12 After watching and prayer he cledieth his Apostles 18 He healeth and teacheth the people 20 He sheweth who are blessed 27 To love our ennemies. 37 Not to iudgerashly. 41 And to avoide hypocrisse.

Nd *it came to passe on the seconde 19 Sabbath, af er the first, that he went through the corne fields, and his disciples plucked the eares of come, and did eate, and rubbe them in their hands.

And certeine of the Pharifes faid vnto them, Why do ye that which is not lawful to do on the Sabbath dayes?

Then Iesus answered them, & said, * Haue ye not red this, that Dauid did when were with him,

4 How he went into the house of God, and toke, and ate the shewe bread, & gaue also to them which were with him, which was 3 not lawful to eate, but for the *Priests onely?

5 And he said vnto them, The Sonne of ma is b Lord also of the Sabbath day.

¶* It came to passe also on another Sabbath, that he entred into the Synagogue & 25 taught, and there was a man, whose right hand was dryed vp.

And the Scribes and Pharifes watched h That put your trust in your riches & forget \$ life to come * 1/6 65t.

him, whether he wolde heale on the Sabbath day, that they might finde an accusation against him.

But he knewe their thoghts, and said to the man which had the withered hand, Arise, & stand up in the middes. And he arose, and stode vp.

*I came not to call the krighteous, but 9 Then said Iesus vnto the, I wil aske you a question, Whether is it lawful on the Sabbath dayes to do good, or to do euileto Or a perfons. faue "life, or to destroye it?

and the disciples of the Pharises also, but 10 And he behelde them all in compasse, & faid vnto the ma, Stretch forthe thine had. And he did so, and his hand was restored againe, as whole as the other.

> Then they were filled ful of madnes, & communed one with another, what they

might do to lesus.

12 And it came to passe in those dayes, y he went into a mountaine to pray, & spent the night in prayer to God.

*And whe it was day, he called his disci- Mat 10 1: ples, and of them he chose twelve, which & 6.7. also he called d Apostles.

Andrewe his brother, lames and Iohn, Phi tude of lippe;and Bartlemewe:

15 Matthewe, and Thomas: Iames the sonne me the Churof Alpheus, and Simon called zelous.

16 Iudas Iames brother, and Iudas Iscariot, or mellengers

which also was the traytour.) Then he came downe with them, and re, but now ftode in aplaine place, with the compa-enioyaeth the nie of his disciples, and a great multiru or, champion. de of people out of all Iudea, and Ierusalem, and from the sea coast of Tyrus & Si- e They that don, which came to heare him, and to be fubility the fel healed of their diseases: -

And they that were vexed with foule Mat s.2. spirits, and they were healed.

And the whole multitude foght to touch 1fa 61,3. him: for there went vertue out of him, and f He meaneth healed them all.

T*And he lifted up his eyes up 6 his dif-calleth puttig ciples, and faid, Blessed be ye poore: for out their na-yours is the kingdome of God. calletn it car

*Blessed are yethat hunger now: for ye syargogue: \$.

shalbe satisfied: blessed are ye that * wepe Paul, acliue. now for ye shal laugh.

he him self was an hungred, & they which 22 *Blessed are ye when men hate you, and 45 it 15 months when f they separate you, and reuile you, & it is maly exput out your name as euil, for the Sonne contedité is se of mans fake.

> Reioyce ye in that day, and be s glad: for out of wieked beholde, your rewarde u great in heauen: mes copanie, beholde, your rewarde u great in heauen: as the Prophet for after this maner their fathers did to the declareth, Prophetes.

24 *But wo be to you that are h riche: for ye fignifieth to le haue received your consolation.

ye shal waile and wepe.

*Wobe to you that are ful: for ye shal the by out was huger. Wo be to you that now laugh: for Amos 6.1.

twelue Patriarkes, of whoiprong anmbaffadors

to obese God.

Ila 65. 13

excómunicatió godlie whe

Pfal 1,1 apefor 10ye,or

HH.ii.

nacles, had two Sabbaths: the first day of the feast, & the laft 2.Sam.22,6. 3

Ex0.19,33: leu 8,32.

G 24,9 b Hauing power to difpense with, & 6 qualifie the ke ping of the Sabbath and other ceremo-

Mat 12,5; mar. 3,3,

Rash iudgement.

The captaines faith. S.Marke.

& vaine glorie when as men go about by

get tauour , & worldelie po-

Mat 5.44.

re more mu rie then reuen ge your felues. 2 Cer 6,7.

m Be not fo couraged to ferue God Mat 7:13. tob 4,16. Mat 5,45. a They are called finners. ked life, and without all

Mat 5,42.

deu.15,8.

o Not onely not hopig for profite, but to lofe the stocke & principa l' forasmuche as Re liberal 10tereft. Mat. 5.42. Mat.7.1.

Mat.7,2. mar. 4,24.

Mat.10,24 sohn 13,16. ₾ 15,10.

Mat.7.3. p He repro-ueth the hypo crific of fuche their owne horrible fautes, & yet are to curious to spie out fleat faute in their

brother.

as winke at 43 ther, Brother, let me pul out the mote that

is in thine eye, whe thou feeft not the beame that is in thine owne eye? Hypocrite, cast out the beame out of thine owne eye first, & then shalt thou se perfectly, to pul 9 out the mote that is in thy brothers eye.

k He repro- 26 Wo beto you whe all k men speake wel of weth ambition you: for so did their fathers to the false prophetes.

27 SBut I say vnto you which heare, Loue your enemies: do wel to the w hate you. 28 Blefle them that curfe you, and pray for them which hurt you.

1Rather endu 29 *And vnto him that I fmiteth thee on the 46 one cheke, offer also the other: *& him that takethaway thy cloke, forbid not to take 47 thy coate also.

30 Giue to euerie man that asketh of thee: and of him that taketh away thy goods, ma- 48 He is like a man which buylt an house, to all falle paske them not againe.

fixe them not againe.

goods, y thou shulder be dif 31 * And as ye wolde that men shulde do to you, so do ye to them likewise.

32 *For if ye loue them which loue you, what thanke shal ye have for even the 49 n finners loue those that loue them.

33 And if ye do good for them which do good for you, what thake shal ye haue? for euen the sinners do the same.

without all 34 *And if ye lend to them of whome ye hope to receiue, what thake shal ye haue? for 2 He healsth the captaines seruant. 11 He raiseth up euen the sinners lend to sinners, to receive

> Wherefore loue ye your enemies, and do good, and lend, o loking for nothing againe, and your rewarde shalbe great, and ye shalbe the children of * the moste 1 High: for he is kinde vnto the vnkinde, &

pay the who- 36 Be ye therefore merciful, as your Father 2 le with a mo- also is merciful

¶*Iudge not, and ye shal not be iudged: ned: forgive, and ye shalbe forgiven.

Giue, and it shalbe giuen vnto you: *2 good measure, pressed downe, shake toge- 4 ther and running ouer shal men give into your bosome: for with what measure you againe.

the blinde lead the blinde? shal they not bothe fall into the ditch?

40 *The disciple is not aboue his master: but who soeuer wilbe a perfite disciple, shal be as his master.

41 T*And why recess thou a mote in thy bro 7 therseye, and confiderest not the beame, that is in thine ownereye?

Matizir. 43 ¶* For it is not a good tre that bringeth forthe euil fruté: nether an euil tre, that

Mat.13,33. 44 *For euerie tre is knowen by his owne to And when they that were sent, turned words alone.

frute: *for nether of thornes gather me fig - Mat 7,16. ges, nor of bushes gather they grapes.

45 A a good man out of the good treasure and title are of his heart bringeth forthe good, and an nothing wor. euil man out of the euil treasure of his he-a man is sense art bringeth forthe euil: for of the abun- of God, except dance of the leave he dance of the heart his mouth speaketh.

¶*But why call ye me Mafter, Mafter, me Mat 7,21. and do not the things that I speake?

Who soeuer cometh to me, and heareth jam.1,21. my wordes, & doerh the fame, I wil shewe r He speaketh you to whome he is like.

and digged depe, and laid the fundation flours, hireon a rocke: and when the waters arose, the poerites. flood bet vpon that house, and colde not shake it: for it was grounded vpo a rocke.

But he that heareth and doeth not, is like a man that buylt an house vpon y earth without fundació, against which the slood did beat, and it fel by and by : and the fall of that house was great.

CHAP. VII.

the widowes sonne from death to life. 19 He answereth the disciples whome Iohn Baptiste sent unto him. 24 He commendeth Iohn, 31 And reproueth the lewes for their unfasthfulnes 36 He eateth with the Pharise 37 The woman wassheth his fete with her teares, and be forgrueth her finnes.

THe the had ended all his fayings Mat 8.5. in the audience of the people, he entred into Capernaum.

And a certeine - Centurions servant was a 1t might be, ficke and ready to dye, which was dere vn-that this cap-

condemne not, and ye shal not be condem ; And when he heard of Iesus, he sent vnto pernaum. him & Elders of the Iewes, befeching him that he wolde come and heale his servant.

So they came to Iesus, and besoght him instantly, saying that he was worthie that he thulde do this for him.

ye mette, with the same shalmen mette to 5 For he loueth, said they, our nacion, and he hathe buylt vs a b Synagogue.

Mat.15.14. 39 And he spake a parable vnto them, "Can 6 Then Iesus went with them: but when for their ashe was now not farte from the house, the semblies, he shewed his Centurion fent friends to him, c faying zeale towarvnto him, Loid, trouble not thy felf: for I des the true am not worthie that thou shuldest enter God vnder my roofe.

Wherefore I thoght not my felf worthie fus m the capto come vnto thee: but d fay the worde, & d Or, commamy feruant shalbe whole.

Ether how canst thou saye to thy bro- 8 For I likewise am a man set under autori- so betie, and haue vnder me fouldiers, and I fay vnto one, Go, and he goeth, & to another, Come, and he cometh, and to my feruant, Do this, and he doeth it.

When Iesus heard these things, he marueiled at him, & turned him, & faid to the e He com people, that followed him, I say vnto you, deth this hea-I have not found so egreat faith, no not in because he as

in effect he fa-

not onely to

with his gar-

b In buylding

c The friends fpeake to Icde by a worde onely that it

fureth him felf

Iohns disciples.

Tibertas.

10 phiere.

g Christ cal'

re not, as if

h That is, to establish , and

rekore them

! To wit, the

Melsias , and tedemer.

dead.

Chap. VII. Who iustifie wisdome. 31

backe to the house, they founde the seruat that was ficke, whole.

rr And it came to passe the day after, that he went into a citie called f Nain, and ma f Which was a towne of Ga nie of his disciples went with him, and a 29 great multitude. be of Iffachar nor farre from

12 Now when he came nere to the gate of the citie, beholde, there was a dead man ca 30 rved out, who was the onelie begotten fonne of his mother, which was a widowe, & muche people of the citie was with her.

And when the Lord sawe her, he had compassion on her, and said vnto her,

Wepe not.

14 And he went and touched the coffin (and they that base him, stode stil) and he faid, 8 Yong man, I fay vnto thee, Arise.

And he that was dead, fate vp, & bega to things that a- 15 fpeake, & he deliuered him to his mother. 33 Foi Iohn Baptist came, nether eating by speake as The there came a feare on them all, and bread, nor drinking wine: and ye say, He downer for they were, & gueth life to 16 them that be they glorified God, saying, A great Prophet is raised vp among vs, and God ha- 34 the h vifited his people.

> And this rumour of him went forthe throughout all Iudea, and throughout all the region rounde about.

18 And the disciples of Iohn shewed him of all these things.

19 So Iohn called vnto him two certeine men of his disciples, and sent them to Iefus, faying, Ait thou the that shulde come, or shal we waite for another?

20 And when the me were come vnto him, they faid, Iohn Baptist hathe sent vs vnto thee, sayig, Art thou he that shulde come, or shal we wait for another?

21 And at that time, he cured manie of their fickenes, and plagues, and of euil fpirits, and vnto manie blinde men he ga-

ue fight.

22 And Ielus answered, and said vnto the, 39 Go your wayes and shewe Iohn, k what things ye haue sene and heard: y the blinde se, the halte go, the lepers are clensed, the deafe heare, the dead rife againe, & the 1" poore receive the Gospel.

And blessed is he, that shal not be m offen 40 ded in me.

24 And when the messengers of John were departed, he began to speake vnto the 41 people of Iohn, What wet ye out into the wildernes to se? A rede shaken with the winde?

25 But what went ye out to se? A man clothed in loft raiment? beholde, they which are gorgeously apparelled, and line deli-43 cately, are in Kings courtes.

26 But what wet ye for the to se? AProphet? yea, I say to you, & greater the a Prophet. 44

This is he of whome it is write, *Beholde,I fend my "méssenger before thy face, which shal prepare thy way before thee.

28 For I say vnto you, there is no greater

Prophet then Iohn, among them that are begotten of women:neuertheles, he that 'O', bone. is the least in y kingdome of God is greater then he.

Then all the people that heard, and the Publicanes o instituted God, being bapti- fed him as zed with the P baptisme of John.

But the Pharifes & the expouders of the fo that & frute Law despised the counsel of God against of their bap-them selues, & were not baptized of him. red in them.

31 *And the Lord faid, Whereunto shal I Matsisto. liken the men of this generacion? & what comprehen thing are they like vnto?

They are like vnto childre sitting in the sohntaught market place, and crying one to another, a Meaning to and faying, We have piped vnto you, & demnation of ye haue not danced: we haue mourned to with the felues you, and ye have not wept.

hathe the deuil.

The Sonne of man is come, and feateth Matth 21,46. and drinketh: and ye say, Beholde, a man r the fongs of little childre which is a glotten, and a drinker of wine, a are sufficient to condemne the Pharifes

35 But wisdome is a instiffed of all her chil- and suche like f Lineth acc dren.

36 ¶*And one of the Pharifes defired him factor of othat he wolde eat with him: and he went i He sheweth into the Pharises house, and sate downe at that the wic-

And beholde, a woma in the citie, which nothing hinder was a finner, when she knewe that Iesus sate at table in § Pharifes house, she broght faith of the a boxe of ointement.

38 *And she stode at his fete behinde him Mar.15.40. weping, and began to wash his fete with iohn 20,11. teares, and did wipe them with the heeres of her head, & kissed his fere, & anounted them with the ointment.

Now when the Pharise which bade him, fawe it, he spake within him self, saying, If this man were a Prophet, he wolde furely haue knowen who, and what maner of woman this is which toucheth him: for the is a finner.

And Ielus answered, and said vnto him, Simon, I have somewhat to say vnto thee. And he faid,Master,fay on.

There was a certeine lender which had two detters: the one oght fine hundreth pence, and the other fiftie.

Whe they had nothing to pay, he forgaue them bothe. Which of the therefore, tell me, willoue him moste?

Simon answered, & said, I suppose that he, to whome he forgaue moste. And he faid vnto him, Thou hast truely judged.

Then he turned to the woman, and faid vnto Simő, Seeft thou this woma? I entred into thine house, and thou gauest me no water to my fete: but she hathe washed my fete with teares, and wiped them with the HH. iii.

They praibecause they durft not open

k He declareth by the vertues, and power y were in him that he was y Christ.

I Suche as fele their owne 23 miferie, and wretchednes Or, the Gospel to pretched to the poore m That shal perfeuere and not ihrinke backe for anie thing that ca comevato the n Read Mat.

Matth 3.1. 27 Or Angel.

Who loueth muche.

S.Luke. Christs mother & brethren.

heeres of her head.

45 Thou gauest me no kisse: but she since the time I came in, hathe not ceased to kisle my fete.

46 Mine head with oyle thou diddest not anoint: but she hathe anointed my feete

with ointement.

Wherefore I saye vnto thee, manie finnes are forgiuen her: for the u loued mu- 14 And that which felamong thomes, are worde and alche. To whome a litle is forguen, he doeth loue a litle.

wato Chrift, 48 And he faid vato her, Thy finnes are forgiuen thee.

And they that sate at table with him, 15 But that which fel in good ground, are began to say within them selues, Who is this that even forgiveth finnes?

50 And he said to the woma, Thy faith hathe faued thee: go in x peace.

The peace of confcience cometh onely of taub.

Max 16.9.

Whereby

perfeuerance,

which proued their knowled

ge to be of

our se them.

Mat. 13,3,

mar.4.J.

a This great loue is a fi-gne that she felt her self

muche bounde

manie finnes.

CHAP.

s Christ with his Apostles go from towne to towne and preache 3 The women minister unto them of their goods s He she weth the parable of the side 21 He Belleth who is his mother and his brother 24 He stilleth the raging of the lake. 27 He delivereth the poffiffed 33 The deuils enter into the heard of Swine 42 He bealeth the ficke woman, and Laurus daughter.

Ndit came to paile afterwarde, that 18 A he him felf went through everie citie and towne, preaching, and publishing the kingdome of God, & the twelue were

with him.

2 And certeine women, which were healed of euil spirits, and infirmities, as + Marie which was called Magdalene, out of who- 20 me went seuen deuils,

And Ioanna the wife of Chuza Herodes stewarde,& Susanna,& mante other which 21 · ministred vnto "him of their substance.

they acknow-ledged the be-nefite & they had recemed *Now whe muche people were gathered together, and were come to him out of all 22 cities, he spake by a parable,

of him, & al o A fower went out to fowe his feed, and as he fowed, fome fel by the way tide, and it was troden vader fete, and the foules of heauen deuouted it vp.

> 6 And some fel on the stones, and when it was fprong vp, it withered away, because it lacked moiltnes.

7 And some felamong thornes, and 5 thor- 24 nes sprang vp with it, and choked it.

8 And some fel on good groude, and spräg vp, and bare frute, an hundreth folde. And as he said these things, he cryed, He that 25 hathe eares to b heare, let him heare.

The his disciples asked him, demading,

what parable that was?

feure or darke 10 And he faid, Vnto you it is given to know the secrets of the kingdome of God, 26 but to other in c parables, that when *they they shulde not understand.

H *The parable is this, The fede is the wor-

de of God.

that heare: afterwarde commeth the deuil, and taketh away the worde out of their hearts, lest they shulde beleue, & be saued?

13 But they that are on the stones, are they which when they have heard, receive the worde with toye:but they have no rootes, which for a while deleue, but in the time de That is, acof tentation go away.

they which have heard, and after their e when they departure are choked with cares and with returne home riches, and voluptuous living, and bring res. forthe no fiute.

they which with an honest & good heart heate the worde, and kepe it, & bring forthe frute with pacience.

16 TNo man when he lighteth a candel, Chap 12,33. conereth it vnder a vellel, nether putteth mais,is. it vnder the "table, but setteth it on a can-mar.4.22. destricke, that they that entre in, may se neth his to do the light.

17 *For nothing is secret, that shal not be they have reeuidet:nether any thing hid, that shal not fet it forthe

be knowen, and come to light.

Take hede therefore how ye heare: * for faces whosoeuer hathe, to him shalbe given: and Chap.12 2. whosoeuer hathe not, fro him shalbe taken mat 10,26. euen that, which sit semeth that he hathe. mar 4,22.

Then came to him his mother & his & 21,22. brethren, and colde not come nere to him mar 4.11.

for the preasse.

And it was tolde him by certaine which Mat 12.46. iaid, Thy mother and thy "brethien stand mar 3.32 without, and wolde fe thee.

But he answered, & faid vnto them, My thers on, sinfeliges mother, and my brethre are these which he spine that kneed to be the spine that kneed to heate the worde of God, and do it.

ease the worde of God, and do it.

To be prefered to the carnai & natural day, that he went into a ship with his disci for assuche ples, and he said vnto them, Let vs go ouer many we are vnto the other side of the lake. And they fession to get fession one so fastil. The said one fastil. The said one fastil. The said of the said one fastil. The said of the said one fastil. The said of th

23 And as they failed, he fel a 1 slepe, & the- one fant, & one fa re came downe a storme of winde on the ung God abo-lake, and they were filled with water, and un neighbour were in income die. were in icopai die.

Then they went to him, and awoke him, Mat 8:23. faying, Master, master, we perish . And he I The laying, Matter, matter, we perish. And he i The worde arose, and rebuked the winde, & the waves fignished a deof water: & they ceased, and it was calme. sege.

Then he said vnto them, Where is your faithland they feared, & wondered among them selues, saying, Who is this that com mandeth bothe the windes and water, and they obey him!

¶*So they failed vnto the region of the Mat 1.5. Gadarenes, which is over against Galile. mar 5.4.

se, they shuldenot se, and when they heare, 27 And as he wet out to land, there met him a certeine man out of the citie, which had a deuil long time, and he was e no clothes, nether abode in house, but in the graues.

And thei that are beside the way, are thei: 28 And when he sawe lesus, he cryed out, &

knowledge & confent to the

their light &

before all mes

chap 19,20.

gBothe to nim

ken for an ob-1/a.6, 9 matth.13,14. 38AT -4,12. 30h.72,40. 1H.28,26.

mar.4, is.

b That is a to understand, & belene thefe things. 7073 11.2. Mat.13,18.

The Gadarenes swine.

Faith saueth, 32 Chap. IX.

fel downe before him, & with a loude voy ce said, What haue I to do with thee, Iefus the Sonne of God, the most high I be- 44 feche thee k torment me not.

k Satan is tor-*Or, many a day Agene

1 The worde figuifieth to be inforced with violence, as an 30 horse when he is spurred m A Legion, as writeth Vegetius, contei- 31 ned 6000 foremen,& 732 hor femerbut here at is taken for an vocerteine 32 and infinite no ber

n That is, fo to depart that they colde do no harme; and 33 this worde chap 16, 25. is called hel, where the deuilsaie chained in the op feurme of dar 34 kenes,2 Pet 2,

mented where 29 For he commanded the foule spirit to come out of the ma: (for oft times he had 45 caught him: therefore he was bound with chaines, and kept in fetters: but he brake the bandes, and was I caryed of the deuil into wildernesses.)

> Then Iefus asked him, saying, What is 46 And Iesus said, Some one hathe touched thy name? And he said, m Legion, because many deuils were entred into him.

And they befoght him, that he wolde 47 not commande them to go out into the n diepe.

And there was there by, an herd of many fwine, feding on an hil, and the deuils besoght him, that he wolde suffre the to en- 48 And he said vnto her, Daughter, be of tre into them. So he suffred them.

Then went the deuils out of the man, and entred into the swine: and the herd was 49 caryed with violence from a stepe downe place into the lake, and was choked.

When the herdmen fawe what was done, they fled: and when they were departed, they tolde it in the citie and in the

35 Then they came out to se what was done, 51 And when he went into the house, he sufand came to Iesus, & founde the man, out of whome the deuils were departed, litting at the fete of Iesus, clothed, & in his right minde: and they were afiaid.

36 They also which sawe it, tolde them by what meanes he that was possessed with the deuil, was healed.

7 Then the whole multitude of the countrey about the Gadarenes, befoght him, § 54 he wolde departe fro them: for they were taken with a great feare: and he went into 55 And her spirit came againe, and she ro-pe the ship, and returned.

38 Then the man, out of whome the deuils were departed, befoght him that he 56 might be with him : but Iesus sent him away, faying,

Returne into thine owne house, and shewe what great things God hathe done to thee. So he went his way , and preached & He sendeth out the twelve Apostles to preache 7 Hethrough out all § P citie, what great things Iesus had done vnto him.

And it came to passe when Iesus was come againe, that y people received him: for they all waited for him.

¶*And beholde, there camea man na- 1 med Iairus, and he was the ruler of the 9 Synagogue, who fel downe at Iesus fete, and befoght him that he wolde come into his house.

42 For he had but a daughter onely, about twelue yeres of age, & she laye a dying (& 3 And he said to them, a Take nothing to their charge as he went, the people thronged him.

your ioutney, nether "staues, nor scrip, diligence whe

43 And a woman having an yffue of blood, twelue yeres long, which had spent all her substance vpon physicions, and colde not be healed of any:

Whe she came behide him, she touched the them of his garment, and immediatly red of the ver her yffue of blood stanched.

er yssue of blood stanched.

Then Iesus said, Who is it that hathe and now attritouched me? When euerie man denyed, buting any ver Peter said & thei that were with him, Ma-ment. ster, the multitude thrust thee, & tread on thee, and sayest y, Who hathe touched me?

me: for I perceive that vertue is gone out

When the woman sawe that she was not hid, she came trembling, & fel downe before him, & tolde him before all § people, for what cause she had touched him, and how the was healed immediatly.

good comfort: thy faith hathe made thee f Christ does not spate various whole:go in peace.)

While he yet spake, there came one fro nes of our fatthe ruler of the Synagogues house, which accept u, as faid to him, Thy daughter is dead: difea- perfite. se not the Master.

When Iesus heard it, he answered thim, t Meaning the faying, Feare not: beleue onely, & she shal ruler of the Sy be made whole.

fred no man to go in with him, faue Peter. and Iames, and Iohn, and the father & mother of the maide.

52 And all wept, and forowed for her: but he faid, Wepe not: for she is not udead, but was verely slepeth. ilepeth.

53 And they laught him to skorne, knowing more easie to that she was dead.

So he thrust them all out, and toke her for one man to by the hand, and cryed, saying, Maid, arise. wake another out of his se-

And her spirit came againe, and the ro- pe se straight way: and he commanded to gi- those which he founde in ue her meat.

Then her parents were aftonied: but he commanded them that they shulde tell no man what was done.

CHAP. IX.

rode heareth tel of him. 12 He feedeth five thousand men with five loaves, & two fishes 19 Diverse opinios of Christ. 28 He traffigureth him felf upon the mount. 42 He delivereth the poffeffed, 47 And teacheth bis disciples to be lowlie. 54 They desire vengeance, but he reproseth them.

"Hen* called he the twelue disciples Mat 10,1. together, and gaue them power and mar 3,13. autoritie ouer all deuils, and to heale dif- 6.7.

2 *And he sent them to preache the king. mar.s.s dome of God, and to cure the ficke.

nether bread, nor filuer, nether haue two thing to let coates.

Vs the weake-

Chrift it was reftore her to life , then 11 15

a fo the end Or,redder.

o Christ kne- 39 me that he thulde better ferue hım being absent then with him p This was called Gada- 40 ris, which was in the counpolis,& there-fore Luke dif- 41 fenteth from Marke who writeth y he prenched in Decapolis. Mat 9,18. mar 5,22. q Of the Con-

gregation of

HH. iiii.

The fine loanes.

S. Luke. The transfiguracion.

Б He willeth them not to ta ry long, but comme to tow.

Chap 10,11. act.13,51. e Which was a figne of dete ftation, and of the vengeance which was pre 7
pared for fuch contempors of tes which are voworthie y one shulde re- g ceine any this at their hads-

And what soeuer house ye entre into, there abide, and b thence departe.

And who soeuer wil not receive you, whe ye go out of that citie, * shake of the very 23 dust from your fete for a testimonie against them.

6 And they went out, and went through e-

healing euerie where.

¶+Now Herode the tetrarch heard of all that was done by him : and he douted, 25 For what au at ageth it a man, if he winne another because that it was said of some, that Iohn was risen againe from the dead:

of some, that one of the olde Prophetes

was rifen againe.

Then Herode said, Iohn haue I beheaded: who then is this of whome I heare fuche things?and he defired to fe him.

Mar.6.30.

Mat 14,1.

mar.6,14.

Mat 14,13. mar.6,32

10 T*And whe the Apostles returned, they tolde him what great things they had done. *Then he toke them, & went aside into a solitarie place, nere to the citie called 28 Bethfaida.

But when the people knewe it, they followed him: and he received them, & spake vnto them of the kingdome of God, & 29 healed them that had nede to be healed.

Mat.14,15. mar 6.35. ielm 6,5.

12 *And whethe day began to weare away, the twelue came, and faid vnto him, Send 30 the people away, that they may go into the townes and villages rounde about, & 11 lodge, and get meat: for we are here in a desert place.

that followe him but fendeth them fuf-ficient relief.

& Christieria But he faid vnto them, & Giue ye them 32 But Peter and they that were with him, to eat. And they faid, We have no mo but fiue loaues & two fishes, except we shulde go and bye meat for all this people.

For they were about five thousand men. 33 Then he said to his disciples, Cause them to fit downe by fifties in a companie.

35 And they did so, and caused all to sit downe.

16 Then he toke the five loaves, and the two fishes, and loked up to heaven, and e bleffed them, and brake, and gaue to the disci-

twelve balkets ful of broken meat.

Met.16.15 18 mar. 2,27

nifested in-Mat.17,32.

mar.2,31.

e rohn fayeth, he gave than-ken loh 6,11.

praying, his disciples were with him, and he asked the, saying, Whome say the people that I am?

They answered, and said, Iohn Baptist: 37 and others fay, Elias: & some fay, that one of the olde Prophetes is rifen againe.

For he kee 20 And he said vnto them, But whome say 38 we beat his convenient time which was Christ of God. appointed for

him to be ma- 21 And he warned, and commanded them, 19 that they shulde tell f that to no man,

22 Saying, * The Sonne of man must suffre

many things, and be reproued of the Elders,& of the hie Priests and Scribes, and be flaine, and the thirde day rife againe.

¶*And he said to them all, If any man Chap 14,27. wil come after me, let him denye him felf, mat 10,38. and take vp his croffe s daily, and followe mar \$.35.

uerie towne preaching the Gospel, and 24 For whosoeuer wil saue his life, shal lose another, so it: and who foeuer shall lose his life for my doeth one crof fake, the same shal saue it.

> the whole worlde, and destroye him self, or lose him self?

And of some, that Elias had appeared: & 26 *For who soeuer shalbe ashamed of me, 6 17.33 and of my wordes, of him shal the Sonne mat 10,33. of man be ashamed, when he shal come in mar 8,38. his glorie, and in the glorie of the Father, 2.tim. 2,12. and of the holie Angels.

27 *And I tell you of a suretie, there be so- Mat 16,28. me standing here, which shal not taste of death, til they have sene the hkingdome of and enlarged by the prea-

* And it came to passe about an eight ching of the dayes after those wordes, that he toke Pe- Mat 17.1. ter, & Iohn, and Iames, and went vp into a mar 9,2. mountaine to pray.

And as he prayed, the facion of his coun tenance was changed, & his garment was white and gliftered.

And beholde, two mentalked with him, which were Moses and Elias,

Which appeared in glorie, and tolde of his i departing, which he shulde accoplish i That is, what at Ierusalem.

were heavie with slepe, and when they awooke, they sawe his glorie, and the two

men standing with him.

And it came to passe, as they departed from him, Peter faid vnto Iefus, Maiter, it is good for vs to be here: let vs therefore make thre tabeinacles, one for thee, and one for Moses, and one for Elias, and wist not what he faid.

34 While he thus spake, there came a clou- k For otherde & k ouershadowed them, & they seared wayes

ples, to let before the people.

when these were entring into the cloude.

So they did all eat, and were satisfied:

**And there came a voyce out of the prehend his there was take up of that remained to the heare him.

4*And it came to passe as he was alone 36 And when the voyce was past, Iesus was founde alone: and they kept it close, and tolde no man in those dayes any of those led it til things which they had sene.

And it came to palle on the next day, he writesh. as they came downe from the mountaine, muche people met him.

*And beholde, a man of the companie Mat 17,14. cryed out, faying, Master, I beseche thee, mar. 9,17. beholde my sonne: for he is all that I have.

And lo, a spirit taketh him, & suddenly he cryeth, and he teareth him, that he fometh, and with muche pame departeth

g For as one

he shulde dye.

Theleast is greatest.

minished his

They were

this opinion y

Christ fhulde

haue a tempo-

al kingdome, y they wolde

when he fpake

of his death

Mat 18,1.

mar 9,33.

Mar 9.38.

o Forasmuche as he letteth

vs not & God

his occasion p of his death

hereby he

was exalted.

ant orkie.

Chap. X. The haruest is great.33

from him, when he hathe bruifed him.

41 Then Iesus answered, and said, m O gem Vnder the neracion faithles, and croked, how long colour that now shal I be with you, & suffer you!brig colde not heale the ficke thy fonne hither. man, he reproueth them, w wolde baue di 42

And whiles he was yet comming, the deuil rent him, and tare him: and lesus rebuked the vncleane spirit, and healed the 60 And Iesus said vnto him, "Let the dead uwemay not childe, and deliuered him to his father.

43 And ther were all amased at the mightie power of God: & while thei all won- 61 Then another faid, I wil followe thee, where by dead

"Greke, put the- 44 fe worder tues your eares. shalbe deliuered into the hands of men.

But they " vnderstode not that worfo blided with 45 colde not perceiue it: and they feared to aske him of that worde.

mong them, which of them shulde be the greatest.

48 And said vnto them, Whosoeuer receiueth this litle childe in my Name, i eceiueth me: and who soeuer shal receive me, receiueth him that sent me: for he that is 2 least among you all, he shalbe great.

49 ¶ * And Iohn answered, & said, Master, we sawe one casting out deuils in thy Name, and we forbade him, because he fol- 3

him not: for he that is not against vs, o is

is glorified by 51 And it came to passe, when the P dayes ceined vp, he fetteled him felf fully to go to Ierusalem,

> they went and entred into a towne of the Samaritans, to prepare him lodging.

de go to Ierusalem.

* For the Sonne of man is not come to destroye mens lives, but to save the. Then they went to another towne.

in the way, a certeine man faid vnto him,

I wil followe thee, Lord, whetherfoeuer followe Christ thou goeft.

58 And Iesus said vnto him, The foxes but prepare & haue holes, and the birdes of the heauen felnes to pohaue nestes, but the Sonne of man hathe crosse by his not whereon to laie his head.

59 But he faid vnto another, Followe me. he be dead & And the same said, Lord, suffer me first to my duette to go and burye my father.

but ye their dead: but go thou and preache femeth bent to the kingdome of God.

Lord: but let me first go bid the fare wel, he meaneth which are at mine house.

" Marke the se wordes diligently: for it 62 And le sus said vnto him, No man y put- to serue God. teth his hand to the plough, and x loketh red, or entan backe, is apte to the kingdome of God. of anne world-lie comoditie.

CHAP. X.

ueth them a charge how to behave them selves 13 He anie paine, or threateneth the obstinate 21 He grueth thankes to hu trouble. threateneth the obstinate 21 He grueth thankes to mu Chap X heavenlie Father. 25 He answereth the Scribe that a Meaning a tempted him, 33 And by the example of the Sama-great number ristane sheweth who us a mans neighbour 38 Martha of people, we receive the the Lord into her bouse. 40 Marie us feruent broght vato broght vato in hearing hu worde.

Frei*these things, the Lord appoin- preachers. A ted other seuentie also, and sent the, Mat 10,18 two and two before him into euerie citie fhellurryou. and place, whether he him felf shulde co-but that you shalbe preser-

And he said vnto them, * a The haruest mdence Mat. 9,37. u great, but the blaborers are fewe: pray 2 King 4,29. therefore the Lord of the haruest to send Mat 10,12. forthe laborers into his haruest.

*Go your waies:beholde, I fend you for- thei shulde dis the as lambs among cwolues.

Then Iesus said vnto him, Forbid ye 4 Beare no bagge, nether scryp, nor shoes, gee not occu * and d salute no man by the way.

*And into what soeuer houseye enter, first ther dueties fay, e Peace be to this house.

were accomplished, that he shulde be re- 6 And if the fonne of peace be there, your tació whereby peace shal rest vpon him: if not, it shal tui- helith & feline to you againe.

And in that house tarie stil eating, and Deut 24,14. drinking fuche things as by them shalbe fet 1.11m 5,19. before you: * for the laborer is worthie of f Which lo-

they receive you, heat suche things as are yelley shulde tary log in one fet before you,

vnto them, The kingdome of God is co-their lodging me nere vnto you.

10 But into what soeuer citie ye shal enter, shemet of the if they wil not receive you, go your waies for whom out into the stretes of the same, and say, Chap 9.5.

n Euen the verie * dust, which cleauerh on mai ro. ... vs of your cirie, we wipe of against your afficult. notwithstanding knewe this, that yoking : & 18,50 dome of God was come need voto vota

And it came to passe that as they went in For I say to you, that it halbe cane on account that daye for them of Sodom, then the solt he

for riches and example

him to buryig

vs, but onely Gods calling those that are x To be hinde-

ued by my pro

mar 6,10 parche this top) ing the fel-ues about oe It was their they willhed

hDoute not to

fent ni felf in

Listeni otts

q Orface,or apparel: for they knewe he was a lewe, & as touching \$ 54 Samarirans O. pinion of the Temple, read John 4,20:alfo thei hated the they differed from them 10 religion

Tewes, because 3 King 1,10. Mat 8x9 rHe reproueth 56 their rathe & carnal affectio, which were not led with Elias fpirit.

Now I have befoght thy disciples to cast him out, but they colde not.

dred at all things, which Iefus did, he faid vnto his disciples,

shal come to passe, that the Sonne of man

de: for it was hid from them, so that they I He sendeth the seventie before him to preache, and greforwarde so

not voderftand 46 ¶ * Then there arose a disputacion a-

47 When Iesus sawe the thoghts of their hearts, he toke a litle childe, and fet him I

loweth thee not with vs.

52 And sent messengers before him: and 7

But they wolde not receive him, be-cause his a behaviour was, so though he wol- 8 But into what soeuer cirie ye shall enter, if & the Gospel

And when his disciples, Iames and Iohn fawe it, they said, Lord, wilt thou that we 9 And heale the sicke that are there, & say yet to be carecommande, that fyre come downe from heauen, and consume them, euen as * Elias did

But Iesus turned about, & rebuked the, and said, Yeknowe not of what r spirit

Christs praier.

that citie.

S.Luke. Who is our neighbour.

Mat 10,40.

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their ingratitu de deferue to

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Mr.in bá

n He attribu-

eeth it to the free electio of

God, that the

wife & worldligs knowe not the Gospel,&

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base people understand it.

o Chrift is o

onlie meane to

receme Gods mercies by

me him as the

fathers vovce hathe taught

vs.¬ accor

ding to mans andgement Mat 13,16. q In whome

mande.

seh.13,20. I The mo be-

Mat.11,21. 13 *Wobe to thee, Chorazin:wo be to thee, Beth-saida: for if the miracles had bene done in Tyrus & Sidon, which have bene done in you, they had a great while agok Which were ne repented, fitting k in facke clothe and asshes.

the fignes of repentance. 14 Therefore it shalbe easier for Tyrus, 1 & Sidon, at the judgement, then for you. 32 And likewise also a Leuite, when he was by Gods country And thou Capernaum which are and

15 And thou, Capernaum, which art exalted to heaue, shalt be thrust downe to hel.

¶ *He that heareth you, heareth me: & 31 he that despiseth you, despiseth me : and he that despiseth me, despiseth him that

anie people, 5 17 And the seventie turned agains with ioye, saying, Lord, even the devils are sub dued to vs through thy Name.

be punished. dued to vist hrough thy Name.

m. The power 18 And he said vnto them, I sawe m. Satan, 35 like lightening, fall downe from heauen.

the preaching 19 Beholde, I give vnto you power to treaof the Gospel. de on serpents, and scorpions, and ouer all the power of the enemie, & nothing shal hurt you.

> y spirits are subdued vnto you:but rather reioyce, because your names are written in heauen.

That same houre reioyced Iesus in "the spirit, and said, I confesse vnto thee, Father, Lord of heaven & earth, that thou halt hid thefe things from the " wife and learned, and hast reueiled them to babes: cuen so, Father, because it so pleased thee.

Then he turned to his disciples, and 39 faid, All things are o given me of my Father: and P no manknoweth who the Sonne is, but the Father: nether who the Father is, saue the a Sonne, and he to whome the Sonne wil reueile him.

p Therefore we mufte efte- 23 And he returned to his disciples, and faid fecretty,* Bleffed are the eyes, which se that ye se.

> 24 For Itell you that manie Prophetes & Kings have defired to se those things, bled about maniethings.
>
> Which ye se, and have not senether: and to
>
> But one thing is nedeful, Marie hathe worde.
>
> Martha, Martha, thou carest, & art trougate the principal, was sometimes and to be are soots to heare soots worde. hear-those things, which ye heare, & haue not heard them.

Mat.22,35. 25 Then beholde, a certeine expounder of the Law stode vp, and tempted him, a Heteacheth his disciples to pray. 14 He driveth out a table a thing, saying, Master, what shall do, to inherite eternal life?

CHAP. XI. See a stable of the profit of the Law stode out a table a thing, and rebutesh the blass phenous Pharises, whereum of the eternal life?

CHAP. XI. See a stable of the driveth out a table a thing, where the stable of the death of the see a stable of t

26 And he said vnto him, What is written in the Law?how readest thou?

27 And he answered, and faid, *Thou shalt 1 loue thy Lord God with all thine heart,& with all thy foule, & with all thy strength, & with all thy thoght, * & thy neighbour as thy felf.

28 Then he said vnto him, Thou hast an- 2 swered right: this do, & thou shalt live.

29 But he willing to "suffifie him felf, faid vnto Iesus, Who is then my neighbour?

30 And Iesus answered, and said, A certeine man went downe from Ierusalem to Iericho, and fell among theues, and they robbed him of his rayment, and wounded him, & departed, leaving him halfe dead.

31 And by chance there came downe a cer for fo it feteine t Priest that same way, and when he udgement, alfawe him, he passed by on the other side.

come nere to the place, went and loked on dence him, and passed by on the other side.

Then a certeine "Samaritan, as he iour-cruchue, " was neyed, came nere vnto him, and when he amog this per fawe him, he had compassion on him,

34 And went to him, & bounde up his wou- was odious to des, and powred in oyle and wine, and put the Iswes. him on his owne beaft, and broght him to an ynne, and made prouision for him.

And on the morowe when he departed, he toke out x two pence, and gaue them to x Which was the holte, and faid vnto him, Take care of or furling mohim, and what seuer thou spendest more, ney. when I come againe, I wil recompense

30 Neuertheles, in this reioyce not, that 36 Which now of these thre, thinkest thou, was neighbour vnto him that fell among the theues?

And he said, He that shewed mercie on him. Then faid Iesus vnto him, Go, y and hathe nead of do thou likewise.

38 Now it came to passe as they wet, that he entred into a certeine towne, and a certeine woman named Martha, i eceiued him into her house.

And the had a lifter called Marie, which also sate at Iesus fete, and heard his pieaching.

40 But Martha was combied about muche feruing, and came to him, & faid, Master, doest thou not care that my lister hathe left me to serve alone? bid her therefore, that she helpe me.

41 And Iesus answered, and said vnto her, Martha, Martha, thou carest, & art z trou- z For fine for-

chosen the good parte, which shal not a It was not mete that she be taken away from her.

quire signes and tokens. 37 He eateth with the Phari- portunitie. se, and reproueth the hypocrific of the Pharises, Scribes and hypocrates.

Nd so it was, that as he was praying A in a certeine place, when he ceased, one of his disciples said vnto him, Master, teache vs to praye, as Iohn also taught his disciples.

*And he said vnto them, When ye pray, Mat.6.0. say, Our Father, & art in heaue, halowed be thy Name: Thy kingdome come: Let thy wil be done eue in earth, as it s in hea-3 Our uen:

thee althogh \$ knowe hi not

ihulde haue bene drawen

in his liuelie MAT .12,28.

Deut.6,1.

Or to approve him felf as tust.

For thei counted no man their neighbour, but their

Leu 19,18.

cient for this Or,pardone.

litude he tea-

cheth vs that we oght not

raged, if we

a or euerie 3 Our daily bread give vs a for the day:
day, or a finiche as is suffi. 4 And "for give vs our sinnes: for euen And "forgiue vs our sinnes: for even we forgiue cuerie man that is indetted to vs: And lead vs not into temptation : but deliuer vs from euil.

b By this simi 5 Moreouer he said vnto them, b Which of you shal haue a friend, and shal go to him at midnight, & fay vnto him, Friend, 24 lend me thre loaues?

6 For a friend of mine is come" out of the way to me, and I have nothing to fet before him:

Trouble me not: the dore is now shut, and my children are with me in bed: I can not 26 rise and give them to thee.

8 I say vnro you, thogh he wolde not arise and give him, because he is his friend, yet douteles because of his "importunitie, 27 And it came to passe as he said these Ebr 6,4 he wolderise, and give him as many as he

9 *And I say vnto you, Aske, and it shalbe giuen you: seke, and ye shal finde: knocke, and it shalbe opened vnto you.

10 For euerie one that asketh, receiueth:&. he that seketh, findeth: and to him that knocketh, it shalbe opened.

11 *If a sonne shal aske bread of any of your that is a father, wil he give him a stone or if he aske a fishe, wil he for a fishe give him a serpent?

12 Or if he aske an egge, wil he giue him a 30 fcorpion?

13 If ye then which are euil, can give good giftes vnto your children, how muche mo re shal your heauelie Father giue the ho-

thing that we can defire of lie Gost to them, that denie man desire of God, is his ho 14 Then he cast out a deuil which was the cast out a deuil was gone out, the domme spake, and the people won-

> But some of them said, He casteth out deuils through Beelzebub the chief of the deuils.

> 16 And others tempted him, seking of him a figne from heauen.

17 But he knewe their thoghtes, and said vato them, * Euerie kingdome deuided against it self, shalbe desolate, and an house devided against an house, falleth.

fay, your con- 18 So if Satanalso be deuided against him felf, how shal his kingdome stand, because ye say that I cast out deuils through Beelzebub?

of God. And the vertue of 19 If I through Beelzebub cast out deuils, out? Therefore shal they be your judges.

for so Mat- 20 But if I by the singer of God cast out deuils, douteles the kingdome of God is come ynto you.

fignifieth, an 21 When a strong man armed, kepeth his f palace, the things that he possesseth, are in peace.

22 But when a stronger then he, commeth vpon him, and ouercommeth him: he taketh from him all his armour wherein he trusted, and deutdeth his spoiles.

23 He that is not swith me, is against me: do not wholy and he that gathereth not with me, feat- applye them de-

ereth.

*When the vncleane spirit is gone out tan, can not be of a man, he walketh through drye places, counted to be feking breft and when he findeth none, he but are his ad faith, I wil returne vnto mine house when- uersaries: how ce I came out.

And he within shulde answer, and say, 25 And when he commeth, he findeth it that maketh fwept and garnished.

Then k goeth he, and taketh to him 1 se-Mat 12,43. Then k goeth he, and taketh to him felf: and h ro the inter they entre in, and dwell there, * fo the last worke accordiate of that man is worse then the first.

Aut 12.45.

Mat 12.45.

Mat 12.45.

Lead the might worke according to his ma licious nature

things, a certeine woman of the copanie 1 pet 2,20. lifted vp her voyce, & faid vnto him, Blef- 1 More apt to fed is the wombe that bare thee, and the then it was apappes which thou haste sucked.

But he said, "Yea, rather blessed are they live we turne that heare the worde of God, and ke-satan hathe

pe it. T*And when the people were gathered he had before. thicke together, he began to fay, This is a Ma 12,48. wicked generacion: they seke a signe, and an infinite nothere shal no signe be given them, but the ber figne of * Ionas the Prophet.

30 For as Ionas was a figne to the Nineui- ber a print tes, so shall also the Sone of man be to this the counted to the generacion.

31 *The Quene of the South shall rise in himsthat was,

iudgement, with the men of this genera-that they are cion, and shal condemne them: for the ca- to whome he me from the vtmost partes of the earth to comunicateth hi self by his heare the wisdome of Solomon, and behol-worde de, a greater then Solomon is here.

32 The men of Nineue shalrise in judge-2.chro.g.t. ment with this generacion, and shal condemne it for they * repented at the prea-len. 3.5. ching of Ionas: and beholde, a greater then Ionas s here.

¶*No man lighteth a candel, & putteth Chap 8.16. it in a priuie place, nether vnder a bushel: **** 1,15. but on a candlesticke, that thei which co- mar.4, 21. me in, may fe the light.

34 *"The light of the bodie is the "eye: the " or, candle refore when thine eye is o fingle, then is a Because it thy whole bodie light: but if thine eye be and lead the euil, then thy bodie is darke.

35 Take hede therefore, that y light which pot or vice. is in thee, be not darkenes.

by whome do your dchildren cast them 36 If therefore thy whole bodie shalbe light, having noparte darke, the shalall be light, euen as when a candel doeth light thee with the brightnes.

And as he spake, a certeine Pharise befoght him to dyne with him: & he went in, and fate downe at table.

38 And when the Pharife sawe it, he mar-II. ii.

he against him

k if by infide-

greater power

1 King, 10,1.

obteine not in continently y which we demande "Or, in paßing by the way

*Or, impudencie

Mat 7.7. **6** 21,22. mar 11,24. ichn 14,13. & 16,12.

iam 1.10.

Mat 9332. dr 12.21. may 3,30.

c The chiefes

Mat.12,25. mar.3.44.

d That is to e The finger of God is ta-ken for y vertue and power of God. And the Father and the Sonne is the holieGoft: thew doeth in terpret this place f The worde entrie or por-

house

"Or Suferie.

The keye of knowledge. S.Luke. The leaven of the Pharises.

ueiled that he had not first washed before dvner.

Mat 23,25. 39

we diftribute

parte to y pore: for charge

as the perfe-

you have *Or,that which

ic inft de right

Chap 20,46.

mas:23,6.

mar 12,38.

q He wolde not breake the

very leaft com

fore all things

taught them

remonies

must quickely

r Whofe fin-

appeare not fuddenly

A& 15,10. f Whereby.

des of your fa

great hypocrites as

your fathers,

pour him

more

t You

fhewe

were

curtous

their granes

their doctrine.

buylde

were accompli fhed : bur

*And the Lord said to him, In dede ye Pharises make cleane the outside of the cup, and of the platter: but the inwarde parte is ful of rauening and wickednes.

40 Ye fooles, did not he that made that which is without, make that which is with-

p Christ here 41 Therefore, pgiue almes of those things requireth two which are within, and beholde, all things we come trueshalbe cleane to you. ly by our mear and drinke: 42 But wo be to you, Phariles: for ye tithe

the mynt and the rewe, and all maner her- 2 bes, and passe over sudgement and the loue of God: these oght ye to have done, and a not to have left the other viidone.

*Wo be to you, Pharifes: for ye loue the Or, of that that 43 vppermost seates in the Synagogues, and

gretings in the markets.

44 Wo be to you, Scribes and Pharifes, hypocrites: for yeare as graues which rap- 4 peare not, & the men that walke ouer the, perceiue not.

ders of the Lawe, and faid vnto him, Mafter, thus faying thou puttest vs to rebu-

ke alfo.

to flicke to 46 And he said, Wo be to you also, ye innot preferre the inferior ce terpreters of the Lawe: for ye lade men with burdens grieuous to be borne, and ye your felues touche not the burdens with 7 one of your fingers. ke and infectio

> 47 Wo be to you: for ye buylde the sepulchres of the Prophetes, and your fathers 8

killed them.

you kepe in remobrance § 48 Truely ye beare witnes, and allow the execusible de- dedes of your fathers: for they killed the. dedes of your fathers: for they killed the, and ye u buy lde their fepulchres.

Therefore faidthe wisdome of God, I shalbe denyed before the Angels of God. discouraged or diffrust. will fend them Prophetes and Apostles, & so And whosoeuer shal speake a worde a somewhere. your felues as 49 of them they shal slay and "persecute,

making men 50 beleue ye ho-nour God whe you dilho-That the blood of all the Prophetes, shed fro the fundacion of the worlde, may

be required of this generacion,

u They were 51 From the blood of *Abel vnto the blood 11 of * Zacharias, which was slaine betwene the altar and the Temple: verely I say vnto you, it shalbe required of x this generacion.

2 Chro 24,22. 52 Wo be to you, interpreters of the Law: ledge: yeentred not in your felues, and the

that came in, ye forbade.

And as he said these things vnto them, 14 the Scribes and Pharifes began to vrge him fore, and to proude him to speake of 15 many things,

Laying wait for him, and feking to catche some thing of his mouth, whereby they might accuse him

I Christ commandeth to avoide hypocrisie. 4 That we Shulde not feare man but God s To cofesse hu Name. 10 Blasphemse against the Spirit 14 Not to passe our Vocation. 15 Not to give our felues to civetous care of this life, 32 But to righteou nes, almes, watching. patiente, wisdome and concorde.

N*the meane time, there gathered to- Mat 16,1. gether an innumerable multitude of mar. 2.14. people, so that they trade one another: & he begato say vnto his disciples first, Take hede to your felues of the leaven of the Pharifes, which is hypocrifie.

*For there is nothing covered, that shal Mat 10,26. not be reueiled: nether hid, that shal not mar.4.22.

be knowen.

Wherefore whatsoeuer ye haue spoken in darkenes, it shalbe heard in the light: and that which ye have spoken in the eare, in secret places, shalbe preached on the * houses.

*And I say vnto you, my friends, be not heare afraid of them that kil the bodie, and af. Mat. 10,28. ter that are not able to do any more.

mandement be 45 9 Then answered one of the expoun- 5 But I will forewarne you, whome ye shal feare: feare him which after he hathe killed, hathe power to cast into hel: yea, 1 say vato you, him feare.

Are not five sparowes boght for two farthings, & yet not one of them is forgotte before God?

Yea, and all the heeres of your head are mat 10.32. nombred: feare not therefore: ye are more of value then many sparowes.

*Alfo I say vnto you, Whosoeuer shal reside against the worde of confelle me before men, him shal the Son conteile me before men, him shal the Son God purpotene of man confesseals before the Angels his conscience of God.

9 But he that shal denye me before men, you shulde be

gainst the Sonne of man, it shalbe for- Mat 20,29. giuen him : but vnto him that b shalblaf- mar.r.3.32. dChrist chiefpheme the holie Gost, it shal not be for-ly came to be nudged & not

*And when they shal bring you vnto the withstanding he willest the Synagogues, & vnto the rulers & princes, Christians to take no cthoght how, or what thing ye shal be indges and decide correanswer, or what ye shal speake. answer, or what ye shal speake.

12 For the holie Gost shal teache you in y their brefame houre, what ye oght to fay.

for ye haue 1 také away the keye of know- 13 And one of the companie faid vnto him, arregancie of Master, bid my brother deuide the inhe-the riche world delings, who ritance with me.

And he find upon him Man who made as thoge they had God loc-

And he faid vnto him, Man, who made ked vp in their me a diudge, or a deuider ouer you?

Wherefore he said vnto them, Take he- whole felicide, and beware of couetousnes: for thogh goods, not con a man haue abundance, yet his life stadeth sidering that not in his riches.

God gaue the life and also

16 And he put forthe a parable vnto them, can take it faying, *The grounde of a cerreine riche he wil man broght forthe frutes plenteoully.

a Openly that all men may

Chap. 9,26, mar 8,38. e Be not fo

demneth the coffres & barnes, fet their eter, countrey.

Ecde.11,19.

17 The-

Gen.4,8. pel them. Because they were culpable of the fame fante y their ancesters were 53 y They hid & toke away the pure doctrine Anding of the Scriptures.

Gods prouidence.

f To depende

wing that he hathe ynough fer all

Mat 6,15.

psal 55,26.

our care on God,& to fub-

to his prout-

ches or force

I Which are

but accessa-

as to the god-lie.

k Which is \$

chiefest thing that can be gi uen, and there-

Mat 4,20.

dence.

2 pet 5,7

Chap.XII. The faithful servant.35

17 Therefore he thoght with him felf, faying, What shal I do, because I haue no 37 roume, where I may lay vp my frutes?

And he faid, This wil I do, I wil pul downe my baines, and buylde greater, & therein wil I gather all my frutes, and my

19 And I wil say to my soule, Soule, thou haft muche goods laid up for many yeres: liue at ease, eat, drinke, and take thy 19

20 But God said vnto him, O foole, this night wil they fetche away thy foule from thee:the whose shal those thungs be which thou hast prouided?

21 So is he that garhereth riches to him felf, and is not tiche in God.

onely on his prouidece kno 22 And he spake vnto his disciples, There- 41 fore I say vnto you, * Take no thoght for your life, what ye shal ear: nether for your bodie, what ye shal put on.

> The life is more then meat: and the bodie more then the raiment.

g He exhor-teth vs to caft 24 8 Consider the rauens: for they nether fowe nor reape: which nether have store 43 house nor barne, & yet God sedeth them: how muchemore are ye better the foules? 44

25 And which of you with taking thoght, can adde to his stature one cubits

26 If ye then be notable to do the least thing, why take ye thought for the rem-

h The libera. 27 hColider the lilies how they grow: they which fhineth labour not, nether spin they: yet I say vnto in the herbes and floures, fur you, y Solomon him felf in all his royaltie mounterh all was not clothed like one of these.

do by his ri- 28 Ir then God so clothe the grasse which is to day in the field, & to morow is cast into 47 the oue, how muche more wil he clothe you, ô ye of litle faith?

Therefore aske not what ye shal eat, or confer in the 30 For all fuche things the people of the worlde feke for: and your Father knoweth that ye have nede of these things.

31 But rather seke ye after the kingdome of God, & all these things shaibe ministred

wel to the 32 Feare not, litle flocke : for it is your Fathers pleasure, to give you the kingdome. 50 Notwirstanding I must be baptized w hement, which

33 T Sel that ye haue, and give almes:make you bagges, which waxe not olde, a treasure that can neuer faile in heauen, 51 *Thinke ye that I am come to giue peace Mat 20,34. where no these commeth, nether moth

fore you can corrupteth.
not wit, those 34 For where your treasure is, there wil your are of lessemment hearts be also. hearts be also.

your lights burning,

36 And ye your selues like vnto men that wait for their master, when he wil returne from the wedding, that when he commeth and knocketh, they maye open vnto him

immediatly.

Blessed are those servants, whome the Lord when he cometh shal finde waking: verely I say vnto you, he wilm girde him m Becanse felf about, and make them to fit downe at long gainers, table, and wil come for the, & ferue them. the maner was to git out of the sand wil come in the feconde warche, truste the vp whether we they wet

or come in the thirde watche, & shai fin whether bu de them so,blessed are those seruants.

*Now understande this, that if the good Mat. 24.43. man of y house had knowen at what houre the their wolde have come, he wolde have watched, and wolde not have suffered his house to be digged through.

40 Be ye also prepared therefore: for the Sonne of man wil come at an houre when

ye thinke not.

Then Peter faid vnto him, Master, tellest thou this parable vnto vs, or even to all?

42 And the Lord said, Who is a faithful itewarde, & wife, whome the malter shall make rules ouer his housholde, to grue them their a portion of meat in feafon?

Blessed sthat servant, whome his master of servants ewhen he cometh, shal finde so doing.

Of a trueth I say vnto you, that he wil make him ruler ouer all that he hathe.

But if that servant say in his heart, My master doeth deferre his comming, and shal beginne to smite the servants, and maidens, and to eat, and drinke, and to be drunken,

The master of that seruat wil come in a day whe he thinketh not, & at an house whe he is not ware of, and wil cut him of, & giue him his portion with the vnbeleuers.

And that fernant that knewe his masters wil, and prepared not him self, nether did according to his wil, shalbe beate with manie stripes.

what ye shal drinke, nether stand in doute. 48 But he that knewe it not, and yet did comit things worthie of Aripes, shalbe bea-ignorance iten with fewe stripes: for vnto whome so-inexcusable. euer P muche is giue, of him shalbe muche p To whome required, and to whome men muche com nen manue gra mit, the more of him wil they aske.

49 ¶I am come to put afyre on the earth, & a The Gospet what is my defire, if it be all ready kindled? Is as a burning what is my defire, if it be all ready kindled?

a baptisme, and how am I grieued, til it be maketh a cha-

on earth? I tel you, nay, but rather debate. r it there be

52 For from hence forthe there shalbe five great troubles and alteration in one house deuided, thre against two, & vpon y earth, w things cotwo against thre.

35 \Let your loines be girde about, and 53 The arner shalbe deuided against the proprietie of fonne, and the fonne against the father; the through the mother against y daughter, & the daugh-man tei against the mother; the mother in law i He compa-against her daughter in law, & the daugh- to baptisme. ter in law, against her mother in law.

they did vie

n The porois was foure pec kes of corner as Donatus writeth Phormie.

o Therefore

portance. s.Pet 1,13. 1 Be in a readines to execu te the charge which is com mitted TALO

II.iii.

Gods wonderful judgements. S. Luke.

The straite gaté.

Mat 5,25.

to thy lose &

a He murche-

their blood was mingled with blood of the beaftes which were fa

crificed b For ∮ Iewes }

hereby to con demoe them as

moste wicked

c He warneth

the rather to

confider their awne effate, the to reproue 5

d Which towre Rode by 6
the riner Silve

er fishpoole in Lerusalem.

e By this fimi-

red the great patience that God vieth

soward finners

in loking for their amende-

them nothing, when they fill

f We se our fare, if we

3 For bothe it

felf,and doeth

remaine

49r dersers.

kunderance.

Mat 16,2. 54 ¶*Then faid he to the people, When ye sea cloude rise out of the West, straight way ye fay, A shower cometh: and so it is.

55 And when ye se the South winde blow, ye fay, that it wil be hote: and it commeth

to palle.

36 Hypocrites, ye can discerne the face of the earth, and of the skie: but why discerne ye not this time?

Yea, and why judge ye not of your fel-

ues what is right?

58 ¶*While thou goest with thine aduersarie to the ruler, as thou art in the way, give diligence in the way, y thou maist be t deiudge,& the iudge deliuer thee to the 12y. ler, and the iayler cast thee into prison.

59 I tell thee, thou shalt not departe théce, til thou hast payed the vtmost mite.

CHAP. XIII.

s The crueltie of Pilate. 2 We oght not to condemne all to be wicked men which suffre. 3 Christ exhorteth to repentance. 11 He healeth the croked woman, 15 An-Swereth to the master of the Synagogue 18 By diners fimilitudes he declareth what the kingdome of God u. 23 Also that the nomber of them which shal be saued, is smale. 33 Finally he sheweth that no worldelie policie or force can let the worke and counsel of God.

Here were certeine men present at the same season, that shewed him of red them as they were fa-erificing: & fo their blood

led with their owne facrifices.

And Iesus answered, and said vnto them, Suppose ye, y these Galileans were b greater sinners then all the other Galileans, because they have suffered suche things?

I tell you, nay: but except eye amende your lives, ye shal all likewise perish.

Or thinke you that those eightene, vpon whome the towre in d Siloam fel, & slewe them, were "finners aboue all men that 22 dwell in Ierufalem?

I tell you, nay: but except ye amede your liues, ye all shal likewise perish.

He spake also this parable, A certeine mā had a figge tre planted in his vineyar- 24 de: and he came and foght frute thereon, and founde none.

litude is decla 7 Then said he to the dresser of his vi- 25 neyarde, Beholde, e this thre yeres have I come and fight frute of this figge tre, and finde none: fcut it downe: why kepeth it 8 also the ground baren?

mi sibut this delay availeth 8 And he answered, & said vnto him, Lord, let it alone this yere also, til I digge round 26 about it, and dongue it.

their corrup-And if it beare frute, wel: if not, the after thou shalt cut it downe.

bring not for- 10 And he taught in one of the Synagogues on the Sabbath day.

as vofruteful it 11 And beholde, there was a woman which 28 had a h spirit of infirmitie eightene yeres,

hurt to the ground where it groweth groweth h Whome Satan had firoken with a difeafe, as the fpirit of seconfiner is that fpirit, that maketh a man concesons.

& was i bowed together, and colde not lift i As they are whose snewes vp her selfin anie wise.

When Iesus sawe her, he called her to him, and faid to her, Woman, thou art" lo- 10, fet at 11fed from thy disease.

33 And he laid his hands on her, and immediatly she was made straight againe, and glorified God.

14 And the ruler of the Synagogue answered with indignation because that Iesus had healed on the Sabbath day, & said vnto the people, There are fix dayes in which men oght to worke: in the therefore come and be healed, and not on the Sabbath day.

livered from him, left he bring thee to the 15 Then answered him the Lord, and faid, Hypocrite, doeth not eithe one of you on the Sabbath day lose his oxe or his asse fi o the stall, & lead him away to water?

> 16 And oght not this daughter of Abraha, whome Sata had bounde, lo, eightene yeres, be losed from this bonde on the Sabbath day?

> 17 And when he said these things, all his aduersaries were ashamed: but all the people reloyced at all the excellent things, that were done by him.

18 Then faid he, What is the kingdo- Mat 13.31. me of God like? or whereto shall compa-mar. 4.31.

y Galileas, whose blood Pilate hadaming 19 It is like a graine of mustarde seed, which increase, who a man toke and sowed in his garden, and reby God augit grewe, and waxed a great tre, and the monitoth his foules of the heaven made nestes in the trarie to all branches thereof.

30 And againe he faid, Whereunto shall I liken the kingdome of God?

21 It is like leauen, which a woma toke, and hid in thre peckes of floure, til all was leauened.

¶+And he went through all cities and Mat. 9.33. townes, teaching, & iourneying towardes Ierufalem.

Then said one vnto him, Lord, are there fewe y shalbe saucd And he said vnto the,

*1 Striue to entre in at the straite gate: Mat 7,13. for manie, I say vnto you, wil feke to en-deuour & cue ter in, and shal not be able.

When the good man of the house is ri- may let vs. sen vp, and hathe shut to the dore, and ye beginne to stand without, and to knocke at the dore, saying, Lord, Lord, open to vs, and he shal answer and say vnto you, I knowe you not whence ye are,

m Then shal ye beginne to say, We have the Iewes, § eaten and drunke in thy prefence . & thou they deprine hast taught in our fretes. hast taught in our stretes.

27 *But he shal say, I tel you, I know you negligence of that salustio, not whence ye are : departe from me, all which was of fred vato the. ye workers of iniquitie.

There shalbe weping and gnasshing of & 25,41. teeth, when ye shalfe Abraham and Isaac, psaid.13. and Iacob, and all the Prophetes in the kingdome of God, and your selves thruste

are fhronke

sans bandes

k By thefe fi-militudes he

of all impedi-

n The people 29 re ftrangers. . o Chrift cut. teth of the val ne confidence of the lewes who glorified 30 in that, that God had chofen them for his people: yet 31 him not accor ding to his

worde € 20,16. mar.10,31.

p Nother the Pharifes, who wolde haue put him in feare of He rode, nor yet anie policie of man colde stay ham from that 34 office which God had enlovned him. Meaning a litle while r By Chrifts death we are made perfite for euer

f He noteth their malice, which by all meanes foghe his death morethe did the

Moreake bis

refection.

Then shal come manie from the "East, & from the West, and from the North, and from the South, and shal sit at table in the kingdome of God.

*And beholde, o there are last, which shalbe first, and there are first, which shal

The same day there came certeine Pharifes, and faid vnto him, Departe, and go

hence: for Herode wil kil thee.

Mat 19.30. 32 Thế said he vnto thế, Go ye & tell that foxe, Beholde, I r cast out deuils, and wil heale stil 4 to day, and to morowe, and the 12 third day I shalbe "perfited.

Neuertheles I must walke to daye, and to morowe, and the day following: for it can not be, that a Prophet shulde perish

out of Ierusalem.

the Prophetes, and stoness them that are fent to thee, how often wolde I have gathered thy children together, as the henne gathered her broode vnder her wings, & ye woldenot!

ror euer 40r, nate 44 35 Beholde, your thouse is lest vnto you desolate: and verely I tel you, ye shal not se me until the time come that ye shal say, "Blessed " he that cometh in the name of 16

the Lord.

tyrant, of whome they willed him to beware. * Mit 23,37 t Christ fore-warneth them of the defiruction of the Temple, and of their whole policie.

When your owne conference shall reproue you and cause you to confesse that which ye nowe denie, w hichshalbe when you shal se me in my maiestie. CHAP. XIIII.

I lesus eateth with the Pharife. # Mealeth the dropfie upon the Sabbath & Teacheth to be lowlie & to bid the poore to our table. 15 He telleth of the great Supper. 28 He warneth them that wil followe him, to lay their accountes be fore, what it wil coft them. 34 The falt 19 of the earth.

Nd it came to passe that whe he was A entred into the house of one of the 20 chief Pharises on the Sabbath day, to "eat bread, they watched him.

2 And beholde, there was a certeine mã before him, which had the dropfie.

3 Then Iesus answering, spake vnto the expouders of the Law, and Pharifes, saying, Is it lawful to heale on the Sabbath day?

him, and healed him, and let him go,

5 And answered them, saying, Which of 23 you shal haue an asse, or an oxe fallen into a pit, and wil not straightway pul him out on the Sabbath day?

to those things.

7 THe spake also a parable to the ghests, when he marked how they chose out the 25 chief roumes, and faid vnto them,

² When thou shalt be bidden of anie mã 26 to a weddig, fet not thy felf downe in the chiefest place, lest a more honorable man then thou, be bidden of him,

9 And he that bade bothe him and thee,come, and fay to thee, Giue this man roume, and thou then beginne with shame to take the lowest roume.

10 *But whe y art bidden, go & sit downe in Prou.25.3. the lowest roume, that when he that bade thee, cometh, he may fay vnto thee, Friend, sit vp hier: the shalt thou have worship in the presence of them that sit at table with

*For whosoeuer exalteth him self, shal- Chap 18,14. be broght low, and he that humbleth him mai.23,2. felf, shalbe exalted.

Theb faid he also to him that had bid den him, *When thou makest a dyner or a Prou. 3, 9. fupper, call not thy friends, nor thy bre- b Christ repre thren, nether thy kinfemen, nor the riche hendeth oneneighbours, left they also bid thee againe, affectio of ma and a recompense be made thee.

*O Ierusalem, Ierusalem, which killest 13 But when thou makest a feast, call the but a worldepoore, the maimed, the lame, o the blind, le recompen-

14 And thou shalt be blessed, because they ca not recopense thee: for thou shalt be recopensed at the resurrection of the iuste.

Now whe one of them that sate at table, heard these things, he said vnto him, Blessed is he that eateth bread in the kingdome of God.

Then faid he to him, * c A certeine man Mat 22,2. made a great supper, and bade manie,

And fent his feruant at supper time to the lewesing fay to them that were bidden, Come: for ingratitude, w all things are now ready.

18 But they all with one minde begato ma-meates of ke excuse: The first said vnto him, I have which was pre boght a ferme, and I must nedes go out & fented vnto Ic it:I pray thee haue me excused.

cit:I pray thee haue me exculed.

And another faid, I haue boght five yottime before. ke of oxen, and I go to proue them: I pray thee, have me excused.

And another said, I haue maried a wife. and therefore I cannot come.

21 So y servant returned, & shewed his master these things. The was the good mã of the house angrie, & said to his seruat, dGo d Here is ugout quickely into y places & stretes of the ling of the Ge citie, and bring in hither the poore, & the mes. maimed, and the halt, and the blinde.

And they held their peace. Then he toke 22 And the servant said, Lord, it is done as e God will rethou halt comaded, & yet there is roume. ther receive

Then the mastersaid to the servant, Go all the raskal out into the chie wayes, and hedges, and worlde to his f compelthem to come in, that mine house them which may be filled.

6 And they colde not answer him againe 24 For I say vnto you, that none of those fine cometit of men which were bidden, shal taste of my the feling of Supper.

Now there went great multitudes with after that 1 as him, and he turned and fard vnto them,

If anie man come to me, and shate nor g that is, he his father, and mother, & wife, & children, y caffeth not of all afficacios and brethren, and fifters: yea, and his owne and defires, life also, he cannot be my disciple. II.iiii.

reuel 19,9. c He casterh

f This copulbene prea-

Chrift.

a He repro- 8 ueth their ambitton, which defire to fit in the hieft pla-CCE.

The lost shepe.

S.Luke. The prodigal fonne.

mat 10,37. **₼16,24**.

cafe to forfake it.

i He that is r perfuaded

to leave all at

to bestowe h!

felf frankely

in Gods fer-

Mat 5,13

2nar .9.50.

k If they that fhulde feafon

loft urhe fel-

nes, wherefind

de a man re-

ouer 17?

Or feafoned

Mai JE,12.

nice

27 *And who soeuer beareth not his crosse, and cometh after me, cannot be my dif-28 For which of you minding to buylde a mar.\$,24.

h He that wil professe the Goipel, mufte teth the cost, whether he have sufficient to performe it, diligently con performe it,
fider what his
profession re29 Lest that after he hathe laid the fundation, and is not able to performe it, all is So not long after, when the yonger fon feparate from quireth,& not rafhely to tathat beholde it, beginne to mocke him, great an enter 30 Saying, This man began to buylde, and prife: nether yet when he hathe taken in

was not able to make an end?

gainst another King, sitteth not downe first, & taketh counsel, whether he be able with te thousand, to mete him that cometh 15 Then he went and claue to a citizen of tell against him with twentie thousand?

32 Or els while he is yet a great way of, he sendeth an ambassage, and desireth condi 16 And he wolde faine have filled his bel-

cions of peace.

33 So likewise, who soeuer he be of you, that forsaketh not all that he hathe, he can not 17 be my disciple.

*Salt is good: k but if falt haue loste his enerte houre 34 fauour, wherewith shal it be "falted?

35 It is nether mete for the land, nor yet for the dongue hil, but men cast it out. He that hathe eares to heare, let him heare.

CHAP. XV.

The Pharifes murmure because Christ rece ineth sinners 4 The louing mercie of God is openly fet forthe in the parable of the hundreth shepe, 7 loge in heaven for one sinner. 12 Of the prodigal sonne.

canes, and sinners, to heare him.

2 Therefore the Pharifes and scribes murmured, faying, He receiveth sinners, & eateth with them.

Then spake he this parable to them,

4 *What man of you having an hundreth shepe, if he loose one of them, doeth not 23 leave ninetie and nine in the wildernes, & 5 And when he hathe founde it, he laieth

it on his shulders with loye.

gether his friends and neighbours, faying vnto them, Reioyce with me: for I have founde my shepe, which was loft.

I say vnto you, that likewise loye shalbe more then for ninetie and nine a sufte menwhich nede none amendement of life.

their owne 8 Ether what woman having ten b pieces of filuer, if she loose one piece, doeth not 18 The he was angrie, & wolde not go ins light a candel, & swepe the house, and seke diligently til the finde it?

> her friends, and neighbours, faying, Reioyce with me: for I have founde the piece which I had loft.

10 Likewise I say vnto you, there is ioye

in the presence of the Angels of God, for one finner that converteth.

11 THe faid moreover, A certeine man had two fonnes.

towre, sitteth not downe before, and hoou- 12 And the yonger of the said to his father, Father, give me the portion of the goods reth that we that faileth to me. So he devided vnto oght not to them bus fubfiance. them be substance.

> ne had gathered all together, he toke his wil lofe all iorney into a farre countrey, and there he wasted his goods with d riotous living.

hathe taken in hand, in ante 31 Or what King going to make warre a- 14 Now when he had spent all, there arose worde signification in ante 31 Or what King going to make warre a- 14 Now when he had spent all, there arose worde significant hand, in ante 31 Or what King going to make warre a- 14 Now when he had spent all, there arose worde significant hand, in ante 31 Or what King going to make warre a- 14 Now when he had spent all, there arose worde significant hand, in ante 31 Or what King going to make warre a- 14 Now when he had spent all, there arose worde significant hand, in ante 31 Or what King going to make warre a- 14 Now when he had spent all, there arose worde significant hand, in ante 31 Or what King going to make warre a- 14 Now when he had spent all, there arose worde significant hand, in ante 31 Or what king going to make warre a- 14 Now when he had spent all, there arose worde significant hand, in ante 31 Or what king going to make warre a- 14 Now when he had spent all, there arose worde significant hand, in ante 31 Or what king going to make warre a- 14 Now when he had spent all, there are significant hand significant had spent all the signific a great dearth throughout that land, and ficall that a he began to be in necessitie.

> that countrey, and he sent him to his farme, to feede swine.

lie with § huskes, that the swine ate: but e For no man no man gaue them him.

Then he came to him felf, and faid, How manie hired feruants at my fathers baue bread ynough, and I dye for hunger?

18 I wil rise and go to my father, and say vnto him, Father, I have sinned against f heaven, and before thee,

19 And am no more worthie to be called thy fone:make me as one of thy hired feruats.

So he arose and came to his father, and whe he was yet as great way of, his father s God prece-fawe him, and had compassion, and ran & heareth our fel on his necke, and killed him.

Hen reforted vnto him all the Publi- 25 And the sonne said vnto him, h Father, to him I have finned against heaven, and before he He was ton thee, and am no more worthie to be called feeling of his thy fonne.

Then the father said to his servants, med thereof, Bring forthe the best robe, and put it on hear. him, and put a ring on his hand, and shoes on his feete,

And bring the fat calf, and kil him, and let vs eat, and be merie.

go after that which is lost, vntill e finde it? 24 For this my sonne was dead, and is aliue againe: and he was loft, but he is founde. And they began to be merie.

6 And whe he cometh home, he calleth to- 25 Now the Elder brother was in the field, i God reproand when he came and drewe nere to the nech the court house, he heard melodie, and dancing,

26 And called one of his feruants, & alked Godrecemeth what those things ment.

in heaven for one sinner that converteth, 27 And he said vnto him, Thy brother is come, and thy father hathe killed the fatted calfe, because he hathe received him fafe and founde.

And when she hathe foude it, she calleth 29 But he answered & said to his father, Lo these manie yeres haue I done thee seruice, nether brake I at anie time thy comadement, & yet thou never gauest me a kid that I might make merie with my frieds.

othing topiu

grouing: be-

of fuche as finners to mer

a Which iufti Se the felues, & knowe not b The words which is fome what more in walue then fy-ne pence of 9 olde sterling money,& was Romaine pe-

zit.

therefore came his father out and entreated him.

30 But

Chap.XVI. Abrahams bosome. 37 The riches of iniquitie.

hathe denoured thy goods with harlots, thou half for his fake killed the fat calfe.

k Thy parte, & 31 euer with me, and all that I haue, is thine. nothing dimi-nifhed by that y Christ was also killed for It was mete that we shulde make mery, & be glad: for this thy brother was dead, and the Gentiles: is aliue againe: and he was loft, but he is for he accepteth not y per-fone but fce-deth idefferet-CHAP. XVI. ly all the that &

beleue in him

with his bodie

life euerlaftig.

and blood to

a Chrift teacheth hereby, y likewife as he w is in au-toritie &hathe

riches, if heget 2

friends in his

piperitie,may

his adnerficie:

fo our liberali

Rand vs m fu-

che Reade at §

daye of indge-

wil accept it

as done vnto

b God, who

fe.doeth rather

commende the

of his goods, & the liberal

ther wickedly gotten, or wic-kedly kept, or wickedly (per:

& hereby we be warned to

fulped riches

which for the

mofte parte are

can not wel be flowe worlde.

fore they oght

not to be come

eAs are riches

and fucbe like

our felues o-

elyabut to be -

mitted voto

them

tic towards of neighbour thal 3

Christ exhorteth hu to wisdome and liberalitie by the example of the steward 13 None can serve two mafter: 14 He reproueth the conclousnes and hypocrific of the Pharifes 16 Of the end and force of the Law. 18 Of the bolie state of marriage. 19 Of the riche and Lazarus.

Ndhe said also vnto his disciples, 18 A There was a certeine tiche man, which had a stewarde, and he was accused vnto him, that he wasted his goods.

And he called him, and faid vnto him, 19 How u it that I heare this of thee Giue an accounts of thy flewardship; for thou maiell be no longer stewarde.

Then the stewarde said within him self, What shal I do:for my master wil take away from me the stewardeship -I can not 21 digge, & to begge I am ashamed.

I knowe what I wildo, that when I am put out of the stewardeship they may receive. me into their houses.

docth here re-present yma. 5 fter of the hou Then called he euerie one of his masters detters, & said vnto the first, How muche

owest thou vnto my master?

And he said, An hudreth measures of oyle. And he said to him, Take thy writing,

his eyes, and sawe Abraham a sarre of, & most blessed life, wither y prodigal wafte guing of the fame to y poo-re, then y first y keping & har-ding of them. e That is, eand fit downe quickely, and write fiftie.

Then faid he to another, How muche 24 owelt thou? And he faid, An hudreth mea fures of wheat. Then he faid to him, Take thy writing, and write foure fcore.

And the Lord commended b the vniust stewarde, because he had done wisely. 25 But Abraham said, P Sonne, remember speaches as 18 Wherefore the children of this worlde and that thou in the life time received a three more propre Wherefore the children of this worlde are in their generacion wiser the the children of light.

their postesso-tirs of great 9 wickednes. d Thei which And I saye vnto you, Make you friends with the riches of iniquitie, that when 26 Besides all this, betwene you and vs the- thurste or sp ye shal want, they may receive you into euerlasting habitacions.

lie goods, wil bestowe enil 10 spiritual trea-fures:& there-He that is faithful in the least, he is also faithful in muche: and he that is vniust in 27 the least, is vniust also in muche.

n If the ye have not bene faithful in 4 the wicked riches, who wil trust you in § true 39 treasure?

chings, which god hatte gi. 12 And if ye haue not bene faithful in another mans goods, who shal give you that 29 which is fyours?

stome about o- 13 *No servant can serve two masters : for ether he shal hate the one, and loue the other:or els he shal leane to the one, & despise the other . Ye can not serve God and riches.

30 But whethis thy some was come, which 14 All these things heard the Pharises also which were couetous, and they 8 mocked indged no man

And he said vnto him, k Sonne, thou art 15 Then he said vnto them, Ye are they, riche.

Then he said vnto them, Ye are they, riche.

Which is institle your selues before men:

but God knoweth your hearts: for that perance, and vaine glorie.

Which is highly esterned among men to the which is highly estemed amog men, is ab- Mat 11,12. ommacion in the fight of God.

16 * The Law and the Prophetes endured y thei followe vntil Iohn: and fince that time the king. the Gospel-dome of God is preached, and euerie man spea of world i preaffeth into it.

* Now it is more easie that heaven and Mat. S. 32 19. earth shulde passe away, then that one ti- 91 cor 7,11.

¶* Whofoeuer putteth away his wife,& disnot lawfully marieth another, committeeth adulterie: & 1 By this flores is declared who foeuer matieth her that k is put away what punished from her housband, comitteth adulterie. ment their their their haue, which li

There was a certeine riche ma, which we delictoudly was clothed in purple and fine linen, and poore. fared wel and delicately euerie day.

30 Alfo there was a certeine begger named de Law were Allo there was a certeine begger hamed we have were Lazatus, which was laied at his gate ful of faid to be ga-

And defired to be refreshed with the sether receicrommes that fell from the 11che mansta- ued the frute of the fame ble: yea, and the dogs came and licked his fath whim: fores.

22 And it was so that the begger dyed, and say y the mean was caryed by the Angels into m Abra- are logical to hams a bosome. The riche man also dyed their head, or

Lazarus in his bosome.

Then he cryed, and said, Father Abiaham, haue mercie on me, and fend Laza rus that he may dippe y typ of his ofinger this worlde.
o Christ design water, and coole my tongue: for I am scribeth spiris tormented in this flame.

that thou in thy life time received it thy to our vade that "pleasures, and likewise Lazarus "paines: ding: for our soules have ne now therefore is he comforted, and thou ther fingers art tormented.

re is a great gulfe fet, so that they which as it were in a wolde go from hence to you, can not, neforthe the father can they come from thence to vs.

Then he faid, I pray thee therefore fa- to come, as our capacitie is a ther, that thou woldest fend him to my fa- ble to compre thers house,

(For I have fine brethre) that he may teftifie vnto them, lest they also come into nebossis who in his life van this place of torment.

Abraham said vnto him, They have bethe some of Moses & the a Prophetes: let them hea-nug vs also hereby how

And he faid, Nay, father Abraham: litele glorious song of the faid, Nay, father Abraham: sitele smalle.

*Ongood things for, wil things for, finallowing pit q Which declareth that it is to late to be infrienced by the dead, if in their life time their can not profite by the linelite worde of God. r As faith cometh by Gods wordes for it it maintened by the fame So that nether we not be a late for a real factor. is it mainteined by the fame So that nether we oght to loke for Angels from heaven, orthe dead to confirme vs therein, but onelie the worde of God is life ficient to life enerlasting

happie, but those y were

1 Their zeale lie things

m As the fathers in the olbelome of A to in the newe

dye in the ra-Ith that Abra ham did, fhal tual things by fuch e maner of

moreyes.ns. te of the life

hend it

Mat.6,34. f Christ callein the gifts, which he gimeth vato vs. OU.S.

thers.

V nprofitable seruants.

S. Luke. Iudgement cometh suddenly.

but if one came vnto the from the dead, they wil amend their lives.

not Moles and the Prophetes, nethor wil thei be perfuaded, thogh one rife from the dead againe.

CHAP. XVII.

3 Christ tea beth bu disciples to avoide occasios of offece. 3 One to forgive another 5 We oght to pray for the increase of faith. 6 He magnifieth the Vertue of faith, 10 And she weth the unhabilitie of ma, 11 Healeth ten

Mat 18.7. mar.9.42.

aThat is, to tur

and his talua.

Mat.18,21.

nie times: tot by a certeine

nober he mca-

neth au vacer-

e. That is, if

thei had never

To lule of pu-

re and perite

d Meanig, thei thulde do won

crediblethigs.

is not ynough

to do a piece

of our duetie

for a time, but

also we must

continue to

ebe end.

Hen faid he to the disciples, * It can 19 not be avoided, but that offences wil come, but wo be to him by whome they 20 come.

2 It were better for him that a great milstone were hanged about his necke, and that he were cast into the sea, then that he shulde a offende one of these litle ones. ne him backe from y know- 3 ledge of God.

Take hedero your selues: if thy brother trespace against thee rebuke him: & if he repent, forgiue him.

*And thogh he sinne against thee b seuen b I hat is,ma- 4 times in a daye, and seven times in a daye turne againe to thee, faying, It repenteth me, thou shalt forgive him.

And the Apostles said vnto the Lord, Increase our faith.

Mat 17.20. 6 And the Lord said, * If ye had faith 26 24 muche as u ca graine of multard fede, and shulde say vnto this mulbery tre, d plucke thy felf vp by the rootes, and plante thy self in the sea, it shulde even obey you.

TWho is it also of you that having a ser derful and in- 7 uant plowing or feding cattel, wolde saye 26 vnto him by & by, when he were come fro the field, Go, and fit downe at table? e Hereby is 8 declared y it 8

And wolde not rather say to him, o Dres- 27 fe wherewith I may suppe, and girde thy self, and serue me, til I haue eaten and dronken, and afterward eat thou, & drinke

Doeth he thanke that feruant, because he did that which was commaded vnto him? I trowe not.

So likewise ye, when ye haue done all those things, which are commanded you, fay, We are f vnprofitable servants: we f for God receineth nothig of vs, whereby he shulde flad haue done that which was our duette to do.

boude vero ve. And so it was when he went to Ierusalem, that he passed through the middes of Samaria and Galile.

> And as he entred into a certeine towne, there methim ten menthat were lepers, which stode a farre of.

And they lift up their voyces and faid, 33 Iesus, Master, haue mercie on vs.

14 And when he sawe them, he said vnto

s Priests. And it came to passe, that as thei gTo whome it went, they were clenfed.

Then he faid vnto him, If they heare 15 Then one of them, when he fawe that he leprofit, Leni. was healed, turned backe, and with a lou- by alfo the de voyce praised God,

16. And fell downe on his face at his fete, fion to grudge, and gaue him thankes: and he was a Samaritan.

And Ielus answered, and said, Arethere not ten clenfed? but where are the

lepers, 20 Speaketh of the latter dayes, and of the end 18 There are none founde that returned to give God praise, save this stranger. And he said vnto him, Arise, go thy way, of God.

thy faith hathe made thee whole.

And when he was demanded of the Pharises, when the kingdome of God shulde come, he answered them, & said, The kingdome of God cometh not with decerned by observacion.

21 Nether shal men say, Lo here, or lo the- fie, whereby re: for beholde the kingdome of God is it might the ra "k within you.

And he said vnto the disciples, The k Ether by rea dayes wil come, when ye shal desire to se de of Sod, w one of the dayes of the Sonne of man, faith, or that and ye shal not se it.

* Then they shal saye to you, Beholde as absent, is here, or beholde there : but go not thither, now prefent, nether followe them.

For as the lightening that lighteneth knowe hi not, out of the one parte vnder heaven, shineth Ibhn 1,11 vnto the other parte vnder heauen, so shall

25 But first must be suffer manie things, & of his first cobe reproued of this generalized things.

* And as it was in the a dayes of Noe, Gen.7.5.mat. fo shalit be in the dayes of the Sonne of 24,38 1 pet 3.

They are, they dranke, they maried wiming, wherein
ues, and gaue in mariage vnto the daye he shal appeathat Noe went into the Arke: & the flood n when men came, and destroyed them all.

28 * Likewise also, as it was in the dayes of God, where-Lot: they ate, they dranke, they boght, with they wethey folde, they planted, they buylt.

But in the daye that Lot went out of So Gen. 19,24. dom, it rained fyre and brimstone from heauen, and deitroyed them all.

Afrer these ensamples shal it be in the we have less daye when the Sonne of man shalbe re-behinde vs.te ueiled.

31 At that daye he that is woon the house, heavenlie ye and his stuffe in the house, let him not co- cacion me downe to take it out : and he that is in Gen.19,26. the field likewife, let him not turne backe 6 16,25. to that he left behinde.

22 *Remember Lots wife.

*Whofoeuer wil feke to faue his foule, iohn 12,25. shallose it: & who soeuer shall lose it, I shall est death shall get it life.

them, * Go, shewe your selves vnto the 14 * Itell you, in that night there shalbe Mat. 14.41.

h He noteth hereby their ingratitude, & y the greatest parte negica

i It can not be thew or maie

Mat.24,23. mar .13,21.

mMeaning his

o We must for we may \$ bet-ter follows & Chap 9,24.

matth.10,39. mar 8,35.

engendre life

Leui.14.2.

Of riches.

numAion 19 fo Arait y thul de Ray vs Mat.24,28. r Nothing can hinder y faith-ful to be 10y- 36 ned to their head Iefus Christ:for thei that gather vute tim, 25' \$ fauening bir-

Twoshalbe in the field: one shalbe received, & another shal 1 be left. Eccle.18.22. \$072 72,12

1 the [5,17. a the Greke moiqe tilanas cowards do in warre, or to gue place in afflictions or dagers
*Or, anenge me
b Who pleadeth again&

C And feme

ging their wrongs.

declared his

damfal heart.

e Thefe were fignes of an humble and lowlie hears.

Or, and not the other

two in one a bed: the one shalbe received, and the other shalbe left.

Two women shalbe grinding together: 17 the one shalbe taken, and the other shal-

And they answered, and said to him, 18 Where, Lord? And he said vnto them, * Wheresoeuer y bodie is, thither wil also the egles reforte.

CHAP. XVIII.

By the example of the widowe, and the Publicane Christ teachesh how to pray 15 By the example of 20 children he exherteth to humilitie. 18 Of the way to be faued, and what things let 29 The rewarde promised to his, 31 And of the croffe.

Nd*he spake also a parable vnto the, A to this end, that they oght alwayes to at And he said, All these haue I kept from him to be good except allo ke pray, and not to a waxe fainte, my youth. pray, and not to waxe fainte,

2 Saying, There was a judge in a certeine 22 citie, which feared not God, nether reuere-

feeth, nor to for thrunke backe; And there was a widow in y citie, which came vnto him, saying, "Do me iustice against mine b aduersarie.

4 And he woldenor for a time: but afterwarde he said with him self, Thogh I fea- 24 re not God, not reuerence man,

Yet because this widowe troubleth me, I wil do her right, lest at the last she come and make me wearse.

And the Lord said, Heare what the vnrighteous judge faith.

7 Now shal not God aduenge his elect, w 26 Then said they that heard it, And who crye day and night vnto him, yea, thogh che fuffer long for them?

8 I tel you he wil aduenge the quickely: but

ne which trusted in them selues that they were iuste, and despised other,

10 Two men wet vp into y Téple to pray: the one a Pharife, and the other a Publica. 30

d Whereby he II The Pharife & Stode & prayed thus with him felf, O God, I thanke thee that I am terers, or even as this Publican.

12 I fast twise in the weke: I give tithe of all that euer I possesse.

But the Publicane standing a farre of, woldenot lift up so muche as his eyes to 12 heaue, but smote his brest, saying, O God, be merciful to me a finner.

se instified, "rather then the other: * foreuerie man that exalteth him self, shalbe shalhe exalted.

15 A* They broght vnto him also babes, that he shulde touche them. And when his disciples sawe it, they rebuked them.

them that ba. 16 But Iesus called a them vnto him and laid, Suffie the babes to come vnto me, & forbid them not: for of h suche is the kingdome of God.

Verely I say vnto you, who so ener recei- fams of age, as ueth not the kingdome of God as i a ba- are like vino be he shal not enter therein.

*The a certeine ruler asked him, saying, plannenes Good master, what oght I to do, to inheri-Mat. 19,16. te eternal life>

And Iesus said vnto him, Why callest they oght to thou me kgood? none is good, sauc one, malice and euen God.

Thou knowest the commandements, k Because co *Thou shalt not commit adulterie: Thou munely they shalt not kil: Thou shalt not steale: Thou worde , lefus shalt not beare false witnes: Honour thy sheweth him that he colde father and thy mother.

Now whe Iefus heard that, he faid vnto was of God. him, Yet lackeft thou one thing . Sel all & euer thou haft,& distribute vnto the poo-1e, and thou shalt have treasure in heaven, and come, folowe me.

23 But when he heard those things, he was verie heauie: for he was marueilous riche.

And when Iesus sawe him sorowful, he said, With what difficultie shal they that haue riches, entre into the kingdome of

Surely it is easier for a "camel to go "Oricable rope. through a nedles eye, then for a riche man to entre into the kingdome of God.

then can be faued?

27 And he said, The things which are vnpossible with me, are spossible with God. I see he so go

when the Sonne of man cometh, shal he as Then Peter said, Lo, we have left all, we said the shall be and have followed thee. and haue followed thee.

9 THe spake also this parable vnto certei- 29 And he said vnto the, Verely I say vnto black and a you, there is no man that hathe left house, Mat . 1.47. or parents, or brethren, or wife, or childre mar 20,28. for the kingdome of Gods fake,

Which shal not receive m muche more m The line in this worlde, and in the worlde to come the grace of God, is an hilife everlasting.

not as other mejextorsioners, vniust, adul- 31 Then Iesus toke vnto him the twelve, better the all and faid vnto them, Beholde, we go vp to yabundance y Ierusalem, and all things shalbe fulfilled without house to the Sonne of man, that are written by recompenies the Prophetes.

For he shalbe deliuered vnto the Getiles Mat 20,17. and shalbe mocked, and shalbe spitefully entreated, and shalbe spitted on.

I tel you, this man departed to his hou- 33 And when they have scourged him, they wil put him to death: but the third day he shal rife againe.

broght low, & he that humbleth him felf, 34 But thei vnderstode none of these thigs, and this saying was hid from them, nether perceived they the things, which were spoken.

> ¶*And it came to passe, that as he was Matt.20,25. come nere vnto lei cho, a certeine blinde maio,40,40. man fate by the way fide begging.

h He compre pedesp alme them alfo. w infants in fin plicatie and

mar 10.37. Signifying y pride.

Exod 20,13 ot confesse

cites do not

dreth folds

Chap 14,11. matth.23,12. Mat 19,13. MAT.10,13. f The words fignifieth youg fucking babes w thet carved In their armesg He meaneth the nources or the babes,

files rebuked.

Why Christ came.

knewe he shull

de come of

Rocke of Da-

deful of the be

ne fire recemed & also the peo

ple were mo-acd thereby to

glorifie God.

aft 2,30.

The faithful servant. S.Luke.

36 And when he heard the people passe by, 12 He said therefore, * A certeine noble Mat.25.14. he asked what it ment.

And thei faid vnto him, that Ielus of Na zaret passed by.

Then he cryed, saying, Iesus the Sonne 13 of Dauid, haue mercie on me.

39 And they which wet before, rebuked him, n The people vied to call y Messias by ed muche more, O n Sonne of Dauid, haue mercie on me.

this Name, be- 40 And Iesus stode stil, and commanded 15 cause they him to be broght vnto him. And when he was come nere, he asked him,

uid, Pal 13211 41 Saying, What wilt thou that I do vnto thee? And he faid, Lord, that I may receive my fight.

> 42 And Iesus said vnto him, Receive thy fight: thy faith hathe faued thee.

o He was min 43 Then immediatly he received his fight, and followed him, o praising God: and all the people, when they fawethis, gaue praise 18 to God.

CHAP. XIX.

2 Of Zaccheus- 12 The ten pieces of money 28 Christ rideth to Ierusalem, & wepeth for st. 45 He chaseth out 20 the marchats, 47 And his enemies feke to deftroy him-

TOw when Iesus entred and passed through Iericho,

2 Beholde, there was a ma named Zaccheus, which was the chief receiver of the tribute, and he was riche.

3 And he soght to se Iesus, who he shulde be, and colde not for the preasse, because he was of a lowe stature.

4 Wherefore he ran before, and climed vp into a wildefigge tre, that he might se him: for he shulde come that way.

5 And when Iesus came to the place, he loked vp, and sawe him, and said vnto him, Zaccheus, come downe at once: for to day I must abide at thine house.

6 Then he came downe hastely, and receiued him ioyfully.

7 And when all they sawe it, they murmured, saying, that he was gone in to lodge witha "finneful man.

8 And Zaccheus stode forthe, & said vnto the Lord, Beholde, Lord, the halfe of my goods I give to the poore: and if I have ta ken frő anie man by "forged cauillation, I restore him foure folde.

Then Iesus said to him, This day is saluation come vnto this a house, for a smuche as he is also become the b sonne of 29 Abraham.

* For the Sonne of man is come to feke, and to saue that which was lost.

n And whiles they heard these things, he continued and spake a parable, because he was nere to Ierusalem, and because also they thought that the kingdome of God shulde shortely appeare.

Rom 9,8 to walke in the Reppes of the fairh of Abraham, Rom. 4,12:to do the workes of Abraham, Iohn 8,39 by the w thungs we are moste assured of life enerlasting, Ro, 8,29. ma went into ca farre countrey, to receive c This was to for him felf a king dome, and foto come that he mut

And he called his ten servants, and deli- his kingdome uered them tend pieces of money, and faid blished. vnto them, Occupie til I come.

that he shulde holde his peace, but he cry - 14 Now his citizes hated him, and sent an called Mina. ambassage after him, saying, We wil not le some mouhaue this man to reigne ouer vs.

And it came to passe, when he was come pounds, estef againe, and had received his kingdome, y ming everie he comanded the servants to be called to me nobles & him, to whome he gaue his money, that he e God wil not might knowe what euerie ma had gained, that his graces remaine idle

16 The came the fir st, saying, Lord, thy pie-with vs. ce hathe encreased ten pieces.

17 And he said vnto him, Wel, good seruat: seconde combecause y hast bene faithful in a verie li- Sautour Christ tle thing, take thou autoritie ouer té cities. shalbe more

And the seconde came, saying, Lord, thy excellent, the piece hathe encreased fiue pieces.

19 And to the same he said, Be thou also ruler ouer fiue cities.

So the other came and faid, Lord, beholde thy piece, which I have laid vp in a napkin.

21 For I feared thee, because thou art a strait man: thou takest vp, that thou laidest not downe, and reapest that thou diddest not

Then he faid vnto him, Of thine owne smouth will sudge thee,ô euil scruat. Thou; They that knewest that I am a strait man, taking vp suppress of God, that I laid not downe, and reaping that I kline in idledid not fowe.

Wherefore the gauest not thou my money into the bake, that at my comming I Chop 8.18. might have required it with vantage?

might have required it with the by, Ta-mar 4,25.

ke from him that piece, and give it him hely faithfully be flowers the pieces.

flog can have

(And they faid vnto him, Lord, he hathe or boat man ten pieces.)

*For I say vnto you, that vnto all them ken away fie that haue, it shalbe h gruen : and from him him that is va-profitable, and that hathe, shalbe vieth them not taken from him.

Moreouer those mine enemies, which Mat.21,1. wolde not that I shulde reigne ouer them, mar is.i. bring hither, and slay them before me.

And when he had thus spoken, he went forthe before, asceding up to Ierusalem. christ who

*And it came to passe, when he was come not with san nere to Bethphage, and Bethania, besides now fight athe mount which is called the mount of oli- gainfi the terues, he sent two of his disciples,

Saying, Go ye to the towne which is be-before his feafore you, wherein, assone as ye are come, ye reful disciples fhal finde a colte tied, whereon neuer man way to death.

K Christ preuenterh suche

31 k And if anie man aike you, why ye lo difficulties as se him, thus shal ye say vnro him, Because might have

yet take great fhulde be efta

teth about the value of f Whereby we learnethat the

It doeth now appeare.

nes, are without all excuse.

matth 13,12.

of God, that creased : but to Gods gle-

4 Hereby we the disciples

Wr. a man of a wicked life.
"Or,falfe accufasson Zaccheus

a Zaccheus adoption was a figne that y whole familie was receined to mercie. Notwithftanding this proferueth to hum felf fre libertle other to chuse or forfa ke as in Abrahams house MALIRAI. b To be the fonns of Abra

ham, is to be chosen frely,

Chap.XX. Iohns baptisme. 3029/1224 The stones wolde crye.

the Lord hathe nede of him.

33 So they that were sent, went their way, 2 and founde it as he had faid vnto them.

33 And as they were losing the colte, the owners thereof faid vnto them, Why lofe ve the corte?

34 And they faid, The Lord hathe nede of

10h% 12.14.

I They with that God may be appealed, &

reconciled

be glorified.

Chap 21,6.

MAT 24,I.

mar 13,1. m Chrift par-

& partely vp-

malice which

wolde not em

their Saujour. and therefore

pronouncerh

greater punt-thment to le-

to other cr ties, which had not recei-

ued libe gra-

out whome

there is no fal uatios,& with

whome is all felicstie.

Through

thine owne ma lice thou are

blinded

Ifa 56,7.

mat 21,12

mar 11.17.

redemer . w

for in the day

q That is, we-

re mofte strét

Elme

to heare

ces.

Mat. 21.7. 35 4*So they broght him to Ielus, and they 4 cast their garments on the colte, and set Iesus thereon.

36 And as he went, they spred their clothes in the way.

37 And when he was now come nere to the 6 But if we shal say, Of men, all the peogoing downe of the mount of oliues, the whole multitude of the disciples began to reloyce,& to praise God with a loude voi 7 Therefore they answered, that they colde ce, for all the great workes y thei had fene,

38 Saying, Bleffed be the King that cometh 8 in the Name of the Lord: 1 peace in heauen, and gloric in the hieft places.

Then some of the Pharises of the commentand fo by 39 panie said vnto him, Master, rebuke thy disciples.

40 But he answered, and said vnto them, I tel you, that if these shulde holde their pea 10 ce.the itones wolde crye.

¶*And whé he was come nere, he behel-

de the citie, and wept for it,

sely pitteth of the circle, and we per or it,

Citie which 42 Saying, m O if thou haddest euen knowe
was so nere
her destructio,
her destructio, which belong vnto thy peace: but now are - they o hid from thine eyes.

> For the dayes shall come vpon thee, that 12 thine enemies shal cast a treche about thee, and compalle thee rounde, and kepe thee 13 in on euerie fide,

And shal make thee eauen with the grou rusalem then 44 de, and thy children which are in thee, and a stone, because thou knewest not the time of thy P vilitation.

n Meaning Christ, with ¶*He went also into the Temple, and and them that boght,

> 46 Saying vnto them, It is written,* Mine house is the house of prayer, * but ye haue 16 He wil come & destroy these house bandmade it a denne of theues.

And he taught 'daily in the Téple. And the high Priests & the Scribes, & the chief

p And recei- 48 But they colde not finde what their might ued not the do to him: for all the pearless? him when they heard him.

CHAP. XX.

Christ stoppeth his adversaries mouthes by another que stion. p She weth their destruction by a parable 12 The autoritie of princes. 27 The resurrection & his diume power .45 He reproueth the ambition of the Scribes.

Mat.21,23. 1 mar, 11,27.

Nd *it came to passe that on one of $oldsymbol{A}$ those daves, as he taught the people in the Temple, and preached the Gaspel, the high Priests & the Scribes came vpon 20 *And they h watched him, & sent forthe unient time

him with the Elders,

And spake vnto him, saying, Tell vs by what autoritie thou doest these things, or who is he that hathe given thee this autoritie?

3 And he answered and said vnto them, I also wil aske you one thing: tell me there-

The a baptisme of John was it from heahecoprehedeth
all johns miuen, or of men?

And they reasoned within them selues, bare with faying, If we shal say from heaven, he wil fay, Why then beleued ye him not?

ple wil stone vs: for thei be persuaded that Iohn was a Prophet.

not tell whence it was.

Then lesus said vnto them, b Nether tell b By this mea I you, by what autoritie I do these things. them ashamed

The began he to speake to the people Mat 21.33. this parable, * A certeine man planted a mar.12,1. vineyarde,&d let it forthe to houf band- Ifa s.r. men: and went into a strange countrey, for ser 2,22. a great season.

And at a time he fent a e servant to the plantes & his houf band men, that they shulde give him a God comme of the frute of the vineyarde, but the houf ted his people to the Gouerband men did beat him, and sent him a nors & Priests way emptie.

at the least in this thy day "those things, ir Againe he sent yet another servant : and they did beat him, and fowle entreated him, and fent him away emptie.

> Moreover, he fent the third, and him they wounded, and cast out.

Then said the Lord of the vineyarde, What shal I do > I wil send my beloued fonne: it may be that thei wil do reuerece, when they se him.

they shal not leave in thee a stone vpon 14 But when the housband men sawe him, they reasoned with them selues, saying, This is the heire:come, let vs kil him, that the enheritance may be ours.

began to cast out them that solde therein, 15 So they cast him out of the vineyarde, & killed him. What shal the Lord of the vinevarde therefore do vnto them?

> men, and wil give out his vineyarde to o- Pfal. 117,22, thers. But when they heard it, they said, sfa 28.16. God forbid.

> And he behelde them, and said, What rom 9.33. meaneth this then that is written, * The t For by it the stone that the buylders refused, that is ma-building is toy de the head f of the corner?

> 18 8 Whosoeuer shal fall vpon that stone, & They that shalte broken: & on whome soeuer it shal on Chill, thin fall, it wil grinde him to pi wiler.

> 19 Then the hie Priests and the Scribes the ouerthrowen them selves & same houre went about to lay hands on dettroyed. him: (but they feared the people) for they Mat 22,16. perceived that he had spoken this parable mar 12,13. aga nft them.

KK. iii.

nifterie, who

e Heraifed vp Prophetes.

king to oppiel

red for a con-

g For the fon-

The practifes of the wicked. S. Luke. Of the poore widdow.

men, to take him in his talke, and to delinerhim vinto the power and autoritie of the gouernour.

And they asked him, saying, Master, we knowe that thou sayest, and teachest right, 44 nether doest thou accept mas persone, but teachest the way of God truely.

3 They thought 22 Is it lawful for us to give Cesar tribute pay to a prince or no?
being an infidel, that which 23 But he perceived their craftines, & faid
del, that which 23

vnto them, Why tempt ye me?

to pay to God at Shewe me a penie. Whose image and superscription hathe it? They answered and 47 faid, Cefars.

k The duette princes, letterh Ged

thei were wot

Rom 13.7. 25 Then he said vnto them, * & Giue the vnto Cefar the things which are Cefars, and to God those which are Gods.

nothig that w 26 And they colde not reproue his saying 3 Christ commendeth the poore widdowe & He foremanbefore the people: but they marueiled at his answer, and helde their peace.

Mat.22,23. 27 *Then came to him certeine of the Sad mar .12,18. duces (which denie that there is anie resur rection) and they asked him,

Deu.25.5

which remai-

to mainteine & increafe ma

kinde, whé we

be in anie vie

m Feralthogh

eternal defitu

are not, but of

the refurredio

whereof here

Christ proper-

Mas.22,44.

mar 12,35.

aion.

Ex0.3,6. o Of them &

- 28 Saying, Master, *Moses wrote vnto vs, If anie mans brother dye hauing a wife, and a he dye without children, that his brother shulde take his wife, and raise vp sede vnto 3 And he said, Of a trueth I say vnto you,
- Now there were seven brethren, and the first toke a wife, & he dyed without chil- 4 a For they all haue of their superfluitie and the

h In this place 30 he calleth all And the seconde toke the wife, and he dyed childeles. them children

of this worlde 31 the seuen dyed, and left no children. er els matri- 32 And last of all, the woman dyed also monte shulde

not feme to ap. 33
partetne to f
children of Therefore at the refurrection, whose 6 wife of them shal she be? for seuen had her

God, as that wicked mon-The Iesus answered, & said vnto them, fire pope Cy-34 The 1 children of this worlde marie wives 7 Bicius taught against the ma nifest Scriptuand are maried.

res. But they which shalbe counted worthie m Since maria to enioye that worlde, and the refurrectio ge is ordeined from the dead, nether marie wives, nether 8 *And he faid, b Take hede, that ye be not b Christ then are maried.

mai be immer 36 m For they can dye no more, for a smuche as thei are equal vnto the Angels, and are the Sonnes of God, " fince they are the 9 And when ye heare of warres and sedi- fion they dethe wicked ri fe againe, yet children of the refurrection.

death and an 37 And that the dead shal rise againe, even *Moses shewed it besides the bushe, when he said, The Lord sthe God of Abraham, 10 & the God of Isaac, & the God of Isacob. the which are. 38. For he is not the God of the odead, but of

p The immorthem which live: For all live vnto him. Soule ca notbe 39 Then certeine of the Pharifes answered Separate from and faid, Matter, thou hast wel faid.

of the bodie, 40. And after that, durk they not aske him anie thing at all.

ly speaketh. 41 Then said he vnto them, How say thei that Christ is Dauids sonne

spies, which shulde faine them selues iuste 42 And Dauid him self saith in the boke of the Psalmes, * The Lord said vnto my Pfal.110,1. Lord, fit at my right hand,

> Til I shal make thine enemies thy fotestole.

Seing Dauid calleth him Lord, how is hethen his a sonne?

Then in the audiéce of all the people of his father, he faid vnto his disciples,

46 *Beware of the Scribes, which desire to that Christ is go in long robes, and loue falutations in Chap. 11. 43.
the markets, and the hieft feates in the Symat 23,6. nagogues, and the chief reumes at fealts: mar.12,38.

Which devoure widowes houses, euen vnder a colour of long praying: these shal receiue greater damnation.

CHAP. XXI.

neth of the destruction of Ierusalem. 8 Of false teachers. 9 Of the tokens and troubles to come. 27 Of the end of the worlde, 37 And of his daylie exercise.

Nd *as he behelde, he sawe the riche Mar. 22.44. A men, which cast their giftes into the trealurie,

And he sawe also a certeine poore widowe, which call in thither two mites,

that this poore widowe hathe cast in more then they all.

cast into the offrings of God: but she of gift or almes her penurie hathe cast in all the liuing that the she had.

Then the third toke her: and so likewise 5 *Now as some spake of the Temple, how Chap 19,43, it was garnished with goodlie stones and mut 24,1. with "confecrat things, he faid,

Are these the things that ye loke wpon? the dayes wil come wherein a stone shall not be left upon a stone, that shal not be throwen downe.

Then they asked him, saying, Master, but when shal these things be? and what signe shal there be when these things shal come to passe?

decenued for many wil come in my Na- fwer of that, me, faying, I am christ, & the time draweth which was mo nere:followe ye not them therefore.

tions, be not afrayed: for these things must manded. first come, but the end followeth not by and by.

Then said he vnto them, Nacion shall rife against nacion, and kingdome against kingdome,

*And great earthquakes shalbe in divers Mat 24.2. places, and hunger, and pestilence, and fea . mar 13,9. refulthings, and great fignes shal there be from heauen.

But before all these, they shal lay their hands on you, & persecute you, deliuering you vp to the Synagogues, and into prifones.

but by & heart & affection

mar.13,1. Orgifies.

re necessarie

41031/1224

lers for my Names sake.

e This their 13 And this shal turne to you, for ac testi- 34 monial.

greater country Lay it vp therefore in your hearts, that ye premeditate not, what ye shal answer.

to by their co. 15 For I wil give you a mouth and wisdome, where agaist all your aduersaries shal 35 For as a k snare shal it come on all them k To catch & me, where agaist all your aduersaries shal 35 not be able to speake, nor d resist.

maniten vero-re God & man 16 Yea, ye shalbe betrayed also of your pa- 36 rents, and of your brethren, and kinfmen, and friends, and some of you shal they put

they were to 17 And ye shal be hated of all men for my 37 Names sake.

energament \$ 18 *Yet there shal not one heere of your heades perish.

e That is, line 19 By your pacience possesse your soules. ¶*And when yese Ierusalem besieged ioyfully and blaffedly, euen 20 with fouldiers, then understand that the desolation thereof is nere.

mar 13,14. 21 Then let them which are in Iudea, flee to the mountaines: and let them which are in the middes thereof, departe out : and let not them that are in the countrey, enter therein.

22 For these be the dayes of vengeance, to fulfil all things that are written.

33 But wo be to them that be with childe,& to them that give sucke in those dayes: for f wrath ouer this people.

agaift this pco ple shal appea 24 And they shal fall on the edge of the fworde, and shalbe led captine into all na- 3 cions, and Ierusalem shalbe troden vnder fote of the Gentiles, vntil the stime of the Gentiles be fulfilled.

ties to receive 25 *Then there shalbe signes in the sunne, *Then there shalbe lignes in the sunne, and in the moone, and in the starres, and when the starres and when the starres and to kepe the to kepe the to kepe the to kepe the starres and to kepe the starres and to kepe the to kepe the to kepe the starres and to kepe the to kepe the the starres and to kepe the to kepe the starres and to kepe the to kepe the starres and to kepe the to kepe the starres and the starres are the starres and the starres are the starres and the starres are the starre with perplexitie: the sea and the waters shal roare.

26 And mens hearts shal faile them for feare, and for loking after those things which shal come on the worlde: for the powers 7 of heauen shal be shaken,

27 And then shalthey se the Sonne of man 8 come in a cloude, with power and great glorie.

28 And when these things begin to come 9 to palle, then loke vp, and lift vp your

And he spake to them a parable, Beholde, the figge tre, and all trees,

them, knowe of your owne selues, that som

31 So likewise ye when ye se these things

verlings came 32 Verely I say vinto you, This age shal not 13 So they went & sounde as he had said vn passe, til all these things be done

sones, and bring you before Kings and ru- 33 Heauen and earth shal passe away, but my wordes shal not passe away.

Take hede to your selues, lest at any time your hearts be oppressed with surfeting and drunkennes, and cares of this life, and lest that day come on you at vnwares.

that dwell on the face of the whole earth. whereformer

Warchetherefore, & pray continually, they be in the that ye may be counted worthie to escape or, that ye may all these things that shal come to passe, and that ye may stand before the Sonne of mã.

Now in the day time he taught in the Temple, & at night he went out, and abode in the mount that is called the mount of

38 And all the people came in the morning to him, to heare him in the Temple.

CHAP. XXII.

4 Conspiracie against Christ. 7 They eat the Passeouer. 19 The institucion of the Lords supper. 24 They firme who shalbe greatest and he reproueth the. 42 He prayeth upon the mount 47 Iudas treason. 54 They take him, & bring him to the hie Priefts house 60 Pe ter demeth him thrife, and yet repenteth. 67 Christ is broght before the Council, where he maketh ample con fe∬ion.

Ow the feast of vnleauened bread Mat 26,1. drewe nere, which is called the Paf- a The feath was so called,

there shalbe great distresse in this land, & 2 And the hie Priests & Scribes soght how colde eat no leauenedbread they might kill him : for they feared the for the space

Then entred Satan into Iudas, who was feaft of § Pafcalled Iscariot, and was of the nomber of feoner continued. the twelue.

4 And he went his way, and comuned with the hie Priests &bcaptaines, how he might bSuche as we-

him money.

6 And he consented, and soght opportuni- what way to tie to berray him vnto them, when the peo this occasion ple were away.

The came y day of vnleauened bread Mat.26,17. when the Passeouer amust be sacrificed. mar 14.13 And he sent Peter and John, saying, Go, to Gods comand prepare vs the Passeouer, that we may mandement &

And they faid to him, Where wilt thou, that we prepare it?

heads: * for your h redemption draweth 10 Then he said vnto them, Beholde, when ye be entred into the citie, there shal a man mete you, bearing a pitcher of water: followe him into § house that he entreth in,

When they now shore for the, ye seing II And say vnto the good man of the house, The Master sauth unto thee, Where is the lodging where I shal eat my Passeouer with my disciples?

come to passe, knowe ye that the kingdo- 12 Then he shal shewe you a great hie cha-

KK. iiii.

to cat it.

Rom 8,23 h The effect of purchased, firal then fulis appeare.

bothe be a greater confir

Gofpel, and al-

ranute of thet

ennemis flial

Chap 12,12.

ena\$ 10,19.

7847.13,11.

d For thogh

impudent to re

fift, yet trueth

Mat.10,13.

under the crof

Mat 24,15.

f Gods wrath

reby the cala

mittes and pla

gues, where-

g He meaneth their iniqui-

likewise their punishment af terwarde.

Isa 13,10.

ezek:32,7.

mat 24,29.

mar 13,24.

nish them

dan.9,17.

that redeption which lefus 29 Christ hathe

res after.

The Lords Supper.

S. Luke. Droppes of blood.

Mat.26,20. mar.14,18. me was appoin Paffeouer. that this is the the as he was before, or fo

Mat.26,22.

mar.14,22.

3 COT 11,24.

g The bread

and an affured

the bodie of lefus Christ is

given for the

nourriture of

kewise the wi-

refreshe and

Pfal.40,11. h The figne of

mar.10,42. i By the fe-cret could of

Godias A& 4,

ne & Sattering sitles giuen them for a fmu

Mat.19,28

declareth that

they shalbe partakers of his glorie: for in heauen is

L.Pet.s.2.

m Satā seketh by all meanes to disquiet the Church of

Chrift, to dif-perfe it, and to thake it from

the true faith. n It was fore

not ouerthre-

14 *And when the choure was come, he fate downe, and the twelue Apostles with him. 36 Then he faid to them, But now he that

e Which was in the enening is Then he said vnto them, I have earnest-about y twye light, which ti he for I form before I suffre.

red to cat the 16 For I say vnto you, Hence for the I wil 37 For I say vnto you, That yet the same she week them not eat of it any more, vntil it be fulfilled in the kingdome of God.

he wolde be 17 And he toke the cup, and gaue thankes, and faid, Take this, and deuide it among

> 18 For I say vnto you, I wil not drinke of the frute of the vine, vntil the kingdome of God be come.

19 *And he toke bread, and when he had giuen thankes, he brake it, and gaue to them, saying, 8 This is my bodie, which is given 40 for you: do this in the remebrance of me. testimoniethat 20 Likewise also after supper he toke the 41 cup, faying, This cup is the new h Testa-

ment in my blood, which is shed for you. our soules: li- 21 Yet beholde, the hand of him that betrayeth me, is with me at the table.

me fignifieth y trayeth me, is with me at the table. wil, but thine be done.

Mat. 26, 41.

mar 14, 38.

our drinke to is 22 And truely the Sonne of man goeth as it 43 And there appeared an Angel vnto him 4 Meaning, his is appointed: but wo be to that man, by whome he is betrayed.

uerlaftingly.

Then they began to enquire among the selues which of the it shulde be, that shulde do that.

the new cour-nant which is 24 ¶*And there arose also a strife amog the, established & which of them shulde seme to be the grearatified by Christ blood.

Mat. 20, 25. 25 But he faid vnto them, The Kings of the Gentiles reigne ouer them, and they that 47 beare rule ouer the, are called & Gracious

k Meaning y 26 But ye shal not be so:but let the greatest as he that serueth.

the as they a 27 For who is greater, he that fitteth at tafe then their
fe then their
ammes do figni

at table? And I am among you as he that at table? And I am among you as he that

oo, yougen. teruetn.
oo, feast by be- 28 And yeare they which have continued with me in my tentations.

By these si- 29 militudes he Therefore I "appoint vnto you a kingdome, as my Father hathe appoited to me, fhalbe 30 *That ye may leat, and drinke at my ta- 52 Then lesus said vnto the hie Priests, & ble in my kingdome, and fit on seates, and

iudge the twelue tribes of Israel. nether eating nor drinking 31 And the Lord faid, Simon, Simon, benowe you, as wheat.

of 32 But I have prayed for thee, that thy faith nfaile not: therefore when thou art conucrted, ftrengthen thy brethren.

*And he faid vnto him, Lord, I am ready to go with thee into prison, and to death.

34 But he said, I tell thee, Peter, the cocke shal not crowe this day, before thou hast thrife denyed that thou knewest me.

35 And he said vnro the, "Whe I sent you 36 And a certeine maide behelde him as he mar 14,66. without bagge, and scrip, and shoes, lacked

ye any thing? And they faid, Nothing.

hathe a bagge, let him take it, and likewise a scrip : and he that hathe none, let him fel his coate, and o by e a fworde.

which is written, must be performed in suffeine great me, * Euen with the wicked was he nom- soulies and afflictions. bred: for douteles those things which are 1sa 13.13. written of me, haue an end.

38 And they faid, Lord, beholde, here are P two swordes. And he said vnto them, It P They were is ynough.

*And he came out, and went (as he was with material wonte) to the mounte of oliues: and his weapons, whe disciples also followed him.

o *And when he came to the place, he faid of a finitual fight, wherein to them, Pray, left ye enter into tentation. aiwel their life And he gate him felf from them, about be in danger.

a stones cast, and kneled downe, & prayed, Mat 26,36. 42 Saying, Father, if thou wilt, take away mar.14.32.

this a cup from me: neuertheles, not my iohn 18,1.

from heauen, comforting him.

44 But being in an ragonie, he prayed more r The words earnestly: and his sweate was like droppes fignifieth that of blood, trickling downe to the grounde. Christ had co-

45 And he rose vp from prayer, & came to ly for searce of his disciples, and founde them sleping for death, but of

46 And he faid vnto them, Why flep & ye? against since. rise and pray, lest ye entre into tentation.

¶*And while he yet spake, beholde a co- Mat 26,47. panie, and he that was called Iudas one of mar. 14,43. the twelue, went before them, and came nere vnto Iesus to kisse him.

among you be as the 'least: & the chiefest 48 And Iesus said unto him, Indas, betrayest thou the Sonne of man with a kiffe?

him, Lord, shal we smite with sworde?

50 And one of them smotea seruant of the hie Priest, and strake of his right eare.

51 Then Iesus answered, and said, Suffre them thus farre: and he touched his eare,& healed him.

captaines of the Temple, and the Elders which were come to him, Be ye come out as vnto a thefe with swordes and staues? holde, " Satan hathe destred you, " to wy- & When I was daily with you in the Teple,

ye stretched not for the the hands against f For now me: but this is your very houre, and the God game lipower of darkenes.

54 Then toke they him, and led him, and flers they webroght him to the hie Priests house. And his rage agaist him: which

35 *And whethey had kindled a fyre in the middes of the hall, and were fet domest middes of the hall, and were fet downe to- the prouidengether, Peter also sate downe among the. Mat. 26, 14.

fate by the fyre, and having welloked on ichn 18,26.

they thoght to

death and pal.

bertie to Sata

Mat 26,34. mar.14,30. iobn 13,38. Mat.10,9.

Peters denial & repentance. Chap. XXIII. The people rage. 41

him, faid, This man was also with him.

57 But he denied him, faying, Woman, I knowe him not.

58 And after a litle while, another mã sawe Peter faid, Man, I am not.

59 And about the space of an houre after a certeine other affirmed, faying, Verely euen this man was with him: for he is also a 8 And when Herode sawe Iesus, he was ex- "07, 41 that time Galilean.

60 And Peter said, Man, I knowe not what thou faiest. And immediatly while he yet fpake, the cocke crewe.

61 Then the Lord turned backe, and loked 9 vpon Peter: and Peter remembred the worde of the Lord, how he had faid vnto him, * Before the cocke crowe, thou shalt denie me thrife.

62 And Peter went out, & wept bitterly.

63 And the men that helde Iesus, mocked him, and stroke him.

faying, Prophecie who it is y smote thee.

spake they against him.

the people, and the hie Pricits & the Scribes came together, and led him into their Council,

Saying, " Art thou the Christ? tell vs. n They afked 67 And he said vnto the, If I tell you, ye wil not beleue it.

wen, (for the 68 And if also I aske you, ye wil not answer me, nor let me go.

they right hand of the power of God.

Sonne of God? And he faid to the, Ye fay that I am.

71 Then said they, What nede we anie further witnes? for we our selues have heard it of his owne mouth.

CHAP! XXIII.

z lesus is broght before Pilate and Herode 12 Of Barab- 20 b.s., 26 Of Simon the Cyrenian 27 The women make lamentacion 33 Christ crucissed 34 He praieth for hu at But they cryed, saying, Crucisie, crucisie enemies 40 He converteth the thefe & manie others at hu death, 53 And u burged.

Mat.22,21. I. mar 12.17. aWho was the chief gouer-nour, and had the examinacion of matters of life & dent

Mat 25,34

t Thei fkoffed

a Prophet. Mat 27,1.

mar 15.1. 10hn 18,28.

not to the end

that the trueth

might be kno-

thing was to manifest) but

for malice thei

bare towardes

honour & dig-

Christ x At his feco-de coming y As in the fe-conde place of

mitte.

10h.13.31.

Mat 27,12 3 m47.15,2. 10hn 18,33.

"Hen * the whole multitude of them arose, and led him vnto a Pilate. And they began to accuse him, saying, We have founde this man peruerting the 23 But they were instant with loude voyces, whereby plan people, and forbidding to paye tribute to Cefar, faying, That he is Christ a King. * And Pilate asked him, saying, Art thou the King of the Iewes? And he answered 24 So Pilate gaue sentence, that it shulde him, and faid, Thou failt it.

4 Then said Pilate to the hie Priests, and 25 And he let lowse vnto them him that for to the people, I finde no faute in this

But they were the more fierce, saying,

out all Iudea, beginning at Galile, even to this place.

6 Now when Pilate heard of Galile, he afked whether the man were a Galilean.

him, and said, Thou art also of them. But 7 And when he knewe that he was of Herodes iurisdiction, he b sent him to Hero- b To rid his de, which was also at Ierusalem" in those hands, and so gratise Here-

> ceadingly glad: for he was c defirous to fe c of a certerhim of a long feafon, because he had he-ne cunosine. ard manie things of him, and trufted to haue sene some "figne done by him.

Then questioned he with him of manie things: but he answered him anothing.

The hie Priests also and Scribes stode forthe and accused him vehemently.

And Herode with his "men of warre, deplease th despised him, and mocked him, and array-value curious ed him in "white, and fent him againe to rant.

64 And when they had blindefolded him, 12 * And the fame daye Pilate and Hero- e Communely their smote him on the face, & asked him, de were made friendstogether: for before be of honour, they were enemies one to another.

fe the people 65 And manie other things blasphemously 13 Then Pilate called together the hie uen to Christ thought he was something the but it was grant the best of the people of the p Priests, and the rulers, and the people,

pake they against him.

*And assorber as it was day, the Elders of 14 And said vnto them, Ye haue broght this mar 15,14. man vnto me, as one that peruerted the 10hn 18,32. people: and beholde, I have examined him & 19,4. before you, and have founde no faute in "O, su bright this man, of those things whereof ye accuse him:

> No, nor yet Herode: for I sent you to him: and lo, nothing worthie of death is done" to him.

*Hereafter shal the Sonne of man sit at 16 I wil therefore chastise him, and let him lowfe. ~

70 Then said they all, Art thou then the 17 (For of f necessitie he must haue let one f For the Rolowse vnto them at the feast.)

18 Then all the multitude cryed at once, there aliberthe faying, Away with him, and deliuer to vs which was but Barabbas:

19 Which for a certeine insurrection made not according in the citie, & murther was cast in prison. of God.

Then Pilate spake againe to them, willing to let Lesus lowse.

And he said vnto them the third time, But what euil hathe he done? I finde & no g The indge cause of death in him: I wil therefore chastife him, and let him lowse.

and required that he might be crucified: nely appeareth and the voyces of them and of the hie cie. Priests preuailed.

be as they required.

infurrection and murther was cast into prison, whome thei defired, and delivered Lesus to do with him what they wolde.

He moueth the people, teaching through 26 ¶*And as they led him awaye, they

*Or, miracle.

d For Chris fend him felf, nether vet wol

or excellencie:

Or.by bim.

mains had gi-uen fuche fråa tradition,&

Mat 27.32. mar 15.23.

Christs resurrection. S.Luke.

caught one Simon of Cyrene, comming out of the field, and on him they laid the crosse, to beate it after Iesus.

tude of people, and of women, which women bewailed and lamented him.

Or, women of Lerufalem.

28 But Iesus turned backe vnto them, and 48 And all the people that came together men. faid, "Daughters of Ierusalem, wepe not for me, but wepe for your selues, and for your children.

29 Forbeholde, the daies wil come, when men shal say, Blessed are the barren, & the wombes that neuer bare, and the pappes

which neuer gaue fucke.

Isa 2,19 hose. 10,8. reuel 6,

mar 15,27. \$9hn 19,184 that the wicked man be?

h If the innohandled, what Or, the place of 34 Squilles

i Whome God harhe before 36 pointed to be the Meisiasto-therwise the 37 Scriptures calleth them the whome he hathe cholen before all beginning to life cuerlafting k Mixt with myrrhe & gall to haften his death

knowen to all nacions, becau fe thefe thre languages we re moste com munc. m The condé nacion which thou now fuffreft, caufeth it se God?

Then shalthey beginne to say to the mountaines,*Fall on vs:and to the hilles,

" Pet 4.17. 31 * For if they do these things to a h grene tre, what shalbe done to the drye?

Mat.27,38. 32 * And there were two others, which were euil doers, led with him to be slayne.

And when they were come to the place, which is called "Caluerie, there thei cru- 53 And toke it downe, and wrapped it in a cified him, and the euil doers: one at the right hand, and the other at the left.

Then said Iesus, Father, sorgiue them: for they know enot what thei do. And thei 54 And that day was the 9 Preparacion, & 9 When men parted his rayment, and cast lots.

And the people stode, and behelde: and 55 And the women also that followed after, That is, bega the sulers mocked him with them, faying, He saued others: let him saue him self, if he be the Christ, the i Chosen of God.

The fouldiers also mocked him, and came and offred him k vineger,

And faid, If thou be the King of the Iewes, faue thy felf.

And a superscription was also written ouer him, in 1 Greke lettres, and in Latin, & in Hebrewe, THIS IS THE KING OF THE IEWES.

39 And one of the euil doers, which were 1 hanged, railed on him, faying, If thou be the Christ, saue thy self and vs.

1 That the thing might be 40 But the other answered, and rebuked him, saying, m Fearest thou not God, seig thou art in the fame condemnacion?

41 We are in dede righteously here: for we done:but this man hathe done nothing a-

thee not to fea 42 And he said vnto Iesus, Lord, remember me, when thou comest into thy king-

43 Then Iesus said vnto him, Verely I say vato thee, to day shalt thou be with me in

n Which was 44 And it was about the " fixt houre: and 6 middaye. there was a darkenes ouer all the land, vntil the ninth houre.

> 45 And the funne was darkened, and the 7 vaile of the Temple rent through the

46 And Iefus cryed with a loude voyce, and

said, * Father, into thine hands I commed Pfal 30.6. my spirit. And when he thus had said, He gaue vp the golt.

And there followed him a great multi- 47 Now whethe " • Céturion fawe what 'Or, Captaine of people and of gromen which was a great multiwas done, he glorified God, faying, Of a Captaine who furetie this man was iuste.

to that fight, beholding the things, which were done, smote their brests, and retur-

49 And all his acquaintance stode a farre of, & the women that followed him from Galile, beholding these things.

T* And beholde, there was a ma named Mat 27.17. Ioseph, which was a counseller, a good ma mar 15,43. and a just.

51 He did not consent to the counsel and dede of them, which was of Arimathea, a citie of y Iewes: who also him self" P wai- "Or, had embrated for the kingdome of God.

ted for the kingdome of God.

pHe loked for
the redemer,
the redemer,
by whome all die of Iesus,

linnen cloth,& laid it in a toumbe hewen out of a rocke, wherein was neuer man yet laid.

the Sabbath r drewe on.

which came with him fio Galile, behelde the fame cuethe sepulchre, & how his bodie was laid.

56 And thei teturned and prepared odores, and ointments, and rested the Sabbath day according to the commandement.

CHAP. XXIIII. 1 The women come to the grave 13 (hrift appeareth vn-

to the type disciples that go towarde Emmaus. 36 He standarh in the middes of his disciples, and openeth their Inderstanding in the Scriptures 47 He giveth them a charge si He ascendeth up to heaven se Hu disciples worship him, 13 And of their daiely exercise.

TOw the * a first day of y weke early Mat 28,1. in the morning, they came vnto the mar.16,1. fepulchie, and broght the odoies, which a which was they had prepared, & certeine women with the first day af them.

2 And they founde the stone rolled awaye feest. from the sepulchre,

receive things worthie of that we have 3 And went in, but founde not the bodie of the Lord Iesus.

> 4 And it came to passe, that as they were amased thereat, beholde, b two men sud- b Two Angels denly stode by them in shining vestures.

And as they were afrayed, and bowed downe their faces to the earth, they faid to them, Why seke ye him that liveth, among the dead?

He is not here, but is risen : remember *how he spake vnto you, when he was yet Chap. 9.22. in Galile,

Saying, that the sonne of man must be delivered into the hands of finful men, and be crucified, and the third dayerife

uer an hudreth

stored.

for tue feaft.

mar.1,31.

1035/1224 The iourney to Emmaus. Chap. XXIIII. The eyes opened. 42

8 And they remembred his wordes,

And returned from the sepulchre, & tolde all these things vnto the eleuen, and to 28 And they drewe nere vnto the towne, all the remnant.

so Now 11 was Marie Magdalene & Icanna, & Marie the mother of Iames, & other wo- 29 But they constrained him, saying, Abide eyes and open & Marie the mother of Iames, & other women with them, which tolde these things vnto the Apostles.

But their wordes femed vnto them, as a fained thing, nether beleued they them.

12 Then arose Peter, and ran vnto the sepul chre, and loked in, and fawe the linnen ciothes laid by them selves, & departed won- 31 The their eyes were opened, & their knewe fore meales dering in him felf at that which was come

Mat.16,12. 13 4*And beholde, two of them went that fame day to a towne which was from Ierufalem about c thre score furlongs, called

e Which is about feuen miles & an halfe. d Hereby ap- 14 peareth y they had fatth, al-

weake.

til God open our eves.

f For the thig

And they dtalked together of all these things that were done.

thogh it was 15 And it came to passe, as they communed together, and reasoned, that Iesus him self 34 drewe nere, and went with them.

Buttheir eyese were holden, that they 35 e This decla- 16 reth that we can nether fe, colde not knowe him. nor underftand

And he said vnto them, What maner in m breaking of bread.

he beganne to breake bread.

of communications are these that ye haue 36 T*And as they spake these things, Iesus Mar. 16,14. one to another as ye walke, and are fad?

18 And the one (named Cleopas) answered and faid vnto him, Art thou onely a 37 But they were abashed & asraid, suppofstranger in Ierusalem, & hast not knowen the things which are come to passe the- 38 Then he said vnto them, Why are ye was io notomen might harein in these dayes? ne knowen it.

29 And he faid vnto them, What things? And they faid vnto him, Of Iesus of Na- 39 Beholde mine hands and my fete: for it zaret, which was a Prophet, mightie in dede and in worde before God, and all the people,

20 And how the hie Priests, and our rulers deliuered him to be condemned to death, 41 And while they yet beleued not for roye,

and haue crucified him.

But westrusted that it had bene he that shulde haue deliuered Israel, and as tou- 42 ching all these things, to day is the third day, that they were done.

Yea, and certeine women among vs made vs astonied, which came early vnto the sepulchre.

23 And whethey founde not his bodie, they came, saying, that they had also sene a visio of Angels, which faid that he was aliue.

with vs, went to the sepulchre, and founde it euen so as the women had said, but him 46 And said vnto them, Thus is it written, they fawe not.

Then he faid vnto them, h O fooles and flowe of heart to beleue all that the Pro- 47 And that repentance, and remission of phetes haue spoken,

and end the reof direct vs 26 Oght not Christ to have suffred these things, and to enter into his glorue?

pheres, and interpreted vnto them in all

the Scriptures thethings which were written of him.

which they went to, but he kmade as thogh k Because he wolde haue gone further.

the thut their with vs. for it is towardes night, and the kepe the day is farre spent. So he went in to tarie fuspens til his with them.

felf vnto them 30 And it came to passe, as he sate at table with them, he toke the bread, and gaue the custome: y thankes, and brake it, and gaue it to them. which maner

him:but he was taken out of their fight. this day.

32 And they said betwene them selues, Did not our hearts burne within vs, while he talked with vs by the way, and when he opened to vs the Scriptures?

33 And they rose vp the same houre, and returned to Ierusalem, and founde the Eleuen gathered together, and them that we-

re with them,

Which faid, The Lord is rifen in dede, and hathe appeared to Simon.

Then they tolde what things were done in the way, and how he was knowen of the m so fone as

him felf stode in the middes of them, and sobn 20,19.

faid vnto them, Peace be to you.

fing that they had sene a spirit.

troubled?and wherefore do doutes arise in your hearts?

is I my felf: handle me, and fe: for a spirit hathe not flesh & bones, as ye se me haue.

40 And when he had thus spoken, he shewed them his hands and fete.

and wondered, he said vnto them, Haue ye here any meat?

And they gave him a piece of a broiled fish, and of an home combe,

And he toke it, & did eat before them.

44 And he said vnto them, These are the wordes, which I spake vnto you while I was yet with you, that all must be fulfilled which are written of me in the Law of Moses, and in the Prophetes, and in the

Therefore certeine of them which were 45 Then opened he their understanding, that they might understäd the Scriptures,

> and thus it behoued Christ to suffre, & to rise againe from the dead the thirde day,

finnes shulde be preached in his Name amog all nacions, beginning at Ferusalem.

48 Now yeare witnesses of these things. niour that is 27 And he began at Moses, & at all the Pro 49 And beholde, I wil send the promes of lohn 15,26. my Father vpő vou:but tary ye in the citie 44.1,4. LL.ii.

Chrift did be-

manifeft him

g They vader- 21 froce not yet what was the deliuerance y lefus Christ purchased for vs , but loked for fome worl 22 delie profperaie.

> h Infidelitie is reproued... is the interpre 25 ter of 5.Scraptu res : for bothe to him, becaupromifed.

S.Iohn.

n Which was til witfontide, when the holic Goft was nen.

of Ierusalem, avntil ye be endued with power from an hie.

notice on was 50 Afterwarde he led them out into Bethania, and lift vp his hands, & bleffed them. 53 And were continually in the Temple, 51 And it came to palle, that as he blessed them, * he departed from them, and was

carved vp into heauen.

52 And they worshipped him, and returned to Ierusalem with great ioye,

praising, and lauding God, Amen.

Mar.16,19. alt.1,9.

THE HOLY GOSPEL

of Iefus Christ, according to Iohn.

CHAP. I.

1 14 17 The diminitie, humanitie, & office of Issus Christ 15 The restimone of John. 39 The calling of Andrewe, Peter, &c.

on , before the I beginning a Chrift is God before all time.

b The Sone is of the fame 2 Subftance with the Father

c No creature 3 was madewith out Chrift. thigs are quic-kened and pre

man is more andvoderftan-

Mat 3.1. mar J.4. nes because of the corruption Or.are berne.

Ebr 11,4. g Because they did not wor-ship him as their God, Ro lites who were his peculiar people 1 Meaning 2 priniledge, or dignitie.

Mat.1,16. luk.3,7. Mat.17,2. 2.pet 1,17. Colof.1,19.

Ø 2,9. k He was for-*Or, more excel-lens then I I More abun

The same was b in

All things were made by it, & without it was made nothing that was made.

d Whereby all 4 In it was d life, and the life was the e light 22 of men.

ferued e The life of 5 And the light shineth in f y darkenes, & the darkenes comprehended it not.

excellent then of any other 6 4 There was a man sent fro God, whose creature, because it is 107
ned with light 7 The same came for a witnes, to be are wit-

nes of the light, that all me through him might beleue.

8 He was not that light, but was fent to bealuk. 3.3.
f Mans minde is ful of darke 9 That was the true light, which lighteth 26

euerie man that "cometh into the worlde.

10 He was in the worlde, and the worlde was * made by him: & the worlde sknewe 27 him not.

11 He came vnto h his owne, and his owne received him not.

1,21 ad 14,15. But as many as received him, to them euen to them that beleue in his Name,

13 Which are borne not of blood, nor of the wil of the slesh, nor of the wil of man, but of God.

*And the Worde was made k flesh, and dwelt among vs, (and we * fawe the glorie thereof, as the glorie of the onely begot- 31 ten Sanne" of the Father) ful of grace and trueth.

man by the 15 ¶Iohn bare witnes of him, & cryed, fay-32 operation of the holie Goat ing, This was he of whome I faid Ho without the operation of ma me: for he was before me.

for preceding fro the Faber.

And of his fulnes have all we received,

and Igrace for grace.

dant grace the 17 by Moles. For the Lawe was given by Moses, but grace and trueth came by Iesus Christ.

18 *No man hathe sene God at any time: 1.Tim 6,16. the onely begotten Sonne, which is in the 1 tohn 4,12. m bosome of the Father, he hathe a decla- is moste dea-

m bosome of the Father, he hathe a declasis most described by some of the Worde, and the Worde was with God and that Worde was God.

The same was b in bosome of the Father, he hathe a declasis most described and the first most of the Lewes fent Priests and Leuites from the Lewes fent Priests and Leuites from Lerusalem, to aske him, Who art thous and thou and so God that before the faid plainery I * 200 post to Claude.

The same was o in said plainery, 1 - am not the child. was made, as the beginning w God. 21 And they asked him, What the? Art thou it were, visible in Christ in Christ. And they alked him, What the Art thou the in Christ Elias? And he said, I am not. Art thou the At 13,45. •Prophet? And he answered, No.

Prophet: And he answered, No.

Then said they vnto him, Who art thou be such one that we may give an answer to them that as Moses was.

Deut 18,15. fent vs?what failt thou of thy felf?

23 He said, I * am the voyce of him that Isa 40.3. cryeth in the wildernes, Make straight the mat 1.3. way of y Lord, as said the Prophet Esaias. luk, 3.4.

24 Now they which were sent, were of the

25 And they asked him, and said vnto him, Why baptizest thou then, if thou be not the Christ, nether Elias, nor the Prophet?

Iohn answered them, saying, I baptize with water: but there is one among you, whome ye knowe not.

*He it is that commeth after me, which Mat 3,11. is preferred before me, whole shoe latchet luk. 3,16. I am not worthie to vnlose.

28 These things were done in Bethabara & 11,16. beyonde Iordan, where Iohn did baptize. & 19.4.

he gaue power to be the fonnes of God, 29 The next day Iohn feeth Iesus coming vnto him, and saith, Beholde the lambe of God, which taketh away the P sinne of p Signifig the the worlde.

30 This is he of whome I faid, After me co- which is the fouraine of all meth a mã, which is preferred before me: finnes & the for he was before me.

And I knewe a him not : but because he a That is, by shulde be declared to Israel, therefore am ly by the reue latton of God. I come, baptizing with water.

So Iohn bare recorde, faying, I fawe *the Mat 3.16. Spirit come downe from heauen, like a do- mar.i.io. ue, and it abode vpon him.

33 And Iknewe him not: but he that fent me r who gueth to baptize with water, he faid vnto me, the vertue and effect to baptif Vpo whome thou shalt se the Spirit come me, accompli-downe, & tary still on him, that is he which which is the baptizeth with the rholie Gost.

att 1,5.

original finne, re with all o-

reby represen-

34 And

Chap. II.

34 And I sawe, and bare recorde that this x is the Sonne of God.

35 The next day, Iohn stode againe, and two of his disciples:

36 And he behelde Iesus walking by, and faid, Beholde the lambe of God.

lambe, which 17 And the two disciples heard him speake, was a figure of and followed Lesine

Then Iesus turned about, and sawe them followe, & faid vnto them, What feke ye? And they said vnto him, Rabbi (which is 5 His mother said vnto the servants, Whatto say by interpretation, Master) where dwellest thou?

He said vnto them, Come, and se. They dwelled in Na 39 came and sawe where he dwelt, and abode with him that day: for it was about the " tenth houre.

40 Andrewe, Simo Peters brother, was one of the two which had heard xit of Iohn,& that followed him.

The same founde his brother Simon first, and said vnto him, We have founde the Messias, which is by interpretation, 9 "the Christ.

43 And he broght him to Iesus . And Iesus behelde him, & said, Thouart Simon the sonne of Iona: thou shalt be called Cephas, which is by interpretation, a stone.

The day following, lefus wolde go into Galile, and founde Philippe, and faid vnto him, Followe me.

44 Now Philippe was of Bethfaida, the citie of Andrewe and Peter.

45 Philippe founde Nathanael, and faid vnto him, We have founde him, of whome * Moses did write in the Law, and the 12 *Prophetes, Iesus of Nazaret the sonne of Ioseph.

Then Nathanael said vnto him, Can there any good thing come out of Naza 13 For the Iewes Passeouer was at hand. ret?Philippe said to him, Come, and se.

Icsus sawe Nathanael coming to him, & 14 faid of him, Beholde, in dede an Isiaelite, in whome is no guile.

Nathapael faid vnto him, Whece kne- 15 west thou me : Iesus answered, & said vnto him, Before that Philippe called thee, whe thou wast vnder the figge tre, I sawe thee.

Rabbi, thou art the Sonne of God: thou artthe King of Israel.

cause I said vnto thee, I sawe thee vnder the figge tre, "beleuest thou? thou shalt se gi eater things then thefe.

And he faid vnto him, Verely, verely, I say vnto you, hereafter shal ye se heauen and descending vpon the Sonne of man. CHAP. II.

? Christ turneth the water into wine: 14 He driveth 20 the byers, and sellers out of the Teple 19 He forewarneth he death and resurrection. 23 He connerteth many, and distrusteth man.

Nd the thirde day, was there a ma-Triage in Cana a towne of Galile, & the mother of Iclus was there.

2 And Iesus was called also, and his disciples vnto the mariage.

Now when the wine failed, the mother of Iesus said vnto him, They have no wine.

4 Iesus said vnto her, Woman, what haue I to do with thee? mine houre is not yet come.

soeuer he saith vnto you, do it.

6 And there were let there, six waterpottes of stone, after the mane: of the purifying a Who vied of the Lewes, conteining two or thre "b fir firsto purific firsto purific kins a piece.

7 And Iesus said vnto them, Fil the water- thing Hepottes with water. Then they filled them bion the he vp to the brim.

Then he said vnto them, Drawe out now and schurch k beare vnto the government of the said vnto the government of the said vnto t & beare vnto the gouernour of the feast. Papities have So they bare it.

Now whe the gouernour of the feast had b whereof tasted the water that was made wine, (for teined is galhe knewe not whence it was: but y feruats, tous which drewe the water, knewe) the gouernour of the feast called the bridegrome,

And faid vnto him, All men at the beginning fet forthe good wine, and when men haue wel drunke, then that which is worse: but thou hast kept backe the good wine vntil now.

IT This beginning of "miracles did Iesus in "Or fignes. Cana atowne of Galile, and shewed forthe his glorie: & his disciples beleued on him.

After y he went downe into Capernau, he and his mother, and his brethren, and his disciples: but they continued not manie dayes there.

Therefore Iesus went vp to Ierusalem.

* And he founde in the Temple those Mat 21.12. that folde oxen, and fhepe, and doues, and mar 11,17. changers of money, fitting there.

The he made a scourge of smale cordes, & draue them all out of the Temple with the shepe, and oxen & powred out the cha gers money, and ouerthrewe the tables,

49 Nathanaelanswered, & said vnto him, 16 And said vnto them that solde doues, Take these things hence: make not my Fathers house, an house of marchandise.

50 Iesus answered, and said vnto him, Be- 17 And his disciples remembred, that it was written, *Thee zeale of thine house hathe Pfal.68.10. eaten me vp.

Then answered the Iewes, and said vnto in him, that it surfurnouted and him, What "figne shewest thou vnto vs, swallowed vp that thou doest these things?

2 open, & the Angels of God * ascending, 19 Iesus answered and said vnto them, *De- Mat 26.61. stroye this temple, and in thre dayes I wil & 27.40. raise it vp againe.

Then said the Iewes, Fortie and six ye- 6 15,29. res was this Temple a buylding, and wilt thou reare it vp in thre dayes?

LL.iii.

was fo burnig all the others.

Gen 49,10. deut 18,18 Ifa.42,4,10. 45.8. ier.33.5. ez e 34,25. Ø 37,24 dan 9,24. y Those thigs which are con temptible to the worlde, a-re eftemed and 48 preferred of God:and those things which worlde pre-ferreth, God

abhorreth.

Chrift.

e Or where is thy lodgig? or whither goest thou? For he

zarer, and was there as a ftra-

ger u That was,

two houres be

fore night x How Iohn laid, that Ielus

was the lambe

Or, the Antin

Or Perrus.

of God.

tor, thou beleneft z Christ opeuens, that we may have acneth the heacelle to God, and maketh vs felowes to the Angels Gen. 28, 12.

Christ & Nicodemus.

S.Iohn. Euerlasting life.

die might iust-ly be called 22 the temple, be-cause the fulnes of the God head dwelleth in it corporally, Colo 2,9 by their inwar de thoghtes, what religion focuer they did pretende out wardely.

Assone therefore as he was risen from the dead, his disciples remembred that he 16 * For God so loved the worlde, that he 1 Iohn 4.4. thus faid vnto them: and they beleued the Scripture, and the worde which lefus had

not them for 23 Now when he was at Ierusale at y Pas- 17 true disciples. seouer in § feast, many beleued in his Name, when they sawe his miracles w he did.

> 24 But Icsus did not commit him self vnto them, because he knewe them all,

> 25 And had no nede that any shulde testifie of man: for he knewe what was in man.

CHAP.

3 Christ instructeth Nicodemus in the regeneration 150f 19 faith 16 Of the love of God towards the worlde. 23 The doctrine and baptisme of Ishn, 28 And the witnes that be beareth of Christ.

med Nicodemus, a ruler of § Iewes. 2 He came to Iesus by night, and said vnto him, Rabbi, we knowe that thou art a tea- 21 cher come from God: for no man colde do these miracles that thou doest, except God were with him.

Iesus answered, and said vnto him, Vere- 22 ly, verely I say vnto thee, except a man be borne againe, he can not a fe the b kingdome of God.

Nicodemus faid vnto him, How can a man be borne which is olde?can he enter into his mothers wombe againe, and be 24 For Iohn was not yet cast into prison.

Iesus answered, Verely, verely I say vnto disciples & the Iewes, about 4 purifying. they might be made cleane, thee, except that a man be borne of cwa- 26 And they came vnto Iohn, and said vn- before God, w ter and of the Spirit, he can not enter into the kingdome of God.

That which is borne of the flesh, is flesh: & that that is borne of the Spirit, is spirit. Marueile not that I said to thee, Ye must 27 Iohn answered; & said, A ma can receive steer master be borne againe.

The winde bloweth where it lifteth, & 28 thou hearest the sounde thereof, but canst not tel whence it cometh, and whether it goeth: so is euerie man that is borne of 29 He that hathe the bride, is the bridegro-then God state Spirit the Spirit.

Nicodemus answered, and said vnto him, How can these things be?

Iesus answered, and said vnto him, Art thou a teacher of Israel, and e knowest not 30 these things?

Verely, verely I say vnto thee, we speake that we f knowe, & testifie, that we have sene: but yes receiue not our witnes.

If when I tel you hearthlie things, ye be- 32 lene not, how shulde ye beleue, if I shal tell you of heavenlie things?

For no man ascendeth vp to heaven, but 33 He that hathe received his testimonie, Rom 3.4. he that hathe descended from heaven, the Sonne of man which is in i heauen.

Nom. 21.9. 14 *And as Moses lift up the serpent in the wildernes, so must the Sonne of man be

But he spake of the temple of his bodie, 15 That who seeuer beleueth in him, shulde not perish, but have eternal life.

> hathe given his onely begotten Sone, that who foeuer beleueth in him, fhulde not pe rish, but have everlasting life.

*For God sent not his Sonne into the Chap 9.39. worlde, that he shulde 1 condemne the and 12.47 worlde, but that the mworlde through him tept of Christ, might be saued. might be saued.

18 He that beleueth in him, shal not be co-codemne the: demned: but he that beleueth not, is conde yet Christ as made undge ned already, because be beleueth not in y gueth senten-Name of the onely begotte Sone of God. reprobate

*And this is the a condemnation, that a Not oncly strength of light is come into the worlde, & me loued who foeuer darkenes rather then light, because their anim dedes were euil.

dedes were euil.

Chap.1.9.

Here was now a mã of § Pharifes na- 20 For euerie man that euil doeth, hateth a The cause and matter of the light, nether commeth to light, left condemnation his dedes shulde be reproued.

But he that doeth o trueth, commeth to o in walking the light, that his dedes might be made fineerely, and manifest, that they are wroght Paccor. Pas they do ding to God.

After these things, came Iesus and his onely before their eyes, and disciples into the land of Iudea, and there followe taried with them, and * baptized.

And Iohn also baptized in Enon besides 'or instance Salim, because there was much water the- Chap 4.1. re: and they came, and were baptized.

25 Thế there arose a questió betwene Iohns q That is, how

to him, Rabbi, the that was with thee waftings beyonde Iordan, to whome * thou barest did represent. witnes, beholde, he baptizeth, and all men Chap 1, 17. come to him.

nothing, except it be giuc him fro heaue. shulde haue

Ye your selues are my witnesses, that *I Chap 1,20. faid, I am not the Christ, but y I am sent i No ma oghe before him.

me:but the fried of the brideg; ome which stadeth and heareth him, reioyceth greatly, because of y bridegromes voice. This my ioye therefore is fulfilled.

He must increase, but I must decrease.

u He that is come from on high, is about alted, and I entered as his all:he that is of the u earth, is of the earth, feruant all:he that is of the earth; he that is come u The minutes and speaketh of the earth; he that is come compared to Christ is but from heauen, is aboue all.

And what he bathe sene and heard, that he testisseth: but no man receiveth his testimonie.

hathe sealed that *God is true.

hathe sealed that "God is true.

2 gor vato
Christ was ginen the ful athe wordes of God: for God giveth him bundance of all grace, that not the Spirit by x measure.

35 The Father loueth the Sonne, and hathe ceine of him as of y one lie given fountains

waich ferGod rule of his

r filey were led wambitio master to wiurpe anse

t And be exearth.

aTo entre theb Which thig bled and meer porate into § 3 Church of

God e Which is the fpiritual water where the holie Goft doeth 4 washe vs into newnes of life. d As y power of God is manifest by the mouing of the aire.fo is it in changing and renuing vs. alner be hid tro

e Althogh he 6 was excellently learned, yet
knewe be not 7
those things
which the veny babes in 8
Christs schole oght to knowe f We may not teacheonr owme inueurion g He repro-ueth him, for men do 9. reache things which they vo and yet others beleue them: but Christes cheth thigs mo Re certeine & knowes, & me wil not receine his doctti-

h Which was 12 after a con me and große maner i By reason of the vaton of 13 with his man-

hoode k His power must be manifelt, which is not yet knowe

The water of life.

Chap. IIII. The true worshippers. 44

Abac.2,4. 1.16hn.5,10. *giuen all things into his hand.

36 * Hethat beleueth in the Sonne, hathe euerlasting life, & he that obeieth not the 19 Sonne, shal not se life, but the wrath of God abideth on him.

CHAP. IIII.

t The communication of Christ with the woman of Samaria. 34 His zeale towarde his Father & his har- 2: ueft: 39 The conversion of the Samaritans, 45 And Galileans. 47 How be healeth the rulers some.

Ow when the Lord knewe, how the and baptized mo disciples then John,

(Thogh Iesus him self baptized not:but his disciples)

a To give place to their ra. 3

«Or,Sichem.

Gen 33,19.

C 48,22.

10/ 24,32

midday.

b Euen wearse as he was

c Which was

d For y lewes eftemed the Sa

maritans as

prophane. e Meaning of him felf who-

wicked, and

me his Father

had fent to co

uert this wo-

f Which is y

his Sone pow-

red into our

hearts by the holie Goft vn-

to everlasting life, Rom 5,5

z 10hn 3.5 gur,the linelie

water.

He a left Iudea, and departed againe into Galile.

4 And he must nedes go through Samaria. 5 Then came he to a citie of Samaiia cal- 24 led "Sychar, neie vnto the possession that *Iacob gaue to his sonne Ioseph.

6 And there was Iacobs well. Iesus the wea ried in the iorney, fate b thus on the well:it was about the c fixt houre.

drawe water. Iesus said vnto her, Giue me drinke.

8 For his disciples were gone away into the citie, to bye meat.

Then said the woman of Samaria vnto him, How is it, that thou being a Iewe, af- 28 The woman then left her waterpot, and kest drinke of me, which am a woman of d Samaria For the Iewes medle not with 29 Come, se a mã which hathe tolde me all the Samatitans.

10 Iesus answered & said vnto her, If thou 30 knewest the egist of God, and who it is that saith to thee, Giue me drinke, thou 31 woldest haue asked of him, and he wolde haue given theef "water of life.

II The woman said vnto him, Syr, thou hast nothing to drawe with, & the well is de- 33 Then faid the disciples betwene the selpe: from whence then hast thou that water of life?

12 Art thou greater then our father Iacob, which gaue vs the well, & he him felf diake thereof, & his children, and his cattel

13 Iesus answered, and said vnto her, Whosoeuer drinketh of this water, shal thirst

againe:

g"Ofthe fpiri 14 sual grace h He shal nesuer be dryed vp or deftitute

But who foeuer drinketh of the swater thirst: but the water that I shal give him, shalbe in him a well of water, springing vp into euerlasting life.

15 The woman faid vnto him, Syr, giue me 37

no houfband. Iesus said to her, Thou hast wel faid, I have no houf band.

18 For thou hast had five housbands, and he

whome thou now hast, is not thine houfband:that saidest thou truely.

The woma faid vnto him, Syr, I i fe that i Til fhe was thou art a Prophet.

Our fathers worshiped in this mountaites, she mocked and wolne, and ye say, that in *Ieiusalem is the pla de not heare ce where men oght to worship.

Iesus said vnto her, Woman, beleue me, the houre cometh, when ye shal nether in this mountaine, nor at Ierusalem worship the Father.

Pharises had heard, that Iesus made 22 Ye worship that which yeknowe not: we 2 Kin. 17,29. worship that which we knowe: for saluation is of the Iewes.

23 But the houre cometh, and now is, when the true worshippers shal worshippe § Father in spirit, & trueth: for the Father requireth euen suche to worship him.

*God is a k Spirit, and they that worship k God being him, must worship him in spirit & trueth. of a spiritual

The woman faid vnto him, I know wel nature, requithat Messias shal come, which is called the series.

Christ: when he is come, he wil tell vs all to but nature.

There came a woman of Samaria to 26 Iesus said vnto her, I am he, that speake vnto thee.

> 27 And vpon that came his disciples, and marueiled that he talked with a woman: yet no man said vnto him, What askest thou?or why talkest thou with her?

wet her way into the citie, & faid to y me,

things that euer I did: is not he the Christ? Then they went out of the citie, & came vnto him.

In the meane while, y disciples prayed him, faying, Master, eat.

But he said vnto the, I have meat to eat, that ye knowe not of.

ues, Hathe anie man broght him meat?

34 Iesus said vnto them, 1 My meat is that I There is no-I may do the wil of him that fent me, and bunger for finish his worke.

35 Say not ye, There are yet foure moneths, greater plea-& then cometh haruest? Beholde, I say vnto you, Lift vp your eyes, and loke on the Mat 9.37. regions: * for they are white already vnto luk. 10.2. haruest.

that I shal give him, shal never be more ha 36 And he that reapeth, receiveth wages, & there labour. gathereth frute vnto life eternal, that bo- O. prourde the he that foweth, & he y reapeth, might prophets or The Samari m reioyce together.

For herein is the "faying true, that one them felices

of that water, that I may not thirst, nether come hither to drawe.

If I felus faid vnto her, Go, call thine houfband, and come hither.

The woman answered, and faid I have to her therefore the willing to receive his document that the flowed no labours other men laboured, & being but first ye are entred into their labours.

The woman answered, and faid I have the flowed in the Saamaritans of y cities condemnation to the Iewes.

beleued in him, for the faying of the woma which testified, He hathe tolde me all which negled
Gods words things that euer I did.

LL.iiii.

with her fau-

Deut.13,6.

more, or whe-

when it is of

fered.

S.Iohn.

40 Then when the Samaritans were come 3 In the which lay a great multitude of sicvnto him, they be foght him, that he wolde tarie with them: and he abode there two

grue faith.

Mat 13.38.

luk.4,24. q Here by his

owne courrey he meaneth Ie

rufalem,& the contrey a bout

Chap.2.1.

I The worde

fignifieth roy-

Kings court:

he was one of

Herods court,

who was in great estima-

tion with He-

rode , whome the people cal led King, Mar.

G.14. Or.come.

mar 6.4.

p That is, had 41 And manie mo P beleued because of his owne worde.

- 42 And thei said vnto the woman, Now we beleue, not because of thy saying: for we haue heard him our selues, & knowe that 5 this is in dede the Christ the Saujour of the worlde.
- 43 So two dayes after he departed thence, and went into Galile.

44 For Iesus him self had *testified that a 7 Prophet hathe none honour in 4 his owne countrey.

45 Then whe he was come into Galile, the all the things that he did at Ierusalem at

46 And Iesus came againe into * Cana a towne of Galile, where he had made of water wine. And there was a certeine ruler, 10 whose sonne was sicke at Capernaum.

Whé he heard that Iesus was come out of Iudea into Galile, he went vnto him, & 11 befoght him that he wolde go downe, & heale his fonne: for he was even ready

48 Then faid Iefus vnto him, Except ye fe fignes and wonders, ye wil not beleue.

49 The ruler said vnto him, Sir, go downe 13 And he that was healed, knewe not who before my fonne dye.

50 Iesus said vnto him, Go thy way, thy fonne liueth: and the man beleued the wor his way.

**, remaine 51 And as he was now going downe, his fer uants met him, saying, Thy sonne liveth.

- 32 Then enquired he of the the houre whe 15 he began to amende. And they faid vnto him, Yesterday the seuenth houre the feuer left him.
- Then the fatherknewe, that it was the same houre in the which Iesus had said leued, and all his houshold.
- ne, after he was come out of Iudea into Galile.

CHAP. V.

& He healeth the man that was ficke eight and thirtie yeres. 10 The lewes accuse him. 19 Christ answereth for him self, and reproueth them, 32 Shewing by the testimonie of his Father. 33 Of John. 36 Of his workes, 30 And of the Scriptures who he is-

Fter*that, there was a feast of the A lewes, & lesus wet vp to Ierusalem. 2 And there is at Ierusalem by "the place of the shepe, a spoole called in Ebrewe there were washed, that thulde be faeristeed b Which signiseth the house of powring our, because the wa-

ser ranne out by conduits.

ke folke, of blinde, halte, & withered, waiting for the mouing of the water.

For an Angel went downe at a certeine feason into the poole, and troubled the water:whosoeuerthen first, after the stirring of the water, stepped in, was made whole of what soeuer difease he had.

And a certeine man was there, which had bene diseased eight and thirtie yeres.

6 When Iesus sawe him lie, and knewe that he now log time had bene diseased, he said vnto him, Wilt thou be made whole?

The ficke man answered him, Sir, I have no man, when the water is troubled, to put me into § poole : but while I am coming, another steppeth downe before me.

Galileans received him, which had sene 8 Iesus said vnto him, Rise: take vp thy the cold share that he did as Iesus sen and wellbed, and walke.

the feast: for they went also vnto the feast. 9 And immediatly the mã was made whole, and toke vp his bed, and walked: & the ma colde spea ke against it. fame day was the Sabbath.

The Iewes therefore said to him that was made whole, It is the Sabbath day: * it ler.17,22. is not lawful for thee to carie thy bed.

He answered them, He that made me whole, he said vnto me, Take vp thy bed, and walke.

12 Then asked they him, What man is that which said vnto thee, Take vp thy bed, & walke)

it was: for Iesus had conveyed him self away from the multitude that was in that

de that Iesus had spoken vnto him, & went 14 And after that, Iesus founde him in the Temple, and said vnto him, Beholde, thou art made whole: d sinne no more, lest a that we endu worfe thing come vnto thee.

The man departed, and tolde the le- finnes. wes that it was Iesus, which had made him

16 And therefore the Lewes did persecute Iesus,& soght to slay him, because he had done thefe things on the Sabbath day.

vnto him, Thy sonne liueth. And he be- 17 But Iesus answered the, My Father wor- e That is, proketh hitherto, and I worke.

34 This seconde miracle did Iesus agai- 18 Therefore the Iewes soght the more to fit was lay kil him:not onely because he had broken rael to call the Sabbath : but said also that God was God their Fachis Father, and made him self equal with 22, but because Ge Christ did

> Then answered Iesus, & said vnto them, self, y he had Verely, verely I say vnto you, The Sonne things, and can do nothing of him felf, saue that he wroght as his Father did, feeth y Father do: for what soeuer thingshe thei gathered doeth, the same things doeth y Sone also. Y Christ did not onely mazo For the Father loueth the Sone, & sshew-ke him self y

eth him all things, what soeuer he him self but also equal doeth, and he wil shewe him greater wor- with him kes then these, that ye shulde marueile.

es then these, that ye shulde marueile.

For likewise as the Father raiseth vp nicate w him, having the same the dead, & quickeneth them, so the Sonne me power and quickeneth the lame wil.

the miracle might be fo

re, are chaftife ments for our

pre & peculiar to him alone. ful for all If-

Zeu.23,2. deu.16,2. Or, the shape w Where the

Searche the Scriptures.

Chap.VI. The fine loanes. 45041/1224

quickeneth whome he wil.

h in gluing him power &

22 For the Father judgeth no man, but ha- 41 I receive not praise of men. the committed all h judgement vnto the 42 But Iknowe you, that ye haue not the die to receme

Sonne, as they honour the Father: he that honoreth not the Sonne, the fame honoreth not the Father, which hathe sent him. 44 How can ye beleue, which a receiue *ho- Chen in God.

24 Verely, verely, I say vnto you, he that heareth my worde, & beleueth in him that sent me, hathe euerlasting life, & shal not 45 Do not thinke that I wil accuse you to so deut. 18,18 come into condemnacion, but hathe paf-

re shal come, and now is, when the dead shal heare the voyce of the Sone of God: 47 and they that heare it, shal live.

I Thei that receiue it by k To commumicate it w YS

26 For as the Father hathe life in khim felf, so likewise hathe he giue to the Sonne to haue life in him felf,

27 And hathe given him power also to execute 1 sudgement, in that he is the Sone of I That is, to sulcall thigs

28 Marueile not at this: for the houre shal 1 come in the which all that are in the gra-

ues, shal heare his voyce.

Chap 2,24.

heard him, and

therefore faid

be fufficient.

Chap.1.27.

101,lampe.

Ø 17.5.

Deut 4,12.

o In the Law

& Prophetes.

AG. 27.31.

mat.3,17. m Christ had

Mat. 25, 41. 29 And they shal come forthe, * that have 2 And a great multitude followed him, be-Bethsaida, and done good, vnto the resurrection of life: but they that have done euil, vnto the refurrection of condemnacion.

30 I can do nothing of mine owne felf: as because I seke not mine owne wil, but the wil of the Father who hathe fent me.

31 If I*shulde beare witnes of my self, my witnes were not m true.

There is another that beareth witnes of respect to the- 32 ir weakenes, y me, and I knowe that the witnes, which he beareth of me, is true.

his owne wit-nes shulde not 33 vnto the trueth.

34 But I receiue not the recorde of man: neuertheles thefe things I fay, ye might

35 He was a burning, and a shining "cadle: and ye wolde for a " season have reioyced 9

m But ye left him quickely & did not perin his light. 36 But I have greater witnes then the witnes of Iohn: for the workes which the Father hathe given me to finish, the same workes that I do, beare witnes of me, that

the Father sent me. Mat.3.17.

37 And the * Father him felf, which hathe 11 And Iesus toke the bread, and d gaue 4 Praigr and fent me, beareth witnes of me. Ye haue not heard his voyce at anie time, * nether haue ve sene his shape.

38 And his worde have ye not abiding in

39 *Searche the Scriptures: for in them ye: thinke to have eternal life, & thei are their which testifie of me.

40 But ye wil not come to me, ye might

haue life.

Sonne, loue of God in you. falle prophetes, thes letus
Because that all men shulde honour the 43 I am come in my Fathers Name, and ye chris receiue me not: if P another shal come in a Vaine glorie his owne name, him wil ye receiue. for a man to

nour one of another, and feke not the ho- Gen. 3, 15 & nour that cometh of Godalone!

my Father: there is one that accuseth that accusethe fed from death vnto life.

you, euen Moses, in whome ye trust.

that trust is
you, euen Moses, in whome ye trust.

that trust is

haue beleued me: * for he wrote of me.

But if ye beleue not his writings, how of indgement, shal ye beleue my wordes!

CHAP. VI.

20 lefus fedeth fine thousand men with fine loanest rwo ther call : but fishes, 15 He departeth awaye, that thei shulde not ma- eth accuse the ke him King, 26 He reproueth the slessifie hearers of his Christ & their worde 41 The carnal are offended at birs 63 The flesh owne confcieprofiteth not.

Fter these things, Iesus went his way A Fter these things, icius well into way ouer the a sea of Galile, or of b Ti- a Called the lake of Genberias.

cause they sawe his miracles, which he Capemau we did on them that were diseased.

did on them that were diseased.

Then Iesus went vp into a mountaine, ped of Galile:

but it is here

the lake, in ref

ped of Galile:
but it is here and there he fate with his disciples.

I heare, I iudge: and my iudgemet is iuft, 4 Now y Passeouer, 2 * feast of the Iewes, there were diwas nere.

5 *Then 1 E s v s lift vp hu eyes, and feing the which me that a great multitude came vnto him, he ferred faid vnto Philippe, Whence shal we bye Leui 23,2. bread, that these might eat?

6 (And this he said to proue him: for he mar. 6,32. him felf knewe what he wolde do)

*Ye fent vnto Iohn, and he bare witnes 7 Philippe answered him, Two hundreth c This summe penyworthe of bread is not sufficient for amount in a bout five pour. them, that euerie one of them may take a de Retling. litle.

8 Then said vnto him one of his disciples, Andrewe, Simon Peters brother,

There is a little boye here, which hathe fine barlie loanes, and two fishes: but what are they among so manie?

10 And Iesus said, Make the people sit downe. (Now there was muche grasse in that place) Then the men fate downe in nomber, about five thousand.

thankes, and gaue to the disciples, and the thankes giving disciples to them that were set downe : & meates wherelikewise of the fishes as muche as they with we are

you: for whome he hathe sent, him ye be- 12 And when they were satisfied, he said vnto his disciples, Gather vp the broken meat which remaineth, that enothing be a The abunda

33 Then they gathered it together, and fil- to makers pro led twelve baskets with the broken meat them, MM.i.

p The people

Chap.12, 43. 22,28 & 49. greater enemia at the days then the uirga ne Marie & the Saintes, vpom whome nov

ne y reprobat.

re on this fide faid y he went ouer , because uers crikes &

Mat.14,16.

1042/1224

vnto them that had caten.

Then the men when they had sene the miracle that Iesus did, said, This is of a 32 trueth the Prophet that shulde come into the worlde.

15 When Issus therefore perceived that they wolde come, and take him to make 33 him a f King, he departed againe into a mountaine him self alone.

kigdomewith- 16 Whé euen was now come, his disciples 34 Then thei said vnto him, Lord, euermowent downe vnto the sea,

worde, so that bythis meanes 17 * And entred into a ship, and went s ouer 35 And Iesus said vnto the, I am the bread the sea towardes Capernaum: and now it was darke, & Iesus was not come to them.

18 And the sea arose with a great winde that blewe.

19 And when they had rowed about fine & twentie, or thirtieh furlongs, they sawe Ie- 37 fus walking on the sea, and drawing nere vnto the ship: so they were afraied.

20 But he faid vnto them, It is I: be not 2- 38 For I came downe from heaven, not to fraied.

21 Then willingly they received him into the ship, and the ship was by and by at the 39 land, whether they went.

The day following, the people which stode on the other side of the sea, sawe that there was none other ship there, saue that 40 And this is the wil of him that sent me, one, whereinto his disciples were entred, and that Iesus went not with his disciples in the ship, but that his disciples were gone alone,

must nedes for lowe y Christ 23 And that there came other shippes from Tiberias nere vnto the place where they ate the bread, after the Lord had given 42

> 24 Now when the people sawe that Iesus was not there, nether his disciples, thei alfo toke shipping, & came to Capernaum, 43 feking for Ielus.

Rabbi, when camest thou hither?

verely I say vnto you, ye seke me not, because ye sawe the muacles, but because ye ate of the loaues, and were filled.

sheth, but for the meat that I endureth vnto euerlasting life, which the Sonne of mã the Fatherm fealed.

mat 3,27. 6 28 Then saidthey vnto him, What shal we 48 I am the bread of life. God?

> 29 Iesus answered, & said vnto them, *This 50 is v worke of God, that ye belene in him, whome he hathe fent.

figne shewest thou then, that we mave fe it, and beleue thee? what does thou worke?

of the fine barlie loanes, which remained 31 *Our fathers did eat Mana in the defert, Exod 16.14. as it is *written, He gaue them bread fro nomb 11.7. heauen to eat.

> Then Iesus said vnto them, Verely, verely I say vnto you, o Moses gaue you not reth Moses we bread from heauen, but my Father giueth the Father, & you the true bread from heauen.

For the bread of God is he which co- deth vs into emeth downe from heaven, and giveth life i Cor 10,3 vnto the worlde.

1e giue vs this bread.

of life: he that cometh to me, shal not huger, and *he that beleueth in me, shal Ecd 24,29. P neuer thurst.

36 But I said vnto you, that ye also haue wat spuriofene me, and beleue not.

All I that the Father giveth me, shal co - I God doesh me to me : and him that cometh to me, I regenerate his cast not away.

do mine owne wil, but his wil which hathe fent me.

And this is the Fathers wil which hathe sent me, that of all which he hathe given me, I shulde lose nothing, but shulde raife it vp againe at the last day.

that euerie man which feeth the Sonne, & beleueth in him, shulde haue euerlasting life:and I wil saife him vp at the last day.

41 The Iewes then murmured at him, because he said, I am the bread, which is come downe from heauen.

And they faid, * Is not this Iesus the Mat.13.15. fonne of Ioseph, whose father & mother we knowe how the faith he, I came downe from heauen?

Iesus then answered, & said vnto them, Murmure not among your felues.

And when they had founde him on the 44 No man can recome to me, except the belene in me k other fide of the feathei faid vnto him, Father, which hathe fent me, f drawe him: [8] lightening Father, which hathe fent me, f drawe him: (B) lightening his keatt with and I wil raife him vp at the last day.

oner acrite, or 26 Iesus answered them, and said, Verely, 45 It is written in the * Prophetes, And 1sa 14.13 arms of \$ 12. they shalbe all taught of God. Euerie urem 31.33. mantherefore that hathe heard, & hathe learned of the Father, cometh vnto me,

Laboure not for the meat which peri- 46 *Not that anie man hathe sene the Fa-Matallary ther, saue he which is of God, he hathe sene the Father.

thal give vnto you: for him hathe * God 47 Verely, verely I say vnto you, He that beleueth in me, hathe everlasting life.

do, that we might worke the workes of 49 *Your fathers did eat Manna in the wil- Exedute.15. dernes, and are dead.

> This is the bread, which cometh downe can nourille & from heaven, that he wouch easeth of it, fus Chrift. shulde not dye.

They faid therefore vnto him, What 51 I am the " liuig bread, which came dow- life to the ne from heaven: if anie man eat of this worlde. bread, he shal live for ever and the bread that I wil gue, is my flesh, which I wil

Psal 77,24. wi∫d 16,20.

ucrlafting lite,

them to obey the Goipel.

his holie Spirit

I thet imagined in earthlie monte of Gods his spiritual kigdome shulde haue bene abolished. Mat 14,25. mar 5,47. g Ouer a cor-ner of v lake h Whereof

eight make a

i Wherefore it paffed miracu-Longy.

& This was not ftraight o-uar y lake fro fi de tofide, but ke, which faged muche labour to them y thulde haue gone about by 27 land
1 Which nousifheth & augmenteth our faith Chap.1.32. 17,3.

1.Iohn 3,230 m For when he appointed him to be the Mediator, he fer his marke & feale in him one to reconce 30 le God & man together a Sache as be acceptableva-

Sing

The Spirit quickeneth. Chap. VII. Christs cousins. 4843/1224

grue for the life of the worlde.

52 Then the Iewes stroue among them selues, faying, How can this man give vs hu flesh to eat?

53 Then Iesus said vnto them, Verely, verely I say vnto you, Except ye eat the flesh 3 of the Sone of man, and drinke his blood, ye haue x no life in you.

Where Christ 15 not, there 54 Whosoeuer * eateth my flesh, and drinketh my blood, hathe eternal life, and I 4 For there is no mathat doeth anie thing maneut, but y wil raise him you are the last day. Z.Cor.31,27. wil raise him vp at the last day.

55 For my flesh is meat in dede, & my blood is drinke in dede.

y As our bo-dies are suffere 56 Heythat eateth my flesh, and drinketh 5 my blood, dwelleth in me, and I in him.

As the living Father hathe fent me, so liare our soules 57 ue I by the Father, and he that eateth me, 7 euen he shal live by me.

2 To eat the 58 This is the bread which came downe fleth of Christ from because from heauen: not as your fathers haue ea- 8 Go ye vp vnto this feast: I wil enot go vp Christ. ten Manna, and are dead. He that eateth of this bread, shalliue for euer.

Christ dwel- 59 These things spake he in the Synagogue 9 These things he said vnto them, and a feast, but signs line in vs. as he taught in Capernaum.

60 Manie therefore of his disciples (when 10 thei heard this) faid, This is an hard faying:who can a heare 1t?

61 But Iesus knowing in him self, that his ii disciples murmured at this, said vnto the, Doeth this offende you?

62 What then if ye shulde se the Sone of mã b ascende vp *where he was before?

not that his 63 It is the Spirit that quickeneth: the flesh profiteth nothing: the wordes that I spea- 13 Howbeit no man spake openly of him '~ vnto you, are spirit and life.

ching y vinon 64 But there are some of you that beleue 14 Now whe half the feast was done, lesus the heads of of bothe nature of Testis known from the heads of not: for Iefus knewe from the beginning, which they were that beleued not, & who is And the Iewes marueiled, faying, How Christ. shulde betraye him.

65 And he said, Therefore said I vnto you, c To wit, if it be separate from y Spirit, whereofit hathat no man can come vnto me, except it 16 be given vnto him of my Father.

the the force: 66 From that time, manie of his disciples 17 went backe, and walked no more with

of the power
of the Spirit
that the Resh
of Christ giueth vs life. fo go awaya

Then Simon Peter answered him, Mafter to whome shal we go? Thou hast the wordes of deternal life:

And we beleue and knowe that thou art but death: for 69 the Christ the Sonne of the liuing God.

you twelue and one of you is a deuil? your nomber 71 Now he spake it of Judas Iscariot the 21 Iesus answered, and said to them, I have scribes. sonne of Simo: for he it was that shulde be-

> CHAP. VII. & Iesus reproueth the ambition of his cousins. 12 There are divers opinions of him among the people. 17 He sheweth how to knowe the trueth. 20 The miurie they do unto him. 47 The Pharife: rebuke the efficers because they have not taken him, 52 And chide with Nicodemus for taking his parts.

Fter these things, Iesus walked in Galile, and wolde not walke in Iudea: for the lewes foght to kil him.

2 Now the Iewes * a feast of the Taberna- Leui. 23, 34. cles was at hand.

His brethren therefore faid vnto him, feuendayes in Departe hence, and go into Iudea, that put the in rethy disciples may se thy workes that thou membrance, y they had no doeft.

fecretly, &he him felf feketh to be famous. one to come. If thou doest these things, shewe thy felf 'Or, manifest. to the worlde.

For as yet his brethre beleued not in him.

Then Iesus said vnto the, My time is not yet come:but your time is alway readie.

The worlde can not hate you:but me it hateth, b because I testisse of it, that the workes thereof are euil.

yet vnto this feast: for my time is not yet not veterly fulfilled.

bode stil in Galile.

But assone as his brethren were gone lydetermined. vp, then wet he also vp vnto the feast, not openly, but as it were prinely.

Then the Iewes foght him at the feast, & faid, Where is he?

12 And muche murmuring was there of him amog the people. Some faid, He is a good man: other said, Naye: but he decemeth the people.

for feare of the d Iewes.

went vp into the Temple and taught.

knoweth this man the "Scriptures , seing , or, lener. that he neuer learned.

Iefus answered them, & faid, My doctrine is not e mine, but his that sent me.

If anie ma wil do his wil, he shal knowe he is man one of the doctrine, whether it be of God, or ly. whether I speake of my self.

The said Iesus to the twelue, Wil ye al- 18 He sthat speaketh of him self, seketh his f By this mar owne glorie: but he that feketh his glo- ke we may whe rie that fent him, the fame is true, and no ther the doari ne be of God, s vnrighteouines is in him.

19 Did not Moses giue you a Law, and yet & Nothing co none of you kepeth the Law? *Why go ye true. about to kil me?

70 Iesus answered the, Haue not 1 chosen 20 The h people answered, and said, Thou h who did haft a deuiliwho goeth about to kil thee: not know the

done one worke, and ye all marueile.

traye him, thogh he was one of § twelue. 22 * Moses therefore gaue vnto you circu- did it on the cifion, (not because it is of Moses, but of Sabbath day. the *fathers) and ye on the Sabbath day cir Gen. 17, 10. cumcise a man.

> If a man on the Sabbath receive circumcision, that the Law of Moses shuldenor be broken, be ye angrie with me, because I

a Arthis feaft they dwelled

b Why the worlde haterh

e In that, that

Exod:24,3.

Mat.16,16. e Althogh shal ye be diminifhed.

ned with meat & drinke fo

nourifhedwith

the bodie, and

blood of le-

and drinke nis

blood, is to

dwell inChrift

and to have

a That is, vn derftand it.

Chap.3,13. b He meaneth

humanitie def

cended from

res , attribu-

ting to theone

pertemeth to

for it cometh

d The without

Chrift there is

his worde o. nely leadeth

Sabbath day?

Deu.1,16.

ce, but judge righteous judgement.

15 Then said some of them of Ierusalem, Is not this he, whome they go about to kill

26 And beholde, he speaketh "openly, and W.frely. they fay nothing to him: do y rulers know 47 in dode that this is the verie Christ?

Howbeit we know this man whence he 48 Doeth anie of the rulers, or of the Phatite of the surerite of the Phatite of the Phatit

k He Speaketh this, as it were foundly.

28 Then cryed Issus in the Temple 2s he taught, saying, Yek bothe knowe me, and knowe whence I am: yet am I not come of my self, but he that sent me, is true, whome 51 Doeth our Law iudge a man before it ye knowe not.

hathe fent me.

30 Then they foght to take him, but no mã laid hands on him, because his houre was A not yet come.

I They were 31 welminded to beare him: w preparation is here called

Now manie of the people 1 beleued in him, and faid, When the Christ cometh, wil he do mo miracles then this man ha-

(although improperly) fauth 32 The Pharifes heard that the people murmured these things of him, and the Pharises, and high Priests sent officers to take him.

m He sheweth 33 they have no power over his til the time co me that his Fa 34 ther hathe or.

"Greke, difpern Among the Lewes & were for featered here a mong the Gereiles

Leu.zj.jó.

Den.18,15. o The true way to come to Christisby which that 39 ouar drye TPlool.2,28. for some no-table Prophet belides the Melstaschap. Micah S.s.

mas aus.

Then said Iesus vnto them, Yet am I m a him that fent me.

*Ye shal seke me, & shal not finde me, & where I'am, can ye not come.

Chap 13.35. 35 Then faid the Iewes amongs them fel- 3 ues, Whither wil he go, that we shal not finde him? Wil he go vnto them that are che the Grecians?

feke me, and shal not finde me? and where I am, can ye not come?

Now in the last & *great day of y feast, 6 And this they said to tempt him, that thei Beher for Iesus stode and cryed, saying, If anie man thirst, let him come vnto me, and drinke.

38 He that o beleueth in me, * as faith the uers of water P of life.

(*This spake he of the Spirit which they that beleved in him, shulde receive: for the sholie Gost was not yet given because that &

shal come of the sede of Dauid, and out of the towne of Beth-lehe, where Dauid was? 43 So was there diffention among the peo-

ple for him.

haue made a man euerie whit whole on the 44 And some of them wolde haue taken him, but no man laid hands on him.

24 *Iudge not according to the appearan- 45 Then came the officers to y high Priests & Pharises, & they faid vnto them, Whyhaue ye not broght him?

46 The officers answered, Neuer ma spa- (Wherein apke like this man.

e like this man.

Then answered them the Pharises, Are de against his yealfo deceiued?

Law, are cui led.

50 Nicodemus said vnto the, (*he that ca- Chap 3.24 me to Iesus by night, & was one of them.)

heare him, * & knowe what he hathe done? Dea.17.2.

39 But I knowe him: for I am of him, and he 52 They answered and said vnto him, Art thou also of Galile? Search and loke: for out of Galile ariseth no Prophet.

And euerie man went vnto his owne house.

CHAP. VIII.

21 Chriff delinereth her that was taken in adulterie. 22 He is the light of the worlde 14 He fheweth from whence he is come, wherefore, and whether he goeth. 32Who are fre, & who are bounde 34 Of fre men and sclauer, & their rewarde. 46 He defieth his enemies. 13 And being persecuted, withdraweth him self.

Nd lefus went vnto the mount of o-

litle while with you, and then go I vnto 2 And early in the morning came againe into the Temple, and all the people came vnto him, and he sate downe, and taught

> Then the Scribes, & the Pharises broght vnto him a woman, taken in adulterie, & fet her in the middes,

"dispersed among the " Grecians, and tea- 4 And said vnto him, Master, this woman was taken in adulterie, in the verie a&.

What saying is this that he said, Ye shal 5 *Now Moses in the Law commanded vs, Louise. that suche shulde be stoned: what saist thou therefore?

> might haue, whereof to accuse him. But breaking the Iesus stouped downe, and with his singer Law, if he did deliner her, or wrote on the grounde.

Scripture, out of his bellie shal flowe ri- 7 And while they continued asking him, he did coadehe lift him felf vp, & faid vnto them, *Let se her him that is among you without finne, caft Den 17.7. the first stone at her.

And againe he stouped downe, and wrote

aff. 3,77.

aff. 4,77.

aff. 5,77.

aff. 6,77.

aff. 6

*Saith not the Scripture that the Christ to When Iesus had lift up him self againe, and sawe no man, but the woman, he said vnto her, Woman, where are those thine accusers? hathe no man condemned thee? E She said, No man, Lord. And Iesus said,

t They alled-

of lightnes, &

b Nether

1045/1224

Chap. VIII. Abrahams workes. 47 The light of the worlde.

b lesus wolde with y which did appertelme to his office, to wit, to bring finners to repentance: againk adulterte

Chap 1,5. & p.s 10r, linelie light Försufte. Chap 5.31. E That which Christ denied

chap 5,37, here 15 he granteth, to declare vnto ing God he be areth witnes to his humani tic:likewifedo

plones thogh but one God. d In that he came from his father, he theweth that he is not onely man, but God alfo

Deu 17.6. **6** 19,15. mat.18,16. 3.COT 13,1.

ebr.10,28. e He wolde not tudge rathely, as they did

f Which plaverie God, and

g That is, the ther thingsbelonging to the Temple, were

their rebellio wherein they did perseuere the differece betwene the Go spel,& the subtil wat of

to you k That es, who

he was, where he was & why he came into 27 this worlde I Their endemours & pradi 28 fes whereby they thinke to dekroye him, that ferue to exalte. & ma gnific his glo-

m Not to be- 29 leue in him. but to be conmiched a To wit, the Mefsige.

6 Nether do I condemne thee: go and sin- 30 As he spake these things, many belene no more.

Then spake Iesus againe vnto them, 31 faying, I am the light of § worlde: he that followethme, shal not walke in darkenes, but shal haue the 'light of life.

did not abo-lish the Law 13 The Pharises therefore said vnto him, Thou bearest recorde of thy felf: thy re- 11

corde is not "true.

14 * Iesus answered, and said vnto them. Thogh I beare recorde of my felf, yet my 34 Iesus answered them, Verely, verely I thus. recorde is true: for I knowe whence I came & whether Igo: but ye can not teld whence I come, and whether I go.

Ye iudge after the flesh: I iudge no

bernes: and 16 And if I also iudge, my iudgemet is true: faith that be- for I am nos along. for I am not alone, but I and the Father, 37

And it is also written in your Law, *that

the reitimonic of two mess of my felf, fame which is I am fone that beare witnes of my felf, & the Father that fent me, beareth witnes of me.

> Then faid they vnto him, Where is thy Father? Issus answered, Ye nether knowe me, nor my Father. If ye had knowen me, ye shulde haue knowen my Father also.

20 These wordes spake Iesus in the 8 treafurie, as he taught in the Temple, and no man laid hands on him: for his houre was 41 not yet come.

21 Then said Iesus againe vnto them, I go in your h sinnes. Whether I go, can ye not come.

ce proueth Christ to be 22 Then said the Iewes, Wil he kil him self because he saith, Whether I go, can ye not 43 come?

place where \$ 23 And he said vnto them, i Ye are fro be- 44 neth: I am fi o aboue: ye are of this worlde: I am not of this worlde.

h Because of 24 I said therefore vnto you, That ye shall dye in your sinnes: for except ye beleue, that I am he, ye shal dye in your sinnes.

Then said they vnto him, Who art thou? And Iesus said vnto them, "Euen the same thing that I said vnto you k from the beginning.

beginning each 26 I have manic things to say, and to judge that I fald va. of you: but he show that of you: but he that fent me, is true, and the things that I have heard of him, those 47 "He that is of God, heareth Gods wor- 1. John 4.60 speake I to the worlde.

They understode not that he spake to them of the Father.

Then said lesus vnto them, Whe ye haue lift vp the Sonne of man, then shal ye mknowe that I am a he, and that I do nothing of my felf, but as my Father hathe taught me, fo I speake these things.

For he that sent me, is with me: the Fa- 50 ther hathe not left me alone, because I do alwayes those things that please him.

ued in him.

Then said Iesus to the Iewes which beleued in him, If ye continue in my worde, ye are verely my disciples,

32 And shal knowe the trueth, & the trueth For we were

ofhal make you fre.

They answered him, PWe be Abrahams P These were fede, and were neuer bonde to any man: ung lewes, but why faift thou then, Ye shalbe made fre?

fay vnto you, that who so euer committeth finne, is the *feruant of finne.

se for euer: but the Sonne abideth for euer. 36 If the Sone therefore shal make you fre,

ye shalbe fre in dede.

ye manbe me in dede.

I a knowe that ye are Abrahams fede, but their fayings ye feke to kill me, because my worde hathe in suche forte, y he sheweth no place in you.

38 I speake that which I have sene with my their owne de-Father: and ye do that which ye have fene liers. with your father.

They answered, and said vnto him, Abraham is our father. Iesus said vnto the. If ye were Abrahams children, ye wolde do the workes of Abraham.

40 But now ye go about to kill me, a man chartte & further that have tolde you the trueth, which I hakes which pro ue heard of God:this did not Abraham.

Ye do the workes of your father. Then faid they to him, We are not borne of fornicatio: we have one Father, which is God.

my way, and ye shal seke me, and shal dye 42 Therefore Iesus said vnto them, If God were your Father, then wolde ye loue me: for I proceded forthe, & came from God, nether came I of my self, but he sent me.

Why do ye not understand my talke? because ye can not theare my worde.

tule ye can not theare my worde.

*Ye are of your father the deuil, and the not vaderfield. lustes of your father ye wil do: he hathe spiritual thige bene a murtherer from the beginning, & ! John 3.7.

"abode not in the trueth, because there is 6.8 creation no trueth in him. When he speaketh a lie, a It followeth then speaketh he of his ware: for he is a then that he liar, and the father thereof.

45 And because I tell you the trueth, ye be the was a ' leue me not.

46 Which of you can rebuke me of finne? his wont and and if I say the trueth, why do ye not beleue me?

des :ye therefore heare them not, because ye are not of God.

48 Then answered the Iewes, and said vnto him, Say we not wel that thou art a Samaritan, and hast a denil?

49 Iesus answered, I haue nor a deuil, but I honour my Father, and ye have dishonored me.

And I seke not mine owne praise: but uenge y who wil rehere is one that seketh it, and yiudgeth.

Yethat you do against me, or there is one that seketh it, and yiudgeth.

51 Verely, verely I fay vnto you, If a man fathe MM. iii.

Claues to fin that aniwered

Roms, 20.

vuto them that

r Which were

the truesh for Accordig to

ather again&

S. Iohn. Excommunicate for Christ. 046/1224 The light of the worlde.

ful cueu in death se life. 52

a Which was

fielh: w thing Abraha fawe

God, but the

Mediator betwene God, &

ma, appointed from before

all eternitie.

paffed thro-

ughthe mid

and sowent

bu way.

ebr IIIIo. Chap 10,31

zFor the faith- kepe my worde, he shal neuer z se death. we that thou hast a deuil. Abrahā is dead,

and the Prophetes, and thou faift, Ifa man 13. They broght to the Pharifes him that kepe my worde, he shal neuer tast of death.

ham, which is dead and the Prophetes are dead:whome makeft thou thy felf?

54 Iesus answered, If I honour my self, mine honour is nothing worthe: it is my Father that honoureth me, whome ye fay, that he is your God.

Yet ye haue not knowé him: but I knowe him, and if I shulde say I knowe him nor, Ishulde be a liar like vnto you:but I knowe him, and kepe his worde.

a day, and he sawe it, and was glad.

Then faid the Iewes vnto him, Thou of Christ in y 57 art not yet fiftie yere olde, and hast thou sene Abraham?

farreof with 5 sene Abraham.
eyes of faith, 58 Iesus said vnto them, Verely, verely Isay vnto you, before Abraham was, b I am.

b Not onely 59 *The toke they vp stones, to cast at him, but Iesus hid him self, and went out of the 19 And they asked the, saying, Is this your Temple |.

CHAP. IX.

Of him that was borne blinde. 11 The confession of And he 2 him that was borne blinde. 39 To what blinde men Christ grueth sight.

Nd as Iesus passed by, he sawe a mã des of them , A which was blinde from his birth. 2 And his disciples asked him, saying, M2-

ster, who did finne, this man, or his parets, 23 that he was borne blinde? a God doeth 3

Iesus answered, 2 Nether hathe this man finned, nor his parents, but that the workes of God shulde be shewed on him.

I must worke the workes of him that sent 23 Therefore said his parents, He is olde me, while it 18 b day: the night cometh whe no man can worke.

As long as I am in the worlde, * I am the

Affone as he had thus spoken, the spate on the grounde, and anointed the eyes of the blinde on the grounde and anointed the eyes of the blinde on the spate on th 6 Affone as he had thus spoken, che spate with the clay,

And said vnto him, Go wash in the poole of Siloam (which is by interpretatio, dSet) He went his way therefore, and washed,& came againe feing.

Now the neighbours and they that had sene him before, when he was blinde, said, Is not this he that fate and begged?

like him:but he him felf faid, I am he.

Therefore they faid vnto him, How we- 29. re thine eyes opened?

He answered, and said, The manthatis called Lefus, made claye, and anointed mi- 30 ne eyes, and faid vnto me, Go to the poole of Siloam and wash. So I went and washed

and received fight.

Then said y Iewes to him, Now knowe 12 Then they said vnto him, Where is her He faid, I can not tell.

was once blinde.

33 Artthou greater then our father Abra- 14 And it was the Sabbath day, when Iesus made the claye, and opened his eyes.

The againe the Pharifes also asked him, how he had received fight. And he faid vnto them, He laid claye vpon mine eyes, & I washed, and do se.

16 Then faid some of the Pharises, This man is not of God, because he kepeth not the Sabbath day . Others faid, How can a man that is a finner, do fuche miracles?and there was a diffension among them.

36 Your father Abraham reioyced to semy 17 Then spake they vnto the blinde againe, What faist thou of him, because he hathe opened thine eyes? And he faid, He is a Prophet.

18 Then the Iewes did not beleue him (that he had bene blinde, and received his fight) until they had called the parents of him that had received fight.

sonne, whome ye say was borne blinde? How doeth he now fe then?

20 His parents answered them, & said, We knowe that this is our some, and that he was borne blinde:

21 But by what meanes he now feeth, we knowe not: or who hathe opened his eyes, e can we not tell: he is olde ynough: alke e They durk him:he shal answer for him self. him:he shal answer for him self.

These wordes spake his parents, because re they shulthey feared the Iewes : for the Iewes had municate. ordeined alreadie, that if any mã did con fesse that he was the Christ, he shulde be excommunicate out of the Synagogue.

ynough:aske him.

Then againe called they the man that f That is, Con had bene blinde, and said vnto him, f Giue fider that no-this unto fro glorie vnto God: we knowe that this man God:therefore

thing I knowe, that I was blinde, and the spake this in mockenow I fe.

now 1 ie.
26 hThe faid they to him againe, What did ether to dume he to thee?how opened he thine eyes?

27 He answered them, I haue tolde you al make his swerreadie, and ye haue not heard it: wherefore ue by their oft wolde ye heare it againe? wil yealso be ning hiswhich practife Satas his disciples?

Some said, This is he: &others said, He is 28 Then checked they him, & said, Be thou do obserue in his disciple:we be Moses disciples.

We knowe that God spake with Mo- 1 He derideth fes: but this man we knowe not fro when- lice and 1gnoce he is.

The man answered, and said vnto them, red not of his Doutles, this is a marueilous thing, that rears, but of ye knowe not whence he is, and yet he his office and hathe

him from the embers cuer

k They dou-

Whe oppor sunitie & the feafon ferueth Chap.1,9.

not 'alwayes punish me for

their gones.

€ 8,12. dr 32.35 . cT his was not for any verin the earth, in the spettle, or in the claye or to make one fe:but it oneto vie theie fignes & mea-

d Hereby was a prefigured the Meisias, who shulde be fent

Anto them?

Who se or are blinde.

Chap.X. The good shepherd. 48

hathe opened mine eyes.

I Or , wicked men, contem-ners of God & fuche as delire ta kage.

31 Now we knowe that God heareth not 10 Isinners: but if any man be a worshipper of God, and doeth his wil, him heareth he.

32 Since the worlde began was it not heard was borne blinde.

haue done nothing.

34 They answered, & said vnto him, Thou art altogether borne in sinnes, and doest thou teache vs? so they cast him out.

cese him.

nished he fel

downe & wor-

thipped him.
n Meaning, w

rule & antori-

the poore blin

Chap 3.17.

o You shulde

not be fo mu.

a That is, there is murual a-

grement & con

betwene the partour and \$ diepe.

che in faute.

Ċ 12,47.

and when he had founde, him, he faid vnto him, Doest thou beleue in the Sonne 14 of God?

that I might beleue in him?

37 And Iesus said vnto him, Bothe thou hast sene him, & he it is that talketh with thee. 16 g Other shepe I haue also, which are can he forgee

Then he said, Lord, I beleue, and m worm As all afto 38

shipped him.

And Iesus said, I am come vnto " iudgement into this worlde, that they which se 17 not, might fe: & that they *which fe, might be made blinde.

with him, heard these things, and said vn-

to him, Are we blinde also?

At Iefus faid vnio them, If ye were blinde, o ye shulde not have sinne: but now ye say, We se: therefore your sinne remaineth.

CHAP. X.

21 Christ is the true shepherd, and the dore. 19 Divers opimons of Christ. 24 He is asked if he be Christ primons of large. 24 Mess af Rea 17 ne be large and Others faid, The seare not the wordes of obedience and ces called gods.

TErely, verely I say vnto you, He that entreth not in by the dore into the 22 shepefolde, but climeth vp another way, he is a thefe and a robber.

2 But he that goeth in by the dore, is the

shepherd of the shepe.

To him the porter openeth, and the shepe heare his voyce, and he a calleth his owne shepe by name, and leadeth them out.

fent of faith 4 shepe, he goeth before them, and the shepe

followe him: for they knowe his voyce.

And they wil not followe a stranger, but as But ye beleue not: I for ye are not of my after the patron of that they will not followe a stranger of that they have not the soloma voyce of itrangers.

6 This parable spake Iesus vnto them: but

Then faid Iesus vinto them againe, Vere-

b He meaneth a All, b that euer came before me, are the-all f false pro-phetes. who ues & robbers: but the shepe did not hea-led not men to ues & robbers: but the shepe did not hea- 30 I and my Father ate one.

I am the dore: by me if any man enter in,

out, and finde pasture.

The thefe commeth not, but for to sleale, and to kill, and to deftroye: I am come that they might have life, and have it in abundance.

that any man opened the eyes of one that it *I am the good shepherd: the good shep-625k.34,23.

herd giueth his life for his shepe.

33 If this man were not of God, he colde 12 But an hireling, and he which is not the shepherd, nether the shepe are his owne, feeth the wolfe coming, & he leaueth the shepe, and sleeth, and the wolfe catcheth them, and scattereth the shepe.

*00, excommun; 35 Iesus heard that they had cast him out: 13 So the hireling sleeth, because he is an hireling, and careth not for the shepe.

I am the good shepherd, and dknowe weth his because he lomine, and am knowen of mine.

36 He answered, and said, Who is he, Lord, 15 e As the Father knoweth me, so knowe deth for them. I the Father: and I lay downe my life for e As § Father can not forget

my shepe.

not of this folde: them also must I bring, f In that he and they shal heare my voyce: and * there shal be one shepefolde, o one shepherd. Eze 37,22.

hTherefore doeth my Father loue me, g To wit a because * I lay downe my life, y I might tiles, which

take it againe.

de to se, and proude seers 40 And some of the Pharises which were 18 No man taketh it from me, but I lay it Church blinde with him heard these things, and said vn- downe of my self: I have power to lay it seems downe of my felf: I have power to lay it Ifa 13.7. downe, and haue power to take it againe: A# 2,24. this * commandement haue I received of h Christ enen my Father.

> 19 Then there was a diffention againe among the Iewes for these sayings.

And many of them faid, He hathe a deuil, and is madde: why heare ye him?

him that hathea deuil: can the deuil open perfed unflice the eyes of the blinde?

And it was at Ierusalem the i feast of the 5.19 phil 2.7. *Dedication, and it was winter.

23 And Iesus walked in the Temple, in &So-

lomons porche.

24 The came the lewes rounde about him, for their deliand said vnto him, How long doest thou uerance and reforing of make vs doute? If thou be the Christ, tell their religion vs plainely.

The local state of the christ of th

And when he hathe sent for the his owne 25 Iesus answered them, I tolde you, and ye chus had corbeleue not: the workes that I do in my Fa-inted thers Name, they beare witnes of me.

My shepe heare my voyce, and I knowe builded them, and they followe me,

they vnderstode not what things they we28 And I give vnto them eternal life, and for they shal never perish, nether shal any wherefore the plucke them out of mine hand.

ly, verely I say vnto you, I am the dore of the shepe.

All, betau euer came before me, are theues & robbers: but the shepe did not hear out of my Fathers hand.

I and my Fathers hand.

31 *Then the Iewes againe toke vp stones, Chap 8,59. to stone him.

he shalbe saued, and shalego in and go 32 Iesus answered them, Many good workes MM. iiii.

d Chrift knoueth them.ca him, no more

loueth and approueth me.

ıs mä,hathe de ferued his Fathers love and euerlasting life, not to his fielde onely, but to vs alfo righteous, Ro. I Mac. 4,59. a Which inftitute , that the the people might grue thakes to God k Which was

On, boldest our minde in suspen

reprobate can

Christ, bur fro c He shalbe 9

Twelve houres in the day. S. Iohn. Marthas confession. 1048/1224

which of these workes do ye stone me?

good worke we stone thee not, but for blasphemie, and that thou being a man, makest thy self God.

34 Iesus answered them, Is it not written in your Law, *I said, ye'are a gods?

Princes and ra 35 If he called them gods, vnto whome the worde of God was given, and the Scripture can not be broken,

gods, and are 36 Say ye of him, whome the Father hathe fan Aified, and sent into the worlde, Thou 15 And I am glad for your sakes, that I was blasphemest, because I said, I am the Sonne of God?

man, muche 37 If I do not the workes of my Father, be- 16

that is the Son 38 But if I do, then though ye beleue not me, yet beleue the workes, that ye may 17 knowe & beleue, that the Father is in me, and I in him.

> 39 Againe they went about to take him.but he escaped out of their hands,

> 40 And went againe beyonde Iordan, into the place where Iohn first baptized, and there abode.

> And many reforted vnto him, and faid, Iohn did no miracle: but all things that Iohn spake of this man, were true.

then 42 And many beleved in him there.

CHAP. XI.

a Christ raiseth Laz arus from death. 47 The hie Priests and Pharises gather a counsel against him. so Caiaphas propheciesb. 54 Christ getteth hims out of the 2: way.

Nd a certeine man was licke, named 24 Lazarus of Bethania, the towne of Marie, and her fifter Martha.

3 (And it was that Marie which anointed 25 Lesus said vato her, & I am the resurre- g Christ refter the Lord with ointment, and wiped his fete with her heere, whose brother Lazarus was ficke.)

Therefore his fisters sent vnto him, saying, Lord, beholde, he whome thou louest, 27 She said vnto him, Yea, Lord, I beleue

4 When Iesus heard it, he said, This sickeof God, that the Sonne of God might be glorified thereby.

Now Iesus loued Martha and her fifter

6 And after he had heard that he was ficke, yet abode he two dayes stil in § same pla- 30 For Iesus was not yet come into the towce where he was.

7 Then after that, faid he to his disciples, Let vs go into Iudea againe.

The disciples said vnto him, Master, the Iewes lately foght to * ftone thee, & doest thou go thither againe.

Iesus answered, Are there not b twelue houres in the day? If a man walke in the 32 day, he stombleth not, because he seeth the light of this worlde.

haue I shewed you from my Father: for 10 But if a man walke in the night, he stombleth, because there is no light in him.

33 The Iewes answered him, saying, For the 11 These things spake he, and after he said vnto the, Our friend Lazarus slepeth: but I go to wake him vp.

Then faid his disciples, Lord, if he slepe. he c shal be safe.

1; Howbeit, Iesus spake of his death : but red to from they thought that he had spoken of the na- going into lutural flepe.

Then faid Iesus vnto them plainely, La-no nede zarus is dead.

not there, that ye may beleue: but let vs go vnto him.

Then said Thomas (which is called dDidymus)vnto his fellowe disciples, Let fieth in our to vs also go, that we may dye with him.

The came lesus, & founde that he had line in the graue foure dayes already.

18 (Now Bethania was nere vnto Ierusale, about e fiftene furlongs of.)

19 And many of the Iewes were come to mile. Martha and Marie to comfort them for their brother.

Then Martha, when the heard that Iefus was coming, wet to mete him:but Marie fate stil in the house.

21 Then said Martha vnto Iesus, Lord, if thou haddest bene here, my brother had not bene dead.

But now I knowe also, that what soeuer f she sheweth thou askest of God, God wil give it thee.

Iesus said vnto her, Thy brother shal rise dig was almost ouercome by againe.

Martha said vnto him, I knowe that he shal rise againe in the resurrection at the lait day.

Ction and the life: he that beleueth in me, death to give thogh he were dead, yet shal he live.

26 And who soener liveth, and beleveth in me, shal neuer dye. Beleuest thou this?

that thou art the Christ the Sone of God, which shulde come into the worlde.

nes is not a vnto death, but for the glorie 28 And when the had so said, the went her. way, and called Marie her fifter fecretly, faying, The Master is come, and calleth for thee.

> And when she heard it, she arose quickely, and came vnto him.

> ne, but was in the place where Martha: met him.

31 The Iewes then which were with her in the house, and comforted her, when they fawe Marie, that she rose vp h hastely, and hwhereia she went out, followed her, faying, She goeth affection vnto the graue, to wepe there.

Then when Marie was come where Iefus was, and fawe him, she fel downe at his fete, faying vnto him, Lord, if thous

e They labo-

d Which Kopi

in birth.

e Which were almost two

her affections.

es everlasting

life.

renerence that

the bare to

2 For althogh he dyed , yet fe fone to life, it was almost no death in co g agrifon.

Chap.38,2.

M41.16.7.

Pfal.\$2,6.

m Meaning of

lers, who for their office fa-

he are called

earth as his Lieutenants:

wherefore if

teined to him

ne of God e-qual with his Fathers

• Whereby they gathered that Carift

was more ex-

sellent

₩ 8.59. Ġ 20.33. guyde, nedeth so feare no da-

Chep.7,30. h He that wal-

lewes divided

into 12 houres

heth in his vo-cation, & ha- 8 she & light of God for his gers. The day 9 alfo, bothe fomer & winter.

Lazarus raised.

i For compaf-

cefsine that

he kept no mea

an our forow.

es, 10yes & o-

shulde be glo-

Chap. XII. Iudas the pursbearen 4901224

haddest bene here, my brother had not bene dead.

When Iesus therefore sawe her wepe, & 53 the Iewes also wepe which came with her, he groned in the spirit, & was troubled 54 Iesus therefore walked no more openfion:for he felt in him felf,

as thogh he suffred y like 34 And faid, Where have ye laid him? Thei said vnto him, Lord, come, and se.

k We read not 35 And Ielus k wept.

Then faid the lewes, Beholde, how he 55 ons were to ex 36 loued him.

And some of them said, Colde not he, fure, as we do 37 which opened the eyes of the blinde, hane made also, that this man shulde not hato make them
to make them which opened the eyes of the blinde, ha-

38 Iclus therefore againe groned in him self, and came to the graue. And it was a caue, and a stone was laid vpon it.

39 Iesus said, Take ye away the stone. Marthathe sister of him that was dead, said vnto him, Lord, he stinketh alreadie: for he hathe bene dead foure dates.

that if thou diddest beleue; thou shuldest

fe the glorie of God? 1 That is, a mi racle whereby 41 Then they toke away the stone from the

place where the dead was laid. And Iesus lift vp his eyes, and faid, Father, I thanke t thee, because thou half heard me.

42 I knowe that thou hearest me alwayes, but because of the people that stand by, I faid it, that they maye beleue, that thou a There they made him a supper, & Marhast sent me.

43 As he had spoken these things, he cryed w a loude voyce, Lazarus, come forthe. 3

Then he that was dead, came forthe, bounde hand and fore with bandes, & his face was bounde with a napkin. Iesus said vnto them, Lose him, and let him go.

45 Then manie of the Iewes, which came 4 to Marie, and had fene the things, which Iesus did.beleued in him.

46 But some of them went their way to the 5 Pharifes, and tolde them what things Iefus had done.

Pharises a council, and said, What shal we do? For this man doeth manie miracles.

If m we let him thus alone, all men wil beleue in him, and the Romaines wilco-7 me and take away bothe our place, and the

Then one of them named Caiaphas, which was the hie Priest a that same yere, 9. said vnto the, Ye perceiue nothing at all,

50 Nor yet do you consider that it is expedient for vs, that one man dye for the people, and that the whole nacion perish

This spake he not of him self:but being hie Priest that same yese, he oprophecied as Because that for his sake manse of the that Iesus shulde dye for the nacion:

lampto be an that it is finded by for the hacion onely, but that 12 ¶ + On the morowe a great multitude luk. 19,35.

dren of God, which were scattered.

Then from that day forthe they conful-

ly among the Iewes, but went thence vnto a countrey nere to the wildernes, into a citie called Ephraim, and there cotinued

and manie went out of the countrey vp to Ierusalem before the Passeouer, top puri- p Because thei fie them selves

mong them selves, as thei stode in the Te- thei shulde eat ple, What thinke ye, that he cometh not the Paffcouer: to the feaft?

rises had given a commandement, that if remone. anie man knewe where he were, he shulde

CHAP. XII.

40 Iesus said vnto her, Said I not vnto thee, 7 Christ excuseth Maries fatt 13 The affection of some towards him, and the rage of others against him and Lazarus 25 The commoditie of the croffe 27 Hu praser 28 The answer of the Father. 32 His death, and the frute thereof 36 He exhorteth to faith 40 The blindenes of some, and the infirmities of others

'Hen' Lesus six dayes before the Pal- Mat. 26,6. leouer came to Bethania, where La- mar 14.3. zarus was, which was dead, whome he had

raised from the dead.

tha serued: but Lazarus was one of them that fate at the table with him.

Then toke Marie a pound of ointment of spikenarde verie costlie, and anointed Iclus a fete, & wipte his fete with her hee- a Even fro the of the ointment.

re, & the house was filled with the sauour beau to fiete.

Then faid one of his disciples, even ludas Iscariot Simons sonne, which shulde

betrave him. Why was not this ointment solde for b thre hundreth pence, and given to the b Read Mar.

Then gathered the hie Priests, and the 6 Now he said this, not that he cared for the poore, but because he was a these, and

* had the bagge, and bare that which was Chapusse

Then said Iesus, Let her alone: against the day of my burying she kept it.

8 For the poore alwayes ye haue with you,

Then muche people of the Icwes knewe that he was there : and they came, not for Iesus sake onely, but that they might se Lazarus also, whome he had raised from

they might put Lazarus to death also,

Tewes went away, and beleued in Iesus.

m They refift God, thinking to hinder his worke by the-

ir owne poli-

n Or for that prefent time.

e God made ked man euen as he did Balaam,to be an

him to speake, nether colde his impietie
let Gods purpose who caused this wiehe shulde gather together in one & chil-

ted together, to put him to death.

with his disciples. And the Iewes Passeouer was at hand,

fie them selues.

57 Now bothe the hie Priests and the Pha-ded by God to vie this ceshewe it, that they might take him.

NN.i.

but me ye shal not haue alwaies.

the dead. 10 The hie Priests therefore cosulted, that

e That is, fauc.

heard that Iesus shulde come to Ierusale,

13 Toke branches of palme trees, & went 34 fortheto metehim, and cryed, 'Hosanna, Blessed s the King of Israel that cometh in the Name of the Lord.

wel declare y his kingdoine throgs

Zach 9.9i

I befech thee.

d This doeth 14 And Iesus founde ad yong asse, and sate thereon, as it is written,

Ande not in 15 * Feare not, daughter of Sion:beholde, thy Kig cometh fitting on an affes colte. 16 But bis disciples vnderstode not these

things at the first: but when Iesus was glorified, then remembred they, that these 36 things were written of him, and that they had done these things vnto him.

The people therefore that was with him, bare wirnes that he called Lazarus out of the grave, and raised him from the dead.

18 Therefore met him the people also, be-

19 And the Pharifes faid among them felues, Perceiue ye how ye pieuaile nothing? Beholde, the worlde goeth after him.

Now there were certeine Grekes athe feast.

came out of Afiak Grecia, 21 And they came to Philippe, which was for els ylewes of Bethfaida in Galile, and defired him, wolde not ha.

the permitted for faying, Syr, we wolde se Iesus.

they shulde them.

These things said Esaias when he sawe the mind the Te againe Andrewe & Philippe tolde Iesus.

This glorie and spake of him. againe Andrewe & Philippe tolde Icsus.

23 And Iesus answered them, saying, The 42 houre is come, that the Sonne of mã must be f glorified.

y knowledge 24 Vetely, verely I say vnto you, Except the wheate corne fall into the grounde & dye, it bideth alone; but if it dye, it bring- 43 *For they loved the opraise of men, mo. Chap s.44. eth forthe muche frute.

he that h hateth his life in this worlde, shal kepe it vnto life eternal.

me: for where I am, there thal also my fermy Father honour.

Now is my soule troubled: & what shall therefore came I vnto this house.

28 Father, glorifie thy Name. Then came there a voyce from heaven, saying, I have & The reforma-

Then said the people that stode by and cion and refto- 29 heard, that it was a thundre: others said, An Angel spake to him.

30 Ielus answered, and said, This voyce came not because of me, but for your sakes.

Now is the iudgement of this worlde: now shalthe prince of this worlde be 50 And I knowe that his commandement cast out.

Inot onely 3 *And k I, if I were lift vp from the earth, Lewes but allowed all men and the earth,

that were come to the feast, when they 33 Now this said he, signifying what death ha thulde dye.

> The people answered him, We have heard out of the * Law, that the Christ Tfal 89.37. bydeth for euer: and how failt thou, that & 110,4 & the Sonne of man must be lift vp > who is 117.2that Sonne of man?

Then Iesus said vnto them, Yeta litle while is * the light with you:walke while Chap 1.5. ye haue light, left the darkenes come vpon you: for he that walkerh in the darke, knoweth not whether he goeth.

While ye haue light, beleue in y light, that ye may be the children of the light. These things spake Iesus, and departed, & hid him self from them.

¶And thogh he had done so manie miracles before them, yet beleued they not on him:

cause thei heard that he had done this mi- 38 That the saying of Esaias the Prophet might be fulfilled, that he faid, *Lord, Ifa 13.1 10m. who beleued our reporte and to whome is 10,16. the marme of the Lord reueiled?

the marme of the Lord reueiled?

Therefore colde then not beleue, becaupour of Gode to Gulació to se that Esaias saith againe,

mong them that came up to worship at 40 * He hathe blinded their eyes, and hat - doeth beleue. dened their heart, that they shulde not se Isa.6.9 mat. with their eyes, nor vnderstand with their 13.14 mar.4. heart, and shulde be converted, & I shul- att 28,26. de n heale them.

his glorie and spake of him.

Neuertheles euen among the chief ru- & guing them true felicite. lers manie beleued in him: but because of the Pharises, they did not confesse him, lest they shulde be cast out of the Sy-or, excommuninagogue.

re then the praise of God.

25 *He that s loueth his life, shal lose it, & 44 And Iesus cryed, and said, He that beleueth in me, beleueth not in me, but in him that sent me.

26 * If anieman serue me, let him followe 45 And he that seeth me, seeth him that

uant be: and if anie man serue me, him wil 46 I + am come a light into the worlde, Chap 3. 19. that who foeuer beleueth in me, shulde not 6 9.39. abide in darkenes.

I say?Father, saue me from this houre:but 47 And if anie man heare my wordes, and beleue not, I "judge-him not : for I came . Or, condemne. hot to "iudge the worlde, but to faue the 'Or, ceademae worlde.

bothe glorified it, and wil glorifie it a- 48 He that refuseth me, and receiveth not my wordes, hathe one that "iudgeth him: "or, condemneth. * the worde that I have spoke, it shal iud- Mar 16,26. ge him in the Plast day.

ge nim in the riant day.

9 For I haue not spoken of my self: but halbe the apthe Father, which sent me, he gaue me a
probacion of
the Father what I shulde for and commandement what I shulde say, and what I shulde speake.

is life everlasting: the things therefore that I speake, I speake the so as the Father said vato me.

Or,the preaffe. e They were of the race of the lewes, and

ple.

f Which is, \$

be manifeft through all y Mat 10,39. dr 16.5.

mar 8,35. łuk.9,24. £ 17.33. Chap 17 24. g If the loue thereof let hi from comming to Christ. h And so lo-Christs lake.

zing of those things , which were out of order. Chap.3,14. the meane to gather the 3^I Church of God together, and to drawe she Gentiles.

CHAP.

Christs example.

Chap.XIII. Mutualloue. 1058/1224

CHAP. XIIN

s Christ washeth the disciples fete, 54 Exhorting them to humilitie & charitie. 21 Telleth them of Iudas the trattour, 34 And commandeth them carnefily to loue 20 *Verely, verely I say voto you, If I send demer of the one another. 38 He forewarneth of Peters demal.

Mat 26.2. mar 14,3 luk .22,1.

a Because he fawe the dan-ger great w was towarde the, therefore the eating of the Passeoner

And make

thee cleane

from thy fin-

d That is, to

be continually

purged of his

delie cares w

remaine day-

ly to vs

Chap 15.3.

e To ferue one

another.

14 6,40.

Ow*before the feast of the Passeouer, when Iesus knewe that his hou- 21 When Iesus had said these things, he was re was come, that he shulde departe out of this worlde vnto the Father, to a smuche as he loued his owne which were in the worlde, vnto the end he a loued them.

And when b supper was done (and that the deuilhad now put in the heart of Iudas If 23 Now there was one of his disciples, w Mat. 26, 21. cariot, Simons sonne, to betraye him)

hetoke y grea carrotsomions journesse ter care for 3 Iclus knowing that the Father had given loved. all things into his hands, & that he was co- 24 To him beckened therefore Simon Pe- was not to fix me from God, and went to God,

He riseth from supper, and layeth aside his upper garments, and toke a towel, and 25 He then, as he leaned on befus brest, said der their els girde him self.

5 After that, he powred water into a basin, 26 Iesus answered, He it is, to whome I shal as it were hale and began to wash the disciples fete, and to wipe them with the towel, wherewith he was girde.

6 Then came he to Simon Peter, who said 27 And after the soppe, 1 Satan entred into 1 sata toke ful to him, Lord, doest thou wash my fere?

7 Iesus answered and said unto him, What I do, thou knowest not now: but thou shalt 28 But none of them that were at table, kneknowe it hereafter.

8 Peter said vnto him, Thou shalt neuer 29 For some of them thoght because Iudas wash my fere. Iesus answered ham, If I wash thee not, thou shalt have no parte

9 Simon Peter faid vnto him, Lord, not my fete onely, but also the hands & the head.

to Iesus said to him, He that is washed, nedeth not, saue to d wash his fete, but is cleane euerie whit: and yeare * cleane, 31 When he was gone out, Lesus said, but not all.

11 For he knewe who shulde betraye him: therefore faid he, Ye are not all cleane.

12 So after he had washed their fete, and had taken his garments, and was fet downe againe, he faid vnto them, Knowe ye what Thaue done to you?

13 Ye call me Master, and Lord, and ye say wel:for fo am I.

14 If I then your Lord, and Mafter, haue 34 washed your fete, ye also oght to wash e one anothers fete.

15 Foi I haue giuen you an example, that ye shulde do, euen as I haue done to you.

Chap 15,20. 16 Verely, verely I say vnto you, *The ser- 36 Simo Peter said vnto him, Lord, whither continue uant is not greater then his master, nether the ambassadour greater then he that sent

17 If ye knowe these things, blessed are ye, 37 Peter said vnto him, Lord, why can I frong if ye do them.

18 I speake not of you all: I knowe whome I have chosen: but it is that the Scripture 38 Iesus answered him, Wilt thou lay dowmight be fulfilled, He y eateth bread with me, hathe flift vp his hele against me.

19 From hence forthe tell I you before it come, y when it is come to passe, ye might beleue that I am she.

anie, he that receiveth him, receiveth me, worlde Mat 10,40. and he that receiveth me, receiveth him luk.10,16. that fent me.

htroubled in the Spirit, & testified, and h For verybor faid, Vetely, verely I fay vnto you, that tron of tuche one of you shal betraye me.

22 *Then the disciples loked one on ano- shulde commit ther, douting of whome he spake.

leaned on Iesus & bosome, whome Iesus mar 14,12.

ter, yhe shulde aske who it was of who- at table, but me he spake.

viito him, Lord, who is it?

giue a soppe, when I have dipte it : and he felying wet a soppe, and gaue it to Iudas Iscariot, Simons sonne.

him. The faid Iefus vnto him, That thou him. doeft, do quickely.

we,for what caufe he fpake it vnto him.

had the bagge, that Lesus had faid vnto his Bie those things that we have nede of against the featt:or that he shulde give some thing to the poore.

30 Assone then as he had received the soppe, he went immediatly out, and it was

m Now is the Sonne of man glorified, and m Meaning, y God is glorified in him.

If God be glorified in him, God shal al- utilous glorie. fo glorifie him in him felf, & shal straight and that in it way glorifie him.

Litle childré, yet a litle while am I with you:ye shal seke me, but as I said vnto the *Iewes, Whither I go, can ye not come: Chap 7.34allo to you fay Fnow,

* A new commandement giue I vnto Leut 19:18. you, that ye loue one another: as I have lo- mat. 22;39. ued you, that ye also love one another.

35 By this shal all me knowe that ye are my 1 10hn 4,21. disciples, if ye haue love one to another.

goest thou? Iesus answered him, Whither though it were I go, thou canst not followe me now : but uen newly gr thou ofhalt followe me afterwardes.

not followe thee now?* I wil lay downe my Mat 26,14. life for thy fake.

nethy life for my fake > Verely, verely I fay vnto thee, The cocke shal not crowe, NN. ii.

g To wit, the Christ and re-

an abominable

luk. 22,21. k Their facio

shoes of, and

infinite boutie

chap.15,12: n Whereof we oght to o When thou shalt be more

mar.14,39.

Pfal 41,10. f Vnder preten ce of friend-thip fekerh his deftruction.

til thou have denyed me thrife.

X-1111. CHAP.

, He armeth his disciples with confilation against trouble. 2 He ascendeth into beauen to prepare v. a place. 20 6 The way, the trueth and the life. 10 The Father and Christ one. 13 How we shulde pray. 23 The 21 promes unto them that kepe his worde.

Nd he said to his disciples, Let not A your heart be troubled: ye beleue in

places: if it were not so, I wolde haue tolde you: I go to prepare a place for you. And thogh I go to prepare a place for 23 Iesus answered, and said vnto him, If aplace for him, 3 but for all his. you, I wile come againe, and receiue you vnto my self, that where I am, there may. ye be also.

ye knowe.

come them.

b Sothatthe-

Te is not onely

c At the latter day, Ad.1,11.

d He was not 5 altogether signorant, but his knowled.

and imperfice

end in him.

re muß begin

Thomas faid vnto him, Lord, we knowe not whither thou goest: how can we then 25 knowe the way?

the Trueth, & the Life. No man cometh

vnto the Father, but by me.

newem him. & 7 If ye had knowen me, ye shulde haue knowen my Father also; and from hence forthe ye knowe him, and have sene him.

8 Philippe aid vnro him, Lord, shewe vs

thy Father, and it suffiseth vs.

9 Iesus said vnto him, I haue bene so long time with you, and hast thou not knowen 28 Ye have heard how I said vnto you, I go me, Philippe? he that hathe sene me, hathe sene my Father: how the failt thou, Shewe vs thy Father?

to Beleuest thoungt, that I am in the Father, and the Father is in me. The wordes 29 that I speake vnto you, I speake not of my s self: but the Father that dwelleth in me,

In that, that he h doeth the workes.
he st. man.
h Who declas II Beleue me, that I am in the Father, and the Father in me : at the least, beleue me for the very workes fake.

12 Verely, verely I say vnto you, he that beleueth in me, the workes that I do, the shal do also, & greater then these shal he do: for I go vnto my Father.

*And whatsoeuer ye aske in my Name, that wil I do, that the Father may be glo-

rified in the Sonne.

14 If ye shal aske any thing in my Name, I 1 wil do it.

15 If ye loue me,kepe my comandements, k I haue com 16 And I wil pray the Father, and he shall giue you another & Coforter, that he may

formed you whi
les I was with
you, but henf
forthe y holie
Goff thal come the Spirit of trueth, whome the
Goff thal come worker can not receive, because it seeth worlde can not receiue, because it seeth him not, nether knoweth hi: but ye knowe 4 him: for he dwelleth with you, and shalbe

erueth.

m Which this 18 I wil not leave you comfortles: but I wil

m come to you.

19 Yet a litle while, and the worlde shal se me no more, but ye shal se me : because I liue, ye sha! liue a'so.

Christ is the vine.

At that day shal ye knowe that I am in my Father, and you in me, and I-in you.

He that hathe my commandements, and kepeth them, is he that loueth me : and he that loueth me, " shalbe loued of my Fa fibly feele y ther: and I wil loue him, and wil shewe the good about the fibly feele y mine owne felf to him.

leuig no trout 2 In my Pathers house are b many dwelling 22 Iudas said vnto him (not o Iscariot) Lord, o Butthe bros-bles shal ouer 2 In my Pathers house are b many dwelling 22 Iudas said vnto him (not o Iscariot) Lord, there of Iames. what is the cause that thou wilt shewe thy Telf vnto vs, and not vnto the worlde?

ny man loue me, he wil Pkepe my worde, & aductife the my Father wil loue him, and we wil come nor to have revnto him, and wil dwell with him.

And whither I go, ye knowe, and the way 24 He that loueth me not, kepeth not my thulle be drawordes, and the worde which ye heare, is eul example not a mine, but the Fathers which fent me. q That is, not his alone : for

These things have I spoken vnto you, he had nothing feparate from being present with you.

nes Ruowieus 6 Iesus said vnto him, I am the Way, and 26 But the Comforter, which is the holie Gost, whome the Father wil send in my Name, he shal teache you all things, and bring all things to your remembrance, which I have tolde you.

27 Peace I leave with you:my peace I gis & prosperitie. ue vnto you:not as the worlde giveth, give I unto you. Let not your heart be trou-

bled,nor feare.

away, and wil come vnto you. If ye loued me, ye wolde verely reioyce, because I faid, I go vnto the Father : for my Father is greater then I.

And now haue I spoken vnto you, befor me man to be re it come, that when it is come to passe, ye twee God &

might beleue.

30 Hereafter will not speake many things vnto you : for the prince of this worlde t Satan execucommeth, and hathe " noght in me.

But it is that the worlde may knowe that permission of I loue my Father: & as the Father hathe co u Satan flat manded me, so I do. Arise, let vs go hence. all his force,

CHAP. XV.

6 The swete consolation, and mutual lone between Christ an me which The fwete confolation, and mutual lone verwene (original to the loketh for: and his membres under the parable of the une. It of for I am that their comune afflittions and perfecutions. 26 The of anaocet lambe fice of the holic Goft and the Apostles.

Am the true vine, and my Father is an I houf band man.

2 *Buerie branche that beareth not frute in Maissis. me, he taketh away: & euerie one that beareth frute, he purgeth it, that it may bring forthe more frute.

3 *Now are ye cleane through the worde, Chap. 13.11. which I have spoken vnto you.

Abide in me, and I in you: as the brache can not beare frute of it felf, except it abide in the vine, no more can ye, except ye a We can brig forthe no abide in me. abide in me.

I am the vine: ye are the branches: he that we be ingraf

f In that, that Chrift is beco

but he the

without fpot.

f Por the vethe diminitie remaineth in Christ.

reth his matefile and vertue by hisdodring and miracles. i This is referred to the whole bodie of the Church in whome this vertue of Christ doeth 13

flune & remai. ne for euer. Chap = 6,23.

mat 7.7. mar .11.24. iam J.S.

> fort you, and preferee you. Iso called becanfe he wor keth in vs the

he doeth by vertue of his

Who are Christs friends. Chap. XVI. The Spirit of trueth. 51 1053/1224

abideth in me, & I in him, the same bringye do nothing.

6 If a man abide not in me, he is cast forthe as a branche, and withereth: and men 26 But when § Comforter shal come, who-tures gather them, and cast them into the fyre,

and they burne.

b we mun be 7 If ye abide in me and my b wordes abide rooted in Icin you, aske what ye wil, and it shalbe do- 27 And ye shal witnesse also, because ye hafant, chich co merh of the ne to you. worde of God 8 Herein is my Father glorified, that ye c So that ye followe Gods

ye comprehed by faith d Wherewith As the Father hathe loued me, so have I loued you: continue in amy loue.

If ye shal kepe my commandements, ye shalabide in my loue, as I haue kept my i Fathers commandements, and abide in his

These things have I spoke vnto you, that my loye might remaine in you, and that

your toye might be ful. 12 *This is my commandement, that ye loue one another, as I have loved you.

Greater loue then this hathe no man, 4 when any man bestoweth his life for his friends.

14 Yeare my friends, if ye do what soeuer I commande you.

15 Hencesorthe, call I you not seruants: for the servant knoweth not what his master doeth: but I have called you friends: for fall things that I have heard of my Fa- 6 ther, haue I made knowen to you.

necessarie for 16 Ye haue not chosen me, but I haue cho- 7 fen you, and ordeined you, *that ye go & bring forthe frute, and that your frute 1emaine, that what soeuer ye shal aske of the Father in my Name, he may give it you.

> These things commande I you, that ye loue one another.

rg If the worlde hate you, ye knowe that it 9 g The worde hated me before you.

also figuifieth, to be diligent 19 If ye were of the worlde, the worlde wol- 10

de loue his owne: but because yeare not of the worlde, but I have chosen you out in of the worlde, therefore the worlde hateth you.

they preache 20 Remember the worde that I said vnto you, * The servant is not greater then his 13 master.*If they have persecuted me, they wil persecute you also: if they have s kept my worde, they wil also kepe h yours.

> for my Names sake, because they have not knowen him that fent me.

k In that they refused Christ 22 If I had not come and spoken vnto the, it taketh from they shulde not have had sinne; but now they ! shulde not have had sinne : but now 15 All things that the Father hathe, are mi- & beloued of haue they no k cloke for their finne.

they wolde 23 He y hateth me, hateth my Father also. them selves as 24 If I had not done workes among them which none other man did, they had not had finne: but now have their bothe fene, & after the refure and medium erior of the Apostles which only is sufficient 1 As touching the spiritual kingdome of God: for the Apostles which only is sufficient 1 As touching the spiritual kingdome of God: for the Apostles knewe not that til after the resurression.

haue hated bothe me, and my Father.

eth forthe muche frute: for without me ca 25 But it is that the worde might be fulfilled, that is written in their 1 Law, * They Pfal 35,19 hated me without a cause.

> me I wil fend vnto you from the Father, luk 24,49. euen the Spirit of trueth, which proceadeth of the Father, he shal testifie of me.

ue bene with me from the beginning.

CHAP. XVI.

beare muche frute, and be made my disci- 2 He putteth them in remembrance of the crosse, and of their owne infirmitie to come, 7 And therefore doeth comfort the with the primes of the holie Gost 16 Of the comming againe of Christ. 17 Of his ascension. 23 To aske in the Name of Christ Peace in Christ, & in the worlde affliction.

> Hese things haue I said vnto you, that ye shulde not be a offended.

They shal"excommunicate you: yea, the "Greek, put you time shal come, that who so ever killeth one of the synayou, wil thinke that he doeth God feruice.

And these things wil they do vnto you, because they have not knowen the Father,

But thesethings have I tolde you, that when the houre shal come, ye might remé ber, that I tolde you the. And these things b faid I not vnto you from the beginning, b He bare w because I was with you.

But now I go my way to him that fent me weakelings. and none of you asketh me, c Whither c For if you

goest thou?

But because I have said these things vnto you, your hearts are ful of forowe.

Yet I tel you the trueth, It is expedient for you that I go away: for if I go not away, the Coforter wil not come vnto you: but if I departe, I wil fend him vnto you.

8 And when he is come, he will dreproue the dor, comigworlde of sinne, and of righteousnes, and ce. This is to be vadersand of judgement.

of iudgement.

of the côming

of the côming

of the holie

of the holie in me:

Of f righteousnes, because I go to my thine in the Church Father, and ye shal se me no more:

Of siudgemet, because the prince of this which conteworlde is judged.

12 I haue yet h manie things to say vnto shalbe could you, but ye can not beare them now.

Howbert, when he is come which is the that they did Spirit of trueth, he wil lead you into all him. A@ 2,17. trueth: for he shal not speake of him self, and shal acoup but what soeuer he shal heare, shal he spear zesus Christ But all these things wil they do vnto you . ke, and he wil shewe you the things to there is nocome.

He shal glorifie me : for he shal receiue y wicked must of mine, and shal shewe it vnto you.

the holieScrip

a And fo thrin

them because they were but

ye wolde te-

e His enemies nea hun,& put by their owner conference, for not beleue in Wherefore

his Father. &

not condemned by him as a blasphemer or transgressor g When they shal knowe that I(whomethey called the carpenters some, and willed to come downe fro the crosse) am the verie Sone of God which have overcome all

is nothing omured that is we and concersing our falua-Mat 28,19.

f So that there

worde, which

I loue you.

e Perfect and entier

Chap 13.34.

s theff 1,9.

1 10hn 3,11.

Ø 4,21.

to efpie fautes to trippe one

h Which is \$ felf fame wor-de, but called theirs because

Chap 13,16. mat .10,24. Mat 24.9. i But shulde have semed to be mnocent, if 21 I had not difcouered their

malice them all excule wherewith if they had be & without all

NN.iii.

Aske, & ye shalhaue.

re that not be

long: for I wil

verme-

By power and vertue of

the holie Goft. n For it shalbe

grounded vpo

& the grace of the holie Goft.

Chap 14.13. mat 7,7.

€ 21,22. mar .11,24.

kuk.11,9.

iam 15.

haus perfect

shal no more

p In respect of that that you

thal obteine, if you aske in

a Chrift de-

he is y media-

their requeftes

without diffi-

S.Iohn. Who are of the worlden 224

ne: therefore faid I, that he shaltake of mine, and shewe it vnto you.

k Mine absen- 16 k A litle while, and ye shal not se me: and 33 againe a litle while, and ye shal se me . for

II go to my Father.

fend you y ho lie Got, who that remaine 17 The faid some of his disciples among the wuh you for selues, What is this that he saith vnto vs, euer. 1 Fro death I A litle while, and ye shal not se me, & agai-, passe to glorie ne, a litle while, and ye shal se me, and, For due you with I go to my Father?

he faith, A litle while we knowe not what

he faith.

Now Iesus knewe that they wolde aske him, and said vnto them, Do ye enquire a- 2 mong your selues, of that I said, A little while, and ye shal not se me : and againe, a litle while, and ye shal se me?

20 Verely, verely I say vnto you, that ye fhal wepe and lament, and the worlde shal reioyce: & ye shal sorowe, but your sorowe 4 I haue 4 glorified thee on the earth: I ha- thei acknow-

shalbe turned to 10ye.

21 A woman when she trauaileth, hathe sorowe, because her houre is come: but asso- 5 ne as she is deliuered of the childe, she remembreth no more the anguish, for toye that a man is borne into the worlde.

22 And ye now therefore are in forowe:but I wil fe you magaine, and your hearts shal resoyce, and your ioye shaln no man take

from you.

And in v day shal ye aske me o nothing. my returrectio 23 *Verely, verely I say vnto you, what soe- 8 For I have given vnto them the wordes, faluation, and uer ye shal aske the Father in my Name, he wil giue it you.

24 Hitherto haue ye asked mothing in my Name: aske, and ye shal receive, that your

ioye may be ful.

o For ye shal 25 These things have I spoken unto you in parables: but the time wil come, when I but I shal shewe you plainely of & Farher.

> I fay not vnto you, that I wil pray vnto the Father for you.

Chap 17.8. 27 For the Fatherhim self loueth you, because ye haue loued me, * and haue beleued that I came out from God.

tor, but shewest that they 28 I am come out from the Father, & came that they into the worlde: againe I leaue the worlder. into the worlde: againe I leave the worlde, and go to the Father.

enlere or any 29 His disciples said vnto him, Lo, now

- things, and nedest not that any ma shulde there is the safe thee. By this we beleue, that thou art worlde hathe based them follows.

 worlde hashe based them is might nare because God had appointed and ordered and ordered and ordered worlde hashe based them. I have end. At 1.16. 30 Now knowe we that thou knowest all come out from God.

Mat. 26,31. 33AT: 14,27,

32 *Beholde, the houre cometh, & is alreadie come, that ye shalbe scattred euerie 16 They are not of the worlde, as I am not mã into his owne, and shal leaue me alone:

but I am not r alone: for the Father is r Althogh me with me.

These things haue I spoken vnto you, whr dimnishy in me ye might have peace in the work Father are one de ye shal haue affiiction, but be of good se Me haue comfort: I have overcome the worlde.

CHAP. XVII.

The prayer of Christ unto his Father , bothe for him Self and ins Apostles, and also for all suche as receiue the trueth

They faid therefore, What is this that a Hefe things spake lesus, and lift vp his eyes to heaven, & faid, Father the houre is come: glorifie thy Sonne, that thy Sonne also may glorifie thee,

*As thou hast given him a power over all Mat 22,18. flesh, that he shulde give eternal life to all a Chris hathe b them that thou hast given him.

3 And this is life eternal, that they knowe men. b Which are thee tobe the onely verie God, and whome the elea thou haft fent, Iesus c Christ.

ue finished the worke which thou gauest ledge bothe y me to do.

And now glorifie me, thou Father, with d safeet by thine owne felf, with y glorie which I had doctime as mi with thee before the worlde was.

I have declared thy Name vnto the men which thou gauest me out of the worlde; thine they were, and thou gauest the me, e our eledio and they have kept thy worde.

Now they knowe that all things what fo- of God, which cuer thou halt given me are of thee.

which shou gauest me, and they have recei is declared to ued them, *and have knowen surely that I through who came out from the , and have beleved that me we are nuthou half fent me.

9. I pray for them: I pray not for f y worl- Rom \$39. de, but for them which theu hast giuen Chap 16,27. me:for they are thine.

shal no more speake to you in parables: 10 And all mine are thine, and thine are mine, and I am glorified in them.

26 At that day shal ye aske in my Name, & 11 And now am Fno more in the worlde, but these are in the worlde, & I come to thee. Holie Father, kepe them in thy Name, euen them whome thou haft given me, that they may be sone, as we are.

12 While I was with them in the worlde, may be 10y-I kept them in thy Name : those that thou offaith & fp. gauelt me, haue I kept, and none of them "it is lost, but the b childe of perdition, that

fpeakest thou plainely, and thou speakest is And now come Leo thee, & these things personal for y he p

worlde hathe hated them, because they are & 4.27.
not of the worlde, as I am not of y worlde. Pfal. 10 958.
1 But are sep-

root of the worlde, as I am not of y worlde.

I But are sepanded in the state of the worlde, as I am not of y worlde.

I But are sepanded in the state of the sta

of the worlde.

yet ishe no when we ar truely graffed in Chrift.

all rule & dominion ouer

and fandified, ephe 1,4

reprobate.

g That they

h He was fo

17 " Sanctifie

Christs praier.

Chap.XVIII. Peter reproued. 52055/1224

wil I Which thig Christs holiace is ours

m That the infideles may by

confeile my gloric

n I have thew-

ed the the ex-

tron of perfed

*Or, confectate 17 "k Sanctifie the with thy trueth: thy worshe to thy felf
k Renewethe de is trueth.
w thine hear 18 As thou diddest fend me into the worluenliegrace, y
de Cohque I fent them into the worlher ovely

de, so have I fent them into the worlde.

they onely de, to have I remember the Imy felf, may feke thy 19 And for their fakes sanctifie I my felf, that they also may be I sanctified through to the trueth.

20 I pray not for these alone, but for them also which shal beleue in me, through their worde,

21 That they all may be one, as thou, ô Father, art in me, and I in thee: even that they may be also one in vs, that the m worlde is may beleue that thou hast sent me.

experience be consided to 22 And the glorie that thou gauest me, I haue given them, that they may be one, 13 And led him away to d Annas first (for Luk, 3, 2. as we are one,

ample and pa. 23 I in them, and thou in me, that they may be made perfect in one, & that the worlde 14 may know, that thou hast fent me, & hast loued them, as thou hast loued me.

o That they male profit, and growe ap in y end they may entoy the eternal gloric 25 with me

giuen me, be o with me even where I am, that they may beholde my glorie, which thou halt given me : for thou lovedst me before the fundation of the worlde.

O righteous Father, the worlde also hathe not knowen thee, but I have knowen thee, and these have knowen, that thou hast fent me.

26 Name, and wil declare it, that the loue wherewith thou hast loued me, may be in them, and I in P them.

p For without comprehende the love whe-Loueth vs.

z.Kin 15,13.

luk .22,39. a Which was

a deepe val-ley through y which a firea

me raue after a great raine.

Mat 26,47.

MAY 14,43.

med of the gouernour of the

luk .22,47 b The which

Temple.

mat.26,36.

CHAP. XVIII.

Christis betrayed. 6 The wordes of his mouth smite the officers to the grounde. to Peter smiteth of Malchus eare. 13 lesus u broght before Annas and Casaphas. 25 Where Peter demeth him. 36 He telleth Pslate what his kingdome u.

Hen Iesus hadspoke these things, 20 he went forthe with his disciples t ouer § 2 broke *Cedro, where was a garde, into the which he entred, and his disciples. And Iudas which betrayed him, knewe mar 14,32. 2 thither with his disciples.

*Iudas then after he had received a b baand of the Pharises, came thither with lanternes and torches, and weapons.

Then Iesus, knowing all things that shul vnto them, Whome seke ye?

5 They answered him, lesus of Nazaret. Iefus said vnto the, I am he. Now Iudas also 24 Now Annas had seent him bounde vn- Caiaphas had which betrayed him, stode with them.

am he, they wet backewards, and fel to the grounde.

Then he asked them againe, Whome seke ye? And they faid, Iefus of Nazaret.

8 Iesus answered, Isaid vnto you, that L

am he: therefore if ye seke me, let these go their way,

This was that the worde might be fulfilled which he spake, * c Of the which thou Chap.17,12. gauest me, haue I lost none.

Then Simon Peter having a sworde, bodies & also drewe it, and smote the high Priests fer- faueth their uant, and cut of his tight eare. Now the

seruants name was Malchus.

Then faid Iesus vnto Peter, Put vp thy sworde into the sheath: shal I not drinke of § cup which my Father hathe giue me? Then the bande and the captaine, & the officers of the lewes toke Iefus, and bounde him,

he was Father in law to Casaphas, which Christ vato was the high Priest that same yere)

*And Caraphas was he, that gaue coun-bounde sel to the Iewes, that it was expedient that Chap 11, 10. one man shulde dye for the people.

loued them, as thou hast loued me. one man shulde dye for the people.

Office was for Chap 12,16. 24 *Father, I wil that they which thou hast 15 T*Now Simon Peter followed Iesus, & by Gods ordi another disciple, and that disciple was nance, yet the knowe of the high Priest: therefore he wet dissension of \$\frac{1}{2}\$ in with Iesus into the hall of y high Priest. Iewes caused

But Peter stode at the dore without. the Romaines from time to Then went out the other disciple which time to chan was knowen vato the high Priest, and span for briberge or ke to her that kept the dore, and broght favour in Peter.

And I have declared vnto them thy 17 Then faid the maide that kept the dore, luk, 22,514. vnto Peter, Art not thou also one of this mans disciples? He said, I am not.

> 18 And the feruants and officers stode there, which had made a fyre of coles: for it was colde, and they warmed them selves. And Peter also stode among them & warmed him felf.

> (The high Priest then asked Issus of his disciples, and of his doctrine.

Iesus answered him, I spake fopenly f That is, Eri to the worlde: I euer taught in the Syna- nely, gogue & in the Téple, whither the Iewes reforte continually, and in secret haue I faid nothing.

also the place: for Iesus oft times resorted 21 Why askest thou me aske them which heard me what I faid vnto them: beholde. they knowe what I faid.

de of men and officers of the high Priests, 22 When he had spoken these things, one of the officers which stode by, smote Iesus with his rod, faying, Answerest thou the high Priest so?

de come vnto him, went forthe and said 23 Iesus answered him, If I haue euil spoken, beare witnes of the euil: but if I haue wel spoken, why smitest thou me?

to Caiaphas the high Priest)

6 Assone then as he had said vnto them, I 25 *And Simon Peter stode and warmed Mat 26,57. him felf, and they faid vnto him, Art not mar 14,50 thou also of his disciples? He denied it, & luk, 22.54. faid, I am not.

> 26 One of the servants of the high Priest, his coulin whose eare Peter smote of, said,

He bothe fpareth their

Cataphas the high Prick

e Alchogh this

mat.14.54.

firft feut bum to him.

NN.iii.

27 Peter then denied againe, and immediatly the cocke crewe.

Mat 27.2. mar.IS.I. luk.23,1. AH.10,28. O Hate

fully, because shey were so bent against all right and

shulde fay , Thou wilt not

it:for he knew

shat itwas not permitted to them by the

punish with

mar.15.2.

bek 23,31.

k It Randeth

not in ftrength

of men nor in worldelie des

28 Then led they Iesus from Caiaphas 3 into the commune hall. Now it was morning & theithem felues went not into the 4 comune hall, lest they shulde be *defiled, but that they might eat the Passeouer.

29 Pilate then went out vnto them, and said, What accusation bring ye against 5 The came Iesus forthe wearing a crowne

this man?

They answered and said vnto him, If he were not an euil doer, we wolde not have 6

deliuered him vnto thee.

he spake 31 Then said Pilate vnto them, Take h ye him, and judge him after your owne Law. Then the Iewes said vnto him, It is not Mat.20.19. 32 It was that the worde of Iesus * might is as if they be fulfilled which he finale for it. · lawful for vs to put anie man to death. death he shulde dye. fuffre vs to do 33

*So Pilace entred into the commune hall againe, and called lesus, & said vnto him, 9 And went againe into the commune hall might mally all him self Art thou the King of the Iewes?

Tesus answered him, Saist thou that of Romaines to 34 thy felf, or did other tel it thee of me?

Mat 27,11. 35 Pilate answered, Am Ia Iewe? Thine owne nation, and the high Priests haue delivered thee vnto me. What hast thou

> 56 Ielus answered, My kingdome is not of this worlde: if my kingdome were of this worlde, my seruants wolde surely fight, that I shulde not be deliuered to § lewes:

Pilate then said vnto him, Art thou a King the less answered, Thou saist that I am a King: for this cause am I borne,& for this cause came I into the worlde, that I shulde beare witnes vnto the trueth:eue- 13 zie oze that is of the trueth, heareth my voyce.

mocking and difdentful

anchion.

Mat.27,35. mar.13,6.

luk 23,27. m This was one of their blinde abuses:

for the Law of God gaue

no libertie to

A4.214

BThis wit a 38 Pilate faid vnto him, What is trueth againe vnto the Iewes, & faid vnto them, I finde in him no cause at all.

deliuer you one lose at the Passeouer: wil ye then that I lose vnto you the King of the Iewes?

40 *Thé cryed they all againe, saying, Not him, but Barabbas: now this Barabbas was 16 Then delivered he him vnto them, to be quite a wicked prespater. a murtherer.

CHAP. XIX.

When Pilate colde not a swage the rage of the lewes a gainft Christ, he delivereth him up with his superscrip tion to be hanged betwise two theeues. 23 They caft lettes for bu garments. 26, He commendath bis mother unto lohn. 28 Calleth for drinke. 33 Dyeth, and his fide is perced, and taken downe from the croffe. 31 He

Hen * Pilate toke Jesus & * scourged Mat.27,26. him. mar.15,18. a He thoght to have pacified the fusie of the lewes by some indifferent

Did not I se thee in the garden with him? 2 And the souldiers platted a crowne of thornes, and put it on his head, and they put on him a purple garment,

And faid, Hail, King of the Iewes . And they smote him with their roddes.

Then Pilate went forthe againe, and faid vnto them, Beholde, I bring him forthe to you, that ye may knowe, y I finde no faute in him at all.

of thornes, and a purple garment. And Tilate faid vato them, b Beholde the man.

Then when the high Priests and officers eause Christ fawe him, they cryed, faying, Crucifie, cru- felf King. cifie him. Pilate faid vnto them, Take ye him and crucifie him: for I finde no faute in him.

7. The Iewes answered him, We have a Law, and by our Law he oght to dye, because he made him self the Sone of God. e Christ was

Whe Pilate then heard that worde, he in whether Sonne of God was the more afraide.

and faid vnto Iesus, Whece art thou? But so, without breache of Iesus gaue him none answere.

The faid Pilate vnto him, Speakest thou re their conot vnto me Knowest thou not that I have tion was fatpower to crucifie thee, and have power to fely applied. lose thee >

11 Iesus answered, Thou coldest haue no o power at all against me except it were gi d Her hy he uen thee from aboue : therefore he that that he oght deliuered me vnto thee, hathe the greater his office and

but now is my kingdome not from hence. 12 From thence for the Pilate foght to lose him, but the Iewes cryed, faying, If thou deliuer him, thou art not Cefars friend: for whosoeuer maketh him self a King, speaketh against Cesar.

When Pilate heard that worde, he broght lesus forthe, and sate downe in the anserting indgement seat in a place called the Pauement, and in Hebrewe, Gabbatha.

And when he had said that, he went out 14 And it was the Preparation of the Passeouer, and about the fixt houre; and he faid f which was unto the Lewes, Beholde your King.

39 *But you haue a = custome, that I shulde 15 But they cryed, Away with him, away with him, crucifie him. Pilate said vnto them, Shal I crucifie your King' The high Priests answered, We have no King but

> crucified. * And they toke Iesus, and led Mat.27,31. him away.

And he bare his crosse, and came into a place named of dead mens Skulles, which is called in Ebrewe, & Golgotha:

Where thei crucified him, &two other. him, on ether side one, & Iesus in § middes. 19. And Pilate wrote also atitle and put

it on the crosse, and it was written, 1 E s V s OF NAZARET THE KING OFF THE IEWES-

b He fpake in

and therefore Law:v herefo

& railed yp

appeare midday.

mat 15,21.

ind siele Dr. aub dze. ia 35;

25 This

Christs side perced.

Chap.XX. Christsresurrection 053/1224

20 This title then red manie of the Iewes: 37 And againe another Scripture saith, for the place where Iesus was crucified, was nere to the citie: and it was written in h Hebrewe, Grike and Latin.

h Because all

nacions might 21 Then faid the hie Pricfts of the Iewes to Pilate, Write not, The King of the Iewes, but that he said, I am King of the Tewes.

> 22 Pilate answered, What I haue written, I have written.

mar 15,24. Ink 23,53

That which as prefigured in Danid, was accoplished in

lefue aj zift.

:Qr.Clepes.

Pfal.68,22.

k Or faftened

it vpon an hyf-fope stalke

feine - m

4 33 Wa.

as § cedre was

m Mans falua-

of Chrift: & all

day of the oaf

ended n Because the

.b. ~

Mat 27.35. 23 Then the * fouldiers, when they had crucified Iesus, toke his garments & made foure partes, to eueric fouldier a parte, & hu coate: and the coate was without seame, 40 9 Then toke thei y bodie of Iesus, and This honowouen from the top throughout.

14 Therefore thei faid one to another, Let vs not deuide it, but cast lots sor it, whose 41 And in that place where Iesus was cru-rection. it shalbe. Thu we that y' Scripture might be fulfilled, which faith, *They departed my garmets among them, & on my coate did cast lottes . So the souldiers did these 42 There then laid they Iesus, because of things in dede.

Then stode by the crosse of Iesus his mother, and his mothers lifter, Marie the wife of 'Cleopas, and Marie Magdalene.

36 And when Iesus sawe his mother, & the disciple standing by whome he loued, he faid vnto his mother, Woma, beholde thy fonne.

27 Then saidhe to the disciple, Beholde thy mother: and from that houre, the disciple toke her home vnto him.

28 After, when Iesus knewe that all things 2 were performed, that § * Scripture might be fulfilled, he said, I thirst.

29 And there was fet a veffel ful of vinegre: & they filled a sponge with vinegre, and k put it about an hyllope stalke, and put it to his mouth.

It may appear to his mouth.

Now when Iefus had received of the vifew as not his,
negre, he faid, m It is finished, and bowed

wire physic 31 The Iewesthen (because it was the Pre-per ike, was paracion, that the bodies shulde not reparacion, that the bodies shulde not re- 5 And he stouped downe, and sawe the linmaine vpo the crosse on the Sabbath day: for that Sabbath was an hie day) befoght & Then came Simon Peter following him, Pilate that their legges might be broken, and that they might be taken downe.

cion is perfec-ted by the o-nelie tacrifice legges of the first, and of the other, which was crucified with I efus.

§ ceremonies 33 But when they came to Iesus, and sawe 8 of the Law are that he was dead alreadie, they brake not his legges.

o perced his fide, & forthewith came there out blood and water.

And he that fawe it, bare recorde, & his recorde is true: and he knoweth that he m faith true, that ye might beleue it.

Exodn2,46. 36 For these things were done, y the Scriphim shlabe broken.

*Thei shalse him whome thei haue thrust Zach 12.10. through.

38 *And afterthele things, Ioleph of Ari-Mat.27.37. mathca (who was a disciple of Iesus, but luk, 23,50 P secretiy for seare of the Iewes) besoght p that is to Pilate that he might take downe the bo- Christs death, die of Iesus. And Pilate gaue him licece. but now he de He came then and toke Iesus bodie.

And there came also Nicodemus (which Chap 3.2. first came to Iesus by night) and broght of myrrhe & aloes mingled together about an hundieth pounde.

wrapped it in linnen clothes with the o- was as a prepa dours, as the maner of y lewes is to burie. voto the relus

cified, was a garden, and in the garden a new sepulchre, wherein was neuer man yet

the Iewes Preparacion day, for the sepulchre was nere.

CHAP. XX.

2 Marie Magdalene cometh to the sepulchre. 3 So do Peter & John 12 The two Angels appeare. 17 Christ appeareth to Marie Magdalene, 19 And to all hu desciples 27 The incredulitie & confession of Thomas.

Ow the first day of the weke came Mar 16 1. Marie Magdalene, earely when it luk. 24,1 was yet a darke, vnto the sepulchre, and a Sne deparfawe the stone taken away from the tobe. before day. & Then the ranne, and came to Simon Pe-came the ther ter, and to the other disciple who me Iesus ne riling, Mar loued, and faid vnto them, They have ta-16,2. ken away the Lord out of the sepulchre, and we knowe not where they have laid

Peter therefore went for the, & the other disciple, & they came vnto the sepulchre.

negre, he said, m It is finished, and bowed 4 So they ranne bothe together, but the other disciple did out runne Peter, and came first to the sepulchre.

nen clothes lying: yet went he not in.

and went into the sepulchre, and sawe the linnen clothes lye,

Then came the souldiers and brake the 7 And the "kerchefe that was vpo his head, so, naphin. not lying with linnen clothes, but wrap-

ped together in a place by it felt. Then went in also the b other disciple, b That is, tohn which came first to the sepulchre, and he www. who che came first to the sepulchre, and he Gospel che beleved.

fawe it, and beleved. 34 But one of the souldiers with a speare 9 For as yet they knewe not the Scripture, was taken a-That he must rise againe from the dead. way, according as Mane re-

10 And the disciples went away againe vn- ported. to their "owne home.

T * But Marie stode without at the se-companie pulchre weping: & as she wept, she bowed Mat.28,1. her felf into the sepulchre,

ture shulde be fulfilled, Not a bone of 12 And sawe two Angels in white, sitting, the one at the head, & the other at the fe-

gaine from death to life

79778b.9,12.

OQ.i.

te, where the bodie of Iesus had laine.

13 And they said vnto her, Woman, why wepest thou? She said vnto them, Thei haue taken away my Lord, and I knowe not where they have laid him.

When she had thus said, she turned her self backe and sawe Iesus standing, and knewe not that it was Iesus.

15 Iesus saith vnto her, Woma, why wepest thou whome sekest thou > She supposing that he had bene the gardener, faid vnto him, Syr, if thou hast borne him hence, tell me where thou hast laid him, and I wil take him away.

16 Iesus saith vnto her, Marie. She turned her felf,& faid vnto him, Rabboni,which

is to fay, Master.

17 Iesus saith vnto her, Touche menot: for 1 I am not yet dascended to my Father, but go to my e brethren, and fay vnto them, I ascend vnto my Father, & to your Father, 2 There were together Simon Peter, and and to my God, and your f God.

18 Marie Magdalene came and tolde the disciples that she had sene the Lord, and that he had spoken these things vnto her. 3

he remaineth, 19 ¶ * The same daye then at night, which was the first day of the weeke, and when the s dores were thut where the disciples were assembled for feare of the Lewes, came Iesus and stode in the middes, & said 4 But when the morning was now come, to them, h Peace be vnto you.

> 20 And when he had so said, he shewed vnto them his hands, and his side. Then we- 5 re the disciples glad when they had sene

the Lord.

21 Then faid Iesus to them againe, Peace be vnto you: as my Father sent me, so fend I you.

22 And whe he had said that, he breathed on them, and said vnto them, Receive the 7 Therefore said the disciple whome lesus se thei had all holie Gost.

23 * Wholoeuers sinnes ye remit, they are remitted vnto them: who locuers linnes yereteine, they are reteined.

Didymus, was not with them when Iesus

h Or all prof-peritie: & ma- 25 The other disciples therefore said vnto him, We have sene the Lord: but he said 9 vnto them, Except I se in his hands the print of the nailes, and put my finger into the print of the names, and put mint have the wolde committee them at a family ment of the names, and put mint have the wolde committee them at a family ment of the names with them.

ples were within, and Thomas with them. Then came Iesus, whe the dores were shut, and stode in the middes, and said, Peace be vnto you.

27 After, said he to Thomas, Put thy finger here, and se mine hands, and put forthe thing hand, and put it into my fide, and be not faithles, but faithful.

28 Then Thomas answered, and said vnro

him, Thou art my Lord, and my God.

Iesus said vnto him, Thomas, because thou hast sene me, thou beleuest: blessed are they that haue k not sene, and haue k Which do-

30 ¶*And manie other signes also did Ie- Gods worde, fus in the presence of his disciples, which the selves vpo are not written in this boke.

31 But these things are written, y ye might Chap 21,230 beleue, that Iesus is the Christ the Sonne of God, and that in beleuing ye might haue life through his Name.

CHAP. XXI.

1 Christ appeareth to hu disciples againe.15 He commãdeth Peter earnestly to fede hu shepe 18 He forewarneth him of his death, 25 And of Christs manifolde

Fter the le things, Ielus shewed him A felf againe to his disciples at § " sea .or, lage of of Tiberias: and thus shewed he him felf.

Thomas, which is called Didymus, & Nathanael of Cana in Galile, and the sonnes of Zebedeus, & two other of his disciples. Simon Peter said vnto them, I go a fishing. They said vnto him, We also wil go with thee. They went their way and entred into a ship straight way, & that night caught they nothing.

Iefus stode on the shore: neuertheles the disciples knewe not that it was Iesus.

Iesus then said vnto them, "Sirs, haue ye or, children, anie meat? They answered him, No.

6 Then he said vnto them, Cast out the net on the right side of the ship, & ye shall finde. So they a cast out, and they were not a Albeit they ableat all to drawe it, for the multitude not, yet they of fishes.

loued, vnto Peter, It is the Lord. When night take pat-Simon Peter heard that it was the Lord, he girde his b coate to him (for he was na- b It was some linnen garmet, ked) and cast him self into the sea. which sishers

to ope of their owne accord, 24 But Thomas one of the twelue, called 8 But the other disciples came by shippe which being (for they were not farre from land, but a- truffed vate bout two hundreth cubites)& they drewe his nother parthe net with fishes.

Assone then as they were come to land, swimming they sawe hotte coles, and fish laid thereon, and bread.

Iesus said vnto the, Bring of the fishes, which ye haue now caught.

Simon Peter stepped forthe and drewe the net to land, ful of great fishes, an hundiethsfiftie and thre: and albeit there were so manie, yet was not the net broken.

12 Iesus said vnto them, Come, & dyne. And none of the disciples durst aske him, Who art thou, seing they knewe that he was the Lord.

13 Iesus then came & toke bread, and gaue them, and fish likewise. 14 This

implicate of

ounfel,becau

tes,& alfolet-

addicted to the corporal prefence, Christ teacheth herto lift vp her mi-de by faith in-to heave where onely after & where we fit with him at y right had of the Father Mar 45,14. luk 24,39. 2 COT 15.5 e That is, the disciples: for he was y first borne amongs maniebreihre, Pial 22,23. rom 8,29 colof 1,18 f He is our Fa because Isins Christ is our brother. Mat 28,18. g So that no man opened him the dores, but by his dicaused them

as of Peter is

red, A& 5,19 &

per of greting Lewes vied.

i To give the greater power

d Because the

was to much

c The minister

teache his cò-

gregacion,ex-cept he loue Christ esseau-

ally, it loue is not in them that feed not

the flocke

pying

e In fleed of a guidic, y shale be tyed with bands & cor-

des: & where

gooft at liber-

tie, then thou

thale bedrawe to punishemet whe thy fiesh shal after a

14 This is now the third time that Iesus 19 And this spake he, signifying by what shewed him self to his disciples, after that he was rifen againe from the dead.

15 So whe they had dined, Iesus said to Simon Peter, Simon sonne of Iona, clouest thou me more the these. He saidvnto him, Yea Lord, thou knowest that I loue thee. He said vnto him, Fede my lambes.

16 He said to him againe the secode time, 21 Simon the some of Iona, louest thou me? He said vnto him, Yea Lord, thou knowest 22 Iesus said vnto him, If I wil that he tathat I loue thee. He faid vitto him, Fede

my shepe.

d Because Pe 17 He said vnto him the d third time, Si-23 ter shulde be shablished in monthe source of I on a, louest thou me? Peter his office of was sorie because he said to him the third an Apoftle, Chrift caufeth time, Louest thou me: and said vnto him, hum by their Lord, thou knowest all things: thou knowthie times co est that I loue thee . Iesus said vnto him, 24 This is that disciple, which testifieth of icising, to wipe away the Fede my thepe.

thre times de- 18 Verely, verely I fay vnto thee, When thou walt yong, thou girdedit thy felf, & walkedst whither thou woldest: but when thou shalt be olde, thou shalt stretch for the thine hands, & another shale girde thee, & lead thee whither thou woldest not.

death he shulde glorifie God. And whe he had faid this, he said to him, Followe me.

Then Peter turned about, and sawe the disciple whome I E s v s loued, following, which had also *leaned on his brest at sup Chap 13,23. per, and had faid, Lord, which is he that betrayeth thee?

When Peter therefore sawe him, he said to Iesus, Lord, what shal this man do?

rie til I come, what is it to thee? followe thou me.

Then went this worde abrode among the brethren, that this disciple shulde not dye. Yet Iesus said not to him, He shal not dye: but if I wil that he tarse til I come, what is it to thee?

thefe things, & wrote thefe things, and we knowe that his testimonie is true.

* Now there are also manie other things Chap 20.3. which Iefus did, the which if they shulde f But God wol be written euerie one, f I suppose the worl de not charge one, f I suppose that shul- an heapersteing de colde not conteine the bokes that shul- an heapersteing the numities American de be written, Amen.

we have fo neceffarie, we oght to contest praise his mer

ACTES F

holie Apostles written by Luke the Euangeliste.

THEARGUMENT

`Hrist, after his afcension, persormed hus promes to hu Apostles, and som them the holie Gost, declaring thereby, that he was not onely mindeful of his Charch, but wolde be the head & mainterner thereof for euer. Wherein also his mightie power appeareth, who not withstanding that Satan & the worlde resisted neuer so muche against this noble worke, yet by a sewe simple men of no reputation, replenished all the worlde with the sounde of his Gospel. And here, in the beginning of the Church, and in the increase thereof, we may plainely perceive the practise and malice which Satan continually refeth to suppresse, and overthrowe the Gospelhe raiseth conspiracies, tumultes, commotions, persecutions, sclanders and all kinde of crueltie. Againe we shallhere beholde the proudence of God, who ouerthroweth his enemies enterpriss, delivereth his Church from the rage of tyrants, strengthemeth, and incourageth his most valuantly and constantly to followe their captaine Christ, leaving as it were by this historie a perpetual memorie to the Church, that the crosse is so ioned with the Gospel, that they are fellowes inseparable, and that the end of one affiction, is but the beginning of another. Tet neuertheles God turneth the troubles, persecutions, imprisonings and tentations of his, to a good Mue, giuing them as it were, in forrowe, ioye in bandes, fredome in prison, deliuerance in trouble, quetnes in death, life. Finally, this boke cote in the manie excellent sermons of the Apostles & distiples, as touching the death, refurection, and ascension of Christ. The mercie of God. Of the grace, and remission of sinne through Iesus Christ. Of the blessed immortalitie. An exhortation to the ministers of Christs flocke. Of repentance, & feare of God, with other principal points of our faith so that this onelie historiem amaner may be sufficient to instruct a man in all true doctrine and religion.

CHAP. I. 7 The wordes of Christ & his Angels to the Apostles. 9 His afcentio 14 Wherein the Apostles are occupied til

the bolie Gost be sent 26 And of the election of Matthias. 3 HAVE made the for-mer treatile, ô Theo-philus, of all that IESVS began to 4 do, & teach, Vntil the day, that he was taken vp, after that Whe through the holie

Gost, had given b commandements vnto the Gospel. the Apostles, whome he had chosen:

To whome also he presented him self aliue by God, o had after that he had suffred, by manie infallifenences assuble tokens, being sene of them by the space red by his ho-of fourtie dayes, & speaking of those things d whereby which appertaine to yd kingdome of God. God reigneth mys

And whe he had egathered them to gether, e Because their he commanded them, that they shuld winnesses of not departe fro Ierusalem, but to wait for his assention. 00.ii.

e Who as thes

a Whereby is ment Chrifts doctine,& his 2 miracies decla red for the co the fame

Luk.24,49. iohn 14,25. ₾ 25,26. ₫ 16.7. Mat. 3,11. mar.1,8. luk 3,12 ich 1,26. chap.2,2. € II,16. **₾ 19 4.**

f That is, with 7 those spuring graces & Lesus onely graces by his Spirit g This decla. g This decia paciencie who can not abide quietly til Gods appoin tedtime come, but wolde haue all things 9 according to read Zach 6,14 Luk.24,53.

referueth # to him filf i To Rand in she face of \$ whole worlde w fignifieth entre into hea I2 nen by affifore must light before thei get the victorie k Hereby thei might learne that the Meiflas was not onely for the lewes, but also for § Getiles 1 Whereby they knewe certeinely whether he 14 m Which we-

a And feking nal eyes. o As the true redemer to gahim p Which was two mile , according to the Ecwestradicio. Cibolt ilt mas met fo appour-Pfal.49.9

re Ancels in

Lolm 13,18. q A linelie pa tron to leszne 18 how to dispoto receive the giftes of the holie Got. Mat \$7.5.

2. Parcely, to 19 And it is knowen vnto all the inhabitats of Ierusalem, in so muche, that that field o holie Goft, &

partiely to be partiely to be deliuered from the present dangers. Or, where Or, men i The offense, which might have come by Indas fall, is hereby taken away, because the Scripture had to forewarned Or, person t Perpetual infamile is the rewarde of all fuche as by valawfully gotten goods bye saie thing.

the promes of the Father, *which, said he, ye have heard of me.

but ye shalbe baptized with the sholie Gost within these sewe dayes.

6 When they therefore were come togethous at this time restore the kingdome to Ifrael?

to knowethe b times, or the featons, which the Father hathe put in his owne power,

But ye shal receive power of y holie Gost, when he shal come on you: and ye shalbe 33 And they presented two, Ioseph called meneroment and i witnesses vnto me bothe in Ierusalem, & in all Iudea, and in Samaria, and vnto the kyttermost parte of the earth.

* And when he had spoken these things, while they behelde, he was I taken wp: for a cloude toke him vp out of their fight.

10 And while thei loked stedfastly towarde heauen, as he went, beholde, = two men

h For this pas stode by them in white apparel, feth our capa-citie, and God to Which also said, Ye men of Galile, why 26 stand ye againg into heaven? This Iesus which is taken vp from you into heaven, shal o so come, as ye have sene him go into

> Then returned they vnto Ierusalem from the mount that is called the mount of oliues, which is nere to Ierusalem, conteining a P Sabbath dayes iourney.

And when thei were come in, they wet vp into an upper chamber, where abode bothe Peter, and Iames, and Iohn, and Andrewe, Philippe, and Thomas, Bartlemewe, and Matthewe, Iames the some of Alpheus, and Simon zelotes, and Iudas Iames brother.

These all continued with one accorde in r prayer and supplication with the women, and Marie the mother of Iesus, and with his brethren.

him with car- 15 And in those dayes Peter stode vp in y middes of the disciples and said (now the nomber of "names that were in one place, 4 were about an hundreth and twentie)

Ye men & brethre, this Scripture must nedes have bene fulfilled, which the * holie Gost by the mouth of Dauid spake before of Iudas, which was "guide to them that toke Ielus.

17 For he was nombred with vs, and had obteined "felowship in this ministration.

He therefore hathe purchased a field

he brast a sondre in the middes, and all his bowels gushed out.

he* had throwe downe him felfe head log

is called in their owne lagage, Aceldama, that is, The field of blood

*For Iohn in dede baptized with water, 20 For it is written in the boke of Pfalmes, *Let his habitacion be voyde, and let no Plat 62,26. man dwell therein: *alfo, Let another ta- Pfal 109,8. ke his "charge.

ther, they asked of him, saying, Lord, wilt 21 Wherefore, of these men which have co panied with vs, all the time that the Lord lefus was "converfant among vs,

And he said vnto them, It is not for you 22 Beginning from the Baptisme of Iohn, vnto the day that he was taken vp from vs.must one of the be made a witnes with vs of his " refurrection.

Baisabas, whose surname was Iustus, and cle of our faith, he com-

And they prayed, faying, Thou Lord, to the rest. which knowed the hearts of all men, shewe whether of these two x thou hast chosen,

That he may take the roume of this tent that he ministration and Apostleship, from which kein hand Iudas hathe gone altray, to go to his owne excellent offi-

Then they gaue forthe their lottes: and chosen by the the lot fel on Matthias, and he was by a God. commune consent counted with the Eleue Apostles.

CHAP. II.

The Apostles having received the holis Gost, make their bearers aftenished 14 When Peter had stopped the mouthes of the mockers, he she weth by the wisible graces of the bolie Spirst that Christ is come. 41 He baptiz eth a great nober that were converted. 42 The a The holle godlie exercife, charitie, and diners vertues of the Gok was feat fanbful

Nd when the a day of Pentecoste sembled in Ic-A was come, they were ball with one rulalem at the accorde in one place.

And fuddenly there came a founde from den 16.9 because, as of a ruffhing and mightie might not eewinde, and it filled all the house where there, but also they fate.

And there appeared vnto them clouen Chap is. d tongues, like fyre, and it fate vpon eche and 11.15. of them.

And they were all filled with the holie mat-3.11. Gost, and began to speake with other tongues, as the Spirit gaue them "viterance. b that 1,16

And there were dwelling at Ierusalem Apolles Whereby is

Iewes, men that feared God, of euerie nation vnder heauen.

6 Now when this was inoised, the multiagreeth with
tude came together and were astonied, beis figuised
the figuised
the figuised
the figuised
the figuised cause that euerie man heard them speake thereby his owne langage.

is owne langage.
And they wondred all, and marueiled, force of shulde be in them. with the trewarde of iniquitie; and when + faying among them felues, Beholde, are not for the felues, Beholde, are not for the felues in the fe all these which speake, of Galile?

8 How then heare we euerie man our owne he dissers lans langage, wherein we were borne?

For they
Parthians, and Medes, and Elamites, and all languages. the inhabitants of Melopotamia, and of fo that Iudea, & of Cappadocia, of Pontus, and speake ro eue Alia,

Orminsferie.

"Grehezwent in Q. Ment unt"

u In that he

x To the intie, might be

when muche feaft,Exod 23. 16 leu 23, 16, through the

₫ 19,6.

Apoftles fpa-

rie man in his owne langue.

to And

The day of the Lord.

Or, those that dwelt at Rome h Whose an-

ceftres were not of the le-

with nation, but were con

uerted to the

did professe.

che 4s were

the lewish re-

ligion, which were before painims and idolaters.

k There is so

worke of God fo excellent, which the wicked fkoffers

do not deride, Or fwere.

Iocl 2,28.

binding him felf to his

m Or maimes. ning yong and

olde, man and

we him felf verte famili-

o Euen in

Ioel 2,32. p Goa was God wil

fignes of his

all the worl.

de,that men

if the whole ordre of natu-

te were chan

Rom.10,13.

9 He teacheth this remedie

to auoyde the

wrath, and

threatenings of God, and to

obteine falua. tion

r God caufed

nes to fet for-

the his glorie contrarie to

their mindes.

Pfal 15 7.

(As Indas tray fon and Icwescrueltie towards

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by his immu-

great abundã-

wordes

Iewes reli-

Chap. II. The conscience pricked. 55

and of the parties of Lybia, which is befide Cyrene, and "strangers of Rome, and h Lewes, and profelytes,

11 Cretes, and Arabians: we heard the speake in our owne togues the wonderful wor-

kes of God.

They were all then amased, and douted, 30 gion, which their children faying one to another, What may this be? And others k mocked, and said, They are ful of "newe wine.

> ¶ But Perer standing with the Eleven, list vp his voice, and said vnto them, Ye 31 He knowing this before, spake of the re-psal 131,11.
> me of Iudea, and ye all that inhabit Ieru- surrection of Christ, that this soule shul- Had 15,10. falem, be this knowen vnto you, and hearken vnto my wordes.

15 For these are not dronken, as ye suppo- 32 This Iesus hathe God raised vp, whereof signifieth apla se, since it is but the thirde houre of the

16 But this is that, which was spoken by the

if 44.3.

1 Prophet * Ioel,

dethloels min 17 And it shalbe in § last dayes, saith God, I wil powre out of my Spirit vpon all m flesh, and your sonnes, and your daugh- 34 ters shal prophecie, and your yong me shal se visions, and your a olde men shal dreame dreames.

n Meaning, \$ 18 God wil the-And on my servants, and on mine handemaides I wil o powre out of my Spirit in 36 Therefore, let all the house of Israel doeth farreex. those dayes, and they shal prophecie.

arely & plat-nely bothe to 19 olde & yong And I wil shewe woders in heau e aboue, and tokens in the earth beneth, blood, and

fyre, and the vapour of smoke.

* The P sunne shalbe turned into darkenes, & the moone into blood, before that great and notable day of the Lord come. wraththrough 21 And it shalbe, *that who so euer shal call 38 on the a Name of the Lord, shalbe saued.

fhalbe no lui - 22 fe amaled the 22 Ye me of Israel, heare these wordes, I Es v s of Nazaret, a man approued of God among you with great workes, and wondres, and signes, which God did by him 39 For the promes is made vnto you, and not here of the in the middes of you, as ye your felues alfo knowe:

23 Him, I say, have ye taken by the hands of the wicked, being deliuered by the deter- 40 And with many other wordes he "beminate counsel, & foreknowledge of God, and haue crucified and flaine:

their wicked 24 Whome God hathe raised vp, & losed 41 Then they that gladly received his wor-miled bothe to the forrowes of death, because it was vnpossible that he shulde be holden of it.

25 For Dauid faith concerning him,* I beheld the Lord alwayes before me: for he is at my u right hand, that I shulde not be shaken.

And they continued in the Apostles do-for proveded be said and breaking of for specification of the said and prayers.

And they continued in the Apostles do-for proveded be said and breaking of for proveded be said and prayers.

mote detera. 26 Therefore did mine heart reioyce, and 43 ¶And feare came vpó eucrie soule: and my tongue was glad, and moreouer also my fielh shal rest in x hope,

> in graue, nether wilt suffer thine holie one to "fe corruption.

to a moste blessed end 'Orpressidence' t Bothe as touching the paine, & also the horror of Gods wrath and curse u To signific that nothing can comfort m Not y their goods were mingled all together: but such that not not not not not goods were mingled all together: but such we in our affliction except we know that God is present with vs x Our hope served that cueric man frankely relieved anothers necessitive.

OO. iii.

And of Phrygia, & Paphilia, of Egypt, 28 Thou hast shewed me they wayes of li-y in restoring fe, and shalt make me ful of ioye with thy to life.

> 29 Men & brethré, I may boldely speake vnto you of the Patriarke Dauid, * that he is .. King.a.to. bothe dead and buryed, and his sepulchre remaineth with vs vnto this day.

> Therefore, seing he was a 2 Prophet, and 2 And so kneknewe that God had * fworne with an othe tion & special to him, that of the fruce of his loines he promes that w wolde raise vp Christ concerning the flesh not have knoto fet him vpon his throne,

> de not be left in a graue, nether his flesh chap 13.55.
>
> The worde

we all are witnesses.

we all are witnesses.

Since then that he by the bright hand of 'Or, feele
God harbo hene weeked and batho weeke God hathe beneexalted, and hathe receiture & power. ued of his Father the promes of the holie of his father Gost, he hathe shed forthe this which ye power to acco plish the pro-

For Dauid is not ascended into heaven, made to his A-postles, as toubut he faith, * The Lord faid to my Lord, ching the hodSit at my right hand,

35 Vntil I e make thine enemies thy fote- Pfal 110,1. stole.

knowe for a furetie, that God hathe f ma- cell Dauid de him bothe Lord, and Christ, this Iesus, onelis redemer I say, whome ye have crucified.

37 Now when they heard it, they were pric- fibied & muk ked in their hearts, and faid vnto Peter & f That is, hathe other Apostles, Men & brethren, what asking & re-

fhal we do?

Then Peter faid vnto them, Amend your Sermon Peter liues, and be s baptized euerie one of you freaketh of Christs manho in the Name of Iesus Christ for the remis de, as he was sion of sinnes: & ye shal receive the h gift de, as he was sion of sinnes: & ye shal receive the h gift de, as ascent of the holie Gost.

to your children, and to all that are a far. forme of bap. reof, euen as many as the Lord our God cherh that the shal call.

foght, & exhorted them, saying, Saue your h the visible selues from this frowarde generacion.

de, were baptized: and the same day, there Gentles, but were added to the Church about thre thou fand "foules.

bread, and prayers.

many wonders and fignes were done by Rom 15,26. the Apostles.

me of God, but 27 Because thou wilt not leave my "soule 44 And all that beleved, were in one place, I Which was and had all things * commune.

45 And thei solde their possessiós & mgoods supper

m Not y their goods were mingled all together : but fuche order was ob.

Chap. 2 3. 36.

fent vnto them d And there-

all powers are

ler: and note. tifme, but tea whole effect thereof confi Reth in Tefus

fignes.
L Chrift is pro the Iewes ue the fit ft pla

deth m biotherlie loue, & 2. cor 9,13,

y ministration of the Lords

Chap 4,32

The Actes. Christs bodie is in heauer 1,062/1224 Christ the Lord of life.

and parted them to all men, as eueric one had nede.

46 And they continued daily with one accorde in the Temple,*& n breaking bread "at home, did eat their meat together with gladnes and finglenes of heart,

Chap 20,7.

n They did

and at their

feafts did vie to minifier the

Lords fupper, I Cor II.21.

Or, from haufe

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away the fin-

disease was incurable, he

e He had the

gift of healing ficknesses.

d In the ver-

§ autor of this

miracle, and

Peter was the

minifier.

tue of lefus: forChrist was 7

worlde

mes.

w was their 2

to house Whereby

all the people: and the Lord added to the Church o from day to day, suche as shulde be faued.

CHAP. III.

we se that the Apostles tra- The lame is restored to his fete.12 Peter preacheth Christ unto the people.

TOw Peter and Iohn went vp toge- 19 ther into the Temple, at the minthe houre of prayer.

And a certeine man which was a creple fro his mothers wombe, was caryed, who - 20 And he shal send Iesus Christ, which be - knowe that me they laid daily at the gate of the Tem ple called Beautiful, to aske b almes of the 21 that entred into the Temple.

of the Law were abolish-ed by that la 3 Who feing Peter and Iohn, that they wolde entre into the Teple, defired to receiue an almes.

And Peter earnestly beholding him with 22 b Because his Iohn, faid, Loke on vs.

And he gaue hede vnto them, trusting to gaue him felf to liue of alreceive some thing of them.

Then faid Peter, Siluer and golde haue Inone, but suche as I chaue, that giue I 23 For it shalbe that euerie persone which chap 7.37. thee: In the d Name of Iesus Christ of Na zaret rise vp and walke.

lift hm vp, and immediatly his fete and ancle bones received strength.

And he leaped vp, stode, and walked, and 25 entred with them into the Teple, walking and leaping, and praising God.

And all the people sawe him walke, and praising God,

fate for the almes at the Beautiful gate of the Temple: & they were amased, and sore astonied at that, which was come vnto

And as the creple which was healed, helde Perer and John, all the people ran amased vnto them in the porche which is called Solomons.

32 So whé Peter sawe it, he answered vnto the people, Ye men of Israel, why marueile year this? or why loke ye so stedfastly on vs, as thogh by our owne e power or godlines, we had made this man go?

The GOD of Abraham, and Isaac, and Iacob, the *G O D of our fathers hathe glo risied his Sonne Iesus, whome ye betrayed, 3 And they laid handes on them, & put the ces were great and denied in the presence of Pilate, whé he had judged him to be delivered.

and defired af murtherer to be given you, hathe raised from the dead, whereof we 5 And it came to passe on y morrow, that this nomber. 15 And killed the Lord of life, whome God

are witnesses.

16 And his & Name hathe made this man gods Name founde, whome ye se, and knowe, through wheeeby it ap faith in * his' Name: & the faith which is they did firme by him, hathe giue to him this disposition against God. of his whole bodie in y presece of you all. sor, in Christ.

Praising God, and had fauour with 17 And now brethre, I knowe that through h He doeth h ignorance ye did it, as did also your go-not excute their malice.

18 But those things which God before had that ignoranshewed by the mouth of all his Prophe- de zeale led tes, that Christ shulde suffre, he hathe thus many, he putfulfilled.

Amend your lives therefore, and turne, tion meaneth that your finnes may be put away, whethe fome, & not all time of refreshing k shal come from the that come to presence of the Lord.

fore was preached vnto you.

Whome the heaven must conteine vn-your ludge. til the time that all things m be restored, re beleue conwhich God had spoken by the mouth of flantly, y he is all his holie Prophetes fince the worlde place

*For Moses said vnto the Fathers, The nuch butthe Prophet, euen of your brethren like vnto feato is differ-Lord your God shal raise vp vnto you a shement,& me:ye shal heare him in all things, what-day foeuer he shal say vnto you.

shal not heare that Prophet, shalbe de- ke of Abraha: stroyed out of the people.

And he toke him by the right hand, and 24 Alfo all the Prophetes from Samuel, and me nacron, and thence forthe as many as haue spoken, haue likewise foretolde of these dayes.

Ye are the ochildren of the Prophetes, & to the whole of the couenant, which God hathe made ple vnto our fathers, saying to Abraham, *E- Gen 12,1. uen in thy fede shal all the pkinreds of the gala 3.8. earth be a bleffed.

pratting God,

10 And thei knewe him, that it was he which 26 First vnto you hathe God raised vp his a None are

10 And thei knewe him, that it was he which 26 First vnto you hathe God raised vp his a blessed but up Sonne Lesus, & him he hathe sent to blesse Chris. you, insturning enerie one of you from r So that our regeneration your iniquities.

CHAP. IIII.

Peter and lohn delivered out of prison, preache the Gospel boldely so Thes cofesse plasnely the Name of Christ. 16 They are commanded to preache no more in that name. 24 They pray for the good successe of the Gospel. 32 The increase, unitie and charitie of the Church.

Nd as they spake vnto the people, y Priests & the a captaine of the Tem a It is to be ple,& the Sadduces came vpon them,

2 Taking it grieuoully that they taught the Captaine of the Romaines people, and preached in Iesus Name the garison. brefurrection from the dead.

in holde, vntil § next day : for it was now does me

14 *But ye denyed the holie one & the rust, 4 Howbert, many of them which heard the worde, beleued, and the nobre of the men

bur because hope of falua-

sudge the worl redemer & not

n Which is

Deut 18.15.

heires of the wapperteined

and newnes of life is inclosed vader this blef

thoght . that this was the

e The whole Church was

e He corredeth the abufe of men who attribute that 13 zo mans holines, which onely appertei Chap. 5,30.

Mat.27,20. MAT .15,13. luk 23,18. john 18,40. f Town, Bar Tabbas.

By whome we are faued. Chap.IIII. The Apostles praie#06861224

their rulers, and Elders, and Scribes, were 23 Then assone as they were let go, they cagathered together at Ierusalem,

And Annas the chief Priest, & Caiaphas, and Iohn, and Alexander, and as many as 24 were of the kinred of the hie Prieites.

7 And when they had set the before them, they asked, By what power, or din what

Name have ye done this?

vnto them, Ye rulers of the people, & Elders of Israel,

9 For asmuche as we this day are exami- 26 f Iudges oght ned of the fgood dede done to the impotent man, to wit, by what meanes he is made whole,

> 10 Be it knowen vnto you all, and to all the people of Israel, that by the Name of Iefus Christ of Nazaret, whome ye haue cru cified, whome God raised againe fro the dead, even by him doeth this man stand 28 To do whatsoever thine thand, and thy t Power, and here before you, whole.

* This is the stone cast a side of you 29 And now, o Lord, beholde their threat- are done by force of Gods 8 buylders, which is become the head of the h corner.

12 Nether is there saluation in any other: 30 for among men there is given none other name vnder heauen, whereby we must be faued.

and Gouerners 13 Now when they sawe the boldnes of Pe- 31 And when as they had prayed, the place not how to liter and Iohn, & understode that they were vnlcarned men and without knowledge, they marueiled, & knewe them, that they had bene with lefus:

thing to say against it.

Then they commanded them to go afide out of the Council, and kconferred a-

mong them selves,

Chrift, thogh
their owne co 16 Saying, What shal we do to these men? for furely a manifest signe is done by the, Gunopenly knowen to all the that dwell 34 Nether was there any among them, Their hearts in Ierusalem: and we can not denye it.

But that it be noised no farther among the people, let vs threaten and charge the, that they speake henceforthe to no man

1 They game in this 1 Name.

commandement 18 So they called them, and commanded them, that in m no wife they shulde speake or teache in the Name of Iesus.

tie to the ordi 19 But Peter and Iohn answered vnto the, and said, Whether it be right in the fight of God, to obey you rather then God,

20 For we can not but speake the things which we have " fene and heard.

that we shalde 21 So they o threatened them, and let them go, and founde nothing how to punish them, because of the people: for all men s The hypocrific of Ananias and Sapphira is punished by relieved.

through the praised God for that which was done. for that he 22 For the man was about four tie yere olsayeth the from the complementation in the sayeth the from the complementation in the sayeth the from the complementation in the sayeth th de, on whome this miracle of healing was thewed.

me to their Pfelowes, & shewed all that the p To encourse hie Priests & Elders had said vnto them. ge one ano-And when they heard it, they lift up rife God. their voyces to God with one accorde, &

said, O Lord, thou art the God which hast made the heaven and the earth, the fea, & all things that are in them.

Then Peter ful of the holie Gost, said 25 Which 1 by the mouth of thy seruat Da arbey groude uid hast said, *Why did the Getiles rage, vpo Gods pro-and the people imagine vaine things? mes. who had and the people imagine vaine things?

The Kings of the earth assembled, and wolde enlar-the rulers came together against § Lord, gethe kingdo-the rulers came together against § Lord, gethe kingdo-

and against his Christ.

and against his Christ.

27 For douteles, against thine holie Son- Thu is the perfect whomes how hadden for sixed verifying of § ne Iesus, whome thou haddest anointed, prophecie bothe Herode & Pontius Pilate, with the ted to be King Gentiles and the people of Israel gathered them selues together,

ucoulel had determined before to be done. u AN things

nings, & y grante vnto thy servants with purpose, according to the deals boldenes to speake thy worde, cree of his wil,

So that thou ffretche forthe thine hand, Ephe 1,11.
that healing, and fignes, and wonders may their rage a be done by the Name of thine holie Sonne Iesus.

malice which
they entreprise against thee

was shaken where they were affembled to- ucat case, but gether, and they were all z filled with the may monteglo holie Gost, and they spake the worde of zific God. God a boldely.

4. And beholding also the man which was 32. And the multitude of them that belethe performing healed standing with them, they had noued, were of one heart, and of one b soule:

1. And the multitude of them that belethe performing the performing the performing the performing them. The performing the performing the performing them that belether any of them study the performing the performing them. nether any of them faid, that any thing of ness & confianthat which he peffessed, was his cowne, that but they had all things * commune.

33 And with great power gaue the Apostles Chap 2.44 witnes of the resurrection of the Lord Ie b of one minfus: and great grace was vpon them all.

that dlacked: for as many as were posses, were for ned in God, \$ fers of lands or houses, solde them, and being all mem bres of one broght the price of the things that we- bodie, they col re solde,

35 And laid it downe at the Apostles fete, membres to be destitute and it was distributed vnto euerie man, d'Asthe Apoeaccording as he had nede.

36 Also Ioses which was called of the Apo- so s Paul com ftles, Barnabas (that is by interpretation mandeth, that no idle loytethe sonne of consolation) being a Leuite, rers be mainand of the countrey of Cyprus,

37 Where as he had land, folde it, & broght e The goods the money, and laid it downe at the Apo- ke deutded astles fete.

CHAP.

12 Miracles are done by the Apostles 17 They are taken, but the Angel of God bringeth them out of prison 29 Their bolde confession before the Council 34 The counsel of Gamaliel. 40 The Apostles are beat, and reioyce in trouble.

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de, wil, confent and affection de not

ftles fuffred

mongs all, but was his necelfitte moderat-

Pfal.117,22, 11 ila 28.16 mat 21,42. 12,10. luk.20,17. rom. 9,33. I pet 2,7.

d By whole autoritie or

cômandement? e For he cel- 8

de not haue fo

spoken of him

not to condem

ne put appro-

ue and com-mend y which

is wel done.

g Meaning Pricks, Elders h For to vphol de the waight & force of the buylding
i That is , none other cause er meane.

k The wicked demne them.

m They prefer

n To the inter beare witnes, & preache the o God hathe put a ring through the their mifchimouspurpeles.

b Who moued thine heart to

wie, as if God

diffimulation e His finge the

refore was fo

lingly d Then no ma

put his money

God to dispos

f And to moc ke him , as if he shulde not

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ne vie e Because that

By ta certeine man named Ananias, with Sapphira his wife, folde a pos- 18

a Which fign: 2 And a kept away parte of the price, his 19 But the Angel of the Lord, by night ope-defence fied their facri wife also being of counsel, & broght a cerledge, diftruft, teine parte, and laid it downe at the Apo-& hypocrifie. ftles fete.

3 Then said Peter, Ananias, why hathe Satan filled thine heart, that thou shuldest lie vnto the holie b Gost, and kepe away 21 parte of the price of the pollession?

fel thy possession; where as 4 turnest parte to another Whiles it remained, capperteined it not vnto thee?and after it was folde, was it not in thine owne a power? how is it that thou hast conceived this thing in thine heart? thou hast not lied vnto me, but vnto God. muche greater 5

Now when Ananias heard these wordes, 22 mitted it wil- the fel downe, and gaue vp the goft. Then great feare came on all them that heard these things.

was copelled to fel his pof-fessions, nor to 6 And the yong men rose vp, and toke him vp, and caryed lam out, and buryed lim.

And it came to passe about the space of thre houres after, that his wife came in, ignorant of that which was done.

8 And Peter said vnto her, Tell me, solde ye the lad for so muche? And she said, Yea, for fo muche.

Then Peter said vnto her, Why haue ye agreed together, to ftempt the Spirit of the Lord? beholde, the fete of them which haue buryed thine houf bad, are at the dore, and shal carye thee out.

Then she fell downe straight way at his declareth that 10 fete, and yelded vp the gost: and the yong men came in , and founde her dead , and houfband.

damastio vpo hour bacters shem felnes, 11 And great feare came on all the Church, and on as many as heard these things.

of God, becam-12 Thus by the hands of the Apostles were feethey do pro me, as it were, many fignes and wonders shewed among the people (and they were all with one accorde in a Solomons porche.

And of the other h durst no man ioyne 29 g Read the 13 annotatio vpo him self to them: neuertheles the people magnified them,

152. B Because of 14. in the Lord, bothe of men & wome, grewe more and more

them to trem- 15 In somuche that thei broght the sicke into the stretes, and laid them on beddes and couches, that at the least way the shadowe of Peter, whe he came by, might shadowe 32 fome of them.

There came also a multitude out of the his Arage md- 16 cities rounde about vnto Terusale, bringing ficke folkes, & them which were vexed with vncleane spirits, who were all

17 Then the chief Priest rose vp, & all they that were with him (which was the feete of the sadduces) and were ful of

1 indignation,

And laid hands on the Apostles, and put ful of blinde them in the commune prison.

ned the prison dores, & broght them for their superfition. the, and faid,

20 Go your way, and stand in the Temple, & speake to the people all the wordes mof m That safe

So when they heard it, they entred into life is declathe Teple early in the morning & taught. red. And the chief Priest came, and they that were with him, and called the Council together, and all the Elders of the children

them to be broght.

But when the officer same, and founde them not in the prison, they returned and tolde it,

of Israel, and sent to the prison, to cause

23 Saying, Certeinely we founde y prison shut as sure as was possible, & the kepers n ftanding without, before the dores : but was no fraude when we had opened, we founde no man nor decent, nor within.

24 Then whe the chief Priest, and the cap- teth forthe taine of the Temple, and the hie Priests & his promise heard these things, they douted of them, se for has whereunto this wolde growe.

Then came one and shewed the, saying, Beholde, the men that ye put in prison, are standing in the Temple, and teache the people.

26 Then went the captaine with the officers, and broght them without violence (for they feared the people, left they shulde haue bene moned)

carried her out, and buryed her by her 27 And when they had broght them, they fet them before the Council, and the chief Priest asked them,

> 28 Saying, Did not we straitely commande you, that ye shulde not teache in this Nametand beholde, ye haue filled o Ierusalem o He accosses with your doctrine, & ye wolde bring this them of rebellion & feditio. manspblood vpon vs.

Then Peter and the Apostles answered, and said, We oght rather to obey God then men.

Also the nombre of them that beleued 30 The *God of our fathers hathe raised vp thing contra-Iesus, whome ye slew, & hanged on a tre. 17 to the wor

Him hathe God lift vp with his right Chap. 3.13. hand, to be a Prince and a Sauiour, to give r Meaning that repentance to Israel, and forgivenes of he is the merepentance to Israel, and forgivenes of diator & onelic finnes.

And we are his witnesses cocerning thefe things which we say : yea, and the holie Gost, whome God hathe given to them that obey fhim.

33 Now when they heard it, they brast for anger, and confulted to flay them.

Then stode there vp in the Coucil a cer teine Pharise named Gamaliel, a doctour of the Law, honored of all the people, and commaded to put the Apostles for the

zeale,emulatio and selouse, in

by the way to

megligence, but it liuelte fet-

p And to ma-ke vs giltse of Christs death.

q. When they

ne God & man

f That is,

k :Which then rère the chief among them.

2 This Thendes was about

thirtie yeres

whome lose-

phus mencio-neth, li 20 de

Antiq chap 4.

that was afte?

laus his fonne

was at Rome.

Judea was ful of infurrecti-

ons: fo that it

gue credit to Eufebms in

this point wOf hi maketh

mencion Iofe-phus li 12

keth of the

taxíg, Luk-2,1, x He groudeth

vpo good prin ciples, but he douteth of the

qualitie of the cause, nether

dare affirme

whether it be good or bad: wherein appea

reth he was

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ling Chap VI

Rers were Ic-

refore thefe

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b They were

cion of the

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muche as they were not able to fatific bothe yoffices.
d He toyaeth faith with the other gifts of y holic Goft

y holic Goft

Meaning and

Meaning one y was turned to the Lewish

Chap.21,1.
f This ceremo

nie ý lewes ob ferued in folé-

fo in praier & private blef-fings, Gen. 48,

14:likewife in

Church it was vied,ether whe

they made mi-

the primitive

religion

almes c That is,to

fpake Greeke,

not loked voto I

M not fare to

a litle space,

35 And said vnto them, Men of Israel, take hede to your selues, what ye entend to do 9

touching these men.

For before the setumes, rose vp t Theubefore him, of 36 das boasting him self, to whome resorted a nomber of men, about a foure hundreth, who was flayne: and thei all which obeied 10 But they were not able to refift the wifthe death of Herode y Gre-ar, whe Arche- 37 him, were scattered, & broght to noght.

After this man, arose vp " Iudas of Gali- 11 le, in the daies of the tribute, and drewe away muche people after him : he also perished, and all that obeied him, were scat- 12

tered abroad.

38 And now I say vnto you, refraine your selues from these men, and let them alone: for if this counsel, or this worke be of 13 And set forthe false witnesses, which said, men, it wil come to noght:

where he spea 39 But if it be of x God, ye ca not destroie it, lest ye be founde euen fighters against

40 And to him they agreed, and called the Apostles: and when thei had beaten them, they commanded that they shulde not speake in the Name of Iesus, & let the go. 15

41 So they departed from the Council, reioycing, that they were counted worthie

to suffer rebuke for his Name.

42 And daiely in the Temple, & fro house a Whofe anceto house they ceased not to teache, and wes &d welled in Greeisthepreache Iesus Christ.

CHAP. VI.

Seven Deacons are ordered in the Church & The graces and miracles of Steuen, whome they accused falsely. 3

Nd in those daies, as the nomber of **11** the disciples grewe, there arose 2 murmuring of the a Grecians towardes the Hebrewes, because their widdowes were bneglected in the daielie ministring. 3 nance of the poore, foral- 2

Then the twelue called the multitude of the disciples together, and said, It is not mete that we shulde leave the worde of 4 God to serue the ctables.

Wherefore biethren, loke ye out among you feuen men of honest reporte, and ful of the holie Golf, and of wisdome, which we may appoint to this busines.

4 And we wil give our felues continually to prayer, and to the ministracion of the

And the faying pleased the whole multine facrifices, 5 Leni 3,2 & altude: and they chose Steuen a man ful of 4 faith & of the holie Goft, and * Philippe, and Prochorus, and Nicanor, & Timon, and Parmenas, and Nicolas a e proselyte of Antiochia,

Which they sexbefore the Apostles: and milters, or game 6 the gifts of y holic Goft : W gifts beig now 7 they praied, and flaid their hands on the. And the worde of God increased, & the nomber of the disciples was multiplied 8 * He gaue him also the couenant of cir- people. in Ierusalem greatly, and a great copanie of the Priests were obedient to y & faith.

great wonders and miracles among the people.

Then there arose certeine of the b Syna- h or colledge gogue, which are called Libertines, and divers nations had colledges Cyrenians, and of Alexandria, and of the attemfalem. of Cilicia, and of Asia, and disputed with wherem their youth was in-Steuen.

ftructed, as we

dome,& the Spirit by the which he spake.

The they luborned me, which faid, We I That is, inhaue heard him speake blasphemous wor- fronte & set des against Moses, and God.

Thus they moued the people & the El-thus malice fe-keth falfe shifders, and the Scribes: and running vpon tes when tra-him, caught him, and broght him to the

Council.

This man ceafeth not to speake blasphemous wordes against this holie place, and the Law.

14 For we have heard him fay, that k this k Thei speake Iesus of Nazaret shal destroye this pla- this in cotept. ce, and shal change the ordinances, which Moses gaue vs.

And as all that sate in the Coucil, loked stedfastly on him, they sawe his face as it had bene the I face of an Angel.

CHAP. VII.

Steuen maketh answer by the Scriptures to his accusers. great mate st Herebuketh the hardnecked Iewes, 57 And is for the appearing in him. ned to death. 58 Saul kepeth the tormentours clothes.

Hen faid the chief Priest, Are these

things fo?

And he said, Ye a men, brethren and fa- a scenen was thers, hearken. The God of b glorie ap accused that he denied God, peared vnto our father Abraham, while a therefore he he was in . Mesopotamia, before he dwelt to purge thus in Charran,

*And faid vnto him, Come out of thy Gen.12.2. Hereby he countrey, and from thy kinred, and come is different from the falls into the land, which I shal shewe thee.

Then came he out of the land of § Chal- the speaketh here of Mese-deans, & dwelt in Charran. And after that potamia, as it his father was dead, God broght him from conteneth Bathence into this land, wherein ye now deals it.

5 And he gave him none inheritance in it, no not the breadth of a fore: yet he promi fed that he wolde give it to him for a poffession, and to his sede after him, when as yet he had no childe.

6 But God spake thus, that his *fede shulde Gen. 15, 13. be a foiourner in a strange land, and that thei shulde kepe it in bondage, & entreate it euil d foure hundreth yeres.

But the nacion to whome they shalbe in yeres from the bondage, wil I = judge, saith God: and afac was bonne.
ter that, they shal come forthe and serve = Take vengeme in this place.

cumcifion: and so Abraham begate * Isac, 9en.17.9. and circumcifed him the eight daye: and Isaac begate * Iacob, and Iacob the twelue Gen. 25,240

I Not onely a cerecine con

d Beginning to recken the

mut ceafe. g That is, to the Gospel, w is received by 8

také away,the

ceremon

Now Steuen ful of faith and power, did

The Actes.

Gen 20.33 6 30.5 G 35 9

all things to &

Gen.41,37.

*Patriatkes. And the Patriarkes moued with enuie 28 solde * Inseph into Egypt: but God was Gen 37.28 f f That is, pfer-ved & broght 10 f with him,

And deliuered him out of all his afflictions; and * gaue him fauour and wisdome in the light of Pharao King of Egypt, 30 And when fourtie yeres were expired, who made him gouer nour ouer Egypt, & ouer his whole house.

land of Egypt and Canaan, and great afflame k of fyre, in a bush.

Rather formace of the flame it, he wondred at y formace of affliction, that our fathers founde no fuste
preferred the flame k of fyre, in a bush.

preferred the formace of affliction, that our fathers founde no fustepreferred the flame k of fyre, in a bush.

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preferred the flame k of fyre, in a bush.

preferred the flame k of fyre, i II Then came there a famine ouer all the

Gen 42,1. Gen 45.4.

g After the Hebrewe, thre fcore & ten

Gen 46,5.

Gen so.7

iosh 24,32.

Gen 23,16.

writer through

this place . in

Rede of Iacob,

35,19,0r, by A-braha he mes-

meth the posts

Exod 2,2.

ebr 11,23

1 He muented

craftie wates bothe to def-

1,10 Or,that their

race shulde faile.

Exed.2,11.

Gen 49.33.

coine in Egypt, he sent our fathers fiist.

13 * And at the seconde time, Ioseph was knowen of his brethren, and Iosephs kinred was made knowen vnto Pharao.

14 Then sent Inseph and caused his father to be broght, & all his kinred, euen s thie fcore and fiftene foules.

15 So * Iacob went downe into Egypt, and he * dyed, and our fathers,

16 And were removed into * Sychem, and were put in the sepulchre, that h Abraham had boght * for money of the sonnes of 35 This Moses whome their for soke, saying,

hit is probable that fome nere, which God had Grown are which god had the people*grewe & multiplied in Egypt,

megligence put in Abraham in 18 not Isleph.

The same dealt i subtely with our kinwho boght 19 this field, Gen. red, and euil intreated our fathers, & made them to cast out their yong children, 37 that"they shulde not remaine aliue.

*The same time was Moses borne, and was acceptable vnto God, which was nourished up in his fathers house thre mo- 18

21 And whe he was cast out, Phar 20s daugh troye the Ifter toke him vp, & nourished him for her muche labour. & alio to get owne fonne.

great profite by the Exed 21 And Moses was learned in all the wis- 39 dome of the Egyptians, and was mightie in wordes and in dedes.

23 Now when he was ful fortie yere olde, it 40 came into his heart to visit his brethren, the children of Isiael.

* And when he sawe one of them suffer wrong, he defended him, and avenged his quarel that had the harme done to him, & Imote the Egyptian.

ue vnderstand, that God by his hand shulde giue them deliuerance: but thei vnderftode it not.

Enod 2,13.

26 *And the next day, he shewed him self vnto them as they stroue, and wolde haue fet them at one againe, saying, Syrs, ye are brethre:why do ye wrong one to another?

27 But he that did his neighbour wrong, thrust him away, saying, Who made thee

aprince: and a judge ouer vs?

Wilt thou kil me, as thou diddest the Egyptian yesterday?

Then fled Mofes at that faying, & was a stranger in the land of Madian, where he begate two funnes.

there appeared to him in the * wildernes &xod 3,2. of mount Sina, an Angel of the Lord in a

fight: & as he drewe nere to confider it, the in the people voyce of the Lord came vnto him, faying, of God were. But when * Iacob heard that there was 32 I am the God of thy fathers, the God I Seing this coine in Egypt, he sent our fathers first. of Abraham, and the God of Isac, & the him self God, God of Iacob. Then Moses trembled, & it declareth y

durit not beholde it. Then the Lord faid to him, m Put of thy who is the eshooes from thy fete: for the place where m In figne of thou standest, is holie grounde.

34 I haue sene, I haue sene the affliction of my people, waich is in Egypt, and I haue heard their groning, and am come downe to deliuer them: and now come, and I wil fend thee into Egypt.

Who made thee a prince and a judgesthe same God sent for a prince, and a delinerer by the hands of the Angel, which appeared to him in the bulh.

Til another King arose, which knewe 36 He + br ight them out, doing wonders, 11.14. and miracles in the land of Egypt, and Exed 16,1.
in the red sea, and in the wildernes * four-chap 3,22

This is that Moses, which said vnto the that Christ is the childre of Israel, *An Prophet shal § Lord Law and the your God raise vp vnto you, even of your Exed 19,2. brethren, like vnto me: him shal ye heare. . Moses w

* This is he that was in the Congrega the Angels or Christs minicion, in the wildernes with the o Angel, fer. & a guide which spake to him in mount Sina, & with pBy oracles is our fathers, who received the Plivelie o- ment flayings that God fparacles to give vnto vs.

To whome our fathers wolde not obey, Exod 22,1. but refused, & in their hearts turned backe telimonies of againe into Egypt,

Saying vnto Aaron, * Make 9 vs gods r Yet they that may go before vs: for we knowe not knew he was what is become of this Moles that broght com vs out of the land of Egypt.

41 And they made a calfe in those daies, bring them the Law and offred facrifice vnto the idole, and re Rim.1,24. ioyced in the workes of their owne nads. (As the funne,

25 For he supposed his brethren wolde ha- 42 Then God turned himself away, 80 ga- marres, Deut. ue them vp to serue the shofte of heauen, 17.3 as it is written in the boke of the Prophe to Your fathers res, ** O house of Israel, haue ye offred to began in wildernes to confidence of fourtie yeres in the wildernes?

Amos 5.25.

t Your fathers to confidence by the space dernes to confidence of fourtie yeres in the wildernes? of fourtie yeres in the wildernes?

43 And ye toke vp the tabernacle of *Mo- fethers in imloch, & filare of your god Remphan, fi-pieue.

Leui 20,2.

gures, w ye made to worth p them: there- n And carred fore I wil carie you away bey ode Babylo. it spon your

the Mediator.

Exod 7,8 9,18

fe wolde thor-

44 Our

God dwelleth not in teples. Chap. VIII. Simon Magus. 1067/1224

content with this couenant onely, & not to haue gone affantafies

Exo 25,40. ebr 8,5. Iof 3,14. 1.Sam 13,14.

psal 89,21. 2 Sam. 7,2. Pfal,132,5. z.Chro.17,12.

s king 6,1. Chap 17,24.
y He repro- 47 ueth the grof-fe dulnes of the people w abused the

within the teple Isa 66,1.

in any space of place. ler 9,26.

625k 44.9. ther forfake our olde wic kednes, nor fo muche as heare when God fpeaketh you, but fil re bel

is not onely iust for his in . nocécie, but be 5+ cause all true iultice cometh of him

Exo 16,13. nifterie or ofd And reignig

in his fiesh, wherein he

e This was do violence & by

Chap. 22.20.

Mat 5,44

luk-23,34.

1.007.4,12.

They oght 44 Our fathers had the tabernacle of wit- r nes in the wildernes, as he had appointed, speaking vnto *Moses, that he shulde make it according to the facion that he had sene.

45 Which tabernacle also our fathers receiued, and broght in with * Iesus into the 2 possession of the Gétiles, which God draue out before our fathers, vnto the dayes of Dauid:

46 *Who founde fauour before God, and desired that he might * finde a tabernacle for the God of Iacob.

*But Solomon buylt him an house.

48 Howbeit the moste High * dwelleth not in y temples made with hands, as faith the 5 Then came Philippe into the cities of the dead, or *Prophet.

Samaria & preached Cheift upon them.

testole: what 2 house wil ye buylde for me, faith the Lord for what place is it that I fhulde reft in?

2 God can not 50 Hathe not mine hand made all these 7 For vncleane spirits crying with a loude things?

> 51 *Ye stiffenecked and of vncircumcifed ahearts & eares, ye haue alwayes refifted § holie Gost: as your fathers did, so do you. 8 And there was great toye in that citie.

fathers persecuted? and they have slaine them, which shewed before of the coming of that Iuft, of whome ye are now the betrayers and murtherers,

b Which is Ie 53 *Which hauereceiued the Law by the 10 cordinance of Angels, & haue not kept it.

But when they heard the sethings, their hearts brast for anger, and they gnashed it And they gave hede vnto him, because to sollow the at him with their teeth.

Exo 16,13. 55 But he being ful of the holie Goft, loked stedfastly into heaven, and sawe the glorie 12 of God, and Iesus standing at 4 the right hand of God,

wherein he so Andfaid, Beholde, I se the heaues open, and the Sonne of man standing at the right hand of God.

> 57 Then they gave a shoute with a loude voyce, and stopped their eares, and e ranne vpon him all at once,

no forme of in 58 And cast him out of the citie, and sto- 14 Now whethe Apostles, which were at general therened him: and the witnesses laid downe their clothes at a yong mans fete, named

59 And they stoned Steuen, who called on 15 Which when they were come downe, God, & faid, Lord Iesus, receive my spirit.

60 And he kneled downe, and cryed with a loude voyce, * Lord, lay not this sinne to 16 (For as yer, he was come downe on none gifts of y hotheir charge. And when he had thus spoken, he flept.

CHAP. VIII.

3 Steuen's lamented & buryed. 3 The rage of the Terres and of Saul against them. 4 The faithful scattred, preache here & there o Samaria is feduced by Simo the sorcerer, but was converted by Philippe, and confirmed by the Apostles 18 The couctousness and hypocri- 19 Saying, Give me also this power, that on gift to speake for as Simon as And countries of the Countries I and the countries of the Countri fie of Simon, 26 And connerfien of the Eunuche.

Nd Saul confented to his death, and 🕰 at that time, there was a great perfecution against the Church which was at Ierusalem,& they were all scattred abroade through the regions of Iudea & of Samaria, except the Apostles.

Then certeine men fearing God, acaryed a Frothe plan Steuen amongs the, to be buryed, and made was froned

great b lamentation for him.

3 But Saul made hauocke of the Church, prined of any and entred into euerie house, and drewe worthis memout bothe men and women, and put them title cause of into prifon.

4 Therefore they that were scattred abro- is no mention ade, went to and fro preaching the worde. or prayers for

abuled the power of God so that they appeared the the power of God worthing so that they appeared the the power of God worthing so that they appeared the they appeared to the they appeared to the conner of the dead, or so that they appeared the they are the first worthing the conner of the conner of the conner of the conner of the came Philippe into the cities of the dead, or so the conner of the cities of the dead, or so the conner of the cities of the dead, or so the conner of the cities of the dead, or so the conner of the cities of the dead, or so the cities of the conner of the cities of the conner of the cities of the dead, or so the cities of the dead, or so the cities of the conner of the cities of the conner of the cities of the conner of the cities of the

things which Philippe spake, with one ac- were the fire corde, hearing & feing the miracles which calling of the

voyce, came out of many that were posses fed of them: and many taken with palfies,& that halted, were healed.

Which of the Prophetes haue not your 9 And there was before in the citie a certeine man called Simon, which vsed witchecraft, and bewitched the people of Samaria, saying, that he him self was some great man.

To whome they d gaue hede from the d This declaleast to the greatest, saying, This man is reth how muthe great e power of God.

that of long time he had bewitched them tan then the with forceries.

But assone as they beleved Philippe, craft of Satur which preached the things that concerned his illusios vinthe kingdome of God, and in the Name of God. of Iclus Christ, they were baptized bothe men and women.

13 Then Simon him felf beleued also and f The maichte was baptized, & continued with Philippe, or Gods worde and wondred, when he sawe the signes and confesse the trueth: but yet great miracles which were done.

Ierusalem, heard say, that Samaria had receiued the worde of God, they fent vnto them Peter and Iohn.

prayed for them, that they might receive g Meaning the thes holie Gost.

of them, but they were baptized honely in h They had on the Name of the Lord Iesus) the commune

Then laid they their hands on them, & grace of adopthey received the holie Goft.

18 And when Simon fawe, that through lay are offered to ing en of the Apostles hads the holie Gost in baptisme,& was given, he offred them money,

whome soeuer I lay the hands, he may re gages, & to do miracles. ceiue the holie Gost. PP. ii.

note that here

tructh of God. e This is the

particular

racion which as yet had not

of the nomber

k That is, tur-

ne away from

I Hereby he wolde make him to feele his finne and not y be dou-ted of Gods

mercies, if he

colde repent.

m Or thine heart is ful of

dispueful mali

ce . & deuelifh

pietie, fo that

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as captive in

deftroyed 11,1t

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· Eunuche fig-

nifieth him that is gelded: but because in

the Eaft partes

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me, as Ila 39,7

p Albeit Christ

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ue ende : for

now they fit

Ifa 53.7.

es, were called by this na-

his bands

20 Then said Peter vnto him, Thy money perish with thee, because thou thinkest 38 that y gift of God may be obteined with money. f Thou art not

Thou hast nether parte nor i fellowship worthte to be 21 in this busines: for thine heart is not right 39 And assone as they were come vp out of

in the fight of God. k Repent therefore of this thy wickedwickednes 22

thee.

23 For I se that thou art m in § gall of * bitternes, and in the bonde of iniquitie.

Then answered Simon, & said, Pray ye Deut. 29.18. 24 to the Lord for me, y none of these things which ye haue spoken, come vpon me.

pey fon of im- 25 So they, when they had testified and preached the worde of the Lord, returned to Ierusalem, and preached the Gospel in

many townes of the Samaritans.

n After that 26 Then the Angel of the Lord spake vnto Philippe, saying, Arise, and go towarde the South vnto the way that goeth downe fro 2 Ierusalem vnto Gaza, which is " waste.

refera was as 27 And he arose and went on: and beholde, a certeine · Eunuche of Ethiopia Cadaces ner, who had the rule of all her treasure, & 3 Now as he iourneyed, it came to passe y reale, before he have the came to Ierusalem to worship:

as he was come nere to Damascus, * sud- true knowledthe Quene of the Ethiopians chief Gouer

great affaires as And as he returned fitting in his charet, to fuche, it ca-

he red Esaias the Prophet.

noble men we. 29 Then the Spirit faid vnto Philippe, Go 4 nere & ioyne thy felf to yonder charet.

they were not 30 And Philippe ranne thether, and heard him read the Prophet Esaias, & said, But 5 And he said, Who art thou, Lord? And vnderstandest thou what thou readest?

that were put in credit or st And he faid, How can I, except I had a guide : And he defired Philippe, that he wolde come vp and lit with him.

32 Now the place of the Scripture which he red, was this, * He was led as a shepe to § slaughter: & like a lambe domme before his shearer, so opened he not his mouth.

thers angre a- 33 gainst finne, yet he brake the bene exalted:but who shal declare his rgeneració for his life is taken fro the fearth.

ted, A& 2,24 34 q The punith- a met which he and said, I pray thee of whome speaketh the Prophet this? of him felf, or of some fuffred, was the beginning of his glorie

Then Philippe opened his mouth, and 9 r That is, how 35 began at the same Scripture, and preached vnto him Ielus.

thal no more 16 And as they went on their way, they came vnto a certeine water, and the Eunuche faid, Se, here is water: what doeth let me to be baptized?

And Philippe faid vnto him, If thou begeneration, for 37 leuest with all thine heart, thou maist. Then he answered, and said, I beleue that

in the heauelie places with Christ their head, as Ephel 2,6 f And he now reigneth in 12 heanen t He declared at length this matter of fo great amportance. u With a pure and perfect heart.

Iesus Christ is the Sonne of God.

Then he commanded the charet to stand stil: and they went downe bothe into the water, bothe Philippe & the Eunuche, and he baptized him.

the water, the Spirit of the Lord caught away Philippe, that y Eunuche x fawe him the intent that nes, and pray God, that if it be i possible, no more: so he went on his way reioycing. he might the thought of thine heart may be forgiuen 40 But Philippe" was founde at vAzotus, & the the better he walked to and fro preaching in all the y Philip was

cities, tilhe came to Cesarea.

CHAP. IX

3 The conversion of Saul. 15 His vocation to the Apostle- ke this cuite Ship 20 His zeale to execute the same 25 How he of was also calcapeth the lewes conspiracies. 26 His accesse to the A 15047. postles. 31 The prosperme of the Church. 34 Peter healeth A Eneas. 40 Raifeth Tabitha 42 He converseth many to Christ. 43 Andlodgeth in a taners house.

Nd +Saul yet abreathing out threat- Rom 9.3. nings & flaughter against the disci- sal 1.13. ples of the Lord, went vnto the hie Priest, and with a And desired of him letters to Damascus great rage, and crueltie the into the Synagogues, that if he founde any nocent blood that were of that b way (ether men or wo- Red for: w demen) he might bring them bounde vnto clareth wher-Ierusalem.

denly there shined rounde about his light goof God from heauen.

And he fel to the earth, and heard a voyce, faying to him, Saul, Saul, why perfecutest thou me?

the Lord faid, I am Iesus whome thou persecutest: it is hard for thee to kicke against c prickes.

He then bothe trembling and aftonied, he pricketh & folienteh our faid, Lord, what wilt thou that I do And & consciences. Lord said vnto him, Arise and go into the citie, and it shalbe tolde thee what thou shalt do.

P In his humilitie his I sudgement hathe
7 The men also which iorneyed with him,
4 Meaning
bene exalted:but who shal declare his rgeftode amased, hearing 4 his voyce, but e sesauls voice, as ing no man.

Then the Eunuche answered Philippe, 8 And Saul arose from the grounde, and saul opened his eyes, but f fawe no man. Then that Iefus spaled they him by the hand, and broght him f For he was into Damascus,

Where he was thre dayes without fight, and nether s ate nor dranke.

and nether s atenor dranke.

And there was a certeine disciple at Dathe vision that mascus named Ananias, & to him said the he did medita-Lord in a vision, Ananias. And he said, Be- te nothing, but holde, I am here, Lord.

u Then the Lord said vato him, Arise, and go into ftrete which is called Straight, and feke in the house of Ludas after one called Saul of Tarfus: for beholde, he prayeth.

(And he sawe in a vision a man named Ananias coming in to him, & putting his

by God for perceined him feif to be y Some thin.

fecte, or forte.

e That is, to relift Godwhe

Chap 22,9

was fatiffied.

q Because it

hands on him, that he might receive his fight.)

Then Ananias answered, Lord, I have 31 heard by many of this ma, how muche euil he hathe done to thy samctes at Ierusale.

Moreouer here he hathe autoritie of the hie Priests, to binde all that call on thy

15 Then the Lord said vnto hill, Gothy way: for he is a h chosen vessel vnto me, to h A worthie feruät of God beare my Name before the Gentiles, & 33 and endued with excellent Kings, and the children of Israel.

graces about 16 For I wil shewe him, how many things he must suffre for my Names sake.

witnes, and fer 17 Then Ananias went his way, and entred into the house, and put his hands on him, and said, Brother Saul, the Lord hathe sent 35 And all that dwelt at Lydda and Sa-greatest parte.

me (even Iesus y appeared vnto thee in the way as thou camest) that thou mightest 36 There was also at Ioppa a certeine moma a cute.

Meaning, the greatest parte.

A place so called, and not called, and not a cute. receive thy fight, and be filled with the holie Goft.

28 And immediatly there fel from his eyes as it had bene scales, & suddenly he recei- 37 ued fight, and arose, and was baptized,

And received meat, & was stregthened. So was Saul certeine dayes with the disciples which were at Damascus.

20 And straight way he preached Christ in the Synagogues, that he was the Sonne of God.

21 So that all that heard him, were amaled, and faid, Is not this he, that destroyed the 39 which called on this Name in Ierusalem, & came hither for that intent, y he shulde bring them bounde vnto the hie Priests?

But Saul encreased the more in stregth, and confounded the Iewes which dwelt at

1 That was af 2? And after I that many dayes were fulfilled, the Iewes toke counsel together, to

But their laying await was knowen of 41 Saul: now they * m watched the gates day and night, that they might kill him.

and put him through the wall, and let him downe in a basket.

the Coranthias 26 And when Saul was come to Ierusalem, he assaide to soyne him self with the disciples: but they were all afraid of him, and beleued not that he was a disciple.

27 But Barnabas toke him, and broght him to the Apostles, and declared to them, how he had sene the Lord in the way, & that he had spoken vnto him, & how he had spoke boldely a: Damascus in y Name of Iesus.

28 And he "was conversant with a them at 2 A deuout ma, and a one that feared God forsaken all su Lerufalem,

29 And spake boldely o in the Name of the Lord Iesus, & spake and disputed with the PGrecias: but they went about to flay him. 30 But when the brethren knewe it, they

broght him to Cesarea, & sent nim forthe to q Tarfus.

Then had the Churches rest through all countrey, and Indea, and Galile, and Samaria, and were have some auedified, & walked in the feare of the Lord, torus. and were multiplied by the comfort of the holie Gost.

32 And it came to passe, as Peter walked through out all quarters, he came also to the sainctes which dwelt at Lydda.

And there he founde a certeine man named AEneas, which had kept his bed eight yeres, and was licke of the pallie.

The faid Peter vnto him, A Eneas, Iesus Christ maketh thee whole: arise and make to the logither vp thy bed. And he arose immediatly.

a disciple named Tabitha (which by inter pretation is called Dorcas) she was ful t That is, a deof good workes & almes which she did.

And it came to passe in those dayes, that she was sicke and dyed; and when they had u washed her, they laid her in an upper u To the inter they mught bu rie her after-

38 Now forasmuche as Lydda was nere to warderfor this was their culoppa, and the disciples had heard that nome. Peter was there, they fent vnto him two men, defiring that he wolde not delaye to come vnto them.

Then Peter arose and came with them: and when he was come, they broght him into the upper chamber, where all the wid dowes stode by him weping, and shewing the coates and garments, which Dorcas made, while she was with them.

Damascus, confirming, that this was the 40 But Peter put them all forthe, and kneled downe, and praid, and turned him to the bodie, and faid, Tabitha, arife. And the opened her eyes, and when the fawe Peter, fate vp.

> Then he gaue her the hand & lift her vp, and called the x faincies & widdowes, x For the was and restored her aliue.

Then the disciples toke him by night, 43 And it was knowen throughout all Iop- others mighe baue occasion pa, and manie beleued in the Lord.

pa, and manie beleued in the Lord.

to beleue, and
And it came to passe that he taryed ma-storific God,
then for her nie dayes in Ioppa w one Simona "taner. owne sake.

Vrthermore there was a certeine mã \Gamma ın Cesarea called Cornelius,a captaıne of the bande called the Italian bande,

with all his housholde, which gave muche peraitions, & almes to the people, and prayed God con- to the true fer tinually.

k Proning by of the Scriptu-

i To beare me

ter thre yeres, that he had re mained at Damafens, and in the countrey a 24. e (or 11,32. m The Gotheir request 25 appointed appointed a watche as he declareth to

"Grebe went in a With Peter and lames, Gal 1,19 o Making ope profession of the Guspel p Which were lewes, but so called because they were dif-perfed through Greeia and other countreis.

CHAP. X. 3 Cornelius admonished by the Angel, 7 He sendeth to loppa 11 The viflo that Peter fame. 17 How he was fent to Cornelius. 19 The Gentiles also recesue the Spsrit, and are baptized.

He sawe in a vision euidently (about the ninte house of the day) an Angel of PP.iii.

& That is, God

for els it is im

des vnto

thee where-

by thou fralt

e Which was midday.

me & fuche li-

ke which man

*8г. соттиве

mourisheth for his vic.

possible please God

He

ſe.

that he had faith:

shal

God comming in to him, and faying vnto him, Cornelius.

4 But when he loked on him, he was afraid, and faid, What is it, Lord: And he faid vnto him, Thy prayers & thinealmes are come byp into remembrance before God.

did accept the: 5 Now therefore fend men to Ioppa, & call for Simon, whose surname is Peter.

> He lodgeth with one Simon a taner, whowhat thou oghtest to do.

And when the Angel which spake vnto Speake wor- 7 Cornelius, was departed, he called two of 26 But Peter toke him vp, saying, Stand vp: ce, and farre his feruars, & a fouldier that feared God, one of them that waited on him,

be faued & 8 And tolde them all things, and fent them to Ioppa.

all thine how On the morowe as they went on their iorney, and drewe nere vnto the citie, Peter went vp vpon the house to pray, about the clixt houre.

> 10 Then waxed he an hungred, and wolde haue eate : but while they made some thing 29 Therefore came I vnto you without sayreadie, he fel into a trance.

m And he sawe heaven opened, and a certeine vessel come downe vnto him, as it 30 had bene a great shete, knit at the foure cor ners, and was let downe to the earth.

d As camels 12 horfes, dogs, exc,thepe,fw1 Wherein were dall maner of foure fored beaftes of the earth, and wilde beaftes and creping things, and foules of the heaven. 30 And there came a voyce to him, Arife, Pe ter:kill,and cat.

> 14 But Petersaid, Notso, Lord: for I have 32 neuer eaten any thing that is polluted, or

15 And the voyce spake vnto him againe the seconde time, The things that God hathe purified, pollute thou not.

rence betwirt 16 This was so done thrise: and the vessel was drawen vp againe into heauen.

theweth 17 Now while Peter douted in hi felf what this visio which he had sene, meant, beholde, the men which were sent from Corne- 34 lius, had inquired for Simons bouse, and itode at the gate,

18 And called, & alked, whether Simo, which 35 was furnamed Peter, were lodged there.

And while Peter thought on the vision, feke thee.

20 Arise therefore, and get thee downe, & go with them, and s doute nothing : for I 37

go with them, and s doute nothing: for i have sent them.

procedeth of fat h, oght to be without were sent vnto him fro Cornclius, & said, were sent vnto him fro Cornelius, & said, 38 Beholde, I am he whome ye feke: what is the cause wherefore ye are come?

22 And they said, Cornelius the captaine, 2 iust man, and one that feareth God, and of good reporte among all the nacion of 39 the lewes, was warned from heaven by an holie Angel to fend for thee into his hou-

fe, and to heare thy wordes.

Then called he them in, & lodged them, or, Pour. and the next day, Peter went forthe with them, and certeine brethren from Ioppa accompanied him.

24 And the day after, thei entred into Ce farea. Now Cornelius waited for them, & had called together his kinfmen, and special friends.

se house is by the sea side: the shal tell thee 25 And it came to passe as Peter came in, that Cornelius met him, and fel downe at his fete and b worshipped him.

for even I my felf am a man.

And as he talked with him, he came in, Peter bad be-& founde manie that were come together.

28 And he faid vnto them, Ye knowe that it is an unlawful thing for a man that is a Lewe, to companie or come vnto one of another nation: but God hathe shewed me, that I shulde not call anie man "pollu- "Or, commune ted, or vncleane.

ing nave, when I was sent for. I aske therefore, for what intent haue ye fent for me.

Then Cornelius faid, Foure dayes ago, about this houre, I fasted, and at the ninthe houre I praid in mine house, and beholde, a man stode before me in bright clothing ;

And said, Cornelius, thy prayer is heard, and thine almes are had in remembrance in the fight of God.

Send therefore to Joppa, and call for Simon, whose surname is Peter (he is lodged in the house of Simon a tanner by the sea fide) who when he cometh, shal speake vn-

33 Then sent I for thee immediatly, and Dem.10,17. thou hast wel done to come. Now there- s.chro 19,17. fore are we all here present before God, to inb. 34,19. heare all things that are commanded thee wife 6.8. of God.

Then Peter opened his mouth, and faid, gal. 2.6. Of a trueth I perceiue, that *God is no ac ephe 6,9. cepter of persones.

But in euerie nario he that i feareth him, 1 pet 1, 17. and worketh k righteousnes, is accepted the the Ebrewith him.

the Spirit said vnto him, Beholde, thre me 36 Ye knowe the worde which God hathe of God, which fent to V childre of Israel, preaching 1 pea- without faith ce by Iesus Christ, which is Lord of all.

Euen the worde which came through all Luk.4.74. Iudea * beginning in Galile, after the bap- that 13 vpright tifme which Iohn preached,

To wit, how God mannointed Iefus of doesh good to Nazaret with the holie Goft, and with 1 Meaning the power: who went about doing good, and reconciliation healing all that were opprefied of the de- & mathrough uil: for God was with him.

And we are witnesses of all things which in That is, enhe did bothe in the land of the Iewes, and deed himwith graces & gif-in Ierusalem: whome they slewe; hanging tes aboue all

Shewed to muche reveré paising decet ordre, asthogh

eccle[35,36.

col 3,25.

nothing.

him

vncleane bea-Res and cleane there is no dif ference be-twisty lewes and Gentiles f lake n not for polluted &

taking e In away the diffe

dont or que-#ioning

him on a tre.

40 Him God raised up the third day, and caused that he was shewed openly:

41 Not to ali the people, but vnto the witnesses chosen before of God, even to vs which dideat and drinke with him, after to he arose from the dead.

42 And he commanded vsto preache vnto the people, & to testifie, that it is he that is orderned of God a judge of quicke and 13 And he shewed vs, how he had sene an

Lere.31,34. micah 7,11. chap.15,3.

a We oght not to debarre

them of bap-

God teftifieth

to be his : for

I é sus

Christ.

43 To him also give all the*Prophetes witmes, that through his Name all that beleue in him, shal receive remission of sinnes.

44 While Peter yet spake these wordes, the holie Gost fel on all them which heard the worde.

45 So they of the circumcission which beleued, were astonied, as manie as came with Peter, because that on the Gentiles also 16 was powred out the gift of the holie Gost.

46 For they heard them speake with togues, & magnifie God. Then answered Peter,

feing they ha 47 me the princi pal, that is lef fe, oght nor to be dented the. le shulde not be baptized, which have receiued the holie Gost, as wel as we?

48 So he commanded them to be baptized in the Name of the Loro . Then prayed 18 they him to tarie certeine dayes.

CHAP. XI.

- 4 Peter sheweth the cause wherefore he went to the Gentiles 18 The Church approve thit 21 The Church 19 increaseth. 22 Barnabas and Paul preache at Antioch:a 28 Agabus prophecieth dearth to come. 29 And the remedie.
- TOw the Apostles and the brethren that were in Iudea, heard, that the Gentiles had aifo received the worde of 20 God.
- And when Peter was come vp to Ierufalem, they of the circumcision contended against him,

Saying, Thou wentest into men vncircumcifed, and hast eaten with them.

thing in order to b them, saying,

I was in the citie of Ioppa, praying, and in a trance I sawe this vision, A certeine vessel coming downe as it had bene a great 33 thete, let downe from heaven by the foure corners, and it came to me.

Toward the which when I had fastened mine eyes, I considered, and sawe foure fo- 24 For he was a good man, and ful of the ted beattes of the earth, and wilde beattes, and creping things, & foules of the heane.

7 Also I heard a voyce, saying vnto me, A- 25 rise, Peter: slay and eat.

8 And I faid, God forbid, Lord: for nothing 26. And when he had founde him, he broght polluted or vacleane hathe at anie time entred into my mouth.

9 But the voyce answered me the second ti me from heauen, Thethings that God hathe purified, pollute thou not.

10 And this was done thre times, and all were taken vp againe inro heauen.

Then beholde, immediatly there were thre me already come vnto the house whe re I was, sent from Cesarea vnto me.

And the Spirit said voto me, that I shuldego with them, without douting: moreouer these six brethren came with me, &c we entred into the mans house.

Angel in his house, which stode and said to him, Send men to Ioppa, and call for Simon whose surname is Peter.

He shal speake wordes vnto thee, whereby bothe thou and all thine house shalbe

15 And as I began to speake, the holie Gost fel on them, * euen as vpon vs at the be- Chap 2.4. ginning.

Then I remembred the worde of the Lord, how he said, * Iohn baptized with Chap 1.50 water, but ye shalbe c baptized with the & 19.4. holie Goft.

Cananie man a forbid water, that the17 For as much ethen as God gaue them a mar 1.8.

Thulde not be baptized, which have relike offices he did voto vs. when we have like gift, as he did vnto vs, when we bele- iohne, 17. ued in the Lord Iesus Christ, who was I, c Thatis, indued with the

When they heard these things, I they holie Got helde their peace, and glorified God, fay- | Not togiing, Then hathe God also to the Gentiles we them the granted e repentance vnto life.

And thei which were * scattred abroade de Their mode because of the "affliction that arose about that they we Sreuen, walked throughout til they came med to volay vnro Phenice and Cyprus, and Antiochia, that whereof preaching the worde to no man, but vnto infely blathe Iewes onely.

Now some of them were men of Cyprus e This repe and of Cyrene, which when they were co tace depedent me into Antiochia, spake vnto the f Gre
vpon farth
or, remble
cians, and preached the Lord Jesus.
f He meaneth cians, and preached the Lord Iesus.

21 And the shand of the Lord was with the which being so that a great nomber beleued & turned ade in diners

Then Peter began, and expounded the 23 Then tidings of those things came vnto name, but the the eares of the Church, which was in Ie-were Geriles. rusaiem,& they sent for the Barnabas that g The power he shulde go vnto h Antiochia.

This was

Who when he was come & had fene the the most fagrace of God, was glad, and exhorted all, syria, and b that with purpose of heart they wolde dered vpon Ci "cleaue vnto the Lord.

holie Goft, and faith, and muche people ioyned them selves vnto the Lord.

Then departed Barnabas to Tarfus to leke Sault

him vnto Antiochia, and it came to passe that a whole yere they were conversant where as be with the Church, and taught muche peo- forethey weple, info muche, that the disciples were ples now they first called Christians in Antiochia.

PP.iiii.

¢ 3.6.

mat 3,II.

not the lewer

with the Lord.

Christians.

e For they colde not yet comprehende this fecret, w was hid from 3 the Angels the felues, even from the crea-tion of the worlde , Eph. 5.8 col. 1.26. b He purgeth his fact befoee y Church.

27 In theie dayes also came Prophetes fró Ierusalem vnto Antiochia.

28 And there stode vp one of them named Agabus, and fignified by the & Spirit, that there shulde be great samme throughout 12 And as he considered the thing, he came to have put his to death, as he all the worlde, which also came to passe vnder Claudius Cesar.

Then the disciples, euerie man accorm Ierufalem. 29 ding to his habilitie, purposed to fend 13 fuccour vnto the brethren which dwelt in

Which thing they also did, and sent it 14 wardes them. 30 to the Elders, by the hands of Barnabas

CHAP. XII.

2 Herode persecuteth the Christians. 2 He killeth lames, 4 And putteth Peter in prison. 7 Whome the Lord deliuereth by an Angel. 21 The borrible death of Herode. 24 The Gospel florssheth. 25 Barnabas & Saul returning to Antiochia take lohn Marke with them.

7 Ow about that time, 2 Herode the King stretched forthe hu hands to 17 vexe certeine of the Church.

And he killed Iames the brother of Iohn with the fworde.

And when he sawe that it c pleased the Iewes, he proceded further, to take Peter alfo(then were y daies of vnleauened bread) 18

And whe he had caught him, he put him in prison, and delivered him to d foure quaternions of fouldiers to be kept, inten- 19 ding after the Passeouer to bring him forthe to the people.

So Peter was kept in prison, but earnest prayer was made of the Church vnto God

6 And when Herode wolde haue broght him out vnto the people, the same night sleptPeter betwene two souldiers, bounde with two chaines, and the kepers before the dore kept the prison.

me vpon them, and a light shmed in the house, and he smote Peter on the side, and raised him vp, saying, Arise quickely. And his chaines fel of from his hands.

8. And the Angel faid vnto him, Girde thy felf, and binde on thy fandales. And so he 23 But immediatly the Angel of the Lord when he was did. Then he said vnto him, Cast thy garment about thee, and followe me.

9 So Peter came out and followed him, & knewe not that it was true, which was do- 24 And the worde of God m grewe, and met declareth ne by the Angel, but thought he had fene a vision.

10 Now when they were past the first and the secode watche, they came vnto the yro gate, that leadeth vnto the citie, which othey went out, and passed through one ? Paul and Barnabas are called to preache among the worde, the mo pened to them by it owne accorde, and strete, and by and by the Angel departed from him.

M And when Peter was come to him felf, he said, Now Iknow for a trueth, that the

Lord hathe fent his Angel, and hathe deliuered me out of the hand of Herode, and from all the f waiting for of the people f For they thought i Heof the lewes. of the Iewes.

the house of Marie, the mother of John, had purposed. whose surname was Marke, where manie were gathered together and prayed.

And when Peter knocked at the entrie dore, a maide came forthe to hearken, named Rhode.

But when she knew Peters voyce, she opened not the entrie dore for gladnes, but ran in, and tolde how Peter Itode before

15 Bur they said vnto her, Thou art mad. Yet she affirmed it constantly, that it was fo. Then faid they, It is his Angel.

16 But Peter continued knocking, and whe worde that An thei had opened it, and fawe him, they we- gels were ap aftonied.

And he beckened vnto them with the those dayes 1e aftonied.

hand, to holde their peace, and tolde them thei were accu how the Lord had broght him out of the fache fights. prison. And he said, Go shewe these things vnto Iames and to the brethren: and he departed and went into h another place.

Now affone as it was day, there was no by reason of fmale trouble among the fouldiers, what the brethren. was become of Peter.

And when Herode had foght for him, & founde him not, he examined the kepers, and commanded them to be led to be punished. And he went downe from Iudea to Cesarea, and there abode.

20 Then Herode intended to make warre against them of Tyrus and Sido, but theycame all with one accorde vnto him, and perfuaded Blastus the Kings chamber- i Bothe by laine, and they defired peace, because their fatring worcourrey was nourished by the Kings land. briberie-

Chapass 7 *And beholde, the Angel of the Lord ca- 21 And vpon a day appointed, Herode arayed him self in royal apparel, and sate on the judgement feat, and made an ora- k Which he fhulde have tion vnto them.

And the people gaue a shoute, saying, punished the The voyce of God, and not of man.

fmote him, because he k gaue not glorie adying, as 10vnto God, fo that he was eate 1 of wormes, fephus writeth

1 The vilence and gaue vp the goft.

multiplied.

25 So Barnabas and Saul returned from Ie- and syrannie: rusalem, when they had fulfilled their nof- his grande safice, and toke with them Iohn, whose fure eaten of life. name was Marke.

CHAP. XIII. -

Gentiles. 7 Of Sergius Paulus, and Elymas the for- re doeth it inserer. 13 The departure of Marke. 14 Paul prea- crease cheth at Antiochia. 42 The faith of the Gentiles: to diffribute 46 The lewes resetted. 48 Thu that are orderned to simes fent fre life, beleue. saThe frute of faith.

For thel did

done, if he had whose vanitie

tefteth pride. that tyrats go

Who was I called Agrip-pa the fone of Aristobul's he was nephewe voto Herodey 2 Great, and bro ther of Hero. dias

eie was an oc

casion to the

Antiochias to

relieue the ne-

their brethre

1 To fignific

that it came of a charita.

ble minde to-

c.essitie of

b There was another fo named which was the fonne of Alpheus. c. It came the of no zeale nor religion, but onely to flatter the peo

ple. d The nober being Extene 5 by foures, to kepe divers: wardes-

e Read Marks 6,0

Chap-11,29? . There

Elymas the sorcerer.

This decla-

calleth of all fortes bothe

hie & lowe.

b The worde fignifieth to

execute a pub licke charge,

as the Apostle

Insp was: fo y here is thew

ed, that they

preached, and

Chap. 14,26.

prophecied.

Chap.XIII. Pauls fermon. 1873/1224

Here were also in the Church that was at Antiochia, certeine Prophetes and teachers, as Barnabas, & Simeon cal- 17 led Niger, and Lucius of Cyrene, & a Manahen (which had bene broght vp with Herode the Tetrarch) and Saul.

Now as they b ministred to the Lord, & 18 And about the time tof fortie yeres, suf- Exod. 16,1. fasted, the holie Gost said, Separate me Bainabas & Saul, for the worke whereun- 19

to I have called them.

Then fasted they and praied, and laid their hands on them, and let them go.

And they, after they were * sent forthe of the holie Gost, came downe vnto Seleucia, and from thence they sailed to Cy- 21 So after that they desired a * King, and 1. Sam p.cs.;

And whether were at Salamis, thei preached the worde of God in the Synago-

6 So when they had gone throughout the yle vnto Paphus, they founde a certeine forcerer, a falle prophet, being a Lewe, named Bariefus,

Which was with y Deputie Sergius Pau lus, a prudent man. He called vnto him Barnabas and Saul, and defired to heare 24

the worde of God.

- 3 But Elymas, the forcerer (for so is his name by interpretacion) with stode them, & 25 And when Iohn had fulfilled het course, Mar 1.7. soght to turne away the Deputie fro the faith.
- 5 Then Saul (which also is called Paul) being ful of the holie Gost, set his eyes on him,

20 And said, O ful of all subtiltie and all mischief, the childe of the deuil, & enemie of all righteousnes, wilt ynot cease

of docume of to peruent the issue, and the hand of the she apostes, it Now therefore beholde, the hand of the Lord s vpon thee, & thou shalt be blinde, & not se the sunne for a season,. And immediatly there fell on him a miste and a darkenes, and he went about, seking some 28 And thogh thei foude no cause of death arts are cone to lead him by the hand.

23 Then the Deputie when he sawe what 29 was done, beleved, and was aftonied at the

doctrine of the Lord.

s; Now when Paul and they that were with him were departed by ship from Paphus, 30 they came to Perga a citie of Pamphylia: 31 And he was sene manie dayes of them, Mat. 28.2. then Iohn departed from them, and returned to Ierusalem.

mother Antio- 14 But when thei departed from Perga, thei came tod Antiochia a citie of Pisidia, and 31 And we declare vnto you, that touching yes, & Amen.

Scripture is 13 And after the lecture of the Law & Prophetes, the rulers of the Synagogue fent vnto them, faying, Ye men and brethren, if ye haue anie work thren, if ye haue anie work thren th thren, if ye have anieworde of exhorta- 34 glorie & toe. Cion for the people, , and beckened with

the hand, and faid, Men of Israel, and ye that feare God, hearken.

The God of this people of Isiael chose our fathers, and exalted the people when they dwelt in the land of * Egypt, & with Emd.s.s. an thigh arme broght them out thereof. Exed.13,14.

fred he their f maners in the wildernes.

And he destroyed seuen nacions in the at pacience & land of Chanaan, & * deuided their land log finfring of to them by lot.

Then afterwarde he gaue vnto them 10/h.14.1. *Iudges about foure hundreth and fifeie Ind.3.9. yeres, vnto the time of Samuel § Prophet. 1 Samis J.

God gaue vnto them * Saul, the sonne of gFor these 450 Cis, a man of the tribe of Beniamin, by the yeres were not fully accoplispace of fortie yeres.

gues of the Iewes: and they had also Iohn 22 And after he had take him away, he rai- lacked 3 yeres to their minister.

fed vp* Dauid to be their King, of whome the birth of Ihe witnessed, saying, I have foude David fact to the dif the some of Iesse, a man after mine owne land of Canas. heart, which wil do all things that I wil. 1 Sam 16,13.

Of this mans fede hathe God* according la 19,24, o he promes raised up to I fearl the So to he promes raised up to Israel, the Sa-

uiour Iesus:

When * Iohn had first preached before Mat.3.1. his comming the baptisme of repentance mar 1,2 luk.

to all the people of Israel.

he faid, * Whome ye thinke that I am, I toh 1,20. am not he: but beholde, there cometh one fice drewe ain not net out beholde, the lecometh one fire drewe to after me, whose shoe of his fete I am not his disciples worthie to lose.

26 Ye men and brethren, children of the generacion of Abraham, and whosveuer among you feareth God, to you is the worde of this faluacion fent.

27 For the inhabitants of Ierufalem, and dings of falma their rulers, because they k knewe him k He rebukerh not, nor yet the wordes of the Prophetes, them for their which are 1 red euerie Sabbath daye, they inthosh thei haue fulfilled them in condemning him. red the Law,

in him, *yet defired thei Pilate to kill him. red that they

And when they had m fulfilled all things fland, 2 Cor. that were written of him, they toke him Mat. 27,22. downe from the tre, and put him in a fe-mar.15,13. pulchre.

But God raised him vp from the dead. 166.19.6. which came vp with him from Galile to mar 16,6. which came vp with the his witnesses vnto som 20,19.

Ierusalem, which are his witnesses vnto and Christall

the promes made ynto the fathers,

God hathe fulfilled it vnto vs their children, in that he a raised up Iesus, euen as it a Tathat he is written in the seconde Psalme, * Thou was borne and incarnate. art my Sonne: this day haue I begote thee. Pfat 2.7. ebr.

Now as concerning that he raised him 15.055. vp fro the dead, no more to returne to the graue, he hathe said thus, *I wil giue you 1/a. 13.3

to Chrife.

1 That is this

luk -23,23.

Which are wite God.

d This was awhich was in

P[al 15,10. ehap 2,37 amening he 35 wolde faith-fullyaccoplish the promifes, w the forefatheweih that as the grace, w God hathe gi- 37 uen to his Soae. 15 permanée kewise the li-fe of y Sonne is evernal 1.King 2,10. chap 2, 29.

Habak 1,1.

nes wolde not

geance vnipea-keable, for the

consempt of Gods words.

preunile

the holiethings of Dauid, which are faichful.

Wherefore he faith also in another place, *Thou wilt not suffre thene Holie one to se corruption.

his tre mercie 36 Howbeit, Dauidafter he had serued his time by § counsel of God, he*slept, & was laid with his fathers, & fawe corruption.

But he whome God raised vp, sawe no 1

for ever, foli: 38 Be it knowen vnto you therefore, men and brethren, that through this man is preached vnto you y forgiuenes of finnes.

And from all things, from which ye 2 colde not be iustified by the Law of Mofes, by him euerie one that beleueth, is iustified.

40 Beware therefore, left that come vpon you, which is spoken of in the Prophetes, 41 * Beholde, ye r despisers, & wonder, and pHe reproueth them sharpely because softe-

vanish away: for I worke a q worke in your daies, a worke which ye shal not beleue, if 4 But the people of the citie were divided: a man wolde declare it you.

pressure q Which is ve 42 And when they were come out of the Synagogue of the Iewes, the Gentiles be- 5 foght, that they wolde preache these wordes to them the next Sabbath day.

43 Now when the Congregacion was diffolued, manie of the Iewes, and profelytes & that feared God, folowed Paul & Barnabas, which spake to them, and exhorted them to continue in the grace of God.

44 And the next Sabbath day came almost 8 the whole citie together, to heare y worde of God.

45 But whe the Iewes sawe the people, thei were ful of enuie, & spake against thofe things, which were spoken of Paul, contrarying them, and railing on them.

Then Paul and Barnabas spake bol- to dely, and said, * It was necessarie that the worde of God shulde first haue bene spo-ken vntoyou: but seing ye put it sto you, and iudge your selues vnworthie of se-fpeache of Lycaonia, Gods are come dow-less location on tny sete. And ne seaped vp, to wanted a garander. Then whether people sawe what Paul had before the ga-done, therefore the property of the set of seasons and sudge your selues vnworthie of se-sent set of seasons. uerlasting life, lo, we turne to the Gétiles.

47 For so hathe the Lord commanded vs, 12 And thei called Barnabas, Iupiter, & Paul, towne, & thefaying, * I have made thee a light of the Gentiles, that thou shuldest be the falua- 13 cion vnto the end of the worlde.

And when the Gentiles heard it, they were glad, and glorified the worde of the Lord:and as manie as were ordeined vn- 14 to eternal life, beleved.

Thus the worde of the Lord was publithed throughout the whole countrey.

But y Iewes stirred consine a denoute & honorable wome, & the chief men of § citie,& raised persecució agaitt Paul & Barnabas, & expelled the out of their coaits.

Su But they! thouke of the dust of their fete against them, and came vato I conium.

52 And the disciples were filled with loye, 16 and with the holie Goft.

3 God giveth successe to his worde. 6 Paul and Barnabus preache at Iconium and are persecuted. 13 At Ly-Stra thes wolde do sacrifice to Barnabus & Paul, which refuse st, & exhorte the people to worship the true God. 19 Paul u Stoned 22 They confirme the disciples in fath and pactence, 23 Appointe ministers, 26 And pasfing through manie places, make reporte of their. diligence at Antrochia.

Nd it came to passe in Iconiu, that (1) they went bothe together into the Synagogue of the Iewes, and so spake, that a great multitude bothe of the lewes and of the Grecians beleued.

But the a vnbeleuing lewes flirred vp, a Which woland corrupted the mindes of the Genti- docume, i les against the brethren.

So therefore they abode there a long ti- permaded to me, and spake boldely in the Lord, which eth and to em gaue testimonie vnto the worde of his brace Chris. grace, and caused signes and wonders to be done by their hands.

and fome were with the Iewes, and fome

with the Apostles.

And when there was an affaut made bo- In so muthe of the Gentiles, and of the Iewes with che that all their rulers, to do them violence, and to the people stone them,

They were ware of it, and fled vnto Ly- at the doctri strajand Derbe, cities of Lycaonia, & vn- ne. So bothe to the region rounde about,

And there were preaching the Gospel . nabas remai

¶*Now there fate a certeine man at Ly- ned at Lystra, impotent in his fete, which was a cre- stra. ple from his mothers wombe, who had ne- | I fay to

9 He heard Paul speake: who beholding Name of him, and perceiving that he had faith to the Lord Iebe healed,

Said with a loude voyce, Stand vpright b That is, trim and w flowres on thy fete. And he leaped vp, & walked & garlandes.

ne to vs in the likenes of men.

Mercurius, because he was y chief speaker. refore y Price Then Iupiters priest, which was before erifice (as he their citie, broght bulles with b garlandes gods

their citie, broght bulles with b garlandes, gods them vnto the gates, & wolde haue facrificed lelues. d to figne of with the people.

But when the Apostles, Barnabas and horring to Paul heard it, thei d rent their elothes, & without our infirmities and ran in among the people, crying,

an in among the people, crying, finacis, & also
And saying, Omen, why do ye these fibura to dethings? We are even men lubied to the Gen.z.t. like passions that ye be, and preache vnto platass. you, that ye shulde turne from these vaine reul. 14.7. idoles vntothe living God, *which made their owne fan heauen and earth, and the fea, & all things takes not pre-feribing vato that in them are. that in them are.

Who in times past * fuffred all the Gen- Bion Pick 81.43. tiles to walke in their owne f waies. m Ne-

ther fuffer the felucs to be

> Paul & Bar fus Chrift. the teple was detelling &ab

#0772.I.2.

r Thei difdained y the Gen tiles shulde be made equal w

Maz.10.6.

f Which is, to knowe one o-nelie God, and whome be ha-If4.49,6. luk 2,31. t None ca beleue, but they docth appoint ginnings to be u He meaneth SuperAictous women, & fuche, as were led w a blinde zeale, albeit \$ commune peopleettemed the godlie: & the-refore Luke fpeaketh as f world eftemed them. Mat 1074. mar.s.il. luk.o.s.

chay 18,6.

g To take fro men all excu-

outs witnesse, in that he did good and gaue vs raine from heauen, and fruteful 'seafons, filling our hearts with foode, and h gladnes,

h That being fatisfied they

might retoy- 18 And speaking these things, scarse refi ained they the people, that they had not facrificed vnto them .

but that they shulde 19 go enerie man home. And whiles they tarted

Then there came certeine Iewes fro Antiochia and Iconium, which whe they had 6 persuaded the people, stoned Paul, and had bene dead.

& taught, so Howbeit, as the disciples stode rounde about him, he arose vp, and came into the there cacitie, and the next day he departed with me,oc. Barnabas to Derbe. 2 Car 21.22.

And difpu 21 And after they had preached to that ci- 8 ting boldely persuaded the people to 22 for sake the: for, said thei,

they ay no-

Aers were not

made without

the people

Chap. 13,10

h By their mi nikerie.

things.

tie, & had taught manie, they returned to Lystra, and to Iconium, and to Antiochia, Confirming the disciples hearts, & ex- 9 horting them to continue in the faith, affir ming y we must through manie afflictions entre into the kingdome of God.

thing true, 33 And when they had ordeined the Elders but lie in all by election in euerie Church, and praid, and fasted, they commended them to the

i The worde fignifich to elect by put- 24 Thus they went through out Pisidia, & tang vp j háds which decla- came to Pamphilia.

reth that ment 25 And when they had preached the worde 12 in Perga, they came downe to Attalia,

the concent of 16 And thence failed to Antiochia, * from whence they had bene commended vnto had fulfilled.

27 And when they were come & had gathered & Church together, they rehearled all 14 *Simeon hathe declared, how God first 2. Palle. the things that God had done to them, and how he had opened the doze of faith vnto the Gentiles.

28 So there they abode a long time with the disciples.

CHAP. TV.

a Variance about circumcifion. 22 The Apostles send their determination to the Churches. 35 Paul and Barnabas preache at Antsochia, 39 And separate 17 companie because of lohn Marke.

⁴Hen came downe = certeine from Iu-*Except ye be circumcifed after the maner of Moses, ye can not be saued.

And when there was great differtion, and is the same of the worker.

And when there was great differtion, and is the same of the Complete that we trouse the same of the complete that the same of the com dea, and taught the brethren, faying,

disputation by Paul & Barnabas against them, they orderned that Paul and Barnabas, and certeine other of them, shulde go so But that we write vnto them; that they vp to Ierusalem vnto the Apostles & Elders about this question.

Thus being fent forthe by the Church, ria, declaring the conversion of the Genthey were not volawful of the selections, therefore were observed but for a tribles: and they broght great ione value all me Land what seems they wilde not finished to an excitor selection of the Gentiles: and they broght great ione value all me Land what seems they wilde not finished to the cetemonal commanders they finished
with direction the cetemonal commanders they finished to the cetemonal commanders they finished to the cetemonal commanders they were not value full the selection of the Gentiles: and they broght great ione value and what seems they were not value full the selection of the Gentiles: and they broght great ione value and the selection of the Gentiles: and they broght great ione value and the selection of the Gentiles: and they broght great ione value and the selection of the Gentiles: and they broght great ione value and the selection of the Gentiles: and they broght great ione value and the selection of the Gentiles: and they broght great ione value and the selection of the Gentiles: and they broght great ione value and the selection of the Gentiles: and they broght great ione value and the selection of the Gentiles: and they broght great ione value and the selection of the Gentiles: and they broght great ione value and the selection of the Gentiles: and they broght great ione value and the selection of the Gentiles: and they broght great ione value and the selection of the Gentiles: and they broght great ione value and the selection of the Gentiles: and they broght great ione value and the selection of the Gentiles: and they broght great ione value and the selection of the Gentiles: and they broght great ione value and the great g the brethren.

17 Neuertheles, he left not him felf with- 4 And when they were come to Icrusalem. they were received of the Church, and of the Apostles and Elders, and they declared what things God had done by them.

5 But saidthey, certeine of the secte of the b Pharifes, which did beleue, role vp, lay- b which were ing, that it was nedeful to circumcrie the, nen to differ and to commande them to kepe the Law foot. of Moles.

Then the Apostles & Elders came together to loke to this matter.

drewe him out of the citte, supposing he 7 And when there had bene great disputation, Peter role vp, & faid vnto them, *Ye Chap. 10, 20. mé & brethré, ye knowe that a good whileago, among vs God chose out me, that the Gentiles by my mouth shulde heare the worde of the Gospel, and beleuc.

And God which knoweth the hearts, bare them witnes, in giving vnto them the holie Gest, euen as he did vnto vs.

And he put no edifference between vs & e As tomehing them, after that by faith he d had *purified adoption, at their hearts.

10 Now therefore, why etempt ye God, chap.10.43. to*lay a yoke on y disciples neckes, which purifies the nether our fathers, nor we were able to heart beare?

But we beleue, through the f grace of fely repr God the Lord Iesus Christ to be saued, euen as charges

Then all the multitude kept filence, and are able to heard Barnabas & Paul, which tolde what beare f Andror by fignes and wondres God had done among the Eawsfor at it a clog to y confeice, and

the grace of God, to the worke which they 13 And when they helde their peace, I ames we can not be delinered the answered, saying, Men & brethren, hearken

> did visite the Gétiles, to take of them a peo ple vnto his Name.

> 15 And to this agrethe wordes of the Prophetes, as it is written,

16 * After this I wil returne, and wil buylde was a figure, which are againe the stabernacle of Dauid, which is guitered into fallen downe, and the ruines thereof wil I the Ieves to buylde againe, and I wil fet it vp,

That the refidue of men might feke af knowledges ut ter the Lord and all the house

ter the Lord, and all the h Gentiles vpon one Sauton whome my Name is called, faith & Lord Christ Tefus. which doeth all thefe things.

ble not them of the Gentiles that are tur- fambles to dring ned to God,

But that we write vnto them; that they k The beathe absteine them selves fro filthines of ido-thoght this les, and k fornication, and that that is stragled, and from blood .

ces, then they

Ames.9,11.

g That is, the Church where of the Teple ke the cup of the denils, 1. no vice , bu

As Cerinth's I and others: (o writeth Epiphanius againt Cerinthians: alforbe fame of the place whence they came,did mu che preusife to perfusde abrode Gal.s.i.

they passed through Phenice, and Sama- as For 1 Moses of older in the line euerie a frangled

to some be abolished, til the libertue of the Gospel were better knowen. QQ.ii.

m Whome the holie Goft ha-

the moued & directed to or-

deine,& write

thefe things,

tors of this do Arine, but as y ministers of Gods ordinan-

31.sudg.7 20. hag.1,12

and what-

focuer ye

wolde not that men

to you, do not

to others.

citie them that preache him, seing he is 19 red in § Synagogues euerie Sabbath day.

Then it semed good to the Apostles and Elders with § whole Church, to fend chosen men of their owne copanie to Antio- 40 And Paul chose Silas and departed, be- ties to the setchia with Paul and Barnabas:to wit, Iudas whose surname was Barsabas and Silas, w were chief men among the brethren,

And wrote letters by them after this maner, THE APOSTLES, AND Elders, & the brethren, vnto the brethren which are of the Gentiles in Antiochia, & in Syria, and in Cilicia, send greting.

24 Forasmucheas we have heard, that certeine which departed from vs, haue troubled you with wordes, and cumbred your a mindes, saying, Ye must be circumcifed & kepe the Law:to whome we gaue no suche commandement,

25 It semed therefore good to vs, when we were come together with one accorde, to 2 send chosen men vnto you, w our beloued Barnabas and Paul,

Men that have given vp their lives for the Name of our Lord Iesus Christ.

27 We have therefore sent Iudas and Silas, which shal also tell you the same things by mouth.

28 For it semed good to the holie Gost, and m to vs, to lay no more burden vpon you, then these necessarie things,

That is, that ye absteine from things offered to idoles, and blood, and that that is strangled, and from fornication: from 6 which if ye kepe your felues, ye shal do wel. Fare ye wel.

ce, Exod 14. 30 Now when they were departed, they came to Antiochia,& after that they had afsembled the multitude, they deliuered the

And when they had red it, they reioyced for the confolation

shaldedown 32 And Iudas and Silas being Prophetes, "exhorted the brethre with manie wordes, and strengthened them.

or, comforted 33 And after they had taried there a space, so a Haung de 35 they were let go in a peace of the brethren they were let go in a peace of the brethren

Notwithstanding Silas thoght good

and onely 35 Paul also and Barnabas cotinued in Antiochia teaching and preaching with manie other the worde of the Lord.

god hisminde. 16 But after certeine dayes, Paul said vnto Barnabas, Let vs returne, & visite our bre thren in euerie citic, where we have preachedy worde of y Lord, of how thei do.

[woldetake 37 And Barnabas] counseled to take with 13 them John, called Marke. Iohn, cre.

vnto their companie, which departed fro them from Pamphilia, and went not with them to the worke.

Then were they so stirred that they P departed a funder one from the other, fo the most per-that Barnabas toke Marke, and sailed vn. fice to fall, and to Cyprus.

ing commended of the brethren vnto the of his glories grace of God.

41 And he went through Syria and Cili- nie caused the cia, stablishing the Churches.

CHAP. XVI.

When Paul had circumcifed Timothie he toke him with him. 7 The Spirst calleth them from one countrey to another . 24 Lydia is converted. 28 Paul and Silas imprisoned convert the sailer, 37 And are delivered as Romaines.

Hen came he to Derbe & to Lystra: and beholde, a certeine disciple was there named * Timotheus, a womans fon- Rom. 16,21. ne, which was a lewesse & beleued, but his phil 2,19. father was a Grecian.

Of whome the brethren which were at Lystra and Iconium, reported wel.

Therefore Paul wolde that he shulde go forthe with him, & toke and a circumcifed a Let the tehim, because of the Iewes, which were in wes shulde diff those quarters: for they knew all, that his one that were father was a Grecian.

And as they went through the cities, they deliuered them the decrees to kepe, orde1ned of the Apostles and Elders, which were at Ierusalem.

5 And so were the Churches stablished in the faith, and encreased in nombre daily.

Now when they had gone through out Phrygia, and the region of Galacia, they were b forbidden of the holie Gost to prea sood chuseth che the worde in c Asia.

Then came they to Mysia, & soght to go pointeth connto Bithynia hur & Spiris II. Can all all and appointed to appoint the coninto Bithynia:but y Spirit fuffred the not. treis where his worde

8 Therefore they pailed through Mysia, & shale preached, and onecame downe to d Troas,

y as he wil.

Where a vision appeared to Paul in the c Mesning.
Afathe lede.

night. There stode a man of Macedonia, & of 10 fast. prayed him, faying, Come into Macedo- d'Called also nia, and helpe vs.

diatly we prepared to go into Macedonia, e We oght not being easilized that the Lord had called to credit vibronia, except we be affured to the Cospel vnto them. And after he had sene the vision, imme-

The went we forthe from Troas, & with thereof by 3 sprine of God.

a straight course came to Samothracia, & f Which is in the next day to f Neapolis,

And from thence to Philippi, which is Macedonia the chief citie in the partes of Macedonia, and swhole inhabitants came from Rome de colonia which to dwell there, and we were in that citie can not other. abiding certeine dayes.

And on the Sabbath day, we went out by suche carof the citie, besides a river, where they were wont to h pray and we fate downe, and h Where the spake vnto the women, which were come customed together.

44 And a certeine woman named Lydia, a the infideles feller Plecured the.

their infirmiche of compa worde to be preached in mo places.

I thef 3,3.

prophane, and without God.

the bordersof Thracia and affemble their

Church, whe

the Charch. vnto the Apoliles. breibre pray profper their 34 to abide there stil . Indaswent. o Who for m-Re caules, châ

Bur Paul thoght it not mete to take him

The prisoners sing psalmes. Chap. XVII. The iaylers zeale. 697/1224

tirians, which worshipped God, heard vs: whose heart the Lord opened, that she attended vnto the things, which Paul spake.

25 And when she was baptized, and her housholde, she befoght vs, saying, It ye haue iudged me to be faithful to the Lord, 34 And when he had broght them into his of the fee come into mine house, and abide there: and the constrained vs.

16 And it came to passe that as we went to prayer, a certeine maide hauing *a spirit 35

of divination, met vs, which gate her ma-Iters muche vantage with diuming.

She followed Paul and vs, and cryed, 36 geffe & forede- 17 saying, These men are the servants of the moste high God, which shewe vnto vs the kway of faluation.

> 18 And this did she manie dayes: but Paul 37 being grieued, I turned about, and said to the spirit, I commande thee in the Name of Ielus Christ, that thou come out of her. And he came out the same houre.

purpose to can purpose to can Now whe her masters sawe that the ho-Paul & Silas, and drewe the into the market place vnto the magistrates,

ligion I For Satans 20 And broght them to the gouernours, 39 saying, These me which are Iewes, trouble our citie,

> 21 And preache ordinances, which are not 40 And they went out of the prison, and insure to a cilawful for vs to receive, nether to observe, feing we are Romaines.

22 The people also role vp together against them, and the gouernours rent mtheir clothes, and * commanded them to be beaten with roddes.

23 And when they had beate them fore, they cast them into prison, comanding the iailer to kepe them furely.

24 Who having received fuche commandement, cast them into the inner prison,& made their fete fast in the stockes.

25 Now at midnight Paul and Silas pray- 2 ed, & fang a pfalme vnto God: and the pri soners heard them.

a6 And suddely there was a great earthqua- ; Opening, and alledging that Christ must ke, so that the fundation of the prison was shaken: & by and by all the dores opened, and eueric mans bandes were losed.

27 Then the keper of the prison waked out 4 of his slepe, and when he sawe the prison dores open, he drewe out his sworde and wolde haue killed him felf, supposing the prisoners had bene fled.

28 But Paul cryed wa loude voyce, faying, Do thy self no harme: for we are all here.

- 29 Then he called for a light and leaped in and came trembling, and fel downe before Paul and Silas.
- 30 And broght the out, and faid, Syrs, what must I do to be saued?
- 31 And they faid, Beleue in the Lord Iesus Christ,& y shalt be saued, and thine housholde.

seller of purple, of the citie of the Thya- 32 And they preached vnto him the worde of & Lord, & to all that were in his house.

33 Afterwarde he toke the the same houre of the night, & walhed their "stripes, and 'or, wounder so was baptized with all that belonged vnto him, straight way.

house, he" set meat before them, and reioy - the sable. ced that he with all his housholde beleued in God.

And when it was day, the gouernours The Gouer fent the fergeants, faying, Let those men nours affem

bled toge-Then the keper of the prison tolde these ther in the wordes vnto Paul, saying, The gouernours market, &

heard that they were Romaines.

parte out of the citie.

entred into the house of Lydia : and when tizen Romeine they had sene the brethre, they comforted them, and departed.

CHAP. XVII.

1 Paul commeth to Thessalonica, 4 Where some receine him, and others persecute him. It To searche the Scriptures. 17 He disputeth at Athens, and the frute of his doctrine.

Ow as they passed through Amphipolis, and Apollonia, they came to Thesfalonica, where was a Synagogue of the Lewes.

And Paul, as his maner was, went in vnto them, & thre Sabbath dayes disputed with them by the Scriptures,

haue suffred, and risen againe from the dead: and this is Iefus Christ, whome, faid he, I preache to you.

And some of them beleved, & joyned in companie with Paul and Silas: also of the Grecians that feared God a great multitude,& of the chief women not a fewe.

5 But the Iewes which beleued not, moued with enuie, toke vnto them certeine vagabondes & wicked felowes, and when they had assembled the multitude, they made a tumulte in the citie,& made assaut against the house of Iason, & soght to bring them out to the people.

But when they founde them not, they drewe Iason & certeine brethren vnto the heades of the citie, crying, These are they $QQ \cdot iii$

haue sent to lose you : now therefore get remebring you hence, and go in peace. the earth-Then faid Paul vnto them, After that quake that they have beaten vs openly vncodemned, was, they which are Romaines, they have cast vs feared and into prison, & now wolde they put vs out fent, &c. priuely nay verely: but let them come & n No man bad autoritie to bring vs out. pe of their gaine was gone, they caught 38 And the sergeants tolde these wordes vn-Romaine, but to the gouernours, who ofeared when they the Romaines them felpes Then came they and prayed them, and of the People broght them out, and desired them to de-nishment was great against them that did

Or, in the botcome of the prijon , er in d dungion.

Leu.20,27.

deu 18.7.

i Which colde

me of things

paft,prefent &

to come: We knowledge in

mante things God permit-

he spake the

tructh, yetwas

bled as fedi-

and teachers

of frange re-

subeilere in

crealed,& alfo

it might feme that Satan, & the Spirit of God taught

bothe one do-

&rine . Read Mar 1,34.

m To wit the

clothes of Paul & Silas.

3 (or II.3.

1 thef.2,2.

denil. k Satā althogh which have subverted the state of the worl 23 Foras I passed by, & behelde your deuode, and here they are,

7 Whome Iason hathereceived, and these all do against the decrees of Cesar, faying e Like quarel-pikig thesyled 8 agama Christ: & these be the that there is another King, one Iesus.

Then they troubled the people, and the 24 God that made the worlde, & all things heads of the citie, when they heard these

weapons wherewith f worl de continually 9 fighteth again Notwithstanding when they had receiued "sufficient assurance of Iason and of 25 the other, they let them go.

And the brethren immediatly sent away 40r,a sufficient 10 Paul & Silas by night vnto Berea, which 26 And hathe made of one blood all manwhen they were come thither, entred into the Synagogue of the Iewes.

These were also b more noble men then b Not more II excellent of birth, but mothey which were at Thessalonica, which received the worde with all readines, and 27 *fearched the Scriptures daily, whether those things were so.

> Therefore manie of them beleved, & of honeste women, which were Grecians, and 28 For in him we live, and move, and have countrey, & countre, & countrey, men not a fewe.

13 But when the Iewes of Thessalonica knewe, that the worde of God was also preached of Paul at Berea, they came thi
y *For a fmuche then, as we are the genelight fhine in
their hearts. ther also, and moued the people.

things which shei hadheard, 14 But by & by & brethren sent away Paul to go as it were to the sea: but Silas and Ti motheus abode there stil.

him vnto Athenes: and when they had re-Timotheus that they shuldecome to him at once, they departed.

Inch cuerie where to repent,

A But pardoned it, and did not punish it as it which he will not punish it as it

Now while Paul waited for them at Athenes, his spirit was stirred in him, when he sawe the citie d'subiect to idolatrie.

gue with the Iewes, and with them that 32 Now when they heard of the refurrection out the Laws, were religious, and in the market daily swith whome some remarket daily swith Therefore he disputed in the Synagowith whome foeuer he met.

that he labored to amplifee the fame cures, and of the stroiches die cures, and of the & Stoickes, disputed with 34 him, and some said, What wil this "babler say? Others said, He semeth to be a setter forthe of strange gods (because he preached vnto them Iesus, & the resurrectio.)

that pleasure 19 And they toke him, and broght him into h Mars strete, saying, May we not knowe, what this new doctrine, whereof thou spea

lieure, which 20 For thou bringest certeine strage things vnto our eares: we wolde knowe therefore, what these things meane.

> 21 For all the Athenians, and strangers 2 which dwelt there, "gaue them selues to

of impiette 4- 22 Then Paul stode in the middes of Mars gainst their gods, whereof Paul was accustrete, & said, Ye me of Athenes, I perceive that in all things ye are to superstitious. fedior els was led thirher because of f resorte of people whose eares ever tie-hled to heare newes. Or had leafare. 1 Which was also called Arcopagus.

cions, I founde an altar wherein was written, k v N T O T HE V N K N O W E N k Hereby Paul ten, k v N T O T HE V N K N O W E N k Hereby Paul taketh an occaship, him shewe I vnto you.

that are therein, seing that he is Lord of heauen & earth, * dwelleth not in temples Chap 7.48. made with hands,

*Nether is woishipped with mens hads, Tfal so. 2. as though he neded any thing, feing he giueth to all life and breath and all things,

kinde, to dwell on all the face of the earth, and hathel assigned the times which were was created, ordeined before, and the boundes of their God had appropriate the manufacture of their God had appropriate the manufacture of their God had appropriate the manufacture of the manufacture mhabitation,

That they shulde seke the Lord, if so be m This is ment they might have groped after him, and sondrie chanfounde n him, thogh douteles he be not far-ges of the worl de, as when fome people de re from euerie one of vs.

our being, as also certeine of your owne thers come to o Poetes haue said, For we are also his ge- n Men grope in darkeues til

racion of God, we oght not to thinke that 1/4 40,23. the Godhead is like vnto P gold, or filuer, o As Aratus & or stone graven by arte and the invention p He condem-

And they that "did conduit Paul, broght 30 And the time of this ignorace God 9re garded not : but now he admonisheth all faned

> which he wil judge the worlde in righte- deferued. ousnes, by that man whome he hathe ap- of the vnuerpointed, whereof he nathe giuen an ailu- fal worlde, and rance to all me, in that he hathe raised him particular man from the dead.

We wil heare thee againe of this thing.

And so Paul departed from among them. Howbert certeine men claue vnto Paul, and beleued: among whome was also Denis' Areopagita, and a woman named Da- 001, a inage of maris, and other with them.

re & condition

neth the matter and the for-

Mars firess.

CHAP. XVIII.

3 Paul laboureth with his hands, and preacheth at Corinthus. 6 Heu detefted of the lewes, 8 Tet receined of many, 9 And coforted of the Lord 14 Gallio refuseth to medle with religion 18 Pauls vowe. 21 His faith in the prousdece of God, 22 And care for the bre thren. 24 The praise of Apollos.

Free these things, Paul departed fro A Athenes, and came to Corinthus, nothing els, but ether to tel, or to heare fo- a And founde a certeine Iewe, named * A- Rom. 16,3. quila, borne in Pontus, lately come from Italie, and his wife Priscilla (because that a Claudius had comanded all Tewes to de- a This was parte fro Rome) and he came vnto them. Who then was And because he was of the same crafte, he Emperous.

for he com-pareth the of 12 Berea w the of Theffalonica who perfe-cuted y Apo-files in Berea Ioh.5,39 c This was not onely to were true, but alfo to confirme them felues m the fa- 15 creafe their faith Or, had the char ge to conduit d That citte w was the founsame of all knowledge. was now the finke of mode horrible 17 idolatrie e Suche was his feruer zea le towards Gods glorie, that he labobothe in feafon, and out of feafon, as he saught after-

warde to Timothic.

f Who helde,

B Who taught

y vertue was onely mans fe

porwithftan-

ding they ne-

ner attemed

*Or, rafeal, ev, srifter h Where ind.

gement was gr uen of waigh-

tie matters, bur chiefely

Vato

Christ.trayfon & fedition.

re prompt, and couragious in

veceiving the

Anfwer.

Gods assistance.

Chap.XIX. Iohns baptisme. 6679/1224

b Thus he vied where ever he came:bur princame: but prinecipally at Corinthus becaufe of § false Aposites which
preached with
out wages to
winne the peoles fanour ples fauour. c Or pauillios which the were made of fki

d And boyled 6 with a certains zeale

Chap 13,32. mat 16,14. e Because they haue none exagainst them through their owne faure.

ceth the vengeance of God

Andhe disputed in the Synagogue euerie Sabbath day, and exhorted the lewes, & the Grecians.

crafte was to make c tentes.)

Now when Silas & Timotheus were come from Macedonia, Paul d burned in spirit, testifying to the Iewes that Iesus was the Christ.

And when they relisted and blasphemed, he+shouke his raiment, & said vnto them, e Your blood be vpon your owne head: I am cleane: fró hence forthe wil I go vnto 24 And a certeine I ewe named * Apollos, 2 Cor 1,12. the Gentiles.

cuse, he denou- 7 So he departed thence, and entred into a certeine mans house, named Iustus, a wor- 25 thipper of God, whose house iouned hard to the Synagogue,

1 Cor. 1.14. 8 And *Crispus the chief ruler of the Synagogue, beleued in the Lord with all his housholde: and many of the Corin- 26 this hearing it, beleued & were baptized.

Then said the Lord to Paul in the night by a vision, Feare not, but speake, & holde

not thy peace.

cial protectio, whereby he wolde defende violent rage of his enemics

hands on thee to hurt thee: for I have muche people in this citie.

him from the it So he continued there a yere and fix moneths, and taught the worde of God amog them.

Par. Orecia.

12 Now when Gallio was Deputie of "Achaia, the lewes arose with one accorde against Paul, and broght him to the judgement feat,

3 Saying, This felow persuadethmen to

worship God contrary to the Law.

Se he erasgref- 14 And as Paul was about to ope his mouth,

Sed the seruce Gallio said ware the Law. Gallio said vnto the Iewes, If it were a of God appoint matter of wrong, or an euil dede, ôye, Iewes, I wolde according to reason mainteine you.

15 But if-it be a question of wordes, and names, and of your Law, loke ye to it your selues: for I wil be no iudge of those things.

16 And he draue them from the judgemet

h Of whome 17 is ípoké i Co.

Then toke all the Grecians h Sosthenes the chief ruler of the Synagogue, and bet him before the judgement feat:but Gallio cared nothing for those things.

18 But when Paul had taried there yet a good while; he toke leave of the brethren, and failed into Syria (and with him Prifcilla and Aquila) after that he had fhorne his head in Cenchrea: for he had a *vowe.

Then he came to Ephefus, and left them there: but heentred into the Synagogue and disputed with the Iewes.

20 Who defired him to tary a longer time with them; but he wolde not confent.

abode with them and b wroght (for their at But bade them fare wel, taying, I must nedes kepe this feast that commeth, in Ierufale : but I wil returne againe vnto you, *if God wil. So he sailed from Ephesus. 2 Cor 4.19.

¶And whe he came downe to k Cesarea, 14m.4.15. he went vp to Ierusalem: & when he had sa- a called cell luted the Church, he wet downe vnto Antiochia.

23 Now when he had taried there a while, he departed, and went through the countrey of Galacia & Phrygia by order, strengthening all the disciples.

boine at Alexadria, came to Ephefus, an eloquent ma, & "mightie in the Scriptures. "Or wel in Hire-

The same was instructed in the way of i That is, was the Lord, & he spake feruently in the Spi- fomewhat enrit, and taught diligently the things of the Lord, & knewe but the mbaptisme of John m He had but

nely.

And he began to speake boldely in the Christeligis: Synagogue. Whome when Aquila & Prif- and by baptifcilla had heard, they toke him vnto them, the doarine. and a expounded vnto him the oway of a This great God more perfectly.

f God promi- to For f I am with thee, and no man shall ay 27 And when he was minded to go into A-didaned not seth huma special to the state of the s chaia, the brethren exhorting him, wrote of a poore craft to the disciples to recease him : and after tes man. he was come thither, he holpe the muche faluation. which had beleued through grace.

28 For mightely he confuted publikely the Iewes with great vehemencie, shewing by the Scriptures, that Iesus was the Christ.

CHAP. XIX.

6 The holie Goft in given by Pauls hands 9 The Lewer blaspheme his doctrine, which was confirmed by miracles. 13 The rashenes, and punishment of the consurers, & the frute that came thereof. 24 Demetrius raiseth sedition under pretence of Diana. 41 Tet God deliuereth his and appealeth it by the towne clarke.

Nd it came to passe, while Apollos Mas at Corinthus, that Paul whe he pailed through the vpper coastes, came to · Ephesus, and founde certeine disciples,

2 And said vnto the, Haue ye receiued the a That is, the holie Gost sence ye beleved? And they particular giftes of the Spites of said vnto him, We have not so muche as ratt for as yet heard whether there be an holie Gost.

3 And he said vnto them, b Vnto what we gifts b Meaning, re ye then baptized? And they faid, Vnto what dearme Iohns baptisme.

Then faid Paul, *Iohn verely baptized baptime: for with the baptisme of repentance, saying to be baptized with the baptisme of repentance, saying to be baptized in Ioans baptime of the baptisme figure figu in him, which shulde come after him, that se the doanis, in Christ Iesus.

So when they heard it, they were bapti-led with the figue of baptif and in the Name of the Lord Ielus. 6 And Paul laid his hands vpon them, and tized in the

they did pro-fede by their fieth to profes ne which he Father,& c 1s

Father, & c is to be dedicate and confecrate vnto him: to be baptized in the death of Christ. Or for the dead, or into one bodic, vnto remission of finnes, is, that finne by Christs death may be abolified, and dye in vs, & that we may growe in Christ our head, and that our finnes may be washed away by the blood of Christ. * Mar 3, 11 war. 18 lak 3, 16 iohn 1, 27 chap 1, 5 (p 2, 2. (p 11, 16) c Endewed with the visible graces of the holic Gost.

QQ. iiii.

i Paul did thus beare with the lewes infirmities which as yet were not fufficiently in- 19 Aruded

Nom 6,18. chap.21,24. the holie Gost came on them, & they spake the tongues, and prophecied.

7 And all the men were about twelue.

& spake boldely for the space of thre moneths, disputing & exhorting to the things that apperteine to the king dome of God.

disobeyed, speaking euil of the way of God. before the multitude, he departed from them, and separated the disciples, and disputed daily in the schole of one d Tyran-

cerreine man fo called

a clocke ynto ten.

e This was to

autorize the Gospel, and to

to cause men

to worthip hi

or his napkins

f They abuse

Pauls autors

that which is

Power.

d That is, of a

From fue to And this was done by the space of two yeres, so that all they which dwelt in Asia, heard the worde of the Lord Iesus, bothe Iewes and Grecians.

11 And God wroght no smale miracles by the hands of Paul,

12 So that from his bodie were broght vnto the ficke, "kerchefs e or handkerchefs, 28 and the discases departed from them, and the euil spirits went out of them.

muisterie, not 13 Then certeine of the vagabonde Iewes, 29 "exorciftes, toke in hand to name ouer the which had euil spirits, the Name of the Lord Iesus, saying, Wefadiure you by Iefus, whome Paul preacheth.

any vocation 14 (And there were certeine sonnes of Sce- 30 And whe Paul wolde haue entred in vn- Rom 16,23.

of God, vsurpe 112 2 Tetre, the Priest show some which ua a Iewe, the Priest, about seuen which

not in mans And the euil spirit answered, and said, Iesus I acknowledge, and Paul I knowe: but who are ye?

And the man in whome y euil spirit was, 32 ran on them, & ouercame them, & preuailed against them, so that they fled out of that house, naked, and wounded.

Grecians also, which dwelt at Ephesus,& feare came on them all, and the Name of the Lord Iefus was magnified.

18 And many that beleved, came and cofef-

By That is, de- fed, and s shewed their workes.

elared by confelsio of their 19 Many also of them which ysed curious artes, broght their bokes, and burned them before all men, and they counted the price of them, & founde it h fiftie thousand pie- 35 ces of filuer.

money about 20 So the worde of God grewe mightely, and preuailed.

21 Now when these things were accomplished, Paul purposed by the Spirit to to go to Ierusalem, saying, After I haue bene there, I must also se Rome.

hene there, i muit allo ie Rome.

That is, a- 22 So sent he into Macedonia two of them

For ye haue broght hither these men, plin ii 16,40.

Sour the state

that ministred vnto him, Timotheus and

which haue nether commit sacrilege, ne
show worlder

that ministred vnto him, Timotheus and Erastus, but he remained in Asia for a seafon.

cause they left 24 And the same time there arose no smale the olde ren-gion, & broght trouble about that - van, in another tra-in another tra-de of destrine, 24. For a certeine man named Demetrius 2.

filuersmith, which made filuer 'temples 101, Brises. of Diana, broght great gaines vnto the li What imple craftes men:

Moreover he went into the Synagogue, 25 Whome he called together, with the vator workemen of like things, and faid, Sirs, ye knowe that by this crafte "we have our m He was mo-

But when certeine were hardened, and 26 Moreouer ye se and heare, that not alone there for their at Ephesus, but almoste through out all A-bellies, so that sia this Paul hathe persuaded, & turned a- ther lose bothe way muche people, faying, That they be religion then not gods which are made with hands,

So that not onely this thing is dangerous vnto vs, " that the state shulde be re- their arte and proued, but also that the o temple of the occupation is great goddesse Diana shulde be nothing his seconde arestemed, and that it wolde come to passe gument which that her magnificence, which all Asia and meth, then his the P worlde worshippeth, shulde be de-profit, and the-ftroyed.

profit, and the-refore guttesh stroyed.

Now when they heard it, they were ful thing is contra of wrath, and cryed out, saying, Great is of the faith-ful: for they Diana of the Ephesians.

And the whole citie was ful of cofusion, p He groudeth and they rushed into the commune place his religio vp-with one assent, and caught * Gaius, and on the multi-*Aristarchus, men of Macedonia, & Pauls us of y wors-de, as do the companions of his iourney.

to the people, the disciples suffred him not. 1 car. 1.14.

31 . Certeine also of the chief of Asia which Colof 4,10. were his frieds, sent vnto him, desirig him that he wolde not present him self in the commune place.

Some therefore cryed one thing, and fome another: for the assemblie was out of order, and the more parte knewe not wherefore they were come together.

27 And this was knowen to all the Iewes & 33 And some of the companie adrewe for the in an hie place Alexander, the Iewes thrusting him for-where the peo wardes. Alexander then beckened with the come nere him hand, and wolde haue excused the matter but whecethei might wel hea to the people.

34 But when they knewe that he was a Iewe, there arose a shoute almoste for the space of two houres, of all men crying, Great is Diana of the Ephelians.

Then the towne clarke when he had stayed the people, said, Ye me of Ephesus, what man is it that knoweth not how that the control the citie of the Ephelians is a worshipper nes of the of the great goddesse Diana and of the Priess broght of the great goddesse Diana, and of the mens superimage, which came downe from Iupiter? fitton: for it

passe through Macedonia and Achaia, and 36 Seing then that no man can speake a- the gainst these things, ye oght to be appea- being repaired fed, and to do nothing rashly.

ther do blaspheme your goddesse.

Wherefore, if Demetrius and the craftes abused (He pacifieth men which are with him, have a matter a- the people by gainst any ma, the lawe is open, & there are dome, & hathe Deputies: let them accuse one another.

Papiftes

re his voyee.

this idole was is mofte cafely

no reiped to But religion.

derroke this ierney.

finnes and by shear good workes y they were faithful.

h This moun-

seth to of our

By the mo-

lie Goft, he wa-

bout the flate of the Chri-Sians: for they contemned the Christians bethe olde reli-

Eutyphus reuiued.

Chap.XX. Pauls exhortacion 1081/1224

39 But if ye inquire anie thing concerning 14 Now when he was come vnto vs to Afother matters it maye be determined in a lawful aflemblie.

40 For we are euen in ieopardie to be ac- 15 And we failed thence, and came the next cused of this daies sedicion, forasmuche as there is no cause, whereby we may giue a reason of this concourse of people.

And when he had thus spoken, he let the assemblie departe.

CHAP. XX.

Paul goeth into Macedonia and into Grecia. 7 He celebrateth the Lords supper and preacheth. 9 At Tross be raifeth up Eutychus 17 At Ephesus he calleth the Elders of the Church together, committeth the keping of Gods flocke unto them, warneth them of false teachers, maketh hu prater with them, and departeth by ship towards Ierusalem.

TOw after the tumulte was ceased, Paul called the disciples vnto him, and embrased them, and departed to go

into Macedonia.

2 And when he had gone through those parties, and had exhorted them with manie wordes, he came into Grecia.

3 And having taried there thre moneths, be- 20 And how I kept & backe nothing that cause the Iewes laid waite for him, as he was profitable but have there have the level and the level cause the Tewes laid waite for him, as he was about to saile into Syria, he purposed

to returne through Macedonia.

And there accompanied him into Asia 21 Sopater of Berea, and of them of Thessalonica, Aristarchus, and Secundus, & Gaius of Derbe, and Timotheus, & of them 22 of Asia Tychicus, and Trophimus.

These wet before, & taried vs at Troas. things shall come vnto me there, recenuing of §
6 And we sailed for the from a Philippi, af- 23 Saue that the holie Gost 1 witnesseth in Christ doeth

Christ doeth ter the dates of vnleauened bread, & came vnto them to Troas in fine daies, whe-

re we abode seuen daies.

And b the first day of the weke, the discithe Law was 7 mot yet knowe.

b Which we ples being come together to breake bread, Paul preached vnto thé, readie to departe on the morowe, and continued the preaching vnto midnight.

gather that the Christias vied 8 And there were manie lightes in an vpper chamber, where "they were gathered

9 And there sate in a windowe a certeine 26 Wherefore I take you to recorde this yong "man,named Eutychus,fallen into a depe slepe: & as Paul was log preaching, he ouercome with slepe, fell downe from 27 For I have kept nothing backe, but hathe third lofte, and was taken vp dead.

10 But Paul went downe, and laid him felf 28 Take hedetherefore vnto your selues, netn your vpon him, & embiased him, saying, Trouble not your selues: for his life is in him.

11 So when Paul was come vp againe, and had broken bread, & eaten, he commoned a long while til the dawning of the daye, 29 For I knowe this, that after my departing attributed to and so he departed.

And they broght the boie aliue, and thei were not a litle comforted.

d Which was 13 Then we went for the to ship, & sailed vnto the cine d Assos, that we might receiue Paul there: for so had he appointed, 31 and wolde him felf go a fote.

fos, and we had received him, we came to Mitylenes.

day ouer against Chios, and the next daye we arrived at Samos, and taried at Trogyllium: the next daye we came to Mile-

16 For Paul had determined to faile by Ephesus, because he wolde not spend the time in Asia: for he hasted to be, if he colde possible, at Ierusalem, at the day of "Pen- 'or, Wisfonside tecoste.

Wherefore from Miletum he fent to Ephefus, & called the Elders of § Church.

Who when they were come to him, he faid v. to them, Ye knowe fro the first day that I came into Asia, after what maner I haue bene with you at all feafons,

19 e Seruing the Lord with all f modestie, e In my vocaand with manie teares, and tentacions, fierie which came vnto me by the layings awai- is contraite to

te of the Iewes,

was profitable, but have shewed you, and ble in the fertaught you openly, & throughout euerie Christ houfe,

Witnessing bothe to the Iewes, &cto the feare, nor dis-Grecians the h repentance towarde God, fembled for & faith towarde our Lord Iesus Christ. h Which is §

And now beholde, I go bounde in the God by new spirit vnto Ierusalem, and knowe not what nes of life I Which is the

euerie citie, saying, that bandes and af-offer vs k That is, by flictions abide me.

But I passe not at all, nether is my life & commandedeare vnto my felf, so that I may fulfil my holie God, course with 10ye, and the ministracion who draweth which I have received of the Lord Iefus, band.

1 By the Proto testifie y Gospel of the grace of God. pheres

25 And now beholde, I knowe that hence In Ierufaforthe ye all, through whome I have gone lem. preaching the kingdome of God, shal se my face no more.

day, that I am pure from the m blood of mI am nor the all men.

ue shewed you n all the counsel of God. n Which cocer

and to all the flocke, whereof the holie Gost hathe made you Overseers, to fede the Church of God, which he hathe purchased with his cowne blood.

shal grieuous wolues entre in among you, because of the not sparing the flocke.

30 Moreouer of your owne felues shal me & vaio of the arise speaking P peruerse things, to drawe two natures in one persone.

P Through

Therefore watche and remember, that their ambition by the space of threyeres I ceased not to all heresic and RR.i.

g I nether held

tructions.

o That & ap. pertemeth to ? Christ, 15 here wickednes,

a citie of Mytherwise Apol lonia.Plin li 5. chap 50.

a He remained there thefe dates , becaufe

he had better

epportunitie to

call Soday Of this place and also of the I

Cor 16, 2 we

to have their

blies this day, laying afide y

the Tewish Sab

c To celebrate

the Lords Sup

per, Chap 2,46

"Or,boye.

ceremonie of

bath.

abolithing of

q To increase

you with fur-

ther graces & to finish his

continual in-

cestil they cu-ter into y pol-fession of that

2 Cor.4;12.

1.the 2.9. 2.thef 3,8 f Althogh this

he not orderly

one place, yet

33 And nowbrethren, I commende you to 10 God, and to the worde of his grace, which 1 is able to buylde further, & to give you an inheritance:among all them, which a- 11 re sanctified.

worke in you r He position 33 I have covered no mans silver, nor golto the faithful de, nor apparel.

Yea, ye knowe, that these hands have crease of gra- 34 ministred vnto my necessities, & to them that were with me.

annerstance, w is prepared for 35 I have shewed you all things, how that so laboring, ye oght to supporte the wea-Iesus, how that he said, It is a blessed 13 Then Paul answered, and said, What do encourage him thing to give, rather then to receive.

And when he had thus spoken, he kneled fo writ in anie 36 downe, and praied with them all.

Then they wept all abundantly, and fel on Pauls necke, and kissed him,

of diu-re pla-37
ces of § Scripture in effect. 38 Being chiefly forie for the wordes which he spake, That they shulde se his face no more. And thei accompanied him vnto 15 the flip.

CHAP. XXI.

3 The commune prayers of the faithful & Philippes foure daughters prophetesses 23 Pauls constances to beare the erosse, as Agabus & others forespake, althogh he was otherwise counseled by the brethren. 28 The great danger that he was an, and how he escaped.

Nd as we lauched torthe, and were 11 departed from them, we came with a itraight course vnto Coos, and the daye following vnto the Rhodes, & from then- 19 ce vnto Patara.

2 And we founde a ship that went ouer vnto Phenice, and went aboarde, & fet for-

And when we had discouered Cyprus, we left it on the left hand, and failed towarde Syria, and arrived at Tyrus: for there the ship vnladed the burden.

4 And when we had founde disciples, we 21 taryed there seuen dayes. And they tolde Paul a through the b Spirit, that he shulde not go vp to Ierusalem.

But whethe daies were ended, we departed, and went our way, and thei all accompanied vs with their wives and children, 22 euen out of the citie: & we kneling downe on the shore, prayed.

thened Paul to 6 Then when we had embraced one ano- 23 ther, we toke ship, & thei returned home. 7 And when we had ended the course from Tyrus, we arrived at Ptolemais, and salu- 24 Them take, & purifie thy felf with the, finutes God, ted the brethren, and abode with them one daye.

warne euerie one, bothe night and daye 9 Now he had foure daughters virgines, which did prophecie.

And as we taryed there manie dayes, there came a certeine Prophet fró Iudea, named Agabus.

And when he was come vnto vs, he toke Pauls girdle, and bounde his owne hands and fere, and faid, Thus faith the holie & God wolde Goft, So shalthe Iewesac Ierusale binde nants bandes the man that oweth this girdle, and shall knowen, to the ment that no deliuer him into the hands of y Gentiles. man shulde

And when we had heard these things, the thack to cast him solt bothe we and other of the same place be-into wisful foght him that he woldenot go vp to Ie-

ye weping and breaking mine heart? For I again y brunc. am readie not to be bounde onely, but alfo to dye at Ierusalem for the Name of the

14 So when he wolde not be persuaded, we ceased, saying, The wil of the Lord be

And after those dayes we trussed vp our fardeles, and went vp to Ierusalem.

There went with vs also certeine of the disciples of Cesarea, & broght with them one Mnason of Cyprus, an olde disciple, with whome we shulde lodge.

And when we were come to Ierusalem, the brethren receiued vs gladly.

18 And the next daye Paul went in with vs vnto f Iames: and all the Elders were there assembled.

And when he had embraced them, he rusalem. tolde by ordreall things, that God had wroght among the Gentiles by his ministracion.

So when thei heard it, they glorified the Lord, and faid vnto him, Thou feeft, brother, how manie thousand I ewes there are which believe, and they are all zealous of

Now they are informed of thee, that thou teachest all the Iewes, which are a grant is, according to the mong the Gentiles, to for sake Moses, and maners that s failt, that they oght not to circumcife ued, were co their children,nether to live after the scu- manded by

What is then to be done > the multitude were not wel must nedes come together : for they shal Chris. heare that thou art come.

Do therefore this that we faye to thee. chap 18.18 We have h foure men, which have made this ceremonie

and contribute with them, that they mave and pariely of fhaue their heades : and all fhat knowe, infirmite reter that those things, whereof they have bene s. Paul support informed concerning thee, are nothing, weakenes of but that thou thy felf also waikest and ke others & made pest the Law.

25 For as touching the Gentiles, which imdering bes beleue

to make Paul

a By the reue-lació of Gods Spirst b The bolie Spirit reueiled 5 voto them the perfecucion! Paul shulde haue made a gainst him, and the same Spi-

was but for a time, accord g as the Congre-gacion had ne-

Chap. 6.5.
e This office 8 And the next day, Paul & thei that were
of Desconship with him, departed, and came vnro Cefawith him, departed, and came vnto Cefarea: and we entred into the house of *Philippe the Euangelist, which was one of the · leuen Deacons, and abode with him.

Chapss,200

Nom 6,13.

chap 24,8.

cifed

beleue, we have written, and determined *that the observe no such ething, but that they kepe them selves from things offred to idules, and from blood, and fro that that is strangled, and from fornication.

26 Then Paul toke the men, and the next day was purified with them, and entred in- 3 Paul rendreth an account of his life and dollrine. to the Temple, * declaring the accoplishment of the Jaies of the purification, vntil that an offering shulde be offered for euerie one of them.

27 And when the seuen dayes were almoste 2 (And who they heard that he spake in the "". ended, the Iewes which were of Asia(whe they fawe him in the Temple) moued all the people, and klaid hands on him,

the people, and Lard hands on him, the people, and Lard hands on him, to appeale the 28 Crying, Men of Israel, helpe: this is the faithful, and man that reachethall men every where aman that teacheth all meneuery where ato suppose the infirme, he fal gaintt the people, and the Law, and this leth into the place:moreouer, he hathe broght Grecias enemies

1 By bringing into the Temple, and hathe I polluted this in auche holie place.

were not circu, 29 For they had sene before Trophimus an Ephelia with him in the citie, whome they supposed that Paul had broght into the 5 As also y chief Priest doeth beare me wit-Temple.

> 30 Then ali the citie was moued, & the peoplerantogether: and they toke Paul, and drewe him out of the Teple, & furthewith the gores were shut.

31 But as they went about to kill him, ty- 6 And fo it was, as I journe id and was codings came vnto the chief Captaine of the bade, that all Ierusalem was on an vp-

m Which we- 32 re vudercaptims and had charge ouer an hundrech fouldiers n A notable 33 example Gods prousée ce for the defence of his

m Centurions, and ran adowne vnto them: and when they sawe the chief Captaine & the fouldiers, they left beating of Paul. Then the chief Captaine came nere and toke him, & commanded him to be bounde with two chaines, and demaded who he was, and what he had done.

34 And one cryed this, another that, among the people. So when he colde not knowe the certemetic for the tumulte, he coman- 10 ded him to be led into the castle.

35 And whe he came vnto the grieces, it was so that he was borne of the fouldiers, for § violence of the people.

36 For the multitude of y people followed 11 after, crying, Away with him.

37 And as Paul shulde haue bene led into the caltle, he said vnto the chief Captaine, thou speake Greke?

Chap 1.36. 38 Art not thou the * • Egyptian, who before these dayes raised a sedition, & led out 13 Came vnto me, and sode, and said vnto sternal consession to the wildernes soure thousand me that me, Brother Saul, receive thy sight: & that to the execution & declaration & decla

Then Paul said, Douteles I am a man 14 And he said, The God of our fathers ha- which seweth which am a Iewe, & citizen of * Tarsus, a famous citie in Cilicia, & I beseche thee, fuffre me to speake vnto the people.

40 And when he had give him licence, Paul 25 For thou shalt be his witnes vnto all men

stode on the grieces, & beckened with the hand vnto the people: and when there was made great filence, he spake vnto them in the Hebrue tongue, saying,

CHAP. XXII.

21 He escapeth the whippe by reason he was a citiz en of Rome.

Emen, brethren & fathers, heare my "defence now towards you.

Hebrue tongue to them, they kept the mo-

re filence, and he faid)

3 I am verely a man, which am a Iewe, borne in* Tarsus in Cilicia, but broght vp in Chap 21,39. this citie at the a fete of Gamaliel, and a Whereby he instructed according to the perfect maner modelie, diliof the Law of the Fathers, and was zea- gence & doculous towarde God, as yeall are this day.

4 * And I persecuted this " way vnto the Chap 8.3 death, binding and deliuering into prison fine fibe Chris

bothe men and women,

nes, & all the state of the Elders : of whomealfo I received letters vnto the bre- to who thren, and went to Damascus to bring the letters were di which were there, bounde vnto Ierusalem, that they might be punished.

me nere vnto Damascus about noone, that fuddenly there shone from heaven a great

light rounde about me.

Who immediatly toke fouldiers and 7 So I fel vnto the earth, and heard a voyce, saying vnto me, Saul, Saul, why persecuteft thou me?

> 8 Then I answered, Who art thou, Lord? And he said to me, I am Iesus of Nazaiet, whome thou persecutest.

> Moreover they that were with me, fawe in dede a light and were afraid: but they heard not the voyce of him that spake vn-

> Then I said, What shal I do, Lord And the Lord faid vnto me, Arife, and go into Damascus: and there it shalbe tolde thee. of all things, which are appointed for thee to do.

> So when I colde not se for the glorie of that light, I was led by the hand of them that were with me, and came into Damascus.

May I (peake vnto thee? Who faid, Canft 12 And one Ananjas a godlie man, as perteining to the Law, having good reports of all the Iewes which dwelt there,

fame houre I loked vpon him.

the appointed thee, that if fluidest know here to be mo the appointed thee, that if fluidest know repropre his will and shuldest for hard a list one, and d which is shuldest heare the voyce of his mouth.

101,70 fes,1712

c This may be Christ, I leh 2,

Antiq 20 cha. Iuda li,2 chae He sheweth

ebat finnes ca

not be wal-

fhed away, bur by Christ

who is thefub

me alfo is com

prehended the

Father & the

holie Goft.

Chap \$,3.

Chap. 7,58.

of the things, which thou hast sene and a heard.

16 Now therefore why tariest thou Arise, and be baptized, and washe away thy sinnes, in calling on the Name of the Lord. 2

And it came to passe, that when I was come againe to Ierusalem, and prayed in the Temple, I was ma traunce,

And sawe him saying vnto me, Make haflance of Bap- 18 ste, & get thee quickely out of Ierusalem: for they wil not receive thy witnes cocer-

> foned, and bet in euerie Synagogue them that beleved in thee.

> 20 And when the blood of thy martyr Steuen was shed, I also * stode by, and consented vnto his death, and kept the clothes of them that I cwe him.

> 21 The he said vnto me, Departe: for I wil send thee farre hence vnto the Gentiles.

> 22 ¶ And they heard vnto this worde, but the they lift vp their voyces, and faid, Away with suche a felowe from the earth: for it is not mete that he shulde liue.

> 23 And as they cryed and cast of their clothes, and threwe dust into the aire,

The chief captaine commanded him to 8 be led into the castle, & bade that he shulde be scourged, and examined, that he might knowe wherefore they cryed so on him.

25 And as they bounde him with thongs, Paul faid vnto the Ceturion that stode by, Is it lawful for you to scourge one that is a f Romaine, and not condemned?

se he was bor- 26 Now when the Centurion heard it, he 10 went, and tolde the chief captaine, faying, Take hede what thou doest for this man is a Romaine.

and was their 27 Then the chief captaine came, and faid Colonia, when to him, Tell me art thou a Romaine? And he said, Yea.

> 28 And the chief captaine answered, With a great summe obteined I this burgesship. Then Paul said, But I was s so borne.

Then straight way they departed from 'him, which shulde haue examined him: & 12 the chief captaine also was afraid, after he knewe that he was a Romaine, and that he had bounde him.

On the next day, because he wolde haue knowen the certeinetie wherefore he was 13 accused of the Iewes, he losed him from his bondes, & commanded the hie Priests 14 and all their Council to come together: and he broght Paul, and fet him before them.

' CHAP. XXIII.

5 The answer of Paul being smit, and the overthrowe of his enemies. 11 The Lord encourageth him 23 And because the Lewes layed waite for him, he u fene to Cefarea.

Nd Paul behelde earnestly § Coun (A cil, and said, Men and brethren, I haue in all good conscience serued God vntil this day.

Then the hie Priest Ananias commanded the that stode by, to smite him on the

Then said Paul to him, God wil smite a Paul docth thee, thou whited wall: for thou fittest to not curse the hie Priest, but iudge me according to the Law, and com- denounce mandest thou me to be smiten contrary to sharpely spenishment of the Law?

Then I said, Lord, they knowey I* pri- 4 And thei that stode by, said, Reuilest thou who vader pre Gods hie Priest:

Then said Paul, Ib knewe not, brethren, doeth transthat he was the hie Priest: for it is written, greffe it. *Thou shalt not speake euil of & Ruler of B He made

thy people.

6 But whe Paul perceived that the one par- kerie, as if he te were of the Sadduces, and the other of § wolde fay . I Pharifes, he cried in the Council, Men and in this man brethren, * I am a Pharife, the sonne of a fice of the late Pharise: I am accused of the hope and ere- Prick furrection of the dead.

And when he had faid this, there was a dif chap 24,22. fension betwene the Pharifes and the Sad- not but there duces so that the were other duces, so that the multitude was deuided.

*For the Sadduces say that there is no re-expresses which furrection, nether Angel, nor spirit: but y the Sadduces
Pharises confessed bothe.
Then there was a great crye: & the Scrimost for the white white shades
that were the
chief gouermost for the white shades
that were the
chief gouermost for the state with the scrimost for the shades
the sadduces
that were the
chief gouermost for the sadduces
that the sadduces
that were the
chief gouermost for the sadduces
the sadduces
that the sadduces
the

bes of the Phariles parte rose vp, and stro- Mat 22,23. ue, saying, We finde none euil in this ma: d Voderstanding both kin but if a spirit or an Angel hathe spoken to desithe Angels him, let vs not fight against God.

And when there was a great diffention, eludeth vader the chief captaine, fearing left Paul shul one, & the rede haue bene pulled in pieces of them, co- the other parmanded the fouldiers to go downe, and to te. take him from among them, and to bring him into the castel.

Now the night following the Lord Rode by him, & faid, Be of good courage, Paul: for as thou hast testified of me in lerusalem, so must thou beare witnes also at Rome.

And when the day was come, certeine of the Iewes made an affemblie, and bounde them selves with an cothe; saying, that thei e The worde wolde nethereat nor drinke, til they had fignifieth cur-killed Paul killed Paul.

And they were more then fourtie, which western, wihad made this conspiracie.

And they came to the chief Priests and guen to the Elders, and said, We have bounde our seldentil, except he bring his ues with a solene othe, that we wil eat no- purpose to par thing, vntil we haue slaine Paul.

15 Now therefore, ye and the Council fignifie to the chief captaine, that he bring him forthe vnto you to morow, as thogh ye wolde knowe fome thing more perfirely of him, and we, or euer he come nere, wil be readie to kil him.

tence of main. tranf-

this excuse as Phil.3,5.

which he con-

fweareth, theth him felf

f Not becaune at Rome. but by reason of his citie: for Tarluswas inhabited by reof read cha. 16.12.

g This privi-ledge was oft 29 ermes Bineu tu recompense of service to them that were farre of Ro me,& to their childre, thogh they were not 30 borne in the citic.

16 But

Paul prisoner.

Chap.XXIIII. Pauls defence. 1085/1224

eth that God bathe fo many meanes to dedren out of da 17 ger as there athe worlde, fo that the adver faries can not cospire so craf tely against them, but he hathe infinite meanes to defeat their wicked pradifes.

f This decla- 16 But when Pauls fifters f sonne heard of their laying await, he went, and entred into the castle, and tolde Paul,

> And Paul called one of § Céturions vnto him, & faid, Bring this yong man vnto the chief captaine : for he hathe a certeine 34 So when the Gouernour had red it, he

thing to shewe him.

So he toke him, and broght him to the he vnderstode that he was of Cilicia, nes called ene chief captaine, and said, Paul the priso- 35 I wil heare thee, said he, when thine accurate country which they 18 So he toke him, and broght him to the ner called me vnto him, and prayed me to bring this yong mã vnto thee, which hathe some thing to say vnto thee.

19 Then the chief captaine toke him by the hand, and went aparte with him alone, and asked him, What hast thou to shewe

20 And he said, The Iewes have conspired 1 to defire thee, that thou woldest bring forthe Paul to morow into the Council, as thogh they wolde inquire somewhat of

him more perfitely.

31 But let them not persuade thee : for the- 2 re lie in waite for him of them, more then fourtie men, which have bounde them selues with an othe, that they wil nether eat nor drinke, til they have killed him: and now are they readie, and wait for thy

22 The chief captaine then let the yong

"Greke , this then haft thewed thefe things

not oppresse

owne diligence :for he did

mai before he

had rescued han & gruen hi to be firaich

And he called vnto him two certeine 5 Certeinely we have founde this man a pe-tian to flight Centurions, saying, Make readie two hundreth fouldiers, that they may go to Cefarea, and horsmen thre score and ten, and two hundreth, with dartes at the thirde houre of the night.

24 And let them make readie an horse that Paul being set on, may be broght safe vinto

Felix the Gouernour.

g This letter 25 And he wrote an sepistle in this maner, was writ par-tely in the fa- 26 Claudius Lysias vnto the moste noble nour of Paul, Gouernour Felix sendeth greing. that has aduer

faries might 27 As this man was taken of the lewes, and shulde haue bene killed of them, I came vponthem with the garison, and rescued

h The Captal ac diffembleth 28 to comend his se, wherefore they accused him, I broght so Then Paul, after that the governour had fers appround him forthe into their council.

not knowe y Paul was a Ro 29 There I perceived that he was accused of questions of their Law, but had no crime worthie of death, or of bondes.

ly examined 1 30 And whe it was shewed me, how that the Iewes laid wait for the man, I sent him it Seing that thou maist knowe, that there a thousand straight way to thee, and commanded his are but twelve dayes since I came vpf to nerifor before straight way to thee, and commanded his accusers to speake before the things that they had against him. Fare wel.

gt Then the fouldiers as it was commanded them, toke Paul, and broght him by night to Antipatris.

to go with him, and returned vnto the castel.

33 Now when they came to Cesarea, they deliuered the epistle to the Gouernour,& prefented Paul also vnto him.

asked of what i province he was: and whe i Bythis ac-

fers also are come, & commanded him to had subdeed be kept in Herodes iudgement hall.

CHAP. XXIIII.

20 Paul being accused, answereth for his life and do-Erine against his accusers as Felix gropeth him, thinking to have a bribe, is Ad after leavesh him in

TOw after fiue dayes, Ananias the high Priest came downe with the Elders, and with Tertullus a certeine oratour, which appeared before the Gouer-

nour against Paul.

And whe he was called forthe, Tertullus began to accuse him, saying, Seing that we haue obteined great quietnes through thee, and that manie worthie things are done vnto this nation through thy prouidence,

We acknowledge it wholy, and in all pla-

The chief captaine then let the yong man departe, and charged him to speake it to no man, that he had "shewed him these things.

And he called war then let the yong ces, moste a noble Felix, with all thankes. by his diligentation to the theta is the captain of your tesse a sew wordes.

The chief captaine then let the yong ces, moste a noble Felix, with all thankes. by his diligentation taken there, that if woldest heare vs of thy courtains the captaine of your tesses a sew wordes.

stilent felowe, and a mouer of sedition a- which raised mog all the lewes throughout the worlde Indea: for theand a chief mainteiner of the b fecte of the praifeth him: · Nazarites:

6 And hathe gone about to pollute the Té-el & couerous, ple: therefore we toke him, and wolde ha-read 10feph li 20 Anniq. ue iudged him according to our Law:

But the "chief captaine Lysias came vpo bo ludaico vs, and with great violence toke him out chip 12 ot our hands,

8 Comading his accusers to come to thee: ked termed § of whome thou maift (if thou wilt inqui- religion Which re)know all these things whereof we accu c Which caught the peo

vpon them with the gariion, and reicueu him, h perceiuing that he was a Romaine. 9 And the Iewes likewise affirmed, saying the granufe the Romaines and the results are the same for the same standard to the same standard

beckened vnto him that he shulde speake, bothe this seanswered, I do the more gladly answer doctrine, yet for my felf, for asmuche as I knowe that to get Paul pu thou hast bene of manie yeres a 4 judge me to condens vnto this e nation,

worship in Ierusalem.

And thei nether founde me in the Temple disputing with anie man, nether making vproate among the people and a set of the their king vproate among the people, nether in art not ignofacions f Not that his purpose was to worship there, but the Iewes so founde him by the counsel of others for he thoght to have wome the simple

otherwise he! for fo the wie

Or, captaine of this he ruled

And the next day, they left the horsmen brethren, and to Rop the enemies mouthers.

RR.iii.

the Synagogues, nor in the citie.

13 Nether can they proue the things, whe-

reof they now accuse me.

the way (which they call a herefie) fo wor-As the Scri-bes and Phari Thip I the God of my fathers, beleuing all things which are written in the Law & 3 fes termed the Christians dec the Prophetes,

25 And have hope towards God, that the refurrection of the dead which they them 4 selues loke for also, shalbe bothe of iust

alway a cleare conscience towarde God,& towarde men.

Now after h many yeres, I came and h Meaning, y 17
it was a long
time fince he broght almesto my nacion & offrings.

time nace ne had bene at 18 * At what time, certeine Iewes of Asia lerusalem, w was when he founde me purished in the Temple. broght almes. 19 Nether with multitude, nor with tumult. Chap.11,29. 20 Whoi oght to haue bene present beso- 7 rethee, and accuse me, if they had oght a-

70773.15,26.

Chap 21,27.

fers spake but vpon a false re

porte, which

blowen a bro-

not them fel-

ues appeare.

Chap.23.7.

·0., 68.

By whose

salled for Paul

The worde of

God maketh the verie wie-

hed aftonished,

the fauour of

death

ADIO

2£07.9,2.

gainst me. Or let these them selves say, if they hai For his aceu 21 ue founde any vniust thing in me, while I 8 Rode in the Council,

of Satan had 22 Except it be for this one voyce; that I cryed standing among them, * Of the refurrectio of the dead am I accused of you 9

this day.

23 Now when Felix heard these things, he differred them, & said, When I shal more perfitely knowe the things which cocerne 10 this way, by the coming of Lysias y chief Captaine, I wil decise your matter.

24 Then he comanded a Centurion to kepe Paul, and that he shulde haue case, and "For if I haue done wrong, or committed deratio of his that he shulde forbid none of his acquaintance to minister vnto him, or to come vn-

to him

25 And after certeine dayes, came Felix with his wife Drufilla, which was ak Iewef- 12 fe, & he called forthe Paul, & heard him of the faith in Christ.

26 And as he disputed of righteousnes, and temperance, & of the judgement to come, Felix trembled, & answered, Go thy way for this time, and when I have convenient time, I wil call for thee.

and therefore to them it is 27. He hopedalso that money shulde haue bene giuen him of Paul, that he might lofe him: wherefore he fent for him the ofte- 35.

ner, and communed with him. 28 When two yeres were expired, Porcius Festus came into Felix roume: and Felix willing to "get fauour of the Lewes, left 16 Paul bounde.

POTATO de a plea

CHAP: XXV.

2 The Iewes accufe Paul before Festus. & He anfwereth for himself, II And appealeth unto the Emperour. 14 His matter is rehearfed before Agrippa. 17 33 And he is broght forthe.

7 Hen Festus was then come into the prouince, after thre dayes he went vp from Cesarea vnto Ierusalem.

Bur this I confesse vnto thee, that after 2 Then the high Priest, and the chief of the Iewes appeared before him against Paul: and they befoght him,

And a defired fauour against him, that he a The envious wolde fend for him to Ierufalem: and they fute of the prichs against laid wait to kil him by the way.

But Festus answered, that Paul shulde be kept at Cesarea, & y he him sels wolde shortly departe thither.

36 And herein I endeuour my self to haue 5 Let them therefore, said he, which amog you are b able, come downe with vs: and if b which may there be anie wickednes in the man, let monte com them accuse him.

6 New when he had taried among the no more then ten dayes, he went downe to Ce farea, and the next day fare in the judgement seat, & comanded Paul to be broght.

And when he was come, the Iewes which were come from Lerufale, stode about him and laid manie and grieuous complaintes against Paul, which they colde not proue,

Forasmuche as he answered, e that he had , paul defennerier offended anie thing against y Law deth him self in indgement. of the Iewes, nether against the Temple,

nor against Cesar.

Yet Festus willing to get fauour of the sor, so do please Iewes, answered Paul, and said, Wilt thou fare. go vp to Ierusaiem, and there be judged of the le tilings before me?

Then faid Paul, I stand at d Cefars iud-d seing him gemet seat, where I oght to be sindged: to self betrayed the Iewes I haue done no wrong, as thou tion of the sad verie wel knowest.

to die: but if there be none of these things. Rome. to die: but if there be none of these things. kome, be It is lawful whereof they accuse me, no man candels to require the uer me to them: I appeale vnto Cesar.

Then when Festus had spoken with the mainteincour Council, he answered, Haft thou appealed right. Without vnto Cefar vnto Cefar shalt thou go.

¶And after certeine dayes, King Agrip-noching.
pa and Bernice came downe to Celarea & This was to salute Festus.

And when they had remained there ma-enterteined. nie dayes, Festus proposed Pauls cause vn to the King, faying, There is a certeine man left in prison by Felix.

Of whome when I came to Ierusalem, the high Priests & Elders of the Iewes informed me, and defired to have judgemet against him.

To whome I answered, that it is not the maner of the Romaines for fauour to deliuer anie man to the death before that he which is accused, have the accusers before him, and have place to defend him felf, co-

cerning the crime.

Therefore when they were come hither, without delay the day following I fate on the

ge, he defirerh

defenie of the Magistrate to

whose consent he colde do

fter whome he

Chap. XXVI. His confession.

6887/1224

on the judgement feat, and comanded the man to be broght forthe.

18 Against whome when the accusers stode vp, they broght no crime of suche things as I supposed:

19 But had certeine questions against him of their owne h superstition, and of one Iesus which was dead, whome Paul affir- 7

but he ipea- med to be aliue.
keth in contempt of the 20 And because I douted of suche maner of question, I asked him whether he wolde go to Ierusalem, and there be judged of 8 these things.

21 But because he appealed to be reserved to the examination of Augustus, I commanded him to be kept, til I might send him to Cesar.

22 Then Agrippa said vnto Festus, I wolde 10 also heare the man my self. To morowe, faid he, thou shalt heare him.

24 And on the morow when Agrippa was come and Bernice with great pompe, and were entred into the "Comune hail with it And I punished the throughout all & Sy crueltic which the chief captaines and chief men of the citie, at Festus commandement Paul was broght forthe.

men which are present with vs, ye se this man, about whome all the multitude of rusalem, and here, crying, that he oght not to line anie longer.

Yet have I founde nothing worthie of death, y he hathe committed : nevertheles, 14 feing that he hatheappealed to Augustus, I have determined to fend him.

26 Of whome I have no certeine thing to write vnto my i Lord: wherefore I haue vnto thee, King Agrippa, vafter examina-

27 For me thinketh it vnreasonable to send a prisoner, and not to shewe the causes which are layed against him.

CHAP. XXVI.

& The innocencie of Paul is approved by rehearling his conversation. 25 His modest answer against the in- 17 Delivering thee from the d people, & fro d Of the Ice surie of Festus.

art permitted to speake for thy self. So Paul Bretched forthe the hand, and anfwered for him felf.

2 I thike my self happie, King Agrippa, because I shal answer this daye before thee 19 of all the things whereof I am accifed of the lewes:

3 Chiefly, because thou hast knowledge of all cultomes, and questions which are among y Iewes: wherefore, I beseche thee, a to heare me paciently.

4. As touching my life from my childehode mong mine owne nation at Ierusalem, knowe all the Iewes,

Which knewe me heretofore (if they wolde testifie) that after the moste strai-

te b sect of our religion I lived a Pharise. b Paul spear And now I stand and am accused for the keth of this section and accused for the keth of this hope of the promes made of God vnto to the peoples estimatio who our fathers.

Whereunto our twelue tribes instantly seruing God day and night, hope to come: about all others: fortheir for y which hopes sake,ô King Agrippa, doctrine was I am accused of the Iewes.

Why shulde it be thought athing incredible vnto you, that God shulde raise againe the dead?

I also verely thought in my self, that I oght to do manie contrarie things against the Name of Ielus of Nazaret.

*Which thing I also did in Ierusalem: Chap.8.8. for manie of the Saincles I shut vp in prifon, having received autoritie of the high Priests, and when they were put to death, I c That is I gane my fentence.

nagogues, and copelled them to blasphe- they vied me, and being more mad against them, I persecuted them, even vnto strange cities.

24. And Festus said, King Agrippa, and all 12 At which time, euen as I went to * Da- Chap. 9.3. mascus with autoritie, & comission from the high Priests,

the Iewes have called vpo methothe at Ie- 13. At midday, o King, I sawe in the way a light from heaven, passing the brightnes of the sunne, shine rounde about me, and them which went with me.

> So when we were all fallen to the earth, I heard a voice speaking vnto me, and saying in the Hebrewe tongue, *Saul, Saul, Chap. 9.4. why persecutest thou me It is hard for @22,7. thee to kicke against prickes.

broght him for the vnto you, & specially 15 Then I faid, Who art thou, Lord And he faid, I am Iesus whome thou persecutest.

tio had, I might have somewhat to write. •6 But rise and stand up on thy sete: for I haue appeared vnto thee for this purpofe, to appoint the a minister and a witnes, bothe of the things which thou halt sene, & of the things in the which I wil appeare vnto thee,

the Getiles, vnto whome now I send thee,

Hen Agrippa said vnto Paul, Thou 18 To e ope their eyes, that they may turne chis properly from darkenes to light, and fro the power appertuneth of Satan vnto God, that they may receive he appliesh this vnto his ministers vnto his min them, which are fanctified by faith in me. whome he gi-Wherefore, King Agrippa, I was not dif-spirit.

obedient vnio the heauenlie vision,

20 * But shewed first vnto them of Damas Chap.13.14. cus, and as Iesusalem, and throughout all the coastes of Iuuea, and then to the Gentiles, that they shulde repent, and turne to God, and do workes worthie amendemet of life.

and what it was from the beginning a- 21 For this cause the Iewes caught me in the Temple, and went about to kil me. Chap. 21,30.

a Forasmuche as he best vn derstode the religion, he oghe to be mo

Or.anditorie

h This worde doeth also fig-

nifie religiou:

tene doctrine.

1 Flatterers first vsed to call Tyrants by this name, and after it fo growed into growed into vie, that ver-tuous princes refuied it not,

as appeareth by Plinies epi

files to Tra-

iane.

f He knewe \$

the Law and the Prophe-

did not vnder-

Neuertheles, I obteined helpe of God, vstherein. and continue who this day, witnessing 7 And when we had sailed slowly manie bothe to smal & to great, sayig none other things, then those which the Prophetes & Moses did say shulde come,

23 . To wit, that Christ shulde suffer, and that he shulde be the first that shulde rife from 8 And with muche a do sailed beyonde it, an high hil of the dead and shulde shewe light ynto the the dead, and shulde shewe light vnto the

people, and to the Gentiles.

24 And as he thus answered for himself, Festus said with a loude voyce, Paul, thou 9 So when muche time was spent, and saiart besides thy self:muche learning doeth make thee mad.

25 But he said, I am not mad, ô noble Fe- to And said vnto them, Syrs, I se that this wed about the itus, but I speake the wordes of trueth and

26 For the King knoweth of these things, before whome also I speake boldely: for in Neuertheles y Centurion beleued rather it better to I am persuaded that none of these things the gouerner & the master of the ship, the winter there, are hid from him: for this thing was not done in a corner. tes were of God, but he 27

O King Agrippa, beleuest thou the Prophetes? I know that thou beleueft.

applying of 28 Then Agrippa said vnto Paul, Almost thou persuadest me to become a Christia.

29 The Paul said, I wolde to God that not onely thou, but also all that heare me to dave, were bothe almost, & altogether su- 13 And when the southern winde blewe sofche as I am, except these bondes.

30 And when he had thus spoken, the King rose vp, and the gouernour, and Bernice, 14 But anone after, there arose by it a stor-

and they that fate with them.

talked betwene them selues, saying, This man doeth nothing worthie of death, nor

32 Then said Agrippa vnto Festus, This ma might haue bene losed, if he had not ap- 17 Which they toke vp and vsed all helpe, Candie Arapealed vnto Cefar.

CHAP. XXVII.

a Pauls dangerous viage and his companie towarde Rome. 44 How and where they arrive.

Ow when it was concluded, that we shulde saile into Italie, they defoners vnto a Centurion named Iulius, of

the bande of Augustus.

a.for.13,25. 2 And * we entred into a ship of Adramyttium purposing to faile by the costes of Asia, and launched forthe, and had Aristarchus of Macedonia, a Thessalonian, wvs. 21 But after long abstinence, Paul stode 3 And the next day we arrived at Sidon: &

Iulius courteoully entreated Paul & gaue him libertie to go vnto his friends, that they might refresh him.

led harde by a Cyprus, because the windes were contrarie.

to Cyprus plai 5 Then sailed we ouer the sea by Cilicia,

of Alexandria, sailing into Italie, and put be broght before Cesar: and lo, God hathe e ordinance God.

dayes, and scarce were come against Gnidum, because the winde suffered vs not, we failed harde by "Candie, nereto b Sal- "or. Crita. mone,

and came vnto a certeine place called the ing to the fea Faire hauens, nere vnto the which was the warde. citie Lasea.

ling was now ieoperdous, because also the Fast was now passed, Paul exhorted the, tewes obser-

viage wil be with hurt & muche domage, aober in the not of the lading & shippe onely, but also Feath of their explants, Leui. of our liues.

those things which were spoken of Paul.

12 And because the hauen was not com- of winter modious to winter in, manie toke counfel was at hand. to departe thence, if by anie meanes they might atteine to Phenice, there to winter, which is an hauen of Candie, and lieth towardethe Southwest and by West, and Northwest and by West.

tely, they supposing to obteine their purpose, losed nerer, and sailed by Candie.

mie winde called d Euroclydon.

And when they were gone aparte, they 15 And when the ship was caught, & colde winde, or ene not resist the winde, we let her go, & were that is furious caryed away.

> 16 And we ra vnder a litle yle named Clau eThis ylewas da, and had muche a do to get the boat.

vndergirding the ship, fearing lest they the goulf Syr fhulde haue fallen into Syrtes, and they tes, which we let downe the vessel, and so were caryed. boiling sandes 18 The next day when we were tossed with y swallowed to a support of the same to see the same

an exceading tempest, they lightened the saught.

livered bothe Paul, & certeine other pri- 19 And the third day we cast out with our the water. owne hands the takling of the ship.

20 And when nether sunne nor starres in manie dayes appeared, and no fmal tepest lay vpon vs, all hope that we shulde be saued, was then taken away.

forthe in the middes of the, and faid, Syrs, ye shulde have hearkened to me, and not haue losed from Candie: so shulde ye haue sgained this hurt and losse.

And from thence we launched, and fai- 22 But now I exhorte you to be of good faued the loced harde by a Cyprus, because the windes courage: for there shallone no losse of anie seby anoiding mans life among you, saue of the shippe the danger.

and Pamphylia, and came to Myra, a citie 23. For there stode by me this night the An-not the repro-in Lycia.

And there the Centurion founde a ship 24 Saying, Feare not, Paul: for thou must shart this was

then to faile in the diepe of winter w

d That is, the Northeast

f That is, ye

giuen

a From Sidon to Myra they failed north,& by weft: but { windes caufed them to faile ne North:the-ce to Cilicia North and by East, and fo to Pamphylia, & 6 Myra plaine West.

Shipwracke.

Chap.XXVIII. Of the viper.

h The graces & blefsings, w God giueth to 25 his children, Profite manie times the eneunded voon & worde of God. k This sea in Strabos time was taken for all that parte, which was a-Ceraunii,& fo deniderh Italie fro Dalmaria, & goeth vp to

I Paul wolde

vie fuche mea nes, as God had

ordeined, left

he ihulde feme

m He meaneth

an extraordi.

narie abstinen. ce, w came of

death,& fo to-

keaway their appetite. n By this He-

brewe phrase

all points safe and founde ...

Sam. 14,45 1.

50,30.

him.

giuen vnto a thee all that saile with thee. 42 Then the souldiers counsel was to kil o This declar.
Wherefore, sirs, be of good courage: for the prisoners, lest anie of them, when he and barbarous indications. I beleue God, that it shalbe so as it hathe bene tolde me.

times the energy of the worthic to receine fute thereof.

i.Faith is gro
anded woon 8

The active were carved to & fro in the k Ame, as we were caryed to & fro in the kAdriatical fea about midnight, the shipmen 44 And the other, some on boardes, & sodemed that some courrey approched vn-

bout the mou- 28 And founded, and founde it twentie fathoms: & when they had gone a litle further, they founded againe, and founde fiftene fathoms.

> 29 Then fearing lest they shulde have fallen into some rough places, they cast foure ancres out of the sterne, & wished that the day were come.

30 Now as the mariners were about to flee out of the ship, & had let downe the boate into the sea under a colour as thogh they 2 wolde have cast ancres out of the foreship,

Paul said vnto the Centurion and the fouldiers, Except these abide in the ship, 1 ye can not be safe.

Then the fouldiers cut of the ropes of the boar, and let it fall away.

And when it began to be daye, Paul exto have tepted 33 horsed them all to take mear, faying, This 4 is the fourtenth daye that ye have taryed, and continued m fasting, receiving nothing.

Wherefore I exhorte you to take meat: the feare of 34 for this is for your sauegarde: for there

And when he had thus spoken, he toke 6 Howbeit thei waited when he shulde ha-desse & called is ment y they 35 shulde be in bread, and gaue thankes to God, in presence of them all, and brake it, and began to eat.

king-1,52. mat, 36 Then were they all of good courage,& they also toke meat.

> 37 Now we were in the ship in all two hun 7 dreth, thre score and sixtene soules.

38 And when they had eaten ynough, they lightened the ship, and cast out the wheat into the fea.

39 And when it was daye, they knewe not the countrey, but they spyed a certeine creeke with a banke, into the which they were minded (if it were possible) to thrust in the ship.

40 So when they had taken vp the ancres, they committed the ship vnto the sea, and losed the rudder bondes, and hoysed vp to the maine saile to the winde, & drewe to

And when they fell into a place, where 11 T Now after thre moneths we departed two feas met, they thrust in the ship : and the fore parte stucke fast, and colde not e moued, but the hinder parte was broke with the violence of the waves.

had fwome out, shulde flee away.

But the Centurion willing to faue Paul, can not bewostaied them from this counsel, and com- ne by manded that they that colde swime, shulde cast them selves first into the sea, and go out to land:

me on certeine pieces of the ship: and so it came to passe, y thei came all safe to land.

CHAP. XXVIII.

Paul with his companie are gently intreated of the barbarous people. 5 The viper hurteth him not. 8 Ho healeth Publius father and others, and being fournished by them of things necessarie, he fared towarde Rome, 15 Where being received of the brethren, he declareth his busines, 30 And there preacheth two yeres.

Nd when they were come safe, then A they knewe that the yle was called a Melita.

And the Barbarians shewed vs no litle Malia. kindenes: for they kindled a fyre, and receiued vs euerie one, because of the prefent showre, and because of the colde.

3 And when Paul had gathered a nomber of flickes, and laid them on the fyre, there 101, beap. came a viper out of the heat, and leapt on his hand.

Now when the Barbarians fawe the worme hang on his hand, they faid among them selues, This man surely is a b mur- b suche is the therer, whome, thogh he hathe escaped the perners indge-ment of men. fea, yet eVengeance hathe not suffred to that they con-

shal not n an heere sail from the head of 5 But he shoke of the worme into the syre, me assistion.

The shall not n an heere sail from the head of 5 But he shows worme into the syre, me assistion.

The shall not n an heere sail from the head of 5 But he shoke of the worme into the syre, me assistion. and felt no harme.

ue swolne, or fallen downe dead suddenly:but after they had loked a great while, and fawe no inconvenience come to him, thei changed their mindes, and faid, That he was a d God.

In the fame quarters, the chief man of extremitie of the yle (who se name was Publius) had pos & how muche sessions: the same received vs, and lodged their are bent to superstruct vs thre daies courteously.

8 And so it was, that the father of Publius rage & errour lay ficke of the feuer, & of a bloodie flixe: another, to whome Paul entred in, & when he praised, he laid his hands on him, and healed him.

9 When this then was done, other also in the yle, which had diseases, came to him and were healed,

Which also did vs greathonour: and when we departed, they laded vs w things necessarie.

in a thip of Alexadria, which had wintred

12 And when we arrived at Syracuse, we ta-childre, & gods

ingratitude of

a Now called

nims fained to

in the yle, whose badge was e Castor and ethese y Pay-Pollux,

The hope of Israel.

The Actes. Saluacion of the Gentile 90/1224

ryed there thre dayes.

13 And from thence we fet a compaffe, and came to Rhegium: and after one daye, the 23 South winde blewe, & we came the secode daie to Putioli,

14 Where we founde brethren, and were desired to tarie with them seuen dayes, &

fo we went towarde Rome.

15 ¶ And from thence, when the brethren heard of vs, they came to mete vs at the 24 Market of Appius, and at the Thre "tauernes, whome when Paul sawe, he thanked God, and waxed bolde.

or there about 16 So when we came to Rome, the Centurion deliuered the prisoners to the general Captaine: but Paul was & suffred to dwel by him felf with a fouldier that kept

the reporte, of 17 And the third day after, Paul called the chief of the Iewestogether: & when thei were come, he said vnto them, Men & brethren, thogh I have committed nothing 27 For the heart of this people is waxed romans. agaist the people, or Lawes of the fathers, yer was I deliuered prisoner from Ierusale into the hands of the Romaines.

18 Who when thei had examined me, wolde haue let me go, because there was no

cause of death in me.

was constrained to appeale vnto Cesar, not because I had oght to accuse my nacion of.

20 For this cause therefore have I called for you, to se you, and to speake with you: for the hope h of Israels sake, I am bounde 30 And Paul remained two yeres sul in an with this chaine.

thei had long 21 Then they faid vnto him, We nether receiued letters out of Iudea concerning 31 Preaching the kingdome of God,& teathee, nether came anie of the brethre that shewed or spake anie euil of thee.

22 But we wil heare of thee what thou thin-

kest: for as cocerning this secte, we knowe that euerie where it is spoken against.

And when they had appointed him a daye, there came manie vnto him into his lodging, to whome he expounded and testiffed the i king dome of God, and prea kingdome, of ched vnto them concerning Iesus bothe was spoken of out of the Law of Moses and out of the by the Prophe Prophetes, from morning to night.

And some were persuaded with the christ. things, which were spoken, and some be-

leued not.

25 Therefore when thei agreed nor among them selves, they departed, after that Paul had spoken one worde, to wit, Wel spalse y holie Gost by Esaias the Prophet vnto our fathers,

26 Saying, * & Go vnto this people, and fay, 1fa.6.9. By hearing ye shal heare, and shal not mar. 4,12. vinderstand, and feing ye shalle, and not luk s,10.

fat, and their eares are dull of hearing, k Hereby the and with their eyes haue they winked, left infideles oght they shulde se with their eyes, & heare with & yweakelings their eares, & vnderstand with their hearts, confirmed that and shulde returne that I might I heale fended by the

19 But when the Iewes spake contrarie, I 28 Be it knowen therefore vnto you, that I The worde of God health was constrained to appeale vnto Cesar, this saluacion of God is sent to the Gen-when the ver-

tiles, and they shal heare it.

tue of the Spicitis ioyned w
tit is ioyned w
tit is ioyned w
tit is prea-Iewes departed, and had great reasoning them selves.

among them selves.

house hired for him self, and received all

that came in vnto him,

ching those things, which concerne the Lord Iesus Christ, with all boldenes of speache, without let.

THE

gNo doute the Captaine vii-derstode boshe by Feftus letcres,& alie by the voder cap-taine y Paul had comitted

me faute.

f These places were distant

from Rome a

h That is, for Tefus Chrifts loked for a he that shulde be y redemer of y worlde.

THEEPISTLE

the Apostle Paul to the Romaines.

THE ARGUMERT.

He great mercie of God is declared towarde man in Christ Iesus, whose righteousnes is made ours through futh. For when man by reason of his owne corruption colde not fulfil the Law, yea, committed moste abominably, bothe against the Law of God and nature, the infinite bountie of God, mindeful of his promes made to his servant Abraham, the father of all belevers, orderned that mans saluation shulde onely stand in the perfect obedience of his Sonne Iesus Christ so that not onely the circumcifed Iewes, but also the pricircumcifed Gentiles shulde be saued by faith in him: euen as Abraham before he was circumcifed, was counted sufte onely through faith, and yet afterwarde receiued circumcision, as a seale or badge of the same righteousnes by faith. And to the intent, that none Shulde thinke that the covenant which God made to him, and his posteritie, was not performed either because the Iewes received not Christ (which was the blessed sede) or els beleved not that he was the true redemer, because he did not onely, or at least more notably preserve the Iewes, the examples of Ismael and Esau declare, that all are not Abrahams posteritie, which come of Abraham according to the flesh: but also the verie strangers and Gentiles grafted in by faith, are made herres of the promes. The cause whereof is the onelie wil of God: for a smuche as of his fre mercie he electeth fome to be saued, and of his suste sudgement rejecteth others to be damned, as appeareth by the testimonies of the Scriptures. Tet to the intent that the Iewes shulde not be to muche beaten downe, nor the Gentiles to muche puffed vp, the example of Elias proueth, that God hathe yet his elect even of the natural posteritie of Abraham, thogh it appeareth not so to mans eye: and for that preferment that the Gentiles have, it procedeth of the liberal mercie of God, which he at length wil stretch towarde the I ewes againe, and so gather the whole Ifrael (which is his Church) of them bothe. This groundeworhe of fasth and doctrine layed, instructions of Christian maners followe: teaching everie man to walhe in roundenes of conscience in his pocation, with all patience and humblenes, reverencing, and obeying the magistrate, exercising charitie, putting of the olde man, and putting on Christ, bearing will the weake, and louing one another according to Christs example. Finally S. Paul after his commendacions to the brethren exhorteth them to vnitie, and to flee false preachers and flatterers,

CHAP. I.

3 Paul sheweth by whome, and to what purpose he is called. 13 His ready wil. 16 What the Gospel 15. 20 The vse of creatures and wherefore they were male. 21. 24 The ingratitude, peruersitie and punishment of all mankinde.

AVI a"feruat of 1 E s v s

CHRIST, a called to be

an Apostle, b*put aparte

to preache the Gospel of

God,

(Which he had promifed afore by his *Prophe

tes in the cholie Scriptures)

Concerning his Sonne Iesus Christ our Lord (which was made of the dede of Da

uid according to the flesh,

the same co- 4 And declared mightely to be the Sonne of God, touching the Spirit of . fanctification by the refurrection fro the dead) By whome we have received f grace and Apostleship (that obedience might be giuen vnto the faith)in his Name among all the Gentiles,

d Meaning of 6 Among whome ye be also the s called

d Meaning of the pofferate of Iefus Christ:

of the vigine of Iefus Christ:

To all you that be at Rome beloved of

To all you that be developed of the vigine in death. Marie.

By t Spirit he declareth that Christ is God whose power did so sanctifie his hammitte, that it colde not fele corruption, nor yet remaine in death; f Whi was that mode liberal benefite to preache the vnsearcheable riches of Chist. g That is, by the mercie of God are adopted in Testis Christ.

God, called to be Saints: * h Grace be with 1. Cor. 120. you, and peace from God our Father, and galia, 3. from the Lord Iefus Chrift. First I thanke my God through Iesus cie of God &

Christ for you all, because your faith is prosperous published throughout: the whole worlde, things, For God is my witnes (whome I ferue in through all my k spirit in § ! Gospel of his Sone) that Chirches.

Churches.

without cealing I make mecion of you to Alwayes in my prayers, befeching, that and from the by fome meanes one time or other I might I in preaching haue a prosperous iourney by the wil of the Sonne of God, that is,

God, to come vnto you. 11 * For I long to seyou, that I might be through Christ

flowe among you some spiritual gifte, to Chap.15,23. strengthen you,

That is, that I might be comforted together with you, through our mutual faith, bothe yours and mine.

13 Now my brethren, I woldethat ye shulde not be ignorant, how that I have often times purposed to come vnto you but ha- m Ether by ue bene m let hitherto) that I might have Satan 1. Theff. fome a frute also among you, as I have a holic Gon, Ad. 16, 6, or mong the other Gentiles.

I am detter bothe to the Grecians, and other place to to the Barbarians, bothe to the wisemen & Golpel, Chap. vnto the vnwise.

15 Therfore, asmuche as in me is, I am ready spoken Ioha SS.ii.

called to fome

n Whereof 16 15,16.

Or, minister.

Gods mercies and also ap-Pointed by co mandement to this Apostle. Alt.13,2.

Deu.18,15. act. 3,22. b Or chosen }
by the eternal cousel of God, or by the declaration of c The Scripm-

res onely fet forthe y great benefite of God promised and performed to the worlde in Ie-fus Christ.

The rewarde of ingratitude. To the Romaines. All are sinners.

to preache the Gospel to you also that are

o He passeth not for the 16 mocking of y wicked. z. Cor. 1,18. p Or,effectual instrument. "Or, Gentile.

euer hathe, ap peareth beto-re God holie, be acculed of no faute and this suffice is contrarie to mans suffice, or y mitice of workes.& onely is appre-heded byfaith which daily creafeth .

Plal 84.7. r Which God 21 approueth. Epbe 4,18. f'He deutded the law of nasure corrupt into vngodlines,& varighteouines. Vn-

ping of God: nes , breache of love towar de man. t In that they 24 nether wor

ship God, as nature partely teacheth the, por loue ent another. a They wor-fhipedhim not

as he prefera-I Or deliuered them as a

inste indge. y Seing men 2 wolde not ac-cording to the 27 knowledge y God gaue the, working him a right, he imote their hearts but do imurie one to another and commit fu che horrible

wilense . Or, abone the 29 Creator. Or,apperite. z That is, fuche one as wa deftitute of all indgement.

at Rome. For I am not o ashamed of the Gospel of Christ: for it is the * P power of God vnto

saluatió to euerie one that beleueth, to the Iewe first, and also to the "Grecian.

17 For by it the a righteousnes of r God is reueiled, from faith to faith: as it is writte, , He feareth the hypocrites with Gods sudgemet, 7 And ac exposition.

or.10,37.

9 The perfedence and the wrath of God is reueiled from heaven against all syngodlines are whose eucr harles are trueth in vnrighteoufnes,

blameles, & ca 19 Forasmuche as y, which may be knowen of God, is manifest in them: for. God hathe shewed it vnto them.

For the mustible things of him, that is, his cteinal power and Godhead, are se-2 ne by the creation of the worlde, being co fidered in his workes, to the interthat they shulde be without excuse:

*Because that when they knewe God, they " glorified him not as God, nether were thankeful, but became vaine in their imaginations, and their foolish heart was ful of darkenes.

When they professed them selues to be wise, they became fooles.

temeth the false worsh 23 For thei turned the glorie of the incorrup 5 tible God to the similitude of the image of a corruptible man, & of birdes, and foure foted beaftes, & of creeping things.

Wherefore also God x y gaue them vp to their hearts lustes, vnto vnclénes, to defile their owne bodies betwene the selues:

Which turned the trueth of God vnto 2 7 lie, and worshipped and serued the creature," for saking the Creator, which is blesfed for euer, Amen.

bed, but after their good in 26 For this cause God gaue them vp vnto vile affections: for euen their women did change the natural vse into that which is 9

against nature. And likewise also the men left the natural vse of the woman, and burned in their "luste one towarde another, and man with man wroght filthines, & received in them selues suche recompense of their errour, as

euen so God deliuered them vp vnto az reprobat mide, to do those things which are not convenient,

Being ful of all vnrighteousnes, fornica-13 tion, wickednes, coueteousnes, maliciousnes, full of enuie, of murther, of debate, of disceite, taking all things in the euil parte, whisperers,

30 Backebiters, haters of God, doers of wrog, proude, boasters, inuenters of euil things, flanding, couenant breakers, without nahis vessels, he doeth appoint some to glorie, and others to ignome.
h That is, without the knowledge of the Law written, which was ruen by Moses.

peased, merciles.

Which me, thogh they knewe the Law God writ in of God, how that they which commit fu-their confeseo of God, how that they which commit iuces, and § Phi
che things, are worthie of death, yet not losophers called it the Law
onely do the same, but also b fauour them of nature: the that do them.

CHAP. II.

coforteth the faithful. 12 To beat downe all vaine Ur, rightion het pretence of ignorance holines, and of alliance with God, b Or confent he proueth all men to be finners, 15 The Gentiles by 18 the ful mea their conscience, 17 The lewes by the Law written.

Herefore thou art inexcusable, ô má, "Or,blamest. who soeuer thou art that " a judgest: a Nether thes *for in that that thou judgest another, thou which do ap-codemnest b thy self: for thou that judgest, nor they

But we knowe that the judgemet of God excusable beis according to trueth, against the which fore God commit suche things.

And thinkest thou this, ô thou man, that be for ether thou are giltre iudgest them which do such ethings, and of the same doest the same, that thou shalt escape the continuous continuous continuous descriptions. iudgement of God?

Or despisest thou the riches of his boun-and regardeth tifulnes, and *pacience, and long sufferan-warde person ce, not knowing that the bountifulnes of a. Pet. 3,13. G O D leadeth thee to repentance?

But thou, after thine hardnes and heart But thou, after thine natures and thy felf lam. 1, 3. that can not repent, *heapest vnto thy felf d The wicked wrath against the day of d wrath and of shalbe control the declaration of the suste indgement of demned, and of the state of the declaration deli-God,

*Who wil rewarde eueric ma according 'Fjat 02.12 to his e workes:

That is, to them which by continuance in a The commi wel doing feke glorie, and honour, & im-neforce of me mortalitie eremal life. mortalitic, eternal life:

But vnto them that are contentious and workes, leing disobey the trueth, and obey vnrighteous- Abraham the father of benes, shalbe indignation and wrath.

Tribulation and anguish shalbe vpon the rie of before foule of everie man that doeth euili of the God, & there-Iewe first, and also of the f Grecian.

to But to everie man that doeth good, shal- demne them, be glorie, and honour, and peace, to the habe faued. Iewe first, and also to the Grecian.

For there is no respect of a persones Christ byfath

that they that was mete.

de not knowe them felues, 28 For as their regarded not to knowe God, 12 For as manie as have finned without the Deunout. as manie as haue finned in the Law, shalbe 106.37.19. judged by the Law

(*For the hearers of the Law are not righ Mat.7,21. teous before God: but y doers of the Law 18m.1,22.

For when the Gentiles which have not the Gentile, & the Law, do by nature the things conter- eueric one that ned in the Law, they having not the Law, g As touching are a Law vnto them selues,

Which shewe y effect of the Law written the pe terbe-

lawers, y law of narios whe reof Moles Law is a plate

Pfal 62,13.

mat.16 .7.

Rified by their workes that co which apprenelie witice,&

quality .but as

Of hypocrites.

Chap.III. All are culpable. 1093/1224

i For mans co him when he doeth good or in their hearts, their conscience also bearing witnes, & their thoghts accusing one another, or excusing,)

16 At the day when God shal judge the secretes of men by Iesus Christ, according

to my Gospel.

k He swaketh 17 the lewes, w through a cer- 18 & confidence in the Law. Chap. 9.4. Or, truft the things that dif. feat from it.

I The way to

teache others

in the know

154.52,5.

62 e.36,20.

m The end of

circumcifion was & keping of the Law.&

Separated fro

lus end is of

Or, con demne.

Law is called

the letter, or

killeth,or is §

is y ftregth of

finne,it is met

as we confider

the Law of

it felfe with -

our Chrift. Col.z.II.

beart.

¶kBeholde, thou art called a Iewe, and restest in the Law, and *gloriest in God,

And knowest his wil, and "alowest the things that are excellent, in that thou art 6 God forbid : els how shal God judge the instructed by the Law:

And persuadest thy self that thou art a 7 For if y veritie of God hathe more abuguide of the blinde, a fight of them which are in darkenes.

20 An instructer of them which lacke dif- 8 And (as we are blamed, and as some afcretion, a teacher of the vnlearned, which haif the I forme of knowledge, and of the trueth in the Law.

ledge of the 21 truth. Thoutherefore, w teachest another, tea- , chest thou northy self? y that preachest, A man shulde not steale, doest thou steale?

Thou that saist, A man shulde not commit adulterie, does st thou commit adulteio As it is writte, *There is none righteous, deth onely in
the mercus of
God, for af-22 Thou that faift, A man shulde not com-

Thou that gloriest in the Law, through

24 For the Name of God is blasphemed among the Gentiles through you, *as it is

25 For circumcision verely is profitable, if thou do the Law: but if thou be a transgres for of the Law, thy m circumcifion is made. 44 vncircumcifion.

Therefore if the vncircumcifion kepe 15 the Sacramet 26 the ordinances of the Law, shal not his 16 vncircumcision be counted for circum-

27/ And shal not uncircumcision which is by nature (if it kepe the Law) indge thee, 18 *The feare of God is not before their Gal.2.17.

That is, n When the a transgressor of the Law?

that it prono- 28 keth death in vs.or that it For he is not a Iewe, which is one outwarde: nether is that circumcisson, which is outwarde in the flesh:

ministerie of death, or y it 29 But he is a Iewe which is one within, & the * circumcision # of the heart, in the 20 o spirit, not in § letter, whose praise is not of men, but of God.

CHAP. III.

se of Gods fre and stable promes, 10 He proueth by the Scriptures, bothe lewes and Gentiles to be sinners. 21. 24 And to be instified by grace through faith & 22 To wit, the righteousnes of God by the not performe not by worker, 31 And so the Law to brestablished.

Hat is then the preferment of circumcifion?

Muche euerie maner of way: for chiefly, because vnto them were committed the 24 "oracles of God.

3 For what, thogh some did not beleue? shal

without effect?

God forbid:yea, let God be *true, and *e- Iohn 3.34. uerie man a liar as it is writte *That then Pfal.116.11. uerie man a liar, as it is writte, *That thou Pfal.110.11 mightest be a instified in thy wordes, and a That ouercome, when thou art judged.

Now if bour vnrighteousnes commende thy goodnes the righteousnes of God, what shal we says performing thy Is God vnrighteous which punisheth (I promises may appeare, when

speake cas a man.)

worlde?

ded through my lie vnto his glorie, why am I yet condemned as a sinner?

firme that we say) why do we not euil, that wil not obey good may come thereof whose damnation d Left the

What then, d are we more excellent? No, in that he pre-in no wife: for we have already proved ferred them to in no wise: for we have already proued, the Geriles, he that all, bothe Iewes and Gentiles are vn- the weth that

There is none that vnderstandeth: there muche as bois none that seketh God.

breaking the Law dishonorest thou God: 12 They have all gone out of the way: they have are subhaue bene made altogether vnprofitable: wrath, that there is none that doeth good, no not one. bothe be ma-

*Their throte is an open sepulchre: they de equal in haue vsed their togues to deceit: the poy- Gal. 3,22. son of aspes is vinder their lippes.

*Whose mouth is ful of cursing and bit- 6 73.4.

*Their fete are swift to sheade blood.

Destruction and calamitie are in their Isais 9,7. wayes,

And the way of peace they have not & A peaceable & innocet life. knowen.

* Now we knowe that whatfoeuer the g The Law fLaw faith, it faith it to them which are vn ke vs giltie, der the Law, that euerie mouth may be but doeth destopped, and all the worlde be a culpable are gittre before God, & de-

Therefore by the workes of the h Law nation. shal no flesh be instified in his sight: for the Law ether by the Lawe commeth the knowledge of written or va finne.

o in the in- i Hauing granted sme prerogative to the lewes, becau- 21 But now is the righteousnes of God ma- or forbiddeth de manisest without the Law, hauing wit- se workes can nes of the Law and of the Prophetes,

faith of Iesus Christ, vnto all, and vpon all Chap.2,17. that beleue.

the Iewesor what is the profite of 23 For there is no difference: for all have them finned, and are deprined of the glorie of are left behinden the race

And are instified frely by his grace, through the redemption that is in Christ to everlasting Iesus,

their * vnbelief make the "faith of God 25 Whome God hathe set forthe to be a re-glorie of God.

maift be decla

curiofitie or arrogacie wol de mage thy b He shewetle

how y wicked do reason a-gainst God. c Whose car-Iewes shulde

the lewe and

Psal.14,1. Psal.5,10.

Psal.140,4. Pfal.10,7,

prou.1,16. Pfal. 36,10

That is , the olde testament ferue condem.

any thing, w not inftifie be-

The fignifieth and are not a. ble to runne to the marke, y 18 life, which he-

Or, worder. Isa 46,13. chap.g.s. 3 tim.2,12 "Or prome

SS. iii.

The nature of fait m94/1224 Iustificacion by faith. To the Romaines.

k Or fidelitie his promes.

I The Law of

offreth falua-

tion with con-

dition(if thou

beleueft) w co dition also Christ frely

tio of the Law is (if thou do

ne anie difference, it onely

Randeth in

effed there 15

m That is, by

B He might

pretende fome

merite or wor ke worthie to 3

be recompen

d That depen

deth not on his workes,

to merit by

e Which ma-

han felf, mite in Christ.

excellent facra

prebedeth the

whole Law.

Psal.32,1.

them

Gen.15,6.

gal.3.6.

fed.

workes.

for vs. m Meaning, conciliation through faith in his blood to declare his * righteoufnes, by the forgiuenes of the sinnes that are passed through the pacience of God,

faith is the 26 Gospel which that he might be juste, and a justifier of him which is of the faith of Iesus.

Where is then the recoycing It is exclu ded. By what Law of workes Nay: but by the Law of faith.

So the condi- 28 stified by faith without the workes of the

things) the w onely Christ 29 God, is he the God of the lewes onely, & not of the Gentiles also Yes even of the of the God of the lewes onely, & through the righteousness of faith.

In fulfilling not of the Gentiles also? Yes, even of the 14 For if they which are of the Law, be the workesthe reof.

Gentiles also.

*heires, faith is made voy de, & the promes 1 and thinke

For it is one God who shal iustifie circumcision m of faith, and vncircumcision 15 For the Law causeth wrath: for where kess that they are all inflified by 30 one meanes, & if they wil ha

through faith? God forbid: yea " we establish the Law.

n the avert me of faith is the ornament of the Lawifor it embraceth Chrift, who by his death hathe fatified the Law: fo that the Law which colde not bring vs to faluation by reason of our owne corruption, is now made effectual to vs by Christ lefus.

CHAP. IIII.

2. 17 He declareth that iuftification is a fre gift euen by them them selves, of whome the lewes moste boasted as of Abraham and of Dauid, is And also by the office of the Law & faith.

T Hat shal we say then, that Abra-V ham our father hathe foude a cocerning the ffesh ?

2 For 1f Abraham were iustified by workes, 19 he hathe wherein to breioyce, but not with God.

For what faith the Scripture 3*Abraham beleued God, and it was counted to him 20 Nether did he doute of the promes of re, which was for righteousnes.

4 Now to him that worketh, the wages is not counted by fauour, but by dette,

mot counted by fation, but by detter,

Merketh by

But to him that d worketh not, but belehis worker.

Week in him that sinfinitely the vingodlie, ueth in him that eiustifieth the vngodlie, 22 And therefore it was imputed to him ber of 3 fauthhis faith is counted for righteoulnes.

nether thiketh 6 nes of the mã, vnto whome God imputeth righteousnes without workes, saying,

is weeked in 7 *Blessed are thei, whose iniquities are forgiuen, and whose sinnes are couered.

8 Bleffed s the ma, to whome the Lord imputcth not finne.

f Vnder this 9 Came this bleffednes then vpon the f circumcifion onely, or vpon the vncircumcision also. For we say, that faith was impu-, He declareth the frute of faith, 7 And by comparison affication. ted vnto Abraham for righteousnes.

10 How was it then imputed? when he was circumcifed, or vncircumcifed? not when : 7 he was circumcifed, but when he was vucircumcifed.

Lord Iesus Christ.

**After he receiued the signe of circum- 2 *By whome also we have accesse through in the feet on the feet of the fee

GmJ7,18.

cino, as y leale of the righteousnes of the faith which he had, when he was vncircuthe fauour of God; and this peace is the frute of faith. *Ephef. 2,23

the fauour of God; and this peace is the frute of faith. *Ephef. 2,23

cised, that he shulde be the father of all them that beleue, not being circumcifed, that righteousnes might be imputed to them also,

To shewe at this time his righteousnes, 12 And the father of circumcision, not vnto them onely which are of the circumcifion, but vnto them also that walke in the s steppes of the faith of our father Abra- g This ham, which he had when he was vncircum- not be vi

Therefore we conclude that a man is iu- 13 For the promes that he shulde be the Aposte doeth stiffed by faith without the workes of the heire of the worlds was not called the Aposte doeth heire of the worlds was not called the Aposte doeth heire of the worlds was not called the Aposte doeth heire of the worlds was not called the Aposte doeth heire of the worlds was not called the Aposte doeth heire of the worlds was not called the Aposte doeth heire of the worlds was not called the Aposte doeth heire of the worlds was not called the Aposte doeth heire of the worlds was not called the Aposte doeth heire of the worlds was not called the Aposte doeth heire of the worlds was not called the Aposte doeth heire of the worlds was not called the Aposte doeth heire of the worlds was not called the Aposte doeth heire of the worlds was not called the Aposte doeth heire of the worlds was not called the Aposte doeth heire of the worlds was not called the Aposte doeth heire of the worlds was not called the Aposte doeth heir the Aposte doeth heire of the worlds was not called the Aposte doeth heire of the worlds was not called the Aposte doeth heire of the worlds was not called the Aposte doeth heir the Apo ham, or to his feed, through the h Law, but but of y faith

is made of none effect.

no Law is, there is no m transgression.

31 Do we then make the Law of none effect 16 Therefore it is by faith, that it might co- the Law for through faith? God forbid vers and the law for th re to " all the sede, not to that onely which mbernance, then it is is of the Law: but also to that which is of value to belethe faith of Abraham, who is the father ues promest of vs all,

(As it is written, *I have made thee a fa firhrough our ther of many nacions) euen o before God defaut, and not whome he beleued, who quickeneth the m That is no P dead, and calleth those things which be breache of co not, as thogh they were.

Which Abraham aboue hope, beleued ue. Which Abraham aboue hope, beleued on By a spiri-vnder hope, that he shulde be the father of mal which God many nacios: according to that which was chiefly accepspoken to him, *So shal thy sede be.

And he anot weake in the faith, confide - Abraham be red not his owne bodie, which was now gate the circu dead, being almost an hundreth yere olde, vertue of faith nether the deadnes of Saras wombe.

God through vnbeliese, but was streng-sextinguished: fo the Gentils thened in § faith, & gaue glorie to God, which were

Being fully affured that he which had nothigate cal promised, was also able to do it. promised, was also able to do it.

for righteousnes.

Euen as Dauid declareth the blessed- 23 Now it is not written for him onely, that arong & conit was imputed to him for righteousnes,

But also for vs, to whome it shalbe im- was past childe bearing. puted for righteousnes, which beleue in him f For his merthat raised vp Iesus our Lord from the cleand trueth. dead.

25. Who was deliuered to death for our fin- we thatbe me the field by the nes, &uis risen againe for our iustification. fame meanes.

CHAP.

fitteth forthe the love of God and obedience of Christ-which is the fundacion and grounde of the Same.

Hen being instified by faith, we haue 1 * peace towarde God through our

frutes of faith:

fame by wor-

k If it bere

teth.

and not by §

But , mofte

u To. accom-

a By peace he

faith vnto this grace, wherein we stand, & 20 Moreouer the Law entred thereupon o The Lawe of reioyce vnder hope of the glorie of God.

3 Nether do we so onely, but also we *re10yce in tribulatios, knowing that tribulation bringeth forthe patience,

4 And pattence experience, and experien-

b For it hathe 5 euer good fuccelle. c He meaneth that loue whe . zewith Ged lo meth vs. Ebr.g.15. I.pet. 3 18. d By this com parison he am- 7 e That is, for fuche one of whome he ha- 8 received good.

[412.1,1.

And hope maketh not bashamed, because the cloue of God is shed abroade in our hearts by the holie Gost, which is giue vn-

For Christ, when we were yet of no ftrength, at his time, dyed for the * vn.

Douteles one wil scarse dye for a d right teous man:but yet for a e good ma it may be that one dare dye.

But God setteth out his loue towarde vs, 2 How shal we, that are 2 dead to sinne, liue a He dyeth to feing y while we were yet sinners, Christ dyed for vs.

9 Muche more then, being now instified by his blood, we shal be faued from wrath

through him.

F Because of finneryet frien 10 For if when we were f enemies, we were des by the gra recociled to God by the death of his Sonce of Chrift. ne, muche more being recociled, we shalbe faued by his life.

u And not onely so, but we also reioyce in 5 God through our Lord Iesus Christ, by whome we have now received § atonemet.

Wherefore, as by one man sinne entred 6 Knowing this, that our olde man is cru- col. s.s. into the worlde, and death by finne, and fo death wet ouer all men: for asmuche as all men haue sinned.

g From Adam to Moles.

had the know-

ledge of the Law of nature,

of concupifee.

comitted any

this may also comprehend y Gentiles.

1 Yet all man-

were as yet in-closed in Ada.

mes loynes. k Which was

we are not one

13 For vnto the stime of the Law was fin- 7 For he that 15 dead, is freed from finne.

the like maner of the transgression of Adam, which was § figure of k him that was to For in that he dyed, he dyed once s to fin- growe vp by to come.

ot concupice. 15 But yet the gift is not so, as is the offence: for if through the offence of one, many be u Likewise thinke ye also, that ye are dead d If we by his dead, muche more the grace of God, and the gift by grace, which is by one man Iefus Christ, hathe abunded vnto many.

hide, as itwere 16 Nether is the gift fo, as that which entred in by one that sinned: for the faute came of one offence vnto condenacion: but the gift 13 is 1 of many offences to sustification.

For 1 For 16 by & offence of one, death reigned through one, much emore shal they which receive the abundance of grace, and of the gift of m rightcousnes, reigne in life through one, that is Iefus Christ.

18 Likewise the as by the offence of one the faute came on all men to condemnation, fo by the suftifying of one the benefite abunded

n Which sele- 19 For as by one mans disobedience many

that the offence shulde P abunde : neuer- Moses. theles where sinne abunded, there grace might be more abunded muche more:

21 That as finne had reigned vnto death, so before all mes might grace also reigne by righteousnes eyes. vnto eternal life, through Iesus Christ our

CHAP. VI.

Because no man shulde glorie in the flesh, but rather seket fubdue st to the Spirit, 3 He sheweth by the vertue & end of Baptisme, s That regeneration u soyned with suftification, and therefore exhorteth to godlie life. 21 Setting before mens eyes the rewarde of sime and righteousnes.

THat shal we say then? Shal we con tinue stil in sinne, that grace may

abunde?God forbid.

Knowe ye not, that *all we which have of finne is bro bene baptized into b Iesus Christ, haue be- me of Christ. ne baptized into his death?

4 * We are buryed then with him by baptisme into his death, that like as Christ Cole,12. was raised up from the dead by the glorie b which is, of the Father, so we also shulde * walke in that growing newnes of life

*For if we be grafted with him d to the receive vertue similitude of his death, even so shal we be and raise vp to the similitude of his resurrection,

cified with him, that the bodie of finne chr. 12,2. might be destroyed, that henceforthe we 2-per-2,1. shulde not serue sinne.

ne in the worlde, but finne is not imputed, 8 Wherefore, if we be dead with Christ, we worde

while there is no Law.

beleue that we shall live also with him,

a He meaneth

4 But death reigned from Adam to Moses

5 Knowing that Christ being raised from gether with

7 yong babes, even over them also that sinned not hafter

8 dead, dyeth no more: death hath no mo
6 mostle, yute, re dominion over him.

ne: but in that he liueth, he liueth to a tre and are

to sinne, but are aliue k to God in Iesus, vertue dye to Christ our Lord.

12 Let not sinne reigne therefore in your wheren sinne mortal bodie, that ye shulde obey it in the f Because that lustes thereof.

Nether give ye your membres as "wea. 101, infirumeis, pons of vnrighteousnes vnto sinne: but g That he giue your selues vnto God, as they that a might destroy re aliue from the dead, and gue your flesh. membres as weapons of righteousnes vn at the right hand of the Fa

14 For sinne shal not have dominion over i We may gayou : for yeare not under the " Law, but ther y we are vnder ngrace.

me the Bregth and fo now li ueth to God.

2.607.6,140 2.tim.2,11-

c The Greke

being dead we

toward nall men to y in stiffication of life.

For as by one mans disobedience many were made sinners, so by the obedience of Which is the declaration of finne. n Indewed with the Spirit of Chrift.

ly delivered from y finnes of Adam, but also from all

fuche as haue added thereunto. m The suffice of Iefus Chrift which is imputed to y faith-ful.

ie lefus

Chris.

SS. iiii.

We must be holie.

To the Romaines. Mans imperfection

not under the Law, but under grace? God

Zohn 8.34. 2.pet.2,19.

o Shewig that mone can be which docth not a- 17 bey God.

p To confor. me yourselnes 18 wate it. of it is a most vile thing for him that is de livered fro y felauerie of fin ne,to returne a game to the fa

me.
r Leaving to
speake of heamenlie things, secording to citie, I vie thefe similirudes 21
of seruttude &

penie. E Sinne is com pared to a tyrant force, who giueth death as an allowance to them that werepreferred by the Lawe.

> a Meming, Ş moral Lawe. z.Cor.7.39. b Bothe in this first maringe & in the fecon 2 de, the houfband & the wi fe muft be con fidered within our felues:the fire houfband was Sinne, and our flesh was the wife:their children were the frutes of the flesh, Gal.5 19. In the feco de mariage y Spirit is the houf band, the new creature is the wife, & their children are the frutes of the Spirit, Gal 5,22. c Which is y Spirit or the seconde houshand.

d When we were destitute 6 of the Spirit of God. e Meaning to boulband.

16 *Knowe ye not, that to whomesoeuer ye giue your selues as seruats to obey, his seruants ye are to whome ye obey, whether it 8 be of sinne vnto death, or of o obedience vinto righteousnes?

But God be thanked, that ye have bene the servants of sinne, but ye have obeyed 9 from the heart vnto the forme of the do-Etrine, whereunto ye were P deliuered.

made the servants of righteousnes.

I speake rafter the maner of man, because of the infirmitie of your flesh: for as ye II Laue giuen your members seruants to vnclennes and to iniquitie, to commut iniquirie, so now giue your mêbers seruants vnto 12

ye were freed from righteousnes.

What frute had ye then in those things, whereof ye are now ashamed? For the fend

fland.

22 But now being freed from finne, and de and recom.

made for y rewar and feruants vnto God was here. made servants vnto God, ye have your 14 Forweknowe that the Lawe k is spiritual, k so that it ca frute in holines, and the end, euerlasting

rant which 23 For the twages of finne is death: but the reigneth by. gifte of God is eternal life through Iesus Christ our Lord.

CHAP. VII.

2.7 12 The vie of the Law, 6.24 And how Cirift hathe delinered vs from it. 16 The infirmitie of the faithful. 23 The dangerous fight betwene the flesh & the Spirit.

Neweye not, brethren, (for I speake to them that knowe the Lawe) that the a Law hathe dominion ouer a man as 19 long as he liueth?

long as he liueth?

*For the b woman which is in subjection to a man, is bounde by the law to the man, to a man, is bounde by the law to the man, to a man, is bounde by the law to the man, to a man, is bounde by the law to the man, to a man, is bounde by the law to the man, to a man, is bounde by the law to the man, to a man, is bounde by the law to the man, to a man, is bounde by the law to the man, to a man, is bounde by the law to the man, to a man, is bounded by the law to the man, to a ma while he liueth: but if the man be dead, she is deliuered from the law of the man.

anotherman, she shalbe called an *adulteresse: but if the man be dead, she is fre fro 22 the Law, fo that she is not an adulteresse, thogh she take another man.

So ye,my brethré, are dead also to § Law by the bodie of Christ, that ye shulde be vnto another, euen vnto chim that is raiforthe frute vnto God.

For when we were d in the flesh, the "motions of sinnes, which were by the Law, had force in our membres, to bring forthe frute vnto death.

But now we are deliuered from the Law, being dead e vnto it, wherein we were holden, that we shulde serue in newnes of Spirit, and not in the oldenes of the letter.

15 What then shal we sinne, because we are 7 f What shal we say then? Is the Law sin- 5 There is no ne Godforbid. Nay, I knewe not finne, mie ro finne but by the Law: for I had not knowen the the Law: sluft, except the Law had faid, * Thou fore that finne shalt not lust.

But finne toke an occasion by the com- then before, why shulde it mandement, and wroght in me all maner be imputed to of cocupicence: for without the Law fin-the Lawe w ne is dead.

For I once h was a liue, without the Law: finne her encbut when the commandement came, sinne Exod. 20.17.

Being then made q fre from finne, ye are 10 But I dyed: and the same comandement inwarde vice to be vnto me vnto death.

For finne toke occasion by the commanaliue, when he dement, and discerued me, and thereby knews not the

Wherefore the Law is * holie, and the commandement is holie, and suff, & good.

For when ye were the servants of sinne, 13 Was that the which is good, made death i Sinne being vnto me? God forbid: but sinne, that it the Lawe, is so might appeare finne, wroght death in me muche mora by that which is good, that finne might be cause it turout of measure finful by the commande-nes of § Laws

but I am carnal, solde vnder sinne.

15 For I alowe not that which I do: for heart. what I wolde, that do I not: but what I ble to do that which he dehate, that do I.

16 If I do then that which I wolde not, I consent to the Law, that u is good.

17 Now then, it is no more I, that do mit, in He but the sinne that dwelleth in me.

18 For I knowe, that in me, that is, in my eth that he "flesh, dwelleth no good thing: for to wil accompish y is present with me : but I finde no meanes good defire to performe that which is good.

For I do not the good thing, which I ".

more I that do it, but the sinne that dwel- warde as the leth in me.

So then, if while the man liueth, she take 21 I finde then by the Law, that when I wolde do good, euil is present with me.

For I delite in the Law of God, concer-

ning the o inner man:

3. But I se another "law in my P membres, ment.

3. But I se another "law in my P membres, ment. rebelling against the law of my minde, & p Euen the cor leading me captine vnto the law of finne, vet remaineth. which is in my membres.

fed vp fro the dead, that we shulde bring 24 O wretched ma that I am, who shal deliver me from the 9 bodie of this death!

25 I thanke God through Iesus Christ our and death. Lord. Then I my felf in myr minde fer- which is regeue the Law of God, but in my flesh the nerate. law of finne.

CHAP. VIII.

2 The assurance of the faithful and of the frutes of the bolie Goft in them. 3 The weakenes of the Lawe & who accomplishedit. 4. And wherefore. 5 Of what forte

reason thereof fleightes of

h He thoght

1.Tim. 1.8.

fireth to do, & therefore 15 farre from the true pertection not excuse hi felf, but thew.

o That is , in

q.This fie shie lump of finne parte corrupted.

The flesh & the Spirit. Chap.VIII. Saued by hope. 73 forte the faithful ght to be 6 The frute of the Spirit in

a Thogh finne be in vs, yet it . as not imputed & vnto vs through Chrift le-

b He annexeth Mithich walke not b after the fielh, but after the condition left we shulde tic.

c The power & autoritie of is, it e grace of regeneration.
d Whose fanctification is made out? "Or, of no firigith "Or, by fane. e Christ did take fleih, & of

nature was fub sect to finne, w notwithstädig he fanctified euen in the verie instant of his conceptio, & to did appro f That which the Law requi

reth. moite exceller in man, as wil. understanding, zeafo, wit,&c.

or, fiefs. ficne in our ficannot all at once, but by de Te we muffe in y meane time calito God through pactence. i.But to line af -

vs, when he propofern vs faluacion by § Law with an in our hearts by Christs fre adopcion, that we condernot God now as a rigorous Lord, 16

merciful Father. Gal.4.5. I So y we have two witneffes, Gods Spirit & ours, who is certified by Spirit of God m Feely made partakers o treasures. Or of like

but as a mofte

them. 17 Of hope. 18 Of pacience under the crife. 28. Of the mutual love betwirt God, and hu children. 29 Of hu for knowledge. NOw then there sino a codemnacion

abuse y liber 2 For the Law of the Spirit of life which 22 ss in d Christ Iesus, hathe freed me from the law of sinne and of death.

For (that that was impossible to the Law, 23 And not onely the creature, but we also not the Angels in as muche as it was "weake, because of the flesh.) God sending his owne Sonne, in the climilitude of finful flesh, and "for finne; condemned finne in the flesh,

That the frighteousnes of § Law might 24 For we are faued by hope: but hope that which shall be fulfilled in vs, which walke not after the 1s sene, is not hope; for how can a more here. be fulfilled in vs, which walke not after the flesh, but after the Spirit.

For they that are after the flesh, sauour 25. But if we hope for that we se not, we do to our head Christ. the sthings of the flesh: but they that are after the Spirit, the things of the Spirit. priate it vote 6 For the wisdome of the flesh u death; but him, that he might destroic the wisdome of the Spirit u life & peace, the wisdome of the Spirit is life & peace,

fine in it, 2. 7 Because the wisdome of the flesh wentmitte against God: for it is not subsect to the Law of God, nether in dede can be. g The worde 8 So then they that are in the flesh, cannot all y which is please God.

New ye are not in the flesh, but in the leth in your but if anie man hathe nor the Spirit of Christ, the same is not his.

of regeneracio 10 And if Christ be in you, the "bodie is spholisheth does herreste C.

But if the Spirit of him that raifed vp Iesus from the dead, dwell in you, he that . first borne among manie brethren. raised up Christ from the dead, shal also 30 Moreouer whome he predestinate, them God. quicken your mortal bodies, because that his Spirit dwelleth in you.

ter the Spirit. 12 Therefore brethren, we are detters not to the flesh, to live after the i flesh:

of the effect, which is 43. For if ye line after the flesh, ye shal dye: but if ye mortifie the dedes of the bodie 32 by the Spirit, ye shalliue.

law with an 14 For as manie as are led by the Spirit of God, they are the sonnes of God.

dicion, who alfo doeth seale
our saluation

For ye have not received the Spirit of ceined the Spirit of adopcion, whereby we caye "Abba, Father.

The same Spiritek beareth wiener with our Spirit, that we are the childre of God 35 17 If webe children, we are also m heires,enen the heires of God, & heires annexed with Christ, if so be that we suffer with him, that we may ealfo be glorified with 36 As it is writte, For thy fake are we 2 kil-purpose, and

18 For I counte that the afflictions of this for the flaughter. present time are not "worthie of the glo- 37 Neuertheles, in all these things we are fignise the corie, which shalbe shewed vnto vs.

19 For the feruent defire of the creature

waiteth when the fonnes of God shalbe reueiled.

20 Because the a creature is subiect toova- n The creatunitie, not of it owne wil, but by reason of reflored beto-him, which hathe subdued it vider hope, that Gods children be

to them that are in Christ Iesus, 21 Because the creature a so shalbe deline- broght to thered from the bondage of corruption into inthe meane

the glorious libertie of y sonnes of God. feason that For we knowe that euerie P creature o That is, to greneth with vs also, and trauailethin defruction, bepaine together vnto this present.

which have the infiff frutes of the Spirit, nether denils euen we do figh in our selves, waiting for q and yet are the adoption, even the redemption of our farre from the perfection. bodie.

18 sene, is not hope : for how can a man ho- reason pe for that which he feeth?

with pacience abide for it.

With pacience abide torit.

18 y hope is
Likewise the Spirit also helpeth our inment y thing, which we have firmities: for we knowe not what to praie pefor. as we oght: but the Spirit it self maketh request for vs with fighs, which can not be expressed.

27 But he that searcheth y hearts, knoweth what is the meaning of the Spirit: for he maketh request for the Sainctes, accor- reto their heding to the wil of God.

gether for the best vnto them that loue ke, and how, a God, even to them that are called of his purpose.

dead, because of sinne: but the h Spirit wli- 29 For those which he u knewe before, he by the ordre fe for righteousnes sake.

also predestinate to be made like to the of our cleation image of his Sonne, that he might be the that afficients

> also he called, and whome he called, them also he instified, and whome he instified, them he also glorified.

> What shal we then fay to the fe things? If God be en our side, who cabe agaist vs?

> Who spared not his owne Sonne, but gaue him for vs all to death, how shal he not with him give vs all things also?

Who shal lay anie thing to the charge of Gods chosenet is God that * uffifieth, 1/a so.s. bondage to feare againe : but ye haue re- 34 Who shal condemne it is Christ, which uncerth his suft is dead, yea or rather, which is rifen agai- in his Souce

ne, who is also at the right hand of God, and maketh request also for vs. Who shal separate vs from the loue of y Wherewith

y Christ shal tribulacion or anguish, or God in Christ perfecucion, or famine, or nakednes, or w love is groperil, or sworde?

led all day long: we are counted as shepe pledge thereof

more then conquerers through him that dicto of Christian des Church. loued vs.

we thalbe made coformable

Predestinacion. To the Romaines. Christ is verie God.

a Paul fetteth forthe by thefe wordes the wonderful nagood, Eph 1,21 col. r. r.as the enil spirits, E. phel. 6,12.col. b That is, wherewith

> in 4ms Sonne Christ lefus.

a As becometh I

him that reue-rencethChriff.

or whose ton

kech Chrift for his witnes.

Act 9,2.

z.cor.ts.8.

b He wolde re

deme the resec

tion of y lewes w his owne

Jamnacion, w

declarem his

zeale towarde

Gods glorie, read Exod 32,

Chap.2,17.

ephef 2,12.

Cbap.2,28.

because it was a figne of Gods

presence, was

glorie, i Sam.

Gen. 21, 12. ebr.11,17.

4,21.pfal.26,8.

d The two ta-

e Christ 15 verie God.

uenant, Deut.

Gal. 4,28.

Gen.18,30. "Greke,fall

f That is, of

Iacob whofe

Ifrael.

Gen.25,1.

eftemed by

their kinred

but by the fe-cret election of God, which is

above the ex-

38 For I am persuaded that nether death, nor life, nor Angels, nor a principalities, 17 nor powers, nor things present, nor things to come,

nts, aswelthe 39 Nor height, nor depth, noranie other creature shalbe able to separate vs from the love of God, which is in Christ Ie- 18 Therefore he hathe mercie on whome fus our Lord.

CHAP. IX.

God loueth vs 1 Hauing testissed hu great love towardes his nacion & the signes thereof, it He entreateth of the election 30 And resection of the lewes.

Say the trueth = in Christ, I lye not, my conscience bearing me witnes in .er. -d the holie Gost,

gue Christ un-leth & so tan 2 That I have great heavines and continu-

rate from Christ, for my brethre that are my kinimen according to the flesh,

Which are the Israelites, to whome perteineth the adoption, and the glorie, and 23 And that he might declare the riches of the 4 Couenantes, and the giving of the Law, and the service of God, and the promises.

Of whome are the fathers, and of whome · God ouer all bleffed for euer, Amen.

the couenant, 6 * Notwithstanding it can not be that the worde of God shulde "take none effect: 26 for all they are not f Ifrael, which are of Ifrael:

7 Netheriare thei all children, because thei are the sede of Abraham: *but, In & Isaac 27 Also Esaias cryeth concerning Israel, shalthy sede be called:

bles of the co- & That is, they which are the children of the h flesh, are not the children of God: but the children of the promes are coun- 28 1 For he wil make his account, & gather 1 God will make his account. ted for the sede.

9 Forthis is aworde of promes, *Inthis same time wil I come, and Sara shal haue

Nether he onelie felt thu, but also * Rename was also 10 becca when she had conceiued by one, euen by our father Isaac.

g The Israeli uen by our sature states were horne, & when tess must not be it. For yer the children were horne, & when they had nether done good, nor euil (that the purpole of God might remaine accor ding to electio not by workes, but by him that calleth)

ternal vocació h As, Ismael, 12 It was faid vnto her, The elder shal

haue hated Esau.

What shal we say then? Is there worigh teousnes with God God forbid.

election & re- 15. For he faith to Moses, * I wil haue mercie on him, to whome I wil shewe mercie: and wil have compassion on him, on whome I wil haue compassion.

the hardening is So then it is not in him that willeth, nor of the heart, an in him that runeth, but in God that thew- , After that be had declared the Leale towardes them, for eason.

For the & Scripture faith vnto Pharao, in & Scripture. *For this same purpose haue I ftirred thee Exod. 9,16. vp, that I might shewe my power in thee, and that my Name might be declared through out all the earth.

Thou wilt fay then vnto me, Why doethhe yet complaines for who hathe refifted his will

the signes thereof, it He entreateth of the section and reprobacion. 24 Of the vocacion of the Gentiles, no But so man, who art thou which please or fresheld and reprobacion. 24 Of the vocacion of the Gentiles, no destragainst God had the thing formed saint.

30 And resettion of the lewes. fay to him that formedit, Why haft thou werem. 28,6. made methus?

21 Hathenot the potter power of the claie to make of the same lompe one wessel to eOr, ynte boneff ... "honour, and another vnto dishonour?

*For I wolde wish my self to be b sepa- 22 What and if God wolde, to shewe his wrath, and to make his power knowen, fuffre with log pacience the vessels of wrath, prepared to destruction

his glorie vpon y vessels of mercie, which he hathe prepared vnto glorie?

24 Euen vs, whome he hathe called, not of the Iewes onely, but also of the Gentiles,

concerning the flesh, Christ came, who is 25. As he saith also in Ofec, *I wil call them, Hofe. 2,23. My people, which were not my people: & 1. pet. 2, 16. her, Beloued, which was not beloued.

And it shalbe in the placewhere it was faid vnto them, * Ye are not my people, Hofes, 10. that there they shalbe called, The childre of the living God.

* Thogh the nomber of the children of Ifa.10,21, Israel were as the fand of the sea, yet shal but a remnant be faued.

it into a thort fume with righteousness for of that people the Lord wil make a fhort count in the that the fewer

* And as Esaias said before, Except the worke of his Lord of hoftes had left vs a fede, we had ferforthe his bene made as m Sodom, and had bene li-church.

30 What shal we say then? That the Gentral is, vetiles which followed not riobscoulings have tiles which followed not righteoufnes, haue acteuned unto righteoulnes, euen the righ teousnes, which is of faith.

But Macel which followed the Law of righteousnes, colde not atteine unto the Law of righteoulnes.

Malac.1,2. 13 As it is written, "I have loved Iacob, & 32 N herefore Because they softh it not by faith, but asist were by the worker of the Law: for they have frombled at the frombling stone, as a se

33 As it is written, * Beholde I lay in Sion 1/2.2.14. 6 a - stombling stone, and a rocke to make 28,16.1. pet.2, men fall and enerie one that beleveth in a tems Chris him, shal not be ashamed.

CHAP. X.

1 to the infide I . deftruction fi life & re-

Gen.25,23. Exod 33.19. LAs the onelie wil & purpose 14 of God is the chief cause of probacion: so in Chrift is an inferior caufe of faluacion,&

of damnacion.

3 He sheweth the cause of the ruine of the lewes. 4 The end of the Lawe. 5 The difference between the suffice of the Lawe, and of faith. 17 Whereof faith cometh, and to whome it belongeth. 19 The resection of 19 But I demande, Did not Israel knowe de knewe God the Iewes, and calling of the Gentiles.

Rethre, mine hearts desire & prayer D to God for Israel 18, that they might

but not a true

knowledge.
b The end of

it : therefore

Christ hanning

fulfilled it for vs.is nigde our inflice, fanctifi

cation.&c.

Gal 3,24.

Leu.rs,s.

ezek 20,13.

gal.3,12. Deut.30,12.

Deut. 30,14. e Because we

can not perfor me the Law, te

maketh vs to

go toheauen &

deliner vs the

ce but faith

teacheth vs y

Chrift is afcen

ded vp to take vs with him &

hathe defcended into the

depth of death

Ifa. 28,16. d That is, the

agreeth with

e That is, the

way to be fa-

we with heart

that we are fa

confesse the fa

me before the

worlde.

Isa. 32,7.

naum 1,15.

good tydings of faluation w

thei preached.

1/4.53.8.

ichn- 12,38.

demer, of who

Toel.2,32.

alt.2,21.

4. That is a cer 2 For I beare them recorde, that they have athe zeale of God, but not according to knowledge.

the Lawe is 3 For they, being ignorat of the righteouf- 21 And vnto Israel he saith, * All the day 15a.65.2. nes of God, & goig about to stablish their owne righteousnes, haue not submitted them seives to the righteousnes of God.

*For Christ is the bend of the Law for righteousnes vnto euerie one y beleueth.

5 For Moles thus describeth the righteoufnes which is of the Lawe, * That the man which doeth these thigs, shalling thereby.

6 But the righteousnes which is of faith, speaketh on this wise, .* Say not in thine heart, Who shal ascende into heaue? (that

15 to bring Christ from aboue)

Or, Who shal descende into the deper (v done, who that 7 is to bring Christ againe from the dead) to fay, Who shal go downe 8 But what faith it > * The worde is nere thee, even in thy mouth, and in thine heart. This is y dworde of faith which we prea-

For if thou shalt cofesse with thy mouth the Lord Iesis, and shalt beleue in thine heart, that God raifed him vp from the dead, thou shalt be saued.

ath, & deliuer 10 For with the heart man beleueth vnto righteousnes, and with the mouth man confesseth to salvation. promes & the Gospel which II

For the Scripture saith, * Whosoeuerbe- 5 Eue so then at this present time is there a 1sa.6,29. leveth in him, shal not be ashamed.

12 For there is no difference betwene the 6 And if the of grace, it is no more of wor mat. 13, 14. Iewe & the Grecian: for he y is Lord ouer all, is riche vnto all, that call on him.

ned is to bele- 13 *For whosoever shal call vpo the Name of the Lord, shalbe faued.

ued onely by Chrift, and to 14 But how shal thei call on him, in whome they have not beleved and how shal they beleue in him, of whome they have not 8 heard and how shal they heare without a preacher?

f Meaning the 15 And how shal they preache, except they coopel & the be sent sas it is written, * How beautiful abe sent as it is written, * How beautiful a- 9 re the "fete of them which bring glad tydings of peace, and bring glad tydings of good things!

g That is, by 16 But they have not all obeyed the Gofleued our freporte?

me they are fent that prea-ehe the Gof. 17 Then faith is by hearing & hearing sby the worde of God.

pel It may be also taken for 18 But I demāde, Haue hthei nor heard?" No the very preadoute their founde went out through all 12 Pfal.19.5

Proportion of the heanens, whose most excellent frame, besides the rest of Gods erer ares, preactieth vnto the whole worlde and setteth forthe the wor-

the earth, & their wordes into the ends of all the world all the world grown God the worlde.

God: First Moses saith, *I wil prouoke you res, the Icwes to enuse by a nation that is not my nation, color not be i-& by a foolish nation I wil anger you.

20 * And Esaras is bolde, and Santh, I was Deut 32,22. founde of them that foght me not, and Ifa.65,1. haue bene made manifest to them that as-

ked not after me.

long have I stretched forthe mine hand vnto a disobedient, and gainesaying peo- or mbiles ing-

CHAP. XI.

4 God hathe hu Church althogh st be not fene to mas eye. s The grace shewed to the elect. 7 The sudgement of the reprobate. 8 Ged hathe blinded the lerves for a time, and reveiled him felf to the Gentiles. 18 Whome he warneth to humble the selues. 29 The giftes of God. without repentace. 33 The depth of Gods sudgements.

Demande then, Hathe God cast away I his people: God forbid : for I also am an Israelite, of the sede of Abraha, of the tribe of Benjamin.

2 God hathe not cast away his people which a And elected he a knewe before. Knowe ye not what the ginning. Scripture faith of Elias how he makethre- 1. King 19,10. quest vnto God b against Hrael, saying,

*Lord, they have killed thy Prophetes, & that he shall digged downer thine alters: and I am left buryer lamen alone, and they seke my life: alone, and they seke my life?

4 But what faith y answer of God to him? wordes made *I have reserved vnto my self e seve thou-against them. sand men, which have not howed the local. King 19,18 fand men, which have not bowed the knee c Mening an infinit nomber

remnant through the "election of grace. @ 9.10.

kes: or els were grace no more grace: but 2010 22,40.
16 it be of workes 11: 10 more grace: but 461.28,26. if it be of workes, it is no more grace : or Pfal. 69,22. els were worke no more worke.

What then Israel hathe not obteined y a Chiff by & he foght: but the election hathe obteined it, Witherh that

and the rest haue bene hardened, which came According 2sit is written, * God hathe vgon & lewes, that is, that as given the the spirit of "flomber:eyes that birdes are tathey shulde not se, & eares that they shul- they thinke to de not heare vnto this day.

And Dauid faith, *Let their dtable be ma- the lewes of de a snare, & a net, & a stombling blocke, a blinde zeaeuen for a recompense vnto them.

not, & bowe downe their backe alwayes, by ir, inide pel:for Esaias saith, * Lord, who hathe be- 11 I demande then, Haue they stombled, destruction. that they shulde fall? God forbid: but e Take frothe through their fall saluacion commeth vnto the Gentiles, to 8 provoke them to follow them.

Wherefore if the fall of them be the riches of the worlde & the dimensional of Gentiles.

ches of the worlde, & the diminishing of Geneiles. h in that the the hriches of the Getiles, how much Gentiles have more shaltheir abundance be?

fliode & fo his

"Or priceing.

totne Goipel

The true & wilde oliue. To the Romaines. Exhortacions.

asmuche as I am the Apostle of the Gentiles, I magnifie mine office,

i That they 14 To trie if by any meanes I might i promight be icloud to them of my flesh to followe them & uoke them of my flesh to followe them, & 34.

recociling of the worlde, what shal the receiuing be, but klife from the dead?

now remaine, 16 For if the first frutes be holie; so in the whole lompe: and if the m roote be holie, for

the they & the 17 And thogh some of the braches be bro-Gentiles shal ken of & thou being a milded! ken of, & thou being a wilde olive tre, wast grafte in" for them, and made partaker of the roote, and fatnesse of the oline tre,

i Abraha was 18 Boaft not thy felf against the branches: and if thou boast thy self, thou bearest not the roote, but the roote thee.

19 Thouwilt say then, The braches are broken of, that I might be grafte in.

Wel: through vnbelefe they are broken of, and thou standest by faith: be not hie minded, but o feare.

o Be careful: worship God, 21 For if God spared not the natural branches, take hede, lest he also spare not thee. & truft in his

PHe freaketh 22 PBeholde therefore the bountifulnes, & seueritie of God:towarde them which haue fallen, seueritie: but towarde thee, bountifulnes, if thou continue in his bountifulnes: or els thou shalt also be cut of.

23 And thei also, if thei abide not stil in vnbelefe,shalbe graffed in: for God is able to graffe them in againe.

24 For if thou wast cut out of the olive tre, which was wilde by nature, and wast graffed contrary to nature in a right olive tre, how muche more shal they that are by nature, be graffed in their owne oliue tre

Meaning flub 25 For I woldenot, brethre, that ye shulde bernes & indube arrogant in your selues) y partely 90bstinacie is come to Israel, until the fulnes of the Gentiles be come in.

shal come that 26 And so rall Israel shalbe saued, as it is 9 written, * The deliuerer shal come out of Sion, and shal turne away the vngodlines from Iacob.

And this is my couenat to them, *When I shal take away their sinnes.

28 As cocerning the Gospel, they are enemies for your sakes:but as touching the electio, they are beloued for the fathers sakes.

For the sgiftes and calling of GOD are without repentance.

Spirit of adop-tion, and who 30 For euen as ye in time past haue not be-me he calleth effectually, he leued God, yet haue now obteined mercie through their vnbelefe,

ror Gods etter and counseline 31 Euen so now have they not beleued by the mercie shewed vnto you, that they also may obteine mercie.

For God hathe shut vp 'all in vnbelese, that he might have mercie on all.

13 For in that I speake to you Gentiles, in 33 O the depnes of the riches, bothe of the wisdome, & knowledge of God! how vn- 1fa.40,13. fearcheable are his judgemets, & hiswayes wifdo 9,13. pall finding out!

*For who hathe knowen the minde of u He reprothe Lordor who was his counseller?

be more feruet 15 For if the casting away of them be the 35 Or who hathe z gruen vnto him first, and the indgements

36 For of v him, and through him, and for noked him by him are all things: to him be glorie for his good woreuer. Amen.

CHAP. XII. The conversation, love and workes of Suche as beleve in the his glorie. Chrift. 19 Not to feke reuengeance.

Beseche you therefore, brethre, by the mercies of God, that ye give vp your bodies a liuing facrifice, holie, acceptable a in flede of vnto God, which is your b reasonable ser-uesse sacrifices uing of God.

And facton not your selves like vnto this neswhich was worlde, but be ye changed by § renuing of but a shadowe your minde, § ye may * proue what is the God of it self, good wil of God, & acceptable, & perfice. the acceptable For I say through the grace that is given spiritual man, vnto me, to everie one that is amog you, y faith to godlino man presume to vnderstand aboue that nes and chariwhich is mete to understand, but that he Ephe. 5,17. d vnderstand according to c sobrietie, as isheff 3,1. God hathe dealt to euerie man the * mea lawful & ipiri fure of faith.

4 For as we have many mebers in one bo- 1 Cor. 12,11. die, and all members have not one office, 5 So we being many are one bodie in Christ, is not agreable

*Seing then y we have giftes that are diuers, according to y grace that is giue vnto d Two things vs, whether me have f prophecie, let vs-pro- are riquired, phecie according to y proportio of s faith: ge soberly of

Oran office, let vs waite on the office: or Gods giftes in he that teacheth, on teaching:

Or he y exhorteth, on exhortatio: he that regate to our h distributeth, let him do it * with simplici- we have note next, that we tie: he that ruleth, with diligence: he that boak not of isheweth mercie, with *cherefulnes.

Let loue be without dissimulation . * Ab- them to Gods horre that which is euil; and cleave vnto Mat. 6.2. that which is good.

10 *Beaffectioned to loue one another with Amos . 5.15. brotherlie loue. In giuing honor, go one ethar is, iobor ly, not, negle-aing Gods gif before another,

11 Not fouthful to do seruice feruet in spi- res, but ving rit:seruing "the Lord,

12 Reioyeing in hope, paciet in tribulatio, Ephelia,2. *continuing in prayer.

*Distributing vnto the necessities of the cor, the time. Saites: giuing your selues to hospitalitie. Lukis.t. * Blesse the which persecute you: blesse, i.Cor.16,1.

I fay, and curse not. 15 Reioyce with them that reioyce, & wepe Mat.s.44. with them that wepc.

meaneth preaching and teaching & by office or miniferie, ali fu he offices, as meaneth preaching and teaching, & by other or ministerie, attis to oncessas apperteine to the Church, as Elders, Deacons, &c. g By fatch h. meaneth the knowledge of God. in Christ with the gifts of the holic Gost. h.) It there officers fome are Deacons, fome Gouernors, fome kept the poorement them which were appeared to late when he had not a fact the most part. neth them which were appointed to loke vnto the poore, as for the moste par te were the widowes, A& 6,1. 1. tim 5,9.

1.cor.2,16. nes of men w murmureagaift y All things are created and preserved of God to fet for

in Rede of the

tual, 1 Pet.2,5. c W harfocuer

we do not ar-

the giftes, but renerently vie

2. Cor. 9,7. olorie.

1.pet. 4,13. f By prophe-

fe ouer Chrift

against the Ge

to lone toward Chrift then y

Gemiles. k The Iewes

as it were in

death for lacke

Ebrace Chrift, § worlde shal-be reffored to

&ified ,but his

tede alio & ne-

gleded not the

m Meaning A-

n That is, the Church of the

o Be careful:

and Getiles in

general.

"Oran them.

Ifraclites.

gation againft Gods worde. Ifa.59,20. r He theweth tio of y lewes thogh not cue-

ry one parti-cularly halbe loyned to the Church Ifa.27.0. tere 22,33. ebr.8,8.

G 10,16. f To whome 29 God guerhhis can not perish: uer changeth. "Or, that by your

mercse. t That is, bo-

Gentiles.

of magistrates.

Chap.XIII. The weake brethren. 75 1101/1224

Prou. 3.7. ifa.5,11. k That is , in your owne co-Prou. 20,22.

mat.5,39. 1.pet/3.9. 2.007.8.11.

I Live fo holy that no ma can finde faute with you. Ebr.12,14. Ecole 28,1.

mat.5,38. Deu.32,35. ebr.10,30. Prou.25,21.

m For ether thou shalt wone him with thy benefit, or els his confcie ce shal beare ! Gods burning wrath hägeth ouer him.

Wifd.6.4. tit. 2.1. i.pet.2,13.

e Not onely the punishmer of the Indges, but also the vengeance of God.

FGrehe, a renen ger with wrath

uate man can contemne that gouernemer w God hathe ap pointed with-out y breache of his coference: and here he 7 uil magistrats: christ and his can not wraft this place to eftablish their tyrannie ouer Mat.22,12. c That is to 9 defend y good and to punish. d He meaneth onely the feco de table. Exod.20,14. deut.s.ir. Lzust.19,18. mat 22,39. gal 5,14. 14m 2,8.

Z. Tim 1.5.

16 Be of like affection one towards another: *be not hie minded: but make your felues equal to them of the lower forte: be not 12 wise in k your selues.

17 *Recopense to no má euil for euil: 1 procure things honest in the fight of all men.

ue peace with all men.

neftly & god. 19 Dearly beloued, auenge not your selues, but giue place vnto wrath: for it is written. *Vengeace is mine: I wil repaye, saith the 14 *But put ye on the Lord iesve CHRIST, Gal.s.16.

20 *Therefore, if thine enemie hunger, fede him: if he thirst, give him drinke: for in fo doing, thou shalt heape meoles of fy- & The weake oght nor to be despised. so No man shulde re on his head.

ether 21 Be not ouercome of euil, but ouercome euil with goodnes.

CHAP. XIII.

The obedience to the Rulers. 4 Why they have the sworde. 8 Charitte oght to measure all our doings. 2 II An exhortation to innocencie & puritie of life.

Et euerie soule besubiect vnto the higher powers: for there is no power but of God: & the powers that be, are ordesned of God.

2 Whosoeuer therefore resisteth y power, 4 *Who art thou that condemnest another 1am.4.12. relisteth the ordinance of God: and they that refilt, shal receive to them selves andgement.

For princes are not to be feared for good 5 workes, but for euil. Wilt y then be without feare of the power 3 do wel: so shalt thou haue praise of the same.

4 For he is the minister of God for thy 6 wealth: but if thou do euil, feare: for he beareth not the sworde for noght: for he is the minister of God" to take vengeace on him that doeth euil.

5 Wherefore ye must be subject, not becau b For no pri- le of wrath onely, but also for b conscien-

ouernemet w 6 For, for this cause ye paye also tribute: for 8 For whether we liue, we liue vnto the he doeth wel they are Gods ministers, applying them selves for the same othing.

*Giue to all men therefore their duetie: tribute, to whome ye owe tribute: custome, to whome custome: feare, to whome feare:honour,to whome ye owe honour.

Owe nothing to any man, but to loue one another: for he that loueth another, hathe fulfilled the Law.

For this, * Thou shalt not commit adulterie, Thou shalt not kill, Thou shalt not it Forit is written, *I kliue, saith the Lord, steale, Thou shalt not beare false witnes, Thou shalt not couet : and if there be any other commandement, it is briefly com- 12 So then euerie one of vs shal giue acpreheded in this saying, eue in this, *Thou shalt love thy neighbour as thy self.

10 Loue doeth not cuil to his neighbour: therefore is love y *fulfilling of the Law. n And that, colidering the season, that it is for now is our faluation energr, then whe e Before we beleued, it had we beleued it. bene in vaine

The night is past, & the day is at hand: to tel vs there let vs therefore cast away the workes of seing our sal. darkenes, and let vs put on the farmour let vs take

18 *If it be possible, asmuche as in you is, ha is So that we walke honestly, as in the day: neglea not this occasion, not in "glotonie, and dronkennes, nether Luk. 21,34. in chambering and wantonnes, nor in ftri- f That is, ho-neft maners & fe and enuying:

> and take no thoght for the flesh, to fulfil the 1. pet. 2, 15. lustes of it.

CHAP. XIIII.

offende anothers conscience, 15 But one to supporte another in charitie and faith.

Im that is weake in the a faith, recei- a That is, the Lue vnto you, but not b for controuer- doaring of y sies of disputations.

One beleueth y he may eat of all things: de departe e-& another, which is weake, eateth herbes. norant then i

3 Let not him that eateth, despise him that a greater feru eateth not : and let not him which eateth pule of coscienot, judge him that eateth: for God hathe received him.

mans servant? he standeth or falleth to his owner master: yea, he shalbe established: Lords matter for God isable to make him stande.

This ma estemeth one day about attother and the day, & another man counteth energe daye Gods worde a like: let energe manbe d fully persuaded mall things that we do? Y This mã estemeth one day aboue another assured in our in his minde.

He that observeth the day, observeth it we may know to the Lord: and he that observeth not the berne and if day, observeth it not to the Lord. He that we be weake, we may leareateth, eateth to the Lord: for he giueth ne to profit God thakes: and he y s eareth nor, h eateth e That coun-

not to the Lord, and grueth God thankes. teth one day
7 For none of vs liueth 1 to him felf, nether another. doeth anie dye to him felf.

Lord: or whether we dye, we dye vnto the g Because he Lord: whether we liue therefore, or dye, those and the wearest he Lord:

we are the Lords.

9 For Christ therefore dyed and rose agai here must note three must note three ne, and reusued, that he might be Lord bo- things: first, y the of the dead and the quicke.

But why doest thou sudge thy brothers of them selves or why doest or why doest thou despise thy brother, are indifferer, albeit in the forwe shal all appears before the judgement seat of Christ.

Foritis written, I kliue, saith the Lord, not be condented.

and euerie knee shal bowe to me, and all buros the pertongues shall confesse vnto God.

countes of him felf to God.

countes of him felf to God.

Belleth to anie more: but vse your iudgement rather cision, but the

hede that we godlie.

& not thine if we be firog.

f Who mdg-

fones: thirdly that he mea. neth not the flubburne and

And that, cosidering the season, that st is our life, and death oght to profite our brother. *2. Cor 5, 10. *1/4. 45,73 pbil.

now time that we shuld a rise from slepe: him self, & guest it to all others. I And acknowledge me for their God.

TT.III.

in this, that no man putte an occasion to fall, or a stombling blocke before his bro- 7 ther.

m He preuen- 14 teth the obie-Stion which might wie.

3. Cor. 8:13.

the benefite of Christia liber-

whereof ye cause y weake ligs to blasphe

feme to them contrarie to Gods wil, and

o God wil not

reigne ouer his

by fucheobler

p'In peace &

q Faith here is

persuasion of the Christian

Pibertie in things indiffe-rent as the A-

teth it in the

24 verfe.

the none enil

feience in his

doing.
I Meaning, of aright confeir.

2. Cor.8,13.

mations.

Tit.1,15.

mI knowe, & am persuaded through the Lord Iesus, that there is nothig vncleane 8 of it felf: but vnto him that judgeth any thing to be vncleane, to hi it is vncleane.

But if thy brother be grieued for the meat, now walkest thou not charitably: 9 And let the Gentiles praise God for his f That God *destroy not him with thy meat, for whome Christ dyed.

n Which is 16 Cause not your n commoditie to be euil fpoken of.

For the kingdome of God is not meat nor drinke, but righteousnes, and peace, & 11 And againe, Praise the Lord, all ye Ge- Pfal. 117.5. tie by abufing 17 ioye in the holie Golt.

Christ, is acceptable vnto God, and is approued of men.

the document 19 Let vs then followe those things which concerne peace, and wherewith one may edifie another.

20 Destroy not y worke of God for meats sake: * all things in dede are pure : but it is euil for the man which eateth with of- 14 And Imy self also am persuaded of you, ric, they oghe

*It is good nether to eat flesh, nor to taken for a ful 21 drinke wine, nor any thing, whereby thy brother stombleth, or is offended, or ma- 15 de weake.

pofileinterpre 22 Hast thou I faith haue it with thy felf before God: bleffed is he y r condemneth not him felf in y thing which he aloweth. 16.

remorfe of co- 23 For he that douteth, is condemned if he eat, because he eateth not of faith: & whatsoeuer is not of faith, is sinne.

CHAP. XV.

z Paul exhorteth the to support & loue one another by the example of Christ, o And by the onelie mercie of God which is the cause of saluation bothe of the one & the other. 14 He sheweth hu zeale to warde them, & 18 the Church, 30 And requireth the Same of them.

E which are strong, oght to beare the infirmities of the weake, and not to please our selues.

2 Therefore let euerie ma please his neighbour in that that is good to redification. For Christ also wolde not please him self. but as it is written, *The rebukes of them. which rebuke thee, fel b on me.

For what soener things are written afore time, aze written for our learning, that we through pacience, & coforte of the Scriptures might haue hope. W

Now the God of spacience and confolation give you that ye be: like minded one towards another, according to Christ 22 Pefus,

ful are the flo 6. mouth may praise God eue the Father of

is, the vniuers fal Church, Ifa.5 ner ftone, Eph 2,20. 1(a-54-renefine which buylding Christis the chief cor24 When I shal take my journey into Spat2,30. b I did so beare them, as if they had bene done to me and not to my Father, c Which is y autor of paciece, L. Cor Lio. philip 3,16.

our Lord Iesus Christ.

Wherefore receive ye one another, as Christ also received vs to the 4 glorie of 4 Tomakeys

God.
Now Isay, that Iesus Christ was a eminister of the circumcision, for the structh and then the of God, to cofirme the promises made vnto the fathers.

mercie, as it is writte, * For this cause I wil might be confesse thee amog the Gentiles, and sing Pfal. 18, 10. vnto thy Name.

10 And againe he faith, *Reioyce, ye Gen. Deu. 32,43. tiles with his people.

tiles,& laude ye him, all people together.

me the Gospel 18 For who soeuer Rin these things serueth 12 And againe Esaias saith, * There shalbe Isais, in a roote of Iesse, and s he that shal rise to g Which is reigne ouer h the Gentiles, in him shal the Christ who did spring as a

13 Now the God of hope fil you with all out of y drye and need in helping and dead rote. loye, and peace in beleuing, that ye may he Then feing abunde in hope through the power of the the lewes and holie Goit.

my brethren, that ye also are ful of good- by his examnes, and filled with all knowledge, and are gener. able to admonish one another.

Neuertheles brethré, I haue somewhat boldly after a fort writte vnto you, as one that putterh you in remembrace, through the grace that is given me of God,

That I shulde be the minister of Iesus Christ towarde the Gentiles, ministring the Gospel of God, that the offring up of the Gentiles might be acceptable being offreth vy the fanctified by the holie Goft.

I have therefore whereof I may reioyce in Christ Iesus in those things which perteine to God.

For I dare not & speake of anie thing, k God game; which Christ hathe not wroght by me, to him such cample occasions
make the Gentiles obedient in worde and to set forthe
his excellent dede,

19 With the power of fignes and wonders, had done by by the power of the Spirit of God: fo that Apostle nede from Ierusalem, and rounde about vnto and to seke Illyricum, I have caused to abunde the thing to boast Gospel of Christ.

20 Yea, so I enforced my self to preache the Gospel, not where Christ was named, lest I shulde have buylt on another mans fun-

24 But as it is written, *To whome he was ffa. sass. not spoken of they shal se him, & they that" heard not, shal understand him.

Therefore also I have bene *oft letto co Chap.1,13 me vnto you.

That ye with one minde, and with one 27 But now seing I have no more place in these quarters, and also have * bene desi- Chap.s.i. rous manie yeres agone to come vnto you.

ne. I wil come to you : for I trust to se you

2. [am.22,504

Fathers glo-

by the Gospel

Pfal: 69.10. a Toedifie, fig 3 ali maner duesies to our meighbour, ehim to Christ, or if he be wo ne,that he may growe from for y fatthful gare called the temple of God wherein he 15 zendent by his Molie Spirit:

nes of y newe lerufale: that

He requireth their praiers. Chap.XVI. Salutacions.

71**6**03/1224

in my iorney, & to be broght on my way ne somewhat filled with your companie.

to carie the gimes.

1 Which was 25 But now go I to Ierusalem, to 1 minister ir Salute Herodion my kinsman. Grete the vnto the Saintes.

26 For it hathe pleased them of Macedonia vnto the poore Saintes which are at Ierufalem.

E.Cor.p.zz.

mī ihal faith-fully leaue it

with them, &

as it were fe-

Chap.1,10.

n Almes is

and characte.

o His coming shalbe profit

ble vnto the for God wil

my heries to co

municate voto

congues wolde

meffage ether

odious, or lef-fe acceptable.

I[a. 9,6.

relv

27 For it hathe pleased them, and their detpartakers of their spiritual things, their duetie is also to minister vnto them in car 14 nalthings.

28 When I have therefore performed this,

passe by you into Spaine.

*And I knowe when I come, that I shall aled mofte fu- 29 fing of the Gaspel of Christ.

frute of faith 30 Also brethre I beseche you for our Lord 17 Iesus Christs sake, and for the love of the Spirit, that ye * wolde striue with me by

which I have to do at lerusalem, may be

P accepted of the Saintes,

the wil of God, & may w you be refreshed. Thus the *God of peace be with you all. haue made his 33

CHAP. XVI.

1 After manie recommendations, 17 He admonisheth them to beware false brethren and to be circumspect. 20 He prayeth for them, and grueth thankes to God.

Commende vnto you Phebe our fifter which is a feruant of the Church of Ce chrea,

2 That ye receive her in the Lord, as it becometh Saintes, and that ye assist her in 23 whatfoeuer busines she nedeth of your aidesfor the hathe given hospitalitie vnto manie, and to mealfo.

Att.18,3. helpers in Christ Iesus.

4 (Which have for my life laid downe 25 *To him now that is of power to establi Eph. 3,19. their owne necke. Vnto whome not I onely giue thankes, but also all the Churches of the Gentiles)

5 Likewise grete the Church that is in their house. Salute my beloued Epenetus, which 26 is the a first frutes of "Achaia in Christ.

to the Lord 6 Grete Marie which bestowed muchelabour on vs.

> Salute Andronicus and Iunia my coufins 27 and fellow prisoners, which are notable among the Apostles, and b were in Christ before me.

and were wel 8 Grete Amplias my beloued in the Lord. Salute Vrbanus our felowe helper in Christ, and Stachysmy beloued.

thitherwarde by you, after that I haue be- 10 Salute Apelles approued in Christ. Salute them which are of Aristobulus friends.

which are of the frieds of Narcissus which are in the Lord.

and Achaia, to make a certeine distributio 12 Salute Tryphena and Tryphosa, which women labour in the Lord. Salute the beloued Persis, which woman hathe laboured muche in the Lord.

ters are they: *for 1f the Gentiles be made 3 Salute Rufus chosen in the Lord, & his mother and mine.

> Grete Asyncritus, Phlegon, Hermas, Patrobas, Mercurius, and the brethre which are with them.

and have m fealed them this n frute, I wil 15 Salute Philologus and Iulias, Nereas,& his fifter, and Olympas, & ail the Saintes which are with them.

come to you with a abundance of the blef- 16 Salute one another with an *holie kiffe. LCor. 16, 88. The Churches of Christ salute you.

Now I beseche you brethren, marke z.pet.s.z. them diligently which cause division and figne of ametic offences, contrarie to the doctrine which among the lewes, which

gue him abun dant knowled it That I may be deliuered fro them which 18 For they that are suche, serue not the is, that it come ge of Diume are disobediet in Iudea, & that my seruice Lord Iesus Christ, bur their owned had Lord Ielus Christ, but their owne d bel- from a minde lies, and with e faire speache & flattering charitie. deceme the hearts of the simple.

p He feared 32 That I may come vnto you with ioy by 19 For your obediece is come abrode amog d These be p He feared 32 The learned and the feared 32 The will of God. & may w you be refreshed all I am glad therefore of would be the second of the second of would be the second of the all: I am glad therefore of you: but yet I we the false wolde haue you wise, vnto that which is Apostles by. good, and simple concerning euil.

20 The God of peace shal treade Satan vn- muche & perder your fete shortly. The grace of our formeti nothing, who seLord Iesus Christ be with you.

meth also to

*Timotheus my companion, and Lucius profite, but and Iason, and Sosipater my kinsmen, sa-dorth nothing

I Tertius, which wrote out this epistle, phil.2,196 falute you in the Lord.

*Gaius mine hoste, & of y whole Church 1. Cor.1.14. saluteth you. Erastus the "chamberlaine of "Or receiver. f the citie saluteth you, and Quartus a f Corinthus. brother.

3 Grete * Priscilla and Aquila my fellow 24 The grace of our Lord Iesus Christ be with you all. Amen.

> she you according to my Gospel, and prea ching of Iesus Christ, by the reuelation Ephe. 3.9. g of the mysterie, which was kept secret col.1,26. fince the worlde began:

(But now is opened, & published amog ## 1.2. allnations by the Scriptures of the Pro- 1-pet 1,10 phetes, at the commandement of the euer-rouching the lasting God for the obedience of faith) doctrine of Gospet, and

To God, I fay, onely wife, be praise also the calthrough Iesus Christ for euer. Amen.

fignifieth bim

Att.16.1

2.tim. I. 10.

Written to the Romaines from Corinthus and fent by Phebe, servant of the Church, which is at Cenchrea.

a The firft w was colectate by embracing the Gospel.

'Or, Asa.

b They were grafted in Christ by fauth afore 1. was called. Apostles, and 9 the Charchee.

TT.iii.

THE FIRST EPISTLE

of Paulto the Corinthians.

THE ARGUMENT.

Fter that S. Paul had preached at Corinthus a yere and an half-, he was compelled by the A wickednes of the Iewes to faile into Syria. In whose absence false Apostles entred into the Church, who being puffed up with vaine glorie, and affect it eloquence, sight to bring into contept the simplicative which Paul weed in preaching the Gospel. By whose ambition suche factions & schismes sprag up in the Church, that fro opinions in pollicies & ceremonies they fel to fulfe dectrine and herefies, calling into doute the resurrection fro the dead, one of the thiefest points of Christian religio. Against the se euils the Apostle procedeth, preparing the Counthians hearts, or eares with genile salutations: but sone after he reproueth their contentions and debates, their arrogancie or pride, and exhorteth the to cocorde whamil tre, setting before their eyes the spiritual vertue, wheavelie wisdome of the Gospel, which canot le perfuaded by worldlie wit and eloquent reasons, but is reueiled by Gods Spirit, and so sealed in mens hearts. Therefore this salutation may not be attribute to the ministers, but onely to God, whose scruants they are, and have received charge to edifie his Church wherein S. Paul behaved him self skilfully buylding according to the fundation (which is Christ) and exhorteth others to make the end proportionable to the beginning, taking diligent hede that they be not polluted with vaine doctrine, seing they are the Temple of God. And as for those which douted of his Apostleship, he she weth them that he dependeth not on mans judgement, albeit he had declared by manifest signes that he never fight his owne glorie, nether yet how he might live, but onely the glorie of Christ: which thing at his comming he wolde declare more amply, to the shame of those vaine glorious braggers, who foght them selves onely, or therefore suffred most chorrible Vices unreproved or unpunished, as incest, contentions, pleadings before insideles, fornication, & suche like, to the great sclander of the Gospel. This done, he answereth to certeine points of the Corinthians letter, as touching single life, duette of mariage, of discorde & dissension among the marted, of virginitie, & seconde mariage. And because some thought it nothing to be present at idole service, seing in their heart they worshiped the true God, he warneth them to have respect to their weaks brethren, whose faith by that disfembling was hindred, & their consciences wounded, which thing rather the he wolde do, he wolde never vse that libertie which God had given him. But for asmuche as pride, & sif wil was the cause of those greateuils, he admonisheth them by the example of the Iewes not to glorie in these outwarde giftes, whose horrible punishment for the abuse of Gods creatures, oght to be a warning to all men to sollowe Christ vprightly, without all pollution and offence of others. Then he correcteth divers abuses in their Church, as touching the behaviour of men, and women in the affemblies; of the Lords Suppers the abuse of the spiritual giftes, which God hathe given to mainteine love and edifie the Church: us concerning the resurrection from the dead, without the which the Gospel serueth to no vse . Last of all he exhorteth the Corinthians to relieve the poore brethren at Ierufalem, to persevere in the love of Christ, and wel doing, sending his commendations, and wishing them peace.

CHAP.

2 He praiseth the great graces of God she wed towarde them, 10 Exhorting them to concorde and humilitie. 29 He beateth downe all pride, and wisdome which & not grounded on God, 26 Shewing whome God hathe chofen to confounde the wisdome of the worlde.



A# 15.9.

3.thef 4.7.

Rom 1.7.

eph.1,1.

col.1.22.

1it.2,1.

2.tim.1.9.

2.Tim 2,23.

a Whome God

postle of IES VS
CHRIST, through the wil of God, and our bro-

Vntoy Church of God which is at Corinthus,

Iefus,* b Saintes by calling, * with all that call on the Name of our Lord Iefis Christ in euerie place, bothe their Lord, and ours:

hathe separate from the rest of the worlde, purified, and given to his some, that he might be in them, and they in him. b Made holie by the fre mercie & calling of God. c Which is to acknowledge him to be verie God, to worthip him, and feke vnto him for helpe.

3 Grace be with you, and peace from God our Father, & from the Lord Iesus Christ.

4 I thanke my God alwayes on your behalfe for the d grace of God, which is given d For all the you in Iefus Christ,

*That in all things ye are made riche e in by the Goipel him, in f all kinde of speache, and in all 6 2,7. knowledge:

As the testimonie of Iesus Christ hathe m.z,11. bene confirmed in you.

So that ye are not destitute of anie gift: bodie which *wayting for the appearing of our Lord with their head. Iesus Christ.

to them that are * a sanctified in Christ & Who shal also confirme you vnto y end, that ye may be so blamelelle in the day of f He commenour Lord Iesus Christ.

*God is faithful, by whome yeare called whose abuse vnto y felowship of his Sone Iesus Christ eth reproue. our Lord.

philotophie and their knowledge of Gods worde. g For there is no a them that are grafted in Christ Iesus. *Pfal.138,8.1 thef 5,24 For there is no condemnation to

Colof. 1,10.

philip.3,20. e As mebres of the same communicate

3.Thef.312 . Ø 3,23 € deth those gif-

10 Now

Chap.II. The wisdome of God. 77 The worldelie wisdome.

Rom.15,5. philip.3,16. h Dilagreing in wordes inge dreth diffentio of minde, whereof procedeth the mother of fchifme and herefie. 1 Which was a vertuous wo-

of Gods glorie and foght the quieines of the Church. AEt.18,24.

k Read the annotacion, Aft. 3.16.

AEt.18,8. fic, in whose house also the Courch was at 16 Corinthus, Rom. 16.22 another fo cal 17 led, was of Derbe.& fol. lowed Paul, A& 20,4 Chap. 2,19. galat.1,4. 2.pet 1.16. That is chiefly & pecu liarly Rom.1,16. Ija.29,14. n As rhetoricke, or arte oratorie. When men o When men shulde attribu te that voto eloquence, w o. p That is, the interpreter of the Law. Mat.12,38. q He that is fo 22 fubril in discus

fing questions?

learned, as

thoch not one

perceive by his owne wif-

dome this my-

Rerie of Chrift

in the persone of the wicked,

who contrarie

ence rather at-

tribute thefe

things to God,

then acknow-

weakenes.

the worlde ter

meth wife me.

10 Now I beseche you, brethre, by the Name of our Lord Iesus Christ, *that ye all h speake one thing, and that there be no 29 That no x flesh shulde reioyce in his nothing, but diffentions among you:but be ye knit together in one minde, and in one judge- 30

indgemet, w is it. For it hathe bene declared vnto me, my brethren, of you by them that are of the house of : Cloe, that there are cotentions 31 That, according as it is written, "He that tempt & to beate downe nis

among you.

man & zealous 12 Now this I say, that euerie one of you faith, I am Paules, and I am * Apollos, and I He putteth for example hu maner of preaching, which 2.cor.10,17. I am Cephas, and I am Christs.

13 Is Christ deuided was Paul crucified for you?ether were ye baptized k into the name of Paul?

14 I thanke God, that I baptized none of you, but * Crifpus, and 1 Gaius,

1 This Gaus
15 Lest anie shulde say, that I had baptized 2 For I estemed not to "knowe anie thing manifest him
was Pauls ho. 15 Lest anie shulde say, that I had baptized 2 For I estemed not to "knowe anie thing manifest him
was Pauls ho. 15 Lest anie shulde say, that I had baptized 2 For I estemed not to "knowe anie thing manifest him
was Pauls ho. 15 Lest anie shulde say, that I had baptized 2 For I estemed not to "knowe anie thing manifest him
was Pauls ho. 16 Lest anie shulde say, that I had baptized 2 For I estemed not to "knowe anie thing manifest him
was Pauls ho. 17 Lest anie shulde say, that I had baptized 2 For I estemed not to "knowe anie thing manifest him
was Pauls ho. 18 Lest anie shulde say, that I had baptized 2 For I estemed not to "knowe anie thing manifest him
was Pauls ho. 18 Lest anie shulde say, that I had baptized 2 For I estemed not to "knowe anie thing manifest him
was Pauls ho. 18 Lest anie shulde say, that I had baptized 2 For I estemed not to "knowe anie thing manifest him
was Pauls ho. 18 Lest anie shulde say, that I had baptized 2 For I estemed not to "knowe anie thing manifest him
was pauls ho. 18 Lest anie shulde say, that I had baptized 2 For I estemed not to "knowe anie thing manifest him
was pauls how to be a shull had baptized 2 For I estemed not to "knowe anie thing manifest him
was pauls how to be a shull had baptized 2 For I estemed not to "knowe anie thing manifest him
was pauls him to be a shull had baptized 2 For I estemed not to "knowe anie thing manifest him
was pauls him to be a shull had baptized 2 For I estemed not to "knowe anie thing manifest him
was pauls him to be a shull had baptized 2 For I estemed not to "knowe anie thing manifest him
was pauls him to be a shull had baptized 2 For I estemed not to "knowe anie thing manifest him
was pauls him to be a shull had baptized 2 For I estemed not to "knowe anie thing manifest him to be a shull had baptized 2 For I estemed not to be a shull had baptized 2 For I estemed not to be a shull had baptized 2 For I estemed not into mine owne name.

I baptized also the housholde of Stephanas:furthermore knowe Inot, whether I baptized anie other.

For Christ sent me not to m baptize, but to preache the Gospel, not with *n wisdome of wordes, o lest the crosse of Christ shulde be made of none effect.

18 For the preaching of the crosse is to the that perish, foolishnes: but vnto vs, which are faued, it is the *power of God.

For it is written, I * wil destroye the wisdome of the wife, and wil cast away the vnderstanding of the prudent.

Where is the wise where is the P Scribe? where is the a disputer of this worlde hathe not Godmade the wisdome of this worlde foolishnes?

to the power 21 For seing the worlde by wisdome knowe g not God in the wisdome of God, it pleased God by the foolishnes of preaching to faue them that beleue:

> Seing also that the Iewes require a * signe, and the Grecians seke after wisdome.

But we preache Christ crucified: vnto & herein Pa-ni reprocheth even the best the Iewes, eucn a stombling blocke, & vnto the Grecians, foolishnes:

But vnto them which are called, bothe of them colde 24 of the Iewes & Grecias we preache Christ, the power of GOD, and the wisdome of

reueited in the God.

Gospel.

7 He speaketh

7 For the foolishnes of God is wiser the men, and the weakenes of God is stronger then men.

who contrarie
to their coffei- 26 For brethren, you se your calling, how 12 Now we have k received not the Spirit Ad. 7,2:8/heathat not manie wife men fafter the flesh, not manie mightie, not manie noble are

ledge their 6 wine follie & 27 But God hathe chosen the foolish thigs of the worlde to confounde the wife, and God hathe chosen the weake things of the

things : which are not, to bring to noght : Which are things " that are,

presence.

But ye are of him in Christ Iesus, who wates. of God is made vnto vs * wisdome and in reputation righteousnes, and sanctificacion, and re-lerem.23.5. dempcion,

reloyceth, y let him reloyce in the Lord. arrogancie.

CHAP. II.

was according to the tenor of the Gospel & Which Gof but all things pel was contemptible & hid to the carnal, so And a- to God with gaine honorable and manifest to the standard when the hanks (some gaine honorable and manifest to the spiritual.

Nd I, brethren, when I came to you, A came not with excellencie of wor- Chap.1,17. des,or of wisdome, shewing vnto you the a That 15, the "a testimonie of God.

among you, faue Iesus Christ, and him de, or whereof crucified.

*And I was among you in b weakenes, and out, I should not in feare,& in muche trembling.

Nether stode my worde, & my preaching Ad. 18,1. in the * entifing speache of mans wildo- Chap 1,17. me, but in plaine euidence of the Spirit 2 pet. 1,16. and of power,

That your faith shulde not be in the wifdome of men, but in the power of God.

And we speake wisdome among them ble, not ful of that are perfite: not the wisdome of this varieboachings worlde, nether of the d princes of this but of scarce w worlde, which come to noght.

But we speake the wisdome of God in a tie power of mysterie, euen the hid wisdome, which God God. They whose had determined before the worlde, vnto underflandigs are illuminate

worlde hathe knowen: for had their know we the worlde it, the wolde not have crucified § Lord of glorie.

9 But as it is written, * The things which for the whoeye hathe not sene, nether care hathe he- wisdome, riard, nether scame into mas heart, are, which men mofe effe God hathe prepared for them that love me. 1/a.64,4.

10 But God hathe reueiled them vnto vs by fewe. his Spirit: for the Spirit h searcheth all sus § mightee things, yea, the deepe things of God.

things, yea, the deepe things of God.

If For what man knoweth the things of a man, faue the spirit of a man, which is in him? even so the things of God knoweth steep Pal-24,7. and Steven nano man, but the Spirit of God.

of the worlde, but the Spirit, which is of rebyappeareth God, that we might knowe the thigs that of Christ & co are given to vs of God.

Which things also we speake, not in the persone. *wordes which mans wisdome teacheth, Chap.1,17.

in mans indgetaken for abicas & cafta-

x Thus he cal-leth man in co Lerem. 9,24.

by God coeth God is the aushing worther se be knowen.

peareth his greatmodefile, who was not glerious, but trembling fer forthe & migh

calleth follie,

e That is, very meth him the munctio of two

2.pet.1,16. worlde, to confounde the mightie things.

8 Man is not able to thinke Gods providence towards his. he for he is one God with the Father and the Sonne. 1 Mans minde, which vider-fland which are despited, hathe God chosen, & teacheth things wherewith the worlde is delived, and which men vider-fland by nature. 1 All the benefites of God in Iesas Christ.

Christ the fundacion.

I.Corinthians.

Godsministers.

m As chat & we teache 15 fpiritual, fo & kinde of rea-ching must be fpiritual.that wordes may agre with the matter. n Whofe know ledge & sudgement is not cleared by Gods Spirit. Prou. 27,19. 1(a.40,13. wifd.9,17. Yom.11,34. o For the trueth of God is

not fubicate

Iohn 16.13.

a Being ingraf

by faith, we be gin to moue by his Spire,

&as we profite

in faith, we growe up to a ripe age. And here let him

take hede that

teacheth, left for milke he

gue poyfon: for milke and

effect are one, but onely dif-

fer in maner &

forme.

rom 8,9.

of man p That is, Chrifts Spifit,

the audgement

paring m spiritual things with spiritual things.

But the natural man perceiveth not 16 the things of the Spirit of God: for they are foolishnes vnto him: nether can he knowe them, because they are spiritually 17 If anie man destroy the Teple of God, chers of hat him the God destroy for the Tample of maine scieces,

But he that is * spiritual, discerneth all things: yet he him felf is o judged of no 18 Let no man deceiue him felf. If anie Gods worde,

*For who hathe knowen the minde of the Lord, that he might instructhim? But we haue the P minde of Christ.

CHAP. III.

Paul rebuketh the fectes and autours thereof. 7 No man oght to attribute hu saluacion to the ministers, but to God. to That they beware errontous dostrines. 11 Christ u the fundacion of hu Church. 16 The dignitse and office bothe of the ministers and also of all the faithful.

Nd I colde not speake vnto you, 22 In brethrē, as vnto spiritual me, but as vnto carnal, euen as vnto a babes in Christ. I gaue you milke to drinke, & not meat: for ye were not yet able to beare it, nether 23 And ye Christs, and Christ Gods. yet now are ye able.

For ye are yet carnal: for where as there is among you enuying, and strife, and diuifions, are ye not carnal, and walke as men? For when one faith, I am Pauls, and another, I am Apollos, are ye not carnal?

Who is Paul then? and who is Apollos, frong meat in 5 but the ministers by whome ye beleued,& r as the Lord gaue to euerie man?

6 Ihaue planted, Apollos watred, but God gaue the encrease.

So then, nether is he that planteth, anie thing, nether he that watreth, but God; that giveth the encrease.

8 And he that planteth, & he that watreth, wages, according to his labour.

For we together are Gods claborers: ye are Gods housbandrie, and Gods buyl- 5

ted tomuche ding.
to ministers, to According to the grace of God given to me, as a skilful master buylder, I haue laid the fundacion, and another buyldeth thereon : but let euerie man d take hede 6 Now these things, brethren, I haue figu-cassion of glo-ries of I am ce

the repronect how he buytacta v possession can no man lay, then that which is laid, which is Iesus

And if anie man buylde on this fundaci-which is, who is on, golde, filuer, precious stones, tymber, trueth states haye, or stubble, on, golde, filuer, precious stones, tymber, 7 haye, or stubble,

> 1; Euerie mans worke shalbe made manifest: for the edaye shal declare it, because re shal trye euerie mans worke of what

f by the tryal of Godssput. 14 If anie mans worke, that he hathe buylt of Godssput. 14 If anie mans worke, that he hathe buylt

but which the holie Gost teacheth, com- 15 If anie mans worke burne, he shall lose, & Bothe his sa but he h shalbe i safe him self : neuertheles de yet as it were by the fyre.

*Knowe ye not that ye are the Temple 2 cor. 6, 16. of God, and that the Spirit of God dwel-the not as fal-

him shal God destroy: for the Temple of as they which lothing at the God is holie, which ye are.

man among you seme to be wise in this preache philoiophical speca
worlde, let him be a foole, that he may be lacious. wife.

For y wisdome of this worlde is foolish- holde fast the fundacion. nes with God: for it is written, * He cat- Iob.f.13. cheth the wife k in their owne craftines.

*And againe, The Lord knoweth that re entigled in the thoghts of the wife be vaine.

Therefore let no man 1 reloyce in men: others. for all things are yours.

Whether it be Paul, or Apollos, or Ce- who worketh phas, or the worlde, or life, or death: by his miniwhether they be things present, or things owne glorie & the cofort of to come, euen all are yours,

CHAP. IIII.

After that he had described the office of a true Apostle, 3 Seing they did not acknowledge him suche one. 4 He appealeth to Gods sudgement, 7 Beating downe their glorie which hindered them to praise that, which they dispraised in him. 16 He sheweth what he requiveth on their parte, & what they oght to loke for of him at his returne.

Et a man so thinke of vs, as of the _a ministers of Christ, and disposers a As it is a the secrets of God. of the secrets of God.

2 And as for the rest, it is required of the ne y true minidisposers, y euerie ma be founde faithful. so it is greatly *Astouching me, I passe verie litle, to be to attribute iudged of you, or of "mans iudgement: more vino the no, I judge not b mine owne felf.

are bone, and euerie man shal receiue his 4. For I c knowe nothing by d my self, yet "Grete, mase am I not thereby iustified: but he that iud Mat.7.1. geth me, is the Lord.

Therefore * iudge nothing before the ti- b Whether I me, vntil the Lord come, who wil lighten gifts or little, things that are hid in darkenes, and make few or manie. the counsels of the hearts manifest: and not knowe, then shal euerie man haue praise of God. de take ante oc ratiuely applied vnto mine owne self & teine y before Apollos, for your sakes, that ye might le-maner of institution arne by vs, that no man prefume aboue ce is required. that which is written, that one swelnot against another for anie mans cause.

For who f separateth thee and what hast fire withfrom thou, that thou half not received? if thou other men and pferresh thee? hast received it, why reioycest thou, as thogh thou hadelt not received it?

it shalbe reueiled by the f fyre: & the fy- 8 Now ye are ful : now ye are made riche: ye reigne as Kings without vs, and wolde to God ye did reigne, that we also might reigne with you.

9 For I thinke that God hathe fer forthe

le apoftles, but es curious teafimplicate of

As touching

y fame faares,

Pfal.94,11. his Church.

Mat.7,1.

galat.6,5. b He chargeth them with two 9 fautes: the one, thei attributhes preferred one minister to another. So made by his grace. rious doctrines

Pfal.62,13.

pel the darke-nes of agnoran ce then the cu rious oftenta-

be broght to

wifdome fhal-

The kingdome of God. Chap. V.VI. Of pleading.

1107/1224 78

g To diminish they obieded, ter tanting in abieding him felf and exalmaketh them ashamed of their vaine glorie. Act.20,34. z.the [. 2, 9. a.the[[.3,8. Mat.5,44. luk 23.34. act 7,60.

Worder.

Or,pedagogues

vss the laste Apostles, as men appointed to death: for we are made a galing stocke vnto the worlde, and to the Angels, and 6 Your reloycing is not 8 good: *know ye rowe, his fields

that he was sot made an to men.

Apostle by Christ, but as 10 We are h fooles for Christs sake, and ye are wise in Christ: we are weake, and ye strong: ye are honorable, and we are despised.

ring the Co-rintnians, he is Vnto this house we bothe hoger, & thirst, and are naked, and are buffeted, and haue 8 Therefore let vs kepe the feast, not with and dead, 2. no certeine dweiling place,

*And labour, working w our owne hands: we are reuiled, & yet we bleffe: we are perfecuted, and fuffer it.

3 *We are euil spoken of, and we "pray: we are made as the filthe of the worlde, the offkowring of all things, vnto this

14 I write not these things to shame you, but asmy beloued childre I admonish you ii But now I haue written vnto you, that ye may be pure

& failmafeie. 15 For thogh ye haue ten thousand "instructours in Christ, yet have ye not manie fathers: for in Christ Iesus I haue begotten you through the Gospel.

16 Wherefore, I pray you, be ye followers 12 of me.

17 For this cause haue I sent vnto you Timotheus, which is my beloued fonne, and 13 But God iudgeth them that are without. But owners faithful in the Lord, w shall put you in remembrance of my wayes in Christ as I teache euerie where in euerie Church.

18 Some are puffed up as though I wolde not

come to you.

Att. 19,22. 3AM-4,15.

k That is,

giftes we ha-

end. y he may

reigne among

1 Of the holie

Goft.

ne recemed

i Forasmuche

as they had fo

19 But I wilcome to you shortely, * if the Lord wil, and wilknowe, not the speache of them which are puffed vp, but the

20 For the kingdome of God is not in worde, but in 1 power.

of God to this 21 What wil ye? shal I come vnto you with a rod, or in loue, and in the spirit of mekenes?

CHAP. V.

2 He reproueth sharpely their negligence in punishing him that had committed inceste, 3 Willing them to excommunicate him, 7 To embrace purities, 9 And 3 fice wukednes.

T is heard certeinely that there is forni-Acation amog you, and suche fornicatio 4 If then ye haue judgemets of things per- ke them indas is not once named among the Gentils, * that one shulde have his fathers wife.

de,might be put from among you. .

*For I verely as absent in bodie, but pre- 6 fent in spirit, have determined already as

When ye are gathered together, and my c spirit,d in the Name of our Lord Iesus Christ, that suche one, I say, by the power 8 *Nay, ye your selues do wrong, and do rom. 12;19. of our Lord Iesus Christ,

2. Tim. 3,20. 5 * Be delivered vnto . Satan, for the

f dekructio of the flesh, that the spirit may f For being be faued in the day of the Lord Iesus.

not that a litle leaue, leaueneth the whole or olde man lumpe?

7 Purge out therefore the olde leauen, that remaine aline ye may be a newe lumpe, h as ye are vn- & enioye the leauened: for Christ our Passeouer is sa-day when the crificed forvs. crificed for vs.

olde leaue, nether in the leauen of malici- Cor. 418. oulnes and wickednes: but with the vnlea- Gal.s.s. uened bread of finceritie and trueth.

9 I wrote vnto you in an epiftle, *that ye firous vices ashulde not copanie together w fornicators, Mat.18,17.

10 And not all together with the fornica- 2 theff. 3.14. tors of this worlde, or with the couetous, h As cuerte orwith extorcioners, or with idolaters: for ly is pure, fo whole Church then ye muste go out of the worlde.

companie not together: if anie that is cal- of those that led a brother, be a fornicator, or couetous, were countries to the fant in the ork an idolater, or a railar, or a drunkard, Church, whoor an extorcioner, with suche one eat not. me they oght by discipline For what have I to do, to judge them al- to have corre-

fo, which are without do ye not judge the eting fragers that are m within?

ues that wicked man.

present at idole service, & yet prosesse the Gospel. I ynto whome the Eccle statical discipline doeth not stretch. m Which are subted to Gods woode, & to the discipline of the Church.

1 He rebuketh them for going to law together befor re the Heathen 7 Christians oght rather to Suffer. 12 He reproueth the abusing of Christian libertie, 15 And sheweth that we oght to serve God purely bothe in bodie, and in soule.

Are anie of you, having busines aga- 101, judger & inst another, be judged vnder "the magistrates which areinsa vniuit, and not vnder the Saintes?

2 *Do ye not knowe, that the Saintes shal Wif. 3,2 iudge the worlde? If the worlde then shal them vnusse, be judged by you, are ye vnworthie to jud who foeuer are

ge the smallest matters? in Christ.

Knowe ye not y we shall unge the b An-now apostates gels? how muche more things that perter- & denils, Marne to this life?

teining to this life, set up them which are dif ye so burd least estemed in the Church.

2 And ye are pussed up & haue not rather 5 I speake it to your shame. Is it so that a court among forowed, that he which hathe done this de- there is not a wife man among you mo and make the not one, y can judge betwene his brethre? leaft chemed

But a brother goeth to lawe with a brother, and that under the infideles.

thogh I were present, that he that hathe 7 Now therefore there is veterly "a faute three behas done this thing, among you, because ye go to law one with of minde. another: * why rather fuffer ye not wrong? Mais. 15. why rather fusteine ye not harme?

> harme, and that to your brethren. not reproue y godlie, which with a good conscience with y magistrate de-fonde his right, but condemneth haterd, grudges & defires of revengeance.

thame & forthe forrit or

g Seing you

in general

k Whotoplea fe bothe par-

deles.

25,4F. c Tharisma-

betwene bre-

c He

VV.ii.

a Who wolde thinke lihat you wolde fuf I fer that mischief vnpuni . thed, which § mofte barbarous nations abhorre to ipeake of. Leuist.

Col.2,5. b Haung now received she 3 Gospel. e My will and confent.
d With mnoca tio of Gods Na

me, as becoprocure the Lords bufin s and not their

owne.

e Which is,to be as an heathen man and publicane.

Ephe.s.3. 1.21773.2.9.

Eph 2,12.

1.pef.4.3.

Chap . 10,23.

eccle.37,31.

keth of things indifferent of

their nature,&

firt astouchig

carnal libertie

fe thigs which we can not

h. They abit-

bothe inthat

others there-by, & also pro

noked their owne lufts to

vnclennes.

Rom.6,5. E God wil be

Lord bothe of

want.

21. 3.3.

9 Knowe ye not that the vnrighteous shal not inherite the kingdome of God? Be not deceued: * nether fornicatours, nor idolaters, nor adulterers, nor watons, nor bouggerers,

to Northeues, nor couetous, nor drunkards, nor railers, nor extorcioners shalinherite 7 For I wolde that all men were euen as I precisely all

the kingdome of God.

II And fuche were * some of you:but ye are washed, but ye are sanctified, but ye are iustified in the Name of the Lord Iesus, and 8 Therefore I say vnto the vnmaried, and chase. by the Spirit of our God.

¶*All f things are lawful vnto me: but all things are not profitable. I may do all 9 But if they can not absteine, let the ma- wit so guerts f Here he fpea 12 things, but I wil not be broght under s the

power of anie thing.

g For we are 13 Meates are orderned for the bellie, and the bellie for § meates: but God shal destroie bothe it, and them . Now the bodie is not " But and if she f departe, let her remaine for h fornication, but for the 1 Lord, & the Lord for the bodie.

they offended 14 And God hathe also raised up y Lord, and *shal raise vs vp by his power.

15 Knowe ye not, that your bodies are the members of Christ? shal I then take the mebers of Christ, and make them the mebers of an k harlot? God forbid.

the foul and 16 Do ye not knowe, that he which coupleth him felf with an harlot, is one bodie? "for two, faith he, shalbe one flesh.

he the glore 17 But he that is iouned voto the Lord, is one for the refurrection of one spirit.

the nafie, and 18 Flee fornication: euerie sinne that a man teth fornicatio, sinneth against his lowne bodie.

19 Know yenot, that your bodie is y teple of the holie Gost, which is in you, whome ye 16 haue of God and ye are not your owne.

20 *For ye are boght for a price: therefore glorifie God in your bodie, and in your Spirit: for they are Gods.

CHAP. VII.

The Apostle answereth to certaine questions, which the Corinthians defired to knowe, 2 As of fingle life, \$ Of the duetie of mariage, zi Of discordes & dissension in 18 mariage, 13 Of mariage betwene the faithful & vnfaithful. 18 Of uncircumcifing the circumcised. 21 Of Serustude. 25 Of virginities, 39 And Seconde mariage.

ye wrote vnto me, It were a good for a man not to touche a woman.

b euerie man haue his wife, and let euerie woman haue her owne houfband.

3 *Let the houfbad give vnto the wife due beneuolence, and likewise also the wife vnto the houlband.

The wife hathe not y power of her owne bodie, but the housband : and likewise also the housband hathe not the power of his owne bodie, but the wife.

5 Defraude not one another, except it be with

consent for a time, that ye may give your selues to fasting and prayer, & againe come together that Satan tempt you not for your incontinencie.

6 But I speake this by permission, d not by d He sheweth commandement.

my self am: but euc ... man hathe his pro- but that God per gift of God, one after this maner, and this remedie another after that.

vnto the widowes, it is good for them if e With the fy they abide euen as I do.

rie: for it is better to marie the to burne. place to the

And vnto the maried I comande, not I, teth, that he but the Lord, Let not the wife * departe can not calk from her houfband.

vnmaried, or be recociled vnto her houf- 6 19,9. band, and let not the houfband put & a- mar.10,11. way huwife.

But to the remnant I speake, or not h the disension, and Lord, If anie brother haue a wife, that be gre, & c. Saue for leueth not, if she be content to dwell with whordome, as

13 And the woma which hathe an houf bad as there was that beleucth not, if he be content to dwel prefly inoken with her, let her not forfake him.

14 For the vnbeleuing houf band is I fancti-For the vnbeleuing houf band is fancti- pheres for ele fied by the wife, & the vnbeleuing wife is the spake this moued by the fanctified by the houfband, els were your spirit of Goa childré vncleane: but now are they kholie. in the 25. ver. doeth, is without the bodie: but he y comit 15 But if the vibeleuing departe, let him the faith of y

departe:a brother or a lifter is not in lub- beleuer hathe iection in I suche things: but God hathe more power to sandifie ma called vs in peace.

For what knowest thou, o wife, whither the other to thou shalt saue thine hous band. Or what pollner it knowest thou, oma, whither thou shalt sa- are borne of ue thy wife?

17 But as God hathe distribute to euerie ful, are also ma, as the Lord tathe m called euerie one, bers of Christs fo let him walke : and fo orderne I, in all Church, because of pro-

Is anie man called being circumcifed? things come let him not ngather his vncircumcifion: is anie to paffe, that the faithful & the faithful

TOw concerning the things whereof 19 °Circumcifion is nothing, & vncircum-one forfake cision is nothing, but the keping of the co- yother withmandements of God.

Neuertheles, to avoide fornication, let 20 *Let euerie man abide in the same voca- in outwarde tion wherein he was called.

re not for it: but if yet thou maist be fre, when the survse it rather.

22 For he that is called in the Lord being a the Kinne to scruant, is the Lords freman: likewise also couer the par-

hathe granted vato them

cence , that is a quiet con-

Mat 5,320

luk.15.18.

Matth 5,32 prefly ipoken hereof in the Law, or Proriage then the

ether of the mes. Ad. 2.10 marred toge-

m The lawful vocation things muft not lightly geon by arte draweth out

te, Celfus lib.

It is all one whither phan lib de ponderib & mensur t. Maccab x, 16 thou be Iewe or Gentil "Ephe 4,1.1.11 6,1. thou be lewe or Gentil "Ephe 41.1.tm 61. p Althogh God hathe called thee to fetue in this life, yet thinke nor thy condition smoothiefor a Christianibur resoyie, that thou art definered by Christifer it. miferable felauerie of some and death, q Being secuent by condition is made partalet of Christ. hethat

k Whereby be fignifierhathat also that diguiledge where by we be ma-derhe mebers of Christ. Gen. 2,24. mat.19,5. mar.10,7. eph.s.gr. Chap. 3,17: a.cor.6,16. Chap. 7,23. 1.pet.1,10. I That is, he more pollubodie, then he that commit teth anteother

> a Or,expedice because maria ge, through mans corruption, and not by Gods infti tution bringeth cares and troubles. 2. Tet. 3.7. 6 Speaking to all men in ge-

c Which con-

terneth all due

ties perteining

to mariage.

Of virginitie.

Chap. VIII. Christen libertie . 7909/1224

Chap.6,20. 1 pet .1,20. no man to that w God bathe left fre . but theweth what is moste agrea wil, according to the circum stance of the eime, place & persones. t To be fingle. perfecutions. E As worldlie cares of their children & familie.
y. He doeth
not preferre
finglenes as a thing more ho lie then maria ge, but by rea- 30 fon of incommodities, & the one hathe more then the other. de liue without wines. AOr, it remai-neth that. In adverfitte. b Which be in prosperitie. de there is no thing but mere vanitie.
d Which onely appertence 34 to this present life. And he is di-sided, meaning into diuers cares. e She may atteine vnto se foner then the other be cause the is without 35 cares. f Seing S. Paul más confeiéce to fingle life, what prefump tion is it that ante other shulde do it. g That is that the shulde ma rie to auoide fornication. h Meaning, he that is fully nede. i For the fathers wil de-pendeth on his childres inthis point:in fo ma boude to have respect to their ther can he iufly require of 39 if they have

he that is called being fre, is Christs servat. 23 *Ye are boght" with a price: be not the servants of men.

as in the pre- 24 Brethren, let euerie man, wherein he was fence of God. called, therein abide with God.

virginitie. 25 Now concerning virgines, I have no commandement of the Lord: but I give mine aduise, as one that hathe obteined mercie of the Lord to be"faithful.

26 I suppose then this to be good for the present " necessitie: I meane that it is good :

for a man so to be.

27 Art thou boude vnto a wife? seke not to be losed : art thou losed from a wife?seke not a wife.

u In these af-sidious and 28 But if thou takest a wife, thou sinnest not: and if a virgine marie, she sinneth not : neuertheles, suche shal haue xy trouble in the 3 flesh:but I z spare you.

> And this I say, brethré, because the time 4 is short, "here after that bothe they which haue wines, be as thogh they had none:

And they that a wepe, as though they wept not: and they that b reioyce, as thogh 5 For thogh there be that are called gods, bertie, faying thei reioyced not: & thei that bie, as thogh they possessed not:

that you col- it. And they that we this worlde, as thogh 6 they vsed it not: for the c facion of this

worlde goeth away.

neth that.
a Which be 32 And I wolde haue you without care. The vnmaried careth for the things of § Lord, 7 how he may please the Lord.

But he that is maried, careth for the things of the d worlde, how he maie please

his wife .

There is differece also betwene a virgi- 8 ne & a wife: the vnmaried woman careth for the things of the Lord, that she may be holie, bothe in bodie and in spirit:but 9 she that is maried, careth for the things of the worlde, how she may please her housband.

And this I speake for your owne comoditie, not to ftangle you in a fnare, but that ye followe that, which is honest, and that ye may cleaue fast vnto the Lord without separation.

36 But if anie man thinke that it is vncomlie for his virgine, if the passe the flowre of her age, & s nede so require, let him do 12 Now when ye sinne so against the bre- tethagainst his what he wil, he sinneth not: let them be

persuaded that 37 Neuertheles heh that standeth firme in 33 *Wherefore if mear offend my brother, Roms4, ate he hashe no his heart, that he bashe no rode but lather than the bash no his heart, that he bathe no nede, but hathe i power ouer his owne wil, & hathe so decreed in his heart, that he wil kepe his virgine, he doeth wel.

So then he that giueth her to mariage, doeth wel, but he that grueth her not to

mariage, doeth k better.

The wife is bounde by the law, as long as her housband * liueth : but if her hous-

band be dead, she is at libertie to mary w whome she wil, onely in the Lord.

40 But she is more blessed, if she so abide, in my judgement: *and I thinke that I have e.Theff-to. also the Spirit of God.

CHAP. VIII.

He rebuketh the that wee their libertie to the sclander of other, in going to the idolatrous facrifices, o And sheweth how men oght to behave them towarde suche as be weake.

Nd as touching things facrificed A vnto idoles, we knowe that we all ha ue aknowledge: knowledge puffeth vp, but the that God hathe guess loue edifieth.

Now, if any man thinke that he knoweth warde thinges.

any thing, he knoweth nothing yet as he oght to knowe.

But if any man loue God, the same is knowen of him.

Cocerning therefore meat facrificed vn to idoles, we knowe that an idol is bnothig & This he spee in the worlde, & that there is none other persone which bragged to ma God but one.

whether in heaue, or in earth, (as there be that an im many gods, and many clords

Yet vnto vs there is but one God, which is of no force. the Father, of whome are all things, & we idoles, yet are in him: & one Lord Iesus Christ, by who seigneurs. me are all things, and we by him.

me are all things, and we by nim.

But eucrie man hathe not knowledge: for chap. 12,32. fome having a coscience of the idole, vn- a in that they til this houre, eat as a thig facrificed vnto offerd vp to the idole, and so their conscience being the image, not to be pure, and weake, is defiled.

But meat maketh not vs acceptable to de not eat ! God: for nether if we eat, haue we y e mo- fcience. re:nether if we ear not, haue we the lesse. e This abun-

But take hede left by any meanes this is referred to power of yours be an occasion of falling Rom 14,17.
to them that are weake. to them that are weake.

10 For if any man se thee which hast knowledge, sit at table in the idoles temple, shal not the coscience of him which is weake, be"fooldened to eat those things which "Greke, buylded are facrificed to idoles?

And through thy knowledge shal the ample with-our any groun g weake brother perish, for whome de of doerine. Christ dyed.

thren, and wounde their weake conscien- un doute, or ce, ye sinne against Christ.

deth, that I may not offend my brother.

CHAP. IX.

He exhorteth them by his example to vse their libertie to the edification of other. 24 To runne on forthe in the course that they have begonne.

M I not an Apostle 2 am I not fre? A haue I not sene Iesus Christ our Lord are ye not my worke in the Lord? not that gift of God so to line. k And more comodious for his childre in 2 If I be not an Apostle vinto other, yet preserving them from cares. 1 Of matrimonie. *Rom.7,1.

Fortanghee

che of their li-

with agood co

f By thme ex-

Which ea

The true ministers.

I. Corinthians. Olde examples.

a I nede no fur ekerdeclaratió but the wor-kes that I hape wroght a. 3 mong you. b And call into doute mi 5 me office. e On Church

charges.
d The Apo-files led their a A faithful & Chriftia wife. 7 *Or,confins? f Whether thei might not as lawfully liue without labonring for their liuing w their owne hads, as other Apostles. Deu.25,4.

this Law, and mor rather voto men;

1.11770-5,18.

Rom.15,27.

h To line on other mens Or, sake in

Deugs.J.

y was burnt, 14 was denoted of the alter, & the other was due vore the Law.

kFor now you have no wife caufe againft me, seing that I-preached the Gospel frely Tato you.

1 Seing he is

charged to preache, he must willingly and earnefly followe mifor if he do it by confirmate.he doeth not his m That I be ot chargesble to the vnto whome I preache, feing that they thin ke that I prea the for games. 20 Alt.16,3. Z41.2,3.

douteles I am vnto you: for ye are the afeale of mine Apostleship in the Lord.

My defense to the by examine me, is this, Haue we not power to eat & to drinke? Or haue we not power to dlead about a wife being a e fister, as wel as the rest of

the Apostles, and as the brethren of the Lord, and Cephas?

power f not to worke;

Who goeth awarfare anie time at his owne cost? who planteth a vineyard, and eateth not of the frute thereof or who fe- 23 dethaflocke, and eateth not of the milke of the flocke?

Say I these things according to man? faith not the Law the same also?

treadeth out the corne: doeth God take

g Had God
respect proper
ly to the oxe
shem selues
shem selues that he which eareth, shulde eare in hope:

n *If we have fowen vnto you spiritual carnal things?

12 If others with you be partakers of this h power, are not we rather? neuextheles, we haue not vied this power: but fuffre all things, that we shulde not hinder the Gospel of Christ.

13 Do ye not knowe, that they which minifter about the *holie things, eat of y things of the Temple and they which wait at the altar, are partakers: with the altar?

So also hathe the Lord orderned, that they which preache the Gospel, shulde liue of the Gospel.

Priess by the 15 But I have vsed none of these things: nether wrote I these things, that it shulde be so done vnto me: for it were better for ke my k reioycing vaine.

> 16 For thogh I preache the Gospel, I haue nothing to reioyce of: for necessitie is laid vpon me, and wo is vnto me, if I preache not the Gospel.

For if I do it willingly, I have a rewarde:but if I do it against my wil, I notwithstanding the dispensation is committed vn-

What is my rewarde then? verely that whe I preache the Gospel, I make the Gos pel of Christ m frethat I abuse not mine autoritie in the Gospel.

19 For thogh I be fre fro all men, yet haue I made my self servant vnto all men, that I might winne the mo.

are under the Lawe, as thogh I were under the "Law, that I may winne the that are a Astonching vnder the Law:

21 To them that are without lawe, as thogh I were without law (whe Lam not without Law as perteining to God, but am in the Law through Christ) that I may winne them that are without Law.

wines about 6 Or I onely and Barnabas, haue not we 22 To the weake I become as weake, that I with them. may winne § weake: I am made o all thigs oIn things isto all men, that I might by all meanes fa-ting of means, obligation of

And this I do for the Gospels sake, that and suche like, I might be partaker thereof with you.

24 Knowe ye not, that they which runne in men in suche forte as he a race, runne all, yet one receiveth the pri-might best gai ce? so runne, that ye may obteine.

faith not the Law the same asso9 For it is writte in § Law of Moses,*Thou 25 And euerse man that proveth masteries, p That is, keshalt not mussel the mouth of the oxe that
P absteineth from all things: and they do st dyet & refraitthe provided in the provided in t

and that he that thresheth in hope, shulde 27 But I beat downe my a bodie, & bring rues he shulde be partaker of his hope.

*If we have sowen vnto you spiritual things, is sta great thing if we reape your shulde be reproved.

27 But I beat downe my a bodie, & bring rues he shulde be reproved of it into subjection, less by any meanes after many heat that I have preached to other, I my self similar than the have preached to other.

He feareth them with the examples of the lewes, that to do. they put not their trust carnally in the graces of God, 14 Exhorting them to flee all idolatrie, 23 And offence of their neighbour.

Oreoucr, orethre, I wolde not that Exod. 13,22. VIve shulde be ignorat, that all our fa nomb. 9,18. thers were vnder* the cloude, and all paf- Exod. 14,22 fed through the * fea,

And were all *baptized vato a Moses, in their guide, or the cloude, and in the sea, minister, or as the cloude, and in the fea,

And did all eat & same be spiritual meat, were baptized *And did all drinke the same spiritual vnto lienes, others, drinke (for they dranke of the spiritual by Moses. Rocke that followed them: and the Roc- Exod. 17.6. ked was Christ)

me to dye, then that anie man shulde ma-be my k rejoycing vaine.

But with many of the God was not pleas na which was seen the outwards fed; for they were * ouerthrowen in the figure or Sacra

Now these are ensamples to vs, to the in- Nom. 20, 65. tent y we shulde not lust after euil things Nom .11,40 *as they also lusted.

Nether be ye idolaters as were some of 2 sal. 106,34. them, as it is written, * The people fate samement that downe to east and drinke, and rose vp to we do because playe. we do because the substance of theirs and playe.

Nether let vs commit fornication, as fo- our Sacramers me of them committed fornication, and definitely figure foliage of them committed fornication, and definitely figure for the committed fornication and definitely fornication and definitely fornication as for the committed fornication and design and design as for the committed fornication and design as for the committed for fel in one * f daye thre & twetie thousand. as all 31cra-

9 Nether let vs tempt & Christ, as some of ments do. them also tepted hm, & were* destroyed Rem.25,9. of serpents.

*And vnto § Iewes I become as a Iewe, fore these indifferent things are counted idolative for readeth four that I may winne the Iewes: to them that their leader and was called the Angel of God. 10 Nether

A cetemonies

feafts & daies he factoned him felfe to them

Exod. 16,15.

some read, the t

nomb .20-10. b That is, Man

Nom.23,6. pfat 106 , 14.

Chap.XI. Giue none offence.801/1224 One bread, one bodie.

Meaning et the h destroyer.

**Also murmured, and were unity to be condened of another mans conscience: through our literature of the h destroyer.

**Be condened of another mans conscience: through our literature of the h destroyer.

**Be condened of another mans conscience: through our literature of the h destroyer.

**Also murmured, and were unity to see the condened of another mans conscience: through our literature of the h destroyer.

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**Also murmured and were unity to see the condened of another mans conscience: the condened of another mans conscience: the condened of another mans conscience of the condened of another mans conscience of the condened of another mans conscience nish vs, vpó whome y kends of the worl-

de are come.

Wherefore, let him y thinketh he standeth, take hede less he fall.

wil plague vs if we be sub- 13 There hathe no tentation taken you, but 32 fuche as apperteineth to man: and God is faithful, which wil not suffer you to be tempted aboue that you be able, but! wil 33 euen giue the yssue with the tétation, that ye may be able to beare it.

commeth vato 14 Wherefore my beloued, flee from ido-

prosperatio or latrie.
aductivie, or 15 I speake as vnto them which have vnderfor your sinnes 15 I speake as vnto them which have vnderstanding: iudge ye what I say.

The cuppe of blessing which we mblesmodirie & de- 16 se, is it not the communion of the blood of Christ. The bread which we breake, n is it not the communion of the bodie of 2 Now, brethren, I commend you, that ye sor, in all ships Christ

and thankes gi 17 For we that are many, are one bread & n The effectual badge of our one bread.

18 Beholde Israel which is after the P flesh:

are many in nober, are but one bodie in ef 19 What say I then? that the idole is any thing or that that which is facrificed to 5 But everie woman that prayeth ore pro- action is comidoles, is any thing?

my cornes ma-ke but one los 20 -28 ay, but that these things which the Gentiles sacrifice, they sacrifice to deuils, and not vnto God: and I wolde not that 6 ye shulde haue 4 felowshippe with the deuils.

ding to the ce 21 Ye can not drinke the cup of the Lord, remontes of and the cup of the Lord, and the cup of the deuils. Ye can not be y For a man oght not to couer his head : for might be do partakers of the Lords table and of the ta ble of deuils.

q Which is to affemble in y companie whe idoles are 22 Do we prouoke the Lord to anger? are we stronger then he?

23 *All things are lawful for me, but all things are not expedient: all things are 9 *For the man was not created for the wo- 14.34. lawful for me, but all things edifie not.

24 Let no man seke his owne, but euerie mã anothers wealth.

25 Whatfoeuer is folde in the fhambles, eat ye, & falke no question for conscienting his Neuertheles, nether is the man without concerning his

ce fake.

ce fake.

beaftes farificed in § fhambles & turned therein is.

you to a feast, and if ye wil go, what soeuer is set before you, eat, asking no question 13 Iudge in your seines, is it comelie that a nead in ugne for conscience sake.

28 But if any man say vnto you, This is sa- 14 Doeth not nature it self teache you, that their dissolucrificed vnto idoles, eat it not, because of him that shewed it, and for the conscience (for the earth is the Lords, and all that therein is)

10 Nether murmure ye, as some of them 29 And the conscience I say, not thine, but *also murmured, and were destroyed of of that other: for why shulde my libertie ke hede that

wherefore I giue thankes?

wherefore I glue thanks:

1 *Whether therefore yeeat or drinke, or kinde of meat;

whatfoeuer ye do, do all to the glorie of why shule I by my defaut cause this be-

Giue none offence, nether to the Iewes, nefte to be euil spoke of? nor to the Grecians, nor to the Church Colof. 3.17.

Euen as I please xall meny in all things, x That is, the not feking mine owne profite, but the profite of many, that they might be faued.

andifferent.

CHAP. XI.

He rebuketh the abuses which were crept into their Church, 4 Astouching prayer, prophecying, 18 And ministring the Lords Supper, 23 Bringing them againe to the first institution thereof.

DE *ye the followers of me, euen as I 2. Thef. 3. 5.

remebre "all my things, & kepe the ordi-remembre me nances, as I deliuered them to you.

one bodie, because we all are partakers of 3 But I wil that ye knowe, that Christ is the *head of euerieman: & the man is the wo- Ephe. s. 23. mans head: and God is Christs head.

are not they which eat of the sacrifices, 4 Euerie mã a praying or prophecying ha-red to commupartakers of the altar?

uing any thing on hu head, dishonoreth preaching for
What say I themathat the idole is any
his head his head.

> phecieth bareheaded, dishonoreth her whole Church head: for it is eue one very thing, as thogh may be faid to the were thauen.

> Therefore if the woman be not couered, b This tradifor a woman to be "shorne or shauen, let ding to che time and place that all things

> asmuche as he is the *d image and glorie to edification. of God: but the woman is the e glorie of Gens.26. the man.

8 For the man is not of the woman, but the 6, 9,6. woman of the man.

mans sake: but the woman for the mans Gen.2,22.

fake.

d The image
of Gods gloto Therefore oght § womā to haue f power rie, in whome on her head, because of the s Angels.

the woman, nether the woman without the e Or receiveth man in the hi Lord.

12 For as the woman is of the man, fo is the of ma, & there the money to 37 If any of them which beleue not, call man also by the woman: but all things are fore is subject.

You to a feal, and if ve wil go what some of God of God.

woman praye vnto God vncouered?

if a ma haue long k heere, it is a shame vn-tion, and not onely to Christ to him?

nente of God

speake, yet the

praye or prea-

col.3,3,18

his maieflie &

ner glorie , in to couer her head in figne g To whome tor & maintei

ner of their mutual coiunction. i For as God made the woma of ma, fo now is man multiplied by the woman. k As women vie to weate.

VV. iiii.

eccl 37,31.

called vpon.

Chap.6,13.

to execute his

ie& to the like vices. k Or , later dais of Christs

comming. I He that led

you into this

tentatio which

Vouether in

paft, wil turne

liner you.

m Or, prepare to this holie v

coniuction and Incorporation

with Christ?

o If we that

fection loyned with our head

Chrift, as ma-

fellet vs reno.

unce idolatrie

which doeth feparate our

wnitie. p Which is go

Taw.

gining.

r For in those

days they we-re accustomed to fel certeine

Pfal.24,1. for, doute not

The Lords supper.

I. Corinthians. Of Gods gifts.

I For God hato man, to the whereby fhe declareth that the must cover her head.

m Not that all were fo, but §

is not onely fubred to dif-

but also to he-

refies as tou-

Mat.26.25.

mar.14,22.

p Signifying y maner of his death whe his

ken with moft

grieuous tor-ments (albeit mot as y thies of the thieues

were) y which thing the breaking of pread, as. a figure, doct most li

a By peruertig the true & pu-re vie of the

2.(07.13.3.

But as thogh

luk .22,19.

maners,

and

mofte parte n GodsChurch

15 But if a woman haue long heere, it is a praise vnto her: for her heere is 1 giue her the guen to for a couering.

woman longer heere the va- 16 But if any man luste to be contentious,

we have no suche custome, nether § Churches of God.

trusse it vp a- cnes vi Gou.
bout her head, 17 Now in this that I declare, I praise you not, that ye come together, not with a profit, but with hurt.

> 18 For first of all, when ye come together in the Church, I hearethat there are dif-fensions among you: and I beleue it to be
>
> Ye knowe that ye were Gentiles, and we-ueforgotten, of re caryed away vnto the b domme idoles, whome, & for what end they what end they true m in some parte.

19 For there must be n heresies even among 3 you, that they which are approued among

you, might be knowen.

ching ordres 20 When ye come together therefore into one place, this is not to eat the Lords Sup-

shing doctrine 21 For euerie man when they shulde eat, taketh his owne supper afore, and one is hun 5 And there are diversities of administra-d As no may hathe the Spigrie, and another is drunken.

Haue ye not houses to eat & to drinke 6 And there are diversities of operatios, but blaspheme Christ, and in dispise ye y Church of God, and shame the that have not? what shal I say to you? 7 thal I praise you in this? I praise you not.

wit, That the Lord Iefus in the night that

he was betrayed, toke bread.

24 *And when he had given thakes, he brake it, and faid, Take, eat: this is my bodie, which is P broken for you: this do ye in re- 10 membrance of me.

bodie thulde, 25. After the same maner also he toke the some and bro- cup, when he had supped, saying, This cup cup, when he had supped, saying, This cup is the Newe testament in my blood: this

> 26 For as often as ye shall eat this bread, & for as often as ye shal eat this bread, & sewerally as he wil.
>
> drinke this cup, ye shewe the Lords death
>
> For as the bodie is one, and hathe many i Meaning the declaration of til he come.

mely represent 27 Wherefore, who foeuer shal eat this bread, and drinke the cup of the Lord are but one bodie: even so is Christ. the y domine a vnworthely, shalbe giltie of the bodie 3. For by one Spirit are we all baptized in 1 that we blood of the Lord.

28 *Let a man therefore examine him felf, and so let him eat of this bread, & drinke of this cup.

29 For he that eateth and drinketh vnwor- 14 For the bodie also is not one member, me, & y Lords thely, eateth and drinketh his owne dambodie.

mune meats, so 30. For this cause many are weake, and sicke among you, and many filepe.

meth vnto the 31 For if we wolde judge our selues, we shulde not be judged.

> ned of the Lord, because we shulde not be condemned with the worlde.

> together to eat, tary one for another.

And if any man be hungrie, let him eat

at home, that ye come not together vnto condemnation. Other things wil I fet in order when I come.

CHAP. XII.

The diversitie of the giftes of the holie Gost oght to be vsed to the edifying of Christs Church. 12 As the mebers of mans bodie serve to the vie one of another.

Ow concerning spiritual gifus, brethren, I wolde not have you a igno- thrans having

as ye were e led.

Wherefore, I declare vnto you, that no them. man * speaking by the 4 Spirit of God, cal b Which colleth Iesus * execrable: also no man can de not heare fay that Iesus is the Lord, but by the ho- lohn 13,12. lie Gost.

Now there are diversities of giftes, but phil.2,10. the fame Spirit.

tions, but the same Lord.

God is the same, which worketh all in all, worship ido-But the manifestation of the Spirit is gi-acknowledge

owho oghto- 23 For I have received of the o Lord that 8 For to one is given by the Spirit the wor- without the autoritie in y which I also have delivered vnto you, to de of wisdome: and to another the world same Spirit. de of wisdome: and to another the worde fame Spirit.

of knowledge, by the same Spirit:

Church, which

9 And to another w given & faith, by the fa- is the whole me Spirit: and to another the giftes of heaf That is ,the ling, by the same Spirit:

And to another h y operations of great res. workes: and to another, prophecie: and to miracles by. another, k the differring of spirits; and to have worke by another, diversities of tongues: & to ano-g ainst Saran & hypocrites, as ther the interpretation of tongues.

do as oft as ye drinke it, in remébrance of it *And all these things worketh euen the gaist Anamas, me felf same Spirit, distributing to euerie mā Rom 2,3. feuerally as he wil.

> membres, and all the membres of the bo-Gods my Redie, which is one, thogh they be many, yet k To trie bo-

to one bodie, whether we be Iewes or might be one Grecians, whether we be bonde, or fre, christ, and the and haue bene all made to drinke into o- whole Church ne Spirit.

but many.

nation, because he discerneth not by Lords 14 If the fore wolde say, Because I am not for by baptis the hand, I am not of the bodie, 1s it the- me we are rerefore not of the bodie?

is And if the care wolde fay, Because I am by the Lords not the eye, I am not of the bodie, is it the incorporat inrefore not of the bodie?

de not be judged. refore not of the bodie? die to be goBut when we are iudged, we are chaste- 17 If the whole bodie were an eye, where uerned by the
fame Sputt. mere the hearing: If the whole mere hearing, where were the finelling?

33: Wherefore, my brethren, when ye come 18 But now hathe God disposed the membres euerie one of them in the bodie at his owne pleasure.

chap.8.6.

geftion.

vnderstanding

the which con Supper are effectual fignes:

their holiemy Aeries of the Lords bodie& bloodsvere co without reuerence he com f Or, dye.Let them loke to them felues 32 which ether adde or take away fro the

Lords maitu

tion.

19 For

an And therefo

18, yet the pro-

ferue to the e-

the Church. n Whose vie

femeth to be

o We are more careful to co-

more vile.

ner them.

P Euerie one

in his office

for the prefer-

q For all Churches dif-

membres of o. ne bodia.
*Or, euerte oue
for his parte.

Ephef.4,11.

defire she beft

had tongues,& I had the vie

thereof, & did not bestowe

bur vaine ba-

As Deacons.

perfed throagheut y work de are diuers

19 For if they were all one member, where were the bodie?

20 But now are there manie membres, yet but mone bodie.

re whatfoeuer the divertite 21 And the eye can not say vnto the hand, 8 Loue doeth never fall away, though that humanitie. I have no nede of thee: nor the head afite oght to be commune and gaine to the fete, I have no nede of you.

dificacion of 22 bodie, which seme to be " more feble, are necestarie.

> 23 And vpon those membres of the bodie, which we thinke moste vnhonest, put we partes haue more comelines on.

For our comelie partes nede it not : but God hathe tempered the bodie together, and hathe given the more honour to that 12 For now we fee through a glasse darke-nor teachers. parte which lacked,

25 Lest there shulde be anie division in the bodie: but that the members shulde P haue the same care one for another.

nacion of the 26 Therefore if one member faffer, all suffer with it: if one member be had in honour, all the membres reloyce with it.

> 27 Now ye are the bodie of Christ, & mem bres q"for your parte.

*And God hathe ordeined some in the Church: as first, Aposties, secondly Propheres, thirdly teachers, then them that do miracles: after that, the giftes of healing, helpers, gouernours, divertitie of

tongues. f As Elders. 29 Are all Apostles are all Prophetes are all teachers?

30 Are all doers of miracles haue all the giftes of healing? do all speake with tongues?do all interprete?

"Or, do you then 31 But " defire you the best gifts, and I wil yet shewe you a more excellent way.

CHAP. XIII.

Chap. XIII. alf the Angels Because loue is the fountaine and rule of edifying the Church, he setteth forthe the nature, office and praise

Hogh I speake with the tongues of them to profite my neighbour, it were nothig men and Angels, and have not love, I am as founding braile, or a tinkling cymbal.

> And thogh I had the gift of prophecie, and knewe all secretes and all knowledge, 6 And now, brethren, if I come vnto you yea, if I had ball faith, fo that I colde remoue * mountaines and had not loue, I were nothing.

And thogh I fede the poore with all my

Loue suffreth long: it is bountiful: loue enuieth not: loue doeth not boaft it self:it is not puffed vp:

It disdameth not: it seketh not her owne things: it is not prouoked to anger: it thin keth not euil:

in effect canot, 6 It reioyceth not in iniquitie, but reioy-

ceth in the trueth:

7 It Suffreth all things: it beleueth all e Not y it fuf things: it hopeth all things: it endureth freth it self to be abused, but all things.

prophecyings be abolished, or the togues d Which may cease, or knowledge vanish away.

Yea, muche rather those membres of the 9 For we knowef in parte, and we prophe worde. cie in parte.

10 But when that which is perfite, is come, worlde to cothen that which is in parte, shaibe aboli- me, & not abo-

more o honestie on : and our vncomelie u When I was a childe, I spake as a childe, I vnderstode as a childe, I thought as a weshalbe bechilde:but when I became a man, I put away childish things.

> ly: but then shal we se face to face. Now f That is, ine personal I know in parte: but then shal I know e or, reache, uen as I am "knowen.
>
> gThe mysterion gThe mysterion is a second shall be supported by the second shall be support uen as I am "knowen.

13 And now abideth faith, hope of love, e- "Or, raught of wen these thre: but the h chiefest of these h Because it

CHAP. XIIII.

I He exhorteth to love, commendeth the gift of tongues, hope apperter-& other spiritual gifts, s But chiefly prophecying, ne onel this life. 34 He comandeth women to kepe silence in the Church, 40 And sheweth what good ordre oght to be observed in the Church.

Ollowe after loue, and couet spiritu $oldsymbol{\Gamma}$ al gifts, and rather that ye maye apro- a That is, to phecie.

For he that speaketh a strange tongue, to the edificaspeaketh not vnto men, but vnto God: for Church. no man b heareth him: howbeit in cthe fpi- b voderflag. rit he speaketh secret things.

But he that prophecieth, speaketh vnto malgife, which men to edifying, and to exhortacion, and he hathe reces

4 He that speaketh strange language, edifieth dhim felf : but he that prophecieth, e- d For he prodifferh the Church.

5 I wolde that ye all spake strange languages, but rather that ye prophecied : for greater is he that prophecieth, the he that speaketh divers tongues, except he expoude it, that the Church may receiue edifi-

speaking divers tongues, what shall profite you, except I speake to you, ether by e reuelacion, or by knowledge, or by pro- e The prophephecying, or by doctrine?

cacton.

goods, and thogh I grue my bodie, that I 7 Moreouer things without life which gi-hath requiled:
be burned, and haue not loue, it profiteth
me nothing.

Moreouer things without life which gi-hath requiled:
ue a founde, whether it bea "pipe or an teacheth, that
harpe, except they make a diffunction in gimen vs to vethe founds, how shal it be knowen what is derstand. piped or harped

> 8 And also if the trumpet give an vncerteine founde, who shal prepare him self to battel?

> 9 So likewise you, by the tongue, except ye vtter wordes that have fignificacion, how XX.i.

sudgeth others

be without of fence of Gods

st felf shalbe lifhed:but the maner of know ing & teaching fhal ceafe, who fore Gods prefence, where we shal nether nede scholes es of God.

bire & in the life to come: but fairh and

expounde the worde of God

deth him.

fireth po faue him felf.

that w God

wicked may haue, as Mar. 7 led historicaly w beleuerh the mightiepower of Christ, but cie through him: & this deuils haue, lam. 2,19: & there- 5

te from chari-

tie,but § faith that ruftifieth

as : lohn 3,9.

bling. Mat.17,20. 2 luk.17,6. braith is here taken for the gift of doing . 2, & alfo for 3 bed Gods mer 4

Interpretacion necessarie. I. Corinthians: Of decent ordre. 1114/1224

shal it be understand what is spoken? for ye shal speake in the f ayre.

There are so manie kindes of voyces, for ye shal ne- 10 ther glorifie God thereby, none of them s is domme.

or, is the thing it Except I knowe then the power of the barbarian, and he that speaketh, shalbe a barbarian vnto me.

thians of bar, 12 Euen fo, for asmuche as ye couet spiritual zists, seke that ye maye excel vnto the 29 Let the Prophetes speake two, or thre, passethis mea edifying of the Church.

to the greaten 13 Wherefore, let him that speaketh a strage 30 praise of elotongue, praie, that he may interpret.

spirit i praieth:but mine vnderstäding is without k frute.

What is it then I wil praye with the spi- u subtect to the Prophetes. of togues: but rit, but I wil pray with the vnderstanding 33 For God is not the autor of consustion, but mandeth that praieth, but in 15 alfo: I wil I fing with the spirit, but I wil fing with the understanding also.

lor, gue than-kes by finging 16 how shal he that occupieth the roume of the vnlearned, fay m Amen, at thy giving of thankes, feing he knoweth not what thou faift?

bad prayed. 17 For thou verely giuest thankes wel, but the other is not edified.

more then ye all. redly that God

wolde grante their requests. ke n fine wordes with mine vinder standing that I might also instruct others, then ten thousand wordes in a strange tongue.

ding, but as concerning maliciousnes be

pe age. & forbid not to speake languages. to men, the Aposse languages.

In the Law it is written, * · By men of o
Let all things be done monestly and by sheweth what ther tongues, & by other languages wil I speake vnto this people : yet so shal they not heare me, faith the Lord.

for the that beleue not, but for the which let hum acknowledge his sgnorance, and trouble not the Church, but credit

she as to spea- 23 If therefore, when the whole Church is ke w vnknowe come together in one, and all speake strage tongues, there come in they that are vnlearned, or they which beleue not, wil thei t not fay, that ye are out of your wittes?

are not vnder 24 But if all prophecie, and there come in one that beleueth not, or one vnlearned, the is rebuked of all men, and is sudged a And whereby ye are saued, if ye kepe in thereof or els of all.

tes ript vp, & OI 211.
his finnes re- 25 And so are the secretes of his heart made manifest, & so he wil fall downe on his face and worship God, and say plainely ; that God is in you in dede.

ye come together, according as eueric one 4 And that he was buryed, & that he arose learned by of you hathe a pfalme, or hathe doctrine.

or hathe atongue, or hathe reuelacion, or harhe interpretacion, let all things be done vnto editying.

as it cometh to passe) in the worlde, and 27 If anie man speake a strange tongue, let it be by two, or at the most, by thre, and that f Paul beareth by course, and let one interpret.

voyce, I shalbe vnto him that speaketh, h a 28 But if there be no interpreter, let him cause also the kepe silence in the Church, which speaketh se were the gifts of Gou: languages, and let him speake to him self, but yet he and to God.

and let the other judge.

And if anie thig be reueiled to another ther &at § vty fitteth by, let the first holde his peace. 14 For if I pray in a strange tongue, my 31 For ye may all prophecie one by one, y all may learne, & all may have comfort.

And the I spirits of the Prophetes are cleinthe gift

of peace, as we fe in all the Churches of nothing be done without inthe Saintes.

Els, when thou blesselt with the spirit, 34 * Let your women kepe x silence in the 1.Tim.2,11. Churches: for it is not permitted vnto the & Gods Spirit to speake: but they oght to be subject, as also moueth them to viter. *the Law saith.

35 And if thei wil learne aniething, let the y To the innet after their hould bands at home: for it is a judges of him y shame for women to speake in y Church. if he have past

ang that they 18 I thanke my God, I speake languages 36 Came the worde of God out from you? sed the copas beleued affuether came it vinto you onely?

Yet had I rather in the Church to spea- 37 If anie man thinke him self to be a Propher, or i spiritual, let him acknowledge, spiritswhether that the things, that I write vnto you, are thei be of the commandements of the Lord.

20 Brethren, be not * children in vndersta- 38 * And if anie man be ignorant, let him in the Church, be ignorant.

children, but in vnderstanding be of ari- 39 Wherefore, brethre, couet to prophecie, was peculiar

is not: & albeit he mencioned this abule afore, yet he referred it to this place to be repronot heare me, saith the Lord.

Wherefore frange togues are for a P figner, not to them that beleue, but to the that beleue not: but prophecying fermeth not

CHAP. KV.

We proueth the resurrection of the dead, 3 And first that proueth the refurrestion of the dead, 3 And press that Christ u risen: 22 Then that we shal rise, 52 And the Gal. 1,11. a 15 you belemaner how.

Oreouer, brethren, I declare vnto by the Gospel, you the Gospel, which I preached also the resurvnto you, which ye have also received; rection of the dead, which is and wherein ye continue,

memorie, after what maner I preached it your belief is vnto you, * except ye haue beleued in Ifass,.

For first of all, I deliuered vnto you that b. He sheweth which I b received, how that Christ dyed ognite be ta-What is to be done then, brethren when for our finnes according to y Scriptures, ugbr. which we have the third day according to the "Scriptures, Gods worde,

as yet w thesa weakenes, besheweth that thei fhuld not most the third shulde read in guage, which re Gods miraterpretacion.

Gen 1.16. of Gods wor-S John comma deth to trye }

x Because this furped that w

ue to be faued

s *And

deut 28.49 serem.s,15. ezek. 3,6.

o He threateth the moste 22 tharpely, that God wil punith the contempt of his worde,& their cotrefait ignorance, foralmu tongues is a figne of Gods curfe towards the wicked. p Of Gods cur ie when they

f Your wordes thalbe lofte:

nor profit má.

g That is they may be able to

be vnderstand

neth the Corm

baroufnes in y thing, whereby

thei thoght to

i And doeth

his parte. k Not in re-fpect of him, y

Church, which

is nothing edi-

m One one

made the prai-

ers, & the reft of the people followed in

heart his wor-

des,& when he

n That is, mo-

40 f. we.

Mat .18.3.

Ifa.28,11.

quence.

vequeresh

a By hearing his fecret fauunde the w de of God.

proued by Gods words, he is compelled by his owto praise God. 26

The resurrection.

Chap.XV. The last Adam. 825/1224

Iohn 20,19. c Althogn In daswanted.yet salled fil.

Att. 9.4.

Ephe.3.7.

fer and grueth

the whole glo

e Chriftsdeath

as not effectual

except he rife from Jeath

be swaloed vp of death, the

no hope of life any more.
g As mortification, and re-

mission of fin-

fo our quicke.

Roring to life fand in his re

"Or, onely for shis life fake.

1 As by the of fring of \$ fift frute the who-

le frute is fan-

Chrift which is the fire y is

raifed, all haue affurance of y

dead to take

his members.

Col.2.18.

reuel.s.s.

I To wit, the faithful.

m Christ as he

is man & head

of the Church

me Randeth in

governing the faithful: and o-

nercoming the

uen death the

chiefest, which done, Christ being perfited with all his

membres, ihal

res geliuer his

furrection.

70m.6.3. ephe.3,8. 5 *And that he was sene of Cephas, then of thee twelve.

they were to 6 After that, he was sene of mo then fiue hundreth brethren at once: whereof many remaine vnto this present, & some also are a slepe.

all the Apostles.

8 *And last of all he was sene also of me as of one, borne out of due time.

9 For I am the least of the Apostles, which 29 am not mete to be called an Apostle, becanse I persecuted the Church of God.

ment, and min to *But by the d grace of God, I am that I 30 am: and his grace which is in me, was not in vame: but I laboured more abundantly 31 By our reioycig which I haue in Christ me 10 Christ, then they all: yet not I, but the grace of God which is with me.

Wherefore whether it were I, or they, fo f For if Christ II we preache, and so have ye beleved.

Now if it be preached, that Christ is re remaineth 12 risen from the dead, how say some among 33 Be not deceived: euil speakings corrupt come of them you, that there is no resurrection of the dead?

nes depend on 13 Por if there be no resurrection of the dead, then is Christ not risen.

And if Christ be not risen, then is our 35 oing and re- 14 preaching vaine, and your faith is also

n You are not 15 And we are founde also salse witnesses 36 O soole, that which thou sowest, is not "Menander sandified."

And we are founde also salse witnesses 36 O soole, that which thou sowest, is not "Menander sandified."

And we are founde also salse witnesses are salved as a considered as a cons of God:for we have restissed of God, that he hathe rassed vp Christ: whome he ha- 37 the not raised vp, if so be the dead be not raised.

not raised.

svaine: ye are yet in your h sinnes.

k Who rose 18 And so they which are a slepe in Christ, sref from the 18 are perished.

poffession in our fielh for vs 19 Christ, we are of all men the moste mise-

Burnow is Christ risen from the dead, and was made the * first : frutes of them 41 There is another glorie of the funne, rence is as tou that slept.

21 For fince by man came death, by man ca-

subicatio God:
but in respect 22 For as in Adam all dye, eue so in hChrist 42
of the worlde,
thal lall be made aline

is King of hea-nen and earth. 23 This kingdo-But everie man in his * owne order: the are of Christ, at his comming shal rife againe.

Then shalbe the end, whe he hathe m de- 44 aduerfaries, e- 24 livered vp the king dome to God, eve the Father, when he hathe put downe all rule, and all autoritie and power.

25 For he must reigne * til he hathe put all as he is man,& bead of the Church, with his enemies under his fere.

kingdome, and be subject to God with whome and the holie Gost in Godhead he is equal. *Pfat. 110,11. ast. 2,34. ebr. 1,13. & 10.13.

u death.

*For he hathe put downe all things vn- Pfal. 1.7. der his fete. (And when he saith that all ebr.2,8. things are subdued to him, it is manifest v he is excepted, which did put downe all things vnder him.)

7 After that, he was sene of Iames: then of 28 And when all things shalbe subdued vnto him, then shal the Sone also him self be subject vnto him, that did subdue all thigs vnder him, that God may be all in all.

Els what shal they do which are bapti- prescaly sulfil zed op for dead if the dead rife not at all, why are they then baptized for dead?

Why are we also in isoperdie euerie dead, w becauhoure?

Iefus our Lord, I dye daily.

32 If I haue foght with beaftes at Ephesus they dyed. after the maner of men, what aduatageth fe things be it me, if the dead be not raifed vp >* let vs true of Chrifts eat & drinke: for to more we that due eat & drinke: for to morowe we shall dye. his subreason,

good maners.

34 Awake to line righteously, and sinne not: baptizeth, for for some haue not the knowledge of God. to defroye I speake this to your shame.

But some man wil say, How are the dead baptisme, and raised up and with what bodie come they agained forthe?

quickened, except it dye.

And y which thou fowest, thou sowest q I take to wit not that bodiethat shalbe, but bare corne, rowes, whereas it falleth, of wheat, or of some other.

16 For if y dead be not raised, the is Christ 38 But God giueth it a bodie ar his pleasu- Loid, that I ha re even to everie sede his owne hodie.

17 And if Christ be not raised, your faith is 39 Ail flesh is not the same flesh, but the you re is one flesh of men, and another flesh us regardeto of beastes, and another of fishes, and another flesh this presenting. ther of birdes.

ther of birdes.

If in this life "onely we have hope in 40 There are also heavenlie bodies, and fewerlashing. There is one earthlie bodies : but the glorie of the hea- Cub Rance uenliess one, and the glore of the earthlie touching the is another.

> and another glorie of the moone, and another glorie of the moone, and another glories of the grant state of ther glorie of & flarres : for one flarre dif- i Euen as the fereth from another starre in glorie.

> So also s the resurrection of the dead. The bodie is fowen in corruption, and is rai- rie: fo in the re fed in incorruption.

first frutes u Christ, afterwarde, they that 43 It is sowen in u dishonour, and is raised nem dexcelin glorie: it is fowen in weakenes, & is rai- lent qualities fed in power.

It is fowen a natural bodie, es is raised a u For what is x spiritual bodie: there is a natural bodie, the dead car-& there is a spiritual bodie.

As it is also writen, The first man * A - Gen. 2,7. dam was made a living soule : and the last the subflance, Adam was made ay quickening Spirit.

The last enemie that shalbe destroyed, 46 Howbeit that was not first made which une nature. is spiritual: but that which is natural, & af- y Christ brig terwarde that which is spiritual.

seleil sw a glorie and fe-

fe they were but newly cowolde be bap-

whome is the end of

Isa.22,13. in Thaidi.

fuftemed them among

man and beaft, but the diffe-

funne and the moone beig of one substance Sodies fhal ba

but made partaker of the di heaven the Spa rat of life.

XX. ii.

Our victorie.

I.Corinthians.

Remaine in faith. 1116/1224

bute to Christ as concerning his diminitie. not in refped of his humania tie whose fielle bathe this glo of God who dwelleth in it. a Bothe in fub

we are earthlie. b This natu-

Saintes thalbe aliue, whome he wil change that thischange is in steade of death tothe z.the [4,16. Ha.25.8. reuel.7,17. 10 death, when ters thyveflore!

Hose 13,14. ebr.2,14. and grueth it 57 power ouervs, and & ftrength of finne is the Law, becanfe le y magemer of God against

ws: or els the chief cause of our deftrnaio 48 in our felues A.Ichn.s,s. e The book of refurre & ion causerb the fauthful to fur nonnte all dif ficulties.

A4.11,20. € 12,25. Fom 12,13.

a Vpon the 2 first day of the weke which \$ Scripture cafleth the Lords day others Soday, they accu stomed not one 3 ly in Church but at home al So secordingto euerv más zea le,to lay vp fo me piece of mo ney towarde frelief of the poore brethre 5 Att.18,23.

z This is artin 47. The first ma u of the earth, earthlie: the seconde man s the Lord from heaven.

48 As u the earthlie, suche are they that a- 6 And it may be that I wil abide, yea, or re earthlie: & as u the heauenlie, suche are they also that are heavenlie.

49 And as we have borne the a image of the 7 For I wil not se you now in my passage: earthlie, so shal we beare the image of the heauenlie.

Rice & forme 50 This say I, brethren, y bflesh & blood can 8 And I wil tary at Ephesus vntil Pétecost. not inherit ykingdome of God, nether 9 For a great dore and effectual is opened escause God

Chriff.

Chriff.

Sed,

When the worke of the Lord, enen as I do.

Sanft the ad
werfaries of

Lord cometh 52 In a moment, in the twinkling of an eye to Let no man therefore despite him: but Chriff because

so sudgement, at the last * trumpet: for the trumpet shal conveye him for the suppose that he may "115 yourchs" at the last * trumpet : for the trumpet shall blowe, and the dead shal be raised up incorruptible, and we shalbe changed.

the wil change enen as if they 53 For this corruptible must put on incor- 12 As touchig our brother Apollos, I great- were to yog to ruption: and this mortal must put on immortalitie.

Mat.24,31. 54 So when this corruptible hathe put on incorruption, & this mortal hathe put on immortalitie, then shal be broght to passe 13 the saying that is written, * Death is swalowed vp into victorie.

ograse. where 55 | O death, where sthy stig! ograve whe- 15 Now, brethren, I beseche you (ye knowe spect to his selfre s thy victorie!

The sting of death s sinne: and the d Sinve first d strength of sinne u the Law.

giuen vs victorie through our Lord Iesus Christ.

it doeth reuer. 58 Therefore my beloued brethren, be ye stedfast.vnmoueable, abudant alwayes in the worke of the Lord, for a smuche as ye in the Lord.

The grief § For they have comforted my "spirit and loke soryour knowe, that your labour is not in evaine in the Lord.

The Churches of Asia salute you: Aquiplied the want of you.

I The grief § For they have comforted my "spirit and loke soryour absence, was greatly assent the Lord.

The Churches of Asia salute you: Aquiplied the want of you.

I The grief §

To they have comforted my "spirit and loke soryour absence, was greatly assent the Lord.

The Churches of Asia salute you: Aquiplied the want of you.

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The Churches of Asia salute you: Aquiples the Lord.

The Churches of Asia salute you: Aquiples the Lord.

The Churches of Asia salute you have a supplement the Lord.

He putteth them in remembrance of the gathering for the poore brethre at lerusalem. 13 We must perseuere in faith, in the love of Christ & our neighbour. 15 After his comendations be wishesh to the all prospersise.

Oncerning* the a gathering for the Saintes, as I have ordered in the 22 If any maloue not y Lord Iesus Christ, which sning Churches * of Galacia, so do ye also.

Euerie first day of the weke, let euerie one of you put aside by him self, and lave vp 23 The grace of our Lord Iesus Christ be when \$ Lords Supper was me as God hathe prospered him, that the there be no gatherings when I come.

And when I am come, who foeuer ye shal Amen. alowe by letters, the wil I fend to bring your liberalitie vnto Ierusalem.

And if it be meter that I go also, they shall go with me.

Now I wil come vnto you, after I haue

b Which ye shal lend by them that cary the money.

gone through Macedonia (for I wil passe through Macedonia)

winter with you, that ye may bring me on my way whitherfoeuer I go.

but I trust to abide a while with you, if

the Lord permit.

vat podic as it is now, til it be is now, til it be spirit of Christ.

Beholde, I shewe you a secret thing, We the spirit of Christ.

Who me: but there are many adversaries.

Vato me: but there are many adversaries.

Vato me: but there are many adversaries.

Vato me: but there are many adversaries being that his labour.

Without feare with you: for he workers they shulde de changed,

come yet ome: for I loke for him with the careful for he

ly defired him, to come vnto you with the be a minifer. brethren: but his minde was not at all to and founde. come at this time: howbest he wil come when he shal have convenient time.

To Watch ye: stand fast in the faith: quite & Lest Satan Reale vpo you you like men, be ftrong.

14 Let all your things be done in h loue.

the house of Stephanas, that it is the first contrary to lo-frutes of Achaea, & that they have given i That is, the them selves to minister vinco the Saintes) braced y Gos-

*But thankes be vnto God which hathe 16 That ye be bedient euen vnto such, & pel. to all that helpe with vs and labour.

17 I am glad of the comming of Stephanas, & Fortunatus, and Achaicus: for they haue I supplied the want of you.

their house, salute you greatly in the Lord.

20 All the brethren grete you. Grete ye one another with an * holie m kille.

21 The faintation of me Paul with mine speeding. owne hand.

let him be had in execration, "yea excom- was observed municate to death.

with you.

24 My loue be with you all in Christ Iesus, cha. "Or, Marana-

The first Epistle to the Corinthians, written fron Philippi, & fent by Stephanas, nor.asis mote probable, from and Fortunatus, and Achaicus, and Ti- Ephelins. motheus.

at vowares h For they had

ce them.

Rom.16,16. 3.cor.13,12. in the prima-

THE

THE SECONDE EPI-1117/1224

stle of Paul to the Corinthians.

THE ARGUMENT.

S nothing can be written, ether so perfitely, or with so great affection and zeale, which is not A Unprofitable to many, and resisted by some : so the first epistle written by S. Paul to the Corinthians, besides the puritie and perfection of the doctrine, she with a love towarde them farre passing all natural affections: which did not onely not profit all, but hardened the hearts of many to remaine in their stubbernes, and contemne the Apostles autoritie. By reason whereof S. Paul, being let with iuste occasions to come vnto them, wrote this epistle from Macedonia, minding to accomplish the worke which he had begonne among them. First therefore he wisheth them wel in the Lord, declaring that alleit certeine wicked persones abused his afflictions to condemne thereby his autoritie, yet they were necessarie schoolings, and sent to him by God for their bettering. And where as they blame his long absence, it came of no inconstancie, but to beare with their inhabilitie and imperfection, lest contrary to his fatherlie affection, he shulde have bene compelled to vse rigour and severitie. And as touthing his sharpe writing in the former epistle, it came through their faute, as is now evident bothe in that, that he pardoneth the trespacer, seing he doeth repent; and also in that he was requiet in his minde, til he was certified by Titus of their estate. But forasmuche as the salse Apostles went about to undermine his autoritie, he confuteth their arrogant bragges, and commendeth his office, and the diligent executing of the same : so that Satan must have greatly blinded their eyes, which se not the brightnes of the Goffel in his preaching the effect whereof is newnes of life , forsaking of our selues, cleauing to God, fleing from idolatrie, embracing the true doctrine, and that forrowe which engendreth true repentance: to the which is joyned mercie and compassion towards our brethren: also wifdome to put difference betwixt the simplicitie of the Gospel, and the arrogancie of the false preachers, who under pretence of preaching the trueth, fight onely to fil their bellies, where as he contrariwise, soght them, and not their goods, as those ambitious persones sclandered him: wherefore at his comming he menaceth suche as rebell against his autoritie, that he wil declare by liuelie example, that he is the faithful ambaffadour of Iesus Christ.

CHAP. I.

4 He declareth the great profite that cometh to the faithful by their afflictions. 15.17 And because they shulde not impute to lightnes, that he differred his comming contrarie to his promes, he proueth his constancie, bothe by the synceritie of his preaching, and also by the immutable trueth of the Gospel. 21 Which trueth is grounded on (hrift, and fealed in our hearts by the ho-Lie Goft.

Aulan Apostle of resvs CHRIST by the wil of 8 God, & our brother Timotheus, to the Church of God, which is at Co-

a Achaia:

Grace be with you, and peace from God our Father, & from the Lord Iefus Christ. 10 * bBlessed be God euen the Father of our Lord Iesus Christ, the Father of mercies, and the God of all comforte,

Which comforterh vs in all our tribulation, that we may be able to comforte the which are in anie affliction by the coforte wherewith we our selues are comforted of 12 For our reloycing is this, the testimo- i Herendreth

e Which I fif 5 For as the fufferings of Christ abunde in vs, fo our confolation abundeth through Christ.

me. Rom 7.5 6 And whether we be affliced, its for your

confolation and d faluation, which e is indure fo muwroght in the induring of the same sufche, they had
frings, which we also suffer: or whether we confirmed in be comforted, it is for your consolation ad the Gospel

And our hope is stedfast cocerning you, doeth he also in as muche as we knowe that as ye are our faluation partakers of the fuffrings, so shall ye be also cie, and by suof the confolation.

For brethre, we wolde not have you igno left in this life rant of our affiliation, which came vnto vs exercised in.
in Asia, how we were pressed out of measu f Hereby he heweth his re passing strength, so that we all together owne infirmi-

rinthus with all the Saintes, which are in all

Yea, we s received the fentece of death in wooderfully

Our felues, because we shuld not trust in wroght in him

Our felues, because we shuld not trust in gods graces

Our felues, because we shuld not trust in graces

Our felues, because we shuld not trust in him

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Our felues, because we shuld not trust in him

Our felues, because we shuld not trust in him

Our felues, because we shuld not trust in him

Our felues we shull not trust in our selues, but in God, w raiseth the dead, g I was vtter-

Who deliuered vs from lo h great a de-my self to dye ath, and doeth deliuer vs: in whome we h so manie da gers of death. trust, that yet here after he wil deliuer vs,

n *So that ye labourtogether in prayer for Rom is.so. vs, that for the gift bestowed vpon vs for manie, thankes may be given by manie per sones for vs.

nie of our conscience, that in simplicitie they oght to and godlie purenes, & not in sleshie wif God for his dome, k but by the grace of God we have reconcrie had our conversation in the worlde, and k ving that moite of all to you wardes.

tie y it migh t

God gave me

& Meaning \$
countrey whereofCorinthus 2 was the chief citte. Ephel 1.3. E.pet.I.3. b Or praise & glerie begine.

fer for Chrift, or & Chri

XX.iii.

II. Corinthians, Marchands of the work

partely my confrance bother by my dwelling with you, and also my with fhal knowe me to be the fame to y very end m In that we haue taught you y Gospel so syncerely. n Because we hane wone you to Christ.

o Which shal abolish

worldelie glothely to pro-mes and not to performe.

q Now to affir and then to de my st, which is a figne of inco ftancie. r He taketh 19

God to witnes that he prea-cheth y trueth (He preached ly lefusChrift ho is the mo the conflant and infallible tructh of the

t They are ma de, performed 22 e are partakers onely in that he hathe fulfilled them for vs. Ephe. 4,30.

u In that I fay I came not be-

a Which was

repent.
b Which ma-

de vou & him

sher epifile.

1 ye knowe 13 For we 1 write none other things vnto you, then y ye read or els that ye acknowledge, & I trust ye shal acknowledge vn- 6 It lis sufficient vnto the same man, that he Paul did so to the end.

ly, that we are your mreioycing, even as ye are nours, in the oday of our Lord Iesus.

15 And in this confidence was I minded first to come vnto you, that ye might haue 8 Wherefore, I praye you, that you wolde forowe which had a double grace,

16 And to passe by you into Macedonia, & 9 to come againe out of Macedonia vnto you, and to be led forthe towarde Iudea

Which is ra 17 When I therefore was thus minded, did I vse lightnes? or minde I those things which I minde, Paccording to § flesh, that w me shulde be, a Yea, yea, and Nay, nay?

18 Yea, God is faithful, that our worde towarde you was not Yea, and Nay.

For the Sonne of God Iesus Christ who was preached among you by vs, that u by me, and Silvanus, and Timotheus, was not 13 I had no rest" in my spirit, because I fou- ly, and from Yea, and Nay: but in him it was Yea.

nothing vote them but one 20 For all the promises of God in him are Yea, and are in him Amen, vnto the glo- 14 Now thankes be vnto God which al- h By our rige rie of God through vs.

21 And it is God which stablisheth vs with you in Christ, and hathe anointed vs.

the *earnest of the Spirit in our hearts.

by him, who 23 Now, I call God for a recorde vnto my soule, that to spare you, I came not as yet 16 To the one we are the lauour of death, deleth that w vnto Corinthus.

24. Not that we " have dominion over your faith, but we are helpers of your loye: for by x faith ye stande.

fpare you, I meane not that I have autoritie to alter true religio, or to binde your coferences: but that I am Gods minifer to confirme and comfort you.

And faith is not in subjection to man.

CHAP. II.

He sheweth his love towardes them, 7 Requiring like wife that thei wolde be fauorable to the incestuous adulterer feing he did repent. 14 He also recoyceth in God for the efficacie of his dostrine, 17 Confuting thereby suche quarelpikers, as under pretence of speaking against his persone, foght nothing, but the ouerthrowe of his doctrine.

D Vt I determined thus in my felf, that BI wolde not come againe to you in

2 For if I make you forie, who is he then that shulde make me glad, but the same which is made a force by me?

gmen to Satan but now doeth 3 And I wrote this same thing vnto you, lest when I came, I shulde take heausnes of them, of whome I oght to reioyce: this 2 Ye are our epiftle, written in our hearts, he be regeneconfidence haue I in you all that my love is the ioye of you all.

4 For in great affliction, and anguish of heart I wrote vnto you with many teares: not that ye shulde be made forie, but that ye might percesue the love which I have, foecially vnto you.

And if any hathe caused sorow, the same

hathe note made me sorie, but partely (!est e After has I shulde d more charge him) you all.

was rebuked of manie.

nog varo yon: 14 Euen as ye haue acknowledged vs parteand I trust ye
and I trust ye
ly, that we are your mrejoveing energies.

National kopweme
ly, that we are your mrejoveing energies. ther to forgiue him, and comforte him iest he was anie the same e shulde be swalowed up with whit some. ouer muche heaumes.

f confirme your love towards him.

For this cause also did I write, y I might rer, which me knowe the prose of you, whether ye wolde mother in be obedient in all things.

To whome ye forgiue anie thing, I for- intercession gine also: for verely if I forgaue anie this, you wolde deto whome I forgaue it, for your lakes forga- publike con fent of the ne I it in the slight of Christ,

re Lest Satan shulde h circumvent vs: for you embrace hum agains as a brother se-

12 Furthermore, when I came to Troas ing he was exte preache Christs Gospel, & a dore was ope by the commu ned vnto me of the Lord,

de not Titus my brother, but toke my lea-mine heart, e-uen as in the ue of the and went away into Macedonia. Prefence of

wayes maketh vs to triumph in Christ, rous punishing. and maketh manifest the sauour of his de. knowledge by vs in euerie place.

Who hathealfo sealed vs, & hathe giue 15 For we are vnto God the swete sauour of chap. 11. he en-Chrift, in them that are faued, and in them of § minifters, which perish. which perish.

> vnco death, and to the other the fauour of apperte ineth to the whole life, vnto: life, *and who is sifficient for Church, as Chap-3,17,and thefe things?

> 17 *For we are not as manie, m which make not onely to minifiers. marchandise of the worde of God:but as Rom.11,16. of synceritie, but as of God in the fight of Chap 4.2. God fpeakewe in Christ.

mightely by vs he maketh vs partakers of his victorie and triumph. I The preaching of the croffe bringeth death to them which onely confider Christs death as a commune death, & be thereat offeded, or els thinke it folie: & brigeth againe life to the who in his death beholde their life. in That is, w preache for gaine, & corrupt it to fine mens affectiones. "Or, through Chrift, or of Chrift

s He taketh for example the faith of the Corinthians for a probation of the trueth which he preached. 6 And to exalte his Apostleship against the bragges of the false apostles. 7. 13 He maketh comparison between the Law and the Gospel.

O a we begine to praise our selues a lak, Timothe and Siluanus. gaine?or nede we as some other, epi- b who were files of recommendation vnto you, or let Gods penne. ters of recommendation from you?

which is vinderstand and red of all men, ratios as a flo-

In that ye are manifest, to be the epistle night, & 26. of Christ, b ministred by vs, and written, bur being rege not with yncke, but with the Spirit of the spirit of God, lining God, not in tables of stone, but in as feth, y the fleshlie tables of the heart.

And suche trust haue we through Christ written in it, to God:

veterly caft of

de increase his nish.

Church that

1 Fro this pla

a Meaning h? as in new tables.ler 31,34.

5 Nos

What libertie is.

d Whole mini

Rer Moleswas e Which Christ

f Meaning, the

g Thus he na-meth the Law

him and ginen him the Law.

I For the Law

der condem-

declareth that Chrift, is ma-

de our righ-

I In preaching

wed the Law as it was co-

F lewes eyes were not ligh sened but blin

ded, and fo col

de not come to Christ who

was the end

thereor agai-actes Tolpes

ferrern routh

not couering

our eyes, but driving y dar.

kenes away from them.

our mediator, & autor of the

New testamet, whose dears-

ne is spiritual, & gineth life

the flefh, we fe

God & Freher

cicare glaffe.

to the Law. o In Christ, who is God manifested in

the Goipel. Ex0.34,33.

tecu fires.

our hearts.

fpirmual do. 7

Chap. IIII. The image of God, 849/1224

to thinke anie thing, as of our selues : but our sufficiencie nof God.

Who also hathe made vs able ministers of the New testament, not of the 4 letter but of the Spirit: for the letter killeth, but 5 For we preache not our e selues, but Christ respect of his

the f Spirit giueth life.

If then the ministration sof death written w letters& ingraue in stones, was glorious 6 For God that *commanded the light to preache for so vthe childre of I frael colde not beholde the face of Moses for the h glorie of his the face of Moies for the government of the Gospel.

h After y God had spoken w 8 How shal not the ministration of the Spi

rit be more glorious?

e For the Law 9 For if the ministerie of i codenation was glorious, muche more doeth the ministra tion of k righteousnes excede in glorie.

k Meaning of 10 For even that which was glorified, was the Goffel w not clorified in this point that is as tounot glorified in this point, that is, as tou-

ching the exceding glorie.

H For if that which shulde be abolished, was glorious, much more shal that which so Euerie where we beare about in our bo-temptible as remaineth, be glorious.

se Seing then that we have suche trust, we

vse great boldenes of speache.

vaile vpon his face, that the children of Ifrael shulde not looke vnto the end of that which shulde be abolished.

Therefore their mindes are hardened: 12 dower, fo that 14 for vntil this day remaineth the same couering vntaken away in the reading of 13 the Olde testament, which vaile in Christ is put away.

Buc on vnto this day, when Moses is .5 rad, the vaile is laved over their hearts.

Novertheles when their heart shalbe the gloric of God clearely, 15 turned to the Lord, the vaile shalbe taken

> Now the "Lord is the "Spirit, and where the Spirit of the Lord u, there u libertie.

Ivh.4,24. 18 But we all beholde as in a o mirrour the glorie of the Lord with open face, and 16 are changed into the same image, from glorie to glorie, as by the Spirit of the Lord.

CHAP. IIII.

He declareth his diligence, and roundenes in his office. 8 And that which his enemies toke for bu difaduanrage, to wit, the crosse and afflictions which he endured, he turned it to hu great advantage, 11.17 Shewing what profit cometh thereby.

Herefore, seing that we have this mi-I nisterie, as we have received mercie, * we fainte not:

bies or affi- 2 But have cast from vs the b clokes of shame & walke not in craftines, nerher handie we the worde of God discentfully:but in declaration of the trueth we approue our selues to euerie mans conseience in the light of God.

If our Gospel be then hid, it is hid to the,

that are lost.

5 Not that we are sufficient of our selves, 4 In whome the god of this worlde hathe ca, Ioh 12,31.22 blinded the mindes, that 18,00 the infideles, 14,50 c.ph. 6,12 that the light of the glorious Gospel of God doeth Christ, which is the 4 image of God, shul-sto be senerand de not shine vnto them.

Iesus the Lord, and our selues your seruats office.

for Iefus fake.

fhine out of darkenes, whe which hathe game, or els w shined inf our hearts, to give the slight besene and of the knowledge of the glorie of God in to edific the face of Iesus Christ.

7 But we haue this h treasure in earthe ves- g That we hafels, y the excellencie of that power might light, shuld co

be of God and not of vs.

8 We are afflicted on euerie fide, yet are we and therefore not in diffresse: in pouertie, but not ouerthe the light
come of pouertie.

Come of pouertie. come of pouertie.

we are persecuted, but not forsaken:cast h Albeit the

downe, but we perish not.

die the dying of the Lord Iesus, that the touching their life of Iesus might also be made manifest treasure which in our bodies.

*And we are not as Moses, which m put a 11 For we which live, are alwayes delive- or interior.

vaile voon his face, that the children of Ifred vnto death for Iesus sake, that the life ful, & chiefly also of Iesus might be made manifest in the ministers must drinke of this cup.

So then k death worketh in vs, and life de hateth

And because we have the same 1 Spirit that the memof faith, according as it is written, *Ibele- conformable to Christ their ued, & therefore haue I spoken, we also head, yet by \$ beleue, and therefore speake,

14 Knowing that he which hathe raised vp ouercame dethe Lord Tesus, shal m raise vs vp also by made conque-

Iesus, and shal fet vs with you.

15 For all things are for your fakes that kBy our death moste plenteous grace by the thankesgi- you have lifes uing of manie may redoude to the prai- frute of our af se of God.

Therefore we faint not, but thogh our I The same outwarde man "perish, yet the inwarde faith by y inman is o renewed daily.

17 For our e light afflictió w is but for a mo m In deliuering vs from
ment, causeth vnto vs a farre moste excelthese dangers.

lent & an eternal waight of glorie:

While we loke not on the things which riog fro death are fene, but on the things, which are not a That I beig fene: for the things which are fene, are tem delivered and restored to fene: for the things which are not fene, you agains, may not onely my felf give

for this infinite benefite of deliuerance, but also you all, which are bothe partakers of mine affliction and comforte, may abundantly fer forthe his glorie. Or be corrapted of Groweth fronger. P Which is so called in terie. Or be corruperd. o G

CHAP.

Paul procedeth to declare the vtilitie that cometh by the croffe . 4 How we oght to prepare our selues unto it. 5 By whome, 9 And for what end. 14.19 He festeth forthe the grace of Christ, 20 And the office of ministers, and all the faithful. XX. iiii.

As they, & knowen , then f Which are

municate the

minikers of § Golpel be co-

Chrift: & alfo

Pfal.116,10. fictions cometh to you.

holte Goft.

were a refto-

aPor anie tre Ctions. b Meaning,fuprecences as them that haue fuche a

great, office in Chap.3.17 .: 3

The earnest of the Spirit. II. Corinthians. Of trouble & iov. 1120/1224

a After this g bodie shalbe diffolned . It shalbe made ancorruptible and immortal.

TOr we knowe that if a our earthlie house of this tabernacle be destroied, we have a buylding given of God, that is, an 18 And all things are of God, which hathe house not made with hands, but eternal in the heauens.

2 For therefore we figh, defiring to be clothed with our house, which is fro heaven. 19 For God was in Christ, and reconciled a Therefore "Because that if we be clothed, we shal the worlde to him self, not imputing their without christ we can not ennot be founde *naked.

For, if & be we 3 fhalbe founde nazed. Reuel.16,15. POrywherena.

dangers: being

good fuccelle thereof.

Or, firangers in she bodie.

c Forhere o.

nely we bele-

e Out of this

Bodie, to hea-

f That is, ether

glorie, or fina-

he proueth the dignitie

of his ministe-

and effect the-

to bring men.

s By imbra-

I As the aduer

snem praifed

m Our folie ferneth to

Gods glorie.

neth place to

Chrift. 154.43,19.

faries faid,

fe him not d In this bo-

die.

4 For in dede we that are in this tabernacle, figh and are burdened, "because we 20 wolde not be vnclothed, but wolde be clothed vpon, that mortalitie might be swalowed vp of life.

5 And he that hathe created vs for this 21 For he hathe made him to be tinne for t That is, a fathing, & God, who also hathe given vnto

vs the earnest of the Spirit.

b Not onely 6 quiet in mide, 6 but also ready so sufferne all Therefore we are alway bolde, thogh we knowe that whiles we are "at home in the r Anexhertation to Christian life, 11 And to beare him suffice. bodie, we are absent from the Lord.

> (For we walke by faith, & not by fight) Neuertheles, we are bolde, & loue rather to remove out of the bodie, and to dwell with the Lord.

ue in God, & 9 Wherefore also we couet, that bothe dwelling dat home, and remouing from home, we may be acceptable to him.

Rom.14,10. 10 *For we must all appeare before the judgemet seat of Christ, that everse man may receive the things which are done in his bo die, according to that he bathe done, whether it be f good or euil.

g His feare ful indeement. If Knowing therefore the s terror of the Lord, we h persuade men, & we hare made manifest vnto God, & I trust also that we 4 are made manifest in your consciences.

reof, which is 12 For we praise not our selues againe vnto you, but give you an occasion to rejoyce them, which reloyce in the k face, and not in the heart.

k As they, & 13 For whether we be 1 out of our wit, we are it m to God:or whether we be in our right minde, we are it vnto you.

liue, shulde not hence forthe liue vnto the and role againe.

Christ after the flesh, yet now hece for the I know we him no more.

vaine glorie, is yet dead, and liueth not in him be a new creature. *Olde things are

reuil 21,50 • As the onely faithful do in Christ. p According to the estimation of the worlde but as he is guided by the Spirit of God. q We do not esteme, nor commende Christ him self now, as he was an excellent man; but as he was the Sonne of God, partaker of his glorie, and in whome God dwelled is corporally; and do you thinke, that I will state my felf or an email at the self-of-was when I partie my manifests. corporativaments you will be praife my ministerie. I comende the power of God: when I commende our worthie factes, I praife the mightie power of God, fer forthe by vs wormes and wretches. Let him be regenerat, and renounce him felf, els all the reft is nothing,

passed away: beholde, all things are beco-

recociled vs vnto him felf by lefus Christ, and hathe given vnto vs the ministerie of reconciliation.

we can not enfinnes vnto them, and hathe committed to loye the life everlafting nor vs the worde of reconciliation.

Now then are we ambaffadours for Christ: as thogh God did beseche you through vs, we praye you in Christs stede, that ye be reconciled to God.

vs, which knew no sinne, that we shulde be ne " made the righteousnes of God in him. " By imputa-

thalbe clad

CHAP.

like affestion, as he doeth them. 14 Alfo to kepe them selves from all pollution of educative bothe in bodie. and foule, and to have none acquaintance with ide-

So we therefore as workers together be seche you, that ye receive not the grace of God in vaine.

2 For he faith, * I have heard thee in a time 1fa. 49.8. accepted, and in the day of faluation haue I fuckered thee: beholde now the a ac- a To with Gods cepted time, beholde now the daye of fal- fre mercie, wherein he hathe powred

We give no occasion of offence in anie finitelous. thing, that our ministerie shuide not be b reprehended.

But in all things we approue our selues sawe no frute as * the ministers of God, in muche pa- come thereot. tience, in afflictions, in necessities, in i.Car.4,1. distresses,

of vs, that ye may have to answere against 5 In stripes, in prisones, in tumultes, in labours,

6 By watchings, by fastings, by puri- ene declareth tie, by knowledge, by long suffering, by pour he restkindnes, by the a holie Gost, by cloue vn- aions.

dome and eloquence, then 14 For the lone of Christ constraineth vs: 7 By the worde of trueth, by the power of se.
arue godlines.
because we thus judge, that if one be dead God, by the armour of righteousnes on the the final cause right hand and on the lefte,

By honour, and dishonour, by euil reporte pole, and the good reporte, as deceivers, and yet true: and his owner integritte, he will now and act known and dishonour and wet known as dishonour.

and beholde, we live: as chastened, and yet tan, and the worlde, as w not killed:

poore, and yet make manie riche: as having nothing, and yet possessing all things.

to you; our heart is made large. Ye are not kept straste in vs, but ye are alon. kept straite in your owne h bowelles.

ke as to my children, Be you also entitled they were not.

d Who is the

weapons

hement affe-

h Their ind-Choued tows ardes bim, as.

he was towardes them. i Shewe like affection towardes me.

14 Be

for all, then were all dead,

cing the fame

we preache to others. more eftemed the outwarde mewe of wifdome and elo-

colde not abide to heare 15 And he dyed for all, that they which 8 selues, but vnto him which dyed for the, 9 As vnknowen, and yet knowen: as dying, ouerthrew Sa-

whosever gi- 16 Wherefore, hece forthe know we no mã Pafter the fleit, yea thogh we had knowen 10 As forowing, & yet alway reioycing: as euerie fide

Therefore if anie man be in Christ, let 11 O Corunthians, our 8 mouth is open vn- g signifying his most ve-

Godlie sorowe.

Chap. VIII. VII. Christs pouertie. 8521/1224

Eccl.13,21. k He femeth to allude to w is written. Deut 22,10.
where y Lord
commandeth
that an oxe & an affe be not yoked toge ther, because \$ match is vne-qual: fo if the faithful marie with the infi deles, orels haue to do w them in anie thig volawful,

1.Cor.3,13. 6610. Leut .26,11. Ifa.52,11. I So called because he hathe not onely life in him felf.but to all liuing ereatures.

a Confider this wel, ye y ferue idoles w your bodies, & yet thinke your co fciences pure towarde God: God wil one day imite you for your halcThat we may teache you. dBy griedic co netouines.

*Confider this

e He had nether reft in bodie nor ipitit. he alludern to that which is written, Deut. 32,25 for the croste to mans ne bothe to \$ goalie & to the wicked, althogh to contrarie ends my forowes.

14 Be not vnequally yoked with the infideles : for what felowship hathe righteouf ii For beholde, this thing that ye haue benes with vnrighteousnes? and what communion hathelight with darkenes?

And what concorde hathe Christ with Belial or what parte hathe the beleuer

with the infidel?

And what agrement hathe the Temple of God with idoles? * for ye are the Temple of the I living God: as God ha- 12 the faid, *I wil dwell among them, and walke there and I wil be their God, and they shalbe my people.

17 *Wherefore come out from among the, and separate your selues, saith the Lord: 3 and touche none vncleane thing, & I wil

receiue you.

I seem. 31,1. 18 * And I wil be a Father vnto you, and ye shalbe my sonnes and daughters, sauth the 14 Lord almightie.

CHAP. VII.

I He exhorteth them by the promises of God to kepe them selves pure, 3.7 Assuring them of his love, 8.13 And 15 doeth not excuse hu seueritie towarde them, but resoyceth thereat, confidering what profite came thereby. 10 Of two fortes of forow.

Idearely beloued, let vs a clenfe our felues from all filthines of the b flesh & spirit, and growe vp vnto ful holines in the , By the example of the Macedonians, 9 And Christ ting wel of feare of God feare of God.

2 Receive vs: we have done wrong to no man:we have confumed no man: we have d defrauded no man.

ting detrauded no man.

b Of bodie & 3 I speake it not to your condemnacion: for foule.

I have find before above are in our bo I have faid before, that ye are in our hearts, to dye and live together.

> 4 I vse great boldenes of speache towarde you: I reloyce greatly in you: I am filled with comfort, and am exceading loyous in all our tribulacion.

> 5 For whe we were come into Macedonia, bled on euerie side, fightings e without,& terrours within.

But God, that comforteth the abiect, comforted vs at the comming of Titus:

And not by his comming onely, but also by the confolacion wherewith he was coforted of you, whe he tolde vs your great 6 defire, your mourning, your feruent minde to mewarde, so that I resoyced f muche

f This soye or uercame all 8 For thogh I made you forie with a letter, I repent not, thogh I did repent: for I perceiue that the same epistle made you forie, thogh it were but for a season.

9 I now reioyce, not that ye were forie, but that ye forowed to repentance: for ye forowed godly, so that in nothing ye were 9 For ye knowe the grace of our Lord Iehurt by vs.

2. Pet. 2.19. 10 *For godlie sorowe causeth repentance vnto saluacion, not to be repented of: but

the worldlie sorowe causeth death.

ne s godly forie, what great care it hathe Gods Spirit wroght in you; yea, what h clearing of your doeth touche, felines; yea what indignacion; yea, what feel he is force for felues: yea what indignacion: yea, what fea- his finnes cor re: yea, how great desire: yea, what a zeale: mitted against yea, what a punishmet: in all things ye haue Father & theshowed your selues, that ye are pure in searche fruthis matter.

Wherefore, thogh I wrote vnto you, I peters teares: did not it for his cause that had done the others which wrog, nether for his cause that had the in- their sinnes oiurie, but that our care towarde you in the of puoishment fight of God might appeare vnto you. & Gods ven.

Therefore we were comforted, because to desperacio, ye were comforted : but rather we re10y- as Ca10, Saul, ced muche more for the ioy of Titus, be- Iudas.
cause his spirit was refreshed by you all.
For if the hard headed aniethed a him asking

For if y I haue boasted anie thig to him nes. of you, I haue not bene ashamed: but as I ing & chastihaue spoken vnto you all things in trueth, sug you set euen so our beastig vnto Titus was true. ted Gods an-

And k his inwarde affection is more a- Break. bundant towarde you, when he remem- k The Greke breth the obedience of you all, and how eth, his bowelwith feare & trembling ye received him. les, whereby is ment mode Eing then we have these promises, 16 I rejoyce there fore that I may 1 put my great loue and tender affection. confidence in you in all things.

CHAP. VIII.

he exhorteth them to continue in relieuing the poore you. Saintes, commending their good beginning. 23 After he commendeth Titus and his felowes unto them.

TE do you also to wit, brethren, of the a grace of God bestowed vp- aThis benefite on the Churches of Macedonia,

2 Because in great tryal of affliction their the Marsdonia ioye abunded, and their moste extreme ans being in to pouertie b abunded vnto their riche libe great affictios were so propi

3 For to their power (I beare recorde) yea, & being in great beyonde their power, they were willing, pourtie, were verie liberal

our flesh had no reste, but we were trou- 4 And praied vs with great instance that towards o. we wolde receive the grace, & felowship b so that a * of the ministring which is towarde the most abundat

> 5 And this they did, not as we loked for : but their pourrie. gaue their owne selues, first to the Lord, their liveraliand after vnto vs by the wil of God,

That we shulde exhorte Titus, that as re the bestowhe had begonne, so he wolde also accom- ccs. or because plish the same grace among you also.

Therefore, as ye abunde in euerie thing, frely, and so in faith and worde, and knowledge, and in Paul to le to 3 all diligence, and in your love towards vs, diffribution euen so se that ye abude in this grace also.

This fay Inot by commandement, but because of the diligence of others: therefore proue I the naturalnes of your loue.

fus Christ, that he being riche, for your sakes became poore, that ye through his pouertie might be made riche.

1 Bothe in thin

red in two thers: 8 next v

fluer of riches flowed out of tie, ether becaule thet weersor Gods gra ther recemed them of God

YY.i.

Liberal fowing 122/1224 Gathering for the Churches. II. Corinthians.

to And I shewe my minde herein: for this is expedient for you, w haue begonne not to do onely, but also to dwil, a yere a go.

may do good that hathe a- it Now therefore performe to do it also, that as there was a readines to wil, eue so ye maye performe it of that which ye have.

minde to do good, cometh 12 For if there be first a willing minde, it 5 of persiste shais accepted according to that a ma hathe, is accepted according to that a ma hathe, & not according to that he hathe not.

13 Nether wit that other men shulde be eafed and you grieued.

84 But vpon like condicion, at this time your abundance supplies their lacke, that 6 also their abundance may be for your lacke, that there may be fequalitie:

15 As it is written, *He that gathered muche, had nothing ouer, and he that gathered li- 7 As euerie man wisheth in his heart, so let

tle, had not the leffe.

you & others, 16 And thankes be vnto God, which hathe put in the heart of Titus the same care 8 And God is able to make all grace to a Eccle 35,11. for you.

their necessi- 17 Because he accepted the g exhortacion, yea, he was so careful that of his owne accorde he went vnto you.

18 And we have sent also with him the brother, whose praise & h in & Gospel through-

out all the Churches, 19 (And not so onely, but is also chosen of the Churches to be a felowe in our sourney concerning this grace that is minifitted by vs vnto the glorie of the same 11

Lord, and declaracion of your propt minde) 20 Auoyding this, that no man shulde blame vs in this abundance that is ministred 12 For the ministracion of this seruice not all times.

by vs,

R 0373.12,17. 21 *Prouiding for honest things, not onely ing is approbefore the Lord, but also before men.

22 And we have sent with the our brother, 13 whome we have oft times proved to be diligent in manie things, but now muche more diligent, for the great confidence, which I have in you.

Whether ame do enquire of Titus, he is 14 my felowe and helper to you warde: or of our brethren, they are messengers of the Churches, or the k glorie of Christ.

Wherefore shewe towarde them, & before the Churches the profe of your love, and of the reloycing that we have of you. He toucheth the false apostles and desendeth his autoritie, an excellent CHAP. IX.

g The cause of Titus and his companions comming to the. what frute wil come thereof.

Saintes, it is superfluous for me to

For I knowe your readines of mide, whe- 2 reof I boast my self of you vnto them of Macedonia, & say, that Achaia was prepared a yere a go, and your zeale hathe prouoked manie.

Now haue I sent the brethren, lest our reioycing ouer you shulde be in vaine in

this behalfe, that ye (as I have said) be

4 Lest if thei of Macedonia come with me, and finde you vnprepared, we (I nede not to say, you) shulde be ashamed in this my constant boasting.

Wherefore, I thought it necessarie to exhorte the brethren to come before vnto you, and to finish your beneuolence appointed afore, that it might be readie, and come as of beneuolence, and not as of spa-

This yet remember, that he which foweth sparingly, shal reape also sparingly, and he that foweth liberally, shal reape al-

fo liberally.

him give not * grudgingly, or of necessi- Prou.11,25. tie: for God loueth a chereful giver.

bounde towarde you, that ye alwaies hauing a all sufficiencie in all things, may a- a Left thei shut bounde in euerie's good worke,

* As it is written, c He hathe sparsed a- to impouerith broad and hathe gruen to the poore: his reby, he shewbeneuolence remaineth for euer.

10 Also he that findeth seede to the sower, liberal hearts. wil minister likewise bread for foode, and shall have y multiplie your fede, and increase the fru- nough for the tes of your beneuolence,

chevnto alliberalitie, w causeth through b That ye may do good shell-That on all partes ye may be made ri-

onely supplieth the necessities of § Sain- c Daud speates, but also is abundant by the thankesgi- man & feareth man & feareth uing of manie vnto God,

(Which by the experimente of this miniltracion praise God for your voluntarie submission to the Gospel of Christ, and for your liberal distribution to them, and by their libera to all men)

And by d their praier for you, " desiring also shalbe co after you greatly, for the abundant grace by their prayof God in you. of God in you.

15 Thankes therefore be vnto God for his yea, & all men vnspeakeable gift.

CHAP. X.

e toucheth the false apostles and desendeth hu autoritie, gist of God.

exhorting them to obedience, 11 And sheweth what hus or, greatly affe
power u, 13 And how he with it.

Stiened sewarde power u, 13 And how he vfeth it.

Ow I Paul my self beseche you by the mekenes, & gentlenes of Christ, which when I am present among you, am able, butam bolde towarde you being a These worabsent:

And the I require you, that I nede not to to dimmiss his be bolde when I am present, with that sa-automie, as me confidence, wherewith I thinke to be verfe.10. bolde against some, welteme vs as thogh we walked b according to the flesh.

Neuertheles, thogh we walke in the flesh, boasted of our yet we do not warre after the flesh,

de gue but li-tle, diftrufting lo bleffe their bothe they helpe others witaall. Psal.112,9.

God & loueth his neighbour.

d Belides that litte God shall haue holpen. thal reuerence them, as being endued with

ters viedsthin-

nal affection.

k That is, by glorie is gre-atly advanced.

God & man-

d Eperie man

bilizie there-

urro, but to

wil. and haue a

e That as you

fo others that

helpe others

reieue your

Exod.16.18.

f That bothe

Gerucamay reliene y godlie

gAnd willing-

felf to gather your almes.

h In preaching

theGospel.So

me vaderfland Luke, others

Barnabas.

want

ties.

6 He exhorteth to give almes cherefully, 7 Shewing 1

Or as touching the ministring to the write vnto you.

The ministers weapons.

Chap.XI. Angel of light 8623/1224

4 (For the weapons of our warrefare are 1 not carnal, but mightie through God, to

cast downe holdes)

euerie high thing that is exalted against the knowledge of God, and bringing into captiuitie euerie thoght to the obedience of Christ,

6 And having ready the vengeance against all disobedience, when your obedience is

fulfilled.

- If anie man trust in him self that he is Christs, let him consider this againe of him self, that as he u Christs, eue so are we
- 8 For thogh I shulde boast somewhat more of our autoritie, which the Lord hathe 5 Verely I fuppose that I was not inserior re persite dodrine concergruen vs for edification, and not for your destruction, I shulde haue no shame.
- 9 Thu I fay that I may not seme as it were to feare you with letters.

ftrong, but his bodelie presence is weake, 7 Haue I committed an offence, because I not oreache and his speache is of no value. e Meaning, a 10 For the letters, claith he, are fore and and his speache is of no value.

II Let suche one thinke this, that suche as we are in worde by letters when we are abfent, suche wil we be also in dede, when we 8 Ih robbed other Churches, and toke wa- rior to the chiefest Apo-

are present.

13 But we wil not reioyce of things, which are not within our measure, *but accor- 10 ding to the measure of the line, whereof God hathe distributed vnto vs a measure to atteine even vnto you.

14 For we stretch not our selues beyonde vnto you: for euen to you also have we comempreaching the Gospel of Christ,

15 Not boasting of thigs which are without our measure:that u, of other mens labours: 13 For suche false m apostles are decentul chiff be and we hope, when your faith shalincreafe, to be magnified by you according to our line abundantly,

gions which are beyode you:not to reioyce 15 Therefore it is no great thing, though my ministeries in fanother mans line, that is in the things his ministers transforme them selves, as if I shalde receive wages. And to preache the Gospel in those rethat are prepared already.

*But let him that reioyceth, reioyce in the Lord.

18 For he that praiseth him self-is not alow- 16 I say againe, let no ma thinke, that I am doutles, they ed, but he whome the Lord prziseth.

CHAP. XI.

z He declareth hu affection towarde them. 5 The excellencie of his ministerie, o And his diligence in the Same. 13 The fetches of the false apostles. 16 The peruerfe sudgement of the Corinthians, 22 And his owne praises.

X 7 Olde to God, ye colde luffer a li & He calleth tle my a foolishnes, and in deed, hi self dotage bye fuffer me.

5 Casting downe the imaginations, and 2 For Iam selous ouer you, with godlie ie- of the false lousie: for 'I have prepared you for one apostles copel houf band, to present you as a pure virgine fight nothing to Christ:

to Christ:

But I seare lest as the * serpent beguiled Church by diminishing the Eae through his subtiltie, so your mindes autorine of shulde be corrupte from the simplicitie that is in Christ.

7 Loke ye on things after the appearance? 4 For if he that cometh, preacheth another in mine owne comendation. d Iesus then him whome we have prea- c The minister ched:or if ye receiue another e spirit then which church other Gospel, then that ye haue received, preaching of the Gospel.

d That is, mo-

to the verie chief Apostles.

6 And thogh I be stude in speaking, yet I lesus. am not fo in knowledge, but amog you we lent giftes of haue bene made manifeste to the vitmost, the spirit by other mens

Haue I committed an offence, because I interpreted abased my self, that ye might be exalted, & Chiris more because I preached to you the Gospel of distormishing God frely?

ges of them to do you feruice.

are present.

12 For we dare not make our selues of the nomber, or to compare our selues to the, which praisse them selues: but they vnder-stand not that they dimeasure them selues with them selues, & compare them selues with them selues.

13 For we dare not make our selues of the nomber, or to compare our selues to the, had nede, I was not slothful to the hinder ance of anie man: for that which was lacking vnto me, the brethren which came fro Macedonia, supplied, and in all things in the selucious to you.

14 But we will not relove of things, which in the selucious to you.

15 Supplied to do you lettice.

16 And when I was present with you, and had nede, I was not slothful to the hinder ance of anie man: for that which was lacking vnto me, the brethren which came fro Macedonia, supplied, and in all things of the with his bads for his siming.

16 I He did not onely labour with his bads for his siming.

17 But we will not relove of things, which not * be grieuous to you.

k The trueth of Christ is in me, that this treme pour resoycing shal not be shut vp against me diligently, without bur-

in the regions of Achara.

11 Whereforesbecause I loue you not? God ma,or els wax

our measure, as thogh we had not atteined 12 But what I do, that wil I do : that I may the to energe cut away occasion from them which defire Chap.12,13. loccasion, that they might be founde like ad 20,34. vnto vs in that wherein they rejoyce.

> workers, and transforme them selues into thoght to be in me, if 1 suffer the Apostles of Christ.

14 And no marueile: for Satan him felf is thave concertransformed into an Angel of light.

thogh they were the ministers of righteouf m By falle anes, whose end shalbe according to their not ment suche workes.

foolish: or els take me eué as a foole, that I wolde baue also may boast my felf a litle.

17 That I speake, I speake it not after the were vaineglo "Lord: but as it were foolishly, in this my not they does great boasting.

to the Lord; butthis facion of boaking femed according to man, whereunto they compelled him.

Gene.3,4. b To speake

behalfe I was nothing infe-Ales.

but in his exdening anie to de his due-

k Let not ihe tructh of my toye to be that vp. w ned of G. cciadoctrine (w

se funcerely. he had refue&

the brunt, 11 nether valiant nor expert? Eph. 4.8. e That is,,the giftes & voca had ginen him to winne o. thers by. f God gaue y whole worlde

certeine man among the, w

thus spake of

d He y meafu reth anie thig, muft haue fo me line or mea fure to mette by, and not to mealure a thing by it teltito thefe

boafters muft

measure them

feines by their worthie aces: & if they wil compare with

others, let the

contress, what

cities, & peo-

ple they have

Lord: for who

wil praise y fouldier, w o-

nely at the ta-

ralke of the warres,& whe

he comethato

can finely

to y Apostles to preache in, so that Paul here meaneth by § line his porcion of the coutress whe re he preached Zer.9,24.

3.cor.1,31.

YY.ü.

they do vato you. Philip 3,5.

rable, a craftes

man, an idiet, & lubiect to a

teded againft

Deu.25,3.

Att. 16,25. AE 14,19.

Att. 27,14.

f In the pre-

death.

fent danger of

t At fine feueral times eue-

rie time thit-

maine magi-

* As imprifo-

ting, hongre, thirft, colde.

nakednes and fuche like

which things

the aduerfa-

14.9,24.

ries condemne as infirme

Arares.

tie, and nine.

o 10 outwards 18 Seing that maniereioyce oafter the flesh, I wil resoyce also.

> 19 For ye siffer sooles gladly, because that 4 ye are wife.

> 20 For ye suffre euen if a man bring you into bondage, if a man deuoure you, if a man 5 take your goods, if a man exalte him felf, if a man fmite you on the face.

thogh that we had bene 9 weake: but wherein anie man is bolde (I speake foolishly) I am bolde also.

q That is, absended a They are Ebrewes, * so am I they are Israelites, soam I: they are the sede of Abraham, so am I:

mittes, which 23 They are the ministers of Christ (I spea things the false aposites obabundant:in stripes aboue measure:in prifon more plenteoully:in death oft.

certaine teffimonies of his 24 Of the Iewes flue times received I fortie stripes * saue one.

r Pur case ye tie stripes 1 aue one.

terme it so. 25 u I was thrise beaten with roddes: I was
yet is it true. *once stoned: I suffered thrise * shipwiacke:night & day haue I bene in y depe fea.

26 In 10 maying I was often in perils of waters, in perils of robbers, in perils of mi- 10 ne owne nation, in perils among the Gentiles, in perils in the citie, in perils in wildernes, in perils in § sea, in perils amongs fa se brethren,

" of the Ro- 27 In wearines & painefulnes, in watching often, in honger & thirst, in faitings ofte, in colde and in nakednes.

28 Beside the things which are outwarde, I am combred daily, and have the care of 12 The fignes of an Apostle were wroght fully, and as all the Churches.

29 Who is weake, and I am not weake? who is offended, and I burne not?

30 If I must nedes reioyce, I wil reioyce of mine vinfirmities.

nements, bes- 31 The God, even the Father of our Lord Iesus Christ, which is blessed for euermo- 14 Beholde, the htherde time I am readie to Macedonia, & re,knoweth that I lye not.

32 In * Damascus the governer of the people vnder King Aretas, laide watche in the citie of the Damasces, and wolde haue caught me.

sket through the wall, & escaped his hads.

CHAP. XII.

1 He reloyceth in his preferment; 5. 7 But chiefly in his humblenes, 11 And layeth the cause of his boasting upon the Corinshias, 14 He sheweth what good wil he beareth them, 20 And promiseth to come unto them. 17

T is not expedient for me no dout to recoyces for I wil come to visions and 18 I have defired Titus, & with him I hat there is a feetile affective. reuelations of the Lord.

ne yeres agone, (whether he welle in the bodie I can not tel out of the bodie, I can 19 Againe, thinke ye that we excuse our self-him self; yet not tel: God knoweth) which was taken vp into the b thirde heauen.

Christ. But medo all things, dearly belothers And I knowe suche a man whether in the

bodie, or out of § bodie, I can not tel: God knoweth.)

II. Corinthians.

How that he was take vp into Paradife, & heard wordes which can not be spoken, c Mans infirm which are not "possible for man to vtter, able to decla-

Of suche a man wil I reloyce: of my self re the, netuer were they she wil I not reloyce, except it be of mine in- wed voto him for that end.

p I note this 21 P Ispeake as concerning the reproche: as 6 For though I wolde reioyce, I shulde not be a foole: for I wil fay the trueth, but I refrai ne, lest anie må shulde thinke of me aboue

that he feeth in me, or y he heareth of me.

And lest I shulde be exalted out of meafure through the abundance of reuelatios, piece of wood there was given vnto me d a pricke in the as a pale, or flesh, v messenger of Sata to bustet me, be- a litte spilde cause I shulde not be exalted out of mea- or sharpe this fure.

fure.

8 For this thing I beloght the Lord thrife, through buffine & thicke that it might departe from me.

9. And he said vnto me, My grace is sufficiet fieth, can not for thee: for my power is made f perfite be taken out through weakenes. Veriegladly therefore ting of the will reioyce rather in mine infirmities, was the rebelthat the power of Christ may dwell in me. Imaging the figure in infirmities, against the species, in reproches, in necessities, in perfeculting that Sata tions, in anguish for Christs sake: for whe e. That is to

tions, in anguish for Christs sake: for whe e That is to I am weake, then am I strong.

II Was a foole to boalt my self: ye haue co f 15 knowen, pelled me: for I oght to haue bene comen- fener ded of you: for in nothing was I inferior g He doeth not onely pay vnto the verie chief Apoltles, though I be ciently beare nothing.

among you with all pacience, with fignes, keth pleasure and wonders, and great workes.

13 For what is it, wherein ye were inferiors Chap. 11,9. vnto other Churches, *except that I have to rehargeable. not bene "flothful to your hinderace for- h For fift, he was minded to giue me this wrong.

come vnto you, and yet will not be floth fo to Corn-thus, L. Cor. 16, ful to your hinderace: for I feke not yours, 5. Then when but you for the children oght not to laye the Lord let the pury vp for the fathers, but the fathers for the pose, he appoint to laye the fathers for the pose, he appoint to go children.

33 But at a windowe was I let downe in a ba 15 And I wil moste gladly bestowe, and wil Ephesus to be bestowed for your itses: thogh the Chap. 1, 15, w · more I loue you, the teffe I am loued.

more Houeyou, the lette I am loued.

But be it that I charged you not: k yet to Macedonia, from whence for a find the third with guile. with guile.

Did I pill you by anie of them whome I fent vnto you?

rit? walked we not in the same steppes?

ued, for your edifying. 20 For you.

Chrifts fake.

departe from ted to go fraight from Corinthus,

time to come 1 Which decia

I To go to

fpeake lein.

b That is to highest beque.

Paulthreatneth.

Chap.XIII. Christis in you. 8725/1224

m Meaning, fharpe & feuen There was nothing where ar he fo muche refore he calleth y Thei faloniaus his glorie & iove: as also nothig

did more caft

downe his he-

art as whe his

labour did no good.

20 For I feare lest when I come, I shal not finde you suche as I wolde : and that I 5 *Proue your selues whether ye are in the . Corning. shalbe foundevnto you m suche as ye woldenot, and lest there be strife, enuying, wrath, contentions, backebitings, whisperings, swellings & discorde.

when his prea 21 I feare lest when I come againe, my God chig profited:

nabase me amana vov. and I shall be me in the land to nabase me among you, and I shal bewaile 7 Now I pray vnto God y ye do none euil, manie of them which have finned already, and have not repented of the * vnclennes, and fornication, and wantonnes, which they have committed.

CHAP. XIII.

what his power is by their owne testimonie. 10 Also he sheweth what u t he effect of this epistle. 11 After hauing exhorted them to their duetie, he wisheth them 10 Therefore write I these things being ab-grace of God. all prosperitie.

His is the thirde time y I come vnto you. * In the mouth of two or thre witnesses shal euerie worde stand.

as thogh I had bene present the seconde time, so write I now being absent to them which heretofore have finned, and to all others, that if I come againe, I wil not 12

Seing that ye seke experience of Christ, 13 that speaketh in me, which towarde you is not weake, but is mightie in you.

4 For thogh he was crucified concerning his c infirmitie, yet liueth he through the power of God. And we no dout ate weake in him: d but we shalliue whim, through

the power of God towarde you.

faith: examine your selues: knowe ye not your owne selues, how that Iesus Christ is in you, except ye be reprobates?

6 But I trust that ye shal knowe that we are not reprobates.

not that we shulde seme approued, but y ye shulde do that which is honest: thogh we be as e reprobates.

8 Forwe can not do anie thing against the for the most trueth, but for the trueth.

e He threateneth the obstinate, s And declareth 9 For we are glad when we are weake, and approueth the that yeare firong: this also we wish for worthe.

euen your persection.

dance of the euen your perfection.

> sent, lest when I am present, I shulde vse sharpenes, according to the power which the Lord hathe given me, to sedification, & Commit not by your neg. and not to destruction.

b I tolde you before, and tel you before: 11 Finally brethren, fare ye wel:be perfite: that which is be of good comfort: be of one minde: live faluation, turin peace, and the God of loue and peace ne to your deshalbe with you.

Grete one another with an *holie hkisse. 1.cor.16,20. All the Saintes falute you.

The grace of our Lord Iesus Christ, and according to the love of God, and the comunion of the those courters in those dayes holie Gost be with you all, Amen.

The seconde epistle to the Corinthians, · written fró Philippi, a citie in Macedonia, o fent by Titus and Lucas.

e In mans iud parte reiedeth

1.pet 5,14. h Wlach was

lewes and of

other nations.

THEEPISTLE

the Apostle Paul to the Galatians.

THE ARGUMENT.

He Galatias after they had bene instructed by S. Paul in the trueth of the Gospel, gaue place 1 to false Apostles, who entring in in his absence corrupted the pure doctrine of Christ, & taught men & caka- to falfe Apostles, who entring in, in his absence corrupted the pure doctrine of Chilt, Staught wayes, have that the ceremonies of the Law must be necessarily observed, which thing the Apostle so earnestly through God uniougn. God fuche power reasoneth against, that he proueth that the granting thereof is the overshrowe of mans saluacion to execute a purchassed by Christ: for thereby the light of the Gospel is obscured: the conscience burdened: the teye may fele Staments confounded : mans iustice established. And because the false teachers did presend, as though they had bene fent of the chief Apostles, and that Paul had no autoritie, but spake of him self, he proueth bothe that he is an Apostle ordeined by God, and also that he is not inferior to the rest of the Apostles: which thing established, he procedeth to his purpose, prouing that we are frely instified before God without any workes or ceremonies which not with standing in their time had their vie and commoditie: but now they are not onely suprofitable figures, but also pernicious, because Christ the trueth and the end thereof is come: wherefore men oght now to embrace that libertie, which Christ hathe purchassed by his blood, or not to have their consciences snared in the grennes of mans traditions finally he she weth wherein thus libertie standeth, and what exercises apperteine thereunto. YY.iii.

a Hie Grft co- I ming was his dwellingamog them:his leco. de was his firft epiftle, & 2 now he is rea-dy to come y third time: w thre comings he calleth his thre witneffes Deu.19,15. mat .18,16. sohn 8,17.

ebr.10,28, b In my first epistle, Chap. 4,20. c In that he humbled him felf and toke vpon him the

nant. d Christ as touching the fiefh in mans nidgemet was vile & abica: therefore we that are his members, can not be otherwife eftemed: but being cru-cified,he lhewed him felf verie God : fo thinke, that we whome ye cotemne as dead Christ.

An Angel from heaven. To the Galatians. Paules constancie. 126/1224

CHAP. I.

Paul rebuketh their inconstancie which suffred them felues to be seduced by the false apostles who preached that the observation of the ceremonies of the Law were necessarie to saluation, & And detesteth them that preache ame otherwise then Christ purely. 13 He Sheweth his owne conversation, magnifieth his office & Apostleship, and declareth him self to be equal with 19 And none other of the Apostles sawe I, the chief Apostles.

Tit.1,3. a For God is the autor of all ministerie.
b This prero-

Aul*an Apostic(not of men,nether by ma,but by IE s v s CHRIST, and God the Father w hathe raised him from / the dead)

And all the brethren w are with me, vnto y Churches of Galatia: Grace be with you and peace from God the Father, & from our Lord Iesus Christ,

Which gaue him felf for our finnes, that he might deliuer vs * from this c present euilworlde according to the wil of God euen our Father,

To whome be glorie for euerand euer, Amen.

I marueile that ye are so sone remoued away vnto another "Gospel, from him that had called you in the d grace of Christ,

Which is not another Gospel, saue y there be some which trouble you, and intende to 1 e peruert the Gospel of Christ.

But thogh that we, or an f Angel from heauen preache vnto you other wise, the 2 And I went vp by reuelation, and com- douted of his that which we have preached vnto you, let him be accurfed.

by Paul deela seth the certet 9 As we said before, so say I now againe, If anie man preache vnto you otherwise, the y ye haue receiued, let him be accursed.

For s now preache I mans doctrine, or ; Gods? or go I about to please men? for if I shulde yet please men, I were not the ser uant of Christ.

*Now I certifie you, brethren, that the Gospel which was preached of me, was not after h man.

For nether received I it of man, nether 5 was I taught it, but by the i reuelation of Iesus Christ.

Gospel might continue with you.

That is, of § 13 For ye have heard of my conversation in 6 And of them which semed to be great, I

Law of Good w time passe in the Lewish religious how these time paste, in the Iewish religio, how that * I persecuted the Church of God extremely, and wasted it,

And profited in the Iewish religioaboue manie of my "companions of mine owne nacion, and was muche more zealous of § 7 k traditions of my fathers.

aing from the mothers wo. 15 But when it I pleased God(which had separated me from my mothers wombe, and called me by his grace)

To reueile his Sonne "in me, that I shulde preache him *among the Gentiles, immediatly I comunicated not with # flesh 9 and blood:

17 Nether came I againe to Ierusalem to

them which were Apostles before me, but I went into Arabia, & turned againe vnto Damascus.

18 Then after thre yeres I came againe to Ierusalem to visite Peter, and abode with him fiftene dayes.

faue Iames the Lords brother.

Now the things which I write vnto you, beholde, I witnesse before God, that I

21 After that, I went into the coastes of Syria & Cilicia: for I was vnknowen by face vnto the Churches of Iudea, which were in Christ.

22 But they had heard onely some say, He w persecuted vs in time past, now preacheth the faith, which before he destroyed.

And they glorified God for me.

n That is, the Gospel which is the doctrine of faul.

CHAP. II.

Confirming his Apostleship to be of God, 3 He Sheweth why Titus was not circumcifed, 6 And that he 13 nothing inferior to other Apostles: II Tea, and that he hathereproued Peter the Apostle of the lewes. 16 After he cometh to the principal scope, which u to proue that suftification onely commeth of the grace of God by fasth in lesus Christ, and not by the workes of the Lawe.

Hen fourtene yeres after, I went vp againe to Ierusalem with Barnabas, and toke with me Titus alfo.

municated with the of the Gospel which doaring but because many I preache among the Gentiles, *but parti- reported that cularly with them that were the chief, left he taught conby any meanes I shulde runne, or had run to y other Apo ne" in vaine:

But nether yet Titus which was with me, the course of the Gospel, he thogh he were a Grecian, was b compel-endenored to led to be circumcried

4 Forall the false brethren that crept in: they consented who came in priuely to spie out our liber with him. tie, which we have in Christ Iesus, y they Fork without might bring vs into bondage.

To whome we gaue not place by subie- reth that the ction for an houre, that the trueth of the agreed with Gospel might continue with you.

was not taught (what they dwere in time past traied & Christifed, it maketh no matter to me: God accept dalbert they teth no mans persone) neuertheles, they & had bene constructed to the chief. Edid communicate nothing the chief. are the chief, edid communicate nothing Christofore it with me.

But cotrariwise, when they sawe that the 2.chro.19.7. Gospel ouer the vncircumcission was com 106.34,19. mitted vnto me, as the Gospel ouer the Cir wisdo. 6.8. cumcifion was vnto Peter:

(For he that was mightie by Peter in the 4th 10,34. Apostleship ouer the Circumcisió, was also mightie by me towarde the Gentiles) coles 3,26.

And when Iames, and Cephas, and Iohn 1.pet.1.17. knewe of the grace that was given vnto e But approme, w are counted to be pillers, thei gaue ne perfea m

nots hindered

profit.
b Which decla

Deut.10.17. eccle [.35,16.

to perfect

gatine was pe Apostles. Luk.1.74. e Which is, y 2 man Mithous

"Or.dollrine . d That is, to be partakers of the faluatio offred frely by Christ. e For what is more cotrarie to our fre 14-Rification by 5 faith, then the iuftificació by Law. or our 6 orkes?there . fore to soyne gether, is to soyne light w 7 darkenes . death with life, & doeth viter ly ouerthrow 8

If it were possible, that an Angel shul nette of his preaching. I. Cor.15.1.

Or, abominable 10 g Since that of a Pharife I was made an Apoftle. h That 15, doarine innered by mã, nether II by mas autori

che it Alt. 9,1. i By an extra-ordinarie reue lation.

was given to l He maketh

tite degrees 14 in Gods etermal predeftina eternal coufel, then his appoi be, & thirdly his calling.

Ephi 3.8. m That is, w anse man, as thogh I had mede of his cousel to ap. frine.

Peter reproued. to me and to Barnabas the fright hands of

Chap.III. Who are instified. 88127/1224

in toké that e : all agreed in doctrine.

A#.11,30. \$.COT . 9 . 3.

Meaning, be-

PGreke, with &

right fore. h In bringing

their confesen

ple&autoritie?

and here the

Apostle com-

chief point.
I For so y sewes called the

Gentiles in re-

k Except our

haue not

proche.

Chrift.

Rom.3,19.

phil.3,9. For he cau-

fed the not to finne , but dif-

closed ir, ne-

away & righ-teouloes of the

Law, but fhe-

wed their hy-

were not able to performe y

whereof they boifted.

m For my do-

ftroy finne by

and not to esta blish sinne.

ftrength in me which killeth

o Notas I was

once but rege-

nerat, and chan ged into a new creature, in qualitie,& not in substance.

which prea-ched not the faith in Christ

Or,for nothing .

finne.

Gentiles, and thei vnto the Circumcifion, 3 to *Warning onely that we shulde remember the poore: which thing also I was diligent to do.

n And whé Peter was come to Antiochia, I withstode himsto his face: for he was to 5 He therefore y ministreth to you the Spi- y Christ probe blamed.

felowship, that we shulde preache vnto the

For before that certeine came from Iames, he are with the Gentiles: but when they were come, he withdrewe & separated him self, fearing them which were of the Circumcision.

by these exi. 13 And the other lewes dissembled likewise with him, in somuche that Barnabas was broght into their dissimulation also.

meth to his 14 But when I fawe, that they went not the "right way to the trueth of the Gospel, I said vnto Peter before all men, If y being a Iewe, liuest as the Gétiles, & not tike the 9 Iewes, why heóstramest thou the Gentiles to do like the Iewes?

frutes be agrea ble to of faith, we declare \$ 15 We which are Iewes by nature, and not isinners of the Gentiles,

16 Knowe that a man is not iustified by the workes of the Law, but by the faith of Iefus Christ: euen we, I say, haue beleued in 11 Iesus Christ, that we might be instified by the faith of Christ, and not by the workes of the Law, because that by the workes of 12 the Law no "flesh shalbe iustified.

*If then while we seke to be made righpocrifie which 17 teous by Christ, we our selues are sounde 13 ksinners, is Christ therefore the minister of sinne?God1forbid.

erine is to de. 18 For if I buylde againe the things that I haue destroyed, "I make my self a tres- 14

For I through the Law am dead to the n And fele his 19 Law, & that I might live vnto God, I am nerucified with Christ.

Thus I liue yet, o not I now, but Christ 20 liueth in me: & in that that I now liue in the Pflesh, I liue by the faith in the Sonne

p in this mor-tal bodie. I do not abrogate the agrace of God: for false Apostles if righteousnes be by y Law, then Christ dyed without a cause.

CHAP. III.

He rebuketh them sharpely, 2 And proueth by diuers reasons that suftification is by faith. 6 As appeareth by the example of Abraham, 10.19.24. And by the office, & the end, bothe of the Law, 11.25. And of faith.

Foolish Galatias, who hathe bewitched you that ye shulde not obey the 19 trueth, to whome Iesus Christ before awas described in your sight, & among you cru

ued ye the Spirit by the workes of § Law, bMeaning the or by the hearing of c faith preached? Spirit. or by the hearing of c faith preached?

Are ye so foolish, that after ye haue be- dodrine of sat gonne in the Spirit, ye wolde now be ma- unit of through de perfite by the e fiesh?

Haue ye suffred so many things in vaine? 5,22if so be it be euen in vaine.

rit, & worketh miracles among you, doeth except they we he it through the workes of the Law, or and that the by the hearing of faith preached?

Tea rather as Abraham beleued God, & Christs docte it was * imputed to him for righteousnes. ne onely the Knowe ye therefore, that they which a- reunto. re of faith, the same are the children of A- e And

8 For the Scripture foreseing, y God wolde Genas, 6. iustifie y Getiles through faith, preached 10m. 4.3. before v Gospel vnto Abraha, saying, *In Gen.12,13. thee shal all the Gentiles be blessed.

So then they which be of faith, are blef- att.3,25. sed with faithful Abraham.

so For as many as are of the f workes of the f which thin-Law, are vnder the curse : for it is written, ke to be infi-*Cursed'is euerie man that continueth not Deu. 27, 26. in all things, which are writte in the boke of the Law, to do them.

And that no man is iustified by the Law in the fight of God, it is euident: * for the Habak. 2,4. iust shalliue by faith.

And the & Law is not of faith : but * the ebr, 10, 38. man that shal do those things, shal live in g The Lawe

Christ hathe redemed vs from the cur- beleue, but & fe of the Law, when he was made a curse worke, and so for vs (for it is written, * Curfed is euerie them which in one that hangeth on tre)

That the blessing of Abraha might co- Deut.21,25. me on the Gentiles through Christ Iesus, that we might receiue the hpromes of the h Which is y

Spirit through faith. Brethren, I speake as men do, * Thogh it be but a mans couenant when it is con- Ebr. 9,17. firmed, yet no man doethabrogate it, or compne examkaddeth any thing thereto.

of God, who hathe loued me, & giuen him 16 Now to Abraham and his sede were the attribute life promises made . He saith not, And to the voto God, the fedes, as speaking of many: but, And to thy nants. which sede, as of one, which is Christ.

And this I say, that the Law which was k No more is foure hundreth and thirtie yeres after, can couenant not difanul the couenant that was confir- God abrogate not difanul the couenant that was confir- by \$ Law, nor med afore of God in respect of Christ, y yet is the Law
it shulde make the promes of none effect, gmes to take
is For if the inheritance be of the Law, it sharps any this was super
that was super

no more by the promes, but God gaue fuous, or to supplie any it vnto Abraham by promes.

Wherefore then serueth the Law? It was ted.
added because of the m trasgressions, til y elareth that y sede came vnto y which the promes was lewer and Ge

Chrift.as cha.

postles taught Lawe was the

monies of the

iam.z,23.

Leu.18,5. ronoliceth not

keth to another

thig that wan-

This onely wolde I learne of you, Receipromes, because their are loyned in Christ which is this blessed sede. In That the second sede appears and be made more abundant, and so all to be shut wo

a To whome Christ was fo linely prea-ched, as if his tiuelie image 2 were fer befo-

se your eyes, or els had bene crucified among you.

YY. iiii.

Testimonie of the spirit. To the Galatians. Fre & bonde.

n Who as minifters gaue it to Mofes by the autoritie of Christ o But serueth *eures & Geniles to toyne Conftant & alvsayes like

Rom 3.9. g Bothe men workes.

fliad owes of Law.

Rom. 10,4. I Not that the doctrine of the Law is abolifaith.

Rom.6.3 . deth Circumthrough Christ bothe Iewe and Gentile is faued. u As all one man.

a The Church

tutor, euen va-

Chrift, when the waxed

mafter, chap 3,

25. c That is, vn-

which was but

ana b.c.m re-

to the Lawe.

option vnto

Gentiles to God their Father in

led by him. f He iftrudeth

ended. b That is, the made: & it was ordeined by Angels in the 9 But now seing ye knowe God, yea, rather hand of a Mediatour.

Now a Mediatour is not a Mediatour of 20 one:but God is Pone.

21 Is the Law then against the promes of God? God forbid : for if there had be- 10 Ye obserue I dayes, and moneths, and ti- warde to begine a Law giue which colde haue giuen life, surely righteousnes shulde haue bene 11 I am in feare of you, lest I haue bestow- nies, and so in

22 But the Scripture hathe *concluded all 12 Be ye as m I: for I am euen as you : bre- de Christopher vnder sinne, that the promes by the faith of Iesus Christ shulde be given to them that beleue.

The ful rene lation of thigs 23 But before r faith came, we were kept vn-which were der the Law, and shut vp vnto the faith, and vote the law, and shut vp vnto the faith, which shulde afterwarde be reueiled.

24' Wherefore the *Law was our scholemaster to bring vs to Christ, that we might be made righteous by faith.

thed, but the 25 But after that faith is come, we are no 15 What was then your felicitie for I bea-ferue yeres, as longer vnder fa scholemaster.

thereof is taken away by 26 For ye are all y sonnes of God by faith, in Christ Iesus.

t So that Bap- 27 *For all ye y are t baptized into Christ, 16 Am I therefore become your enemie, monte permetime success have put on Christ. haue put on Christ.

cifion, and fo 28 There is nether Iewe nor Grecian: the- 17 re is nether bonde nor fre: there is nether male nor female: for ye are all none in Christ Iesus.

> 29 And if ye be Christs, then are ye Abrahams fede, and heires by promes.

CHAP. IIII.

3 He sheweth wherefore the ceremonies were orderned. 3 Which being shadowes must end when Christ the trueth commeth. 9 He mouth them by certeine exhortations, 22 And confirmeth huargument with a strong example or allegorie.

Hen I say, that the heire as long as 21 of Israel was I vuder y Lawe as the pupil fubicat to his he is a childe, differeth nothing from a seruant, thogh he be Lord of all,

But is vnder b tuters and gouerners, vntil to the time of 2 the time appointed of the father.

Arong, and the 3 her tutelship Euen so, we when we were children, were in bondage vider the rudiments of the worlde.

Lawe, which before he cal- 4 But when the fulnes of time was come, God fent for the his Sonne made of a woman, o made dvnder the Law,

That he might redeme them which weder- the Law. 5 re vnder the Law, that we * might receiue the adoption of the fonnes.

pel. d That is, who was subsect vu And because ye are sonnes, God hathe fent forthe the Spirit of his Sonne into your hearts, which cryeth, f Abba, Father.

Rom. 8,13. e For our ad 7 Wherefore, thou art no more 8 a feruant, but a sonne: now if thou be a sonne, thou art also the heire of God through Christ.

8 But even then, when ye hknewe not God, ye did feruice vnto them, which by i nature are not gods.

fo that none are excepted. g Which main not vie thy libertie. h When 28 *Therefore, brethre, we are after the maof the land of
ye received the Goipel, ye were idolaters: therefore it is shame for you to ye received the Gospel ye were idolaters: therefore it is shame for you to refuse libertie and become sermants, yea, and seing the Iewes desire to be out of their sutelship. 1 Not in dede, but in opinion.

are knowen of God, how turne k ye againe k The Galavnto impotent and beggerlie rudiments, nims began to whereunto as from the beginning ye wil but by falte abe in bondage againer

mes, and yeres.

ed on you labour in vaine.

thren, I beseche you: ye haue not hurt "me de trom him.

13 And ye knowe, how through o infirmitie baths , news of the flesh I preached the Gospel vnto moones, & c:ye you at the first.

14 PAnd the tryal of me which was in my ueth monethe flesh, ye despised not, nether abhorred: ye obserue tibut ye receiued me as an a Angel of God, witionide, the yea, as Christ Iesus.

re you recorde, that if it had bene possi- yere of forgi. ble, ye wolde haue plucked out your owne uenes, which eyes, and haue giuen them to me.

because I tell you the trueth?

They are relous ouer your amisse: yea, te libertie they wolde exclude you, that ye shulde of the Gosaltogether love them.

18 But it is a good thing to love earnestly superficious alwayes in a good thing, & not onely whe m So friendful to me, as I am I am present with you,

My litle children, of whome I trauaile towarde you. in birth againe, vntil Christ ber formed you, if you re-

And I wolde I were with you now, that at dangers and I might change my voyce: for I am in without pope doute of you.

Tellme, ye that wil be vnder the Law, troubles and do ye not heare the Law?

For it is written, that Abraham had two trie me while fonnes,*one by a feruant, & * one by a fre your

woman.

4 For my minifteries sake.

But he which was of the seruat, was bor- r For they are ne after the flesh: and he which was of the but ambittons fre woman, was borne by promes.

By the which things another thing is me that you ment: for these mothers "are the two Testa them. ments, the one which is Agar of mounte ted four your Sina, which gendreth vnto bondage,

(For Agar or Sina is a mountaine in y A- Gen. 16, 15. rabia, & it answereth to Ierusalem which Gen.21,2. now is) and she is in bondage with her in That is, figni children.

26 But Ierusalem, which is "aboue, is fre: the Lawe: Sawhich is the mother of vs all.

For it is written, *Reioyce thou z barren I fimael § I sew-that bearest no children: breake forthe, & ish Synagogue, and I sace the crye, thou that trauailest not: for the deso-Church of late bathe many and the same control of late hathe many mo children, then she Ifa J4. which hathe an houfband.

poftles were Iswift ceremo ftede of going

neths as the first and fepacles: ye obwhich have re

pel, and thruft the backe into

affe ationed

pent.
o Being in gre & oftentation vexacious w

ue none other.

x Agar, and Si ra and Ierufa-

Rom.9.3.

Or bie de beauculie. Z Meaning Sara.

Chap. V.VI. Workes of the flesh. 29/1224 The libertie in Christ.

ner of Isaac, children of the promes.

But as then he that was borne after the fiesh, persecuted him that was borne after 19 the spirit, even sou u now.

Gen. 21, 10. 30 But what faith the Scripture > * Put out By the liber the servant and her sonne: sor the sonne of 20 Idolatrie, witchcrast, hatred, debate, emu tie wherethe seruant sha! not be heire with the sonwith Christ ne of the fre woman. hathe made ps fre.

the servant, but of the a fre woman |. CHAP. V.

2 He laboureth to drawe them away from Circumcision, 17 And Sheweth them the battel betweet the spirit & the flesh, and the frutes of them bothe .

Stand fast therefore in the libertie wherewith Christ hathe made vs fre, and be not intangled againe with the yo- 23 Mekenes, temperancie: against suche newnesoi life. ke of bondage.

be a circumcised, Christ shal profite you

is circumcifed, that he is bounde to kepe the whole Law.

4 Ye are * abolished from Christ: who soeuer are sustified by the Law, ye are fallen from grace.

For we through the Spirit b waite for the hope of righteousnes through faith.

For in Iesus Christ nether Circumcision auaileth anie thing, nether vncitcucifion, but faith which worketh by loue.

7 Ye did runne wel : who did let you, that ye did not obese the trueth?

It is not the persuasion of him that d calleth you.

*A litle e leauen doeth leauen the whole 2

10 I haue trust in you through the Lord, 3 that ye wil be none otherwise f minded: but he that troubleth you, shai beare hu condemnacion, who seeuer he be.

And brethren, if I yet preache circumcision, why do I yet suffer persecucion? Then is the & sclander of the crosse abo- 5 lished.

which do disquiet you.

For brethren, ye haue bene called vnto libertie: onely vse not your libertie as an oc 7 casion vnto the flesh, but by loue serue one

de, which is this, * Thou shalt loue thy neighbour as thy felf.

15 If ye byte & deuoure one another, take hede lest ye be consumed one of another. 9 * Let vs not therefore be wearie of wel death & mochante 16 Then I fay , * walke in the ! Spirit , and

and the Spirit against the flesh: and these are contrarie one to the other, fo that ye can not do the same things that ye wolde. 11 Ye se how large a lettre I haue written

And if ye be led by the Spirit, ye are not 1 If you be gui vnder the Law.

Moreover the workes of the flesh are that which ye manifest, which are adulterie, fornicació, to Godalthogh vnclennes, wantonnes,

lacions, wrath, contentions, sedicions, he-

Then brethren, we are not children of 21 Enuie, murthers, dronkennes, glottonie, and suche like, whereof I tell you before, as I also haue tolde you before, that they which do fuche things, shal not inherite m Forther are the king dome of God.

22 But the frute of the Spirit is loue, ioye, not onely repeace, long suffring, gentlenes, goodnes, mitted their faich,

there is m no Law.

* Beholde, I Paul say vnto you, that if ye 24 For they that are Christs, " haue cruci- & linigto God, we may declalustes.

For I testifie againe to euerie man, which 25 If we liue in the Spirit, let vs also walke life. in the . Spirit.

26 Let vs not be desirous of vaine glorie, a Ether by rea prouoking one another, enuying one ano-CHAP. VI.

1 He exhorteth them to vse gentlenes towarde the weake, places to mu-2 And to shewe their brotherlie love and modestie: theretore bro-6 Alfo to proutde for their ministers, 9 To per feuere, therlie loue is 14 To resorce in the croffe of Christ, 15 To newnes of here called y life, 16 And last of all wisheth to them with the rest & his commaof the fasthful all prosperstse.

Rethren, if a man be a fallen by oc. 13.34 & 15.12. Deasion into anie faute, ye which are that ma hathe spiritual, restore suche one with the spirit nothing of his of mekenes, confidering thy felf, left thou he findle realso be rempted.

Beare ye one anothers burden, and so cing is a testib fulfil the Law of Christ.

For if anse man seme to him self, that he 2, Cor. 112 is fome what, when he is enothing, he de- may recoyce ceiueth him self in his imaginacion.

But let euerse man proue his owne worke, and then shal he haue d reioy cing in the me not to him felf onely and not in another.

*For euerie man shal beare his owne bur-necessaries w

Wolde to God they were euen cut of, 6 Let him that is taught in the worde, ma- lie deinties. ke him that hathe taught him, partaker of 1. Cor. 3. 8.

Be not deceived: God is not mocked: for ythe ministers what soeuer a man soweth, that shal he alfo reape.

For hall the Law is fulfilled in one wor- 8 For he that f soweth to his flesh, shal of delice things the flesh reape corruptio: but he that few- without reeth to the spirit, shal of the spirit reape euerlastig, the life euerlasting.

doing: for in due scason we shal s reape, if hathe given them his min-

generat.
k That is, the 17 For the k flesh lusteth against the Spirit, 10 While we have therefore time, let vs do them heavelie things. good vnto all men, but specially vnto the, things. 2. The s. 3.13. which are of the housholde of faith.

under the Spi-Titour grace. finnes, but fandead to finne

Chap. VI.

nocencie of

dement, Iohn He fhewerh

dFor his retoy ad conference.

wherein he betore me,but not before God.

prouide for their corporal w the headen-

1. Cor 9.7 men onely pro uide for work.

they procure fters to teache

g The frute w

ye shal not fulfil the luftes of the flesh.

& w is given to the faithful ywe shulde by faith & not by the Law obter ne the crouse of glorie, w Christ gueth frely. 1. Cor 5.6. c Then what 9 focuer is not y worde of God, w here he calleth trueth,15 d Which is God. e A litle corruption doeth deftroy ywho- II
le doctrine.
f That ye wil
imbrace the worde of God purely g That is, the Gofpel, wnich the worlde ab horred, as a sclanderous thing,& therewith were offended. h Meaning the feconde table. 14 Leui.19,18. mat.22,30. mar.12,31. 14m.2.8. Rom. 13,14. # pet.2,10.

natural ma ftra neth against y

Spirit of rege-

neracion.

a For we are in y Church of

Christ, which

is our mother,

& not of the Synagogue w

AET.15,2

a If you toyne circumcifio to

the Goipel, as a thing neces-

3. Cor. 1,17.

b We liue in

that Spirit W

hope through 5

caufeth faith,

a feruant vo der the Law.

Eternal predestinacion. To the Ephesians. Redemption in CHrist. 1224

vnto you with mine owne hand.

h By the outwarde ceremontes. i That as, for preaching

k That thei haue made you

I By § worlde hemeaneth all outwarde pom pe, ceremonies & thigs, which please mens factalies,

12 As manie as desire to make a faire shewe hin the flesh, they constraine you to be cir cumcifed, onely because they wolde not 16 And as manie as walke according to this faith. fuffer persecució for the crosse of Christ. For they them selves which are circumeised, kepe not the Law, but desire to ha- 17 From hence for the let no man o put me Rom 2,19. ce k in your flesh.

14 But God forbid that I shulde rejoyce, 18 Brethren, the grace of our Lord Iesus for my markes but in y crosse of our Lord Iesus Christ, whereby the worlde is crucified vnto me,

and I vnto the worlde.

15 For in Christ Iesus nether circumcision auaileth anie thing, nor vncircumcifion, but a newe m creature.

rule, peace shalbe vpon them, & mercie, and " vpon the Israel of God.

to busines : for I beare in my bodie the trouble my P markes of the Lord Iefus.

Christ be with your spirit, Amen.

Vnto the Galatians written from Rome. P Waich are odious to the

m Which is regenerate by

preaching tro hence forthe: how valiantly worlde, but glorious befare God.

THE EPISTLE

Paul to the Ephesians.

THE ARGUMENT.

Thile Paul was prisoner at Rome, there entred in among the Ephesians false teachers, whe corrupted the true doctrine which he had taught them, by reason whereof he wrote this Epifile to confirme them in that thing, which they had learned of him. And first after his salutacion, he assureth them of saluacion, because they were thereunto predestinate by the fre election of God, before they were borne, and sealed Up to this eternal life by the holie Gost, given unto them by the Gospel, the knowledge of the which mysterie he prayeth God to confirme towarde them . And to the intent they shulde not glorie in them selues, he sheweth them their extreme miserie, wherein they were plonged before they knewe Christ, as people without God, Gentiles to whome the promises were not made, and yet by the fre mercie of God in Christ Iesu, they were saued, and he appointed to be their A. postle, as of all other Gentiles: therefore he desireth God to lighten the Ephosians hearts with the perfite understanding of his Sonne, & exhorteth them like wife to be mindeful of so great benefites, nether to be moued with the false apostles, which seke to ouerthrowe their futh, and treade under fote the Gaspel, which was not preached to them, as by chance or fortune, but according to the eternal counfel of God: who by this meanes preserveth onely his Church. Therefore the Apostle commendeth his a As with the ministerie, for asmuche as God thereby reigneth among men, and causeth it to bring forthe moste k As with the knowledge of plentiful frutes, usinnocencie, holines, with all suche offices apperteining to godlines. Last of all, he de-god in Christ, clareth not onely in general what oght to be the life of the Christians, but also sheweth particularly, theregits.

fting can neuer be chaged:but in temporal of fices, & God hathe appointed for a certeine space, I when the terme is expired, he changeth his election, as we fe in Saul and Indas. 1. Cor.1,2. c Whe Christs suffice is impu ted ours. 2 Cor. 1.3. z.pet.1,3. 3.Tim. I, g. d Where as

we were not §

by grace, and made vs his

pal end of our

election is to

children.

Colof.1,22.

Ot, places.

CHAP. I.

b This electio After his falutacion, 4 He sheweth that the chief cause
to life euerlaof their saluacion standeth in the fre election of God through Christ. 16 He declareth hu good wil towarde them gruing thankes and praying God for their faith. 21 The marestie of Christ.

Aul an Apostle of Iesus 8 Whereby he hathe bene abudant toward vs in all wisdome & vnderstanding, And hathe opened vnto vs the mysterie re at Ephesus, & to the of faithful in Christ Iesus: with you, & 10 peace fro God our Fa-o

ther, & from the Lord Iesus Christ.

*Blessed be Godeuen the Father of our Lord Iesus Christ, which hathe blessed vs 11 with all a spiritual blessing in heavenlie

"things in Christ, *As he hathe b chosen vs in him, before § he receited vs 4 fundacion of the worlde, ywe * shulde be 12 That h we, which first trusted in Christ, allo y faithful cholie, & without blame before hi in loue: Who hathe predestinate vs, to be dadop- 13. In whome also ye have trusted after that of the Zeweske the Gentiles. e The princi. 5 ted through Iefus Christ vnto him self, ac cording to the good pleasure of his wil, praise & glori-fie the grace 6 cfGod. To the praise of the glorie of his gra-

ce, wherewith he hathe made vs accepted in his beloved,

By whome we have redemption through has blood, even the forguenes of sinnes, according to his riche grace:

of his wil according to his good pleasure, which he had purposed f in him,

That in the dispensacion of the sulnes of the times he might gather together in one sall things, bothe which are in heaue g By this he and which are in earth, even in Christ:

In whome also we are chosen when we or the church, were predestinate according to the pur. who disinder home pose of him, which worketh all things afare a headen, which In whome also we are chosen when we of the Church. ter the counsel of his owne wil,

shulde be vnto the praise of his glorie:

ye heard the worde of trueth, enen & Gof- h To wit, the pel of your faluacion, wherein also after lewes. that ye beleued, ye were sealed with the

That is, in

meaneth the whole bodie

The head of the Church. Chap. II. III. Christ our peace. 903/1224

holie Spirit of promes,

i Thogh we be

redemed fro y bondage of fin

demptiowhich fhalbe when we fhalpoffeffe

uens, whereof

we have theho

lie Goft for a

gage, as Chap.

all things bo-

the in heaven

& mearth fo that Chriftsbo

die 15 now one

it shulde not

be a true bodie

and his afcencion thulde be

cal thing and

onely imagi-

Col.2,12.

chap.3.7.

Pfal.8.8.

m This is the

de has Church

teth not him

wirhout vs w

are his members: and the-

as 1. Cor.12,12.

Col.2,13.

refore Church is also called Christ,

ebr.2.8.

i vntil the redeption of the possession pur chassed vnto the praise of his glorie.

ath of Chrift, 15
Rom. 6,22, yet
we hope for
this feedde re Therefore also after that I heard of the faith, which ye have in the Lord Iesus, & loue towarde all the Saintes,

our inheritan-ce in the hea-That the God of our Lord Iesus Christ the Father of glorie, might giue vnto you the Spirit of wisdome, and reuelation through the knowledge of knim,

4,30. k Or Christ 18 l Made him Gouernour of That y eyes of your vnderstanding may be lightened that ye may knowe what the hope is of his calling, and what the riches of his glorious inheritance is in the

ly there, or els 19 And what is y exceading greatnes of his power toward vs, which beleue, *accordig to the working of his mightie power, 14 For he is our peace, which hathe made Couenants.

but a fantatti 20 Which he wroght in Christ, whe he raifed him from the dead, and let him at his right hand in the heauenlie places,

21 Farre aboue all principalitie, and power, & might, & domination, & euerie Name, that is named, not in this worlde onely, but also in that that is to come,

great loue of 22 *And hathemade all things subject vn- 16 And that he might reconcile bothe vn- re der his fete, & hathe appointed him ouer all things to be the head to the Church,

perfett 23 Which is his bodie, even the mfulnes of 17 him that filleth all in all things.

CHAP. II.

To magnifie the grace of Christ, which is the omelie cause of saluation, 11 He she weth them what maner 19 of people they were before their conversion, 18 And what they are now in Christ.

Na*you hathe he quickened, that were 🔼 dead in trespasses and sinnes,

Wherein, in time palt ye walked, according to the course of this worlde, & after the * a prince that ruleth in the aire genen the spirit, that now worketh in the childre of disobedience,

3 Among whome we also had our couersation in time past, in the lustes of our flesh, in fulfilling the wil of the flesh, & of the minde, and were by nature the children of wrath, as wel as others.

4 But God which is riche i mercie, through 1

quickened vs ctogether in Christ, by whofe grace ye are faued,

made vs fit together in the heauenlie places in Christ Iesus,

our headening.

That he might shew in the ages to come 4 Whereby whe ye read, ye may know mine d Although the understanding in the mysterie of Christ) inthers, & moderstanding in the mysterie of Christ in the mysterie of Chris his kindnes towarde vs in Christ Iesus.

8 For by grace are ye faued through faith,

of God,

Which is the ernest of our inheritance, 9 Not of workes, lest any man shulde boafte him felf.

10 For we are e his workemanship created neth, as conces in Christ Iesus vnto good workes, which not by nature. God hathe ordeined, that we shulde walke in them.

Locase not to giue thankes for you, ma- 11 Wherefore fremember that ye being in f He shewth king mention of you in my prayers, time past Gentiles in the sless, called suther f Gen *vncircumcifion of them, which are cal- from the grace led circumcifion in the flesh, made with hands,

That ye were, I fay, at y time without to the fame. Christ, & were aliantes from the comune welth of Isiael, & were * strangers fro the Rom. 9.4. scouenants of promes, & had no h hope, & were "without God in the worlde.

But now in Christ Iesus, ye which once were farre of, are made nere by the blood fablished, the of Christ.

of bothe one, & hathe broken the istoppe h Where no of the particion wall,

15 In abrogating through his kflesh the ha- 1 That is, the tred, that is, the Law of commandements uison thatwas which standeth in ordinances, for to make between of twaine one newe man in him felf, fo ma- Gentiles. king peace,

And that he might reconcile bothe vn- re accompli-to God in one bodie by hes crosse, & slaye were presquhatred thereby,

And came, and preached peace to you w 1 For of the were a farre of, & to them that were nere.

18 *For through him we bothe haue an en- de one flocker trance vnto the Father by one Spirit.

Now therefore ye are no more strangers & foreners: but citizens with the Saintes, and of the housholde of God,

20 And are buylt vpo the fundacion of the Apostles and Prophetes, Iesus Christhim felf being the chief corner stone,

In whome all the buylding coupled together, groweth vnto an holie Temple in the Lord,

22 In whome ye also are buylt together to be the habitation of God by the Spirit.

CHAP. III.

them not to famt because of his trouble, 14 And prayeth God to make them fledfast in his Spirit.

Or this cause, I Paul am the a priso- in that he sufhis great loue wherewith he loued vs,

Euen when we were dead by finnes, hathe

Ir ye haue heard of the b difpensation of maintenace of maintenace of children and maintenace of children. the grace of God, which is given me to b Which was you warde,

And hathedraifed vs vp together, and 3 That u, that God by reuelation hathe shewed to the Gentiles this mysterie vnto me (as I wrote aboue fine chap.

Which in other ages was not opened representations cer

e Here he mea

greater detters they are now

ez: 44.7.

g It was but one couen at bue because it was diuers times confirmed &rerefore here he

promes is, the-

k For in Chrift all things werate in the

Iewes and the Gentils he ma

Rom. 5,20

1 He sheweth the cause of hu imprisonment: 13 Desireth

understanding in the mysterie of Christ) tathers, & the

a He Teiorcerh

his vocation

was not in coparison of that abudance which was shewed whe the Gentiles and that not of your felues: it is the gifte were called in ther yet was she time, nor the maner knowen.

ZZ. II.

Chap.6,12. a Meaning Sa-

B Not by crea tion, but by A dams tranfgref fion, and fo by byrth.

e Bothe lewe and Gentil. d We that are 6 the members, are railed vp from death &

The Gentiles inheriters. To the Ephesians. One bodie, one spirit 32/1224

vnto the sonnes of men, as it is now reneiled vnto his holie Apostles and Pro- 3 Endeuoring to kepe the vnitie of the Spi phetes by the Spirit,

That the Gentiles shulde be inheriters 4 There 15 one bodie, and one Spirit, e- dissentios you also, and of the same bodie, and partakers of his promes in Christ by the Gospel,

gifte of the grace of God given vnto me *through the working of his power.

8 *Euen vnto me the least of all Saintes is this grace given, that I shulde preache a- 7 *But vnto everie one of vs is given gra- him self. mong the *Gentiles the vnsearcheable riches of Christ,

And to make cleare vnto all men what the 8 Wherefore he faith, *When he ascended Rom.12,3. felowship of the mysterie 18, which from the beginning of the worlde hathe bene hid in God, who hathe created all things 9 by Iesus Christ,

To the intent, that now vntoe principae The Angels 10 lities and powers in heauëlie places might to He that desceded, is even the same that from heaven be knowen by the Church the manifolde wisdome of God,

des of people, is According to the eternal purpose, which is an example, is According to the eternal purpose, which is an example, is According to the eternal purpose, which is an example, is According to the eternal purpose, which is an example, is According to the eternal purpose, which is an example, is According to the eternal purpose, which is an example, is According to the eternal purpose, which is an example, is According to the eternal purpose, which is an example, is According to the eternal purpose, which is an example, is According to the eternal purpose, which is an example, is According to the eternal purpose, which is an example, is According to the eternal purpose, which is an example, is According to the eternal purpose, which is an example, is According to the eternal purpose, which is an example, is According to the eternal purpose, which is an example, is According to the eternal purpose, which is an example, is According to the eternal purpose, which is an example, is According to the eternal purpose, which is a supplication of the eternal purpose, and the eternal purpose are a supplication of the eternal purpose, and the eternal purpose are a supplication of the eternal purpose he wroght in Christ Iesus our Lord.

or agiante for the Angels to By whome we have boldnes & entrance wissome of with confidence, by faith in him. with confidence, by faith in him.

Wherefore I desire that ye faint not at harhe turned 13 my tribulations for your fakes, which is your glorie.

concorde, & of y Sinagogue of bondage, hathe made the Sinagogue of 14 For this cause I bowe my knees vnto the Father of our Lord Iesus Christ,

Church of fre 15 (Of whome is named the whole's familie in h heauen and in earth)

not of the bo- 16 die of Christ, That he might grante you according to the riches of his glorie, y ye may be stregthened by his Spirit in the inner man.

which dyed be fore Christ 17 That Christ may dwell in your hearts

& make one fa milie with the 18 May be able to coprehend with all Sain-

felle that, \$ 19 And to know the love of Christ, which passeth knowledge, that ye may be filled with all fulnes of God.

20 *Vnto him therefore that is able to do exceading abundantly about all that we 17 aske or thinke, according to the power v worketh in mvs,

m In that we fele Christ in 21 Be praise in the Church by Christ Iesus,

CHAP. IIII.

He exharteth them unto mekenes long fuffering, unto loue and peace, 3 Euerse one to serve and edifie another with the gift that God hathe given him, 14 To beware of strange doltrine. 22 To lay aside the olde conversation of griedie luftes, and to walke in a newe

I praye you that ye walke worthie of the vocation whereunto yeare called, caufe.

2 With all humblenes of minde, and me- 22 That 15, * that ye cast of, concerning the Col. 3, 12. kenes, with long fuffring, supporting one q As they are taught which truely knowe Christ.

another through loue,

rit in the bonde of peace.

uen as ye are called in one hope of your feparate aionvocation.

7 Whereof I am made a minister by the 5 There is one Lord, one Faith, one Baptif- one from ano-

me,
6 *One God & Father of all, which is datoue all, and e through all, & in you all.

There is one Lord, one Pattin, one Baptin and information and information which is datoone bodie, can
not differ fro

*But vnto euerie one of vs is given grace, according to the measure of the gift d in power.
e By his proui

vp on hie, he s led captilitie captile, and 1.cor.12,11. gaue giftes vnto men.

(Now, in that heascended, what is it but 2. Cor. 10,13. that he had also descended first into the lo pfal.68,19. west partes of the earth?

ascended, farre aboue all heauens, that he into the earth, to triumph omight fill'h all things)

and some Prophetes, & some Euagelistes, some se iciaand some Pastours, and Teachers,

12 For the gathering together of the Sain rers, and kept all insubjection tes, for the worke of the ministerie, k and which victorie he gate and at for the edificatio of the bodie of Christ, so gaue it as a

13 Til we all mete together (in the vnitie of mon precious faith & knowledge of the Sonne of God) Church. vnto a 1 perfite man, o vnto the measure 1. Cor. 12,27. of the age of the fulnes of Christ,

14 That we hence forthe be no more chil- tes. 1 To restore y dren, wauering & caryed about with eue- which rie winde of doctrine, by the deceit of me, k That the boand with craftines, whereby they laye in die of Christ might be perwaite to deceive.

by faith, that ye, being rooted and groun
But let vs followe the trueth in loue, and be of a ripe
ded in loue,

May be able to coprehend with all Sain
the mhead, that is Christ,

measure of §

tes, what is the k breadth, and length, and 16 By whome all the bodie being coupled knowledge w that have depth, and height:

and knit together by eucrie ioynt, for the of chink. furniture thereof (according to the effe- m Christbeing has de his chial power, which is in the measure of e- Church, non-units parts) receives hingress of the die rüheth his me uerse parte) receiueth increase of y bodie, bres & soyneth vnto the edifying of it felf in loue.

This I say therefore and testifie in the testo that sue Lord, that ye henceforthe walke not as the his infte *other Gentiles walke, in vanitie of their proportion of fode, that at length the bo-

throughout all generatios for euer, Amen. 18 Hauing their cogitation darkened, and die may grow being strangers from the life of o God n Man not rethrough the ignorace that is in them, be- his minde , vncause of the phardenes of their heart:

Which being "past * feling, haue giuen o by § which them selues vnto wantonnes, to worke all his. vnclennes, euen with griedines.

20 But ye haue not so learned Christ.

*Therefore, beig prisoner in § Lord, 21 If so be ye haue heard him, and haue he ne of ignorace. netaught by him, as the a trueth is in Ie-1.Tim.4.2.

c So that ye can not diffent

f Which he gi

were conque-

them toge-

p The harde-nes of heart is the fountei-

Phil 1,27. col.1,10. s.theff.z,tz.

Chap.1,19.

3. Cor.25,9.

Gal.1,16.

Rom. 16,25.

2. t177 . I . J 0

2.pet.1,20.

f The Church

being gathered

of to many kin

God in, who

their particu-lar discords in

to an unmerfal

g He that is

h The faithful

came, were adopted by him,

yet remaine a-liue.

k All perfectio

on enerie fide

Rom.16,25.

I That all the

graces of God

may abounde

is in death.

fore

col.1,26.

tit.1,2.

Put on the new man.

Chap.V. Awake from slepe! 1987/1224

ie natural cor . iption that is in Ys.

R .m.6,4. col. 3,8.

ebr.12.2.

I.pet. 2,1.

€ 4.2.

f Which

Iam.4,7.

sr hurft

ye be angry, o

moderat yout

out into an y

u And cause

dwel in you,&

gue him no occasion to de

Col. 3.19.

Iohn 13,24. I

€ 15,12.

1.10hn 3,23.

a Alluding to

the perfumes and inceffing in the Law.

Mar.7,21.

chap 4,19. col.3,5.

2 the f.2.17.

b Which is e-

els by exaple and cuil ipea-king may hurt

wife there be

diners exaples in the Scriptu-res of pleafant

talke, which is

also godlie, as

thinketh that his life ftan-

deth in his riches.

Mat.24,4.

mar.13,5.

luk.21,8.

behaue your selves y

euill worke.

peased. Chap.s.s.

col. 4,6.

not

Zacha.8,16.

conuersation in time past, ther olde man, which is corrupt through the deceiveable lustes,

23 And be renewed in the spirit of your minde.

24 *And put on the new man, which fafter God is created in righteousnes, and true in

25 *Wherefore cast of lying, & speake eueare members one of another.

27 *Nether give place to the deuil.

e If so be that 28 Let him that stole, steale no more : but 14 let him rather labour and worke with his hads the thing which is good, that he may have to give vnto him that nedeth.

*Let no corrupt communication procebut be fone ap 29 de out of your mouths: but that which is 16 1 Redeming the time: for the k dayes are Colof. 4.5. good, to the vie of edifying, that it may minister u grace vnto the hearers.

them to pro- 30 And *grieue not the holie Spirit of God fit in godlines. hy whome we are feeled ware the day of by whome ye are sealed vnto the day of 18 And be not drunke with wine, wherein rines 4.3.

redemption.

the holie Gott may willingly 31 Let all bitternes, and angre, and wrath, 19 Speaking vnto your felues in psalmes, cratte of the crying, and euil speaking be put away fro

row by yours. 32 *Be ye courteous one to another, & ten-busing of Gods der hearted, foroining one der hearted, forgiuing one another, euen 20 as God for Christs sake forgaue you.

CHAP. V.

2 He exhorteth them unto loue, 3 Warneth them to beware of unclennes, couetousnes, soolssh talking, and false dictrine, 17 To be circumspecte. 18 To auoide dronkennes, 19 To resource and to be thankeful towarde God, 21 To submit them selves one to another. 22 He entreateth of corporal mariage and of the Spire tual betweet Christ and hu Church.

Eye therefore followers of God, as D dere children,

And walke in loue.euen as Christ hathe loued vs, and hathe given him felf for vs, to be an offring and a facrifice of a sweet 25 ¶ Housbands, loue your wives, even as a The Church:

Christ loved the Church, & gave him self band oght to

3 *But fornication, & all vnclennes, or couetousnes, let it not be once named amog you, as it becommeth Saintes,

Nether filthmes, nether foolish talking, 27 ther vaine, or 4 nether b iesting, which are things not comelie, but rather giving of thankes.

your neigh-bour:for other 5 For this ye knowe, that no whoremoger, nether vncleane persone, nor couetous persone, which is can idolater, hathe any inheritance in the kingdome of Christ, &

t. King. 18,27. c Because he 6 * Let no d man deceiue you with vaine wordes: for for fuche things commeth the wrath of God vpon the children of difo- 30 bedience.

> 7 Be not therefore companions with them. 8 For ye were once darkenes, but are now

2.1hiff 2,3. d Ether in exculing lime, or in mocking at the menaces, and sudgements of God.

light in the Lord: walke as children of e Seing God harhe adopted you for his, y light,

9 (For the frute of the Spirit sin all good- ye shulde be nes, and righteousnes, and trueth)

so Approxing that which is pleasing to the

And have no fellowship with y vnfrute- f And make ful workes of darkenes, but even reprove by your hones

rie man trueth vnto his neighbour: for we 12 For it is shame eue to speake of & things, which are done of them in secret.

ding to § ma- 26 *Be angry, but sinne not: let not the sun- 13 But all things when they are reproued of the slight, are manifest: for it is light that the s light, are manifest: for it is light that g The worde maketh all things manifest.

Wherefore he faith, h Awake thou that ces which we slepest, & stad vp from the dead, & Christ h God thus shal give thee light.

15 Take hedetherefore that ye walke circumspectly, not as fooles, but as *wise,

*Wherefore, be ye not vnwise, but vn- sures to bye derstand what the wil of the Lord is.

is excesse:but be fulfilled with the Spirit, & luchese per

and "hymnes, and spiritual songs, singing, aductiones, ta and making melodie to the Lord in your to bye againe

Giuing thakes alwaise for all things vn- the worlde to God euen the Father, in the Name of hathe taken our Lord Iesus Christ,

31 Submitting your felues one to another regularing.

1 And not onein the m feare of God.

¶*Wines, submit your selues vnto your gue. housbands, as vnto the Lord.

*For the housband is the wives head, eue m.2,5. as Christis the head of the Church, & the 'pet.3.1 same is the sausour of his " bodie.

24 Therefore as the Church is in subjectio friendship be to Christ, even so let the wives be to their in God, it is housbands in euerie thing.

That he might sanctifie it, & clese it by fend his wife the o washing of water through § worde,

That he might make it vnto him felf a o Baptisme is glorious Church, not haufg P spot or wrin a coken that cle, or anie suche thing: but that it shulde secrated the be holie and without blame.

28 So oght men to loue their wives, as their made it holie owne bodies : he that loueth his wife , lo- that is, his pro ueth him felf.

29 For no ma euer yet hated his owne flesh, sandification but nourisheth & cherisheth it, eue as the "Cnrift. Lord doeth the Church.

For we are mebers of his bodie, 9 of his Christs infiflesh, and of his bones.

you for his,

and godlie li-

nereth the vihis fernants to deles fro their

s Selling all worldite plea-

blindenes.

Rom 12,2. the occasions

Or. Jongs of praise and the -

Col.3,18.

m Except our not to be efte-

Church to by his worder mes of fre in Aification.and

p Becaufeit 18 couered and ce and holines

q This our consumation with Christ must be considered as Christ is the houf band, and we the wife, which are not onely toyned to him by nature, but also by the co-munion of subflance, through the holie Goff and by taith; the seale and testimonie thereof is the Supper of the Lord.

To the Ephelians. Prayer for ministers 134/1224 Christian armour.

Gen. 2,24. mat . 10.5. mar .10,7. 3.cor.6,16. 3r *For this cause shal a man leaue father & mother, & shal cleaue to his wife, & they twaine shalbe one flesh.

This is a great secret, but I speake concerning Christ, & cocerning the Church.

euerie one loue his wife, eue as him felf,& let the wife se that she feare her housband. CHAP. VI.

2 How children shulde behaue them selues towarde their 14 Stand therefore, and your loines girde fathers and mothers, 4 Likewise parents towarde their children, s Seruants towards their masters, 9 Masters towarde their servants. 13 An exhortation to the spiritual battel and what weapons the Christians shulde fight with all.

. Lord:for this is right ر

2 *Honour thy father and mother (which is the first commandement with promes) 3 That it may be wel with thee, and that

thou maist live long on earth.

to b wrath : but bring them vp in cinftru-Aign and information of the Lord.

promes with 5 *Seruants, be obedient vitto them that are feare and trembling in singlenes of your hearts as vnto Christ,

> 6 Not with service to the eye, as men plea- 20 fers, but as the feruants of Christ, doing the wil of God from the heart,

not men.

your bodies, 8. And knowe ye that what soener good but not ouer y then any man door to be a few or the control of the control thing any man doeth, that same shal he receiue of the Lord, whether be be bonde 23 Whome I haue sent vnto you for § same

> And ye mafters, do the same things vnto them, putting away threatning: & knowe 23 Peace be with the brethren, and loue with that even "your master also is in-heave, nether is there * respect of persone whim.

Lord, and in the power of his might.

H Put on the "whole armour of God, that ye may be able to stand against the assauts of the deuil.

22 For we wrestle not against f slesh and

blood, but against * principalities, against Chapas. powers, and against the worldlie gouernours, the princes of the darkenes of this worlde, agaist spiritual wickednesses, which are in the hie places.

33 Therefore euerse one of you, do ye so: let 13 For this cause take vnto you the whole armour of God, that ye may be able to refift in the euil daye, & having finished all

things, stand fast.

about with veritie, & hauing on the brest plate of g righteoulnes, & godlie life. h That yemay be ready to fuffer all thigs

15 And your fete shod with the b prepara tion of the Gospel of peace.

Hudren, * obey your parents in the 16 Aboue all, take the shield of faith, whe-for the Gospel rewith ye may quench all the fyrie dartes of the wicked,

17 *And take the helmet of I faluation, and Ifa. 59,17. the sworde of y Spirit, which is the worde i the state.

a This is the 4 And ye, fathers, prouoke not your childre 18 And pray alwaise with all maner prayer letus Chris. and supplication the Spirit; and + watch Col.4.3. thereunto with all perseuerace and suppli cation for all Saintes,

> your masters, daccording to the flesh, with 19 *And for me, that veterance may be give a. Theff a.i. vnto me, that I may open my mouth boldely to publish the secret of the Gospel,

> > Whereof I am the ambassadour in bondes, that therein I may speake boldely, as Loght to speake.

7 With good wil seruing the Lord, and 21 But that ve may also knowe mine askaires, what I do, Tychicus my deare brother and faithful minister in the Lord, shall shewe you of all things,

> purpose, that ye might knowe mine affaires,& that he might comfort your hearts.

faith from God the Father, and from the Lord Iesus Christ.

10 Finally, my brethren, be strong in the 24 Grace be with all them which loue our Lord Iesus Christ, to their immortalitie, kortobewich

that is to hano life enerlafting, which is

g Innocencie & godlie life

Written from Rome vnto the Ephelians, the end of that & fent by Tychicus.

THE EPISTLE OF

Paul to the Philippians.

THE ARGUMENT.

Paul being warned by the holie Gost to go to Macedonia, planted first a Church at Philippi a crite of the same countrevibut herause his chance with the same countrevibut herause his chance a citic of the same countrey:but because his charge was to preache the Gospel vinuersally to all the Gentiles, he transiled from place to place, til at the length he was taken prisoner at Rome, whereof the Philippeans, being aduertifed, fent their minister Epaphrodicus with relief vnto him: who declaring him the state of the Church, caused him to write this Epistle, wherem he commendeth them that they stode mansfully against the false apostles, putting them in minde of his good wil towards them, and exhorteth them that his imprisonment make them not to shrinke: for the Gospel thereby was confirmed and not diminished: especially he desireth them to see ambition, and to

Colof. 3,20.

Exc.20,12. deut.5,16. accle.3.10. 273 at . 15,4. mar.7.10. firft commandement of the feconde table condition. b By aufteritie Col. 3,22. ## .2,9. 2.pet.2,18.

e That they be not broght vp in the feare of the Lord d Which have Soules. erberr mafters e Whether he be fernant or 9 mafter.

Deu. 10,17. 2.chro.19.7. iob.34,19. wifdo.6.8. eccle.35,164 4H 10,34. 7072.2,11a gal 2,6. col.3.25 .

2. pet 3,17. Or, complet bar

neffe. haue not only to ftrue again men and them felues, but a-gainst Saran the spiritual enemie, who zons: for he is ouer our heacan not reache him , but he muft be resi ped by Gods grace.

embrase.

Pauls great loue.

Chap. I. Christ our gaine. 92/85/1224

embrace modestie, promising to send Timotheus unto them, who shulde instruct them in matters more amply year, and that he him felf wolde also come vnto them, adding likewise the cause of their ministers so long abode. And because there were no greater enemies to the crosse then the false apofiles, he cofuteth their false doctrine, by prouing onely Christ to be the end of all true religion, with whome we have all thing, and without whome we have nothing, so that his death is our life, and his resurrection our sustification. After this followe certaine admonitions bothe particular and general, with testissication of his affection towarde them, and thankeful accepting of their beneuolence.

CHAP. I.

s S. Paul discouereth his heart towarde them, 3 By his that kes giving, 4 Prayers, I And wishes for their faith and Saluation. 7. 12. 20. He sheweth the frute of hu crosse, 15.27 And exhorteth them to unt. tie, 28 And pacience.



Deacons:

Grace be with you, and peace from God our Father, & from the Lord Iesus Christ. 20. As I hartely loke for, and hope, that in preferre them *I thanke my God having you in perfect memorie,

(Alwaise in all my prayers for all you, praying with gladnes)

ue in the Gospel, from the c first day vnto

c That yere- 6 And Iam persuaded of this same thing that he that hathe begone this good worke in you, wil performe it vntil the day of 23 For I am greatly in doute on bothe si- to line enerla-Iefus Christ,

As it becometh me so to iudge of you all Christ, which is beste of all.

To the slesh, are to be in the slesh, signification between my hades and in my defense and in m bothe in my bades, and in my defense, and

For God is my recorde, how I long after

f Ot this per gullar beach.

And this I pray, that your loue may abute to infer for de, yet more and more in knowledge, and in all sudgement,

> That ye may discerne things that "differ one from another, that ye may be pure, and swithout offence, vntil the day of Christ,

good & esil: 11 Filled with the frutes of h righteousnes, 28 And in nothing feare your adversaries, tyrants rage but also that 12 Filled with the frutes of h righteousnes, 28 And in nothing feare your adversaries, tyrants rage but also that 14 Filled with the frutes of h righteousnes, 28 And in nothing feare your adversaries, tyrants rage but also that 14 Filled with the frutes of h righteousness, 28 And in nothing feare your adversaries, tyrants rage but also that 14 Filled with the frutes of h righteousness, 28 And in nothing feare your adversaries, tyrants rage appears the year of the property of and praise of God.

the things which have come vnto me, are turned rather to the furthering of the

13 So that my bades in 1 Christ are famous throughout all the kundgement hall, and

the court or in all other peaces,
Palais of the 14. In so muche that manie of the brethren in the Lord are boldned through my bandes, and dare more frankely speake the 1 worde.

55 Some preache Christ eue through enuie and strife, and some also of good wil.

The one parte preacheth Christ of con-m But with a tention o not m purely, supposing to ad-corrupt minde de more affliction to my bandes.

But the others of love, knowing that I

Aul & Timotheus the feruants of 1 E s v s s to all the character of 1 E s v s s to all the Saintes in Christ Iesus which are at Philippi, with the Bisshops, and will so ye.

The through the defense of the Gospel.

What then yet Christ is preached all maner wayes, whether it be under a pretence, or syncerely: and I therein ioye: yea, and will so ye.

The through the defense of the Gospel.

The through th maner wayes, whether it n be vnder a prece was to prea
tence, or fyncerely: and I therein loye: yea, therefore their
therefore their

For I knowe that this shal turne to my wereful of am faluation, through your prayer, & by the button & enuce helps of the Special Color. helpe of the Spirit of Ielus Christ,

nothing I shalbe ashamed, but that with all confidence, as all wayes, so now Christ shal be magnified in my bodie, whether it be by life or by death.

Because of the b fellowship which ye ha- 21 For Christ is to me bothe in life, and in

death aduantage.

22 And whether to o live in the flesh we the flesh is to re profitable for me, and what to chose I line in this brite

des, desiring to be losed and to be with live according

re nedeful for you.

confirmation of the Gospel you all were 25 And this am I sure of, that I shall abide, to be plonged in the slithing partakers of my grace.

and with you all continue, for your furthe-concupiteenrance and toye of your faith,

you all from the verie heart rote in Iesus 26 That ye may more abundantly reioyce *07,6041e. in IesusChrist for me, by my comming to

you againe.

de, yet more and more in knowledge, and 27 * Onely let your couer sation be, as it be- Ephes. 4.1. comethy Gospel of Christ, that whether col.1,10. I come and se you, or els be absent, I may heare of your matters that ye continue in 'Or, stand. one Spirit, on one minde fighting together through the faith of the Gospel.

to you of saluation, and a that of God.

out flippigbac and praise of God.

to you of latitation, and the flare that their tander of Christ, that clare that their incompany to you it is given for Christ, that clare that their incompany to you it is given for Christ, that clare that their incompany to you it is given for Christ, that clare that their incompany to you it is given for Christ, that clare that their incompany to you it is given for Christ, that clare that their incompany to you it is given for Christ, that clare that their incompany to you it is given for Christ, that clare that their incompany to you it is given for Christ, that clare that their incompany to you it is given for Christ, that clare that their incompany to you it is given for Christ, that clare that their incompany to you it is given for Christ, that clare that their incompany to you it is given for Christ, that clare that their incompany to you it is given for Christ, that clare that their incompany to you it is given for Christ, that clare that their incompany to you it is given for Christ, that clare that their incompany to you it is given for Christ, that clare that their incompany to you it is given for Christ, that clare that their incompany to you it is given for Christ, that is not you in the character of the property of the prop not onely ye shulde beleue in him, but al- owne definiso suffer for his fake,

30 Haung the same fight, which ye sawe seucrance for in me, and now heare to be in me.

CHAP.

He exhorteth them aboue all things to humilitie, eth by this whereby pure dollrine is chiefly mainteined, 19 Tro- meanes of bea mising that he and Timotheus wil spedely come un- ring the crosse who are his, to them, 27 And excuseth the long tarying of Epa- and who are phroditus. ZZ.iiii.

Or,lie in bades

thinking r to deface Paul &

tel bodie, til the Spirit and

p The more \$ tyrants rage ction; and agai is an euident figne of faluation.

Or, Chrifte

caufe.

a By bishops here he meaneth them that had charge of the worde & gouerning, as pafours dopaffours do. dors elders: 3 by deacons, fu che as had charge of the diftribution,& of the poore and ficke. E.Theff.i,2.

b With other Churches. cemed the Gospel. d When you thal receme the crowne of

glorie. e le was a su- 7 re token of their loue, that they did nelpe him by all meanes possi-ble, when he was abfent, & was ablent, & in prilon, even as if they had bene priloners

with num.

Christs fake Or, are exceller
g That you io to
increase in
godlines that not onely ye can put diffe-tence betwene ye profit more and more with

h Righteoufnes is the tre. good workes the frure. ı Which I fusteine for Christs cause. k That is, in

Emperour Nero l Or , professe the Gospel, co fidering my co fisacie.

Christ humbleth him self. To the Philippians. All seke there ow 136/1224

a If you to I loue me that you defire my comforte.

e If Christ be-

ather , laid

afide his glo-

Lord, became

a fernant, and

mitted him

felf to moste Shameful de-

ath, shal we

shing but vile felaues,

through arro-

thren, & pre-

ferre our fel-

Ebr.2,9.

de haue done

mone insurse to

the Godhead.

žfa:45,23.

John 13,13.

Z.cer.8,6.

6 32,3. e The poore and weake na-

mre of man. f He was fene

and heard of

men, fo that

his behautour

and persone declared that

z.Pet.4,9.

Mat.5,19.

h Runge for-

race of righte-

oufnes, whe-

dudeth you his children

bim.

g Worfhip. & be fubicat to

mes?

Fthere be therefore anie a consolation in Christ, if anie cofort of loue, if anie felowship of the Spirit, if anie compassion and mercie,

2 Fulfil my 10ye, that ye be like minded, hauing the same loue, being of one accorde, 21 *For all P seke their owne, o not y which 1. Cor. 10,24.

and of b one judgement,

p from the co sent of wils & mindes he pro } or vaine glorie, but that in mekenes of min agrement in de *euerie man esteme other better then doarine, that there might him felf. be ful and perfea concorde. 4 Loke not euerie ma on his owne things, Kem.12,10.

5 Let the same minde be in you that was 25 But I supposed it necessarie to send my euen in Christ Iesus,

Who being in the forme of God, thoght Mat. 20.23. 6 it no drobbery to be equal with God: ing verie God equal with § 7

*But he made him seif of no reputation, and toke on him the forme of a scruant, 26 For he longed after all you, and was ful and was made like vnto men, and was foude in f shape as a man.

willingly sub- 8 *He humbled him self, and became obe- 27 dient vnto the death, even the death of

the crosse.

Wherefore God hathe also highly exalwhich are no- 9 ted him, and given him a Name aboue 28 I sent him therefore the more diligetly, euerie name.

downe our bre *That at the Name of Iefus shulde eueries knee bowe, bothe of things in heaven, and things in earth, and things under the 29

was God, shul. 12 *And that everie tongue shulde confesfe that Iesus Christ withe Lord, vnto the

glorie of God the Father.

Rom. 14,11. 12 Wherefore my beloued, as ye haue alwaife obeyed, not as in my presence onely, but now muche more in mine absence, fo 2 He warneth them to beware of false teachers, 34- ners of Chrish h make an end of your owne saluatio with ¹ feare and trembling.

n For it is God which worketh in you, bothe the wil and the dede, even of his good :

14 Do all things without *murmuring and

reasonings,

he was a am 15 That ye may be blameles, and pure, & 2 Beware of b dogges: beware of cuil worke against and pure, and pure, and pure, and pure to be against the second pure to be a second pure. the fonnes of God without rebuke in the middes of a naughtie and croked nation, 3 among whome ye shine as * lights in the worlde

warde in that 16 1 Holding forthe the m worde of life, that 4 I may reloyce in the day of Christ, that I

outnes, where the field have not runne in vaine, nether haue 1200red in vaine.

Through lefus and co.

Yea, and though I be noffered vp vpon

Shrift and co.

Yea, and though I be noffered vp vpon

of Ifrael, of the tribe of Benjamin, * an E-d In out wird

things. am glad, and reioyce with you all.

ke your voca- 19 And I trust in the Lord Tesus, to send

ton fure.

1 Which may make you careful & diligent. k Which is his fre grace.

1 As they which in the night fet for the a candle to give light to others.

m The Go pel. n The worde fignifier to power out as the drinke offring was powred on the facrifice.

O To confirme you in your faith.

*Timotheus shortly vnto you, that I also A#.16,1e may be of good comforte, when I knowe your state.

20 For I have no man like minded, who wil faithfully care for your matters.

is Iesus Christs.

That nothing be done through contentio 22 But ye knowe the profe of him, that as a by their prea sonne with y father, he hathe serued with Gods glone. me in the Gospel.

> 23 Him therefore I hope to send assone as I knowe how it wil go with me,

but everie man also on the things of o- 24 And trust in the Lord, that I also my self

shal come shortly.

brother Epaphroditus vnto you, my companion in labour, and fellowe souldier, eue your messenger, and he that ministred vnto me suche things as I wanted.

of heauines, because ye had heard, that he

had bene ficke.

And no doute he was sicke, verie nere vnto death: but God had mercie on him, & not on him onely, but on me alfo. left I shulde haue forowe vpon forowe.

that when ye shulde se him againe, ye might reioyce, and I might be the leffe forowful.

Receive him therefore in the Lord with ke of Chile all gladnes, and make muche of fuche:

30 Because that for 9 the worke of Christ in the persone of Paul, & was her was nere votto death, & regarded not in ned of ne-his life, to fulfil that feruice which was referres r He approlacking on your parte towarde me.

CHAP. III.

gainst whome he fetteth (brift, 4 Likewise him felf, 9 And his dostrine. 12 And reproveth mans owne righteousnes.

Oreouer, my brethren, reioyce in Mthe Lord. It grieueth me not to wri te a the fame things to you, and for you it have often is a fure thing.

Which ye have often heard of me-

kers:beware of the concision.

For we are the circumcilion, which wor- bellies. thip God in the spirit, & rewyce in Christ polles glored Iefus, & haue no confidence d in the flesh: in their circu-

Thogh I might also have confidence in unto s Paul the flesh. If anie other man thinketh that here alludeth he hathe whereof he might trust in fflesh, concision, w is cutting of and

brewe of § Ebrewes, *by the"law a Pharife. things

to walke in 18 For the same cause also be ye glad, and 6 Cocerning zeale, I persecuted § Church: All 23.6.
and so to make the same cause also be ye glad, and 6 cocerning zeale, I persecuted § Church: All 23.6.
touching the righteon specialists in the same cause also be ye glad, and 6 cocerning zeale, I persecuted § Church: All 23.6. Law, I was vnrebukeable.

> But y things that were vantage vnto me, the same I counted losse for Christs sake.

8 Yea, doutles I thinke all things but loffe for the

q He calleth to vifit Chrift ueth them & hazard their tife to relie.

p They rathe.

loght profite

Of bellie gods.

Chap.IIII. The boke of life. 9\frac{1137}{1224}

for the excellet knowledge sake of Christ Iesus my Lord, for whome I have couted all things losse, and do judge them to be dongue, that I might winne Christ,

e As one graf- 9 ted in him by

fe euerlaftig.

fession there-

of, not that he douted to at-

teine voto it, but because he

thereof. h We can rune

no furthe the

God giuern vs

Arengih, and

1 That is, to obt ic the

kOr,haue mo re profited the others.

Rom.15,5.

1. cor 1;10. I This perfec-

in forfaking finne, & to be

ugh faith by

him which is

onely perfite.

Rom. 16,17.

m that is, that this is y true wildome, and

Araight rule of timing n That is, of

the Gospel, &

is y preaching of the cross.

*Or,rewarde.

1. Cor.1.7.

o The vaine glorie which

in this worlde,

their confugo. and thame.

p In minde, &

affe@ion.

tite 2,11

hauing mine owne righteousnes, which is of the Law, but that which is through the 5 Let your patient minde be knowen vnto 20,8.6 21,27. faith of Christ, euen y righteousnes which is of God through faith,

to That I may know him, and the vertue of his referrection, and the fellowship of his afflictions, and be made conformable

vnto his death.

If by anie meanes I might atteine vnto f That is, to li the refurrection of the dead:

8 Not as thogh I had alreadie atteined 8 g Or haue now 12 to it, ether were alreadie perfect: but I followe, if that I may comprehende that for whose sake also I am h comprehended of Christ Iesus.

wolde declare the excellecte 13 Brethren, I counte not my self, that I hane atterned wit, but one thing I do: I forget that which is behinde, and endeuoure my 9 self vnto that which is before,

theweth vs y 14 And followe hard toward the i marke, for the prise of the hie calling of God in 10 Now I reioyce also in the Lord greatly,

Christ Iesus.

crowne of glo-Let vs therefore as manie as k be 1 perfect, be thus minded: and if ye be otherwise minded, God shal reueile eue themsame vnto you.

16 Neuertheles, inthat whereunto we are come, let vs procede by one rule, * that we

may minde one thing.

renued thro. 17 Brethren, be followers of me, and loke on them, which walke so, as ye haue vs for an ensample.

18 *For manie walke, of whome I haue tol- 13 I am able to do all things through the de you often, & now tell you weping, that

19 Whose "end it damnacion, whose God 15 And ye Philippians knowe also that in u their belie, and whose oglorie is to their shame, which minde earthlie things.

20 But our P conversacion is in heaven, fro whence also we loke for the *Saujour, enen the Lord Iesus Christ,

thei feke after Who shal change our vile bodie, that it may be facioned like vnto his glorious bodie, according to the working, whereby 17 he isable euen to subdue all things vnto him felf.

CHAP. IIII.

- 1 He exhorteth them to be of honest conversacion, 15 And thanketh them, because of the provision that they made for him being in prison, 21 And so concludeth with salutacions.
- Herefore, my brethren, beloued and longed for, my loy and my crowne, lo continue in the Lord, ye beloued.
- 2 I pray Euodias, & beseche Syntyche, that they be of one accorde in the Lord,

y Yea, and I beseche thee, faithful yokefe-

lowe, helpe those women, which laboured with me in the Gospel, with Clemente also, and with other my felowe laborers, whose names are in the * a boke of life.

And might be e founde in him, that w, not 4 Reioyce in the Lord alway, againe I say, luk. 10,20.

all men. The Lord wbat hand.

6 * Be nothing careful, but in all things let zekiel calleth your requestes be shewed vnto God in the house of if praier, and supplication with giving of rael, & y secret

7 And the peace of God which passeth all vnderstanding, shale preserve your hearts & From Saran. and mindes in Christ Iesus.

Furthermore, brethre, what soeuer things this peace of are true, what soeuer things are honest, whatfoeuer things are iust, whatfoeuer things are pure, what soeuer things perteine to love, what soever things are of good reporte, if there be anie vertue, or if there be anie praise, thinke on these things,

Which ye haue bothe learned and receiued, and heard, and fene in me: those thigs do, and the God of peace shalbe with you.

that now at the last yeared revived againd That is, bene to care for me, wherein notwithstading Binne ancw to ye were careful, but ye lacked opportu-

I speake not because of e want: for I ha- e That I was ue learned in what soeuer state I am, the-not able to enrewith to be content.

12 And I can be abased, and I can abunde: euerie where in all things I am instructed bothe to be ful, and to be hongrie, and to abunde, and to have want.

helpe of f Christ, which stregtheneth me. f Not of his

they are the enemies of the " Crosse of 14 Notwithstanding ye haue wel done, that or fre wil. ye did communicate to mine affliction.

the s beginning of the Gospel, when I de- g When I fire parted from Macedonia,no Church com- Gospel vato municated with me cocerning the h mat- you. ter of gauing and receiving, but ye onely. of his parte in

16 For even when I was in Thessalonica, ye communicating fent once, and afterwarde againe for my total things, but necessitie,

Not that I desire a gift: but I desire the woght at le-frute which may further your reckening. lieued him in

18 New I haue receiued all, and haue plen- his necessitie. tie: I was euen filled, after that I had re- cowarde your ceiued of Epaphroditus that which came counte. from you, an odour that smelleth swete, a facrifice acceptable and pleasant to God.

19 Andmy God shal fulfil all your necessities through his riches with glorie in Iesus Christ.

20 Vnto God euen our Father be praise for 🚕 euermore, Amen.

21 Salute all the Saintes in Christ Iesus. The brethren, which are w me, grete you. AAa.1.

Psal.69,28. reucl.3,5. 6 Mat.6,25. a This boke E.

take from vs

he received no thing of them,

Our hope laid vp. To the Colossians. All things created by Chier 1224

i Of fuche as did belong to the Emperour Nere.

22 All the Saintes salute you, and moste of all they which are of i Cefars houfholde.

23 The grace of our Lord Iesus Christ be

with you all, Amen.

Written to the Philippians from Rome, & fent by Epaphroditus.

THE EPISTLE OF

Paul to the Colossians.

THE ARGUMENT.

To this Epiftle S. Paul putteth difference betwene the livelie, effectual and true Christ, and the fair I ned, contrefait and imagined Christ, whome the fulfe apostles taught. And first, he confirme the doctrine which Epaphras had preached, wishing them increase of faith, to esteme the excellecte of Gods. benefite towarde them, teaching them also that saluacion, and what soeuer good thing can be desired, standeth onely in Christ, whome onely we embrace by the Gospel. But for a fnuche as the fulle brethre wolde have mixed the Law with the Gospel, he touchesh those flatterers Vehemently, and exhorteth the Colossians to staye onely on Christ, without whome all things are but mere vanitie. And as for Circumcission, abstinence from meates, external holines, worshiping of Angels as meanes when reby to come to Christ, he otterly condemneth, shewing what was the office and nature of ceremonies, which by Christ are abrogate: so that now the exercises of the Christians Stande in morificacion of the flesh, newenes of life, with other like offices appertuning to the generally & particularly to all the faithful.

CHAP. I.

3 He giveth thankes unto God for their faith, 7 Confirmeth the doctrine of Epaphras, 9 Praieth for the increase of their faith. 13 He sheweth unto them the Brue Christ, and discouereth the contrefait Christ of the false apostles. 21 Hc approveth his autoritie & charge, 28 And of his faithful executing of the same.

Aul an Apostle of Iesus 11
Christ, by ywil of God,
& Timotheus our bro-

To the, which are at Colosse, Saites & faith

Grace be with you, & peace from God our Father, and from the Lord Iesus Christ.

We give thankes to God eve the Father 14 In whome we have redemption through divinited wet of our Lord Iefus Chrift, alwaies praying

for you:

4 Since we heard of your faith b in Christ Iesus, and of your lone towarde all Saintes, 16 faued by but onely a vaine 5 For the hopes sake, which is layd up for you in heaven, whereof ye have heard before by the worde of trueth, which is the Gospel,

> 6 Which is come vnto you, even as it is vnso among you, from the day that ye heard and truely knewe the grace of God,

7 As ye also learned of Epaphras our deare felowe fervant, which is for you a faithful minister of Christ:

8 Who hathe also declared vnto vs your 19 loue, which ye have by the Spirit.

9 For this cause we also, fince the daye we 20 And by him to reconcile all things vn- of his abundaheard of it, cease not to pray for you, and to defire that ye might be fulfilled with

knowledge of dhis wil, in all wisdome, & d That is, spiritual understanding,

* That ye might walke worthie of the Ephel 4.1. Lord, and please him in all things, being philip.1.27. *fruteful in all good workes, and increa-13/15/2,12. fing in the knowledge of God,

Strengthened with all might through his glorious power, vnto all pacience,& long fuffring with ioyfulnes,

33 Giving thankes vnto the Father, which hathe made vs mete to be partakers of the Mat. 3,17. inheritance of the Saintes in light,

ful brethren in Christ: 13 Who hathe deliuered vs from the power 2-pet 1.17. of darkenes, and hatherranslated vs into made visible in the fieth of

his blood, that u, the forgiuenes of finnes, corporally.

Who is the * c image of the inustible cbr.1,3.

God, the f first borne of euerie creature. Borne before anie thing was

* For by him were all things created, created. which are in heaven, and which are in Iohn 1,3. earth, things visible and inuisible: whether they be Thrones, or Dominions, or gHe that role Principalities, or Powers, all things were the dead to tacreated by him and for him,

to all the worlde, and is fruteful, as it is al. 17 And he is before all things, and in him flings which it all things confift.

> 18 And he is the head of the bodie of the birth Church: he is the beginning, * & the first 1. Cor. 15,20. borne of the dead, that in all things he lob.1,14. might hauerthe preeminence.

might hane the preeminence.

*For it pleased the Father, that in him Church, which is his bodies. shulde all h fulnes dwell,

to him felf, and to fet at peace through ... the blood of his crosse bothe the things in whole Church

fing may be called a new

e Which coholie Gof.

a Which was

a citic of Phry

h For without Christ there is

no faith to be

opinion.

The rest of Christs afflictions. Chap. II. Christs divinitie. 8439/1224

earth, and the things in heaven.

gers and enemies, because your mindes were fet in euil workes, hathe he now also reconciled,

22 In the bodie of his flesh through death, to make you* holie, and vnblameable and 9

without faute in his fight,

2; *If ye continue, grouded and stablished 10 in the faith, and be not moued away from the hope of the Gospel, whereof ye haue 11 heard, and which hathe bene preached to euerie creature which is vnder heaué whereof I Paul am a minister.

and fulfil 1 the rest of the afflictions of Christ in my flesh, for his bodies sake, which is the Church,

the dispensation of God, which is given me 13 *And ye which were dead in sinnes, and proven that write youwarde, to fulfil the m worde of in the vncircumciss of your sless, hathe every God, to fanctifie it: 25 fo doeth he daily suffer in

infirmities . & 26 *Which is the mysterie hid since the worlde began, and from all ages, but now is ma- 14 de manifest to his "Saintes,

> To whome God wolde make knowen what is the riches of this glorious mysterie among the Gentiles, w riches is Christ 15 in you, *the hope of glorie,

28. Whome we preache, admonishing euerie man, and teaching everie man in all perfect in Christ Iesus:

Whereunto I also labour and striue, achathe elected 29 cording to his working which worketh in me mightely.

CHAP. II.

admonisheth them not to turne backe fre Christ. & To the service of angels or anie other invention, or els ceremonies of the Law, 17 Which have finished their office, and are ended in Christ.

Or, point and T

Enk. 1.75.

E.COT .1 .2 .

ephe.i,4.

€11.2,11.

Zob.15,6.

& Or your co-

moditie.

hathe once fuf

fered in him

felf to redeme his Church, &

his mem-

bers, as parta-

therefore a re

neger of their

Rom. 16,25.

ephel 3,9.

2.tim.1,10.

m Which is \$

promifes of Chrift, and of

the calling of

n Whome he

ted to him by

Chrift.

the Gentiles.

I.Tim.I.I.

\$it 1,2. J.pet.1,20.

iniuries.

rting I haue for your fakes, and for the of Laodicea, and for as manie as haue not fene my a persone in the flesh,

a Me present ta bodie.

2 That their hearts might be comforted & 20 they knit together in love, and in all riches of the ful affurance of vnderstäding, to knowe the mysterie of God even the Father, and of Christ:

In whome are hid all the treasures of wis-

3 dome and knowledge.

And this I say, lest anie mã shulde beguile you withentifing wordes.

5 *Forthogh I be absent in the b flesh, yet 23 Which things haue in deed a shewe of your of your am I with you in the fpirit reioveing, and beholding your ordre, and your stedfast faith in Christ.

6 As ye have therefore received Christ Iefus the Lord, fo walke in him,

Roted and buylt in him, and stablished in the faith, as ye haue * bene taught, abu- die to shewe them selues greater hypocrites.

ding therein with thankes giving.

21 And you which were in times past stran- 8 Beware lest there be anie man that spoile de Teaching you through d philosophie, and vaine deculations, as worthiping of Angels, of blinding to the rudiments of the worlde, and deceremonies and beggerlie and be not after Christ.

*For in him dwelleth all the fulnes of the now they ha-none vie

· Godhead bodely.

And ye are compleate in him, which is is come. the head of all Principalitie and Power: john 1,14.

he head of all Principalitie and ______.

In whome also ye are circumcifed with Rom.2,19.

In faying that the God-* circumcision made without hads, by put- e In layit ting of y finful bodie of the flesh, through head is really the circumcifion f of Christ,

Now reioyce I in my suffrings for kyou, 12 In that we are hurved with him through he is verie God; also saybaptisme, in whome ye are also raised vp ing, in him, he together through * the faiths of the opeatisment of God which raised him from the res, and by this worde

> he quickened together with him, forgiuig or, effentially. you all your trespaces.

And putting out the * h hand writing Ephe.1,19. of ordinances that was against vs, w was Ephe.2.1.

contrarie to vs, he euen toke it out of the sphears, way, & fastened it vpon the crosse, spirit of And hathe is spoiled the Principalities, g in beleuing and Powers, and hathe made a shewe of that God by them openly, and hathe triumphed ouer fed up Christe them in the same crosse.

wisdome, that we may present eu erie man 16 Let no man therefore condemne you in ken in our meat and drinke, or in respect of an k ho- baptisme. lie day, or of the new moone, or of the h The ceremo Sabbath dayes,

Which are but a shaddowe of things to were a publication come: but the bodie is in Christ.

s Hauing protested his good wil towarde them, 4 He 18 *Let no man 1 at his pleasure" beare rule ting of the mi ferable flate ouer you by humblenes of minde, & wor- of man kinder shiping of Angels, advancing him self in for circumci-fion did decla those things which he neuer sawe, rashly re our natural puft vp with his fleshlie minde,

Or I wolde ye knewe what great figh 19 And holdeth not the head, whereof all washings figthe bodie furnished and knit together by of sinne: the iointes and bandes, encreaseth with the in- Aiffed that we

creasing of God.

Wherefore if ye be dead with Christ were all taken from the ordinances of the worlde, why, away by Christs death. as thogh ye lived in the worlde, are ye bur Mat. 24,4. dened with traditions?

As, Touche not, Taste not, Handel whome he ha-

Which all m perish with the vsing, and k or, diffinare after the commandements and doctri ke difference nes of men.

wisdome, in a voluntarie religion and hum prise. blenes of minde, and in not sparing the bo that the hydie: "nether haue they it in anie estimation them at their

to satisfie the offesh.

pleasure into all soperficio and error. m And apperteine nothing to the kingdome of God "Or, but they are of no value saue for the filling of the flesh. n Suche as men have chosen according to their owne fantasse. o They pinche and defraude their bedie to show them selues preater hypocrites.

tradition feing Chris

in Chrift, he

Rom. 5.4.

whereof we haue a fure to-

nies, and rites were as it were giltie of

i As Satan & his Angels fre the taken all

betwirt daves

2. Cor. 5.5.

E. Cor 5.3.

b In bodie.

c In minde.

A Aa.ii.

geriie ceremo Diesi

b Which e-

ther ferue but

els are inuen-

Ephe.s,3.

all the stregtn

of the corrupt nature which

reliketh agaift

the Spirit, that

the Spirit, and

not in y fleit.

Rom.6,4.

ephe.4,25. ebr.12,2.

1.pet.2,1.

Ephe.6,11.

what frutes

are in the that

are dead to \$

rifen againe with Christ.

of mercies.

worlde & are

U 4,10.

CHAP. III.

I He she weth where we shulde seke Christ. s He exhor teth to mortification, to To put of the olde man and to put on Christ. 12 To the which he addeth exhortations, 21 Fathers, k prouoke not your children to rigour. bothe general and particular to charitie & humilitie. a After that ye haue bene g dead to beg-

F ye then be a risen with Christ, seke 22 *Seruants, be obedient vnto the that a- Ephe.6.s. those things which are aboue, where Christ sitteth at the right hand of God.

Set your affections on things which are aboue, and not on things, which bare on the 23 And what soener ye do, do it heartely, as for a time, or

For ye are edead and your life is hid with 24 Knowing that of the Lord ye shal receie With Christ. Christin God.

4 When Christ which is our life, shal appeare, then shal ye also appeare with him 25 But he 1 that doeth wrong, shal receive 1 The cruel in glorie.

Excenguish 5 * Mortifie therefore your mebers which are on the earth, formicatio, vnclennes, the inordinate affection, euil concupiscence, & couetousnes which is idolatrie.

ye may line in 6 For the which things sakes the wrath of God cometh on the children of disobe-

> Wherein ye also walked once, when ye liued in them.

8 *But now put yeaway eue all these thigs, 2 *Continue in prayer, and watch in the sa- Luk, 18,1. wrath, angre, maliciousnes, cursed speaking, filthie speaking, out of your mouth. 3 *Praying also for vs, that God may open 2 phe.6,18.

Lie not one to another, seing that ye haue -put of the olde man with his workes,

Gene.1,26. 710 And have put on the newe, which is renewed in knowledge * after the image of 4 That I may vtter it, as it becometh me to US1.0 96 him that created him,

> where is nether Grecian nor Iewe, cir- 5 cumcifion nor vncircumcifion, Barbarian, in all things.

e de shewith 12 Now therefore as the elect of God sholie & beloued, put on 'tender mercie, kind- 7 nes, humblenes of minde, mekenes, long fuffring:

13 Forbearing one another, and forgiuing one another, if anie man haue a quarel to 8 Whome I haue sent vnto you for the sa- to edification, and mixt with Or, the bowels. another: euen as Christ forgaue you, euen so do ye.

f Let it guide 14 And about all these things put on loue, all your doigs which is the bonde of perfectnes.

*Ur,gracious, or thankeful.

And let the peace of God frule in your

bodie, and be ye amiable.

bodie, and be ye amiable.

b Pfalmes 2- 16 Let y s worde of Christ dwell in you ple somplainings teously in all wisdome, teaching & admohymnes, and spiritual songs, singing with a "grace in your hearts to the Lord.

hes gining: a "grace in your hearts to the Lord.
fogs conteine-17 * And what soeuer ye shal do, in worde
praises, & thahes gining, but or dêde, do all in the Name of the Lord
mor waysely Iesus, gining thankes to God even the Faor dede, do all in the Name of the Lord 12 Epaphras the servant of Christ, which where was Pe Iesus, giving thankes to God even the Father by him.

18 T*Wiues, submit your selues vnto your housbands, as it is comelie in the Lord.

bitter ynto them.

20 ¶*Children, obey your parentes in all Ephe 6,1. things: for that is wel pleasing vnto the in the Lord. Lord.

anger, left they be discouraged.

re your masters according to the flesh in 1 pet.2,18. all things, not with eye service as men plea fers, but in singlenes of heart, fearing God.

to the Lord, and not vnto men,

ue the rewarde of the inheritance: for ye ferue the Lord Christ.

for the wrong that he hathe done, & there Deu. 10,27. is no * m respect of persones.

CHAP. IIII.

2 He exhorteth them to be feruent in prayer, 5 To wal- rom 2,11. he wisely towarde them that are not yet come to the gal. 2,6. ke Wijely towarae snew sum, a.v., them, and wi- eph.6,9
m Whether he Sheth them all prosperitie.

E masters, do vnto your seruats, that seruant. which is juste, and equal, knowing that ye also haue a master in heauen.

me with thankes giuing,

Vnto vs the a dore of vtterance, to speake a That I may the mysterie of Christ: wherefore I am al-frely preache fo in bondes,

Ephe.s. s. speake.

¶*Walke b wisely towarde them that are b Tothe com

without, and credeme the time. Scythian, bonde, fre: but Christ is all and 6 Let your speache be gracious alwais, and boars. powdred with a falt, that ye may knowe time wel. how to answer euerie man.

Tychicus our beloued brother, and wherepluefaithful minister, and felowe servant in and causeth the Lord, shal declare vnto you my whole you to abuse state,

Perceining

me purpose that he might knowe your sta- no vanitie. te, and might comforte your hearts,

And aboue all these things put on loue, 9 *With Onesimus a faithful & a beloued Phile 10. brother, who is one of you. They shal shewe you of all things here.

hearts, to the which ye are called in one 10 Aristarchus my prison fellowe saluteth you, & Marcus, Barnabas sisters sonne (tou ching whome ye received comandements, If he come vnto you, receive him)

nishing your owne selues, in hpsalmes, and 11 And I esus which is called Iustus, which are of the circumcision. These onely are e If they onemy f workefellowes vnto the kingdome of ly did helpe God, which haue bene vnto my cololatio. che the Gof-

is one of you, saluteth you, and alwais ter for those striueth for you in prayers, that ye may fine & twentie stande perfite, and ful in all the wil of faine he abode

. Cor.10,31. 19 *Houfbands, loue your wives, and be not 13 For I beare him recorde, that he hathe a the Gospel. great zeale for you, & for the of Laodicea,

wis.6,8. eccle.35,26.

1.the 5,17. the Goipel.

moditie of

In preachig

shanheful.
g The doftrine of the Gosto God, narrations,& expo-Bulatios hym-nes, onely thá-

and amply, as hymnes do. Ephe. 4,29.

*Ur, thanker gining. Epha, 5,22. 7. Pet. 3.1.

Effectual faith.

Chap.I.II. Ensamples of faith. Ph1/1224

and them of Hierapolis.

s 'im.4,11. 14 *Luke the beloued physitio greteth you, and Demas.

cea, and Nymphas, and the Church which is in his house.

they wolde write as an answere to this epiftle set to y Colossias

g Ether to 16 And when this epiftle is red of you, cause that it be red in the Church of the Laodiceans also, and that ye likewise read the epiltles written from Laodicea.

17 And say to Archippus, Take hede to the ministerie, that thou hast received in the Lord, that thou fulfil it.

15 Salute the brethren which are of Laodi- 18 The salutation by the hand of me Paul. Remember my bades. Grace be with you,

> Written from Rome to the Colossians and fent by Tychicus, and Onesimus.

THE FIRST EPISTLE

of Paul to the Thessalonians.

THE ARGUMENT.

Fter that the Thessalonians had bene wel instructed in the faith, persecution, which perpetually A followeth the preaching of the Gofpel, arofe, against the which although they did constantly stand, yet S. Paul (as moste careful for them) sent Timothie to strengthen them, who some after admonishing him of their estate, gaue occasion to the Apostle to confirme them by divers arguments to be costant in faith, or to suffer whatsoever God calleth them vnto for the testimonie of the Gospel, exhorting them to declare by their godlie living the puritie of their religion. And as the Church can neuer te so purged, that some cockle remaine not among the wheat, so there were among them wicked men, which by moung vaine and curious questions to overthrowe their faith, taught falfely, as touching the point of the resurrection from the dead : whereof he briefly instructeth them what to thinke, earnestly forbidding them to feke curiously to knowe the times, willing them rather to watche lest the sudden comming of Christ come vpon them at vnwares: and so after certeine exhortations, and his commendations to the brethren, he endeth.

CHAP. I.

2 He thanketh God for them, that they are so stedfast in faith & good workes, 6 And receive the Gofpel with suche earnestnes, 7 That they are an example to all others.



2 For there is

is not toyned

Philip.1,3.

b Which de-elareth it felte 3

by moste line-lie frutes.

an enident to-

ken of our cle-

&ion.

e Whereby you declared

together

Aul and Siluanus, and Timotheus, vnto the Church of the Thesialonias, which is in God the Father, and in the Lord Iesus Christ:Gra ce be with you, and pea-

ce from God our Father, & from the Lord

Iesus Christ.

2.Theff.1.3. 2 *We give God thankes alwayes for you all, making *metion of you in our prayers Without cealing, remebring your b effectual faith, & ediligent loue & the pacience of your hope in our Lord Iesus Christ in the light of God even our Father,

your selues mo Re readie and 4 Knowing, beloued brethren, that ye are

painful to helelect of God. preaching of the Guspel is

pe the poore.
d The effectual 5 For our dGospel was not vnto you in worde onely, but also in power, and in the ho- 2 But euen after that we had suffred befo- and in pompe, but in trauel& re, and were shamefully entreated at *Phi- in the searce of after what maner we were among you for your sakes.

e To beleve.& to be fully per- 6 fuaded to ha-And ye became followers of vs., and of the Lord, and received the worde in mu- 3 ue the gifts of the holie Goft, and ioyche affliction, with e ioye of y holie Gost,

fully to fuffer for Chrifts fake, are moft certeine fignes of our election.

7 So that ye were as "ensamples to all that 'Or, paterate. beleue in Macedonia and Achaia.

8 For from you founded out the worde of the Lord, not in Macedonia & in Achaia onely: but your faith also which is towarde God, spred abroade in all quarters, that we nede not to speake any thing.

For f they them selves shewe of you what f To'wit, all \$ maner of entring in we had vnto you, and how ye turned to God from idoles, to fer-

ue the s living and true God,

And to loke for his Sonne from heaven, and onely furwhome he raised from the dead, euen Iesus ned fantalies. which deliuereth vs from the hwrath to h Which he come.

inal execute

CHAP. II.

I To the intent they soulde not faint under the crosse. 2 He comendeth bu diligence in preaching, 13 And theirs in obeing. 18 He excuseth his absence , that he colde not come and open his heart to them.

Or ye your selues knowe, brethren, That our entrance in vnto you was not a Not in outin a vaine,

warde thewe lippi(as ye knowe) we were bolde b in our God God, to speake vnto you the Gospel of b By his helpe and grace. God with muche striuing.

For our exhortatio was not by deceit, nor by vnclennes, nor by guile.

But as we were alowed of God, that the AAa. iii.

g For idoles are dead thigs

vpon the wic-

I. Thessalonians. Appointed to affliction 1224 Against menpleasers.

eWhich declassie confeience.

Gospel shulde becommitted vistors, so we 1 speake, not as they that oplease men, but God, which trieth our hearts.

5 .. Norher yen did we euer vie flattering 2 *And haue sent Timotheus out brother & tie, then mine wordes, as ye know, nor colored couetoufnes, God u recorde.

6 Nether soght we praise of men, nether of you, nor of others,

edr,lu zateritie 7

d He hubled himfelf to fup porte all thigs cre : euen as y which nourceth her children, and thinto vile for her childres fake. Att.20,34. 2.cor.4,14. 3.thef. 3,8.

When we might haue bene "chargeable, as the Apostles of Christ: but we were gen tle among you, euen as a d nource cheri- 4 For verely when we were with you, we sheth her children.

without all 8. Thus being affectioned towarde you, our good wil was to have dealt vnto you, not the Gospel of God onely, but also our 5 owne soules, because ye were dere vnto vs. keth no office 9 For ye remember, brethren, "our labour & trauail: for we laboured day & night, because we wolde not be chargeable vnto apel of God.

> 10 Ye are witnesses, and God also, how holily, & iustly, & vnblameably we behaued our felues among you that beleue.

· For it is not. doings. Eph. 4,1.

philip .1,17.

col.1,10.

possible to an As ye know how that we exhorted you, 7 proches of \$... and comforted, and beloght eueric one of wicked, which you (as a father his children) euer hategood you (as a father his children)

That ye * wolde walke worthie of God, 8 who hathe called you vnto his kingdome and glorie.

33 For this cause also thanke we God without ceasing, that whe yereceived of vs the worde of the preaching of God, ye recei- 10 ued it not as the worde of men, but as it is in dede the worde of God, which also wor keth in you that beleue.

14 For brethren, ye are become followers of the Churches of God, which in Iudea are in f Christ Iesus, because ye haue also 12 Juffred § same things of your owne countrey men, even as they have of the Iewes,

15 Who bothe killed the Lord Iesus and their owne Prophetes, & haue persecuted vs, and God they please not, and are contraries to all men,

g And wolde traries to all men, bunder all me 16 And forbid vs to preache vnto the Gentiles, that they might be faued, to h fulfil their sinnes alwais: for the wrath of God 1s come on them, to the vtmoste.

Forasmuche brethren, as we were kept from you for a season, cocerning sight, but not in the heart, we *enforced the more to fe your face with great defire.

Therefore we wolde haue come vnto you(I Paul, at least once or twise) but Sata 2 hindered vs.

For what is our hope or ioye, or crowne 3 of reioycig? are knot eue you it in y presen ce of our Lord Iesus Christat his comiga Yes, ye are our glorie and loye.

CHAP. III. 2 Hesheweth how greatly he was affectioned towarde them bothe in that he fent Timotheus to them, to And phaned by fuche filehunes, also prayed for them.

TX THerefore fince we colde no longer forbeare, we thoght it good to remaine at Athens alone,

minister of God, and our labour felow in of Timotheus the Gospel of Christ, to stablish you, and to you. to comfort you touching your faith,

3 That no man shulde be moued with these afflictions. for ye your felues knowe, that we are appointed thereunto.

tolde you before that we shulde suffre tribulations, euen as it came to passe, and ye

Euen for this cause, when bI colde no lon b His great as ger forbeare, I sent him y I might knowe fection towarof your faith, lest the ctepter had tempted flocke you in any force, and that our labour had c Meaning Sabene in vaine.

me of you, & preached vnto you the Gof- 6 But now lately when Timotheus came from you vnto vs, and broght vs good tidings of your faith & love, and that ye haue good remebrance of vs alwayes, desiring to le vs, as we also do you,

> Therefore, brethren, we had confolation in you, in all our affliction and necessitie through your faith.

For now are wed aline, if ye estand fast ne constant in in the Lord.

9 For what thakes can we recopense to God thinke that all againe for you for all the ioye wherewith be for many we reioyce for your sakes before our God, pleasures, and inalbereflored

Night and day * praying excedingly v from death to we might se your face, & might saccoplish Rom.1.10. that which is lacking in your faith?

II Now God him felf, euen our Father, and e If you perfe our Lord Iesus Christ, guide our iorney f We must dai vnto vou,

And the Lord increase you & make you abunde in loue one towarde another, and towarde all mé, eu é as we do towarde you:

13 *To make your hearts stable and vnbla Chap. 5.23. meable in holines before God euen our Fa 1.corsn.1,2. ther, at the comming of our Lord Iesus Christ with all his Saints.

CHAP. IIII.

s He exhorteth them to holines, & Innocencie, 9 Loue, 21 Labour, 13 And moderation in lamenting for the dead, 17 Describing the end of the resurrection.

Nd furthermore we beseche you, bre 🕰 thrế, & exhorte you in the Lord Iefus that aye increase more and more, as ye a And as it we have received of vs.how ye oght to walke, your felnes.
and to pleafe God.

by the greke worde figure

For ye knowe what bcommandements we fied fuchecom gaue you by the Lord Iesus.

*For this is the wil of God enen your fan- from fome ma Chification, cor that ye shulde absteine fro his name to ofornication,

4 That euerie one of you shulde know, how Rom. 22, 2. to possession to

a Rather fekig AG. 16,12

doarme, I fhal

*ن 15 ي*23. ly growe from faith to faith.

madements 48

dicate your felues wholy vnto God. d That is , his bodie which is pre-

5 And

from their fal Dation. h And heape vp the measure, Mat. 13,32.

fin his Name

and under his

pretection.

Rom.i,ii. i He meanerh not this of all the lewes in general:but of particularly & 18 ceased not after they had put Chrift to death,to perfe cute his wor- 19 de, and his me

nisters. k Therefore I colde not for getyoujexcept 20 I wolde forget my felf.

1143/1224

5 And not in the lust of cocupiscence, euen that day shulde come on you, as it were a as the Gentiles which knowe not God:

ger of all suche things, as we also haue tolde you before time and testified.

7 *For God hathe not called vs vnto vnclennes, but vnto holines.

a By these pre 8 He therefore that despisethe these things, despise in appearance despiseth not man, but God who hathe euen giuen* you his holie Spirit.

But astouching brotherlie loue, ye nede demets which 9 not y I write vnto you: *for ye are taught of Godto loue one another.

10 Yea, & that thing verely ye do vnto all § brethren, which are throughout all Macedonia:but we beseche you, brethré, that ye 10 increase more and more,

f And not be it *And that ye studie to be quiet, and to medle with your owne busines, & to wor- 11 Wherefore exhorte one another, & edi- exhort them in ke with your fowne hands, as we commanded you,

your diligence to tofupplie your ly towarde them that s are without, & that nothing be h lacking vnto you.

condemne all 13 ¶I wolde not, brethren, haue you ignorat 13 concerning the which are a flepe, that ye isorowe not eue as other w haue no hope.

is risen, eue so them which slepe in klesus, wil God 1 bring with him.

of Christ.

1 By raising 15 For this say we vnto you by the m worde their bodies of the Lord. *that we which live. & are reof the Lord, *that we which live, & are re- 15 maining in the coming of the Lord, shal not preuent them which liepe.

> 16 For the Lord'him self shaldesced from heaue with a showte, with the voyce of 16 iReioyce euermore. the Archagel & with the trupet of God: 17 and the dead in Christ shal rife first.

n Meaning the 17 which shal be Then shal we which live and remaine, be caught vp with them also in the clou- 19 des, to mete the Lord in the ayer: & so shal 20 we ever be with the Lord.

de of mutatio 18 Wherefore, comfort your selues one another with these wordes.

CHAP. V.

1 He enformeth them of the day of judgement & comming of the Lord, 6 Exhoring the to watch, 12 And to regard suche as preache Gods worde among them.

Vt of the stimes & seasons, brethren. Dye haue no nede y I write vnto you. For ye your felues knowe perfitely, that the day of the Lord shal come, euen as a thefe in the night.

For when they shal say, Peace, and safetie, 27 I charge you in & Lord, that this epistle aised & perthen shal come vpon them sudden deftruchilde, and they shal not escape.

phesicand mo 4 But ye, brethren, are not in darkenes, that Refallely af-

cribed to Elias that 2000 yere before the Lawe, 2000 voder the Lawe and 2000 after the Law the worlde shal endure. *Mas 24, 44, 2 peser 3,10, weel 3,5 & 15,15. b That 15,164dealy & valoked fee.

thefe.

6 *That no man oppresse or defraude his 5 Yeare all the children of light, and the staken for co brother in any matter: for y Lord ua ven- childre of the day we are not of the night tempt of fahuanether of darkenes.

6 Therefore let vs not essente do other, finnes and will not awake to godlines.

For they that slepe, slepe in the night, & and not be ouercomewith they that be dronken, are dronken in the the cares of §

8 But let vs which are of the day, be fober, lightned by \$ *putting on y brest place of faith & loue, 1sa. 19,17.

& of the hope of faluation for an helmet, ophe.6,17.

9. For God hathe not appointed vs vnto ken only to wrath, but to obteine faluatio by the meanes of our Lord Jefus Chrift,

Which dyed for vs, that whether we wa- ke is bounde ke or f flepe, we shulde live together with to love y shep-

he one another, euen as ye do.

12 Now we befeche you, brethten, that ye ciuse ceaseth. That ye may behaue your selues honest- knowe them, which labour among you, & ke not: the hoare ouer you in the Lord, and saimonish

> That ye have them in fingular love for htheir workes fake. Be at peace amog your ke

14 For if we beleue that Iesus is dead, and 14 We desire you, brethre, admonish them \$ 20,22. that are vnrulie : comforte the feble min- rom.12,17. that are vnrulie: commons the ded: beare with the weake: be pacient tow- 1.pet.3; 9.

1 Hanca quiet minue & commons common & common & common with the weaker beared with the minue & common with the minute of the minute the min arde all men.

*Se that none recompense euil for euil feiere inchrist vnto any man:but euer followe that which which thal make you resoice is good, bothe towarde your felues, and in the middes towarde all men.

*Pray continually.

18 In all things give thankes: for this is the wil of God in Christ Iesus towarde you.

Quench not the & Spirit.

Despise not prophecying.

Trye all things, and kepe that which is

Absteine from all appearance of euil.

23 Now the verie God + of peace fanctifie mainteined , y you throughout: and I pray God that your mwhole spirit and soule and bodie, may be tianal increakept blameles vnto the comming of our fe in godines.

Lord Iesus Christ.

*Faithful is he which calleth you which

24 *Faithful 15 he which calleth you, which Chap. 3, 12. wil also do it.

25 Brethren, pray for vs.

Grete ali the brethte with an holie kisse, m Then is a

be red vnto all the brethren the Saintes. ction, as the b trauail vpon a woman with 28 The grace of our Lord Iesus Christ be nothig, bis son with you, Amen.

> The first epiftle vnro the Thessalonians written from Athens.

> > AAa, iiii,

: I bat

of the faithful g As the flochis duetie to teache thể and true religion. that they wor nor alio ceamuft be expelled as out of the flog

Prou.17,13.

Rom. 5,3.2. cor. 6,10.

Luk 18,1. eccle.18,12,

colof.4.3. the gruen his Spirit to his efuffer it to be quenched, but hathe renesled by what meanes at may hortations as thefe, & by co

1.COT .J. 2.

1.Cor.1.8. mindethinkerh le,that is , his understanding and wil, couch nothig: nether doeth execute any thing contrary to t

a So muche \$ more we oght to beware of all dreames & fantafies of me 2 them felues & others in fearching out cu. me that the Lord shal appeare, alledgig

3.Cor.1,2.

reth what we-

re the comman

Paul gauevoto

1. Cor.7,40.

Iohn 13,34.

Ø 15,12.

Ø 4,21.

ıdle.

1.10hn 2,8.

3 The ff. 3.7.

g As ftrangers and infideles.

h Buz that ye

may be able by

want and necel fitte.

s He doeth not

row, bur that which proce-deth of infideli

k Or.haue con

rinued conflâte

out of the gra-

me Which is in

the Name of

the Lord , and

as he shulde

fpeake hi felf.

2. Cor.15,23.

Mat. 24,34.

2.cor.15,52.

founde a line

o In this fulde

taking vp the-

of the quali-

which

ries of our bo

Gralbe as a kin

de of death.

THE SECONDE EPI-1144/1224

stle to the Thessalonians.

THE ARGUMENT.

Est the Theffalonians shulde thinke that Paul neglected them, because he went to other places, mather then came to the, he writeth unto them and exhorteth the to pactence and other frutes of faith, nether to be moved with that vaine opinion of suche as taught that the comming of Christ was at hand, for a smuche as before that day there shulde be a falling away from true religion, euen by a great parte of the worlde, and that Antichrist studde reigne in the Temple of God finally com mending him felf to their prayers, & encouraging them to constance, he willeth the to correct suche tharpely, as line idelly of other mens labours, whome, if they do not obey his admonitions, he commandeth to excommunicate.

CHAP. I.

3 He thanketh God for their faith love and patience. 11 He prateth for the encrease of the same, 12 And heweth what frute Shal come thereof.



Aul and Siluanus, and Timotheus vnto the Church of the Thessa-

Grace be with you, and peace from God our Father, and from the

Lord Iesus Christ.

Which pro-

cedeth of your faith as a mo-fe notable fru

z.Theff.i.s. 3 *We oght to thake God alwayes for you, brethren, as it is mete, because that your faith groweth excedingly, and the love of euerie one of you towarde another abun- 1 deth.

4 So that we our selues reioyce of you in the Churches of God, because of your pa 2 cience and faith in all your perfecutions and tribulations that ye fuffre,

5 *Which is a broken of the righteous judgemet of God, that ye may be counted wor-

ye also suffice.

ye also suffice.

ye also suffice.

For it is a righteous thing with God, to

recompense tribulation to them that trou

Child when a

with him, and 7 And to you which are troubled, rest with 4 Which is an aduersarie, and exalteth him the whole size the wicked final feele his wis * when the Lord Iesus shal shewe him felf against all that is called God, or that personners of felf from heaven with his mightie An-

> In flaming fyre, rendring vengeance vnto them, that do not knowe God, & which 5 Reméber ye not, that whe I was yet with were beares, fomelyons, oobey not vnto the Gospel of our Lord Iesus Christ,

d As God is 9 Which shalbe punished with deuerlafting perdition, from the presence of the 7 For the mysterie of miquitie doeth al-Lord, and from the glorie of his power,

as he is more to When he shal come to be glorified in wy neu ne mai come to be glorified in

his Saintes, and to be made marueilous in

all the that beleue (because our tostimo
nictory and to be made marueilous in

state of the control of

of his calling, and fulfil call the good plea- e The fre befure of his goodnes, & the worke of faith Gods goodnes, with power,

That y Name of our Lord Iesus Christ predestination may be a glorified in you, & ye in him, active vocations the worke of cording to the grace of our God, and of faith contents our metical our metical cordinates of the contents our metical cordinates o the Lord Iefus Christ.

lonians, which is in God
our Father, and in the is Gods wonderful worke in vs. g As the head with the bodie.

Lord Iefus Christ: tion; and all these he worketh of his mere grace through Chrift.

carton, to the which God ad

CHAP. II.

3 He sheweth them that the day of the Lord shal not come, til the departing from the faith come first, gand the king dome of Antichrift. 15 And therefore he exhorteth them not to be decerued, but to fland fledfast m the things that he hathe taught them.

Ow we beleche you, brethren, by § comming of our Lord Iesus Christ, and by our affembling vnto him,

That ye be not suddenly moued fro your a As falle reue minde, nor troubled nether by a fpirit, nor lation, or dreaby b worde, nor by letter, as it were from b which are vs, as thogh the daye of Christ were at spoken or writ hand.

thie of the kingdome of God, for y which; *Let no man deceiue you by any meanes: ca wonderful ye also suffre.

*Let no man deceiue you by any meanes: ca wonderful departing of the most parties most parties most parties. me ac departing first, and that that d man te from the of sinne be disclosed, euen y sonne of eper- d This

> is worshipped: so that he doeth sit as God the Church, & in the Temple of God, shewing him self nable kingdothat he is God.

you, I tolde you these things?

6 And now ye knowe wnat f withholdeth, des, as Daniel that he might be reueiled in his time.

readie sworke: onely he which know with- teth him felf

deth glorifica-

Ephe.s.o.

ked Antichrift me of Satan, whereof some thers leoparand is called \$

all the that beleue (because ourtestimonie towarde you was beleued) in that day.

Wherefore, we also praye alwayes for the companient of the Church, Paul teacheth them to loke for this horrible dissipation before, and therefore rather to prepare them to the stop at the court of the Church, Paul teacheth them to loke for this horrible dissipation before, and therefore rather to prepare them to the stop at the court of the Church, Paul teacheth them to loke for this horrible dissipation before, and therefore rather to prepare them to loke for this horrible dissipation before, and therefore rather to prepare them to loke for this horrible dissipation before, and therefore rather to prepare them to loke for this horrible dissipation before, and therefore rather to prepare them to loke for this horrible dissipation before, and therefore rather to prepare them to loke for this horrible dissipation before, and therefore rather to prepare them to loke for this horrible dissipation before, and therefore rather to prepare them to loke for this horrible dissipation before, and therefore as yet there was a letting you, that our Good may make you worthis the day of the Lord was nere; and for the Church, Paul teacheth them to loke for this horrible dissipation before, and therefore rather to prepare them to loke for this horrible dissipation before, and therefore rather to prepare them to loke for this horrible dissipation before, and therefore rather them to loke for this horrible dissipation before, and therefore rather to prepare them to loke for this horrible dissipation before, and therefore rather to prepare them to loke for this horrible dissipation before, and therefore rather to prepare them to loke for this horrible dissipation before, and therefore rather to prepare them to loke for this horrible dissipation before, and therefore rather to prepare them to loke for this horrible dissipation before, and therefore rather to prepare them to loke for this horrible dissipation before, and the loke for this horrible di

holdeth.

Zude 6. b The faithful by their affli-Chrift which have fuffered extreme wrath and vengeance z.Theff. 4,16. c By whome 8 he declareth

fhal their pu-mishment be euerlafting: and soughtle of power, so shall their punish-ment be moste

his might.

Ifa.11,4

i That is, with his worde.

whole time y he that remai-

Satans power is limited that

he ca not hurt

the elect to

their deftruction

m Delited in false doctrine.

n The foureine

of our electio

God:the lanc-

Spirit, & beleuing the trueth

Before the

fundacion of

q By our prea-ching. r That is, the

doctrine, 1.

chap.3,6.
f That is , by

my preaching of the Gospel.

Thef.2.2.

Chap.III. Of the idle.

11045/1224

8 And then shal the wicked man be reueiled, whome the Lord shal consume with 5 the Spirit of his mouth, and shal abolish with the brightnes of his comming,

Even him whose k comming is by the work Meaning the 9 king of Satan, with all power and fignes, and lying wonders,

10 And in all deceiueablenes of vnrighteousnes, amog the that perish, because thei 7 For ye your selves knowe * how ye oght wil eas, Chap. received not the love of the trueth, that they might be saued.

delusion, that they shulde beleue lyes,

That all they might be damned which beleued not the trueth, but had m pleasure in vnrighteousnes.

But we oght to give thankes alwaye to God for you, brethren " beloued of the Lord, because that God hathe from othe 10 For even when we were with you, this begining chosen you to saluacio, through fanctificacion of the Spirit, and the faith off trueth,

of the same e- 14 Whereunto he called you by 9 our Gof- 11 For we heard, that there are some which be idelly, but lection. pel, to obteine the glorie of our Lord Iefus Christ.

P and Gospel. 15 Therefore, brethren, stand fast and kepe 12 Therefore them that are suche, we com- by, and to do the rinstructions, which ye have bene taught, ether by worde, or by our Epistle.

16 Now the same lesus Christ our Lord & ued vs, and hathe given vs everlasting cofolacion and good hope through grace,

27 Comforte your hearts, and stablish you in euerie worde and good worke.

CHAP. III.

. He defireth them to pray for him, that the Gospel may prosper, 6 And giveth them warning to reprove the 16 ydle, 16 And so wisherb them all wealth.

Ephef.6,18. 1 cele∫.4,3.

Vrthermore,brethren,* pray for vs,v the worde of the Lord may have fre 17 The falutacion of me Paul, with mine Church by apassage, and be glorisied, euen as it n with

2 And that we may be deliuered from vn- 18 reasonable and euil men: for all men haue not a faith.

blish you, and kepe you from b euil.

holdeth, hal let til he be taken out of the 4 And we are persuaded of you through the Lord, that ye bothe do, and wil do the things which we commande you.

And the Lord guide your hearts to the of God. lone of God, & the weating for of Christ.

6 We commande you, brethren, in the Na me of our Lord Iesus Christ, that ye withdrawe your selues fro euerie brother that walketh inordinately, and not after the d instruction, which he received of vs.

to folowe vs:* for we behaued not our fel- 2-15. ues inordinately among you,

they might be saued. ues inordinately among you,

And therefore God shal send the strong 8 Nether toke we bread of anie man for AG 20.34. noght: but we wroght with labour & tra- 1.cor.4,12. uaile night & day, because we wolde not sahes.s.s. be chargeable to anie of you.

we might make our selues an entample vnto you to folowe vs.

we warned you of, that if there were anie, which wolde not " worke, that he shulde eThen by the

walke among you inordinately, and wor- him felt to ite ke not at all, but are busie bodies.

mande and exhorte by our Lord Iesus good to others Christ, that they worke with quietnes, and eat their owne bread.

our God euen the Father which hathe lo- 13 * And ye, brethren, be not wearie in wel Galat. 6.9.

14 If anie man obey not our favings, note him by a lettre, * and haue no companie Mat.18,37. with him, that he maie be ashamed.

15 Yet count him not as an fenemie, but f The end of admonish him as a brother.

Now the Lord of peace give you peace dine from the alwaies by all meanes. The Lord be with as have fallen, but to winne you all.

owne hand, which is the stoken in euerie gwhether their thei Epiltle: fo I write,

The grace of our Lord Iesus Christ be mens. with you all, Amen.

boaft them fel 3. But the Lord is faithful, which wil sta- The seconde Epistle to the Thessalonians, written from Athens.

d Which is to 1.Cor. 4,12.

c By 🖣 worde

9 Not but that we had autoritie, * but that 1. Cor. 11.10

me vocacion to ger has liuig

2407.5.0.

files or other

THE FIRST EPI-

file of Paulto Timotheus.

THE ARGUMENT.

"M writing this Epistle Paul femed not onely to have respect to teache Timotheus, but chiefly to kepe other in a we, which wolde have rebelled against him, because of his youth. And ther fore be doth arme him against those ambitious quistionistes, which under pretence of zeate to the BBb.i.

a Althogh thei mes thereof. b From the Maignts of Satan.

Law, disquieted the godlie with foolish and unprofitable questions, whereby they declared, that professing the Law they knewe not what was the chief end of the Law. And as for him felf he To conf feth his virworthines, that he sheweth to what worthines the grace of God hathe preferred him: and therefore he willeth praiers to be made for all degrees and fortes of men, because that God by offring his Gofpel and Christ his Sonne to them all, is indifferent to everie forte of men, is his Apostleship, which is peculiar to the Jentiles, witnesseth. And for afmuche as God hathe lef ministers as ordinarie meanes in his Church to bring men to (aluncion,);e describeth what mas ner of men they ogh to be, to whome the mysterie of the Sonne of God manifiled in stesh is committed to be preached. After this he she weth him what troubles the Church at all times shal su-Steine, but specially in the latter dayes, when as under pretence of religion men shal teache things contrarie to the worde of God. This done he teacheth what widdowes shulde be received or resused to minister to the sicke : also what Elders oght to be chosen into office, exhorting him nether to be hastie in admitting, nor in judging anie: also what is the duetie of servants, the nature of false so called be-teachers, of vaine speculacions, of courtos fines, of riche men, and about all things he chargeth him cause he fol- to beware falle doctrine.

plicatie of § cheir curious fables to all other knowledge,& beaurified them w

the Law-as if shei had bene the verte Law of God, S. Paul theweth that y end of Gods Law is loue, w fuence, nether 2 a good conference without faith, nor faith without gwor-de of Gourfo 3 their dadrine F is an oceafion of cotentio. is worth no.

Colof.z.8. A# .16,1. Chap 4.7. tit.1,14. Chap.6.4. Rom.13,10.
Or, of the Law.
c Whose hearts Gods Spirit doethdirect to do y willigly & the Law requireth:fo their godlie at 7 them as a Law without fur ther comraint. 8 R om .7.12. d Suche as ofinning. eWhich steale away childre, or fernants. f He declareth

eo Timothie the excellent force of Gods Spirit in them the choien to beare his worde, althogh before they

were Gods vtencourage him in this battel that he shulde hypocrates.

Chap. 6,18.

CHAP. I.

se questions 3 He exhortesh Timothem to waite upon his office namely to fe that nothing be taught but Gods worde, &c. s Declaring that faith, with a good conscience, charitie & edification are the end thereof, 20 And admonisheth of Himeness and Alexander.



Aul an Apostle of Iesus
Christ, by the "comandement of God our Saulour, and of our Lord Aul an Apostle of Jesus viour, and of our Lord
Iesus Christteur hope,
*Vnto Timotheus my
a natural sonne in the Iesus Christtour hope, 15

faith: Grace, mercie, & prace from God our Father, & from Christ Iesus our Lord. 16 As I befoght thee to above stil in Ephesus, when I departed into Macedonia, so do,

that thou maiest comande some, that thei teache none other do Etrine,

4 Nether that they give hede to * fables 17 and genealogies, *which are endles, which brede questiones rather then godlie edifying which is by faith.

For the b end of the commandement 18 is love out of a pure heart, and of a good conscience, and of saith vnfained.

From the which things fome haue erred, and have turned vnto vaine langling.

yet vinderstand not what they speake, nether whereof they affirme.

*And we knowe, that the Law is good, 20

if a man vie it lawfully,

nely deluce in g Knowing this, that the Law is not given vnto a crighteous man, but vnto the lawles and disobedient, to the vngodlie, and to d finners, to the vnholie, and to the pro- 1 He exhorteth to pray for all men, 4 W herefore, 8 And b Althogh thei phane, to murtherers of fathers and mothers, to manslayers,

whome he has to To whoremogers, to buggerers, to e me r stealers, to liers, to the persured, & if there be anie other thing, that is contrarie to

wholfome doctrine,

ter enemies, to it Which is according to the glorious Gofpel of the * bleffed God, which is comit-

Sight against all infideles & 12 Therefore I thanke him, which hathe made me strong, that u, Christ Iesus our 4

Lord: for he counted me faithful, and put me in buseruice:

When before I was a blasphemer, and a persecuter, and an oppresser: but I was recetted to mercie: for I did it signorantly s Not knowle that I foght a-through vibeliefe. But the grace of our Lord was exceding h which cha-

abundant with h faith and loue, which is fed away infi-

in Christ Iesus.

This na "true faying, and by all meanes came crueltie. worthie to be received, that * Christ Icius Mat. 9,13. came into the worlde to faue finners, of mar. 2.17. whome I am chief.

Notwithstanding, for this cause was I re cerued to mercie, that Iesus Christ shulde k Hebrasteth first shewe on me all log suffring vnto the forthe into ensample of them, which shal in time to fections, coside come beleue in him vnto eternal life.

k Now vnto the King euerlasting, im- ard him. mortal, inuifible, vnto God onely wife, be I to appeare the honour and glorie for euer, and euer, A- y the voca 16 of Timothie

This commandement commit I vnto by notable pro pheeres, which thee, sonne Timotheus, according to the then were reprophecies, which went before vpo thee, maineChurch that thou by them shuldest * fight a good as Paul & Bar-nabas by the fight,

They wolde be doctours of the Law, and 19 Hauing m faith and a good conscience, pointed to go which some haue put away, and as concer- 1. Cor. s.s. ning faith, haue made shipwracke.

Of whome is Himeneus, and Alexan-nexcommunider, * whome I haue a deliuered vnto Sa- cate, & cafe out of the Charch. tan, that thei might learne not to blasphe. Chap. II.

CHAP. IL

how. 9 As touching the apparel and modelitie of Church of women.

Exhorte therefore, that first of all sup- els if their do plicacions, praiers, intercessions & gi- it malicionity, uing of thankes be made for all men,

2 For Kings, and for all that are in autoritie, that we may lead a quiet and a peacea- Galat 5.12. ble life, in all godlines and honestie.

For this is good and acceptable in the castewe & fight of God our Saujour,

*Who wil that all men shalbe faued, & and riche.

& Which ouet-

ring Gods gre-

oracle were ap

m i hat is foun

a That is, of emerie degre, & of all forces of eople. God, fort be postata, they 1 thei 2,16.

come

Chap.III.IIII. The great mysterie. 987/1224 Womens modestie.

Who wil retions,people 5 and ferres to one God.

Godwas made man. f He sheweth

be no Media 7 tor, except he be alfo the redemer.

a.Tim 1,11. g Which shal-de beleue. h Which the Prophetes te-fified, y Chrift shulde offre hi felt for the re- 9 demption of man at y time that God had determined.

1. Pet. 3,3. i As teftimoheart & cou-

lay it curroufly: whereby all po ming their hea des.

Gen. 1,27. Gen. 3,6. Read L.cor.

m The woman was firft decei ued,& fo beca me the inftru-

Tit .216.

eall him.

Elder.

aWich a feruet

zeale to proffic the Church of

b Whether he

be Paftor or

difficultie of charge and al

fo the excel-

and the neceffi

tie of the fame

d. For in thoic

countress at

had mo the a-

ne, which was

Or, renerence. e If it be re-

quifite that a

tinencie.

come vnto the knowledge of the trueth. For there is one God, and one d Mediator betwene God & man, which is the eman Christ Iesus,

Who gaue him felf a fraunsome for all s men, to be a h tellimonie in due time,

& an Apostle(I speake y trueth in Christ, and lie not) even a teacher of the Gentiles 10 And let them first be proved: then let k Hausing the in faith and veritie.

I wil therefore that the men pray, euerie where lifting vp 1 pure hands without 11 wrath, or douting.

*Likewise also the women, that they araye them selues in comelie apparel, with 12 Let the deacons be the housbands of oshamefastnes & modestie, not with broyded heare, or gold, or pearles, or costlie

nies of a pure 10 But (as becometh women that professe

K The worde it Let the woman learne in silence with all 14 These things write I vnto thee, trusting ken in respect subjection.

nuche so much so the folde, to bush, 12 I permit not a woman to 1 teache, nether 15 But if I tary long, that thou maist yet this worlde y to entle, or to vsurpe autoritie ouer the man but to be leaves to vsurpe autoritie ouer the man but to be

pe and wantenes is condem.

For * Adam was first formed, then Eue.

ned which wo 14 *And Adam was m not deceiued, but the woman was deceiued, & was in the "trans- 16 And without controuersie, great is the sundation, and gression.

15 Notwithstanding, through bearing of children she shalbe saued if they continue in faith, and lone, and holines with

modestie.

ment of Satan to deceine the man : and thogh therefore God punisheth them with subsection and paine in their trauel, yet if they be faithful and godlie in their vocacion, they shal be faued. a That is, giltie of the transgression.

CHAP. III.

2 He declareth what u the office of ministers, 21 And as touching their families. 15 The dignitie of the Church, 16 And the principal point of the heavenlie doctrine.

His u a true faying, *If any mã a defire the office of a b bishoppe, he defireth a worthie worker

God , where-focuer he shal 2 A bishop therefore must be vnreproueable, the houf band of d one wife, watching, sober, modest, harberous, apt to teache,

Not guen to wine, no firiker, not giuen e Bothe for § 3 to filthie lucre, but gentle, no fighter, not couetous,

One that can rule his owne house honestlencie thereof, 4 ly, having children under obedience with 4 all "honestie.

For if any cannot rule his owne house, how shal he care for the Church of God? He may not be a yong f scholer, lest he a figne of inco 6 being puffed up fall into the s condemnation of the deuil.

man fhuide tahad induced be ke care in governing his owne house, how muche more are they bounde to be eartful which shal governe the Church of God? f In the docume of faith. g Les being pronce of his degree he be likewise condemned as the deuil was for lifting vp him felf by pride.

7 He must also be wel reported of, euen of them which are h without, left he fall into h That is, no rebuke, and the fnare of the deuil.

8 Likewise must deacos be honest, not dou- sely to lay to ble tongued, not given vnto muche wine, Asbeing defamed, shulde nether to filthie lucre,

* Whereunto I am orderned a preacher 9 * Hauing the mysterie of the faith in pu- dent, & do mure conscience.

them minister, if they be founde blame- true doctrine of the Gospel,

Likewise their wines must be honest, not 1 of the bisho euil speakers, but sober, and faithful in all pes and Deathings.

newife, and suche as can rule their chil- n To ferue dren wel, and their owne houlholdes.

13 For they that have ministred wel, get the cause they ha selues a mgood degre, & great a libertie in good conseithe faith, which is in Christ Iesus.

knowe, how thou oghtest to behaue thy remaineth in § felf in the house of God, which is the Church, by rea fon of Gods Church of the liuing God, the o pillar & worde: for otherwise grounde of trueth.

mysterie of godlines, which s, God 18 man1 ne, which bofested in the slesh, Piustified in the Spirit, the beareth, & 4 sene of Angels, preached vnto the Gen- Church. tiles, beleued on in the worlde, and recei- p Approved in the the ued vp in r glorie.

alfo. q So that the Angels maruelled at his excellencie. y To the right hand of God the Father.

CHAP. IIII.

2 He texcheth him what doctrine he oght to flee, 6.8.11. And what to followe, 15 And wherein he oght to exercise him self continually.

TOw & Spirit speaketh euidetly, that 2. peter. 3.3. in § * latter times some shal departe ind.18. from the faith, & shal give hede vnto aspi- chers . which rits of errour, and doctrines of deuils,

Which speake lyes through hypocrisie, hauethe reue and have their b consciences burned with lation of the holie Goft. an hote yron,

3 Forbidding to marie, and commanding to first waxed har absteine from meats which God hathe de, then after, created to be received with giving than-ruption kes of them which beleue and knowe the therein, last of all it was burnt

For euerie creature of God # good, and he meaneth fu nothing oght to be refused, if it be recei- che as haue no ued with thankelgiving.

yed with thankelgiuing.

5 For it is fanctified by the worde of God, voto vs, we receive it, as and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Iesus Christ, which hast bene nourished up in the wordes of faith, and of good dectrine, which thou hast continually followed.

his charge.

Chap.s.p. of God.

na The good reports of all

afforance . be-

a mā,but God

boaft them fel ues that they conferences canker and cor te yron, fo that cofciece, Eph. at Gods hands

BBb. ii.

Of widdowes.

Chap.r.4. € 6,20. 2.tim 2.16. O 23. tit.3,9.

d Meaning to be gine to ceremonies and as delite the fantafie of ma. and a good coscience, is pro-mised to haue

nerlatting f The goodnes of God declareth it felf tov arde all me, but chiefely towarde the faithful by pre meaneth notof

life everlafting g In godlie zeale or giftes tion of the hoi Vader this

name he con-teineth y who 16 le ministerie of the Church which was at Epheius. Or, that all may fe how thou pro.

faluation. a Take care g for them

b Paul willerh that the widdowes put the charge which kes, that are able to relieue nourish their mother or kiffolkes according as nature bindeth them. e Which hathe no maner of worldelie meanes to helpe her felfe w. is veterly vn. 6 profitable. e He meaneth fuch widowes 7 which being justely dinorced from their firR houfbands maried againe of the Church: for els be doeth not teproue the wi- 9 dowes that ha ue bene ofte ner maried chê

fables, & exercise thy self vnto godlines.

8 For bodelie exercise profiteth litle: but egodlines is profitable vnto all things, w hathe the promes of the life present, and of that that is to come.

to suche thiss 9 This is a true saying, and by all meanes in But resuse the yonger widowes: for whe worthie to be received.

e That is, he to For therefore we labour & are rebuked, because we trust in the living God, which 12 Hauing sdamnation, because they have s Not onely have selected they have selected they have selected they have selected they have selected to the selected they have selected the is the Sautour of all me, specially of those that beleue.

all things neceffarie for
this life, and
to enjoy lifeetz Let no man despise thy youth, but be

vnto the that beleue, an ensample, in worde, in conversation, in love, in s spirit, in faith, o in purenes.

Til I come, give attendance to reading, to exhortation, o to doctrine.

feruing them: 14 Despise not the gift that is in thee which was given thee h by prophecie with the 15 laying on of the hands of the companie of the i Eldership.

of the Spirit.
h And reuela- 15 These things exercise, and give thy self vnto them, that "it may be fene how thou

profitest among all men.

Take hede vnto thy felf, and vnto learning: continue therein: for in doing this 17 thouk shalt bothe saue thy felf, and them that heare thee.

k Thou shalt faithfully do thy duetie which is an assurance of thy

CHAP.

& He teacheth him how he shal behaue him self in rebuting all degrees. 3 An ordre concerning widowes.

17 The establishing of ministers. 23 The governace of his bodie, 24 And the judgement of simes.

Ebuke not an elder, but exhart him as a father, & the yonger men as bre

Church to no 2 The elder women as mothers, the yonger as fifters, with all purenes.

dren or kinffol ; aHonour widowes, which are widdowes in dede.

them, but that 4 But if any widowe haue children or nephewes, let b the learne first to shewe godlines towarde their owne house, and to recompele their kinted: for that is an honelt thing and acceptable before God.

> Andshe y is a widowe in dede and left alone, trusteth in God, & continueth in supplications and prayers night and day.

But she that liueth in pleasure, is dead, 25 Likewisealso the good workes are ma- for a time har ue deceived & while she liueth.

These things therefore commande, that they may be blameles.

If there be any that prouideth not for his owne, & namely for them of his housholde, he denieth the faith, and is worse then

Let not a widowe be taken into the nober vnder thre score yere olde, that hathe be- 1 ne the wife of cone houfband,

7 *But cast away prophane, and olde wives 10 And wel reported of for good workes: if the haue nourished her childre, if the haue lodged the stragers, if she have washed the Saintes fete, if the haue ministred vnto them which were in adversitie, if she were cotinually giue vnto euerie good worke.

they have begone to waxe f waton against f Forgetting

Christ, they wil marie,

broken the bfirst faith.

13 And likewise also being ydle they learne leaving their charge, but hato go about from house to house: yea, they ue are not onely y dle, but also prattelers and and therefore bushodies, speaking things which are not shalbe punished with ener

14 I wil therefore that the yongerwomen h They have marie, and beare children, & gouerne the ne dishonor to house, and give none occasion to the ad- wing their vouersarie to speake euil.

For certeine are already turned backe their faith.

after Satan.

16 If any faithful man, or faithful woman haue widowes, let them minister vnto them, and let not the Church be charged, that there may be sufficient for them that i which are are widowes in i dede.

The Elders that rule wel, are worthise mans helpe & of * double honour, specially they which Deut 15.18.

labour in the worde and doctrine.

18 For the Scripture faith, *Thou shalt not Deut 25.4. mousel the mouth of the oxe that treadeth 1.cor.9,9. out the corne: and, *The labourer is wor- Mar., o, 10. thie of his wages.

Against an Elder k receive none accusahe w doeth ac
cuse him, have tion, but vnder two or thre witnesses.

Them that sinne, rebuke openly, that witnesse's we promesse with the rest also may seare. the rest also may feare.

I T'I" charge thee before God and the proue that w Lord Iesus Christ, and the elect Angels, his charge. that thou observe these things without Chap.6,13. preferring one to another, & do nothing minifiers & fo parcially.

parcially.

Lay hands fuddenly on no man, mnether 40, without has be parraker of other mens finnes: kepe thy m In admittig felf " oure.

Drinke no longer water, but vse a litle n Fró infecent crial wine for thy stomakes sake, and thine of fence. ten infirmities.

24 Some mens sinnes are open obefore had, o As Simo the and go before vnto iudgement: but some mens P followe after.

nifest before had, and they that are other- godie, & after wife, can not be hid.

CHAP. VI.

1 The duetie of scruantes towarde their masters. 3 Againft suche as are not satisfied with the worde of God. 6 Of true godlines, and contentation of minde 9 1gainst couetoufnes. II A charge given to Timothie.

Et as many feruants as are vnder the Ephe 6,5. yoke, counte their mafters worthie of col. 3,22.

the Church in lafting death. catio, but also haue brokes

luk.10,7.

fie ind rement.

Their Gones followe, which are derected. & other hype-

Godlines is great gaine.

Chap.VI. Of the riche.

1**99**9/1224

all honour, that the Name of God, and hu doctrine be not euil spoken of.

the not despise them, because they are brethren, but rather do seruice, because they are faithful, and beloued, and partakers of the benefite. These things teache and 14 exhorte.

a That is, of \$ grace of God, astheir feruars the fame adop. }

Chap.I.4

If any man teache other wife, and consenteth not to the wholsome wordes of 15 our Lord Iesus Christ, & to the doctrine, which is according to godlines,

4 Heispufte vp and knoweth nothing, but 16 dotethabout *questios and strife of wordes, whereof cometh enuie, strife, railings, euil furmilings,

5 Vaine disputations of men of corrupt mindes, and destitute of the trueth, which 17 thinke that gaine is godlines: from suche separate thy self.

by riches, athat onely reli gion is y true Tob.1,21.

prou.27,26.

eccles 5,14. c That fet their felicitie

in riches.

nor bodie.

e Whome Gods Spirit

b They § mea- 6 b But godlines is great gaine, if a man be fure religion conventually that he backet content with that he hathe. *For we broght nothing into § worlde, & 18

> 8 Therefore when we have fode & raimer, let vs therewith be content.

> 9 For they that wil be riche, fall into tetation and snares, and into many foolish &

so For the defire of money is the roote of all euil, which while some lusted after, thei erred from the faith, & d perced them fel- 21 d For they are neuer quiet ne ther in joule ues through with many forowes.

But thou, ô eman of God, flee these thigs, and followe after righteousnes, godlines, faith, loue, pacience, o meeknes.

12 Fight the good fight of faith: laye holde of eternal life, whereunto thou art also cal led,& hast professed a good professió before many witnesles.

2 And thei which have beleuing masters, let 13 *I charge thee in the sight of God, who Chap.s.i. quickneth all things, & before Iesus Christ which vnder Pontius Pilate * witnessed a Mat 27,116 iohn 12.17. good confession,

> That thou kepe this commandement without spot, and vnrebukeable, vntil the appearing of our Lord Iesus Christ,

Which in due time he shal shewe, that is *bleffed and prince onely, the King of Chap. 1.11. Kings, and Lord of Lords,

Who onely hathe immortalitie, & dwel- & 19,16. leth in the light that none can atteine vn-tic power of to, whome neuer man sawe, nether can se, ful are admo-vnto whome be honour and power euer to france in lalling, Amen.

Charge the that are riche fin this world althogh the worlde, Satzu de, that they be not high minded, and that and hell they *trust not in vncerteine riches, but in ge against the the living God, (which giveth vs abun 1.john 1,12. dantly all things to enjoye)

That they do good, & be riche in good luk.22,15. it is certeine, that we can carie nothing out. ... workes, or readie to distribute, and comteining to this
Therefore when we have fode & raimer. municate,

municate, municate,

19 *Laying vp in store for the selues a good Mat.6,20. fundation against the time to come, that they may obteine eternal life.

noysome lustes, which drowne men in per- 20 Timotheus, kepes that which is com- god for the dition and destruction.

Timotheus, kepes that which is com- god for the mitted vnto thee, and * auoide profa- villate of the ne & vaine bablings, and hoppositions of Church. science falsely so called,

Which while some professe, they have h As when erred concerning the faith. Grace be with question thee. Amen. question. thee, Amen.

The first epistle to Timotheus written from Land rea, which is the chiefest citie of Phrygia Pacaciana.

reuel.17,14.

heir vocation Mar.4,19;

HESECONDE FP

stle of Paul to Timotheus.

THE ARGUMENT.

The Apostle being now ready to consisme that doctrine with his blood, which he had prof sed and taught, encourageth Timotheus (or in him all the faithful) in the faith of the Gospel, or in the costant of sneere confission of the same willing him not to shrinke for frare of afflictios, but patietly to attende the Mue, as do how band men, which at length receive the frutes of their labours, or to cast of all feare & care, as fouldiers do which feke onely to please their capteine: she wing him briefly the summe of the Gospel, which he preached, comanding him to preache the same to other, diligently taking hede of contentios, curious disputation, or vine questios, to the intent that his doctrine may all together de sie. Co sidering that the exaples of Hymeneus & Phileius, which subuerted the true doctrine of the resurre cities, were so horrible to yet to the intent that no ma shulde be off nded at their full, being men of autoritie and in estimation she wetlithat all that profile Christ, are not his or that the Church is subject to this calamitie that the euil must dwell amon the good til Gods trial come; yet he restructh them whome he hathe elected, even to the end. And that Timotheus shulde not be diffouraged by the wicked, he declareth what abominable men, & dagerous times shal followe, willing him to arme him se's with the hope of the good offue that God wil give unto hus and to exercise him self diligently in the Scriptures, bothe against the adversaries, and for the vilitie of the Church, desiring him to come to him for certeine necoffarie affaires, and so with his and others salutations endeth.

BBb.iii.

To kepe the paterne. II. Timotheus. Gods worde is not boundout 1224

CHAP. I.

6 Paul exhorteth Timatheus to ftedfastnes and patience in persecution, and to continue in the doctrine, that he had taught him, 12 Whereof his bonds and affli-Hions were a gage. 16 A commendation of Onefipho-

I

Aul an Apostle of Ie-fus Christ, by the wil of God, according to the promes of life, which is in CHRIST IESVS,
To Timotheus my

beloued sonne: Grace,

mercie, peace from God the Father, & from Iesus Christ our Lord.

3 I thanke God, * whome I serue fro mine belders with pure conscience, that without ceasing I have remembrace of thee in my 2 prayers night and day,

Desiring to se thee, mindful of thy teares, that I may be filled with ioye:

When I call to remembrance the vnfained faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice, & am assured that it dwelleth in thee also.

6 Wherefore, I put thee in remembrance that thou estirre vp the gifte of God which is in thee, by the putting on ofd mi ne hands.

For God hathe not given to vs the Spirit 6 ofe feare, but of power, and of loue, and of a sounde minde.

must nourish 8 Be not therefore ashamed of the testimo ner:but be partaker of the affictios of the Gospel, according to the power of God,

Who hathe faued vs, & called vs with an 9 *holic calling, not according to our * workes, but according to his owne purpose & grace, which was given to vs through to Christ Iesus before the +worlde was,

10 But is now made manifest by the fappearing of our Sauiour Iesus Christ, who hathe abolished death, and hathe broght in life and immortalitie vnto light through the Gospel.

f He speaketh here of his 11 *Whereunto I am appointed a preacher, & Apostle, & a teacher of the Gentiles.

semed poore& 12 For the which cause I also suffre these things, but I am not ashamed: for Iknowe 14 whome I haue beleued, & I am persuaded that he is able to kepe that which I have scommitted to him against that day.

ted vp fro the confideration 13 Kepe the true paterne of the wholsome 15 wordes, which y hast heard of me in faith and loue which is in Christ Iesus.

maienie the- 14 That h worthie thing, which was com- 16 mitted to thee, kepe through the holie Goft, which dwelleth in vs.

of Shoke God 15 This thou knowest, that all they which 17 are in Asia, be turned from me : of which forte are Phygellus and Hermogenes.

16 The Lord give mercie vnto the house of One fiphorus: for he oft refreshed me, and was not ashamed of my chaine.

But when he was at Rome, he foght me out verie diligently, and founde me.

The Lord grant vnto him, that he may finde mercie with the Lord at that day, & inhow manie things he hathe ministred vnto me at Ephefus, y knowest verie wel.

CHAP.

To Timotheus my 2 He exhorteth him to be constant in trouble to suffer manly, and to abyde faste in the wholfome dollrine of our Lord Iesus Christ, 11 Shewing him the fidelitie of Gods counsel touching the Saluation of his, 19 And the marke thereof.

> Houtherefore, my sonne, be strong in the grace that is in Christ Iesus.

And what things thou hast heard of me, by manie witnesses, the same deliuer to fence of manie faithful men, which shalbe able to a teache wirmsfer. other also.

Thou therefore suffer afflictio as a good may remaine fouldier of Iefus Christ.

No man that warreth, entangleth him self with b the affaires of the life, because b As with his he wolde please him that hathe chosen him housholde, & other ordinato be a souldier. to be a fouldier.

And if anie ma also striue for a masterie, he is not crowned, except he firiue as he oght to do.

The houfband man e must labour befo- c so that the re he receive the frutes.

7 Consider what I say: and the Lord give thee vnderstanding in all things.

nie of our Lord, nether of me his prifo- & Remember that lefus Christ made of the fede of Dauid, was raifed againe from the dead according to my Gospel.

Wherein I suffer trouble as an euil doer, euen vnto bondes: but the worde of God a Norwithfiais not d bounde.

Therefore I suffer all things, for the worde of God *e elects fake, that they might also obtei- hathe it race, ne the Saluation which is in Christ Iesus, 2. Cor. 1,4. with eternal glorie.

It is a true faying, For if we be dead with Rom.6.5. him, we also shal live with him.

12 If we fuffer, we shal also reigne with him: rectiming the edification of if we denie him, he also wil denie vs. Schurch the * if we denie him, he also wil denie vs.

13 If *we beleue not, yet abideth he faithful:he can not denie him felf.

Of these things put them in remembra- Rom 3.3. ce, and protest before the Lord, that they & 9.6. striue not about wordes, which is to no nerie one his profit, but to the peruerting of the hearers. infe portion.

Studie to shewe thy self approued vato ludeth to the God, a workema that nedeth not to be asha prin fis of the med, dividing the worde of trueth aright. their facrifice

*Stay prophane, and vaine bablings: his parte, toke for they shal encrease vnto more vngod-their owne par

And their worde shal fret as a cancre: \$ facrifice, his of which force is Hymeneus and Phi-1. Tim. 4.7.

a So that the trueth of God

paine muft go before the tecombente.

their faith mo

him felf. Mat. 10,33. mar 2,38.

te and gaue to him y broght

& £.20. 18 Which 14.3.92

e The gift of God is a certein linelie fiame kindeled in fiefh labour to of Ephefus, 1. Tim. 4,14. 1. Cor.1,2. ephe.1.3. ftrove vs. Rom.16,25.

a Being fent of God topres che that life

which head promifed i in

AH.22,3.

b Following y

Reppes of mi-

ne anceftres,as

Abraham , I-faac, lacob, &

me I am come

and of whome I received 5

gion by fuccel

others of who 4

our hearts. W quenche, and therefore we d With y reft of the Elders Tit.3,5. e As thogh God wolde de eph.3,9. col.1,26. tit.1,2. 3.pet.1,20. 1.Tim.2.7. firft comming, contemptible. yet was hono. rable and glo-rious: therefose our mindes oght to be lifworldlie shings, to cong Which is my felf.

Of sondrievessels.

g He groun-deth vpo Gods

election and mans faith.

h Because the

wicked thulde

name of the Church, helhe

weth by this fimilitude, §

bothe good &

i That is, bo. the feparate him felt from the wicked,& alfo purge his natural corrup

tion by Gods

2.Cor.1,2.

1.Tim.1.4.

k Which do

of ignorance. m He meaneth not this of A-Poftates or he

retikes, whom he willeth to

as yet are not

come to the

knowledge of

the trueth , &

ignorance.
"Or, that being

delinered out of

she frare of the denil of whome

so amendemens

& performe bis

s.pet.3, 3.

of them which

make protes.

Christians.

sude is.

not edifie.

Ø 4.7.

\$it.3,9.

therein

Chap. III. The vse of Scripture. 100

18 Which as concerning the trueth haue erred, saying that the resurrection is past already, and do destroye the faith of cer- 9 But they shal preuaile no loger: for their

19 But the fundation of God remaineth fure, and hathe this seale, & The Lord, to But thou hast fully knowen my doctri knoweth who are his, and, Let euerie one that calleth on the Name of Christ, depar te from iniquitie.

selves voder § 20 Notwithstanding in a h great house are not onely vessels of golde & of silver, but also of wood and of earth, & some for honour, and some vnto dishonour.

bad may be ar If anie man therefore purge him felf fro i these, he shalbe a vessel vnto honour, san-chified, and mete for the Lord, and prepa-red vnto euerie good worke.

Flee also from the lustes of youth, and followe after righteousnes, faith, loue.

But the euil men and edeceiuers, shal was figuishent the worde and worsse, deceiuing, and being that by anie deceiued.

But continue thou in the things which are beguise mew salte continue thou hast learned, and art persuaded the loss salves in the worde figuishent that by anie deceiued.

The worde figuishent the worde figuishent that by anie deceiued.

The worde figuishent the worde figuishe

followe after righteousnes, faith, loue, & peace, with them that * call on the Lord with pure heart.

23 *And put away foolish, and k vnlearned 15 And y thou hast knowe the holie Scrip- ereise his by questions, knowing that they ingendre strife.

I Which faile 24 ftriue, but must be gentle towarde all men 16 *For the whole Scripture u given by in-tent to be go.

ant to teache, I suffring the euil men pa
spiration of God, and u profitable to tea
spiration But the servant of the Lord must not

fleerbut of the 25 Instructing them with mekenes that are onely which contraries main 1-3 contrarie m minded, prouing if God at anie 17 time wil give them repentance, that they may knowe the trueth,

fall through 26 And"that they may come to amendemet out of the snare of the deuil, which are ta- , He exhorteth Timotheus to be feruent in the worde, and ken of him at his wil.

CHAP. III.

shey are saben, He prophecieth of the perilous times, 2 Setteth out hy- 1 pocrites in their coluurs. 12 Sheweth the state of the Christians, 14 And how to avoide dangers. 16 Also what profit cometh of the Scriptures. 2.Tim. 4,2. 1

His knowe also, that in the last dayes 2 Preache the worde: be instant, 2 in season a Leage node shal come perilous times.

a He Coeaketh 2 For amen shalbe louers of their owne selues, couetous, boafters, proude, cursed ; For the time wil come, when they wil not speakers, disobedient to parents, vnthankeful, vnholie,

Without natural affectio, trucebreakers, false accusers, intemperate, fierce, despicers of them which are good,

4 Traitours, headie, high minded, louers of 5 pleasures more then louers of God,

5 Hauing a shewe of godlines, but have denied the power thereof: turne away there- 6 For I am now ready to be 4 offered, and this office,

- 6 As, monkes, 6 For of this force are they which 6 crepe 7- I have foght a good fight, and have finite the state of the st into houses, and lead captive simple women laden with sinnes, and led with divers 8
 - 7 Which women are euer learning, and are neuer able to come to the knowledge of the trueth.

Exod.7,12. 8 *And as Iannes and Iambres withstode 9 Make spede to come vnto me atonce.

men of corrupte mindes, reprobate concerning the faith.

madnes shalbe euident vnto all men, as theirs also was.

ne,maner of lining, purpose, faith, log suf what I trught fering, loue, pacience,

re Persecutions, & afflictions which came minde & wil vnto me at * Antiochia, at Iconium, and at was-Lystri, which persecutions I suffered : but Adaisate from them all the Lord delivered me.

12 Yea, & all that wil line godly in Christ Iesus, shal suffer persecution.

thou hast learned, and art persuaded the- lors, Batteries reof, knowing of whome thou hast lear- suche God set

tures of a childe, which are able to make nitheth vs of thee wife vnto saluation through the faith them.

che, to improue, to correct and to instructe g The onelie Scripture fusi

That the fman of God may be 8 abfolute, being made perfite vnto all good workes.

to suffer adversitie, 6 Maketh mention of his owne death, 9 And biddeth Timothie come unto him.

Charge thee therefore before God, & 'Or, adinre. L before the Lord Iesus Christ, which shal. judge the quicke and dead at his appearing, and in his king dome,

and out of feafon: improue, rebuke, exhorte with all long suffring and doctrine.

sufferwhollome doctrine: but having their eares itching, shal after their owne lustes get them an heape of teachers,

And shal turne their eares fro the trueth, b To faie, & and that be given vnto b fables.

But watch thou in all things: suffer aduer 40@rine. fitie:do the worke of an Euangeliste:make c thy min.sterie fully knowen.

the time of my "departing is at hand.

shed my course: I have kept the faith.

For hence forthe is laid vp for me the weather approcrowne of righteoufnes, which the Lord things to, differning. the righteous judge shal give me at that d Read Prial day: and not to me onely, but vnto all the 217. also that love his appearing.

Moses, so do these also resiste the trueth, to For Demas hath forsaké me, & hathe em-

and did but al-

ceth to lead vs to perfeåion.

c So behaue that men may

Colof. 4,19.

ic is vacertei-

f Some reade coffre: others, booke.

g For Paul fa-

we in him ma-nifeft fignes of

had bene there he wolde not

haue forfaken

him.

braced this present worlde, and is departed vnto Thessalonica. Crescens u gone to Ga lacia, Titus vnto Dalmacia.

* Onely Luke is with me. Take Marke and bring him with thee: for he is profitable vnto me to minister.

manifeft that Peter as yet was not at Ro me, and if ener 12 And Tychicus haue I sent to Ephesus. he was there is The cloke that I left at Troas with Car

pus, when thou comest, bring with thee, & the bokes, but specially the parchements.

me muche euil: the Lord s rewarde him according to his workes.

reprobation. 15 Of whome be thou ware also: for he withstode our preaching fore.

a If 5 Peter 16 At my first answering h no man assisted

may not be laid to their charge.

17 Notwithstanding the Lord assisted me, and strengthened me, that by me the preaching might be fully knowen, and that all the Gentiles shulde heare, and I was deli-

18 And the Lord wil deliuer me from eue- of Nero. rie keuil worke, and wil preserue me vnto k That I com his heauelie kingdome: to whome be prai- mit nothing vnworthie se for euer and euer, Amen.

Salute Prisea, and Aquila, and the * hou- Chap.1,16. sholde of Onesiphorus.

20 Erastus abode at Corinthus: Trophimus I left at Miletum ficke.

14 Alexander the copper smith hathe done 21 Make spede to come before winter. Eubu lus greteth thee, and Pudens, and Linus, & Claudia, and all the brethren.

22 The Lord Iesus Christ be with thy spirit. Grace be with you, Amen.

me, but all for soke me: I praye God, that it The seconde Epistle written from Rome vnto Timotheus the first bishope elected, of the Church of Ephesus, when Paul was presented the seconde time before the Em perour Nero.

THE EPISTLE OF

Paul to Titus.

THE ARGUMENT.

When Titus was left in Creta to finish that doctrine which Paul had there begonne, Satan stirred up certains which went about not onely to overthrowe the government of the Church, but also to corrupt the doctrine: for some by ambition wolde have thrust in them selves to be pastours: others, under pretext of Moses Law broght in manie trifles. Against these two sories of men Paul armeth Titus: first teaching him what maner of ministers he oght to chose, chiefly requiring that they be men of sounde doctrine to the intent they might result the adversaries, and amongs other things he noteth the Iewes which put a certaine holines in meates & suche outwarde ceremonies, teaching them which are the true exercises of a Christian life, & what things apperteine to everie mans vocation. Against the which if anie man rebelle or els doeth not obey, he willeth him to be anoyded.

CHAP. I.

3 He advertisesh Titus touching the government of the Church. 7 The ordonance and office of ministers. 12 The nature of the Cretians, and of them which Some abroade lewish fables and inventions of men.

Adramini Acro

a That is, to preache the fairh, to increa fe their know ledge, to teaehe them to
live godly y
at length they
may obteine eternal life. Rom.16,25. ephe.3.9. sol.2,26. 2.3173.1,20. 2.pet.1,20.



Aul 2" feruant of God, and an Apostle of 1 E-s v s C H R I s T, accor-ding to the a faith of Gods elect & y know-ledge of the trueth, wis according to godlines, der the hone of everal life, which

Vinder the hope of eternal life, which God that can not lie, hathe promised before the worlde began:

But hathe made his worde manifest in due time through the preaching, which is *committed vnto me, according to the co. mandement of God our e Saujour:

Gal. 1, 2.

Hathe willingly, and of his mere liberalitie promised without fore seing our rath or workes as a cause to mone him to this fre mereie. • Who be our taits of worked preferent life,

4 To Titus my natural d sonne according d lurespea of to the commune faith, Grace, mercie and was commune to the botte, peace from God the Father, and from the forbat hereby

Lord Iesus Christour Sauiour.

they are brethreibur rethreibur m rethou shuldest cotinue to redresse y things bisherierans that remaine, and shuldest ordeine Elders his some in in euerie citie, as I appointed thee,

in euerie citie, as I appointed thee,

*If anie be vnreproueable, the houfbad e That is,
of one wife, hauing faithful childre, which famie where
are not sclandered of riote, nether are dif-by his autoritie might be obedient.

For a bishop must be vnreproueable, as f who hathe fGods stewarde, not frowarde, not angrie, the dispensanot given to wine, no striker, not given to gifts. filthie lucre,

8 But harberous, one that loueth goodnes, wife, s righteous, h holie, remperate,

Holding fast the facthful worde accor- h Towarde ding to doctrine, that he also may be able God. to exhorte with wholfome doctrine, and improve them that fay against it. to For

Or, good men.

g Towarde

To stoppe their mouthes. Chap.II.III. Obeye the powers. 153/1224

not onely the tewes, but also y Hebionites, heretikes, w eaught that f Law muft b

ioyned with Christ Epimenides \$ Philosopher, or Poet, whose verfe he here reciteth,a Pro 13 pher, because the Cretias fo estemed him: Las Lacreius 14

writeth,thei him as to a God, foralmuche as he had a marueilous gift to vnder-frend things to come: w thing Satan by the permission of God hathe o- 16 pened to the time to time, to their grea-ter condemnacion.

1.Tim.1,4. Rom.14,20. 1 Forasmuche as thei flay at things of noshing, & paffe not for them, that are of im-2 portance,& fo giue them felnes to all wiskednes.

Chap II. a Wherewith our foules are fed & mainteimed in belik.

so & fro without necessarie occasions. w is # figne of ligh- 6

Ephel 6.3. colof 3,22. 1 pet. 2.18.

3.Cor. 5,2. colos 1,22. & Of what con dicion or flate

i Which were 10 For there are manie disobedient & vaily they of the i Circumcifion,

Whose mouths must be stopped, which which theioght not, for filthie lucres fake.

k He calleth 12 One of them selues, euen one of their owne k prophetes said, The Cretians are alwaies lyars, euil beastes, slowe belyes.

This witnes is true: wherefore rebuke the sharpely, that they maye be founde in the

And not taking hede to * Iewish fables ? and commandements of men, that turne from the trueth.

Vnto the pure * are all things pure, but vnto them that are defiled, and vnbeleuing, is nothing pure, but even their mindes and consciences are defiled.

Thei professe that they knowe God, but. by 1 workes thei denie him, and are abomi-2 nable and disobedient, and vnto euerie good worke reprobate.

CHAP. II.

I He commendeth unto him the wholfome dostrine, and telleth him how he shal teache all degrees to behave the selues, 11 Through the benefite of the grace of Christ.

Vt speake thou the things which be-D come a wholsome doctrine,

That the Elder men be sobre, honest, discrete, sounde in the faith, in loue, o in pacience:

The Elder women likewise, that they be in suche behauiour as becometh holines, not false accusers, not given to muche wine, but teachers of honest things,

4 That they may instruct the yong women 6 to be fobreminded, that they love their housbands, that they loue their children, 7 Ephef 5,33. 5 That thei be discrete, chast, b kepig at home, good and * subiect vnto their housbands, y the worde of God be not euil spoken of. 8 This na true saying, and these things I wroght by the Exhorte yong men likewise, that thei be sobre minded.

7 Aboue all things shewe thy self an enfample of good workes with vncorrupt doctrine, with grauitie, integritie,

And with the wholfome worde, which can not be reproued, that he which withstanderh, may be ashamed, having nothig concerning you to speake euil of.

*Let servants be subject to their masters, againe,

10 Nether pykers, but that they shewe all good faithfulnes, that thei may adorne the 12 doctrine of God our Saujour in all thigs.

n *For the grace of God, that bringeth · saluacion vnto all men, hathe appea-

focuer theibe 12 And teacheth vs that we shulde denie vngodlines, and worldlie lustes, & that we godly in this present worlde.

ne talkers and deceivers of mindes, chief- 13 Loking for the blessed hope, and appearing of the glorie of the mightie God, and of our Saujour Jesus Christ,

subuert whole houses, teaching things, 14 Who gaue him self for vs, that he might redeme vs from all iniquitie, and purge vs to be ad peculiar people vnto him felf, and precious. zcalous of good workes.

15 These things speake, and exhorte, and rebuke with all autoritie. Se that no man e As becometh the despice thee. baffadour of

CHAP. III.

Of obedience to suche as be in autoritie. 9 He warneth Time to beware of foolish and unprofitable questions, 12 Concluding with certaine private matters, 15 And

DVt them in remembrance that they Rom.13,1. * * be fubiect to the Principalities & 1.pet.z,13. Powers, o that they be obedient, o rea- rulers be infidie to euerie good worke,

That they speake euil of no ma, that thei obey them in be no fighters, but softe, shewing all meke- and where as nes vnto all men.

* b For we our selues also were in times gaint yworde past vnwise, disobedier, deceived, serving of God the lustes and diners pleasures, living in b For let vs maliciousnes and enuie, hateful, & hating consider what one another.

But when the bountifulnes and loue of thewed vs fa-God our Sauiour towarde man appea-

* Not c by the workes of righteousnes, 2. Tim. 1, 3. which we had done, but according to his c God doeth mercie he faued vs, by the washing of for respect of the new birth, and the renuing of the ho-anie thing, the feeth in vs. lie Gost,

Which he shed on vs abudantly, through his grace and Iesus Christ our Saujour,

That we, beig instified by his grace, shul-d Baptisme is de be made heires according to the hope a sure signe of eternal life.

wilthou shuldest affirme, that they which e This comma dement is gind haue beleued in God, might be careful to to minister, shewe for the good workes. These things a particularly to all larly to all

9 *But stay foolish questions, and genealogies, and contentions, and beautiests. logies, and contentions, and brawlings a- but els the ma bout the Law: for thei are vnprofitable & chief office is vaine.

Reiect him that is an heretike, after his Church. once or twife admonicion.

and please them in all things, not answerig H Knowing that he that is suche, is f per- and insections uerted, and a finneth being damned of his the bodie.

> When I shal send Artemas vnto thee, & 4.7.22im. or Tychicus, be diligent to come to me f So that there vnto Nicopolis: for I have determined is no hope of amendement. there to winter.

> there to winter.
>
> Bring Zenash the expouder of the Law, wittingly, h It is probaand Apollos on their journey diligently, bir, y he was that they lacke nothing.

shulde live sobrely and righteously, and 14 And let ours also learne to shewe for the Moses, as Apol los.3c c.

deles, yet we

frelyaccepteth

proba of the Law of

His great loue.

good workes for necessarie vies that thei be not vnfruteful.

is All that are with me, salute thee . Grete them that love vs in the faith. Grace be with youall, Amen.

To Titus, elect the first bishope of the Church of the Cretians, written from Nicopolis in Macedonia.

THE EPISTLE OF

Paul to Philemon.

THE ARGUMENT.

Their the excellencie of Pauls spirit wonderfully appeareth in other hu Epistles, yet this E-A pille is a great witnes, and a declaracion of the same. For farre passing the basenes of his matter, he fleeth as it were up to heaven, and speaketh with a durine grace and maicstie. One simus seruant to Philemon bothe robbed his master, and fled away, whome Paul having wonne to Christ, sent againe to his master, earnestly begging his pardone, with moster waightie arguments proving the duetie of one Christian to another, & so with salutacions endeth.

3 He reioyest to heare of the faith and love of Philemo. 13 Whome I wolde have reteined with me, 9 Whome he desireth to forgive his servant Onesimu. and louingly to receive him againe.

And to our dere lifter

Timotheus, vnto Phi-& fellow helper,

pus our felowe fouldier, & to the Church

that is in thine house: Grace be with you, and peace from God

our Father, & from the Lord Iesus Christ. 17 4 I *giue thankes to my God, making men-

cion alwaies of thee in my praiers, 5 (When I heare of thy loue & faith, which thou hast towarde the Lord Iesus, & tow- 19 I Paul haue written this with mine owne thins. arde all Saintes)

That the a felowship of thy faith may be made fruteful, and that what soeuer good thig is in you b through Christ Iesus, may 20 Yea, brother, let me obteine this pleasube knowen.

b That experience may de- 7 For we have great joye and confolacion Saintes chearts are comforted.

Meanig their inwarde par- 8 tes & affectios Wherefore, thogh I be verie bolde in Christ to commande thee that which is 22 Moreoueralso prepare me lodging : for convenient,

9 Tet for loues sake I rather besechethee, thogh I be as I am, euen Paul aged, and 23 There salute thee Epaphras my fellowe even now a prisoner for Iesus Christ.

whome I have begotten in my bondes,

11 Which in time past was to thee vnpro- 25 The grace of our Lord Iesus Christ be fitable but now profitable bothe to thee and to me,

12 Whome I have fent againe: thou therefore receive him, y is mine owne bowels,

that in thy stede he might have ministred vnto me in the bondes of the Gospel.

Aul a prisoner of Iesus 14 But without thy minde wolde I do no-Christ, and our brother thing, that thy benefite shulde not be as it were of necessitie, but willingly.

lemon our dere friend, 15 It may be that he therefore d departed from thee, for a ceason, that thou shuldest receive him for euer,

Apphia, and to Archip- 16 e Not now as a seruant, but aboue a ser- fertant by couant, euen as a brother beloued, specially dicion, & also to me: how muche more then vnto thee, fo y bothe for bothe in the flesh, and in the Lord?

If therefore thou counte our things ke and for the Lords y ogisf commune, receive him as my felf.

If he harhe hurt thee, or oweth thee f That all this oght, that put on mine accountes,

hand: I wil recompense it, albeit I do not say to thee, that thou owest vnto me euen thine owne felf.

re of thee in the Lord: coforte my 8 bowels in the Lord.

g Grant me
this benefite,
w shalbe moels in the Lord.

in thy loue, because by thee, brother, the 21 Trusting in thine obedience, I wrote vn vnrome of all to thee, knowing that thou wilt do euen others. more then I say.

> I trust through your praiers I shalbe giuen vnto you.

prisoner h in Christ Iesus,

10 I beseche thee for my sonne *Onesimus, 24 Marcus, Aristarchus, Demas & Luke, my fellowe helpers.

with your spirit, Amen.

Written from Rome to Philemon, and fent by Onesimus a seruant.

h That is for

[dof.4.9.

3.Thef.1,2

2.the[.1,3.

a Thy beneuo-lence towarde

the Saintes, w

procedeth of a liuelie and ef-fectual faith.

clarey you are the mebers of

were through

his charitie

comforted.

Tefus Chrift.

THE EPISTLE TO

the Ebrewes.

THE ARGUMENT.

Or sfruche as divers, bothe of the Greke writers and Latines witnesse; that the writer of this ${m arepsilon}_{-}$ pistle for suste causes wolde not have his name knowen, it were cursositie of our parte to labour muche therein. For feing the Spirit of God is the autor thereof, it diminisheth nothing the autoritie, althogh we knowe not with what penne he wrote it. Whether it were Paul (as it is not like) or Luke, or Birnabas, or Clement, or some other, his chief purpose is to persuade vinto the Ebrewes (whereby he principally meaneth them that abode at Ierusalem, and under them all the rest of the Iewes) that Christ Iesus was not onely the redemer, but also that at his comming all ceremonies must have an end frasmuche as his doctrine was the conclusion of all the prophecies, and therefore not onely Moses was inferior to him, but also the Angels: for they all were servants, and he the Lord, but so Lord, that he hathe also taken our flish, and is made our brother to affine us of our saluation through him self: for he is that eternal Prest, whereof all the L'ustical Priests were but shadowes, and the refore at his comming they oght to cease, and all sacrifices for sinne to be abolished, as he proueth from the seuenth chap, verse 11. vnto the 12. chap, verse 18. Also he was that Prophet of whome all the Prophetes in time past witnessed, as a declared from the 12. chapter, verse is to the twentie and fine verse of the same chapter: yea, and is the King to whome all things are subject, as appeareth from that verse 25, to the beginning of the last chapter. Wherefore according to the examples of the olde fathers we must constantly beleue in him, that being fanct fied by his instice, taught by his wisdome, and governed by his power, we may stedfastly, and courageously persevere even to the end in hope of that toye that is set before our eyes, occupying our selves in Christian exercises that we may bothe be thankeful to God, and duetiful to our neighbour.

CHAP. I.

I He sheweth the excellencie of Christ. 4 About the Angels, 7 And of their office.

a God, who is g euer conftant, merciful to his Church, declared his wil in time paft, not all at ance, or after one forte, but from time to time, and in fondrie fortes: of all he hathe fully declared all trueth to 3 vs by his So-

Wif.7,26. col.1,14. b So that now we may not credit anie Pfal.2,7. chap.s.g. alt.13,33.

2.Sam.7,14. 2.chro.22.10. Pfal. 97.2. c He entres. teth here of 6 as touching his persone, which is verie God, & verie man, by whoT fondrie times & in di uers maners a God spake in y olde time to our fa-thers by the Prophetes: 9 In these b last dayes he hathe spoken vnto vs by his Sonne, whome he

also he made the worldes,

*Who being the brightnes of the glorie, and the dingraved forme of his persone,& bearing vp all things by his mightie worde, hathe by him felf purged our finnes, and fitteth at the right hand of the maie- 12. And as a vesture shalt thou folde them Pfal.102,26. stie in the highest places,

new reuelatios 4 And is made so muche more excellent obteined a more excellet name then thei. 5 For vnto which of the Angels faid he at begate I thee? and againe, I *wil be his Fa ther, and he shalbe my sonne?

And againe when he bringeth in his first begotten Sonne into the worlde, he . He exhorteth us to be obedient unto the new Law faith, *And let all the Angels of God worthip him.

man, by who—

me all things are made, and also as touching his office, whereby he is king, Prophet & Priest. d The liuelie image and paterne, so that he that see h him, seeth the Father, Iohn 14,9; for els the persone of the Father is not sene, but apprehended by faith. e So that our sinnes can be purged by none other meanes. f Muche more then then all other things created. g Beautife he was a state time appropried declared to the worlds. saufe he was at the time appointed declared to the worlde.

7 And of the Angels he faith, * He maketh Pfal. 104.4. the h Spirits his messengers, and his mini- reth the ansters a flame of fyre.

8 But vnto the Sonne he faith, *O God, are here bethy throne w for euer and euer: the feepmethogers. ter of thy kingdome is a scepter of righ- Tful.45.7.

Thou hast loued righteousnes and hated kingdome is in quitie. Wherefore God, euenthy God, unfe. hathe anomied thee with y oyle of glad- k This is met nes aboue thy fellowes.

hathemade heir of all things, by whome to And, *Thou, Lord, in the beginning haft fleth, and that established the earth, and the heavens are was powred the workes of thine hands.

> They shal perish, but thou doest remai- we may all ne: and they all shal waxe olde as doeth a receive of him ever cone ac-

vp, and they shalbe changed: but thou art the same and thy yeres shal not faile.

then the Angels in as muche as he hathe 13 Vnto which also of the Angels said he at anie time,* Sit at my right hand, til I ma- "Pfal 110,1. ke thine enemies thy fore stole?

anie time, *Thou art my Sonne, & this day 14. Are they not all ministring spirits, sent 1 cor.15,25. forthe to minister, for their sakes which chap.10,12. shalbe heires of saluation?

CHAP.

which Christ bathe given vs. 9 And not to be offended at the instructive and lowe degre of Christ, to Because it was necessarie that for our sakes he shulde take suche an humble state upon him, that he might be like unto his brethren.

7 Herefore we oght diligetly to gi ue hede to the things w we have CCc.ii.

ftration of thy

worde is made the holie Goft on him without mea ure. cording to his

mat.22,44.

The disobedient. To the Ebrewes. Christs excellencie.

ligently kepe in memorie the doftrine, which we lia. ne learned, left like veffels ful of chappes we leake, and runne out on euerie parte. b Which was the Law giuen to Mofes by the hands of the Angels Gal.3, 19. ad.

7,53. Mar. 16,20. c As the Gof-pel is which onely offereth faluation. d That is, the

calleth the new heavens, and the newe earth, chap 65, 6 17. whereof Christ is the father, Ita 9,6. that is, the head of vs his members. 7
Pfal 8,5

f He speaketh here chiefly of the faithful. which are ma-de through 8 Christ chizes of worlde to they shal enprince all the-fe things w now they hane onely but in parte.

Mat.28,18. 2.COT.15,27. phil. 2,8. g In making him fellowe heire w Chrift h To them w 10 obie & y they 1 fe not these things accom-plifted in ma. the Apostle aswereth that

they are fulfil led in Christ our captaine who leadeth histothe fame glorie w him. 12 Pfal.22,25. i To man, as he is ofChrift. k By his ver-tue which mo- 13 fte manifeftly appeareth in the Church.

Ifa. 1,18. Hofe.13,14. 1.COT. 15,55. 1 Iefus Chrift by hubling hi felf & taking vpon him the forme of a fer fleffi.& mortalitie , giueth vs

For if the b worde spoken by Angels was 17 stedfaste, and euerie transgression, and disobedience receiued a iuste recompense of rewarde,

3 How shal we escape, if we neglect so great saluation, which at the first began to be preached by the Lord, and afterwar- 18 For in that he u suffered, and was temp- at all times in de was confirmed vnto vs by dthem that heard him,

*God bearing witnes thereto, bothe with fignes and wonders, & with divers miracles, and giftes of the holie Gost, according to his owne wil?

Apostles. 5 For he hathe not put in subjection vnto the Angels the worlde to come, whereof we speake.

But * one in a certeine place witnessed, saying, What is man, that thou shuldest be mindeful of him! or the sonne of man 2 that thou woldest consider him!

Angels: thou crownedst him with s glorie and honour, and hast set him aboue the workes of thine hands.

his house.

For this man is counted worthie of more are the linelie george particular and honour, and hast set him aboue the workes of thine hands. workes of thine hands.

*Thou hast put all things in subjection vnder his fete. And in that he hathe put all things in subiection under him, he left nothing that shulde not be subject vnto him. h But we yet se not all things subdued

honour, which was made a litle inferior to the Angels, through the suffering of death, that by Gods grace he might tafte death for all men.

For it became him, for whome are all things, and by whome are all things, seing & Harden not your hearts, as in the sprothat he broght manie children vnto glorie, that he shulde consecrate the Prince of their saluation through m afflictions.

For he that fanctifieth, & they which are fanctified, are all n of one: wherefore he is 10 Wherefore I was grieued with that gene h Meaning by not ashamed to call them brethren,

Saying, * I wil declare thy Name vnto my obrethre:in the middes of the Church in wil I fing praises to thee.

And againe,*I wil put my P trust in him. 12 And againe, * Beholde, here am I, and the children which God hathe giuen me.

Pfal 18.3. 14 Forasmuche then as the children were partakers of fleshe and bloode, he also 13 But exhorte one another daily, while it heatenlie refe him felf likewise toke parte with them, that he might destroye *through death, him that had the power of death, that is 14 the deuil,

torme ot a ter ust, which was our 15 And that he might deliuer all the, which for feare of r death were all their life time 15 affurace of our subject to bondage.

faluation.

m Therefore we by afflictios are made like to the Sone of God. n The head & the mêbers are of one nature: so Chiff w sanctifieth vs, & we yare sanchified, are all one by the viction of our felh. o This proneth Christs humanicie. p Meaning, that Christ rouching his humanitie put his trust in God. q Is if speaketh this of him self, & his disciples, but properly it is applied to Christ head of all ministres. r And Gods angre.

heard, lest at anie a time we shulde let the 16 For he in no sorte toke the Angels, but sure of Angels he toke the feed of Abraham.

Wherefore t in all things it became t Not onely as touching na him to be made like vnto his brethre, that ture, but also he might be merciful, and a faithful high finne except. Priest in things concerning God, that he u Forasmuche might make reconciliation for the sinnes fed in our miof the people.

ted, he is able to sucker them that are our tentations he will sucker

CHAP. III.

He requireth them to be obedient wato the worde of a Take hede Christ. & Who is more worthie then Moses. 12 The to his wordes punishement of suche as wilharden their hearts, and & receive hime not believe, that they might baue eternal reft.

Herefore, holie brethren, partakers of to confede the heavenlie vocatio, a consider the c To be the Apostle and high Priest of our b professio high Priest. Christ Iesus:

Who was faithful to him that hathe ap-but parte of y pointed chim, euen as * Moses was in all house, y is, of y Church whe

nour then the house.

4 For euerie house is buylded of some man, praise.

& he that hathe buylt all things, is God. for Christ is to Now Moses verely was faithful in all his sundation, is house, as a scruant, for a wither of things church: he is not been the church in the contraction.

which shulde be spoken after.

9 But we se Iesus k crowned with glorie & 6 But Christ as the Sonne, ouer his owne Sonne of God, house, whose shoule we are, if we holde fast & verie God, the confidence and the reioycing of the things by his hope vnto the end.

Wherefore, as the holie Gost saith, * To ing the Sonne we are made day if ye shal heare his voyce,

uocation, according to the day of the ten-chap. 4.7. tation in the wildernes,

ration in the wildernes,

Where your fathers tempted me, proued auger in Massa. me, and fawe my workes fortie yeres long. and Meriba,

ration, and said, They erre ever in their he-this othe that art, nether haue they knowen my wayes.

Therefore I sware in my wrath, h If thei God, they in shal enter into my i rest.

Take hede, brethren, lest at anie time fro y quietnes there be in anie of you an euil heart, and of the land of the land of vnfaithful, to departe away from the li w do not obey uing God.

is called to day, left anie of you be har- y time wheredened through the deceitfulnes of sinne. in God doeth

For we are made partakers of Christ, if he therefore we kepe fure vnto the lend the "beginning, peaketh, ler wherewith we are vpholden,

So long as it is faid, To day if ye heare ce, and holde his voyce, harde not your hearts, as in the faft y true doprouocation.

For some when they heard, prouoked '0. fundacio of m him to angre: howbeit, not all that came m To wit,

but of man

feries, we may

Arine w we

2 omb.12,7. d Mufes was ueth more

our brother,& owne power.
f For in obeythe boule of

not enter

olde time weenter into the k Which is all

1 Which is by Christ.

out the Lord.

Of Gods worde. Chap. IIII. V. Christ was like to vs. 103

out of Egypt by Moses.

Nom.14,37.

members.

a He compa-

wil tafte, that

pfite, we muft teper or mixe

at with faith. Pfal. 95,11.

S Althogh is God by his reft, after the

creation of his

workes, figni-fied the spiri-eual rest of the

fware to giue reft in Chanaa

which was

but a figure of

the heavenlie

reft and dured

but for a ti-

Gene.2,2.

deu.s,14.

Chap. 3.7.

e The perfe-

fie our heaue.

lie reft.

Iofhua.

the rebellious,

and in Select

olde man that

they shulde li-

ue vato God. h Where the

affections are.

i Which con-

teineth wil &

afea funder

reason.

But with whome was he displeased fortie yeres? Was he not displeased with the that finned, *whose "carkeises fell in the wildernes? or, bodies and

18 And to whome sware he that they shulde not enter into his rest, but vnto them, that obeyed not?

39 So we se that they colde not enter in be- 16 Let vs therefore go boldely vnto y throcause of vnbeliefe.

CHAP. IIII.

2 The worde without faith is unprofitable. 3 The Sabbath or rest of the Christians. 6 Punishement of vn- 5 He compareth lesus Christ with the Leuitical Priests. belovers. 12 the nature of the words of God.

Et vs feare therefore, lest at anie time by forfaking the promes of entring into his rest anie of you shulde seme to be depriued.

reth the prea-ching of the Gospel, as it were to wine, whereof if we For vnto vs was the Gospel preached as also vnto them: but the worde that they ? heard, profited not them, because it was not * mixed with faith in those that heard it.

For we which have beleved, do enter into derstand with 3 rest, as he said to the other, *As I haue sworne 3 in my wrath, If b they shalenter into my rest: althogh c the workes were finished from the fundation of the worlde.

For he spake in a certeine place of the seuenth day on this wife, * And God did rest the seuenth day from all his workes. faithful,yet he 5

And in this place againe, If they shalenter into my rest.

Seing therefore it remaineth that some must enter thereinto, and they to whome 6 it was first preached, entred not therein for vnbelefes fake:

7 Againe he appointed 4 in Dauid a certei- 7 ne day by To day, after fo long a time, faying, as it is said, *This day if ye heare his voyce, harden not your hearts.

workes, and for his reft, figni- 8 For eif Iesus had given them rest, then wolde he not after this day haue spoken of 8 another.

d That is, in the pialmes, e Meaning There remaineth therefore a rest to the 9 people of God. f Hathe caft

of his appeti. 10 For he that is entred into his rest, shathe tes, mortified also ceased from his owne workes, as God

did from his.

and followeth re Let vs studie therefore to entre into that

Let vs studie therefore to entre into that rest, lest anie man fall after the same en- 11 Of whome we have many things to say, seth til he cosample of disobedience.

For the worde of God slivelie, & mightie in operation, and sharper then anie two 12 For when as cocerning the time ye oght edged sworde, &s entreth through, even vnto the dividing a fonder of the h foule & the spirit, and of the ioynts, & the marie, and is a discerner of the thog hees and the intentes of the heart.

k As that this which is cle-Nether is there anie creature, which is 13 For euerie one that vseth milke, is inexepen through the middes of not manisest in his sight: but all things are the backe, and naked & copen vnto his eyes, with whome fo is made ope that it may be we haue I to do.

ince throughout *Or, concerning whome we fleake. I Therefore when we heare his worde, we must tremble, knowing thereby that God founderh our hearts.

14 Seing thể that we haue a great hie Priest, which is entred into heauen, euen Iesus the Sonne of God, let vs holde fast our profession.

15 For we haue not an hye Priest, which can not be touched with the feling of our infirmities, but was in all things tempted in

like sorte, yet without sinne.

ne of grace, that we may receive mercie, & finde grace to helpe in time of nede.

CHAP.

frewing wherein they ether agre or diffent. 11 Afterwarde he reproueth the negligence of the lewes.

Or euerie hie Priest is taken from a- a He shewerk I mong men, and is a orderned for men, y man ca haue in things perteining to God, that he may God without offer botheb giftes & facrifices for finnes, an hie Prick.
Which is able sufficiently to haue copal- of him self he

fion on them that are ignorant, & that are finful. out of the way, because that he also is co b Which were passed with insirmitie,

And for the sames sake he is bonde to of c As of beats fer for sinnes, as wel for his owne parte, as led. for the peoples.

*And no man taketh this honour vnto 1. Chro. 13,100 him self, but he that is called of God, as was Aaron.

So likewise Christ toke not to him self 5 this honour, to be made the hie Priest, but he that said vnto him, *Thou art my Son- Pfal. 2.7. ne, this day begate I thee, gaue it him.

As he also in another place speaketh, * Thou art a Priest for euer after the or- Pfalsio.4. der of Melchi-sedec.

Which in the dayes of his flesh did of- the Priest and fer vp prayers and supplications, with fwhe he lived s strong crying and teares vnto him, that in this work was able to faue him from death, and was g Hemeaneth that most car-

And thogh he were the Sonne, yet lear- Christ prayed ned he obedience, by the things which he where he first

ohev him:

Justice and the surface of exercise to a surface the surface of exercise to the surface of exercise the surface of exercise the surface of exercise the surface of exercise the surface of the

10 And is called of God an hie Priest after the order of Melchi-sedec.

which are hard to be vetered, because ye me to the begining of the 7. are dull of hearing.

to be teachers, yet haue ye nede againe y we teache you the first principles of the 'Or, rudiments. worde of God : and are become suche as haue nede of k milke, and not of strong 1,2.

perte in the worde of righteousnes: for Gospel which he is a babe.

But strong meat belongeth to them that ledge that tea are of age, which through log custome har rewe have our inflice. CCc. iii.

of things with

d That is , of

chap.7,17.

k Read-L.Cor.

is y true know

• 1158/1224 Sin against the holy Gost. To the Hebrewes. Leui in Abrahas loines

ue their wittes exercised, to discerne bothe good and euil.

CHAP. VI.

He proceedeth in reproving them, and exhorteth them not to faint, 12 But to be fledfaft & patient, 18 For- 19 Which we haue, as an ancre of the foule, rifon between asmuche as God is sure in his promes.

Herefore, leaving the doctrine of the a beginning of Christ, let vs be led 20 Whether the forerunner is for vs entred in the 5.chap. forward vnto perfection, not laying againe y fundation b of repentance from dead workes, and of faith towarde God,

Of the doctrine of chaptismes, & laying on of hands, and of the refurrection from the dead, and of eternal judgement.

And this wil we do 4 if God permit.

*For it is impossible that they, which were once lightened, and haue tatted of the heauenlie gift, and were made partakers of 2 To whome a so Abraham gaue the tithe the holie Goft,

And have tasted of the good worde of God, and of the powers of the worlde to

a That is, the

fire rudiments

of our Chri-

Rian religion. b He mencio-

neth hue poits

of the catechi fme, w was 2 then in vie: y

conteision of

amédement of

life: the fume

of the faith: a 3

brief explica- 4

me, and laying

on of hands: y article of the

reiurredion,&

the laft judge-

2.pet.2,20.

:hap.10,26.

wie of baptifme was decla-

red when on

dayes appoin-

me together.

lingular gift to

to go forward in the vides.

againft y

holy Goft, hate

Chrift,crucife

& mocke him

but to their

pwne deftiu-

Sion,& there-

fore fall into deiperation,&

ca nor sepet.

f Whereby 10 may appeare,

fling.

martyrs , that

increale in

ment. Mat.12,49.

> If they fall away, shulde be renued againe by repentance: seing they crucifie againe to them selves the sonne of God & make a mocke of him.

ted to baptize 7 ne that cometh ofce vpon it, and bringeth forthe herbes mete for them by whome it is dressed, recesueth blessing of God.

But that which beareth thornes & briars, knowledge, & 8 s reproued, and is nere vnto curfing, whofe end s to be burned.

E They which 9 But beloued, we have perfuaded our selues
are apostation better things of your panie saluation, thogh we thus speake.

10 For God & not vnrighteous, that he shul de forget your worke, and labour of loue, which ye shewed towarde his Name, in 7 that ye haue ministred vnto the Saintes,& yet minister .

II And we defire that everie one of you shewe the same diligence, to the ful affuran-

ce of hope vnro the end, inly plusted 12 That ye be not flothful, but followers of selife energy s them, which through faith and patience, inherite the promises.

lie fathers.
Prophetes & 13 For whe God made the promes to Abraham, because he had no greater to sweare it Is therefore perfection had bene by the thren, but Mel chistode of the sware hy him self.

Drieffhode of the sware for the same of the sware had been by the thren, but Mel chistode of the sware hy him self. by, he sware by him Telf,

14 Saying, Surely I wil abundantly bleffe thee and multipliethee marueiloufly.

15 And fo after that he had taryed paciently, he enioyed the promes.

greater then them selves, and an othe for 12 For if the Priesthode be changed, then of his death. 16 Formen verely sweare by him that is confirmation is among them an end of all ftrife.

shewe vnto the heires of promes the stablenes of his counsel, bound him seif by anothe.

him vichan- 18 That by 1 two immutable things, whe-

rein it is vnpossible that God shulde lye, we might have strong consolation, which haue our refuge to holde fast the hope that is let before vs,

bothe fure and ftedtaft, & it kentreth into Chriss Prickthat which is within the l vaile,

in, euen Iesus that is made an hie Priest for I which cuer after the order of Melchi-sedec.

CHAP. VII.

He compareth the Priefthode of Christ unto Mel- place. shi-fedec. 11 Aifs Christs Priesthode with the Leuites.

Ortnis Meichi leaec *mas Kig of Sa Gen.14,18. lem, the Priest of the most hie God, wno met Abraham, as he returned fro the flaugater of the Kings, and bleffed him:

of all things: who first is by interpretation King of righteousnes:after that, he is also King of Salem, that is, King of peace,

Without a father, without mother, with- aso called, be out kinred, and hathe nether beginning of fes maketh no his dayes, nether end of life: but is likened parentsor kind vnto the Sonne of God, and continueth a folkes, but as he had bene fuddenly fent Priest for cuer.

For the earth which drinketh in the rai- 4 Now consider how great this man was, worlde to be vnto whome euen the b Patriarke Abraha a figure of

gaue the tithe of the spoiles.

For verely they which are the children & thortely taof Leui, which receive the office of the world agains, Priesthode, haue a commandement to ta- fo Christ as ke, according to the Law, tithes of the peo humanite had ple(that is, of their brethren) thoghthey concerning his d came out of the loynes of Abraham.

6 But he whose kinred is not counted amog Nom. 15,19. them, e receiued tithes of Abraham, and deu.18,1. biessed him that had the promises.

And without all contradiction the lesse b that is, the is bleffed of the greater.

8 And here me that dye, receive tithes: but came there he received them, of whome it is wittnessed, that he fliueth.

9 And to say as the thing is, Leui also which frely to Melreceiueth tithes, payed tithes in Abra-d Was begot-

10 For he was yet in the loines of his father e The Leuites Abraham, when Melchi-sedec met him.

the Law was established to the people) partarkethewhat neded it furthermore, that another priethode is Priest shulde rise after the order of Mel- then the Leutchi-fedec, & not to be called after the order of Aaron?

of necessitie must there be a change of g The Lawe

So God willing more habundantly to 13. For he of whome these things are spoke, of one condiperteinerh vnto an other tribe, whereof no the Aarons &

14 For it is euident, that our Lord sprong Girth, which out of lide concerned out of Iuda, concerning the which tri- maker.

kHe returneth to the compahe had begon whee ther Christ 18 gone before to prepare VB

lafting Prieft, ther

10[.14,1.

c The Leuttes

of their bre-

re is no mentiõ

de are bothe Moles office

Gen. 12,3. C 17.4. Ø 23,16.

h Because of mans wickednes, which wil mor poleue 17 God except he [weare. Gods worde & othe, are

Christs eternal Priesthod. Chap. VIII. IX. The new Testament. 104

be Moses spake nothing, touching the Prielthode.

15 And it is yet a more euident thing, because that after the similitude of Melchi- 4 For he were not a Priest, if he were on the fedec, there is rifen vp another Priest,

16 Which is not made Priest after the Law hof the carnal commandement, but after 5 Who serue vnto the paterne & shadowe

the power of the endles life.

h Which Rode

in outwarde

ceremonies.

Pfal.110,4.

i For & Lawe hathe no ver.

entroduttion of

& bester hope.

Pfal.110,4.

his fucceffors,

or pretende a

hode is to fa-

and perfectly,

phemie be

red againe, or

him , but him

n Not that it

was first made

Elaration of v

eternal othe

led to the worl

dg.

Leu.16,3.

felf.

chaps,6.

17 For hexestifieth thus, *Thou art a Priest for euer,2ster the order of Melchi-sedec.

18 For the commandement that went afore, is disanulled, because of § weakenes thereof, and vnprofitablenes. tue nor proffi e

til a man beco 19 For the Law made nothing perfite, but me to Christ. the bringing in of a better hope made per fite, whereby we drawe nere vnto God.

20 And forasmuche as it is not without an 7 othe (for these are made Priests without

But this, he is made with an othe by him 8 that faid viito him,*The Lord hathe fwor ne, & wil not repent, Thou art a Priest for euer, after the order of Melchi-sedec)

k Therefore all others are blasphemous, y ether make them selues 22 By so muche is Iesus made a suretie of a 9 better"Testament.

by other fact: 23 And amog the many were made Priests, because they were not suffred to endure, I The frute of his Prieftby the reason of death.

But this man, because he endureth euer, ue& that fully 24 hathe an keuerlasting Priesthode.

not by supPlying that y 25
wanteth but
by raking away the Lawe Wherefore, he is able also | perfitely to faue them that come vnto God by him, femg he euer liueth, to make intercession

way the Lawe which is win forthem. forthem. for fuche an hie Priest it became vs to holte, harmeles, vndesiled, haue, which is holie, harmeles, vndefiled, in And they shal not i teache euerie man i Men shal not in the time of separate from sinners, and made hier then the heauens:

els by any crea 27 ture for no-ne colde offre Which neded not daily as those hie Priests to effer vp sacrifice, * first for his owne sinnes, and then for the peoples: for 12 For I wil be merciful to their vnrighthat did he monce when he affect the tenuspes and I wil termoral and I will termora that did he monce, when he offred vp him self.

which have infirmitie: but y worde of the was giuen; bu t othe that was a since the Law, maketh the Sonne, who is confectated for euermore.

CHAP. VIII.

6 He proueth the abolishing as wel of the Leuitical Priest hode, as of the olde Covenant by the spiritual & everlasting Priesthode of Christ, & And by the new Co. 1 uenant.

Ow of the things which we have spoken, this is the summe, that we ha- 2 For the first Tabernacle was made, whe- Exod 26, to ue suche an hie Priest, y sitteth at the right hand of the throne of the maiestie in heauens,

a That is, hea

b Which is \$ 2 And is a minister of the 2 Sanctuarie, and 3 of the true b Tabernacle which the Lord c For els it pight, and not eman.

d He provech 3 For deverse hie Priest is ordeined to offer 4

bodie is, the true Tabernacle, and that he must nedes be made man, to the meent that he might have a thing to office, which was his bodie.

bothe giftes and sacrifices: wherefore it was of necessitie, that this man shulde haue somewhat also to offer.

earth, seing there are Priests that accor-

ding to the Law offer giftes, of heauenlie things, as Mofes was warned by God, when he was about to finish the by God, when he was about to min the Tabernacle. *Se, faid he, that thou make ### all things according to y epaterne, shewed ### 27.44. to thee in the mount.

6. But now our hie Priest hathe obteined a but madowes more excellent office, inasmuche as he is thugs as ap-the Mediatour of a better "Testament, peareth by the which is established vpo better promises. ses, troloweth

For if that first Testament had bene fau. then y Christs teles, no place shulde haue bene soght for duarie, his Ta the feconde.

For in rebuking them he faith, *Beholde, more exceller. the dayes wil f come, saith the Lord, when Ier. 31, 31. I shal make with the house of Israel, and rom. 11,27. with the house's of Iuda a new Testamet: chap.10,16.

Not like the Testamet that I made with f That 15, who their fathers, in the day that I toke them mit our sinner by the had, to leade them out of the land by the pres-of Egypt: for they h continued not in my Golpel. Testament, and I regarded the not, saith there shulde the Lord.

10 For this is the Testamet that I wil make that be made with y house of Israel, After those dayes, one Church. faith the Lord, I wil put my lawes in their greffing the ba minde, and in their heart I wil write them, nes or the Coand I wil be their God, and they shalbe not entoye the my people,

his neighbour & euerie man his brother, the Gospel be faving. Knowe & Lord: for all shall knowe to ignorances faying, Knowe y Lord: for all shal knowe they were be-me, from the least of the to the greatest fore, but shal knowe God

teousnes, and I wil remember their sinnes and their iniquities no more.

was first made 28 For the Law maketh men hie Priests, 13 Inthat he saith a newe Testament, he has the abrogate the olde: now that we is difanulled & waxed olde, is readie to vanish away. CHAP. IX.

E How that the Ceremonies and facrifices of the Lawe are abolished. 11 By the eternitie and perfection of Christs Sacrifice.

ts jacrifice.
"Hen the first "Test iment had also "or-"Or, Tabernacte
"Or, ceremantes." dinances of religion, and a worldlie a Not heaven lie and spire-Sanctuarie.

rein was the candlesticke, and the table, & & 36.1. the shewbread, which Tabernacle is called the Holie places.

And after the b seconde vaile was the the inwarde fi-Tabernacle, which is called the Holiest deof the vaile which was hid

Which had the golden senser, and the ple. Arke of the Testament overlaide rounde about with gold, wherein the golden pot CCc. iiii.

ferings of the office are farre

muche more p.

from the peo-

Christ once offred. The force of Christs death. To the Ebrewes.

Nom.17,16. 1.King 8.9. a.chron.s,10. Exod.25,22.

Or, couer of the styt.

E NO. 30,30.

OOT, CYTOTS-

yere

e For fo long 8

for his

as y hic Prick

owne finnes & for & peoples, and also while 9

this carthlie ta bernaele fode,

the way to the heauelie Taber

macle, which is

him for whome they were

thogh they we

Cod, yet confi

dered in them felues, or els

Chrift, are but

touche not the

Leu.16,14.

mem 19.4.

3. Pet.1,14.

1.iabn 1.9.

veuel.I.f.

Luk 1,74-Which was

Z om. 5,6. a.pet.3,44.

bumane nature

Which is

heaven.

macle and the Priest.

f Til the news sestament was appointed.

foule.

effred. Which ce-

len 16,2-

which had manna, was, and *A arons rodde that had budded, and the * tables of the Testament.

5 *And ouer the Arke were the glorious of which things we wil not now speake particularly.

ned, the Priests went alwayes into the first Tabernacle,& accomplished the seruice.

alone, once euerie yere, not without blood which he offered for him felf, and for the "ignorances of the people.

Whereby the holie Gost this signified, that the eway into the Holiest of all was, not yet opened, while as yet the first Tabernacle was itanding,

whereinwere offred giftes and facrifices that colde not make" holie, concerning the coscience, 4 him that did the service,

kes, and divers washings, and carnal rites, 25 Not that he shulde offer him self rosten, then all they, Which onely flode in meats and drinmade open by 10 Christs blood, kes, and divers washings, and carnal rites, vntil the time of f reformation.

Nether yet II But Christ being come an hie Priest of

But Christ being come an hie Priest of ce euerie yell with the haue often suffred sin-101, paterns.

good things to come, by a greater and a 26 (For then must he haue often suffred sin-101, paterns.

Tabernacle, not made with ce the sundacion of the worlde) but now make, any occurrence.

Tabernacle, not made with more perfites Tabernacle, not made with hands, that is, not of this buylding,

Nether by the blood of goates and calues: but by his owne blood entred he in once vnto the h holie place, i and obteined 27 eternal redemption for vs.

*For if the *blood of bulles & of goates sarnal ,groffe, 13 and earthlie & & the asihes of an heifer, sprinkling the 28 that are vncleane, sanctifieth as touching the purifying of the ! flesh,

14 How muche more shal y *blood of Christ which through the eternal Spirit offred him felf without foot to God, purge your , The olde lawe had no power to chenfe awaye finne, fin abolithed. conscience from m dead workes, to * ferue the living God?

15 And for this cause is he the Mediatour of the new Testamer, that through *death 1 which was for the redeption of the transgressions that were in then former Testament, they which were called, might recei ue the promes of eternal enheritance.

was the facri- 16 For where a testament is, there must be the death of him that made the testamet. 2 For wolde they not then have ceased to for, make perfits have been offred, because that the offerers e when Christ Ace,the Taber 17 *For the testament is confirmed when men are dead : for it is yet of no force as long as he that made it, is a live.

Gal. 3,15. eal Prieft offe blood : but without P blood. Chrift the true

and eternal sport when Moses had spoken euerie pre- 4 cept to the people, according to the Law,

blood , which was mofte ho-bie and pare: the Lemitical Priest offred yerely, and therefore did onely re-present the true holines: but Christ by one onely sacrifice hathe smade holie for enerall the that belene. I Outwardely in the fight of man. m Which of the seluce procure death & are the frutes thereof. n Made between God-and Christ, who by his death shulde make vs heires. o He proueth that the shulled have been suffered to commant or testamet is of none effect without the death of the restator. D Without the death of beaftes that were sacrificed. S. death of the testator. p Without the death of beaftes that were sacrificed was a spirited, that Christ wolde pacific his Fathers wrath with his blood.

he toke the blood of calues and of goates, with water and purple wolle and hysfope, and sprinkled bothe the boke, and all the people,

Cherubims, shadowing the mercie seat: 20 *Saying, This is the blood of the Te- Exe 24.8. ftament, which God hathe appointed vn-

6 Now when these things were thus ordei- 21 Moreouer, he sprinkled likewise the Tabernacle with blood also, and all the miniftring vessels.

But into the second went the * hie Priest 22 And almost all things are by the Law purged with blood, and without sheading of blood is no remission.

23 It was then necessarie, that the similitudes of heauelie things shulde be purified with or neauent things mutte be pur med with a Albeit there fuche things: but the heauernie things the is but one faselves are purified with better 9 sacrifices crifice, which then are these.

Which was a figure for the time present, 24 For Christ is not entred into the holie red, yet because Which was a figure for the time present, 24 For Christ is not entred into the holie red, yet because places that are made with hands, which a- eternal faction re "similitudes of the true Sanctuarie: but with all those sentred into very heaven, to appeare now which were for in the fight of God for vs,

as the hie Priest entred into the Holie pla calleth it in ce euerie yere with other blood,

in the fend of the worlde hathe he appear ther offig or farifice for fine red once to put away sinne, by the sacrifice ne after that of him felf.

And as it is appointed vnto menthat fred, is blafthey shalonce dye, and after that commeth which is the the judgement,

So * Christ was once offred to take away came. the finnes of many, and vnto them that Rom. s.s. loke for him, shal he appeare the seconde i pet,3,14. time " without finne vnto faluation.

so But Chrift did it with offering of his bodie once for all. 22 An exhirtation to recesue the goodnes of God shankefully with patience and fedfaft faith.

Or the * Lawe having the a shadowe Lou. 16, 14. of good things to bcome, and not the a Which was very "image of the things, can neuer with fire draught those facrifices, which they offer yere by and purrait of yere continually, " fanctifie the commers terne to come. b Which are thereunto.

once purged, shulde haue had no more co- was made made science of sinnes?

A offe long as nernarmaue it, is a liue.

beans 18 Wherefore nether was the first ordeined 3 But in those facrifices there is a remebrand in the hebrewe it is, ce againe of finnes euerie yere.

For it is unpossible that the blood of bul- eed mine eales & goates shulde *take away sinnes.

Wherefore when he commeth into the de me prompt and ready to worlde, he faith, * Sacrifice & offring thou heare: and in woldest nor: but a d bodie hast thou ordei- y greke, thou

In burnt offrings, & finne offrings theu to obey thee, bothe Then purpose. hast had no pleasure.

telfe once offe gurarine, & 16 the plural no-

was once when

aThat is, without a facrifice for finne : or

eternal. P[al.40,7.

thou haft perthat is haft ma a bodie,that is, tende to one

CHAP.

e Or rolle and folding: for in olde time they bokes like rolles.

Then I said, Lo, I come (In & beginning of the boke it is written of me) that I shulde do thy wil, ô God.

vied to folde 8 Aboue, when he faid, Sacrifice & offring, and burnt offrings, & sinne offrings thou woldest not haue, nether hadst pleasure 29 therein (which are offred by the Law)

, Then said he, Lo, I come to do thy wil,ô God, he taketh away fthe first, that he may stablish the & seconde.

f That is, facrig Which is, § ftand content facrifice.

wil of God to 10 By the which wil we are fanctified, euen once made.

11 And euerie Priest appeareth daiely ministring, and oft times offreth one maner of offring, which can neuer take awaye 31 It is a feareful thing to fall into § hands fine, w is against the hofinnes:

of the liuing God.

figure 60 the liuing God.

But this man after he had offred one sa- 32 crifice for finnes, * fitteth for euer at the right hand of God,

3.COT.15.25. chap.1,13. h Inatis, an Aified to God

fice: leing the-

wathed awaye all finnes, and

docth euer a fresh whe sin-

there can be

more reiterat.

k For the of-

fring of than-

Chriftians , is

not for finne: but a thankef-

w the ancient

fathers colde

not haue by §

Chap.1,13.

Pfal.110,1. 13 And from hence forthe tarieth, * til his enemies be made his fotestole.

14 For with one offring hathe h he confecrated for ever them that are fanctified. and made per- 15 For the holie Gost also beareth vs recorde: for after that he had faid before,

1erem. 31,33. 16 *This is the Testament that I wil make vnto them after those dayes, saith y Lord, shap 8,8. 2012.11.27 . I wil put my Lawes in their heart, and in their mindes I wil write them.

> 17 And their sinnes and iniquities will re- 35 member no more.

i Where there 18 Now where i remission of these things remaine no fin is, there is no more k offring for sinne. giuen, there is 19 Seing therefore, brethren, that by the no more facri-

blood of Iesus we 1 may be bolde to enter into the Holie place

nely Chrisis death hathe 20 By the new and m living way, which he hathe prepared for vs, through the vaile, 38 that is, his flesh:

ners do repet, 21 And seing we have an high Pricst, which is ouer the House of God,

crifice but §, 22 Let vs drawe nere with a true heart in assurace of faith, sprinkeled in our hearts from an euil conscience, & washed in our bodies with pure water.

keiguing, wis bodies with pure water.

§ onelie facri: 23 Let vs kepe the profession of our hope, face now of y without watering (for he is faithful that without wavering (for he is faithful that promised)

giuing & an of 24 And let vs consider one another, to pro-fring vp of our selues & ours uoke vnto loue, and to good workes,

for the same 25 Not forsaking the felowship that we ha- 2 For by it our elders were wel reported of, to mercie, the same y libertie ue among our selues, as the maner of so- 3 * Through faith we understand that the same than th me u: but let vs exhorte one another, & that fo muche the more, because ye se that the day draweth nere.

m The blood 26 * For if we sinner willingly after that 4 we have received the knowledge of the waies freih & liuelie before trueth, there remaineth no more facrifice the father to for finhes,

forinkle and quicken vs. 27 But a feareful loking for of judgement,

o Of Christs seconde comming. ig our hearts made pure. is forfake Lefus Chriftas Indas, Saul, Arrius, Iulian the apoftat did.

& violet fyre, which shal denoure the aduerfaries.

28 He that despiseth Moses Law, dyeth Deu.19,17. without mercie * vnder two , or thre wit- mat.18,16.

Of how muche sorer punishmet suppo- 2.cor.13,1. se ye shal he be worthie, which treadeth vnder fore the Sonne of God, and counteth the blood of the Testament as an vnholie thing, wherewith he was fanctified, and a doeth despite the Spirit of grace?

by the offring of the bodie of Iesus Christ 30 For we knowe him that hathe said, *Vé romis,19. geance helongeth vnto me: I wil recompen is euident that fe, faith the Lord. And againe, The Lord the Aposle meant the book meant the first again.

Now call to remembrance the dayes to Chap. 6,4. that are passed, in the which, after ye had rodlie and pureceived light, ye endured a great fight in afflictions.

33 Partely while you were made a gazing flocke bothe by reproches and afflictions, f For 5 which and partely while ye became companios thing also s. of them which were fo toffed to and fro. the Paul praifeth the Paulippia

34 For bothe ye forowed with me for my and Theffalobondes, and fuffred with loye the spoyling nians. of your goods, knowig in your felues how that ye have in heaven a better, and an enduring substance.

Cast not away therefore your confidence which hathe great recompense of re-

36 For ye haue nede of pacience, that after ye haue done the wil of God, ye might receiue the promes.

37 *For yet a verie litle while, and he that Habak. 2.4. shal come, wil come, and wil not tarie.

Now the iust shal live by faith : but if a- gal. 3.11. nie withdrawe him self, my soule shal haue no pleasure in him.

But we are not they which withdrawe our selues unto perdition, but follow faith a Haue bene vnto the conservation of the soule.

CHAP. XI.

I What faith is, and a comendacion of the fame. 9With- de all things out faith we can not please God. 16 The ftedfast be- of nothing. lefe of the fathers in olde time.

Ow faith is the grounde of things, Genef 1,30.
which are hoped for, & the euiden some agreements. ce of things which are not sene.

worlde was ordeined by § worde of God, teous. fo that the things which we fe, are not ma- ueth. de of things, which b did appeare.

By faith Abel * offred vnto God a great from Enoche ter sacrifice then Cain, by * the which he & Elias taking obteined witnes that he was drighteous, thing as is fpo God testifying of his gifts: by the which ken of,1 Cor. faith also he being dead, yet e speaketh.

By faith was * f Enoch taken awaye, that Gen. 5,24. he shulde not se death: nether was he so eccles. 44,15.

ram.1.17.

approved, and fo obteined faluacion. c Meaning.

aBecause God

Gen.4.4.

DDd.i.

unde: for God had taken him away: for before he was taken away, he was reported of, that he had pleased God.

6 But without faith it is vnpossible to pleafe him: for he that cometh to God, must beleve that God is, and that he is a rewarder of them that seke him.

By faith * Noe being warned of God of muft finde vs 7 the things which were as yet not fene, moued with reuerence, prepared the Arke to 25 the fauing of his housholde, through the which Arke he condemned the worlde, & was made heire of the righteousnes, which 26 Esteming the rebuke of Christ greater of the worldes, is by faith.

fre mercie tow 8 By faith * Abraham, when he was called, obeyed God, to go out into a place, which he shulde afterwarde receive for inheritace, and he went out, not knowing whether

he went.

9 By faith he abode in the land of promes, as in a strange countrey, as one that dwelt 28 Through faith he ordeined the Passeo- Exed. 12,22. in tentes with Isaac and Iacob heireswith him of the same promes.

For he loked for a citie having a h fundacion, whose buy lder and maker s God.

Through faith * Sarra also received strength to conceive sede, and was delivered of a childe when the was past age, because she iudged him faithful which had promised.

12 And therefore sprang there of one, eue of one which was i dead, so manie as * the starres of the skie in multitude, and as the sand of y sea shore which is innumerable.

k Which was 12 All these dyed in faith, and k receiued not the promises, but sawe them 1 a farre of, and beleued them, and received them thankefully, and confessed that they were m strangers and pilgremes on the earth.

re put not the-ir confidence 14 For they that fay suche things, declare plainely that they seke a countrey.

That is, of 15 And if they had bene mindeful of a that 34 countrey, from whence they came out, they had leafure to have returned.

> 16 But now they defire a better, that is an heauenlie:wherefore God is not ashamed 35 of them to be called their God: for he hathe prepared for them a citie.

17 By faith Abraham offred vp Isaac, when promises, offred his onely begotte some. o For it might 18 (To whome it was faid, * In I faac shall feme to y fisch thy sed be called)

thy sede be called)

was comerane 19 For he confidered that God was able to raise him vp euen from the dead : from whêce he receiued him also after a sorte.

By faith * Isaac bleffed Iacob and Efau, concerning things to come.

Gen 49.15. 21 By faith *Iacob when he was a dying, bleffed bothe the fonnes of Loseph, and *"leaning on the end of his staffe, worshi-

mention of the departing of § childre of Israel, & gaue comandemet of his bones.

*By faith Moses when he was borne, was Emd.2, s. hid thre moneths of his parentes, becau- 46.7,21. se they sawe he was a proper childe, nether feared they the Kings *commandement. Exed.1,16.

24 By faith * Moses when he was come to Exed.2,11. age, refused to be called the sonne of Pharaos daughter,

And chose rather to inffer advertisie with the people of God, then to enjoy the P pleasures of sinnes for a ceasion,

riches then the treasures of Egypt : for he from God, and had respect vnto the recompense of the which we can rewarde.

By faith he forfoke Egypt, and feared

not the fiercenes of the King: for he endured, as he that fawe him which is inuifi-

uer and the effusion of blood, lest he that destroyed the first borne, shulde touche

By faith they * passed through the red & wod.14,22. sea as by drye land, which whe the Egyptias had assaied to do, ther were drowned.

30 By faith the walles of Iericho fell dow- 10/h.6,20. ne after they were compassed about seuen

31 By faith the harlot * Rahab perished not 10th.6,23. with them which obeied not, whe 'she had 19/1.2.1. received the spies peaceably.

And what shal I more say? for the time wolde be to fhort for me to tell of Geat- Indg 6,11. on, of + Barac & of + Sampson, & of + Ieph- Indg. 4.6. te, also of * Dauid, and Samuel, and of the Indg. 13,24 Indg.11.1. Prophetes:

33 Which through faith subdued kingdo - 1.5am. 1,200 mes, wroght righteousnes, obte ned the 613,14. a promises, stopped the mouthes of lyons, q or frue

Quenched the violence of fyre, escaped the edge of the fworde, of weake were made strong, waxed valiant in battel, turned to flight the armies of the aliantes.

The women received their dead rai- r As Elias raffed to life other also were racked, and dowe of Sarep wolde not be deliuered, that they might tas fonne, and receive a better refurrection.

he o was tryed. & he that had received the 16 And others have bene tryed by mockigs and fcourgings, yea, moreouer by bondes and prisonment.

> They were stoned, they were hewen a funder, they were tempted, they were flayne with the fworde, they wandered vp and downe in shepes skinnes, and in goates Ikinnes, being destitute, afflicted, & tor- fuche cleare meuted:

Whome the worlde was not worthie of: loked for that they wandred in wildernesses and moun we have therefore it taines, & dennes, & caues of the earth.

And these all through faith obtained we himenet good reporte, & received fnot y promes, as great con-

of Gods angre-

f Thei had not as weifor thes

40 God

h For all thigs in the worlde 10 are fubicat to corruption. Gen. 17,19. 6 11 81.E.

Gen.6,13.

eccles. 44,15.

g FirR God

before we can

feke him: then

we must feke

worde:& thereby we learne

to beleneGods

ardes vs in his

Sonne.through

whome we ob

tesne the re-

warde of his promes, & not of our defer-

zes. Gen.zz.4.

ze heare in Chrift, who is reuciled in his

Ecclef . 44,22. 1 Euc as dead.

the entoying of the land of Canaan. I With § eyes of faith.

m And therefo inthigs of this Mclopotamia.

Gen.22.10. ecclef.44,20. Gen 21.12.

y the promes to this comanfice his foaue.

Gen.27,28. 20

Gen. 47,31. Or, worshiped commende the end of bu Raffe. Gen.50.29.

ped God.

23 By faith * Ioseph when he dyed, made

Chap.XII. Iesus the mediator.10663/1224 Christ is our example.

40 God prouiding a better thing for vs, 16 Let there be no fornicator, or prophane that they without vs shulde not be made For we are all one bodie perfite. sogether.

CHAP. XII.

I An exhortation to be patient and fledfast in trouble & aduersitie, upo hope of enertasting rewarde. 25 A commendation of the new Testament about the olde.

X 7 Herefore, "let vs also, seing that "cloude of witnesses, cast away enerie thig that a presseth downe, and the sinne that "hangeth fo fast on: let vs runne with pacience the race that is set before vs,

che like , and 2 b Loking vnto Iesus the autor and finisher of our faith, who for the loye that was fet before him, endured the croffe, and despised the shame, and is set at the right hand of the throne of God.

Consider therefore him that endured supaffeth vs about 3
b As being che speakig against of sinners, lest ye shulde be wearied and fainte in your mindes.

4 Ye haue not yet resisted vnto blood, stri- 31 And so terrible was the sight which ap-

uing against c sinne.

Rom. 6,4

ephe.4,23.

collof.3,8.

I.pet.2,I.

a As riches, ca

Chriffs difciples, by denyig

takingour crof

Or. lo calele co-

our marke.

e Which by

affaileth vs on all fides.

Prou. 3,11.

#¢ue.3,17.

concupifcence 5

d He conclu-

deth that they which refule

the croffe,denie to be of y neber of Gods children, but a-

re baftardes.

e Which hane

gorien vs. f As he doerh

creat our fpi-

seine them by

the wonderful

vertue of his

Spirit.

rits without a

And ye have forgotten the confolation, 22 But ye are come vnto the mounte 1 Sió, 1 Whence the which speaketh vnto you as vnto childre, *My fonne, despise not the chastening of the Lord, nether faint when thou art rebuked of him.

6 For whome the Lord loueth, he chasteneth : and he scourgeth eueric sonne that he receiueth.

7 If ye endure chastening, God offreth him 24 felf vnto you as vnto sonnes: for what sonne is it whome the father chasteneth not?

s If therefore ye be without correction, whereof all are partakers, then are ye ba- 25 Se that ye despise not him that speaketh: stardes, and not d sonnes.

Moreouer we have had the fathers of our bodies which corrected vs, and we gaue them reuerence: shulde we not muche rather be in subiection vnto the Father of 26

f spirits, that we might live? naturally be- 10 For they verely for a fewe dayes chaftened vs after their owne pleasure : but he chasteneth vs for our profit, that we might be partakers of his holines.

my worldelie meane, so he doeth infiru-fic and main-Now no chastising for the present semeth to be 10 your, but grieuous: but afterwarde, it bringeth the quiet frute of righteousnes, vnto them which are there- 28 by exercised.

Wherefore lift vp your hads which hang downe, and your weake knees,

3 And make straight steppes vnto your fete, left sthat which s halting, be turned out of the way, but let it rather be healed.

*Followe peace with all men, and holines, without the which no man shal se the . He exherteth vs unto loue, 2 To bospitalitie. 3 To Lord.

Take hede, that no man fall away from the grace of God: let no h roote of bitternes spring vp and trouble you, lest thereby many be defiled.

persone as * Esau, which for a portion of Gen. 31.33. meat folde his byrth right.

*For ye knowe how that afterwarde al- Gen. 27.28. fo when he wolde have inherited the bleffing, he was reiected: for he founde no place to repentance, thogh he loght the blef- of despite and find with reares. fing with teares.

we are compassed with so great a 18 For ye are not come vnto the * mounte chea with true that kmight be touched, nor vnto burning repensance to fyre, nor to blackenes and darkenes, and tor his finnes &

> 19 Nether vnto the sounde of a trumpet, Exod. 19.13and the voyce of wordes, which they that & 20,21 kWinch might heard it, excused them selves, that the be souther worde shulde not be spoken to them any muche as it

(For they were not able to aby de that to made that comaded that w was commanded, *Yea, thogh a beaft none touche the mountaine, it shalbe stoned, or Exed. 19.13. thrust thorowe with a darte:

peared, that Moses said, I feare & quake.)

and to the citie of the living God, the mce worde of God muft come. leftial lerufalem, and to the companie of m Which shall be extended be extended.

23 And to the cogregacion of the first bor- the worlde.

ne, which are writen in heauen, & to God pelwe are 10ythe judge of all, and to the spirits of just ned with the and perfere men and perfite men,

And to Iesus the Mediator of the newe Testament, & to the blood of sprinkeling that speaketh better things then that of *Abel.

for if they escaped not which refused hi, that spake on o earth: muche more shal we o Which spake but rudely not escape, if we turne away from him, that in comparison of Christ, who speaketh from heaven.

Whose voyce then shouke the earth, and the Lawe but now hathe declared, faying, *Yet once the Goipel. more wil I shake, not the earth onely, but also heaven.

And this worde, Yet once more, fignifieth the remouing of those things, which are shaken, as of things which are made with hands, that the things which are not shaken, may remaine.

Wherefore seing we receive a kingdome, which cannot be shaken, let vs haue grace, whereby we may so serue God, that we may please him with reuer ecc and feare.

29 For euen our God na p columing fyre. Den. 4,24.

CHAP. XIII.

p To defiroy thinke upon suche as be in aduersitie. 4 To mainteine wedlocke. 5 To avoide conetoufnes. 7 To make muche of them that preache Gods worde. 9 To beware of strange learning. 13 To be content to suffre rebuke with Christ. 15 To be thankeful unto God. 17 And obedient unto our governours.

DDd. ii.

fo feke amen-

Gen.4,10.

g Their haleig partely decla-zed their floer nes, & partely 14 sie in doctrine : therefore they were in danger to be 15 punished. Rom.12,18. h As herefics or apokane.

Sondrie exhortacions.

To the Hebrewes. The great shepherd. 1224

1.pet.4,9. Gen.18,3. 6 19.3

a As inconti-

nencie is a dif-

to men of all

ge the remedie

fre mercie of God to all ma

fpe&. b The Lord.

Shalbe the fun

dation of the

Church for e-

uer. d Whatfoe-

ner doctrine is

to the simple

worde, is ftran

ge.
c By reprouig

them which fu perfliciously

he codemneth

all the feruice

which Rode in

ceremonies,co paring it with

Teui 6.26.

ning and libe-

10/h.1,9.

este commune

Rom.12,10. 1 Et * brotherlie loue continue.
1.pet.4.9. 2 Be not forgetful to lodge str Be not forgetful to lodge strägers: for thereby some haue * receiued Angels 15 Let vs therefore by him offer the facriinto their houses vnwares.

3 Remember them that are in bondes, as thogh ye were bonde with them: and them that are in affiiction, as if ye were also afflicted in the bodie.

forces and de-grees, fo maria 4 bed vndehled:but whoremungers & adulterers God will judge.

ner of men 5 Let your conversation be without cove-without re- tousness and becomes toulnes, and be content with those things that ye haue: for b he hathe faid,*I wil not faile thee, nether forfake thee:

Pfal. 118.6. 6 So that we may boldely fay, * The Lord is mine helper, nether wil I feare what mã can do vnto me.

> Remember them which have the overfight of you, which have declared vnto you y worde of Godiwhose saith followe, 20 The God of peace that broght againe confidering what hathe bene the end of their conversation.

8 Iesus Christe yester day, and to day, the fame also is for euer.

Be not caryed about with divers & stranput difference 9. betwixt meats ged doctrines: for it is a good thing that & heart be stablished with grace, o not with emeates, which have not profited the that have bene occupied therein.

worshiping, & 10 regeneration. We have an altar whereof they have no autoritie to feate which serue in the Ta-

bernacle.

f They that II *For the bodies of those beastes whose sticke to 5 cere blood is broght into the Holie place by the hie Priest for sinne, are s burnt without the campe the hie Priest for sinne, are & burnt without 24 Salute all them that haue the ouersight the campe.

canot be par-takers of our tr. Therefore euen Iesus, that he might san-altar, which is thankessi. Etisie the people with his owne blood, sufctifie the people with his owne blood, suf- 25 Grace be with you all, Amen.

fred without the gate.

talitie, which two factifies it Let vs go forthe therefore out of the caron of things are now onely left to § Christias.

g So that the Priests had no

14 For here haue we no continuing citie: but we feke one to come.

fice of praise alwayes to God, that is, the *frute of the lippes, which confesse his Mos. 14.3. Name.

16 h To do good, & to distribute forget not: h Thankelgifor with suche sacrifices God is pleased. uing & doing a Mariage is honorable amog all, and the bed vndessled: but whoremungers & adultion & Charles and the ces which pleased with the country of the control of the country of the co

you, & submit your selues: for they watch ie God. for your foules, as they that must give accountes, that they may do it with joye, and not with grief: for that is vnprofitable for you.

18 Pray for vs: for we are assured that we ha ue a good coscience in all things, desiring

to live honefuly.

19. And I desire you somewhat the more earnestly, that ye so do, that I may be restored to you more quickely.

from the dead our Lord Iesus, the great i Read Ad. 20, ishepherde of & shepe, through the blood 28 and ion 10. of the euerlasting Couenant,

Make you perfire in all good workes, to do his wil, working in you that which is pleasant in his fight through TESVS CHRIST, to whome be praise for euer & euer, Amen.

12 I beseche you also, brethren, suffre the wordes of exhortation: for I have writen

vnto you in fewe wordes.

23 Knowe that our brother Timotheus is deliuered, with whome (if he come shortely) I wil se you.

of you, and all the Saintes. They of Italie

falute you.

Written to the Hebrewes from Italie, and fent by Timotheus.

* That is, writ to no one mã, citie or countrey, but to all the Iewes ge-nerally, being now dispersed

piece thereof.

THE GENERAL

Epistle of Iames.

THE ARGUMENT.

Ames the Apostle and sonne of Alpheus wrote this Epistle to the Iewes which were converted 1 to Christ, but dispersed throughout divers countress, and therefore he exhibited them to patience and prayer, to embrace the true worde of God, or not to be partial neither to bouft of an rolle faith, but to declare a true faith by livelie frutes, to avoide ambition, to bridel the tongue, to rule the affer Chions, to be humble to love their neighbours, to beware of swearing, to vetter their fautes when they have offended, to praye one for another, and to bring him which is out of the way, to the knowledge of Christ.

To endure tentacions.

Chap.I.II. Receiue the worde.107/165/1224

CHAP. I.

3 He exhorteth to reiogce in trouble, 6 To be feruent in prayer with stedfast belief, 17 To loke for all good things from aboue. 21 To for sake all vice, and thankefully to receive the worde of God, 22 Not onely hearing it, & Speaking of it, but to do thereafter in dede. 27 What true religion is.



pertinitie of malicioulnes, receive with mekenes y worde that is a graffed in you, which is able to faue your foules.

22 *And be ye doers of the worde, and not hearers onely, deceiving your owne selves.

33 For if anie heare the worde & do it not, he is like vnto a man, that beholdeth his natural face in a glasse.

it exceading ioye, whe ye fall into divers 24 For when he hathe confidered him felf, much beholde tentations,

* Knowing that the trying of your faith bringeth forthe pacience.

& ingendre pa 4 And let pacience haue herbperfite worke, that ye may be perfite and entier, lacking nothing.

If any of you lacker wisdome, let him af- 26 If anie man among you semeth religike of God, which giueth to all men liberaily, and reprocheth no man, and it shalbe giuen him.

layeth vpon for he that wavereth, is like a wave of the sea, tost of the winde, and carried away.

7 Nether let that man thinke that he shal receive any thing of the Lord.

8 Ad wavering minded man is vnstable in all his wayes.

d Douting in doctrine, or of 9 Let the brother of lowe degree reioyce in that he is exalted:

e That he is to Againe he that is riche, in that he is madeflowe: for as the flower of the gralle, shal he * vanish away.

Eccles 14, 18. 11 For as when the sunne riseth with hear, then the grasse withereth, and his flower respect of persones.

outwarde appearance of falleth away, & the beautie of the facion 2 For if there come into your companie a men of men of it perisheth: euen so shal the riche man fade away in all his "wayes.

Tob 5,17. 12 *Bleffed is the man, that endureth tentation: for when he is tryed, he shal receiue 3 the crowne of life, which the Lord hathe promised to them that love him.

g He meaneth 13 Let no man say when he is "s repted, I am now of the in 13 Let no man say when he is "s repted, I am tepted of God: for God can not be tepted with euil, nether tempteth he any man.

But euerie man is tempted, when he is drawne away by his owne concupiscence, and is entified.

become judges of euil b thoghts?

We may be drawne away by his owne concupiscence, and is entified.

become judges of euil b thoghts?

Hearken my beloued brethren, hathe not of God and of God and

h Seing all and is entifed.

good things
come of Godacs Then when lust hathe coceiued, it bringeth forthesinne, and sinne when it is finished, bringeth forthe death.

vato the sugge 16 Erre not, my deare brethren.

Euerie good h giuing, and euerie perfite which in his rourse and tur 17 gift is from aboue, and cometh downe fro the Father of lights, with whome is no variablenes, i nether shadowing by turning. 7

Gods liberali 18 Of his owne wil begate he vs with the worde of trueth, that we shulde be as the 8 But if ye fulfil the royal Law according and eueric ma first frutes of his creatures.

19 Wherefore my deare brethren, *let eue- Prou.17,27. rie man be k swift to heare, flowe to spea- prompt to ke.er I flowe to wrath.

For the wrath of man doeth not accom- not heare God plish the mrighteousnes of God.

Wherefore lay aparte all filthines, & fumodefie. persurie of maliciousnes, Greceiue with m Bur hindemekenes y worde that is a graffed in you, worke in vs.
which is able to faue your foules.

wordeprea-

*And be ye doers of the worde, and not Mat.7, st. hearers onely, deceiving your owne felues. rom. 2,13.

he is like vnto a man, that beholdeth his o so Gods

he goeth his way, & forgetteth immediat- our selues, & ly what maner of one he was.

25 But who so loketh in the perfit Law of libertie, and continueth therein, he not being a forgetful hearer, but a doer of the worke, shalbe blessed p in his dede.

ous, and refraineth not his tongue, but deceiueth his owne heart, this mans religion is vaine.

paciently what 6 *But let him aske in faith, and wauer not: 27 Pure religion & vndefiled before God, focuer God euen the Father, is this, to visite the fatherles, and widdowes in their aduersitie, and to kepe him self vnspotted of the worlde.

CHAP. II.

1 He forbiddeth to have anie respect of persones, 5 But to regarde the poore as wel as the riche. 8 To be louing and merciful, 14 And not to boast of faith where no dedes are. 17 For it is but a dead faith, where good workes followe not.

Y brethren, have not the faith of ans effeming My brethren, have not the faith or ans encoung our glorious Lord Iesus Christ a in faith and religion by the

man with a golde ring, and in goodlie ap- "Or, acceptation parel, and there come in also a poore man in vile raiment,

And ye have a respect to him y weareth the gaye clothing, and fay vnto him, Sit thou here in a good place, & say vnto the poore, Stand thou there, or fit here vnder ye not cuit affedioned? my fotestole,

4 Are ye not partial in your selues, and are estemeth the. become judges of euil b thoghts?

that they shulde be riche in faith, and heires of you make that they shulde be riche in faith, and neires pfession: &-in of the kingdome which he promised to that they dishonour God, them that love him?

6 But ye haue despised the poore. Do not that you his the riche oppresse you by tyrannie, and de honour the. do not they drawe you before the judge- twhich is he-ment feates? werbially, for

Do not they blaspheme the d worthie Na the high or brode way, me after which ye be named?

can Soit : fo euerie man is our neighbour, as wel the poore as the riche.

DDd.iii.

fe wherein we

p In so behauing him felf.

we may no it is not mere

Rom.5.3. a Afflictions trye our faith b Our pacience oght to continue to yend til by wor- yking it hathe polished vs, & made ve per-fect in Christ. c To endure Mat.7.7. mar.11,24. luk.11,9. iohn 14,13. dr 16.23. d Douting in Gods wil. Or, double. called to the companie of Christ and his ifa.40,6. I pet.1,24. f Or contemp. tible to y worl de. thoghts and de-Or, moned to .. wi! warde tenta-tions as of our difordered appetites, which make him the i He alludeth

> ning fumetime às cleare and

bright, fometi

me darke and cloudie : but

tie is euer like at felf bright and continual-

ly fhining.

Or, affillions.

mat.22,39. mar.12,31. 70772.13,9. galat.s.14. Leu.19,15. deuter.1,17. 6 16.10. Mat.5,19. Exed 20,14. deut. 5,18.

f By the mercie of God & delinereth vs from the curse

Luk.3,11. 1.10hm 3,17. h S.Paul to y Romains and Galatians difputeth against the, which attributed iuftification to the workes: & here. S. lames rea foneth against themw veterly condéne wor Paul iheweth our iuftificario. and lames the effectes : there Rified : here how we are knowen to be workes are eve cluded as not

here they are approued as effects proceding thereof: there they are Rified: and hese they are faid to followe mRified. i In thine owme opinion.

the cause of euriuftificatio:

Or, without wer Acs. Gen. 15,6. 70773.4.5. gal. 3,6.

are confidered as loyned with true faith. 10fh.2,1.

was not ydle. m The more and good wor. kes, the more was it knowen to men to be perfite, as the 26 goodnes of a are is knowed by her good frute, otherwi-

to the Scripture, which faith, * Thou shalt loue thy neighbour as thy felf, ye do wel.

9 *But if ye regarde the persones, ye commit sinne, and are rebuked of the Law, as transgressours.

so For * whosoeuer shal kepe the whole Law, and yet faileth in one point, he is giltie of all.

11 Forhethat said, * Thou shalt not comkill. Now thogh thou doest none adulterie, yet if thou killest, thou art a transgresfor of the Law.

of the Lawe. for of the Law.
g And feareth 12 So speake ye, and so do, as they that shalbe judged by the Law of f libertie.

13 Forthere shalbe iudgement merciles to 4 him that sheweth no mercie, & mercies re ioyceth against iudgement.

What availeth it, my brethren, thogha man saith he hathe hfaith, who he hathe no workes? can the faith faue him?

For if a brother or a fifter be * naked and destitute of dailie fode,

kess therefore 16 And one of you say vnto them, Departe 6 in peace: warme your selues, and fil your bellies, notwithstanding ye give them not those things which are nedeful to the bodie, what helpeth it?

how we are in a Euen so the faith, if it haue no workes, is 7 dead in it self.

justified: there 18 But some man might say, Thou hast i the faith, & I have workes: shewe me thy faith out of thy "k workes, & I wil shewe thee 8 But the tongue can no man tame. It is an my faith by my workes.

Thou beleuest that there is one God: 9 25 19 thou doest wel: the deuils also beleue it, &

denied to go before them 20 But wilt thou vnderstand, ô thou vaine 10 that shalbe in man, that the faith which is wish and man. man, that the faith which is without workes, is dead?

them that are 21 Was not Abraham our father iustified 11 Doeth a foutaine send forthe at one plathrough workes, when he offred Isaac his fonne vpon the Altar?

22 Seeft thou not that y faith wroght with his workes?& through the workes was the faith made m perfite.

23 And the Scripture was fulfilled which faith, *Abraham beleued God, and it was imputed vnto him for righteousnes: & he was called the friend of God.

I so that faith 24 Ye se then how that of workes a man is niustified, and not of faith onely.

his faith was 25 Likewise also was not PRahab the har-15 his obedience lot instiffed through workes, whe she had lor instified through workes, whe she had received the messengers, and sent the out 16 For where enuying and strife is, there is mulation. another waye?

> For as the bodie without the spirit is 17 dead, euen a so the faith without workes is dead.

se no man cao haue perfectio in this worlde: for enerie man must pray for re-mission of his finnes, & increase of faith. n Is so knowen & declared to man. An Ofthat baren and dead faith whereof ye boath. p Meaning hereby all the that were not Iewes and were received to grace. q Wherefore we are inkined and where of the week of sewarde vs in lefus Chrift.

CHAP.

He forbiddeth all ambition to seke honour above our brethren. 3 He described the propertie of the tongue, 15. 16 And what difference there is betwire the wisdome of God, and the wisdome of the

Y brethren, be not a manie masters, a vsurpe nou Iknowing that we shal receive the though amount greater condemnation.

mit adulterie, said also, Thou shalt not 2 For in manie things we" b sinne all . * If &ccle. 14.1. anie man sinne not in worde, he is a per- 6-19,16. fect man, and able to bridel all the bodie. & 25,11.

3 Beholde, we put bits into the horses mou b He that wel thes that they shulde obey vs, and we tur-considereth hi ne about all their bodie.

Beholde also the shippes, which though arde his brethey be so great, and are driven of sierce e He that is windes, yet are they turned about with a able to moderate his rogue, verie smale rudder, whethersoeuer y go-hathe atteined uerner listeth.

5 Euen so the tongue is a litle member, and boafterh of great things: beholde, how gre at a"thing a litle fyre kindleth.

And the tongue is fyre, yea, a d worlde of d An heape & wickednes: so is the tongue set among our all iniquitle. members, that it defileth the whole bodie, and e setteth on fyre the course of nature, e The internand it is set on fyre of hel.

For the whole nature of beaftes, and of me of helfyre. birdes and of creping things, and things of the sea is tamed and hathe bene tamed of the nature of man.

vnrulie euil, ful of deadelie poyfon.

Therewith bleffe we God even the Father, and therewith curse we me, which are made after the similitude of God.

Out of one mouth proceadeth blessing and curfing:my brethre, thefe things oght not so to be.

ce swete mater and bytter?

Can the figge tre, my brethren, bring forthe oliues, other a vine figges? so ca no fountaine make bothe falte water & swete.

Who is a wife man and endued with knowledge among you? let him shewe by good conversation his workes in mekenes of wildome.

14 But if ye haue bitter enuying and strife in your hearts, reioyce not, nether be liers against the trueth.

This wisdome descendeth not fro aboue, but se earthlie, senfual, and divelish.

fedition, and all maner of euil workes.

But the wisdome that is from aboue, is extreme rifirst f pure, then peaceable, gentle, easie gour as hypo to be entreated, ful of mercie and good onely insine frutes without & judging, and without hypocrisie.

And the h frute of righteousnes is sowen life is according to their in peace, of them that make peace.

through ambi ouer your bre

fWithout mis g And exami profession.

CHAP.

Friendship of the worlde. Chap. IIII.V. Of the riche. 108/67/1224

CHAP. IIII.

& Having shewed the eause of all wrong, and wickednes, 2 He threateneth the wicked riche men, 7 Exherteth vu and also of all graces and goodnes, 4 He exherteth them to love God, 7 And submit them selves tohim, 11 Not speaking euil of their neighbours, 13 But patiently to depend on Gods providence.

Rom whence are warres and conten-I tions among your are they not hence, euen of your lustes, that a fight in your & Your riches are corrupt: & your garmets that not only onely

of the mebers continually fighteth agaift 2

of

a For the Law

the Law

the minde.

re after the maner of the scriptures, the

of Gcd.

Lahn 2,15.

c The imagi.

marion of mas

ked, Gene. 6,5, & 8.2E.

Prou.3,34.

Sphef. 4,27.

worde figni-

fieth that heauines, which is iouned with a

faftnes, as ap-

peareth in the

2. Pet.5.6.

e pet.s.s.

ue indignation, and can not obteine: ye fight and warre, and get nothing, because ye aske not.

Ye aske, and receiue not because ye aske a misse, that ye might consume it on

your lustes.

Ye adulterers and badulteresses, knowe 6 He calleth 4 ye not that the amitie of the worlde is the enimitie of God? Whosoeuer therefore 5 Ye haue liued in pleasure on the earth, & which prefere the pleasures of § worlde to the love § wil be a friend of the worlde, maketh him

felf the enemie of God.

Do ye thinke that the Scripture saith in 6 Ye haue condemned and haue killed the or feasilist when vaine, The 'spirit that dwelleth in vs, lu-

fteth after enuie?

But the Scripture offereth more grace & therefore saith, * God resisteth the proude and giveth grace to the humble.

7 *Submit your selues to God:resist the de-

uil, and he wil flee from you.

nere to you. Clense your hands, ye sinners, & purge your hearts, ye wavering minded.

wepe: let your laughter be turned into mourning, and your joye into heavines.

certeine tham 10

and he wil lift you vp.

countenance. II Speake not euil one of another, brethren. He that speaketh euil of his brother, or he that condemneth his brother, speaketh 11 euil of the Law, and condemneth the Law: and if thou condemnest the Law, thou art not an observer of the Law, but a

f He sheweth 12 There is one f Law giver, which is able to faue, & to destroye. Who are thou that

iudgest another man?

Go to now ye that fay, & To day or to morowe we wil go into suche a citie, and continue there a yere, and bye and fel, and get gaine,

14 (And yet ye can not tel what shalbe to morowe. For what is your life: It is even a vapour that appeareth for a litle time, and

afterwarde vanisheth away)

15 Forthat ye oght to say, *If the Lord wil, and, If we live, we wil do this or that.

16 But now ye reioyce in your boastigs:all fuche rejoycing is euil.

Therefore, h to him that knoweth how to do wel, and doeth it not, to him it is CHAP.

to pacience, 12 To beware of swearing, 16 One to knowledge his fautes to another. 20 And one to labour to bring another to the trueth.

O to now, ye riche men: wepe, and I howle for your miseries that shal afte menacetti

are motheaten.

Ye luste, and haue not: ye enuie, and ha- Your golde and silver is cankred, and the howie and def rust of them shalbe ab witnes against you, b And kindle and shaleat your fleshas it were fyre. * Ye the wrath of haue heaped vp treasure for § clast dayes. you.

Beholde, the hyre of the laborers, which Rom 2.5. haue reaped your fields (which is of you c lo fuffice rid the end of kept backe by fraude) cryeth, and the cryes the worlde. of the which have reaped, are entred into the eares of the Lord of hostes.

in wantones. Ye have nourished your he-d Which were arts, as in a day of d flaughter.

iuste, and he hathe not relisted you.

7 Be pacient therefore, brethren, vnto the more abundatcomming of the Lord. Beholde, the houf- ly then other band man waiteth for the precious frute dayes. of the earth, and hathe long pacience for e which is it vntil he receive the e former, and the lat when the cor-

8 Drawe nere to God, and he wil drawe 8 Be ye also pacient therefore & setle your it is mowen. hearts: for the comming of the Lord draw- f Be not greieth nere.

The Greke 9 Suffer afflictions, and d sorowe ye, and 9 Grudge not one against another, brethre, be affirmed, as lest ye be condemned: beholde, the judge firme it simply standeth before the dore.

*Cast downe your selues before y Lord, 10 Take, my brethren, the Prophetes for an that w mult be denied : by nd he wil lift you vp. ensample of suffering aduersitie, and of this hetaketh long pacience, which have spoken in the mor from the Name of the Lord.

Beholde, we count the bleffed which en- an othe for § dure. Ye haue heard of the paciece of Iob, maintenance of iunice, iudand have knowe what end the Lord made. gement . and For the Lord is verie pitiful & merciful. trueth.

But before all things, my brethren, fwe-or, hyperifie.

are not, nether by heaven, nor by earth, nor healing was by anie other othe; but let your \$ yea, be then in the yea, and your naye, naye, lest ye fall into i Which in "condemnation.

Is anie amog you afficted? Let him pray. the girt of hea Is anie meries Let him fing.

14 Is anie ficke amog you? Let him call for taken away, y the h Elders of the Church, and let them wie to no praye for him, and anoint him with *1 oy - Mat. 6,13. le in the k Name of the Lord.

And the prayer of faith shal faue the the Lord. sicke, and the Lord shal raise him vp: and spentar work if he have committed sinne, it shalbe for- a remedie may be sounderand gluen him.

Acknowledge your fautes one to ano- ded bothe for ther, & praye one for another, that ye may neth, & for hi be healed : for the prayer of a righteous that heareth & man auaileth muche, if it be feruent.

DDd.iiii.

make them to

they vied to

a litle before

othe: likewise

those dayes was a signe of ling, but now

k In calling on this is comanthew his gries to the other.

e In vurping the autoritie of judging . 4

Rom.14,4.

uere indging of others is to deprine God 13

g We oght to ues to the pre God.

Alt.19,28 8.00T.4.19.

h He astwereth to them, which faid they knewe what was good, bue they wolge not do it.

łuk: e4,25.

- as we are, and he prayed earnestly that it might not raine, and it rained not on the earth for thre yeres and fix moneths.
- 18 And he prayed againe, and the heaven gaue raine, and the earth broght forthe her frute.
- * King. 17.1. 17 *Helias was a man subiect to like passios 19 Brethren, if anie of you hathe erred fro the trueth, and some man hathe conuerted him.
 - 20 Let him knowe that he which hathe conuerted the sinner from going astraye out of his way, shal faue a soule from death, and shall hide a multitude of sinnes.

THE FIRST EPI-

stle general of Peter.

THE ARGUMENT.

IE exhorteth the faithful to denie them selves, and to contemne the worlde, that being delivered from all carnal affections and impediments, they may more speedely atteine to the heavenlie kingdome of Christ, whereunto we are called by the grace of God reveiled to vs in his Sonne, and have already received it by faith, possible dit by hope, and are therein confirmed by holines of life. And to the intent the faith shulde not faint, seing Christ contemned and rejected almost of the whole worlde, he declareth that this is nothing els but the accomplishing of the Scriptures which testifie that he shulds be the stombling stone to the reprobate and the sure fundation of saluation to the faithful: therefore he exhorteth them courageously to go forwarde, considering what they were, and to what dignitie God hithe called them . After , he entreateth particular points , teaching subjects how to obey their governours, and servants their masters, and how maried folkes ogh to behave them selves. And because it is appointed for all that are godlie, to suffre persecutions, he she weth them what good yssue their afflictions shal have, and contrarie wise what punishment God reserneth for the wicked. Last of all he teacheth how the ministers oght to behaue them selves, forbidding them to vourpe autoritie out the Church: also that your men oght to be modest, and apt to learne, and so endeth with an exhortation.

CHAP. I.

2 Hesheweth that through the abundant mercie of God we are elest and regenerate to a livelie hope, 7 And how faith must be tried, 10 That the saluation in Christ is no newes, but a thing prophecied of olde. 33 He exhorteth them to a godlie conversation, for afmuche as they are now borne a newe by the worde of



ETER an Apostle of IESVS CHRIST, 8 to 2 the strangers that dwell here and there throughout Pontus, Ga dwell here and there and Bithynia,

Elect according to the b foreknowledge 10 of God the Father vnto sanctification of the spirit, "through cobedience and sprinkling of the blood of Iesus Christ: Grace and peace be multiplied vnto you.

3 * Bleiled be Godeuen the Father of our Lord Iefus Christ, which according to his abundant mercie hathe begoten vs againe vnto a d liuelie hope by the refurrectio of Iesus Christ from the dead,

To an inheritance immortal and vndefiled, and that fadeth not away, reserved in cheauen for you,

Which are kept by the power of God through faith vnto faluation, which is pre pared to be shewed in the flast time:

6 Wherein ye reioyce, thogh now for a cea fon (if nede s require) ye are in heatines, g And nede through manifolde tentations,

through manifolde tentations, re, when it
That the trial of your faith, being muche
more precious then golde that perisheth fe vpô his, for
(thogh it be tryed with fyre) might be
from earthlie
foude vnto your praise, & honour and gloric at the happearing of Iesus Christ:

Whome we have referenced as the savening of his
here parts.

Whome ye haue not sene, and yet loue heanenlie grahim, in whome now, thogh ye fe him not, h At his feesyet do you beleue, and reioyce with ioye vnspeakeable and glorious,

lacia, Cappadocia, Asia 9 Receiving the "end of your faith, even the tor, rewards. faluation of your foules.

Of the which faluation the Prophetes haue inquired and fearched, which prophecied of the grace that shulde come vnto you,

11 Searching when or what time the Spirit which testified before of Christ which was in them, shulde declare the suffrings that shulde come vnto Christ, and the glorie that shulde followe.

12 Vnto whome it was reueiled, that i not i Their minivnto them selues, but vnto vs they shulde ferrie was me re profitable minister the things which are now shewed to vs then t vnto you by them which haue preached them: for w vnto you the Gospel by the holie Gost accomplished which they sent downe from heauen, the which things prophesied. the Angels desire to beholde.

13 Wherefore

a Which were I lewes to who-me he was ap-pointed to be an Apostle.

b The freele

ction of God is the efficient saule of our faluation, the material caufe is Christs obedience, our effectual calling is the forthe final cause is our fanctifi-2. Cor. 1,3.

ephe.1,3. Or, vaso obedience.

To wit, of Christ. d For it is but dead & vaine hope which is without Christ Therefore shey oght to loke for no earthlie kingdome of the Messias. f At the day of judgement

The price of our redemption. Chap. II. A stone in Sion. 10169/1224

kPrepare your Lord.

1 Vntil his fe-

m When you were in ignora ce and knewe per Chrift. Luk.1,75.

Deut. 10.17.

70m.2,11.

galat.2,6.

o Read Ezek.

1. Cor.6,20. & 7,27.ebr.

7.reuel.1,6.

Rom. 16,25.

ephe[.3.9. colo[1,26.

2.tim.1,10.

pWhen Chrift

ppeared vnto

when y Goi-

pel was prea-ched.

Rom. 12,10.

ephe . 4,2.

-ch1p.2,17. q Therefore

parure.

Ifa.40,6.

1477.1,10 e

Rom 6,4. ephe 4,23.

colof. 3.8.

ebr 12,2.

infancie and

new coming to Christ he wil-

for y pure mil-

ke, which is y

of learning the succee worde,

they be not de

a In this their 2

eccles.14,18.

we muit renou

ce our tormer

ZIL. 1.2.

your minde : be sober, and trust persectly on the grace that is broght vnto you, by the reuelacion of Iesus Christ,

conde coming. 14 As obedient children, not factoning your 6 felues vnto the former m luftes of your :gnorance:

15. But as he which hathe called you, is holie, fo be ye holie in * ali maner of conuerfa- 7

Leui.11,44. 16 Because it is written, *Be ye holie, for I 619.2.620.7 am holie.

> 17 And if ye call him Father, which without * respect of persone sudgeth according to euerie mans " worke, paile the time of your dwelling here in feare,

y faceritie of 18 Knowing that ye were not redemed with corruptible things, as siluer and golde, fro 9 But ye are a chosen generacion, ad royal exed. 19.6. your vaine conuerfacion, received by the tradicions of theo fathers,

19 *But with the precious blood of Christ, as of a Lambe vndefiled, & without spot.

9,14.1.10h.1, 20 Which was fordeined before the funda- 10 cion of the worlde, but was declared in the P last times for your sakes,

21 Which by his meanes do beleue in God that raised him from the dead, and gaue ii him glorie, that your faith & hope might be in God.

the worlde, & 22 Seing your soules are purished in obeing 12 *And haue your conversacion honest a- Chap 3.14. the trueth through the spirit, to love brotherly without faining, loue one another with a pure heart feruently,

23 Being borne a new, not of mortal fede, who liueth and endureth for euer.

24 For all *flesh w as grasse, and all the glorie of man u as the flower of grasse. The grasse withereth, and the flower falleth a- 14

25 But the worde of the Lord endureth for euer: and this is the worde which is preached among you.

CHAP. 11.

I He exhirteth them to laye a fide all vice, 4 Shewing that Christ u the sundacion whereupen they buylde. 16 As fre, and not as having the libertie for 9 The excellent estate of the Christians. 11 He praioth them to absteine from fleshlie lustes. 13 To obey the rulers, 18 How seruants shulde behaue them selves the ensample of Christ.

Herefore, *laying aside all mali- 18 ciousnes & all guile, & dissimulacion, and enuie, and all euil speaking,

As new borne babes desire 2 the "syncere 19. milke of the worde, that ye maye growe thereby,

leth them to If so be that ye haue tasted how bounti- 20 For what praise is it, if when ye be buf- Lordisor if aful the Lord s.

To whome ye come as vnto a liuing stofirft beginings 4 ne disalowed of men, but chosen of God or precious.

which chop and change it, and give poylon in fiede thereof.

*Or, the milite of vuderit anding which is without decess.

Luk.12,35. 13 Wherefore, k girde vp the * loynes of 5 And ye as livelie stones, be made a spiritual house, and holie * Priesthode to offer Rends.4. vp spiritual sacrifices acceptable to God by Iefus Christ.

> Wherefore it is conteined in the Scripture,* Beholde, I put in b Sion a chief cor- 1/2.28,16. ner stone, elect and precious : and he that rom 9.33. beleueth therein, shal not be ashamed.

Vnto you therefore which beleue, it is pointed Christ to be chief & precious: but vnto them which be difabe head of his dient, the *ftone which the buylders dif Church.
Pfal 118,22. alowed, the same is made the head of the mai 21,42. corner,

8 And a * stone to stomble at, and a rocke 1sa.8.14. of offence, euento them which stomble at rom. 9.33. the worde being disobedient, vnto the Dodors & Anwhich thing they were even orderned.

* Priesthode, an holie nacion, a "peculiar reuel s.10. people, that ye shulde shew forthe the ver- takers of Chri tues of him that hathe called you out of ftes Priethode & kingdomes darkenes into his marueilous light,

*Which in time pall were not a people, parthafe. yet are now the people of God:which in rom. 9,25. time past were not vinder mercie, but now

haue obteined mercie.

Derely beloued, I beseche you, as strangers and pilgrems, tabiteine from fleshire Galat.s.17. lustes, which fight against the soule,

mong the Gentiles, that they which speake euil of you as of euil doers, maye by your * good workes which they shal se, glo-Mat. s. 16. rifie God in the day of the visitacion. Com. 13.1.

but of 9 immortal, by the worde of God, 13 * Submit your selues vnto all "maner or connert cone dinance of man for the Lords fake, whe-parative again ther it be vnto the King, as vnto the supe that day that God shal shew

> Or vnto gouernours, as vnto them y are them and turfent of him, for the punishment of euil "Orspubling godoers, and for the praise of them that do "ernement.

For so is the wil of God, that by wel doing ye may put to filence the ignorance of the foolish men,

a cloke of maliciousnes, but as the seruats Chaps, 22. of God.

soward their masters. 20 He exhorteth to suffer after 17 Honour all men : * loue f brotherlie fc- Ephel 6.5. lowship: feare God: honour the King.

*Servats, be subject to your masters with 2. Cor. 7, 10. all feare, not onely to the good and cour- wackno teous, but also to the s frowarde.

*For this is thanke worthie, if a man for g in all obedi-h conscience towarde God endure grief bebefore our fuffering wrongfully.

feted for your fautes, ye take it paciently, niccommande things against but and if when ye do wel, ye fuffer wrong Godithen let and take it paciently, this is acceptable better to obey to God.

For hereunto ye are called: for Christ God laieth also suffred for vs, leaving vs an ensample this charge EEe.i.

God bathe ap

7072.13,14

TOM .12,19.

col.3,22.

ge one felf Fa eyes, that we vs answer, It is

Stray Thepe.

I.Peter. Suffer for righteou (neg. 70/1224

164,13.9. 1. 104.3,2. that ye shulde followe his steppes.

*Who did no finne, nether was there gui- 13 le founde in his mouth.

21 Who when he was repiled, reviled not a. 14 gaine: when he suffred, he threatened not, but committed it to him that judgeth righteoully.

Ifaszs. wat.8,17. 24 *Who his owne felf bare our finnes in his bodie on the tre, that we being delinered from finne, shulde live in righteousnes: by whose itripes ve were healed.

as For ye were as shepe going altraye: but are now returned vnto the shepherd and bishope of your soules.

CHAP. III.

I How wives oght to ordre them felues towarde their housbands, 3 And in their apparel. 7 The duetie of men towarde their wives. & He exhorteth all men to vnitie and love, 14 And paciently to suffre trouble by 18 the example and benefite of Christ.

Col. 3,18. ephef.5,22.

Or.master.

a But willigly do your due-

worse foryour obedience.

bBy nether ke

Ping them to

giuing them to

much libertie.

c Taking care,

and prouiding

Gene.18,12.

1 Cor.7,1.

d Man oght to loue his wife,

together, also for y she is the

weaker veffel, but chiefly be-

eause y God hathe made

them as it we

re felowe hei-

restogether

Prou.17,11.

5,39. rom.12,

27.1.thef.5,15

P[al.33.13.

Isa.1,16.

f God hathe

made vs when

we were his e-

we forgine our brethrena fmale faute?

g To take ven geace on him.

fling.

Ikewise *let the wives be subject to their housbands that even thei which obey not the worde, may without the worde bewenne by the conversacion of the 19 By the which he also went, & preached i christ being wines,

2 While they beholde your pure conuer- 20 Which were in time passed disobediet, gouernour of

facion, which is with feare. 2.Tim.2.9. 3

*Whole apparelling let it not be outwarde, wwith broyded heere, and golde put about, or in putting on of apparel.

But let the hid man of the heart be vn- 21 To the which also the figure that now mouth of Noe tie: for your co 4 corrupt, with a meke & quiet spirit, which is before God a thing muche fet by.

5 For even after this maner in time past did the holie women, which trusted in God, tier them selues, and were subject to their houlbands.

As Sarra obeied Abraham, and *called him "Syr: whose daughters yeare, whiles ye do wel, not being a afraid of anie terrour.

because they 7 *Likewise ye housbands, dwel with the as men of b knowledge, c giving honour vnto the woma, as vnto the weaker veilel, euen as they which are d heires together of the grace of life, that your e prayers be not interrupted.

> Finally, be yeall of one minde: one fuffre with another: loue as brethren: be pitiful:be courteous,

6- 20,22.mat. 9 ke for rebuke: but contrarie wife blefle, knowing that ye are thereunto called, that ye shulde be f heires of blessing.

e For they can ye shulde be f heires of blessing.

not pray when 10 * For if anie man long after life, and to 3 they are at differention.

segood daies, let him refraine his tongue from euil, and his lippes that they speake not guile.

we were hise-nemies, heires of his kingdo-ne, & find not we forgine

**Let him eschewe euil and do good: let him seke peace, and folow after it.

**For the eyes of the Lord are ouer the

righteous, and his eares are open vnto their praiers: and the face of the Lord & w your 5 Which shall give accountes to him, that

them that do euil.

And who is it that wil barme you, if ye folowe that which is good?

* Notwithstanding blessed are ye, if ye Mat. s. to. suffre for righteousnes sake. Yea, h feare h That is, who not their feare, nether be troubled.

15 *But i sanctifie the Lord God in your he- fraid by their threatnings. arts: and be readie alwaies to give an an- 1fa 8,13. fwer to euerie man that asketh you a rea- i Giuchim fon of the hope that is in you,

16 * And that with mekenes and reveren- Chap 2,12. ce, having a good conscience, that when they speake enil of you as of enil doers, thei may be ashamed, which blame your good conversacion in Christ.

17 For it is better (if the wil of God be fo) that ye suffer for wel doing, then for earl

*For Christ also hathe once suffred for Rom.s.c. sinnes, y iust for the vniust, that he might ebr. 9.15. bring vs to God, and was put to death cocerning the flesh, but was quickened in the k spirir.

vnto the spirits that were in prison.

when once the long suffring of God abo- his Courch, co de in the daies of * Noe, while the arke of Noe, nor in was preparing, wherein fewe, that is, eight he had not, but "soules were saued in the water.

faueth vs, enen Baptisme agreeth (not the for the space of 120 years to putting awaye of the filth of the flesh, would not wolldenot but in "that a good conscience maketh re- repet, & there. quest to God) by the resurrection of Iesus fore are now in prison reser Christ.

Which is * at the right hand of God, mogement. gone into heaven, to whome the Angels, mat. 24.38. and Powers, and might are subject.

CHAP. IIII.

He exhorteth men to cease from sinne, 2 To spende no or, the taying more time in vice, 7 To be fober and apt to praye, to witnes of a & To love eche other, 12 To be pacient in trouble, 15 To good conscience. beware that no man suffre as an euil doer, 16 But as a Christian man, and so not so be ashamed.

Orasmuche then as Christ hathe suf I fred for vs in the flesh, arme your selues likewise with the same aminde, which is a Our sacifica that he which hathe suffred in the flesh, in two points. hathe cealed from finne,

*Not rendring euil for euil, nether rebu- . That he henceforwarde shulde line (as God muche time as remaineth in the flesh) "or, bodie not after the lustes of men, but after the wil of God.

> * For it is sufficient for vs that we have Ephes 4.23. spent the time past of the life, after the lust of the Gentiles, walking in wantones, lustes, dronkennes, in glortonie, drinkings and in abominable idolatries.

Wherein it semeth to them strange y ve runne not with the vnto the same excesse of ryote: therefore speake they entl of you.

theithinke to

k By the powfrom y begin ning head and

luk 17,26. Ebr.1,3.

ne,& lining to

God beginneth at his.

Chap. V. The roaring lyon. 11071/1224

is ready to judge quicke and dead.

6 For vnto this purpose was the Gospel h Althogh the wicked thinpreached also vnto the b dead, that they might be condemned, according to men, ke this Gospel in the flesh, but might line according to 1 God in the spirit. harie it bene

Now the end of all things is at hand. Be ye therefore fober, and watching in

newe, & vexo

you that im-

preached ro

paff, which now are dead,

or dead to fin-

ne in the felh,

God in the ipi

of the Gospel. Prou. 10, 12.

Rom. 12,13.

Rom. 12,6.

c As hare mo

proche our brother when

he offenderh

voile loue hi-

tes, which he

against vs . thogh they be

neuer fo ma-

sic.

committeth

post.2,14.

etr.13,2.

But aboue all things have feruent loue a- 2 to the intent y theimigoriane 8 mong you: *for c loue couereth the multitude of finnes.

& alfo might 9 Be ye *herberous one to another, without

grudging.

rit, which two *Let euerie man as he hathe received the gifte, minister the same one to another, as good disposers of the manifolde 4 And when the chief shepherd shall appeagrace of God.

11 If anie man speake, let him talke as v wordes of God. If anie man minister, let him do 5 it as of the abilirie which God ministreth, that God in all things may be glorified through Iesus Christ, to whome is praise and dominion for euer, and euer, Amen.

derh and par-doneth the fau 12 Dearly beloued, thinke it not strange cocerning the fyrie trial, which is among you to prove you, as thogh some strange

thing were come vnto you:

But reioyce, in asmuche as ye are parta-7 kers of Christs sufferings, that when his glorie shal appeare, ye may be glad and re- 8 Be sober and watch: for * your aduersarie mat. 6, 25

d That is, by

the infideles.

Mas, 110. 14 * If ye be railed vpon for the Name of rie, and of God resteth vpon you; which on their d parte is eail spoken of: but on your parte is glorified.

15 But let none of you suffer as a murtherer, 10 And the God of all grace, which hathe rea of Christs or as a thefe, or an euil doer, or as a busibodie in other mens matters.

36 But if anie man suffer as a Christian, let him not be ashamed : but let him glorihe God in this behalfe.

Lere.25,29. luk 23.31.

e As concer-ning this life

punifhed.

Obr. panificence. 17 For the time is come, that "iudgement first begin at vs, what shal the end be of the which obey not the Gospel of God?

Prou. 2,31. 18 *And if the righteous scarsely be saued, where shal the vngodlie and the sinner 13 The Church v is at Baby lo elected toge- a famous citie

Wherefore let them that suffer according to the wil of God, commit their foules to him in wel doing, as vnto a faithful Creator.

CHAP. V.

n The duetic of Pastours is to fede the flocke of Christa

and what rewards they shal have if they be diligent. s He exhorteth yong persones to Submit them Selues to the elders, & To be fober, and to watche that they may refift the enemie.

He a elders which are among you, I vnderflandeth befeche which am also anelder, and preache, tea-a witnes of the suffrings of Christ, and alther in the To a partaker of the glorie that shalbe re-"Church.

Fede the flocke of God, which depen- 'Or, Christ. deth vpon you, caring for it not by con- commit rate fraint, but willingly: not for filthie lucre, you or, a finished hur of a readie minde: but of a readie minde:

Not as thogh ye were lords ouer Gods heritage, but that ye may be ensamples to the flocke.

re, ye shal receiue an incorruptible crowne

of glorie.

Likewise ye yonger, submit your selues vnto the elders, & submit your selues euerie mā, one to another: *decke your selues inwardely in lowlines of minde: for God * resisteth the proude and giueth grace to Iam. 4.6. the humble.

6 Humble *your selves therefore vnder the lam 4.10. mightie hand of God, that he may exalt you in due time.

Cast *all your care on him: for he careth Psal. 54,25. for you.

the deuil as a roaring lyon walkethabout, Luk, 22,310 feking whome he may deuoure:

Christ, blessed are ye: for the Spirit of glo- 9 Whome resist stedfast in the faith, knowing b that the same afflictions are accom- b Nothing co plished in your brethren which are in the meth vatto vs. worlde.

> called vs vnto his eternal glorie by Christ members: and Iesus, after y ye haue suffred a litel, make oght not to re you perfect, confirme, strengthen and sta- fufe that conblish you.

To him be glorie and dominion for euer to all the Saintes. and euer. Amen.

must beginne at *the house of God. If it is By Silvanus a faithful brother vnto you, as I suppose, haue I writen briefly, exhorting and testifying how that this is the true grace of God, wherein ye stand.

ther with you, saluteth you, and Marcus in affyria whe my fonne.

Grete ye one another with the *kysse of the cir. loue . Peace be with you all which are in Rom. 16, 16. Christ Iesus. Amen.

not to apper.

3.COT 16,20. 8.COY.13.13

EEe.ii.

THE SECONDE EPI

stle general of Peter.

THE ARGUMENT.

The effect of the Aposlle bere is to exhorte the which have once professed the true faith of Christ, to stande to the same even to the last breath: also that God by his effectual grace towardes me mouth them to holines of life, in punishing the hypocrites which abuse his N ime, on increasing his gifts in the godlie: wherefore by godlielife he being now almost at deaths dore, exhorteth the to approve their nocation, not fetting their affections on worldlie things (as he had oft writ vito them) but lifting their eyes towarde heaven, as they be taught by the Gospel, whereof he is a cleare witnes, chiefly in that he heard with his owne eares that Christ was proclaimed from heaven to be the Sonne of God, as likewise the Prophetes testified. And lest they shulde promise to them selves quietnes by profising the Gospel, he warneth the bothe of troubles which they shulde susteine by the fulfe teachers, and also by the mockers & contemners of religion, whose maners and trade he lively setteth forthe as in a table: iduartifing the faithful not onely to waite diligently for Christ, but also to beholde prefently the day of his comming, and to preferre them selves rippotted against the same.

CHAP. I.

4 Forasmucke as the power of God hathe given them all things perteining unto life , he exhorteth them to flee she corruption of worldlie lusts, so To make their calling fure with good workes, and frutes of fasth. 14 He maketh mention of his owne death, 17 Declaring the Lord Iesus to be the true Some of God, as he him self had fene upon the mounte.

vs by the a righteousnes of our God and Sauiour

Iesus Christ:

Grace and peace be multiplied to you, by the knowledge of God and of Iesus our Lord,

According as his b godlie power hathe gi 15 uen vnto vs all things that perteine vnto clife and godlines, through the knowledrie and vertue.

Whereby moste great, and precious promises are given vnto vs, that by them ye shulde be partakers of the egodlie nature, 17 in that ye flee the corruption, which is in the worlde through luft.

5 Therefore give even all diligence thereunto:ioyne moreouer f vertue with your faith:and with vertue, knowledge:

as Paul wri- 6 And with knowledge, temperance: and seth are dead with toward and with temperance, pacience: and with pacié ce, godlines:

7 And with godlines, brotherlie kindenes: g The Greeke and with brotherlie kindenes, loue.
worde fignificath him, that 8 For if these things be among you, and

abunde, they wil make you that ye neledge of our Lord Iesus Christ.

For he that hathe not these things, is blin that he was purged from his olde finnes. - by the wil of man: but holie men of God

to Wherefore, brethren, giue rather dilige- h Albeit it be ce to make your calling & election h fure: fare in telf for if ye do these things, ye shal neuer fall. for a mot

nistred vnto you abudantly into the euer- it in our sellasting kingdome of our Lord & Sauiour ues, by the fru

I elus Christ.

I Mon Petera seruant
and an Apostle of 1 Es v s c H R I s T, to you
which haue obteined like precious faith with
vs by the a righteouses.

I elus Christ.

Wherefore, I wil not be negliget to put she purpose of code electric, and in the strength of the sum o

ktabernacle, to stirre you vp by puttig you die, 2. Cor.5.3. in remembrance.

Seing I knowe that the time is at hand that I must lay downe this my tabernacle, euen as our Lord Iesus Christ hathe *fhewed me.

I wil endeuour therefore alwaife, that ye also may be able to have remembrance of these things after my departing.

ge of him that hathe called vs "vnto glo- 16 For we followed not "deceiueable fables 62,1. when we opened vnto you the power, and "Or, Sphiftical comming of our Lord Iesus Christ, but with our eyes we saw his maiestie:

For he received of God the Father honour and glorse, when there came suche a voyce to him from the excellent glorie, *This is my beloued Sonne, in whome I Mat. 17.5.
am welplea fed.

Mat. 17.5.
1Forby Christs
prefece it was

18 And this voyce we heard when it came for the time from heaven, being with him in the 1 ho- m That is, the decrine of the

19 We have also a moste fure m worde of n A persier the Propheres to which we do welches knowledge the Prophetes, to y which ye do wel that then under the ye take hede, as vnto a light that shineth Law in a darke place, vntil the "day dawne, and theo daye starre arise in your hearts.

ther shalbe ydle,nor vnfruteful in y know- 20 *So that ye first know this, that no pro- ne of mance. phecie in the Scripture is of Panie priuate p Cometh noe of men. motion.

de, & scan not se farre of, & hathe forgotte 21 For the Prophecie came not in olde time iii.

Ioh.zz,19.

o Meaning, Christ the fun-Or, interpresa-

a in that be declared him felt rufte and faithful in accomplithing his promes by Christ.

L He Speaketh of Christ as be is God and Sa urour.
c That is, faluation.
d The summe
of our faluation and religion is to be led by Christ to the Father, who calleth vs in

the Sonne. Or, through his glorie. eWe are made partakers of §
diume nature,
in § we flee §
corruption of the worlde:or to finne. & are not in the fiesh f Godlie ma-

naturally can not fe, except he holderh nere his eyes So Peter calleth not fe heauelie things which are farre of, purre blinde or fandblide.

Chap.II.III. Of deceivers. The Angels not spared. 1173/1224

CHAP. II.

He prophecieth of false teachers, and sheweth their pumishment.

Att. 20,29. I 1.tim.4,2. sud.12.

WANTON.

a This is cui-

dently fene in the Pope &

his Priefts, w

foules, fo that

It is certeine that he is not

the fuc ceffour

of Simon Pe-

Iob 4,18.

Gen. 7,2.

sude 6.

The vere were false prophetes also Damong the people, eue as there shalbe false teachers among you:which privedenying the Lord, that hathe boght them, & bring vpon them selues swift danation. Br.infolent & 2

And manie shal followe their damnable wayes, by whome the way of trueth 17 *These are welles without water, and Indees. shalbe euil spoken of,

3 And through couetousnes shal they with fained wordes make *marchandise of you, whose sudgement long agone is not farre in speaking swelling wordes of varen, or at monte
of and their dampation separation of the state of the st of, and their damnation slepeth not.

by lies & flatteries fel mens 4 For if God spared not the * Angels, that had sinned, but caste them downe into hell and deliuered them into chaines of darkenes, to be kept vnto damnation:

ter, but of Si-5 Nether hathe spared the olde worlde, but saued * Noe the eight persone a preacher of righteousnes, and broght in the flood vpo the worlde of the vngodlie,

Gen. 19,24. 6 And turned the cities of Sodome and Gomorrhe into ashes, condemned them and ouerthrewe them, and made them an ensample vnto them that after shulde live vngodlie,

Gen.19,16.

1.King.22,22

b Albest the

Angels con-demne the

vices and insa

tes , yet they blame not the

As beafts without rea-fon or wit fol-

lowe whether

nature leadeth

onely feke to fuifil their fen

fualitie, and as they are vef-

*And deliuered iuste Loth vexed with 21 For it had bene better for them, not to the vnclenlie conversation of the wicked,

8 (For he being righteous, and dwelling among them, in feing and hearing, vexed his righteous soule from day to day with 22 But it is come vnto them, according to their vnlawful dedes.)

9 The Lord knoweth to deliuer the godlie out of tentarion, and to reserve the vniust vnto the day of sudgement to be punished:

so And chiefely them that walke after the the government, which are presumpteous, and stand in their owne conceite, and feare not to speake euil of the that are in dig nitie.

quitie of wic- II ked magistra-Where as the Angels which are greater 1 bothe in power and might, giue not brailing judgement against them before the

autoritie and power which is given them 12 of God. But these as c brute beafts, led with sensualitie and made to be taken, and destroyed, speake euil of those things which they knowe not, and shal perish through ; their owne corruption.

them to these worked men defiture of spirit of God.

And shal receive the wages of vnrightespirit of God.

outness, as they which counte it pleasure to ousnes, as they which counte it pleasure to- 4 liue deliciously for a season. Spottes they are and blottes, a deliting them selues in their deceiuings, in feasting with you,

deftructio. appointed to this judgement, so thei fall into the snares of Satan to their deftructio. d For in your holie seafts they sit as mebers of funch where as in dede they be but spottes. & so deceue you, read Inde 12.

spake as they were moued by the holie 14 Hauing eyes ful of adulterie, and that can not cease to sinne, beguiling vnstable foules: they have hearts exercised with co uetousnes, cursed children,

> 15 Which forfaking the right wave, have gone astraye, following the way of * Ba- Nomb.22,23. laam, the some of Bosor, which loued the sude 11. wages of vnrighteousnes.

ly shal bring in damnable heresses, euen 16 But he was rebuked for his iniquitie: for the domme affe speaking with mans. voyce, forbade the foolishnes of the Pro-

cloudes caryed about with a tempest, to e Thei laue so whome the blacke darkenes is reserved for outwarde, but within they a-

nitie, they beguile with want ones through a tempet. the lustes of the slesh them that were cleane escaped from them which are wrapped in errour,

Promising vnto them libertie, and are them selues the * servants of corruption: lohn 8.14. for of whome soeuer a man is ouercome, rem.6,20. euen vnto the same is he in bondage.

*For if they, after they have escaped fro Mat. 12,45. the filthines of the worlde, through the chr s.4. f knowledge of the Lord, & of the Sausour & 10,26. Iesus Christ, are yet tagled againe therein, meth by heaand ouercome, the latter end is worse with pel preached them then the beginning.

haue knowen the way of righteousnes, the after they have knowen it, to turne fro the holie "commandement giuen vnto them. 'Or, do a riue.

the true prouerbe, * The dogge is retur- Prou.29,110 ned to his owne vomit: and, The sowe that was washed, to the wallowing in the myer.

CHAP. III.

fiesh, in the luft of vicennes, and despite 3 Heshewith the impitie of them which mocke at Gods promises. 7 After what sorte the end of the worlde shalbe. 8 That they prepare them selves thereunto. 16 Who they are which abuse the writings of S. Paul, and the rest of the Scriptures, 18 Concluding with eternal thankes to Christ lesus.

> 'His feconde Epstle I now write vnto you, beloued, wherewith a I ftirre quickely after, and warne your pure mindes, vp, and warne your pure mindes,

2 To call to remébrance the wordes, which are taught. were tolde before of the holie Prophetes, and also the commandement of vs the Apostles of the Lord and Sautour.

*This first vinderstand, that there shall co- 1.Tim.4.1. me in the last dayes, mockers, which wil 2.tim.3,1. walke after their luftes,

And fay, Where is the promes of his co- b He meaneth ming for fince the fathers dyed, all things once protested continue a like from the beginning of the gion, but became alterwar-

5 For this they b willingly knowe not, that & mockers, as the heavens were of olde, and the earth Epicurians &

EEe. iii.

that which we

beautie the-

in the arke.

Pfal. 90.4.

£26.33.33.

d He fpeaketh

God, whereby

whome it plea

Mat 24,44.

2.thef.5,2.

reuci 3.3.

€ 16,15.

he electerh

1.11m 2,4.

that was of the water and by the water, by the worde of God.

As touching 6 Wherefore the worlde that then was, pe rished, overflowed with the water.

But the heavens & earth, which are now, therein, except are kept by the same worde in store, and reserved vnto fyre against the day of sud- 14 gement, and of the destruction of vngod-lie men.

8 Derely beloued, be not ignorant of this * as a thousand yeres, & a thousand yere, as one day.

The Lord is not slacke concerning his is pacient towarde vs, and * d wolde haue no manto perish, but wolde all men to come to repentance.

fecret & eter- to But the day of the Lord wil come as a nal counsel of thief in the night in the thief in the night, in the which the heaues shal passe away with a noyce; and the elements shal melt with heate, and the earth with the workes, that are therein, shalbe

feth him, but of the prea-ching of the Gospel whereby all are cal-led and bidde be dissolued, what maner persones oght ye to the banket. to be in holie conversation and godlines, 12 Loking for, and hasting vnto the com-

ming of the day of God, by the which the heavens being on fyre, shalbe dissolved,& the elements shal melt with heat?

But we loke for new heavens, and a new 1fa.61,17. earth, according to his promes, wherein & 66,22. dwelleth righteoufnes.

Wherefore, beloued, seing that ye loke for suche things, be diligent that ye may . In quier co be founde of him in peace, without spot- science. te and blameles.

one thing, that one day is with the Lord, 15 *And suppose that the long suffring of Rom.2,4. our Lord is saluation, even as our belowed brother Paul according to the wisdome gi

uen vnto him wrote to f you, promes (as some men count slackenes) but 16 As one, that in all his Epistles speaketh of writ to pecuthese things:amog the which some things ches, yet the are s hard to be understand, which they conteine *gethat are vnlearned and vnstable, peruert, apperteining as they do also other Scriptures vnto their owne destruction.

Ye therefore beloued, seing ye knowe the sune become his growth in the sune become his growth in the sune become his growth his growth is growth his growth h

these things before, beware, lest ye be also cause his eye plucked away with the errour of the wic- suffering the ked, and fall from your owne stedfastnes. clearnes the

s Seing therefore that all these things must 18 But growe in grace, and in the knowled hardenes w ge of our Lord and Sauiour Iesus Christ: we can not for to him be glorie bothe now and for euer pas or perfective nore. Amen. more. Amen.

f Albeit his res, oght not from vs the es,wrafte.

THEFIRST EPI-

stle general of Iohn.

THE ARGUMENT.

Fter that S. Iohn had sufficiently declared, how that our whole saluation doeth coffse onely in A Christ, lest that any man shulde thereby take a boldenes to sinne, he she weth that no man lohn 8,12.

can beleue in Christ, onles he doeth endeuour him felf to kepe his commandements, which thing being our faith must done, he exhorteth them to beware of false prophetes, whome he calleth Antichrists, and to trye the declare when their we be joy spirits. Laste of all he doeth earnessly exhorte them unto brotherhe lone, and to beware of deceivers. ned in God

CHAP. I.

2 True witnes of the euerlasting worde of God. 7 The blood of Christ is the purgation of sinne. 10 No mean u without sinne.

a That is, Christ God e- 1 sernal. b That is, Chrift being man.



Hat which was a from the beginning, which we haue bheard, which

dec of life,

(For the life appeared, and we have sene its and beare witnes, and shewe virto you the eternal life, which was d with the Father, and appeared vnto vs)

That, I say, which we have sene & heard, 9 declare we vnto you, that ye may also e ha ue felowship with vs, and that our felow-

thip also may be with the Father and with puritie & light wil not have his Sonne Iesus Christ.

his Sonne Iefus Christ.

4 And these things write we vnto you, that them w your ioye may be ful.

This then is the message which we have considered, & heard of him, and declare vnto you, that withour the feare of God-God * is f light, & in him is no darkenes.

we haue sene with our 6. If we say y we haue felowship with him, Christ with vand we with cyes, which we haue loked vpon, and our hands haue hadled of y WorBut if we walke in the light as he is in the network.

But if we walke in the light as he is in the network.

light, we have felowship hone with ano ther, and the + blood of Iesus Christ his achro.6,36. Sonne clenfeth vs from all finne.

If we say that we have no sinne, we decei- estle.7,20. ue our selues, and trueth is not in vs.

If we i acknowledge our finnes, he is faithful and iuft, to forgine vs our finnes, & to
ful and iuft, to forgine vs our finnes, & to
large our february from all variable our fields
ussefore God clense vs from all vnrighteousnes. io If

pro.20,9. i If we be not to be fincers.

s Which gihad it in him felf, lob 14 d Before all be ginning, c The effect of the Gospelis, y we all being ioyned toge-ther in Christ by faith,fhulde be the fonnes of God.

Of Antichrist. 4475/1224 Chap.II.III. New commandement.

a Christ is our onelie Aduoca

te and -atone.

ment : for the

toyned toge-

b That is, of 3 them which

the Golpel by

ges, degrees, &

places:for the

not be without

that to loue

God is to o bey his worde

olde comande-

ment taught in § Law: but whe Christ saith, So loue one a-

nother as I ha. ne loued you,

newe comman

not as suchig

precept. Chap.3,14.

g He nameth

he being their fpiritual fa-ther, attribu-

ge of great things, to yong men firength,

men ftrength,

bedience & re-

gouernours.
h For Christs

Ozashe denil.

to olde

gineth a

touching the forme, but

Or, doctrine. e When the Lawe was ga-

d Whereby he 7 loueth God: fo

Christ c That is , by

him a lier, and his "worde is not in vs.

CHAP. II.

tried. 18 To beware of Antichrift.

AY babes, these things write I vnto V Lyou, that ye sinne not: and if any ma finne, we have an Aduocat with the Fa- 19 "They went out from vs, but they were " Which fether, Iesus Christ, the Iust.

And he is the reconciliation for our finoffice of in- 2 tercefsion and redemptio are nes: and not for ours onely, but also for the finnes of b the whole worlde.

him, if we kepe his commandements.

not his commandements, is a lier, and the trueth is not in him.

But he that kopeth his worde, in him is 22 tion without 5 4the loue of God perfite in dede: hereby we knowe that we are in him.

howledge ca 6 He that faith he remaineth in him, oght 23 euen so to walke, as he hathe walked.

Brethren, I write no newe "commandement vnto you: but an olde commandement, which ye have had from the ebeginning: the f olde commandement is the worde, which ye have heard from the be-

f Loue thy 8 Againe, a newe commandement I write the felf, is the vnto you that which is a like it with the commandement I write the vnto you that which is a like it with the commandement I write vnto you, that which is true in him, and al- 26 fo in you: for the darkenes is past, and the

true light now shineth.

9 He that faith that he is in the light, and hateth his brother, is in darkenes vntil this

*He that loueth his brother, abideth in dement onely 10 the light, and there is none occasion of euil in him.

the nature of re But he that hateth his brother, is in dar-subfrance of y kenes, and walketh in darkenes, & knoweth not whither be goeth, because that darkenes hathe blinded his cyes.

ful, children, as 12 8Little children, I write vnto you, becaufe your finnes are forgiuen you for h his Names sake.

men knowled- 13 I write vnto you, fathers, because ye haue knowen him that is fro the beginning. I write vnto you, yong men, because ye ha- 1 ue ouercome the "wicked.

uerece to their 14 I write vnto you, babes, because ye haue knowe the Father. I haue write vnto you, fathers, because ye haue knowen him, that is from the beginning. I have writen vnto 2 you, yong men, because ye are itrong, and the worde of God abideth in you, and ye haue ouercome the 'wicked.

conthe deail. 15 Loue not the worlde, nether the things that are in the worlde. If any ma loue the 3 *worlde, y loue of the Father is not in him.

16 For all that is in the worlde (as the luste 4 of the k flesh, the luste of the eyes, & the m pride of life) is not of § Father, but is of the worlde.

so If we say we have not sinned, we make sy And the worlde passeth awaye, and the luste thereof: but he that fulfilleth the wil of God, abideth euer.

e Christ is our Aduocate. 10 Of true loue, & how is is 18 Babes, it is the last time, and as ye haue heard that Antichrist shal come, eue now are there many Antichrists: whereby we knowe that it is the last time.

> not of vs: for if they had bene of vs, they ne of our nomwolde haue continued with vs. But this confort atmethey meth to passe, that it might appeare, that occupied apla they are not all of vs.

And hereby we are fure that we knowe 20 But ye have an o ointement fro him, that the holie Gon is P Holie, & ye haue knowen all things.

He that faith, I knowe him, and kepeth 21 I 4 haue not writen vnto you, because ye a linthis Epi-not his commandements, is a lier, and the knowe not y trueth: but because ye knowe now writevnit, and that no lve is of the trueth.

Who is a lyer, but he that denyeth that I He that ta-Iesus is Christithe same is the Antichrist diminisheih ethat denyeth the Father and the Sonne.

Whofoquer denyeth the Sonne, the fa- or he that con me hathe not the Father .

24 Let therefore abide in you that same els he that put which ye have heard from the beginning. rence between If that which ye have heard from the beginning, shal remaine in you, ye also shal & also he that continewe in the Sonne, & in the Father. to have remission and this is v promes that he hather proson as force.

25 And this is y promes that he hathe pro- fion of finnes mised vs, euen eternal life.

These things haue I writen vnto you, Christo be true Mcsias, concerning them that deceive you.

27 But the anointing which ye received of fideles wor-him, dwelleth in you: and ye nede not that true God. any man teache you: but as the same A- But he that nointing teacheth you of all things, & it cofesseth the is true, & is not lying, & as it taught you, Sone, hathe ye shal abide" in him.

28 And now, " litle children, abide in him, ther. that when he shal appeare, we may be bol- f Christ comde, and not be astramed before him at his self vnto you teacheth comming.

29 If ye knowe that he is righteous, knowe lie Gon & his ye that he which doeth righteoufly, is bor-10, 10 Chife. ne of him.

CHAP. III.

I The fingular love of God towarde vs, 7 And how Christin gencwe againe oght to love one another

Beholde, what love the Father hathe

Chewed on vs, that we shulde be a cala Being made
the sonnes of led the sonnes of God: for this cause the God in Chris. worlde knoweth you not, because it know- he sheweth eth not him.

Dearly beloued, now are we the sonnes ned from baof God, but yet it doeth not appeare what fardes. b That is, we shalbe: and we knowe that when b he Christ shall appeare, we shalbe clike him : for we bers and head shal se him as he is.

And euerie man that hathethis hope in bodie. him, purgeth him self, euen as he is pure.

Whosoeuerd comitteth sinne, transgres- d That is, in feth also the Law: for sinne is the trafgres- whome some for finne for the Law. sion of the Law.

And ye knowe that he appeared that he aimed.

EEe. iiii.

foundeth or fer by his onely fa crifice, denieth also the Fa-

ron by the ho-

a By this namehe meaneth Church

we must have

c As the mem are which mae one perfect

norto be fan.

1 As it is aduct farie to God. Iam.4.4.

k To line in pleasure. -I Wantonnes. m Ambition & price.

1.pet.2,22.

might *take away our finnes, and in him is no finne.

6 Whosoeuer abideth in him, sinneth not: whosoeuer finneth, hathe not sene him, nether hathe knowen him.

7 Litle children, let no man deceiue you: he that doeth righteousnes, is righteous, as

he is righteous.

Iohn 8,44. e As appeared by Adam.

f Which is the holie Goft.

correcteth his

euil and cor-

first table of \$

comandements

Iohn 13,34.

& 15,12.

Gen.4,8.

This love is

the special fru

te of our faith and a certeine

figne of our

regeneration. Chap.2,10.

8 He that * committeth sinne, is of the deuil: for the deuil sinneth from the beginning: for this purpose appeared the Sonne of God, that he might lose the wor- 2 kes of the deuil.

Whosoeuer is borne of God, sinneth not: for his fede remaineth in him, nether can ; And euerie spirit which confesseth not me from his he s sinne, because he is borne of God.

be suder the power of fine because the shorne of God.

In this are the childre of God knowen, because the spurs of God doeth not righteousnes, is not of God, nedoeth not righteousnes, is not of God, nether he that h loueth not his brother.

rupt affications It For this is the message, that ye heard fro the beginning, that * we shulde love one

another,

to the seconde. 12 Not as * Cain which was of the wicked, and slewe his brother: & wherefore slewe he him? because his owne workes were e- 6 uil and his brothers good.

13 Marueile not, my brethren, thogh v worl-

de hate you.

14 We knowe that we are translated from 7 Beloued, let vs loue one another: for loue death vnto life, because we love the brethren: *he that loueth not his brother, abideth in death.

Whosoeuer hateth his brother, is a man-

eternal life abiding in him.

Iohn 15.13. aphe.s.z.

leust .19,17.

16 *Hereby have we perceived love, that he laid downe his life for vs: therefore we oghr also to lay downe our lines for the 10. Herein is loue, not that we loued God, but herein is

Enk. 3, II.

17 *And who facuer hathe this worldes good and feeth his brother have nede, and shut- 11 teth vp his copassion from him, how dwel leth the love of God in him?

mot the cause, 18 My litle children, let vs not loue in worde, nether in tongue onely, but in & dede & in trueth.

> 19 For thereby we knowe that we are of the trueth & shal before him assure our hearts.

frience being giltie of any 20 For if our l heart condemne vs, God is 14 greater then our heart, and knoweth all those more things.

indgement of 21 Beloued, if our heart condemne vs not, 15 then haue we boldenes towarde God.

hearts beiter 22 *And what soeuer we aske, we receiue of him, because we kepe his comandements, 16 And we have knowen, and beleved the and do those things which are pleasing in love that God hathe in vs. God is love, & 1 By inspiring. his fight.

> 23 *This is then his commandement, That we beleue in the Name of his Sonne Iefus Christ, and loue one another, as he ga-

> ue commandement. 24 *For he that kepeth his commadements.

dwelleth in him, and he in him: & hereby we knowe that he abydeth in vs, even by the Spirit which he hathe giuen vs.

CHAP. IIII.

1 Difference of spirits. 2 How the Spirit of God may be knowen from the spirit of errour. 7 Of the loue of God and of our neighbours.

Erely beloued, beleue not euerie ipirit, but trye the a spirits whether a The which they are of God: for many falle Prophe- have the spirit tes are gone out into the worlde,

Hereby shal ye knowe the Spirit of God, Euerie spirit that confesseth that Iesus bChrist is come in the slesh, is of God.

that Iesus Christ is come in the siesh, is not father and too of God: but this is the spirit of Antichrist, our fiesh. He y of whome ye haue heard, how y he shulde confession or come & now already he is in the worlde. ruely, hathe

ouercome them: for greater is he that is in a He began to buylde the my you, then d he that is in the worlde.

5 They are of the worlde, therefore speake quite. they of the worlde, and the worlde hea-prince of the reth them.

We are of God, * he that knoweth God, John 8.47. cheareth vs : he that is not of God, hea e With pure reth vs not . Hereby knowe we the Spirit bedience. of trueth, and the spirit of errour.

cometh of God, & euerie one that loueth, is borne of God, and knoweth God.

8 He that loueth not, knoweth not God: for God is loue.

flayer: & yeknowe that no massayer hathe 9 * Infthis appeared & loue of God towar- 10hn 3,16. de vs, because God sent his onely begotte f Trueth it is, Sonne into the worlde, that we might live declared his through him.

> but that he loued vs, and fent his fonne to other, be a reconciliation for our finnes.

Beloued, if God so loued vs, we oght alfo to love one another.

12 *No man hathe sene God at any time If Iohn 1,18. we love one another, God dwelleth in vs, 1stim.6,16. and his love is perfite in vs.

13 Hereby knowe we, that we dwell in him, and he in vs: because he hathe given vs of his Spirit.

And we have sene, and do testifie, that the Father sent the Sone to be the Saujour of the worlde.

Who foeuer h confesseth that I esus is the h So that his Sonne of God, in him dwelleth God, and cedeth of faith he in God.

he that dwelleth in loue, dwelleth in God, it into xo. and God in him.

17 Herein is the loue perfite in vs , that we shulde have boldenes in the day of judgement: for as he is, even so are we in this worlde.

to preache of prophecie.

b Who being

the passed all

g By his one-

R There

k Which is wherefore we are y fonnesof God, but a mo-Re certeine fi-I If our con-

w hich knoweth our nes, is able to condemne VS. Iohn 15,7.

€ 16,23. mat.21,22. ehap.5,24, Ichn.6,29, **€** 17,3,

Ishn 13,34,

Ø 15,10.

Thre witnesses.

Chap.V. Christverie God. 11377/1224

k Suche as Chuldetrouble de conferéce.

18 There is no k feare in love, but perfect infulnes: and he that feareth, is not perfect in loue.

19 We loue him, because he loued vs first. 20 If anie man fay, I loue God, and hare

his brother, he is a lyer: for I how can he ii And this is the recorde, that God hathe that loueth not his brother whome he hathe sene, loue God whome he hathe not fene?

Iohn 13,43. Ø 15,12.

his image.

I For god preic teth him felf

to vs in them. which beare

> 21 * And this commandement have we of him, that he which loueth God, shulde loue his brother also.

2.10.13 Of the frutes of faith. 14.20 The office, autoritie, & diumitie of Christ. 21 Againft images.

a Ys regenerat by the vertuc office Spirit.

b The love of

God maft go before or els

aright.

Mat.11.30.

are led with his Sperie: for

8.Cor 35.57.

d That is regeneracion.

The water &

blood that ca-

me our of his

we haue our

finnés walhed

by him, & he hathemade ful

inipired by \$

g Which tefti- 9 hearts, that we be v children

the fame. f Our minde

of God.

fide, declare § 7

thei delite

therein.

Hosoeuer beleueth that Lesus is euerie one that loueth him, which begate, loueth him also which is begotte of him.

In this we knowe that we loue the children of God, when we loue b God, & kepe his commandements.

we canot lone ; For this is the loue of God that we kepe his commandements: and his * comman- 16 If anie man se his brother sinne a sinne, his Sonne dements are not e grieuous.

they are ear dements are not grieuous.

fie to the funnes of God, w

For all that is borne of God, ouercometh the worlde: and this is the victorie that ouercometh the worlde, euen our faith.

5 * Who is it that ouercometh the worlde, but he which beleueth that Iesus is the So- 17 All vnrighteousnes is sinne, but there is ke that they steer

d water e & blood, not by water onely, but by water and blood: and it is the fipirit, y beareth witnes: for the Spirit is & trueth. For there are thre, which beare recorde 19 in heaven, the Father, the Worde, and the holie Gost: and these thre are one.

And there are thre, which beare recorde fatiffactio for 8 in the earth, the spirit and the water and the blood: and these thre agre in one.

If we receive the witnes of men, the wit-If we receive the witness of men, the witness of God is greater: for this is the witness of Babes, kepe your selves fro 41doles, Amé. were puryeau ness of God is greater: for this is the witness and Babes, kepe your selves fro 41doles, Amé. were puryeau ness of God is greater: for this is the witness and babes, kepe your selves fro 41doles, Amé. were puryeau ness of God is greater: for this is the witness and babes, kepe your selves fro 41doles, Amé. were puryeau ness of God is greater: for this is the witness and babes, kepe your selves fro 41doles, Amé. were puryeau ness of God is greater: for this is the witness and babes, kepe your selves fro 41doles, Amé. were puryeau ness of God is greater: for this is the witness and babes, kepe your selves fro 41doles, Amé. were puryeau ness of God is greater: for this is the witness and babes, kepe your selves from the first think the witness and babes, kepe your selves from the first think the witness and babes, kepe your selves from the first think the witness and babes, kepe your selves from the first think the witness and the witness and the first think the witness and t

nes of God, which he testified of his Sone.

- loue casteth out seare : for feare hathe pa- 10 * He that beleueth in the Sone of God, Iohn 3,370 hathe the witnes | in him felf:he that bele- of god. ueth not God, hathe made him a lyer, because he beleued not the recorde, y God witnessed of his Sonne.
 - given vnto vs eternal life, and this life is in his Sonne.
 - 12 He that hathe the Sonne, hathe life: and he that hathe not the Sonne of God, hathe not life.
 - These things have I written vnto you. that beleue in the Name of the Sonne of God, that ye may knowe that ye haue eter nal life, and that ye may beleue in the Na me of the Sonne of God.

the Christ, is a borne of God, & 14 And this is the assurance, that we have in him,* that if we aske anie thing accor. Mat.7.7. ding to his wil, he heareth vs.

And if we knowe that he heareth vs, h Althoghewhat soeuer we aske, we knowe that we ha- uerie sione be ue the peticions that we have defired of God through

that is not vnto death, let him aske, and Mat.12,31. he shal giue him life for them that sinne mar. 3,29. not h vnto death. * There is a finne 1 vnto luk, 12,10. death: I say not that thou shuldest praye 1 As theirs is whome God

ne of God?

a finne not vnto death.

dispaire.

k Giueth not
him ielf so e God, k finnerh not: but he that is begot- uer to finne, y ten of God, kepeth him felf, & the mwic- God ked n toucheth him not.

We knowe that we are of God, and the not. whole worlde o lyeth in wickednes.

20 But we knowe that the Sonne of God is a With a mor-*come, & hathe giue vs a minde to knowe Luk 24,45. him, which is true : and we are in him that o That is, all is true, that w, in his Sonne Iesus Christ: me generally. this same is verie P God, and eternal life. ues lye as it

G 21,23.

doneth his in

doeth fo forfa

I Taketh hede

q Meaning fro and facton of thing which is fer vp for ato werthip

THESECONDE

Epistle of Iohn.

He writeth unto a verteine ladie, 4 Resoycing that her children walke in the trueth, s And exhorteth them Unto loue, 7 Warneth them to beware of Suche deseiners as deme that lesus Christ u come in the flesh, 8 Praieth them to continue in the doctrine of Christ, so And to have nothing to do with them that bring not the true do Erine of Christ Lesus our Sausour.

Orswerthie & 1

a According to godlines & not lie affection.



He Elder to the "elect Ladie, and her children, whome I loue in onely, but also all that haue knowen v trueth, For the trueths fake which dwelleth in vs, and shalbe with vs God.

Grace be with you, mercie & peace from God the Father, and from the Lord Iesus Christ the Sonne of the Father, with b tru- b We can not eth and loue.

I reioyced greatly, that I founde of thy cept we have children walking oin trueth, as we have the true knowreceived a commandement of the Father, of the which

athe trueth: and not I 5 And now beseche I thee, Ladie, (not as knowledge lowriting a new commandement vnto thee, eAccording to but that same which we had from the beginning)that we *loue one another.

receme y gra-

Iohn 15,13:

The Antichrist.

Salute not false teachers 78/1224 III.Iohn.

· Ore destrine.

6 And this is the love, that we shulde walke after his commandements. This commadement is, that as ye have heard from the beginning, ye shulde walke in it.

7 Formanie deceiuersare entred into the worlde, which confesse not y Iesus Christ is come in the flesh. He that is suche one, in

is a decemer and an Antichrift.

be feduced.

d By sufficient 8 Loke to your selves, that we dose not the things, which we have done, but that we may receiue a ful rewarde.

feth the limi. tes of pure doc

e Hethat pal 9 Wholoeuer e transgresseth, and abideth not in the doctrine of Christ, hathe not 12

God. He that continueth in the doctrine of Christ, he hathe bothe the Father and the Somne.

10 If there come anie vnto you, and bring not this doctrine, receive him not to hou Rom.16,17. se,nether bid him, God spede.

For he that biddeth him, God spede, is to do w him, partaker of his euil dedes. Althogh I had him ante signe manter hims to do w him. manie things to write vnto you, yet I wol- oracquaintace de not write with paper and yncke: but I trust to come vnto you, and speake mouth to mouth, that our roye may be ful.

The sonnes of thine" elect sister grete or withis. thee, Amen.

THE THIRD EPI-

stle of Iohn.

& Exhorteth them to be loung unto the poore Christen an their perfecucion, o Sheweth the unkinde dealing of Diotrephis, 12 And the good reporte of Demetrins.



He Elder vnto the beloued Gaius, whome I 10 love in the trueth.

Beloved, I wish chiefly y thou prospered st& faredit wel, as thy foule prospereth.

3 For Ireioyced greatly when the brethren 11 Beloued, folowe not that which is euil, came, and testified of the trueth that is in thee, how thou walkest in the trueth.

4 I have no greater toye then this, that u, a That is, in to heare that my sonnes walke in a veritie. 12 godlie conuer-facton, as they 5 Beloued, thou doest faithfully what foeuer thou doest to the brethren, & to b strā-

Which bare witnes of thy loue before the Churches. Whome if thou bringest of their journey as it c besemeth according 14 to God, thou shalt do wel,

Because that for his Names sake thei wet forthe, and toke nothing of the Gentiles.

3 He is glad of Garm that he walketh in the trueth. 8 We therefore oght to receive suche, that we might be helpers to the trueth.

9 I wrote vnto the Church: but Diotrephes which loueth to have the preemmence a-

mong them, receiveth vs not.

Wherefore if I come, I wil declare his dedes which he doeth, prateling against vs with malicious wordes, and not therewith content, nether he him felf receiveth the brethren, but forbiddeth them y wolde, and thrusteth them out of the Church.

but that which is good: he that doeth wel, is of God: but he that doeth euil, hathe

not" sene God.

Or, knower.

Demetrius hathe good reporte of all men, and of the trueth it self: yea, and we our selues beare recorde, and yeknowe that our recorde is true.

13 I have maniethings to write: but I wil not with yncke and pen write vnto thee.

For I trust I shal shortly se thee, and we shal speake mouth to mouth. Peace be with thee. The friends falute thee. Grete the friends by name.

THEGENERAL

Epistle of Iude.

THE ARGUMENT.

Mint Lude admonisheth all Churches generally to take hede of deceivers which go about to drawe Sawaye the hearts of the simple people from the truesh of God, and willeth them to have no societie with suche, whome he setteth forthe in their livelie colours, she wing by divers exaples of the Scriptures what horrible vengeance is prepared for them: finally he comforteth the faithful and exhorteth them to perseure in the doctrine of the Apostles of I clus Christ.

w haue bothe the knowledge & feare of

b By keping bospitalities e If y furni-sheft the with necefsities towarde their

ing y the Lord

receiveth you, secometh me-

Iude

Who denie Christ.

Makers of sectes. Iude. 11179/1224



Vde a feruant of 1 E-s vs CHRIST, and brother of Iames, to them which are called & fanctified a of God the Father, and brefer-ued to Iefus Christ: Vde a servant of 1 E-

Mercie vnto you, and peace and loue be multiplied.

Beloued, when I gave all diligence to write vnto you of the comune faluation, it was nedeful for me to write vnto you to exhorte you, that ye shulde earnestly co- 14 And Enoch also the seucth from Adam, tely to relieue tende for the maintenance of § faith, which prophecied of siche, saying, *9 Beholde, tull in Apolowas donce given vnto the Saintes.

de kepe it for 4 For there are certeine me crept in which were before of olde ordeined to this co- 15 To give judgement against all men, and Church demnation : vngodlie men they are which turne the grace of our God into wantonnes, and * denye God the onelie Lord, and our Lord Iesus Christ.

> I wil therefore put you in remembrance, that the Lord, after that he had delivered the people out of Egypt, *destroyed them afterwarde which beleued not.

The *Angels also which kept not their 6 first "estate, but lest their owne habitation, 17 But, ye beloved, remember the wordes many are lest he hathe referred in everlasting chaines vnder darkenes vnto y studgement of the great daye.

As * Sodom and Gomorrhe, and the cities about the, which in like maner as they did, comitted, and followed h strage flesh, the vengeance of eternal fyre.

mers also defile the flesh, and despise gouernement, and speake euil of them that are in autoritie.

Yet & Michael the Archangel, when he strone against the devil, and disputed about the bodie of Moses, durst not blame 22 And have compassion of some, sin puthim with curfed speaking, but faith, 1 The Lord rebuke thee.

2.chro 9,29
1 In Zacharie 10 But these speake euil of those things, which they knowe not: and whatfoever things they knowe m naturally, as beaftes, 24 Now vnto him that is able to kepe you, use will the willeth which are without reason, in those things that ye fall not, and to present you fairles out of the enil they corrupt them selues.

Wo be vnto the: for they have followed the way *of Cain, and are cast away by the 25 That 18, to God onely wise, our Sauiour, thus, & acces

felues by euil fpeaking , but to referre the thing to God m By unal migement. *Gen.4,8.

deceite * of Balaams wages, and perish in 20m.22,23.

svs CHRIST, and the gainefaying * of Core.
brother of Iames, to 12 These are spottes on your seasts of chans for as Core, with your without Dathan and ritie when they feast with you, without Dathan P all feare, feding them selues: cloudes they and spains whose are without water, caryed about of win so do these a des, corrupt trees & without frute, twife gainst them y dead, or plucked up by the rootes.

> 13 They are the raging waves of the fea, fo- general feaftes ming out their owne shame: they are wan-ful kept, partdring starres, to whome is referred the ly to protest blackenes of darkenes for euer.

the Lord cometh with thousands of his Revel.1,7.

to rebuke all y vngodlie among the of all 9. This faying their wicked dedes, which they have vn - might for the godly comitted, & of all their cruel spea- worthings the kings, which wicked sinners haue spoken as a comune faying among against him.

forasmuche as ye once knewe this, how 16 These are murmurers, complainers, wal- mes, or els haking after their owne luftes : * whose ten in some of mouths speake proude things, hauing which now remens persones in admiration, because of maine nor: yet a vantage.

which were spoke before of the Aposties inftrust vs in

of our Lord Iefus Christ,

18 How that they tolde you that there shul- ialuation, toha de be mockers * in the last time, which 20,31.

Pfal.16,10. shulde walke after their owne vngodlie Invigodli lustes.

are set forthe for an ensample, and suffre 19 These are makers of sectes, slesshlie, hauing r not the Spirit.

Likewise notwithstanding these i drea- 20 But, ye beloued, edifie your selues in 241m.1,1. your most holie faith, praying in the ho- 2. per. 3,3. lie Goft,

> 21 And kepe your selves in § love of God, loking for the mercie of our Lord Iefus Christ, vnto eternal life.

ting difference:

23 And other faue with t feare, pulling the by tharpenes.
24 EBy sharpere And other faue with treare, putting ...
out of the fyre, and hate even the garout of the fyre, and hate even the of days the out
of days.

before the presence of his glorie with butto take a-

be glorie, and maieftie, and dominion, and fories to the power, bothe now and for euer, Amen.

Abiro rofe vp lie loue, & par-

Ether God, or of his

by the proutdece of God, fo

nesand ini

r Of regenera

I Some may be Wone with ge. tlenes , other fions which a.

a The faithful are fandified of God the Fa ther in the San ne by the holie Goft b That he shul de kepe you, Yohn 17,6.

e Against the affaltes of Saran and hererskes d That ve shul

euer. 2. Pet .2.1. e He confirheart againft the conteners of religio and Apostare fliew ing that fuche 5 men trouble not § Church at all aduentures , but are appointed thereunto by y de verminat coun-

fel of God. Nom.14,37. 2. Pet.2,4. f Their incredulitie was the fouraine of all Or,originat.

Gen. 19,24. g Then shalbe their extreme punishme h Mose herrible pollutios.

i Which the- 8 dull and ampudent.

k It is mofe like that this example was 9 of those bokes of the Scripture which now loft, Nob. 31,14.101.10,13. 3,2 Christ vn-der the name of the Angel sebuked Satan as knowing y to hinder the II re we are admonished not

to feke to reue

Dr.Acclared a

hid before. b Chrift receiued this renelation out of his fathers bosome as his owne doarine, but it was hid an respect of vs fo that Chrift as Lord and God reuciled

feruant by the

ministerie of his Angel, to

the edification

e To the good

& bad.
d Which expoundeth the

what shal co-

me to palle m

the newe teka m ent.

e And began

Psal 89.38.

1. C. or . 15.21.

cclof.1,18.

Ebr. 9.14.

I.pet.1,19.

I tohn.I ,g.

1. Pet.2,5.

Ex0.3,14.

euen then.

of Iohnthe Diuine.

THE ARGUMENT.

I 's manifest, that the holie Gost wolde as it were gather into this moste excellent booke a sum-me of those prophecies, which were writen before, but shulde be faifill d after the coming of Christ, adding also suche things as shulde be expedient, as wel to forewarne vs of the dangers to come, us to admonish vs to beware some, and encourage vs against others. Herein therefore is lively set forthe the Diminize of Christ, & the testimonies of our redeption: what things the Spirit of God alloweth in the ministers, and what things he reproueth: the providence of God for his elect, and of their glorie and confolation in the day of vengeance: how that the hypocrites which sting like scorpions the members of Christ , shall e destroyed, but the Lambe Christ shal defende them, which beare witnes to the trueth, who in d. spite of the beast and Satan wil reigne ouer all. The livelie description of Antichrist is set forthe, whose time and power not withstanding is limited, and albeit that he is permitted to rage against the elect, yet his power stretcheth no farther then to the hurt of their bodies: and at length he shal be destroyed by the wrath of God, when as the elect shal give praise to God for the victorie: nevertheles for a ceasion God wil permit this Antichrist, and Strompes under colour of faire speache and pleasant doctrine to deceive the worlde: wherefore he advertiseth the godlie (which are but a smale portion) to avoide this harlots flateries, and bragges, whose ruine without mercie they shal se, and with the heavenlie companies sing continual praises: for the Lambe is married: the worde of God hathe gotten the victorie: Sata that a long time was vintied, is now cast with his ministers into the pit of fire to be tormented for ever, where as cotrariwise the faithful (which are the holie Cute of Ierusalem, or wife of the Lambe) shal enioye perpetual glorie. Read diligently: sudge soberly, and call earnestly to God for the true understanding hereof.

CHAP. I.

The cause of this revelation. 3 Of them that read it. 4 Ishn writeth to the seuen Churches. 5 The maiestie 7 and office of the Some of God. 20 The vision of the candlestickes and starres. a Of things which were



Angel vnto his feruant Iohn,

Who bare recorde of the worde of God. st to Iohn his 3 and of the testimonie of Iesus Christ, and of all things that he fawe.

Blessed u he that readeth, and they that 10 of his Church 3 heare the wordes of this d prophecie, and kepe those things which are written therein: for the time is at hand.

elde prophe-tes,& thewerh 4 Iohn, to the f seue Churches which are in Asia , Grace be with you & peace frő him Which * 15,& Which was,& Which is to come, and from thes seuen Spirits which are before his Throne,

5 And from Iesus Christ, which is a * faithful witnes, & the first begotten of § dead, 12 and Prince of the Kings of the earth, vnto him that loued vs , & washed vs fro our finnes in his * blood,

6 And made vs * Kings and Priestes vnto

f Meaning the Church valuerfal g That is, from the holie Goft or these seuen Spirits were ministers before God the Father & Christ, whome after he calleth the es of the Lambe, chap. 5,6 In a like phrases Paul taketh God, and Christ, and the Angels to witnes, t. Tim. 5.21.

God euen his Father, to him be glorie, & dominion for euermore, Amen.

Beholde, he cometh with * cloudes, and ifa.3,14. euerie eye shal se him: yea, euen they which sude 14. h pearcea him through : and all kinreds of h They that the earth shal waile "before him, Euen so, Chink' mone cruelly penal

in tribulation, & in the king dome and pa - 1 Alpha and o cience of Iesus Christ, was in the yel called Patmos, for the "worde of God, and the best of the
for the "worde of God, and the best of the for the "witnessing of Iesus Christ.

And I was ranished in spirit on by Lords call fundaye day, and heard behinde me a great voyce, \$ Paul the fire as it had bene of a triumper as it had bene of a trumpet,

Saying, I am 1 a and a, the first and the ad. 20,7. and lait : and that which thou feeft, write in a bliffied after boke, & fend it vnto the meeuen Churches Sabbath was which are in Asia, vnto Ephesis, and vnto abolished.
Smyrna, & vnto Pergamus & vnto Thya. I I am he besto Smyrna, & vnto Pergamus, & vnto Thya-re whome no tira, and vnto Sardi, and vnto Philadel-thing was, yes, by whome phia, and vnto Laodicea.

Then I turned backe to fe the " voyce, de, and he that that spake with me: & when I was turned, shal remaine I sawe o seuen golden candlestickes,

33 And in the middes of the seuen candle uen i am the flickes, one like vnto the P Sonne of man, m Of which clothed with a garment q downe to the lens others de

Grekes.

whatfoeuer is

wnen all thigs Which was

were proude; others negligent: fo that he sheweth remedie for all n That is, him whose voyce I neard o Meaning the Churches with the characters of the chara is, him whose voyce I neard. o Meaning the Churches. P Christ the head of the Church. q As the chief Priest.

feete,

The keyes of hel & death. Chap. II. Balaams doctrine. 4581/1224

was no concuis fignified by street is fignified by loynes. f To fignifie ars wildome, BIDITIC.

t To fe the fecrets of the

are mofte perfett.

E Bothe becau fe all nations praise hi, & al 17 so his worde is heard & preached through the worlde. Dan.10,9.

Isa. 41,4. 6 44.6. y Which arey patters of the Churches.

z This fworde fignified reof, as is declared, Ebr. 4,13. a. To comfort

b Equal God with my Fanal.

ministers, Mal. 2,3.

a To the Pa-

for or mini- i fer which are

called by this

they are Gods

messengers . &

haue their of-

fice commune

fo is called an Angel.
b Read chap.

g In his pro-

d Accordig to

with them to

the end of the

ugathat thou

hadeft towar-de God & thy

the first prea-ching of the Gospel.

f The office

is compared to

a candelflicke

muche as he oght to thene

cection.

feete, and girde about the pappes with a golden girdle.

His head, and heeres were white as white woll, & as snowe, and his eyes were as a flame of fyre.

eternitie & di- 15 And his fete like vnto "fine " brasse, burning as in a fornace: and his voyce as the founde of many waters.

two edged sworde: & his face shone as the funne shineth in his strength.

And when I sawe him, I fell at his fete as * dead: then he laid his right a hand vpo to Feare none of those things, which thou burned for me, saying vnto me, Feare not: I am the *b first and the last,

18 And am aliue, but I was dead: & beholde,I am aliue for euermore,Amen:&I ha ue the keyes of hel and of death.

19 Write the things which thou hast sene, and the things which are, and the things it Let him that hathe an eare, heare what they stal not be outercome which shal come here dafter.

The mysterie of the seuen starres which thou sawest e in my right hand, and the seuen golden cadlestickes, st. this, The seuen 12 And to the Angel of § Church which is perour Domitian. starres are the Angels of the seuen Churches: & the seuen cadlestickes which thou fawest, are the seuen Churches.

cThat is, pow-er ouer them. d In the latter dayes. e In my protection. f That is, the

CHAP. II.

3 He exhorteth foure Churches 5 To repentance, 20 To perseuerance, pacience and amendement, 5.14 20. 14 But I have a fewe things against thee, fight against 23 Aswel by threatenings, 7.10 17.26 As promi-Ses of rewarde,

"Nto the Angel of the Church of Ephesus write, These things saith he that bholdeth the seue starres in his right hand, and walketh in the middes of the feuen golden candlestickes.

with lefus 2 Christ who al-I knowe thy worker, and thy labour, and thy pacience, and how thou canst not forbeare them which are euil, and hast 16 Repent thy self, or els I wil come vnto shalbe cofort examined them which fay they are Apoftles, and are not, and hast founde them lyers.

his pmes, Mat. 3 And thou hast suffred, and hast pacience, and for my Names sake hast labored, and hast not fainted.

e Thy first to- 4 Neuertheles, I have somewhat against thee, because thou hast left thy first cloue. Remember therefore from whence thou neighbour at 5 art fallen, and repent, and do the first wor- 18 And vnto y Angel of y Church which two edges, kes:orels I wil come against thee shortly, and wil remoue thy f candlesticke out of his place, except thou amende.

or lampe foras

hefore men. g Thefe were 7 horetikes w helde that wa-Let him that hathe an eare, heare, what

of whome is weit Ad. 6,5 which was chosen among the Deacons.

the Spirit saith vnto y Churches, To him that ouercometh, wil I give to care of the tree of h life which is in the middes of the h Meaning, \$ Paradise of God.

Paradise of God.

And vnto the Angel of the Church of the raiseth the the Smyrnias write, These things saith he vp to confider that is first, and last, Which was dead and fings. is kaliue.

**Or, elemine. 16 And he had in his right hand seué y star- 9 I know thy workes and 1 tribulation, and pus who was minister of ments & wates are: and out of his mouth went a z sharpe pouertie (but thou art m riche) & I knowe Smytna 26 ve pouertie (but thou art m riche) & I knowe Smyrna 86 ye the blasphemie of them, which say they res, as he him felf confessed are Iewes and a are not, but are the Syna- before Herogogue of Satan.

shalt suffer:beholde, it shal come to passe, k The eternal that the o deuil shal cast some of you into Diminite of lesus Christis prison, that ye may be P tryed, and ye shal here most plat haue tribulation ten dayes: be thou faith- nely declared with his man ful vnto the death, and I wil give thee the bode, & victorie ouer death crowne of life.

the Spirit faith to the Churches. He that oby death, uercometh, shal not be hurt of the recode perfecution

at Pergamus write, This faith he which ha m In spiritual the the sharpe! sworde with two edges.

13 I knowe thy workes & where thou dwel- not Abrahalest, even where Satans throne is, and thou according to g kepest my Name, and hast not denied my o Here he nafaith, " euen in those dayes when Antipas meth the aumy faithful martyr was flaine among you, calamite, in-couraging vs. where Satan dwelleth.

because thou hast there them that main- fing visthe viteine the x do ctrine of * Balaam, w taught dorie. Balac, to put a stumbling blocke before 20.24,14. the children of Israel, that they shuld eat p The end of of things sacrificed vnto idoles, and com- we may be mit fornication.

15 Euen so hast thou them, that mainteine defiroyed. the doctrine of the Nicolaitans, which manie times as thing I have.

thee shortely, and wil fight against them and release with the sworde of my mouth.

Let him that hathe an eare, heare what ral death of y the spirit saith vnto § Churches, To him conde is the that ouercometh, wil I give to eat of the fro the which Manna that is y hid, and wil giue him a all arefrethat white stone, and in the stone a a new na- fus Christ, Iob. me writen, which no man knoweth fauing file worde he that recemeth it.

is at Thyatira write, These things saith Ebr. 4,12. the Sonne of God, which hathe his eyes and countreles

to be Policar-

des when ashe was led to be perfecution

treafures.

hun, in promi-

tried and not

r The fift deach is the natu

But this thou haft, that thou hatest the worde, & good lining is banished, are the throne of Satan, and also those places where the worde is not preached syncerly, nor maners a right reformed.

The line and the pure sattly and therefore are commended after a sorter much in the pure sattly and therefore are commended after a sorter sattly stated and the person of the saturation of the sattly stated and the saturation of the or whoredome. y And not commune to all. 2 Suche a flone was wont to be green to them that had gotten anie victorie or prife, in figne of honour, and therefore it fignifiesh here a token of Gods fauour and grace alfo it was a field. ues shulde be commune, & as some thinke were named of one called Nicolas, gue that one was cleared in sudgement. a The newe name also fignifieth, recome ad honour.

FFf.iii.

The sercher of the heart. Of perseuerance. Reuelation. 1182/1224

sor, alcamine.

like vnto a flame of fyre, and his fete li- 5 He that ouercometh, shalbe clothed in ke" fine braffe.

19 I knowe thy workes and thy loue, and

bferuice, and faith, and thy pacience, and

thy workes, & that they are mo at the last,

b Tohelpe y Sainas.

c As that har-lor lezabel mairemed ftrage religion and exercised crueltte againft God, io are the re amog them enat do y like. d They that confent to ido latrie andfalfe doctrine, commit ipiri ual w horedome whereof foloweth corporal whoredo- 23 me, Hof 4,13. 1.Sam 16,7. p∫al.7,10.

Sere 11.20 £ 17.10. followe her wayes. f The falle reachers ter-

Arine by this name, as though drawen our of the depe don-geo of hell: by fuche termes mow the Ana-baptific Parille , Papifts,

blafphemies. Psal.2,9. The childre g The chile of lezabel.

ous errors and

then at the first. 1. King. 16,31. 20 Notwith standing, I have a fewe things against thee, that thou saffrest the woman 7 * clezabel, which calleth her feif a Prophe tesse, to teache and to deceme my seruats to make them d commit fornication, & to eat meats sacrificed vnto idoles.

> And I gaue her space to repent of her fornication, and the repented not.

- Beholde, I wil cast her into a bed, and them that commit fornication with her, into great affliction, except they repent them of their workes.
- And I wil kill her e children with death: 9 & all the Churches shalknowe that I am he which * searche the reines and hearts: and I wil give vnto everie one of you according vnto your workes.
- Them that 24 And vnto you I say, the rest of them of Thyatira, As many as haue northis lear- 10 Because thou hast kept the worde of my us due honour to God, and to ning, nether have knowen the fdepnes of Satan (as they speake) I wil put vpon you none other burden.

it cotesned the 25 But that which ye haue all ready, holde most depe knowledge of fast til I come.
heauelie thigs, & was in deed 26 For he that ouercometh and kepeth my

- workes vnto the end, * to him wil I give 12 power ouer nations,
- 27 And he shal rule them with a rodde of yron: & as the vessels of a potter, shal thei be broken.
- Arria , &c. vie De Dioneil.

 Arria , &c. vie De Dioneil.

 Be autific 28 Euen as I received of my Father, so wil I give him the morning starre.
 - Let him that hathe an eare, heare what 13 the Spirit faith to the Churches.

CHAP. III.

He exhorteth the Churches or ministers to the true pro fession of fatth and to watching, 12 With promises to them that persenere.

A Church w is at Sardi, These things faith he that hathe y feuen Spirits of God, and the seuen starres, I know thy workes: 16 Therefore, because thou art luke warme, poerites boak for thou hast a name that thou a livest, but thouart dead.

- Be awake and stregthen the things which remeine, that are readie to dye: for I haue not founde thy workes perfite before
- 3 Remember therefore, how thou hast recerued and heard, and holde falt, and repent.* If therefore thou wilt not watch, I wil come on thee as a thefe, and y shalt not knowe what houre I wil come vpon thee.

Wotwithstanding thou haft a fewe "names yet in Sardi, which have not bdefiled their garments: and they shal walke with me in 19 white: for they are worthie.

white araye, & I wil not put out his name out of the * boke of life, but I wil confesse Chap.20,12. his name before my Father, & before his 6 21,27.

6 Let him that hathe an eare, heare what & Spirit faith vnto the Churches.

¶And write vnto the Angel of §Church which is of Philadelphia, Thele things faith he that is Holie and True, which hathe the * ckeye of Dauid, which openeth 1fa.22,22. and no man shutteth, and shutteth and no 106, 22,14. man openeth,

8 I knowe thy workes : beholde, I have fet hathe all the I knowe thy workes : Denotice, I natic act hattie and in-before thee an open d dore, and no man ca power out of Da-th alived Grenoth and individuals the hattie flut it: for thou east a ited strength and utd, which is that kept my worde, and hast not denied he may ether receive or put

Beholde, I wil make them of the fynago-wik whome he wik gue of Saran, which call them felues lewes day with and are not, but do lye; beholde, I firy, I wil kingdome of make them, that they shal come and wor e I wil cause shape before thy sete, and shalk now that I theinthy sight to built them. haue loued thee.

pacience, therefore I wil deliver thee fro his sonn the houre of tentation, which wil come Christ. vpon all the worlde, to trye them that dwell vpon the earth.

m Beholde, I come shortly: holde y which

thou hast, that no man take thy f crowne. Him that ouercometh, wil I make a pil- away withou lar in the Temple of my God, and he shall God; for they go no more out:and I wil write vpon him are thy crow-the Name of my God, & the name of the writeth, sayig. citie of my God, which is the new Ierufale, Brethre, ye are which cometh downe out of heaue fro my crowne Phil. God, & I wil write vpon him my new Name. 4,1.1.thef 2,19

Let him that hathe an eare, heare what § Spirit faith vnto the Churches.

And vnto the Angel of the Church of g That is, Trathe Laodiceans write, These things saith h of whome 8 Amen, the faithful and true witnes, the all creatures have their beh beginning of the creatures of God.

Nd write vnto the Angel of the Iknowe thy workes, that thou art nether i Persuading thysels of that coldenothote: I wolde thou werest colde which thou or hote.

and nether colde nor hote, it wil come power and do to passe, that I shal spewe thee out of my not vncer kand their infirmimouth.

mouth.

17 For thou faift, I am i riche & increased Christ for remedie. with goods, & haue k nede of nothing, and I suffer & eyes knowest not how thou art wretched & mi- finne vnder

- woire ramet, that thou maielt be clothed for Godine and that thy filthie nakednes do not appea indifferecie, & re:and an int thine eyes with eye faine, coldenes in re that thou mailt fe.
- As mante a: I loue, I *rebuke and chafte: we fuche out be m zealous therefore and amende.

c Which figns beth y Chrift

out whome he

to huble them felues,& to gt

haft not.

k Thus the hy

lous and fer-

a The minifter liuethwhe he bringeth forthe good frutes, els he 2 is dead.

Chap.16,13. 1.1heff. 5,2. *Or,perfores.
b Ether by contenting to 4 idolaters, or els polluting their confeien ce with any e-

ac Beholde,

The foure beafts.

a In my feate

be partaker of

a Before that he make men-

cio of y great afflictions of the Church, he

fetteth forthe the maichte of

God, by who-fe wil, wilde-

me and prous-doce all thigs a are created, &

gouerned, to teache vs pa-

beth the Dius-

ne and incomprebefible ver

eue of God the

father aschap.

ment all the holie copanie

of the heaves.

d From the

Sonne proce-

Goff, who ha-ning all but one throne, de-

e The holie Goft 45 25 &

lightening va-to vs that be-leue, and as a

with bim. e By thefe are

cience.

Lie toyes.

Chap. IIII.V. Kings & priests. 463/1224

20 Beholde, I stand at the dore, and knocke. If anie man heare my voyce & opé the dore, I wil come in vnto him, and wil suppe with him, and he with me.

21 To him that overcometh, wil I grante to sit with me in my athrone, eue as I ouer came, & sit w my Father in his throne.

mine heauen- 22 Let him that hathe an eare, heare what I the Spirit saith vnto the Churches.

CHAP. IIII.

B The vision of the masestie of God . 2 He seeth she throne, and one fitting upon st. 8 And 24. seates about st with 24 elders fitting upon them, and foure beaftes praising God day and night.

Fter this I loked, and beholde, a a do-I re was open in heaven, and the first voyce which I heard, was as it were of a trupet talking with me, faying, Come vp hither, and I wil shewe thee things which 4 muste be done hereafter.

And immediatly I was rauished in the spirit, & beholde, a throne was set in hea- 5 And one of the elders said vnto me, Wepe uen, and one fare vpon the throne.

b He descri- 3 And b he that fate, was to loke vpon, like vnto a lasper stone, and a sardine, & there was a raine bowe rounde about the throne in fight like to an emeraude.

who is loyard 4 And rounde about the throne were foure and twentie seates, and vpon the seates I fawe foure and twentie Elders fitting, clothed in white raimet, and had on their heads crownes of golde.

And out of the throne d proceded e light- 7 Father, & the 5 nings, and thundrings, and voyces, & there were seuen lampes of fyre, burning beof God.

tie of & God- 6 And before the throne there was af sea. of glaffe like vnros cristal: and in the "mid des of the throne, & rounde about y throne were foure h beaftes full of eyes before 9 And they fung a new fong, saying, Thou God and behinde.

And the first beast was like a lion, & the seconde beast like a calfe, and the thirde beast had a face as a man, and the fourthe beaft was like a flying egle.

fix wings about him, and they were ful of night, saying, 1* Holie, holie, holie Lord it Then I behelde, and I heard the voyce of all nations.

God, almightie, which Was & Which is God, almightie, which Was, & Which is and Which is to come.

And when those beasts gaue glorie, and honour, and thankes to him that fate 12 on the throne, which liueth for ever and euer.

The foureand twentie elders fell downe before him that fate on the throne, and is worshipped him, that liueth for ever more, k & cast their crownes before the throne, faying,

Thou art worthie, ô Lord, to receive glorie and honour, & power: for thou halt

created all things, and for thy willes fake they are, and have bene created.

CHAP. V.

s He seeth the Lambe opening the boke, 8. 14 And therefore the foure beasts, the 24 elders, and the Angels praise the Lambe, & do him worship 9 For their redemption and other benefites .

Nd I sawe in the right hand of him A that fate vpon the throne, a Boke a A fimilitude written within, and on the backelide, sealed lie princes, w

with b feuen seales.

2 And I sawe a strong Angel which preades a here it don't be the guisse at here it signifies all the counsels at the cou to open the boke, and to lose the seales sudgements of God ware othereof?

3 And no man in heaue, nor in earth, nether Chrift the Sovnder the earth, was able to open the Boke verf. 5. nether to loke thereon.

Then I wept muche, because no mã was founde worthie to open, and to reade the Boke, nether to loke thereon.

not:beholde, the * lion which is of the tri- Gen. 48.9. be of Iuda, the rote of Dauid, hathe obteined to open the Boke, and to lofe the feue seales thereof.

6 Then I behelde, and lo, in the middes of the throne, and of the foure beafts, & in the middes of the elders, stode a Lambeas , This vision thogh he had bene killed, which had 4 seue confirmeth hornes,& escuen eyes, which are the seuen Lord tesus, w spirits of God, sent into all the worlde.

And he came, and toke the Boke out of keth away the the right hand of him that fate vpon the worlde. throne.

fore the throne, which are the seuen spirits 8 And when he had taken the Boke, the four e signifying 8 of the following of the spirit, which spirit, which ffell downe before the Lambe, having eue Chile powrie one harpes and golden viales full of the Angels odours, ware the sprayers of the Sain es, honour Christi

art worthie to take the Boke, and to open g This declathe seales thereof, because thou wast kil- prayers of the led, and hast h redemed vs to God by thy agreable voto blood out of euerie kinred, and togue, and God, read A&. people, and nation,

And the foure beafts had eche one of the 10 And hast made vs vnto our God *Kigs lesus hathere his and Priests, and we shall reigne on the Church by his

> of manie Angels rounde about the throne 1. Pet. 2.8. and about the beafts and the elders, & there rally. were *thousand thousands,

Saying with a loude voyce, Worthie is the*Labe that was killed to receiue power Chap. 4,11. and riches, and wisdome, and strength, & honour, and glorie, and praise.

And all y creatures which are in heaue, and on the earth, and under the earth, and in the sea, & all that are in them, heard I. faying, Praise & honour, and glorie, and power be vnto him, that fitteth vpon the throne, & vnto the Lambe for euermore.

FFf.iiii.

nely knowé to h That is ma-

d That is ma-

to,4. chap:8,3. h Our Sautour

feareful thun der to the dif- 7 obedient. f The worl-de is compared to a fea changes and Ifa.6.3. g It is as cleare as criftal before yeyes of God, becaufe there is nothing in it fo litle that is hid from him. 9 Or, under the throne. h They are called Cherubins, Eze. 10,20 iWe are here- 10 by taught to gue glorie to God in all his workes. They wil chalege no aunor power be-fore God.

Chap.s.12.

14 And the foure beafts said, Amen, and the foure and twentie Elders fell downe, 3 And the Rarres of heaven fel vnto the Dodour. and worshipped him that liueth for euer more.

CHAP. VI.

The Lambe openeth the fixe feales, and manie things follow the penny thereof fo that this contemeth a ge neral prophecie to the end of the worlde

Frer, I behelde when y Lambe had 🖊 opened one a of the seales,& I heard one of the foure bealts fay, as it were the b noyce of thunder, Come and fe.

Therefore I behelde, and lo, there was a white horse, and he that d sate on him, had a bowe, and a crowne was given vnto him, and he went forthe coquering that he might ouercome.

And when he had opened the seconde 17 For the great day of his wrath is come, rate, and not able to suffer feale, I heard the feconde beaft fay, Come

4 And there went out another horse that was e red, & power was given to him that flate thereon, to take peace from the earth and that they shulde kil one another, and there was given vnto him a great sworde. And whe he had opened the thirde seale, 1 I heard the thirde beaft fay, Come and fe. Then I behelde, & lo, s a blacke horse, & he that fate on him, had balances in his

And I heard a voyce in the middes of the foure beafts say, A h measure of wheat for a penie, and thre measures of barlie for a penie, and oy le, and wine hurt thou not.

And when he had opened the fourth seale, I heard the voyce of the fourth beaft fay, Come and fe.

And I loked, & beholde, a k pale horse, & hisname that fate on him was Death, and "Hel followed after him, and power was guen vnto them over the fourth parte of the earth, to kill with sworde, and with ho the earth.

And when he had opened the 1 fift feale, I fawe vnder the altar m the foules of them, that were killed for the worde of God, & 6 for y testimonie which they mainteined.

And they cryed with a lowde voyce, faying, How long, Lord, holie and true! doest not thou sudge & auenge our blood 7 Of the tribe of Simeo were sealed twel- winde blows on them that dwell on the earth?

that they are in his fafe cu. ii And long white robes were given vnto euerie one, and it was faid vnto them, that they shulde rest for a litel ceason vntil their felowe servants, and their brethren

And I behelde when he had opened the 12 fixt seale, and lo, there was a great n earth quake, & the ofunne was as blacke as P fackecloth of heere, and the 4 moone was li-The Church miserably defaced with idolatrie and afflike blood.

earth, as a figge tre casteth her grene figges when it is shaken of a mightie winde.
And sheauen departed away, as a scrole me of God is

when it is rolled, and euerie mountaine & hid, and with yle were moued out of their places.

And the Kings of the earth, & the great t Realmes, men, and the riche men, and the chief captaines, and the mightie men, and euerie did feme to be bendman, and euerie fre man, hid them faith as moul felues in dennes, and among the rockes of taines. the mountaines,

16 And said to the moutaines and rockes, luk. 23.30 *u Fall on vs, and hade vs from the present u suche men ce of him that fitteth on the throne, & fro afterwarde, of what effate the wrath of the Lambe.

and who can stand?

CHAP. VII.

4. 9 He seeth the servants of God sealed in their forhea- commally fea desout of all nations and people, 15 Which thigh they re his sudge-Suffer trouble, get the Labe fedeth them, leadeth them ment. to the fountaines of liusng water, 17 And God shal wipe awaye all teares from their eyes.

Nd after that, I sawe soure Angels A stad on y foure corners of the earth, a The spirit is holding the foure a windes of the bearts, y compared to the windes shulde not blowe on the earth, winde, and the

nether on the fea, nether on anied tre.

and thogh
there be one
And I saw another Angel come vp from fritt and one the East, which had the seale of the li-doctrine, yet uing God, and he cryed with a loude voy-named in rece to the foure Angels to whome power uerfitte of the da was given to hurt the earth, and the sea, source quarters faying, Hurt ye not the earth, nether the where & Gofsea, nether the trees, til we haue fealed y pelis spred.

And for the feruants of our God in their foreheades.

And I heard the nomber of them, which preaches of g were fealed, and there were fealed an hu-famethrough § dreth and foure and fortie thousand of all b Meaning, & the tribes of the children of Israel.

ger, and with death, and with the beafts of 5 Of the tribe of Iuda were sealed twelve c That is, the thousand. Of the tribe of Ruben were sea- vor, Chris led twelue thousand. Of the tribe of Gad d Signifying all men in gewere sealed twelue thousand.

Of the tribe of Aser, were sealed twelue no more line without this thousand. Of the tribe of Nephthali we- spiritual dore sealed twelue thousand. Of the tribe of treescan blos-Manastes were sealed twelve thousand.

ue thou fand. Of the tribe of h Leut were vpon tnem. sealed twelve thousand. Of the tribe of teth the dan-Issachar were sealed twelve thousand. Of gers and euils, which otherthe tribe of Zabulon were sealed twelue wise wolde ouerwhelme thousand.

ne the weight wrath, but shall

men of the earth.

fome and beathe cleat.

ked with the blood of the Lambe, and lightened in faith by the worde of God, so that they make open profession of the same, are exempted fro cuil.

g Thogh that this blindenes be broght into the worlde by the malice of Satan, yet the mercies of God referue to him felf an infinite nomber which shalbe saved bothe of the Iewes and Gentiles through Christ. h He omitteth Dan, & putteth Leui in, whereby he meaneth the twelue tribes.

j That is, the tribe of Ephrasm, which was losephs fonne.

a The openig I ot tue feale 15 the declaration ot Gods wil. and the execu ting of his jud gements.
b Signifying, that there was marneilous things to come

c The white horfe fignifieth innoce cie, licitie which thulde come victorie, & feby the prea-ching of the Gospel. d He that rideth on the white horfe,is

e Signifying the cruel wa res thatenfued when the Got 5 pel was refu-fed. f Who was

Chrift.

Satan. g This fignime famine, and want of all 6 things. h The Greke worde figurfieth that fure which

was ordinari- 7 ly given to feruants for their portion meate for one 8 day. 3 Which amou

zed about foure pence halte pense. k Whereby is ment fickenes.

plagues, pefti-lence,& death of mã & beaft. Or, the grane. 9 I The conti-nual perfecu-tion of the Church noted by the fift feale.

m The foules 10 of the Saintes are vader the altar, which is Chrift, meanig Rodie in the heavens.

m Which figni ferh the cha. ge of the true the greatest rions and trou bles that come to the worlde. o That is, the brightnes of the Gospel. p The tradi-tions of men. q. ded by tyrants.

The prayers of the Saints. Chap. VIII. The bottomles pitte 1857/1224

were sealed twelue thousand.

9 After these thigs Ibehelde, & lo, a great 5 multitude, which no mã colde nomber, of al, nacions & kinreds, and people, & tongues, stode before the throne, and before the Lambe, clothed with long & white robes, and 1 palmes in their hands.

victorie & feli 10 And they cryed with a loude voyce, faying, m Saluacion cometh of our God, that sitteth vpon the throne, & of the Lambe. 7

cion vato God it And all the Angels stode rounde about the throne, and about the Elders, and the foure beaftes, & they fell before the throne on their faces, and worshiped God,

> dome, and thankes, and honour, & power, and might, be vnto our God for euermore, Amen.

3 And one of the Elders spake, sayig vnto 9 me, What are these ware arased in long white robes?and whence came they?

44 And I said vnto him, Lord, thou know- 10 est. And he said to me, These are they, which came out of great tribulacion, and haue washed their long robes & haue made their long robes white in a the blood of the Lambe.

Therefore are they in the presence of the throne of God, and serue him day & P night in his Temple, and he that sitteth on the throne, wil dwell among them.

thirst anie more, nether shal the sunne r light on them, nether anie heate.

For the Lambe, which is in the t middes of the throne, shall gouerne them, and shal leade them vnto " the livelie fountaines of waters, and * God shal wipe away all teares from their eyes.

mitte & mifezie shalbe then taken away. r They shal haue no more grief and paine,
but stil 109 & consolacion. I lesus Christ the mediator & redemer. t Which
and the still shall ome them life and conserve them in eternal selicitie.

CHAP. VIII.

s The seuenth seale u opened:there u silence in heaven. 6 The foure Angels blowe their trumpettes, and great plagues followe upon the earth.

Nd when he had opened the · Seueth A seal there was b silence in heauen about halfe an noure.

And I sawe the seuen Angels, which stode e before God, and to them were ginen fe- 1 The fift and fixt Angel blowe their trumpettes: the uen trumpettes.

Then another Angel came and stode before the altar having a golden cenfer, and muche odours was given vnto him, that he shulde offre with the prayers of all Saintes vpon the golden altar, which is before the throne.

be more atten- 4 And the smoke of the odours with the prayers of the Saintes, went vp before

medie in our affictions, to wit, to appeare before the face of God by the meanes of lefus Christ, who is the Angel, the facrifice, and the Priest, which presenteth our prayers, which remains yet in earth, before the altar and distinct maiefile of God.

God, out of the Angels hand.

And the Angel toke the censer, and filled it with dfyre of the altar, and cast it into d He mea the earth, and f there were voyces, and ee of God thundrings, and lightenings, and earthpurged & de cleane,
de cleane, quake.

Then the seuen Angels, which had the e He powr seuen trumpettes, prepared them selues the graces

to blowe the trumpettes.

So the first Angel 8 blewe the trumpet, of faithful 18 and there was haile & fyre, mingled with grace is the blood, and they were cast into the earth, rebellions. and the third parte of h trees was burnt, & fe against it all grene graffe was burnt.

Saying, Amen. Praise and glorie, & wis- 8 And the seconde Angel blewe the trum- bide to bea pet, and as it were a great " mountaine, their finne burning with fyre, was cast into the sea, & touched, no the third parte of the sea became blood. 8 That is, pi

And the third parte of the creatures, reagainst it which were in the sea, and had life, dyed, troubles by & ythird parte of I shipes were destroied. se domine, foadmonishe.

Then the third Angel blewe the trum-

pet,& there fell ma great starre from hea- h That 18, t uen burning like a torche, and it fell into men were fe the third parte of the rivers, and into the duced. fountaines of waters.

And the name of the starre is called fore tryed a prouen.

wormewood: therefore the third parte of k Diuers see the waters became wormewood, and mates of hereit
tes of

*They shal a hunger no more, nether 12 And the sourthe Angelblewe the trum-so them that pet, and the third parte of the of funne was had ante gour fmitten, & the third parte of the P moone, m That is, fo. and the third parte of the q starres, so that me excellent the third parte of them was r darkened: Church, which and the day was smitten, that the third par-the Scrippine te of it colde not shine, and likewise the n Which her fignise falle i night.

13 And I behelde, & heard one Angel fly-ne That is, of ing through the middes of heave, faying Chrift who with a lowde voyce, f Wo, wo, wo to the the funne of mittee, meani, inhabitants of the earth, because of the for that men by undes to come of the trumpet of the thre ir workes and Angels, which were yet to blowe the tru- mentes obfeu

pettes.

p That is, of the Church q Of the ministers and teachers, which name not taught, as they eight to do r These are plagues for the contempt of the Gospel. I Horrible threatnings against the insideles & rebellious persones

CHAP. IX.

Starre falleth from heaven. 3 The locustes come out of the smoke. 12 The first was is paste. 14 The foure Angels that were bounde, are losed, 18 And the third a That is, the parte of men u killed.

A Nd the fift Angel blewe the truper, for fake fworde of God, & for the all from heaven tall our of hea vnto the earth, and to him was given the ucn,& become b keye of the bottomles pit.

2 And he opened the bottomles pit, and be This autorithere arose the smoke of the pit, as the committed to fmoke of a great fornace, and the funne, ne wh

wicked, wh

re Christ and ath vnderfete

Bishopes and minifters, &

beareth the

keyes in his armes. • Abundance of herefies and errors, which coney with darkenes Christ and his Gospel. keyes in his armes.

n There is no puritie nor cle nes, but by the blood of Christ onely, w pargeth o finnes & fo maketh vs white.

k In figne of

m All that are

ge their falua-

onely & to his

Chrift & to no

ne otherthing.

iir Itie In roken of

If4.49,10. o That is . of the matefile of 16 God & Father, the Sonne, and holie Goft. p Meaning con 17 sinually: for els in heaue there is no night.

If4.25,8. shap.21,4.

g For all infie

a Vader the fixt feale he touched in general the corruption of the doctrine: but 2 under the feneath he fhew eth the great danger thereof & what trou ? bles , fedes & herefies hathe bene & fhalb broght into \$

hearers might

by. b That the

e He shewerk

d Locuftes are false teachers, heretikes, and worldlie furtil } Prelates, with Monkes , Freres, Cardinals, Patriarkes, Ar chebishops, Bishops, Doc- 4 tors, Baschelers & mafters which for take Christ to main

teine false doc e Falle and decemabledoctri 5 ne, which is pleafant to the flesh.

f That is fefecute and to fting with thear taile as fcor 6 pios dorfuche is the facion of the hypo-Ifa.2,19.

hofe.10,8. luk 23,30. chap. 6,16. Wifd.16,9. g For the falca not deftrose

the elect but fuche as are or deined to perdicton. h That is, the infideles whome Satan blindeth with the

efficacie of era Thogh the eleft he burr. yet they can not perifh. k The elect for a certeine

space and at the bles: for the ber which is fine moneths. IFor at the be- 13 ginning & fting of their confer ence femeth as nothing, but ex cept thei fone feke remedie,

they perish. unbeleuing co bath no affura ce of mercie, bur feleth the sudgement of 16 And the nomber of horsemen of warre

when men imbrace error and refuse the true simplicitie of Gods worde.

when men imbrace error and refuse the true simplicitie of Gods worde.

Which signifieth that the Popes clergie shalbe proude, ambicious, bolde, soute, rash, rebellious, stubern, cruel, secherous & autors of warre & description of the simple children of God. They pretend a certeine title of honour, which in dede belogeth nothing with the, as the Priess by their crowness and strange appared declare. P That is, their priesd great gentlenes & loue: their are wise, politicke, subtil, eloquent & in worldlie crassines passed all in all their doings. That is, esteminate, delicate, ide, trimming the selicus to please their harlots. I signifying their oppression of the poore & crueltie again & Gods children. This world signification is their errors, with their assurance wider the procedion of worldelie princes. The rash they had wings, so are they listed by about the comune forte of men & catened moste holie & do all things wrage & sicreenes. U To infect & kill we their venemous docume. X Which is Antichrist the Pope, king of hypocrites & Satans ambassadour y That is, destroier: for Antichrist the Some of perdicion destroier mens soules & false docume, & the whole worlde & fyre & storde. Which was the voyce of Christ sitting at the right hand of the Father. Meaning the enemies of the East countrey, which shulde assiste the Father. a Meaning the enemies of the East countrey, which shulde affice the Church of God, as did the Arabians, Sarasines, Turkes & Tartarians. This fignificth the great readines of the enemies.

and the ayre were darkened by the smoke of the pit.

And there came out of the smoke d Lo- 17 custes vpon the earth, and vnto them was giuen epower, as the f scorpions of the earth haue power.

And it was commanded them, that they shuldenot hurt the g grasse of the earth, but onely those h menwhich have not the seale of God in their forheades.

And to them was commanded that they be k vexed fine moneths, and that their paine shulde be as the paine that cometh of a 1 scorpion, when he hathe stung a ma.

ke death, and shal not finde it, and shal defire to dye, and death shal flee from them.

y *And the forme of the locustes was like vnto n horses prepared vnto battel, and on their heades were as it were o crownes, like vnto golde, and their faces P were like the faces of men.

8 And they had heere as the 4 heere of women, and their teeth were as the teeth of

9 And they had I habbergions, like to hab- 1 The Angel hathe the boke open. 6 He sweareth there bergions of yron: and the founde of their wings was like the founde of charets when manie horses runne vnto battel.

ror, 2. The 2,11 10 And they had tailes like vnto scorpions, and there were a stings in their tailes, & their power was to hurt me fine moneths.

11 And they have a King over them, which is the x Angel of the bottomles pit, whose 2 name in Hebrewe u, y Abaddon, and in Greke he is named Apollyon.

come after this.

Then the fixt Angel blewe the trupet, &I heard a voyce from the foure hornes 4 of the golden altar, which is before God,

Saying to the fixt Angel, which had the trumpet, Lose the foure a Angels, w are bounde in the great river Euphrates.

terrour of the 15 And the foure Angels were losed, which 5 were prepared at an b houre, at a day, at a moneth, & at a yere, to flay the third parte of men.

were twetie thousand times ten thousand; for I heard the number of them.

And thus I sawe the horses in a vision. and them that fare on them, having fyrie habbergios, & of Iacinth & of brimstone, & the heads of the horses were as y heads of lyons: and out of their mouthes went forthe fyre and smoke and brimstone.

nether anie grene thing, nether anie tree: 18 Of these thre was the third parte of me killed, that w, of the fyre and of the smoke, and of the brimstone, which came out of their mouthes.

shulde not kil them, but that they shulde 19 For their power is in their mouthes, & ewhich sign! in their tailes: for their tailes were like vn feth their falto serpents, and had heades, wherewith hypocrisic. they hurte.

* Therefore in those daies shal men m se- 20 And the remnant of the men which were not killed by these plagues, d repented dand therefor not of the workes of their hands that thei re were suffely defroyed. shulde not worship deuils, and + idoles of Pfal. 115,40 golde and of filuer, and of braffe, and of & 133.15. stone, and of wood, which nether can se, nether heare nor go.

21 Also their epented not of their murther, and of their forcerie, nether of their fornicacion, nor of their thefte.

CHAP. X.

shalbe no more time. 9 He giveth the boke vnto John. which eateth it up.

Nd I sawe another mightie An-A gel come downe from heaven, clo- a Which was thed with a cloude, and the b raine bowe same to coford vpon his head, & his face was as the funne, and his d feete as pillers of fyre.

And he had in his hand a litle e boke o- christifo that pen, and he put his right fote vpon the in all their troubles, the sea, and his left on the earth,

grethoppers
endure but fro
April to Septe

One wo is past, beholde, yet two woes

And cryed with a flowde voyce, as when folacio mhim.
April to Septe

Alvon roareth: and when he had cryed fee b Lesus Christ a lyon roareth: and when he had cryed, se- b Iesus Christ beareth y testi uens thondres vetered their voyces.

And when the seuenthonders had vtte-loue towardes red their voyces, I was about to write: but e It ouercame I heard a voyce from heauen faying vnto all the darkenes of the Anme, * h Seale vp those things which the se- gel of the boruen thondres haue spoken, & write the not. Dan. 12.7.

And the Angel which I sawe stand upon a straight. the sea and vpon the earth, lift vp his had fro all corrup to heaven,

And sware i by him that liueth for euer-the Gospel of more, which created heaven, & the things Antichrift case that therein are, & the earth & the things not hide, fe-that therein are, & the fea & the things, w bringeth it otherein are, that time shulde be no more. pe in his had.

But in the days of the warmen of the few hich deels.

But in the daies of the voyce of the fe-reth that in ueth Angel, whe he shal beginne to blowe despite of Anthe trumpet, even the k mysterie of God pel shulde be shalbe finished, as he hathe declared to his preached throseruants the Prophetes.

affaires of Satan and Antifaithful are fu monie of Gods

worlde: fo that

halbe aftonied. g The whole graces of Gods Spirit bent them felius against Antichrist. h Beleine that that is writtensfor there is no ned: to write more for the vinderstanding of Gods children. I That is, by God with whome Christ by his diministe is equall. k The faithful shall noterstand and this mysterie of the last indgement, the damnacion of Antichrist and insideles, & alsa the slave of the with a the restriction. & alle the glorie of the inft arthe refurrection.

Two witnesses.

Chap.XI. Christs kingdome. #87/1224

ans by reuela fame rewiled to ytrue prea-chers to disco Berthe Pope, & Antich.ift. m Meaning, Carift.

Ezg.3,1. n Luat is, the holie Scriptures: w declanifter muft re- 10 ceme the at \$ hand of God before he can preache thể to others

ficth that the ministers oghe to receive the

aWhich deela

reth y Chrift lefus wil buyl

de his Church

and not haue

it deftroyed:

for he meafu-

fpiritual Tem

ple b The Iewish

téple was de-

thre parts: the

bodie of the temple which

is called the

court, where into enerie ma

into the high

firft is faid to be caft out, be-

cause as a thig

prophane it is

negleated whe

measured, and

boaft that thes

are in the Te-ple, and y none are of the Te-

ple, but they.
c That is, the

Prieft once yere entred:in respect there-fore of these

mided into

1 As S. Iohn 8 And the voyce which I heard from hea- 8 And their corpses shallie in the stretes of uen, spake vntolme againe and said, Go & take v litle boke which is open in the hand of the "Angel, which stadeth ypon the sea & vpon the earth.

> 9 So I wet vnto the Angel, & said to him, Gue me the litle boke. And he faid vnto me, *Take it, & o eat it vp, and it shal make thy bellie bitter, but it shalbe in thy so mouth as swete as honie.

Then I toke the litle boke out of the An gels hand, and are it vp, and it was in my mouth as P swere as home: but when I had eaten it, my bellie was bitter.

o Which figns .. And he faid vnto me, Thou must prophecie againe among the people and nations, and tongues, and to many Kings.

their hearts, & to have grave, & dependegement, and diligently to ftudie it, & with zeale to viter it. p Signifying y albeit that the minifer have confolation by the worde of God, yethal he have fore, & grienous enemies, which the trouble fome vinto him. q Not onely meaning in his life time, but that be trouble some vnto him. q Not onely meaning in his life time that this boke after his death shulde be as a preaching vnto all nations.

CHAP. XI.

3 The teple is measured. 3 Two witnesses raised up by the Lord, are murthered by the beaft, 11 But after received to glorie. 15 Christ is exalted, 16 And God 13 praised by the 24.elaers.

Hen was given me a rede, like vnto a rodde,& the Angel stode by, saying, Rise and a mette the teple of God, and the altar, and them that worthip therein.

But the court which is without the temple cast out, and mette it not : for it is giuen vnto the Gentiles, and the holie citie shal they treade under fore dtwo & fortie moneths.

But I wil give power vnto my two witnesses, & they shal prophecie af thousand, two hundreth, & threscore dayes, clothed in & facke cloth.

entred: y holie-places where 4 y leuits were: These are two boliue trees, & two cadel stickes, stading before y God of y earth. And if anie ma wil hurte them, fyre proof all, where- 5 cedeth out of their mouthes, and deuoureth their enemies: for if anteman wolde hurt them, k thus muste he be killed.

wo later, the 6 These haue power to shut I heaven, that it raine not in the dayes of their prophecying, & haue power ouer waters to turne them into m blood, and to smite the earth with all maner plagues, as ofte as thei wil.

yet the aduer- 7 And when they have finished their testimonie, the " beaft that cometh out of the bottomles pit, shal make warre againit them, and shalo ouercome them, and

Church of God. d Meaning, a certeine time: for God hathe limited the time sof Anticoog. a meaningacettene time to Sou its ne innited the time to Anti-chrifts tyranie. e By two wincestes he meaneth all the preachers y shulde buylde vp Gods Church, alluding to Zorubbabel and Iehoshua which were buylde vp Gods Church, alluding to Lorusbabel and lenolinus which we chiefly appointed for this thing, and allo to this faying. In the mouthe of two witnesses flandeth euerie words. f Signifying a certeine time: for whe God gueth strength to his ministers, their perfecutions seme, but as it were for a day or two. g in poore and simple apparel. h. Whereby are signified the exceller graces of them which beare witness to the Gospel. ! Who hathe dominion ouer the whole carth. k By Gods worde whereby his mimifters discomfit the enemies. I They denounce Gods judgement againft the wicked, that they can not enter into heauen. m Which is to declare & proeure Gods vengeance n That is, the Pope which hathe his power out of hel and cometh thence o He sheweth how the Pope gaineth the victorie, mor by Gods words, but by cruel warre.

the great P citie, which spiritually is cal- pMeaning the led Sodom and Egypt, where our Lord al- aion of the so was crucified.

9 And they of the people and kinreds, and dom for their abominable togues, and Gentiles shalfe their corpses fine, and to thre dayes and an halfe, and shal not suffer fe the true li. their carkeifes to be put in graues.

And they that dwell vpon the earth, awaytrom the fhal reloyce ouer them and be glad, and faithful: and Christ was co-shal fend giftes one to another: for these demned by Pi two Prophetes a vexed them that dwelt late, who repre

But after thre dayes and an halfe, the spi be enemie to rit of life comming from God, shal enter in-the godlie.

q The insidels
to them, & they shale stand vp vpon their are commenced fete:and great feare shal come vpon them by hearing f which sawe them.

And they shal hearea great woyce from be at the last heauen, saying vnto them, f Come vp hi- resurrectionther. And they shal ascende up to heaven that Antichrist in a cloude, and their enemies shal se had chased them out of

And the same houre shal there be a great earthquake, and the tenth parte of the citie thal fall, and in the earthquake shal- tof the power of Anuchrift. be slaine in nomber seuen thousand: and the remnant shalbe afraid, " and give glo shal voderstad rie to the God of heauen.

The seconde wo is past, & beholde the of his, and the pussib-hirde wo wil come anone. the pussib-ment of his thirde wo wil come anone.

pet and there were great voyces in heaue, there is the fall from faying, The kingdomes of this worlde are glorific Godour Lords, and his Christs, and he shal rei- by s Pope, Tur ke and other gne for euermore.

16 Then the foure & twetie Elders, which troubleth the sate before God on their seates, fell vpon worlde niuer their faces, and worshipped y God,

Saying, 2 We give thee thankes, Lord y lefus Christ. God almightie, Which art, and Which z This acclareth the office wast, & Which art to come: for thou hast of the goulie. receiued thy great might, and hast obteimed thy kingdome.

which is to
give God thakes for the de ned thy kingdome.

18 And the Gentiles were angrie, and thy his, and to prai wrath is come, and the time of the dead, fe his inftithat they shulde be sudged, and that thou shing of his shuldest give rewarde vnto thy servants enemies. the Prophetes, and to the Saintes, and to them that feare thy Name, to smale and great, and shuldest destroye them, which destroye the earth.

19 Then the Temple of God was opened in heaven, and there was sene in his Temple the Arke of his couenat: and there werealightnings, and voyces, and thodrings, a Which fight and earthquake, and muche haile.

vhole mrifdi Pope, which is copared to Sobertie to ferne God is taken

ched.

the carth.

by Gods wor-de the gloric inffruurents Chrift fhal rei

aion of the enemics.

CHAP. XII.

There appeareth in heaven a woman clothed with the Sunne. 7 Michael fighteth with the dragon, which persecuteth the woman. II The vistorie is gotten to . she comfort of the faithful.

GGg.ii.

a In this third vision is de-Church which is compassed about with lefus Christ righteouines, is persecuted of Antichrist. b The Church treadeth voder 3 fore what foener is mutable, and incoftant, with all corrupt affe Aions and fuche like c Which fig-nifie God and his worde. d The Church ener with a mofte feruent defire longed Chrift fhulde be borne,& 5 that the faithful might be regenerate by his power.

Pfal.2,9. e The deuil & 6 all his power w hich burneth with furie and is red with & faithful. f For he is prince of this worlde & almofte hathe §

vniuerfal go- 8 pernement. g By his flatte ries & promi-fes he gaineth manie of § excelletminifters & honorable persones, and bringeth theto deftruction.

fus Chrift the firft borne amog manie bre thre, who was borne of y vir gin Marie as of a special me ber of y Chur

was remoued fro among the Iewes to the Gétiles, which were as a barê wildernes, and 12 fo it is perfecuted to &fro. k Iefus Chrift and his members, as Apo-files, Martyrs, and the reft of l For the drathe faithful. gon was depri ued of all his place in the Church. m They put their lives in

A Nd there appeared a great wonder in heauen: A 2 woman clothed with te, and vpon her head a crowne of twel-

the Sonne of 2 And she was with childe and d cryed trabe deliuered.

> And there appeared another wonder in headen: for beholde, a great ered dragon having f feuen heades, and ten hornes, and feuen crownes vpon his heads:

And his taile drue the sthird parte of the starres of heaven, & cast the to the earth. 1. 8 The beaft deceiveth the reprobate, 2. 4. 12. And bers. And the dragon stode before the woman, which was readie to be deliuered, to deuoure her childe when she had broght it 1

h So she broght forthe a man childe, which shulde rule all nations with a * rod of yron:and her sonne was taken vp vnto God and to this throne.

And the womā fled into i wildernes where she hathe a place prepared of God, that they shulde fede her there a thousand, two hundreth and threscore dayes.

And there was a battel in heauen. k Mi- 3 chael & his Angels foght against the dra gon, and the dragon foght & his Angels. But they preuailed not, nether was their place founde anie more 1 in heauen.

And the great dragon, that olde serpent, called the deuil and Satan, was cast out, which deceiveth all the worlde: he was eue cast into the earth, & his Angels were cast 5 out with him.

h Which is Ie 10 The I heard a loude voyce, saying, Now is saluation in heauen, and strength & the kingdome of our God, and the power of his Christ: for the accuser of our brethren is cast downe, which accused them before our God day and night.

i The Church 11 But they ouercame him by the blood of the Lambe, and by the worde of their testimonie, and they m loued not their liues vn to the death.

Therefore reioyce, ye heauens, & ye that dwell in the. Wo to the n inhabitats of the earth, and of the sea: for the deuil is come downe vnto you which hathe great wrath, knowing that he hathe but a short time.

And when the dragon sawe that he was ocast vnto the earth, he persecuted y woma which had broght forthe the man childe.

dignitie and had no more 14 But to the woman were given two winges of a great egle, y she might slie into the wildernes, into Pher place, where she is nourished for a time, & times, and halfe a danger so oft as nede requitime, from the presence of the serpent.

n Meaning, the 15 And y I serpet cast out of his mouth wathat are giuen

that are given to the worlde and fleshlie luftes. The fagh: against his members p Which the Lord had appointed for her. Q God giveth meanes to his Church to escape the furse of Sarau making his creatures to series to the support thereof.

ter after v woman like a flood, v he might cause her to be carved away of the flood.

the sunne, & the bmoone was under her fe- 16 But the earth holpe the woman, and the earth opened her mouth, and swalowed vp the flood, which the drago had cast out of his mouth.

uailing in birth, and was pained readie to 17 Then the dragon was wroth with the woman, and wet and made warre with the r remnant of her fede, which kepe the comandements of God, and have the testi-able todestroy monie of Iefus Christ.

18 And I stode on the sea sande.

CHAP. XIII.

is confirmed by another beaft. 17 The priviledge of the beafts marke.

And I fawe a a beast rise out of the description of fea, having b seven heads, and ten empire which hornes, and vpon his hornes were ten standard in crueltie and crownes and vpon his heads the name of crueltie and crownes, and vpon his heads the name of tyrannic.

b Meaning Ro blasphemie.

And the beast which I sawe, was like a was first gouer dleopard, and his fete like a beares, and his kings or Emmouth as the mouth of a lion; and the dra perours after gon gaue him his power and his throne, to is compared autoritie great autoritie.

And I sawe one of his f heads as it were nes. wounded to death, but his B deadlie woulde fie manie pro-

was healed, and all the worlde wodred and incess d by these followed the beast.

4 And they worshipped the dragon which inside the Macedonias, Pergaue power vnto the beast, & they h worfians & Chalfipped the beast, saying, Who is like vn-the Romaines

to the beast lwho is able to warre with him! ouercame.

And there was given vnto him a mouth, denil. that spake great things and blasphemies, f This maie and power was given vnto him, to do two of Nero, who and fortie moneths.

And he opened his mouth vnto blasphe- gainst y Churche, and after mie against God, to blaspheme his Name Rewe him self, and his tabernacle, & the y dwel in heaue. So y the samilie of the Ce-

7 And it was give vnto him to make warre fars ended in with the Saintes, and to k ouercome them, g For y empi-& power was giuen him ouer euerie kin-red and tongue, and nation.

re was etabli fhed againe by vefpa-

8 Therefore all that dwell vpon the earth, fian. shal worship him, whose m names are not the flatutes, *writen in the Boke of life of the Lambe, es, ceremonies, which was flainen from the beginning of & religion of Romaine emthe worlde.

If anie man haue an eare, let him heare.

o into captiuitie; fanie kil with a sworde; her is the soldies.

no If anie lead into captiuitie, he shal go limited.

no into captiuitie: if anie kil with a sworde, dies, not in he must be killed by a sworde: here is the soldies.

He meaneth pacience, & the faith of the Saintes.

And I behelde another beaft comming parting where vp out of the P earth, which had two 9 hor- keth to th

the bodie, and therefore the-

i Antichrifts ti

y vniuerfal de

m Antichrift hathe not power ouer y eled. n As God ordeined fro before all begining, & all y lacrifices were as fignes & facramets of Christs death. oThei begining, & all y acrifices were as fignes & facramets of Christs death. oThei which led foules captions, go them selves into captionitie. p As the kingdome of Christ is fro heave, & bringeth men thither: so y Popes kingdome is of y earth & leadeth to perditio, & is begone, & established by ambitio, covetous lines, beastelines, craft, treason & tyranie q Which signific the priesshode & the kingdome, and therefore he giveth in his armes two keis, and hathe two swordes carried before him So Bonisace the eight which sint ordened the Tubile, shewed him self one day in apparel as a Pope, & the next day in harnes as the Emperour, and the two hornes in the bishops mittee are signestered.

Chap.XIIII. The fall of Babylon. 11989/1224 The beasts marke.

r He fpake de "elishdoarine, worde of im- 12 perfection, fet vp mans tradi tions, and fpake things contrarie to God and his worde. trie. & blafphe mie did folow & imitate the anciet Romai- 14

t Broght the to idolatrie & aftonished the with the name of that holie empire (as h termeth it) n The man of

fine accordig to y operation of Sata shalbe & all power, fignes & miracles of lies, 3. The ... 10.

Before the whole empire wrepresenteth the firft beaft, 16 and is y image thereof. y For the first empire Romai ne was as the parerne,& this is but an image & shadowe thereof.

the autoritie of the King of Romaines, he is not eftemed

rulerh in his

Church to de-

fend and comfort it, thogh

his Church, there can be

no vicare: for

a vicare, there

nes like the Lambe, but he r spake like the dragon.

And he did all that the first beast colde do before him, & he caused the earth, and them which dweltherein, to worship 4 the first beast, whose deadlie wounde was

pe in ambirio, 13 Andu he did great wonders, so that he made fyre to come downe from heauen on the earth, in the fight of men,

And deceived the that dwel on the earth by the fignes, which were permitted to him to do in the x fight of the beaft, fayig 6 to them that dwell on the earth, that they shulde make the vimage of the beast, which had the wounde of a sworde, & did

5 And it was permitted to him to give a 7 2 spirit vnto the image of the beast, so that the image of the beast shulde a speake, and shulde cause that as manie as wolde not b worship the image of the beast, shulde be

And he made all, bothe small and great, riche and poore, fre and bonde, to receive a c marke in their right hand or in their for heads.

secode empire 17 And 4 that no man might bye or sell, sa- 9 ue he that had the marke, or the name of the beaft, or the nomber of his name.

z For except \$ 18 Heare is wisdome. Let him that hathe wit, count the nomber of the beaft: for it 10 is the nomber of a man, and his nomber is fix hundreth, threscore and fix.

made Emperour. a The fame things & the Pope, or false prophetes inftruct made Emperour. a The lame things with Pope, or talle prophetes infinite him in. b Receive the ordinances & decrees of the least of Rome, & to kiffe for vilens fote, if he were put the reunto. c Whereby he renouest Christifor as faith, y worde & the Sacraméts are y Christias markes so this Antichrist wil accept none but suche as wil approve his doctrine: so y it is not ynough to effect think, & to believe y Scriptures, but a man must subscribe to y Popes doctrine: moreover their christiantories, graisings, vowes, othes & shavings are signes of this marke in so muche as no natio was excepted y had not manie of these marked heads, of the y is not scaled w Antichrists marke cannot be tignes of this marke in so muche as no natio was excepted y had not manie of these marked beasts of He y is not scaled w Antichrists marke, can not be suffered to line among men. e Suche as may be understad by mans reasons for about 666 yeres after this reuclatio y Pope or Antichrist bega to be mamifeft in the worlderfor their characters χ & τ fignific 666:& this nober is gathered of \tilde{y} smale nober, χ τ 6 1 y 0 5. \tilde{w} in the whole make 666 & fignificen Lateinus, or Latin, which noteth the Pope or Antichrift who vieth in all things y Latin toque, & in respect thereof he contenent y Ebrewe & Greke wherein y worde of God was first & best write: & because Italie in olde time was called Latinum, the Italians are called Latini, fo that hereby he noteth of what countrey chiefly he shulde come.

CHAP. XIIII.

The notable copanie of the Labe. 6 One Angel announceth the Gospel, & Another the fall of Babylon, o And the thirde warneth to flee fro the beaft. 13 Of their blef Sednes which dye in the Lord. 18 Of the Lords haruest.

"Hen I loked, and lo, a & Labe stode on a lefus Christ I mount Sion, and with him an bhundreth, fortie & foure thousand, hauing his Fathers . Name writen in their forheads. the beaft rage neuer fo mu-che: and feing Christ is pre-fent euer with And I heard a voyce from heaven, as the founde of manie d waters, & as the founde 15 of a great thunder: & I heard the voyce of harpers harping with their harpes.

where there is 3 And they fung as it were a newe fong before the throne, & before the foure beafts,

is no Church. b Meaning a great and ample Church c Which was the marke of their election, to wit, their faith d Signifying that the nomber of the Church shulde be great, and that they shulde speake boldly, and aloude, and so glorifie the Lord.

that fong, but the hundreth, fortie and the elect whofoure thousand, which were books. and the Elders, and no e man colde learne e None foure thousand, which were boght from he hathe boght. the earth.

These are they, which are not fdefiled f By whorede with wome: forthey are virgins: these fol me: and vnder lowe the Labe s whither soeuer he goeth: prehenderh all these are boght from men, being the h first is chiefly mee frutes vnto God, and to the Lambe.

And in their mouths was founde no gui- who redome. le: for they are without i fpot before the g For their

throne of God.

Then I sawe another kAngel slee in the none but him. middes of Heauen, hauing an euerlasting h Which de-Gospel, to preache vnto them, that dwell the on the earth, and to euerie nation, and kinfely and holered, and tongue, and people,

* Sayíg with a loude voyce, I Feare God, frutes & an ex

and give glorie to him: for the houre of cellent offring his judgement is come: and worship him Pfal.145.6. that made * heaven and earth, and the fea, i For asmuche

and the fountaines of waters.

and the fountaines of waters.

8 And there followed another Angel, fay- & thei are cled with inflice. ing, *It is fallen, it is fallen, mBabylon the of Chrift. great citie: for she made all nations to A#.14,20. drinke of the wine of the wrath of her gel are ment y fornication.

And the thirde Angel followed them, preache the faying with a loude voyce, If any ma wor fully. ship the beast and his image, and receive Isa.21,9. his marke in his forhead, or on his hand, ieresia.

The same shal drinke of the wine of the chap.18.8.

Wrath of God, yea, of § o pure wine, which teaches vs to is powred into the cuppe of his wrath, and honour him. w he shalbe tormented in fyre and brimsto- is § beginning ne before the holie Angels, & before the wisdome. Lambe.

II And the smoke of their torment shal as-muche as the cende euermore: & they shal haue no rest wices which day nor night, which worshippe the beast lon, are sounday nor night, which worshippe the beast 100, are sound and his image, and whosoeuer receiveth greater abundance, as perfe the print of his name.

Here is the pacience of P Saintes: here a- church of re they that kepe the commandements of & folauerie w

God, and the faith of Iesus.

The I heard a voyce fro heaven, faying the people of God, cofusion, vnto me, Write, 9 Blessed are the dead, superfition, iwhich hereafter dye " in the Lord. Eue so tie, and as Bafaith the Spirit: for they rest from their la bylon the first Monarchiewas bours, and their workes followe them.

ours, and their workes followe them.

And I loked, beholde, a white clou hed kingdome de, and vpon the cloude one fitting like of Antichrist vnto the Sone of man, having on his head bles a golden crowne, and in his hand a shar-thogh it be pe sickle. pe fickle.

And another Angel came out of the throughout all Europa.
Teple, crying with a loude voyce to him n By § which formicatio God

is the Spiritual

of Christ

m Signifying Rome, for aldeftruction of

to wrath : fo that he suffreth many to walke in the way of the Romish doto wrath: so that he lufterth many to walke in the way of the Romin do-drine to their defiruration. O That is, of his terrible sudgement p The faithful are exhorted to pacience. If For they are delinered from the hor-rible troubles which are in the Church, and reft with God 'Or, for the Lorde cangle. T Which are ingraffed in Christ by faith, which reft and flay onely on him and resource to be with him: for immediatly after their death they are received into loye. I Signifying that Christ shall come to indgement in a cloude, cuen as he was fene to go vp.

GGg. iii.

Seuen last plagues.

Reuelation. The bloodie drinke blood0/1224

Icel 3,13pared to an s: also to a vintage, Isa.

6,3 u This is spoken familiarly for our capaci band man who fuffereth him

felf to be admertifed byhis fernants when his harnest is ripe, and not that Christ hathe nede to be to iudgement for the cofort of his Church and deftructio of his enemies.

the Prieft and facrifice. y That is, a certeine place appointed and not in the heauen. z By this fimi-

This is the

fourth vision which contei-

neth the do-

Arine of Gods

ation of the 2 wicked and

comfort of the

godlie. b Meaning an

Infinite nomministers, which had in-

Anite maners

punishement s.

Smod .15 .1. Pf4L145,17.

Lere.20,16.

inconflat worl

de mist with

fyre, that is, troubles and

afflictions, but the Saintes of

of fortes and

iudgements for the defiru-

This was

mat.13,39.

fickle & reape: for the time is come to reape: for the haruest of the earth is ripe. performe naruent of the earth is ripe.

prople is com 16 And he that fate on the cloude, "thrust

in his fickle on the earth, & the earth was & And the Temple was ful of the smoke of punishment of the infideless. reaped.

Then another Angel came out of the temple, which is in heauen, hauing also a sharpe sickle.

tie, alluding 18 And another Angel came out from the * altar, which had power ouer fyre, and cryed with a lowde crye to him that had the sharpe sickle, and said, Thrust in thy sharpe sickle, & gather the clusters of the vineyarde of the earth: for her grapes are

tolde when he 19 And the Angel thrust in his sharpe sickle on the earth, & cutte downe the vines of the vineyarde of the earth, and cast them into the great wine preffe of the wrath of 2

Christ who is also the also th the citie, and blood came out of the wine presse, vnto the 2 horse bridles by the fpace of a thousand and fix hundreth furlongs.

them which worldipped his image.

or pockes: and or pockes: and longs and it became as the blood common money.

ligude he declareth the horrible confusion of the tyrats and infideles, which delite in nothing but warres, flaughters, perfecutions and effution of blood.

CHAP. XV.

> Seven Angels have the seven last plagues. 3 The song of them that ouercome the beaft. 7 I he seuen viales ful of Gods wrath.

Nd I sawe another a signe in heaue A great & marueilous, b seuen Angels 6 hauing the seuen last plagues: for by them is fulfilled the wrath of God.

And I sawe as it were a eglassie sea, mingled with fyre, and them that had gotten 7 victorie of the beaft, and of his image, and of his marke, and of the nomber of his name, thand at the glassifie sea, having the har and righteous are thy judgements.

And the fourth Angel powred out his waters, and the year of the altary.

And they fund the force of Moses the Year.

They are the start of the altary the altary.

And they fung the fong of Moses the fer uant of God, and the fong of the Lambe, 9 faying, Great & marueilous arethy workes, Lord God almightie: iuste and true are thy * 'wayes, King of Saintes.

e Signifying this brittel & 4 glorifie thy Name! for thou onely art holie, and all nations shal come & worshippe before thee: for thy judgements are made manifest.

> And after that I loked, and beholde, the téple of the tabernacle of testimonie was open in heaven.

And the seuen Angels came out of the temple, which had the feuen plagues, clothed in pure and d bright linnen, and hauing their breastes girded with golden girdles.

that sate on the cloude, * Thrust in thy 7 And one of the foure beastes gaue vn- f By the source to the seuen Angels seuen golden viales all the creatu full of the wrath of God, which liueth for res of God willingly fercuermore.

> the glorie of God and of his power, and no má was able to senter into the Téple, g God giueth til the seuen plagues of the seuen Angels vs sul corrie in to his Church were fulfilled.

CHAP. XVI.

I The Angels powre out their vials full of wrath, ments before 6 And what plagues followe thereof. Is Admonition the ful end of to take hede and watch.

Nd I heard a great voyce out of the Temple, saying to the seue Angels, Go your wayes, and powre out the seuen viales of the wrath of God vpo the earth.

And the first went, and powred out his vial vpon the earth: and there fell a noy- a This was lisome, and a grieuous a fore vpon the men, ke the fixt pla which had the marke of the beaft, & vpon which was for them which worshipped his image.

of a dead man: and euerie living thing kes, friers, no a dyed in the sea.

And the thirde Angel powred out his vermin which beare the marvial vpon the rivers & fountaines of wa- ke of \$ beaft. ters, and they became ablood.

And I heard the Angel of the waters plague of Efay, Lord, thou art iuft, Which art, and gypt which all Which wast, and Holie, because thou hast kindes of perilences and iudged these things.

For they shed the blood of the Saintes, cases. That is, corand Prophets, and therefore hast thou gi- rupt & infea-uen them blood to drinke: for they are gue of Egypt worthie.

And I heard another out of the Sanctua- e He bringeth rie say, Eue so, Lord God almightie, f true forthe the se two Angels: and righteous are thy judgements.

him to torment men with 8 heat of fyre,

And men boyled in great heat, and hblaf- commeders of phemed the Name of God, which hathe gements for afmuche power ouer these plagues, and they repen- as thou deted not, to giue him glorie.

* Who shal not feare thee, ô Lord, and so And the fift Angel powred out his vial seruent thine. vpon the throne of the beaft, & his king- g Signifying fa dome waxed darke, & they k gnewe their and hote difeatongues for forowe, gnewe their and hote difeatongues for forowe,

11 And blasphemed the God of heaven for h. The wicked their paines, and for their fores, & repented & Aubbern ted not of their workes.

12 And the fixt Angel powred out his vial i This answer vpon the great river Euphrates, and the plague of Ewater thereof dryed vp, that the way of gvpt which fignifieth y the

ngninein y independent of God, where the men fill in darke ignorance and errours. k They shal the we their furie, rage & blasphemie against God when the light of his Gospel shal shine. I By Euphrares which was \$\frac{9}{2}\$ strength of Babylon, is ment \$\frac{9}{2}\$ riches, strength, pleasures and commodities of Rome the second Babylon, whe faithful ware the true Kings & Priess in Rome the fecond Babylon , w the rathing was Christ, haue taken away by disclosing their wicked disceit.

ue him for the

by deftroying his enemies: for the Saintes can not cleare ly knowe all Gods indge-

res and boiles fuche filchie

b This is like the firA cotagious dise

was like vnto

as witneffes &

ftroyeft the re belles . & prewhen God punished them.

God ouercome them all, 5 ne longs vnto God by whofe power they get the victo- 6 Or. after and

d Which is to declare that Gods indgements are cle-

gre, just and without foot. e As readie to execute the vengeance of God.

Watche.

Chap.XVII. The whore of Babylon. 12691/1224

m That is, a trong number 13 of this great deuil y Popes whichare euer erying and cro and come our of Antichrifts mouth, becau-fe they shulde Speake nothig out lies and v fe all maner of craftie deceit 15 their riche Euphrates against the true Chri-

Chap. 3,7. mat.24,44.

luk 12,39. call them felues spiritual and holie fa-

o For in all Pope hathe had his ambaf fadours to hin der the kingdo me of Christ. p Of righte-ouines and howith we are cled through Tefus Chrift.

q As if he wol de fay, The craftines of de Aruction whe princes warre against God, but by \$
craft of Satan 21 are broght to that place whe re they shalbe

ler.25,15.

destroyed. This is the last indgement when Christ when Christ

Christ Iesus who wil take

vengeance on Romifh

b Antichrift is

copared to an

he feduceth y worlde with

vaine wordes,

lies,& ontwar de appearace.

uers natios &

countreis.

fignifieth y an

cient Rom : V

the Kings of the East shulde be prepared. And I sawe thre muncleane spirits like 4 frogges come out of the mouth of the dra gon, & out of the mouth of the beaft, and out of the mouth of the false prophet.

king like frogs 14 For they are the spirits n of deuils, working miracles, to go vnto the . Kings of 5 the earth, and of the whole worlde, to gather them to the battel of that great day of God Almightie.

> he that watcheth & kepeth his p garmets, left he walke naked, and men se his fil-

thines)

dred with great marueile.

to auoide but
to auoide but
Then the Angel said vnto me, Wherethe eleck.
Then the Angel said vnto me, Wherethe eleck.
This is the
fore marueilest thou: I wil shewe thee the
Nomaine empi a place called in Hebrue 9 Arma-gedon.

n Albeit they 17 And the seuenth Angel powred out his vial into the ayre: & there came a loude voyce out of the Temple of heauen from the throne, faving, It is done.

Kings courtes 18 And there were voyces, and thundrings, and lightnings, & there was a great earthquake, suche as was not since men were vpon the earth, euen so mightie an earthquake.

lines, where 19 And the great citie was divided into thre partes, and the cities of the nacions fell: and great Babylon came in remem- 9 brance before God, * to giue vnto her the cup of the wine of the fiercenes of his

taines were not founde.

And there fell a great haile, like talents, blasphemed God, because of the plague of the haile : for the plague thereof was exceding great.

defroy y wicked and deliner his Church. I Meaning the whole nomber of them that that call them felues Christians, whereof fome are so in dede, some are Papistes and under pretence of Christ serve Antichrist, and some are neuters which are nether on the one fide nor of the other. frange religions, as of the lewes, Turkes & others, which then that fall with that great whore of Rome,& be tormented in eternal paines.

CHAP. XVII.

3 The description of the great whore. 8 Her simes and punishment. 14 The victorie of the Lambe.

a Which was g Hen there came a one of the seue Angels, which had the feuen viales, and talked with me, faying vnto me, Come: I 15 And he said vnto me, The waters which ters pot. wil showe thee the danacion of the great bwhore that sitteth vpon many c waters, harlot because 2

With whome have committed fornicabitans of the earth are drunken with the wine of her fornication.

So he caried me away into the wildernes. in the Spirit, and I fawe a woman fit vpon a skarlat coloured d beast, full of names 17 For God hathe qut in their hearts to ful q That in fleof blasphemie, which had seuen heads, &

woman that fitteth thereon, the newe Rome which is the Papiffrie, whose crueltie and blood sheding is declared by skarlat. e Ful of idolatrie superflition and contempt of the true God.

ten hornes.

And the f woman was araied in purple & f This women is the Anti-fkarlat, & guilded with golde, & precious christ, that is, stones, and pearles, and had a cup of golde swhole bodie in her hand, ful of s abominations, and fil- of his filthie thines of her fornication.

And in her forhead was a name writ- verf. 18, whose beautie onely ten, h A Mysterie, great Babylon, the mo- Randeth in out ther of whoredomes, and abominations of warde pompe

(*Beholde, I come as a thefe. Blessed is 6 And I sawe the woman drunken with the g of false done that watcheth & kepeth his p garmets, blood of Saintes, & with the blood of the things & blassed he mailton and the same of t Martyrs of Iesus: & when I sawe her, I wo- h Which nodred with great marueile.

> mysterie of the woman, and of the beast, re which being that beareth her, which hathe seuen heads, cay, the whore and ten hornes.

8 The beast that thou hast sene, was, and and proceded is not, and shal ascende out of the bottom- and les pit, and shal go into perdicion, and thal returne. they that dwell on the earth, shal wondre about Rome (whose names are not writen in the Boke I For after y of life from the fundacion of the worlde) decayed when they beholde the beast that was, and Otho, Victoris not and yet is. is not, and yet is.

Here u the minde that hathe wisdome. leffe then four-The feuen heads are k feuen mountaines, tene yeres and whereon the woman fitteth: they are also kings:Domitik 1 feuen Kings.

as Kings and 20 And euerie yle fled away, & the moun- 10 Fine are fallen, and one is, and another is Cocceius Nernot yet come: and whe he cometh, he must the seventh continue a short space.

out of heauen vpon the men, and men it And the beast that was, and is not, is peror who was euen the meight, and is one of the seuen, & a Spanyard & adopted by shal go into destruction.

> 12 And the ten hornes which thou sawest, secured ffaith are te Kings, which yet have not received for to perdition a kigdome, but shal receiue power, as Kigs n He signisseth at one houre with the beaft.

to one houre with the beaft.

These haue one minde, and shalgi- which haue be their nower and area. ue their power, and autoritie vnto the empire of Ro-

14 These shal fight with the Lambe, & the subject to the Lambe shal o ouercome them : * for he is fame. Lord of Lords, & King of Kings: & they chap. 19,16. that are on his fide, called, and chosen, and o And breake

thou sawest, where the whore sitteth, are people, and multitudes, and nations, and tongues.

tion the Kings of the earth, and the inha- 16 And the P tenhornes which thou fawest as the Gothes, Vandales, Huvpon the beaft, are they that shall hate the nes and other whore, and shal make her defolate and na nations which were once sink whore, and that make her detotate and na were once fub ked, & shal eat her slesh, & burne her with ied to Rome, shall rife again

> fil his wil, & to do with one confent for to mage to Chrise giue their king dome vnto the beast, vntil Iesus, they the wordes of God be fulfilled.

Cerue Antichrift, & to dedicat them selves and theirs wholy voto him. GGg.iiii.

of Rome viurped autoritie. from the devil and after him

m He meaneth Traian the em Nerua . me and in all

pDiners natios it &deftroy it.

To flee from Babylon. Reuelation. The whores marchanus 2/1224

18 And the woma which thou fawest, is the 13 And of synamon, and odours, and ointgreat citie, which reigneth ouer § Kings of the earth.

CHAP. XVIII.

3.9 The louers of the worlde are sorte for the fall of the whore of Babylon: 4 An admonition to the people 14 of God to flee out of her dominion, 20 But they that be of God, have caufe to reionce for her destruction.

Nd after these things, I sawe ano-Ther Angel come downe from heauen, having great power, forthat the earth 15

was lightened with his glorie.

2 And he cryed out mightely with a loude voyce, faying, * a It is fallen, it is fallen, Babylon y great citie, & is become the habita 16 tion of b deuils, and the holde of all fowle spirits, and a cage of euerie vncleane and hateful byrde.

whereby the prophetes vie of the wrath of her fornication, and the Kings of the earth haue committed fornication with her, and the marchats of the earth are waxed riche of the abundance of

her pleasures.

And I heard another voyce fro heaven say, dGo out of her, my people, that ye be

bene abused & 5 uen, and God harhe remembred her ini-

quities.

threateneth \$ 6 Rewarde her, eue as she hathe rewarded you, and give her double according to her workes: @ in the cup that she hathe filled to you, fil her the double.

> In asmuche as she glorified her self, and liued in pleasure, so muche giue ye to her torment and forowe: for she saith in her heart, * I fit being 8 a quene, and am no h widowe, and shal se no mourning.

day, death, and forowe, and famine, & she shalbe burnt with fyre : for strong is the Lord God which wil condemne her.

And the Kings of the earth shal bewaile her, & lament for her, which have comither, when they shal se the smoke of her burning,

And shal stande a farre of for feare of her torment, saying, Alas, alas, the great citie Babylon, the mightie citie: for in one

houre is thy judgement come.

Bothe they is And the marchats of the earth shal wepe and waile ouer her: for no man byeth

profite by the their ware any more. and also the spirit 12 The ware of golde and silver, and of precious stone, and of pearles, and of fine linen, and of purple, and of filke, and of skarlet, & of all maner of Thyne wood, and of all veffels of yuorie, and of all veffels of moste precious wood, & of brasfe, and of yron, and of marble,

ments, and franckinsence, and wine, and oile, and fine floure, and whear, & beaftes, and shepe, and horses, and I charets, & fer-1 Suche as the Wantons vie at uants, and m foules of men.

(And then apples that thy foule lusted me This is the after, are departed from thee, & all things these marchais which were fat and excellent, are departed fel, and best cheape, which from thee, and thou shalt finde them no soules

moré)

The marchants of these things which redemed with were waxed riche, shal standa farre of fro blood, 1. pet. her, for feare of her torment, weping and 1,19.
That is, the wailing,

And faying, Alas, alas, the great citie, thou loued? that was clothed in fine linen and purple, and skarlet, and guilded with golde, and

precious stone, and pearles.

For all nations have droken of the wine 17 For in one houre so great riches are come to defolation. And euerie shippe mafter, and all the people that occupie shippes, and shipmen, and who soeuer trauail on the sea, shal stand a farre of,

> 18 And crye, when they fe the Imoke of her burning, saying, What citie was like vnto

this great citie?

not partetakers in her sinnes, and that ye 19 And they shal cast o dust on their heads, o And so she receive not of her plagues.

For her sinnes are come vp vnto healas, the great citie, wherein were made great forrow. riche all that had shippes on the sea by her costlines: for in one houre she is ma or noble estate.

de desolate.

O heaven, reioyce of her, and ye holie Apostles and Propheres: for God hathe Pgiuen your iudgement on her.

giuen your iudgement on her.

Then a mightie Angel toke vp a stone lireuenged your
cause in punike a great militone, *& cast it into the sea, shing her. faying, With suche violece shal the great ler. 51,63. citie Babylon be cast, and shaibe 9 founde q it shal not be like to or ther cities we

Therefore shall her plagues come at one 22 And the voyce of harpers, & musicians, may be buyland of pipers, & trumpetters shalbe heard it shalbe deno more in thee, and no craftes man, of froyed withen what focuser crafte he has finally found out mercies. whatfoeuer crafte he be, shalbe founde any more in thee: and the founde of a milstone shalbe heard no more in thee.

ted fornication, & lived in pleasure with 23 And the light of a candle shal shine no more in thee: and the voyce of the bridegrome and of the bride shalbe heard no more in thee: for thy marchants were the The Romin greatmen of the earth: and with thine inchantements were deceived all nations.

And in her was founde the blood of the ces: 10 that Prophetes, and of the Saintes, and of all their couctous that were flaine vpon the earth.

foules nor-withfranding \$ Some of God things which

must be punifhed: feconde-& deceites: & and thirdly their cruelties

CHAP. XIX.

s. Praises are given unto God for indging the whore, & for avenging the blood of his fervants. io The Angel wil not be worshipped. 17 The foules and birdea are called to the flaughter.

1: And

wicked, he e-ner coforceth & counfeleth his what they oght to do, y is , that they do not comunicat 7 with & finnes of the wicked. Isa.47,2. e The greke worde is, that her finnes fo followe one an 8 other , and fo sife one after another, that shey growe to fuche an heape, y at length ? verie heauen.
f Bleffed is he that ca repaye so the whore the like, as is writen pfal. The glorious 10 137.9. frompet h But ful of people & migh that temporals ly haue had

mal marchats

thal for forow

& wat of their

gaine crie out

and despaire.

k Which is ve

and precious.

Z[4.21,9.

serem Sist.

a This descrip tion of the o-

uerthrowe of

great whore as like to that

to declare the

deftruction of Babylon.

b He deferi-beth Rome to

be y fincke of

all abomina-

tion and deuc-

listines, and a kinde of hel.

e The greatest

worlde hathe

seduced by this spiritual whoredome.

d When God

chap.14.8.

The Lambes supper.

Chap.XX. The sharpe sword. 12/193/1224

aThatis,praife yeGod,becau fe y Antichrift & all wickednes is také out 2 of the worlde. b So that all confirmed and faithful

the Saintes are oght nothing to doute of the faluacion of § e The wicked shalbe burned in continual fyre, y neuer thalbe extinguished.
d By the foure Beafts are mer all creatures. Signifying y 5 his judgemers are tive & iuft, to pratie him enermore for of the Pope.

f God made Christ y brid-grome of his Church at the beginning, and at the last day it shalbe fully accomplished when we that be loyned w our head. Mat.22.3.

chap 14,13. g That is , the Angel.

galleth to be partakers of his heavenlie graces,& deli nereth from y Althie pollu-cions of Antichrift.

ged to tellifie" of I efus, or w am partaker of \$ same Gospel & faith.

Ifa.63,2. that none oght to be worthi ped but onely God, &that he is of their no her whome

reueile his feclare them to

clare them to
others, also that we miss beleae no other spirit of prophecie, but that which
doeth testific of Icsus, and lead vs to him. I Whereby is signified that
less thrist our ludge shalbe victorious, and shal triumph over his enemies.
In He meaneth Christ in 50 that the wicked shal tremble before his face.
To showe that he was ruler of all the worlde. I That is, none can
have so full revelacion how Christ is verie God, eternal, infinite and almightie,
have so whereby is signified his victorie, and the destruction
as he him self.

Q Whereby is signified his victorie, and the destruction as he him felf. q Whereby is fignified his victorie, and the destruction of his commies. r Signifying that lefus Christ, which is the worde, is made flesh, and is our Lord, our God and the Ludge of the quicke and dead.

This declareth that his Angels shall come with him to ludge the worlde.

A Ndaster these thigs I heard a great uen, saying, a Hallelu-ah, saluacion & glo 15 And out of his mouth went out a sharpe rie, and honour, and power be to the Lord our God.

For b true & righteous are his judgemets: for he hathe condemned the great whore, which did corrupt the earth with her forhis servants shed by her hand.

And againe they faid, Hallelu iah: & her · smoke rose vp for enermore.

foured beaftes fell downe, and worshiped God that fate on the throne, faying, Amen, Hallelu-iah.

Then a voyce came out of the throne, faying, Praise our God, all ye his seruants, and ye that feare him, bothe smale and 18 That ye may eat the slesh of Kings, & be hid:forth

the defiruation 6 And I heard like a voyce of a great multitude, and as the voyce of manie waters, and as the voyce of strong thondrings, faying, Hallelu-iah: for our Lord God almightie hathe reigned.

Let vs be glad and reioyce, and give glorie to him: for the f mariage of the Labe is come, and his wife hathe made her felf readie.

And to her was grated, that she shulde be araied with pure fyne linen and shining. for the fine linen is the righteoufnes of Sainctes.

Then she said vnto me, Write,* Blessed are they which are h called vnto the Lambes supper. And he said vnto me, These 21 wordes of God are true.

Chap.22, 9. wordes of Out and I fell before his feete, * to worthip him: but he said vnto me, Se thou do it not: I am thy fellowe feruant, and one of thy brethren, which have the i testimonie of Iesus. Worship God: for the testimonie of Iesus, is the spirit of prophecie.

iWho am char si And I sawe heaven open, and beholde a white horse, and he that sate vpon him, 1, was called, m Faithful & true, & he n iudgethand fighteth righteously.

12 And his eyes were as a flame of fyre, & on his head were o manie crownes : and he had a name written, that no man P knewe but him felf.

dipte in a blood, and his name is called, THE 'WORDE OF GOD.

erets byto the Prophetes, y 14 And the warriers which were in heaue, shey may de-

followed him vpon white horses, clothed with fine linen white and pure.

t sworde, that with it he shulde smite the t Which d heathen: for he * shal rule the with a rodde ked into et of yron: for he it is that treadeth the wine nal fyre. Pfal.2,9. mightie God.

nicacion, and hath adnenged the blood of 16 And he hathe vpon his garment, and vpon his " thigh a name written, " THE 2 Tim. 6.1. KING OF KINGS, AND LORD chap.17.14 OF LORDS.

And the foure and twentie Elders, & the 17 And I fawe an Angel stand in the I fun-manitie, wherein heis Lo ne, who cryed with a lowde voyce, faying of all, and fit to all the foules that did flye by the mid-x This figuides of heauen, Come, and gather your feleth your felus that did generated ues together vnto the supper of the great shalloc cleare God,

> the flesh of hie Captaines, and the flesh blowe alowd of mightie men, and the flesh of horses, & all shalve and of them that fit on them, and the flesh of all fre me and bondemen, and of smale and great.

19 And I sawe the beast, and the Kings of the earth, and their y warriers gathered y Forthe Pe together to make battel against him, that lie princes fate on the horse & against his souldiers. That sie princes fate on the horse & against his souldiers. That sie princes but the beast was 2 taken, and with same writing

him that falle prophete that wroght mi- last day racles before him, whereby he deceived throws of the them that received the beaftes marke, & beaft and his them that worshiped his image. These ly accomplibothewere aline cast into a lake of fyre, conde coming burning with brimftone.

And the remnant were slayne with the sworde of him that sitteth vpon the horse, which comethout of his mouth, and all the foules were filled full with their flesh.

CHAP. XX

2 Satanbeing bounde for a certeine time, 7 And after let lofe, wexeth the Church grieuoufly 10. 14 And after the worlde is judged, he and his are cast into the lake

A Nd I sawe an * Angel come downe * This Angel from heauen, having the b keye of ordered \$ A. the bottomles pit, and a great chaine in vocacion & of

2 And he toke the dragon that olde ferpet, fignific Chris. which is the deuil and Satan, and he boun- w hulde treade him a thousand yeres,

And * he was clothed with a garment; And cast him into the bottomles pit, and believe the he shut him vp, and sealed the dore vpon Gospel where-by tiel is thuthim, that he shulde deceive the people no up to \$ faith-more, til \$ athousand yeres were fulfilled: full & Satan is chained that forafrer that he must be losed fora litle he ca not hure feafon.

4 And I fawe : feates: and they fate vpon by openit to

that none fh:

heaue; or may ministers herethe infideles

but through their impietie and flubbernes. That is, from Chrifts natinitie vnte the time of Pope Syluefter the seconder to long the pure doctrine shuld active a forte remaine.

d After this terme Satan had greater power then he had before.

e The glozie and autoritie of them that suffer for Christe

HHh.i.

f That is, whi-

les thei haue

meSata lineth,

he is dead to

h Which is to receive lefus

Chrift in true

from finne in

the fonle.w is eternal dam-

nacion.
k Shalbe true

partakers of Christ and of

his dignirie I That is, for

m Afrer that the chaine is

broke and the erue preaching

of Gods wor-

n By them are

ment diners & Arage enemies

of the Church

of God, as the

gazins and o-

thers, read E-

zek:38,2, by whome the

Church of God

shulde be grie

Philip.4,4

chap.3.s.

€ 21,23. o Which was

Chrift, prepa-

p Euerie mans confeience is

as a boke whe

rein his dedes

are writen, w

Ihal appeare whe God ope

reby men haue

rHell & death & are the laft

enemics shale

be defroied .

bene flavne.

red to judge-

newenes of Life.

remained in

this life. g He meaneth the, which are them, and judgemet was given vnto them, and I sawe the soules of them, that were 2 beheaded for the wirnes of Iesus, and for the worde of God, & which did not worthip & beaft, nether his image, nether had taken his marke vpon their forheads, or 3 on their hands: and they lived, & reigned with Christ af thousand yere.

But the rest of the s dead men shal not liue againe, vntil the thousand yeres be finished: this is the h first resurrection.

Blessed and holie is he, that hathe parte fpiritually de- 6 in the first resurrection: for on suche the i seconde death hathe no power: but they * shalbe the Priests of God and of Christ, & shal reigne with him a "thousand yere. 5 * And when the thousand yeres aremexfaith,& to rife 7 pired, Saran shalbe losed out of his pri-

Exek. 39.2. 8 And shal go out to deceive the people, 6 which are in the foure quarters of the earth: even " Gog and Magog, to gather them together to battel, whose nomber is, as the fand of the fea.

9 And they went up into the plaine of the earth, w compassed the tents of the Sain tes about, and the beloued citie: but fyre 8 But the s feareful and vnbeleuing, and g Thei which came downe from God out of heauen, & devoured them.

de is corrupt. 10 And the deuil that deceived them, was cast into a lake of fyre & brimstone, where the beast and the false prophet shalbe tormented even day and night for evermore. 9

Turke, the Sar 11 And I sawe a great white throne, and oone that fate on it, from whose face fled away bothe the earth and heaven, & their place was no more founde.

noully tormen, 13 stand before God: and the P bokes were opened, & *another boke was opened, which is the boke of life, and the dead were judin the bokes, according to their workes.

ment w glorie And the fea gaue vp her dead, which were inher, and a death and hell delivered as And had a great " wall and hie, and had from heaven, because all the vp the dead, which were in them: & they were judged euerie ma according to their

And death and hell were cast into the 13 neth the boke. 14 q Vnderstaa-ding all kindes of death whe. 15 And who soeuer was not founde written

in the boke of life, was cast into the lake of fyre.

CHAP. XXI.

3.24. The Heffed off are of the godlie, 8.27 And the mife. Lamb twelve P Apolitles. heavenlie Lerusalem and of the wife of the Lambe.

Nd I sawe * a new heaven, & a new Ma.65,17. A earth: for the first heaven, and the 16 And the citie lay four fquare, and the p For the A. 66.21. 8. Tet 2,13. first earth were b passed away, & there was a All things thalbe renued and restored into a moste excellent and perfect estate, and there-

fore the day of the resurrection is called. The day of restauracion of all thigs,
A& 5,21. b For all things shalbe purged from their corruption, and the Act 5.21. b For all things shalbe purged from the faithful shal enter into heaven with their head Christ.

no more fea.

And I John sawe the cholie citienewe e The holls Ierusalem come downe from God out the elect of heauen, prepared as a bride trimmed dMeaning.tl for her housband.

And I heard a great voyce out of heauen, wil glorifie laying, Beholde, the Tabernacle of God take them s with men, and he wil dwell with them: & to him. they shalbe his people, and God him self shalbe their God with them.

*And God shal wipe away all teares fro 1fa.25,8. their eyes: & there shalbe no more death, chap.7.17. nether forowe, nether crying, nether shale All occasion of forowes there be anie more paine: fory first things shalbe taken are passed.

And he that fate vpon the throne, faid, perpenual io * Beholde, I make all things new : and he If4.43.19. faid vnto me, Write: for these wordes are a.cor. f. 17. faithful and true.

And he faid vnto me, " It is done, I am a Chap. I.S. and ", the beginning and the end. I wil & 22,13 give to him that is a thirst, of the well of f I that am eternal life, the water of life frely.

7 He that ouercometh, shal inherit all mine to drink of the livelie things, and I wil be his God, & he shalbe waters of this enerlaftig life my fonne.

the habominable and murderers, & who-rethen God remongers, and forcerers, and idolaters, & h Thei which all liars shal have their parte in the lake, at religion. which burneth with fyre and brimstone, which is the seconde death.

And there came vnto me one of the feuen Angels, which had the seuen viales ful of the feuen last plagues, and talked with , Meaning the me, faying, Come: I wil fhewe thee the Church, which is maried to bride, the Lambes wife.

And I sawe the dead, bothe great & smal 10. And he carryed me away in the spirit to saith. a great & an hie mountaine, & he shewed cription is deme the great k citie, holie Ierufale, I def-clared the iscending out of heaven from God,

ged of those things, which were written ir Hauing the glorie of God: and her shi- lie companie ning was like vnto a ftone most precious, do enioye. as a m Iasper stone cleare as cristal,

twelue ogates, and at the gates twelue An-benefites that gels, and the names written, which are the the Church twelue tribes of the children of Israel. knowledge

On the East parte there were thre gates, God through and on the Northside thre gates, on the Chris. Southfide thre gates, and on the Westfide & florishing. thre gates.

And the wall of the citie had twelue be furely kept fundacions, and in them the names of the o That is, ple

rable condicion of the wicked. It The description of the 15. And he that talked with me, had a golde we know ether rede to measure the citie with all, and the way & one gagates thereof, and the wall thereof.

> length is as large as the bredth of it, and poffles were he meafured the citie with the rede, twelve by Iesus Christ thouland furlongs; and the length, and the true funds bredth, and the height of it are equal.

uine maiefti

wil giue vnte

led to the 17 And Worlde.

Christ by

te.euin lefus

The Lambe is the temple. Chap. XXII. Adde not, nor diminishing

17 And he measured the wall thereof, an hudreth, fortie & foure cubites, by the meafure of man, that is, of the Angel.

18 And the buylding of the wall of it was of lasper: and the citie was pure golde like

vnto cleare glatie.

no And the fundacions of the wall of the citie were garnished with all maner of precions stones: the first fundacion was Iasper: the secod of Saphire: the third of a Chalcedonie: the fourth of an Emeraude: 8

20 The fift of a Sardonyx: the fixt of a Sar dius: the seuenth of a Chrysolite: the eight of a Beryl: the ninth of a Topaze: § tenth of a Chry soprasus: the eleveth of a Iacinth: the tweluethan Amethist.

ar And the twelue gates were twelue pearles, and euerie gate u of one pearle, and the strete of the citie is pure gold, as shining glasse.

22 And I sawe no Temple therein: for the

This declarer Lord God almightie and the a Lambea-reth y Christ is God infepa-rable with his 23 *And the citie hathe no nede of the sunne, nether of the moone to shine in it: for y glorie of God did light it: & the Lambe is the light of it.

as in infinit of 24 *And the people which are faued, shal ther places y Kings & Prin- walke in the light of it: and the Kings of walke in the light of it: and the Kings of the earth shall bring their glorie and ho- 13 I am * a and a, the beginning & the end, & 44.6.

nour vnto it,

day: for there shalbe no night there.

they rule in \$ 26 And the glorie, and honour of the Gentiles shalbe broght vnto it.

> ne thing, nether what foeuer workerhabomination or lies: but they which are writen in the Lambes * Boke of life.

> > CHAP. XXII.

The river of the water of life. 2 The frutefulnes & light of the citie of God. 6 The Lord giveth ever hu servants warning of things to come. 9 The An- 17 gel wil not be worshipped. 18 To the worde of God may nothing be added nor diminished there from.

Nd he shewed me a pure a river of A water of life, cleare as crystal, pro- 18 For I protest vnto euerie man that hea- to reforme ceding out of the throne of God, and of the Lambe.

In the b middes of the strete of it, and of ether side of the river, was the tre of life, which bare twelue maner of frutes, & ga- 19 And if any man shall diminish of § wor- must beware ue frute euerie moneth: & the leaves of the tre served to heale the anations with. And there shalbe no more cursse, but the throne of God & of the Lambe shalbe in it, and his feruants shal ferue him.

And they shal fe his face, and his Name shalbe in their forheades.

they nede no candle nether light of § fun

ne : for the Lord God giueth them light, f Now this and they shal reigne for evermore.

6 And he said vnto me, These wordes are fered him tell faithful and true: & the Lord God of the to be caried aholie Prophetes fent his Angel to shewe excellence of vnto his servants the things which must be admonifus shortely be fulfilled.

Beholde, I come shortely. Blessed is he y to fall, except kepeth the wordes of the prophecie of God frengthe this boke.

God frengthe this boke.

To miraculouf by whis Spirit.

And I am Iohn, which sawe and heard Chap 19,10. these things: and when I had heard & se-then as the one, * I fell downe to worship before the there which
fete of the Angel, which shewed me these were commanthings.

But he said vnto me, Se thou do it not: for pointed, as in I am thy felowe servant, & of thy brethre cause y these the Prophets, and of them which kepe the things shulde be quickely as wordes of this boke:worship God.

wordes of this boke:worship God. complished, a complished, a did now begin h They shall! des of the prophecie of this boke : for the ue cternally w \$ 50ne of God i That main-

He that is vniuft, let him be vniust still: teine false do-erine and de-& he which is filthie, let him be filthie stil: lite therein. and he y is righteous, let him be righteous k That is, a

ftil: & he y is holie, let him be holie stil.

And beholde, I come shortly, & my re wmy Father. warde is with me, to give everie man ac- Rom.2.6.

cording as his worke shalbe.

the first and the last.

y Answaptins)
are partakers 25 *And the gates of it shal not be shut by 14 Blessed are they, that do his commande-1 For Christis of the heaven day for there shallong nickethers. ments, that their right may be in the h tre the light y giof life, & may entre in through the gates enerie one & into the citie.

And there shall entre into it none vnclea- 15 For without shalbe dogges & enchaters, in Let them be nething nether where some vncleable to the whoremore are summer to the afraid of Gods

& whoremongers, & murtherers, & idola-borrible indgeters, & who soeuer loueth or maketh! lyes, ne as thei heater. I lesus haue sent mine Angel, to testifie re the Lambe vnto you these things in the Churches: I come. am the roote & the k generació of Dauid, Ifa. ssr. and the bright morning 1 starre.

And the Spirit and the bride fay, Come. oppressed with And let him that heareth, fay, m Come: & ochireth let him y is an thirst, come: & * let whosoe heauelicgraces and comfort. uero wil, take of the water of life frely.

reth the wordes of the prophecie of this wil by his Spl boke, * if any man shal adde vnto these p Seing the things, God shal adde vnto him the pla-we oght to be gues, that are writen in this boke.

des of y boke of this prophecie, God shall we esteme not the length nor take away his parte out of the Boke of li- shortenes of fe, and out of the holie citie, and fro those by our owne is things which are writen in this boke.

He which testifieth these things, faith, gring decla-P Surely, I come quickely. Amen. Euen fo reth the ear-9 come, Lord Ielus.

*And there shalbe no e night there, and 21 The grace of our Lord Iesus Christ be set to be deliwith you all, Amen.

HHb. ii.

the fecond : tiof our infirmi-

Isa 41,4.

commeth into

n He that fe-leth him felf God begincth

confiant and re magination, 2.

the fanhful | a thefe miferies, and to be loy ned with their head Chrift Ic fas.

Father. Ifa 60,13. Isa.60,5. r Here we fe ces (contrarie ked opinion of

Ifa.60,11. Thil . 4.4. shap.3.5. Ø 10,11.

Lord.

Chap. xxII. a He alludeth to the vifible ; paradife to fet forthe more fenfibly the fpiritual: and this agreeth w that which is writen , Ezck. [

47,1 b Meaning y Christ who is the life of his Church, is con mune to all his and not pecu- 2 hiar for any o-ne forte of people.

re all things pleafant & ful of all contentarion conti- ? d Which fo-

me time were vopure as Getiles , but now are purged & made whole whole by Chrift. Ifa.60,15. eThe lightshal be vachangea. ble and thine

for eut %.

A BRIEF TABLE THE IN_(197/1224) OF

TERPRETATION OF THE PROPRE NAMES which are chiefly founde in the olde Testamet, wherein the first nomber signifieth the chapter: the seconde the verse.

Hereas the wickednes of time, and the blindnes of the former age hathe bene suche that all things altogether have bene abused and corrupted, so that the very right names of diwerfe of the holie men named in the Scriptures have bene forgotten, and now seme strange unto us, and the names of infants that shulde ever have some godlie advertisments in them, and shulde be memorials and markes of the children of God received into his housh olde, hathe bene hereby also changed and made the signes and badges of idolatrie and heatherish impietie, we have now fet forthe this table of the names that be most reed in the olde Testament with their interpretations, as the Ebrewe importeth, partly to call backe the godlie fro that abuse, when they shal know the true names of the godlie fathers, & what they signifie, that their children now named after them may have testimonies by their very names, that they are within that faithful familie that in all their doings had ever God before their eyes, and that they are bounde by these their names to serve God from their infancie & haue occasion to praise him for his workes wroght in them & their fathers: but chiefly to restore the names to their integritie, whereby many places of the Scriptures and secret mysteries of the holie Gost shal better be understand. We have medled rarely with the Greke names, because their interpretation is vicerteine, or many of the are corrupted from their original as we may also se these Ebrewe names set in the margent of this table, which have bene corrupted by the Grecians. Now for the other Ebrewe names that are not here interpretate, let not the diligent reader be careful; for he shal finde them in places moste conenient amongs the annotations; at least so many as may seme to make for any edification, and understanding of the Scriptures.

A Arón, or Aháron. a teacher Exod. 4,14 Abirám, an high father. 1. King. 16,34 A ¶Abdá,a seruát. 1. King. chap. 4. ver. 6. Abdia. Abdeél, a seruant of God, Ierem. 36,26. Abdí, my feruant. 1. Chron. 6.7 Abdai. Abdiáh, a seruant of the Lord. 1. King. 18,3. Abdi and Audias. Abdiél, the same. t. Chron. 5, 15 Abdenago. Abél-negó, seruant of shining. Dan.t,44. Abel, mourning, the name of a citie, but Ha Abital, the father of the dew. King. 3,4 bél, the name of a man, doeth signifie vanitie. Gen.4,2 Abgathá, father of the wine presse. Abagatha. Abiáh, the wil of the Lord.2. Chro.29, t Abiam, father of the sea.1. King. 14,31 Abiasaph, a gatheting father. 1. Chro. 6,33 Abilaph. Abiathar, father of the remnant, or excellent father.1. King.22,21 Abidá, father of knowledge. Gen. 25,4 Abidán, father of judgement. Nomb.i, ii Abiél, my father u God. 1. King. 9,1 Abiézer, the fathers helpe. Iof. 17,2 Abigail, the fathers loye. King 25,3 Abigalo Abihail, the father of strength. Nom.3,35 Abiu. Abihú, he is a father. Exod. 6,23 Abind Abihud, the father of praise... Chro.8,3 Abilene, lamentable. Luk.3,1 Abimáel, a father from God. Gen. 10,25 Abimélech, the Kings father, or a father of counsel, or the chief King. Gen.20,3 Amiasdeb. -Abinadad, a father of a vowe, or of a free Agar, a stranger. Gen. 16,1

minde, or prince... King. 16,8

Abinoom Abinoám, father of beautie. Iud. 4,6 Abirom. Abishág, the fathers ignorance.r. King., Abishai, the fathers rewarde. 1. King. 26,6 Abshalon. Abishalóm, the father of peace, or the peace of the father.1.King.15,2 & Obadiáh one of the twelue Prophetes. Abishúa, the father of saluation. s. Chro. 6.4 Abishur, the father of a song, or of a wall, or of righteousnes., Chro.2,29 Abitub. Abitób, the father of goodnes... Chro.8,12 Abnér, the fathers candel. 1. Sam. 14,49 Abrám, an high father. Gen. 11,31 Abrahám, a father of a great multitude, as y name was changed. Gen.17,5 Abshalóm, a father of peace, or the fathers Abesialom. peace, or rewarde.2. Sam.3,1 ¶Achan, troubling. Ioshu.7, 1. who is called Achár.1.Chron.2,7 ¶Adadézer, read Adarézer, beautiful helpe. Adaiáh, the witnes of the Lord. 1. Chro. 6,41 Adaiss. Adaliáh, pouertie. Ester. 9,8 Adam,man,earthlie,read Gen.2,15 Adiel, the witnes of God. .. Chro.4,36 Adonias. Adoniáh, the Lord is the ruler.2. Sam.3,4 Adonibézek, the Lords thunder. Ind., 5 Adonikám, the Lord is rifen. Neh.2,13 Adoniram, the high Lord.r. King. 4.6 Adonizédek, the Lords inflice, Iof.10,1 ¶Agabús,a greshopper. Act.11,28 Aház, taking, or possessing. 2. King. 16,1 HHh. iii.

	~	COMOTOR	1100/122
	Ahasuéros, a prince or head. Dan. 9,2	Athaliah, time for the Lord King . 8,26	
	Ahbā,a brother of vnderståding.1. Chr.2,29	¶Aza, strength. Esra 2,47	
	Ahiiah, brother of the Lord 1. Chro.2,26	Azaniáh, hearkening the Lord. Neh.10,9	Azznias
	Ahimaaz, brother of councel. 1. Sam. 14,49	Azaréel, the helpe of God. Chro. 12,6	A Coulos
	Ahiman, brother of § right hand. Nom.13,23	Azariáh, helpe of the Lord.4. King. 14,21 Azarikám, helpe rifing vp. Neh. 11,14	Afarias
	Ahimélech,a Kings brother.1.Sam.21,1 Ahimóth,a brother of death.1.Chro.6,25	Azmáneth strength of death.2.Sam.2330	Azmeth
	Ahinoam, the brothers beautie. 1. Sam. 14,49		
	Ahiór, the brothers light. Iud. 5,5	Azur,holpen or helper.Ierem.28,1	
Ahalab	Ahiláb, an heartie brother. Iud. 1,31	В	
Ahara	Ahráh, a swere sauoring medow Chro. 8,1	P Aal, Bealim, lord, lords: the name of the	
Achiam	Ahikam, a brother arising, or aduenging. 2.	Didole of y Sydonias, or a general name	!
	King.22,12	to all idoles, because they were as § lords	.
	Ahiézer, the brothers helpe. Nomb.1,12	and owners of all that worshiped them.	1
	Aholáh, a mansion or dwelling in her self. Aholibáh, my mansion in her. Ezek. 23,4	Baaliada, a master of knowledge. I. Chr. 14,7 Báal-meón, the Lord or master of the man-	Beeliada
A04	Ahud, praising or confessing. Iud.3,15	fion or the house, as also Báalzibúl, signi-	Beelmeon Beelmon
Aluen	Alian, high.r. Chro.1,40	fieth the same. Lukar,15	
	Amálek, a licking people. Gena6, 21	Báal-zebúb, the master of flies.	
	Amariáh, the Lord said, or the Labe of the	Baanáh, in affliction.2.Sam.4,3	
	Lord.Zephan.r,r	Babél, confusion. Gen. 10, 10. & 11,9	Babyles
	Amasa, sparing the people.2. Sam.17,25	Bacchides, one that holdeth of Bacchus, or a	
	Amashai, the gift of the people. 1. Chro. 6,24	dronkard.r.Macc.7,8.	
	Amashsi, y treading of the people. Neh.11,12 Amasiáh, y burden of the Lord.2. Chro.17,15	Bacchenor & bacenor the same. 2.Mac.12,15 Badaiáh, the Lord alone. Ezr.10,31	
	Amithí, true or fearing. 2. King. 14,25	Baladán, ancient in iudgement. 2. King. 20,12	Badalas
	Ammiél, a people of God, or God with me.	Baldád olde loue or without loue. Iob 8.1	Bildad
	1.Chron.35	Barachél, blefsing God. Iob 32,2	-
	Ammishádai, the people of the Almightie.	Barachiáh, blessing the Lord. Zech.1,1	
	Nomb.1,12	Bar-ionáh, sonne of a doue. Mat. 16,17	
Amnon Aminou	Ammon, a people. Gen. 19,38	Barnabas, the sonne of consolation. Act. 4,36	
- minar	Amon, faithful.2. King.27,18	Barabbas, sonne of confusion. Mat. 27,16	
	Amos, a burden, one of the twelue Prophets.	Barúch, blessed Jerens daughter or the	Wash Cake
	Amoz, strong, the father of Ishai. Isa.1,1 Amzi, strong.1. Chron.6,46	Bathféba, the feuenth daughter, or the daughter of an othe Sam. 11.23	Dethiase.
	Anáh, afflictig, answerig, or singig. Ge. 36,2		
Anson	& Hanna, gratious or merciful Sam. 1,2	Belshatsar, without treasure, or searcher of	Baltafar
	Ananiáh, the cloude of the Lord. Act. 5,1	treasure.Dan.5,1	Belefhatzar
	Andréas, manlie. Mat. 4,18	Benaiáh, the Lordsbuylding.r. Chro. 4,36	
	Anúb, a grape. 1. Chron. 4,8	Beniamin, sonne of y right had who wastirst	
Aphdeno	Antipas, for all, or against all. Reuela. 2,13	called Benoni the sonne of sorow. Ge.35,18	
	Apadno, y wrath of his judgemet. Da.11,46	Beraiah, the Lords creature. 1. Caro. 8,20	
Apollos	Apolló, a destroyer. 18,24. y name also of an idole.	Béred, hail.r. Chron. 7,21	
	Apphia, brigig forthe, or encreasing. Phile.		Phathourals:
Ram.	Aram, hight or their curse. Gen. 10,23	Bezaleél, in the shadow of God. Exod 31,2	Bezeleel-
	Arbel, Bel or God harhe adueged. Hof. 10,15		Balaam
Aran, ored	Archeláus, a prince of the people. Mat. 2,22	Bilháh,,olde,or fading.Gen.29,29	_
	Areli, the altar of God. Gen. 46,16	Boas, in powre, or firength. Ruth 2,2	Boot.
	Arétas, verteous.2. Macc.5	Company of the Compan	
	Artahshaste, feruent to spoile. Ezra 7,28	Aiaphas,a searcher.Mat.26,507	
	¶Alã,a physicion.1.King.15,8 Alaél, God hathe wroght.2.Sam.2,18	Calcól, nourishing. 1. King. 4.31 Caléb, as a heart, Nomb. 13.6	
	Afáph,gathering.i.Chron.6,39	Canáan,a merchant. Gen. 9, 18.	
Afriel	Asharélah, the blessednes of God.1.Chr. 25,2		
mas # 25 6"	Ashbél, an olde fyre. 46,21	Caseluhím, aspardoned. Gen. 10,14.	Chafelon. Chaffenium
	Asher, blessednes. Gen. 30,13	¶Cephás,a stone. Ioh.1.42	-uanemun.
Aizel.	Ashiel, the worke of God.1. Chro. 4,35	Cephiráh, a lionesse.Ezr.2,28	
	Ashur, blessed or trauailing. Gen. 10,21	Cherúb, as a childe. Ezr. 2,57	
	Asmodeus, a destroyer. Tob 3,8	Chileab, the restraint of the father 2. Sam. 33	
** . * .	Aftyages, governour of the citie. Dan. 13,64 Ataráh, a crowne. 1. Chron. 2,26.	Chilion perfite, or all like a doue. Ruth 1,2 Cillón, hope, or confidens. Nomb. 34,21	
Ataries	Athaiáh, the time of the Lord. Nehe. 11,4	Chemens, meke. Philip. 4.3	
	v avorte mergenny narodny wa vody mode 1000 7 to 66 to	Cleopatra,	
		- 13.0 k mer mi	

The first table.

		~ m =	
	Cleopatra, y glorie of y coutrie.r. Mac. 10,5%	7 Elphaal, Gods worke.a. Chro. 8.11	
	¶Col-hózeth, seing all. Neh.3,15	Eluzai, God my strength.z.Chr.12,5	
	Coneniáh, y stabilitie of y Lord.2. Chr.31.13	Elymás, a corrupter, or forcerer. Act. 13,8	
	Cosbi, a liar. Nomb. 25,18	Enós, man or miserable. Gen. 4,27	
		Common division of the Common Delling of	
	¶Culán, Culí, blacke or an Ethiopiã.2.\$a.:		
£19.	Alaith Sanna of the Young Change	Epenetus, laudable. Rom. 16,5	
Dilaias	Alaiáh, y poore of the Lord.1. Chro.3,22		
Delaias	Dalilah, a bucket or cosumer. Iud. 16,4	Epher, dust. Gen.25,4	Gephac
	Damaris, a litle wyfe. Act. 17,34	Ephraim, fruteful, or encreasing. Gen. 41,50	Eph ret
	Dan, a iudgement. Gen. 14,15	¶Erastus, amiable. Act. 19,22	
	Daniel, indgement of God. Dan. 1,6	¶Esau, working. Genes. 25,25	
	Dathán, statute or law. Nomb. 16,1	Eshcól, a cluster. Gen. 14,14	
	Dauíd, beloued.1.Sam.17,12	Eshék, violence.1. Chron.8,18	
	¶Deboráh,a worde or a bee.Gen.35,8	Estér, hidde. Est. 2,7	
	Delphón, a droping downe. Est. 9,7	¶Ethán, strength.r.Kings 4,31	
	Demas, fauoring the people. Col. 4,14	Fubulus wife or of good couled a Time	Efther
	Demonhón flaving the people . Mac	¶Eubulus, wife or of good coulel.2. Tim.4,2!	Lackes
Duel	Demophón, flaying the people.2.Mac.12,2	Eupolemus,a good warriour. 1.Macc.8,27	
	Deu-el, knowe God. Nomb.r.14	Eutychus, fortunate. Act. 20,9	
Debelaim	Diblam, a cluster of figges. Hof. 1,2	¶Ezbon, hasting to vnderstand. 1. Chro. 7,7	Aff chen
	Didymus, a twinne. Iohn 11,16	Ezekiel, strength of the Lord. Ezek.1,3	
Dina	Dináh, judgement, Gen. 30,21	Ezeliáh, nere the Lord.2. Chro 34,7	
	Diotrephés, nourished of Iupiter	Ezer, an helpe.r. Chro. 4,4	ak aliah
Difhon	Dishán, a threshing. Gen. 36,21	Ezrá, an helper. Ezr. 1,7	
	¶Dodanáh, loue.2. Chro.20,37	Ezriel, the helpe of God. Ier. 36,26	
Rodanim	Dodaním, beloued. Gen. 10,4	Ezrikám, an helpe arifing.r.Chro.3,23	
	Doég,careful.r.Sam.21,7	G	
	Dorcas,a do. Act. 9,39	Aál, an abomination. Iud. 9,35	
	Dordá, generation of knowledge.3.Kin.4,31	Gabriel, a man of God, or the strength	
	Dositheus, giuen to God.2. Mac. 19	of God the name of an Angel Dan 0 of	
	F	of God, the name of an Angel. Dan. 8,16	
	T Bernaling annaffage Gen	Gad, a band, or garrison. Gen.30,12	
	Ber, palsing or passage. Gen. 10,23	Galál, a rolle. 1. Chron. 9,13	
	E Geden, pleasure.2. King.19,12	Gamaliel, Gods rewarde. Act. 5,34	
	Euer,a flocke.1.Chron.23,23	Gamariá, a confuming of y Lord. Ier. 29,3.	Gamariela
	Edom, reddie or earthie. Gen. 25,30	Gazabár,a treasurer.Ezr.1,8	
	¶Elchánan, the mercie of God. 2. Sam. 23,24	¶Gedaliáh, the greatnes of the Lord. Ier. 38,1	Godoliah
	Eldaáli, the knowledge of God. Gen. 25,4	Gedeon, a breaker or destroyer. Iud.6,13	
	Eldád, the loue of God. Nomb.11,26	Gehazí, vallie of vision.2. King 4,12	Giezi
Elead	Eleadáh, witnes of God.1.Chr.7,21	Gera, a pilgrime, or stranger. Gen. 46,21	
	Eleasah, the worke of God.r.Chro.2,39	Ginath, a garden.1. King.16,21	
Eleazarus .	Eleazár, the helpe of God. Exod. 6,22.	Gog, a roofe of an house. Ezek. 38,2	
Eli	Eliáb, my God the father. Nomb. 26,8	Goliath, a captiuitie x. King. 7,4	
Milias	Eliáh, God the lord.1. Chron.8,26	Gomer, a consumer. Gen. 10,2	
	Eliakím, God arifeth. Ifa.22,20		
	Eliám, the people of God.2. Sam.23,34	Gorgias, terrible.1.Macc.3,38	
		H.	
	Elizafaph, the Lord encreaseth. Nomb. 1,14	Abakúk, a wrasteler. Hab. 1,1	Abakuk
William	Eliashío, the Lord returneth. Chr. 3,24	1 Habazaniáh, the hiding of the Lords	
Bliathas	Eliathá, thou art my God.r. Chr. 25,4	fhilde.	
	Ellenoenal, to the Lord mine eyes.i. Chr. 26,3	Habiáh, the hiding of the Lord. Nehem. 7,6;	
	Eliada, the beloved of God. Nomb.34,21	Hacaliah waiting of v. Lord . Nehem to t	Achalia
	Elihu, he is my God.r. Chro.12,10	Hadad, ioye. Gen. 25, 15, 1. Chr. 1, 20	Hechelia h
Elmelech	Elimélech, my God the King, or the counsel	Hagáb, a grashopper. Nehem. 2,46	Hadar
	of God.Ruth 1,2	Haggiah the Larde feast t Change	Hagaba
Elionii	Elioenái, to him mine eyes.x.Chro.3,23		Aggia Amatha
	Eliphál, a miracle of God. 1. Chr. 11,16	II 1/ I a a ii . (ii . I a a a a a a a	Amatha Abatha
Elipelet	Plinkálas sha Cada Cadalinaria Camara	Hamúl merciful Gen 46 v	
	Eliphalet, the God of deliuerace. 2.5am. 5.16		
Elithua Elitteus	Eliphálet, the God of deliuerace 2. Sam. 5, 16 Eliphá, my God faueth, r. King. 10, 16	Hanameel the mercie of God Ier -	
Eliffeus Eliffeus	Eitha, my God laueth.r. King. 19,16	Hanaméel, the mercie of God. Ier.32,7	Anameel
Eliffeus	Elisha, my God saueth. r. King. 19,16 Elishah, the sambe of God. Gen. 10,4	Hanaméel, the mercie of God. Ier.32,7 Hanaméel, the grace of God. New 3,1	Anameel Haniel
Eliffeus Eliffeus Eliffa	Elisha, my God saueth.r. King. 19,16 Elishah, the sambe of God. Gen. 10,4 Elishapia, my God sudgeth.r. Chr. 23,1	Hanaméel, the mercie of God. Ier. 12,7 Hanaméel, the grace of God. New 3,1 Hanani, gratious or merciful 1. King 16,7	Haniel
Eliffeus Eliffeus	Elisha, my God saueth.r. King. 19,16 Elishah, the sambe of God. Gen. 10,4 Elishapha, my God sudgeth.z. Chr. 23,1 Elisheba, the other of God, or the fulnes of	Hanaméel, the mercie of God. Ier.32,7 Hanaméel, the grace of God. Neb.3,1 Hanani, gratious or merciful. 1. King. 16,7 Hanamah, grace of the Lord. Iere.37,12	
Eliffeus Eliffeus Eliffa	Elisha, my God saueth.r. King. 19,16 Elishah, the sambe of God. Gen. 10,4 Elishaphai, my God sudgeth.z. Chr. 23,1 Elisheba, the othe of God, or the fulnes of God. Exod. 6,23	Hanaméel, the mercie of God. Ier. 32,7 Hanaméel, the grace of God. New 3,1 Hanami, gratious or merciful. 1. King. 16,7 Hanamah, grace of the Lord. Iere. 37,12 Harím, dedicate to God. 1. Chro. 24,8	Haniel Ananies
Eliffeus Eliffeus Eliffa	Elisha, my God saueth.r. King. 19,16 Elishah, the sambe of God. Gen. 10,4 Elishapiai, my God sudgeth.r. Chr. 23,1 Elisheba, the other of God, or the fulnes of God. Exod. 6,23 Elizur, the strength of God. Nomb. 1,5	Hanaméel, the mercie of God. Ier.32,7 Hanaméel, the grace of God. New 3,1 Hanani, gratious or merciful. King. 16,7 Hananiah, grace of the Lord. Iere.37,12 Harím, dedicate to God. 1. Chro. 24,8 Hafadiáh, the mercie of the Lord. 1. Chr. 3,20	Haniel Ananies
Eliffeus Eliffeus Eliffa	Elisha, my God saueth.r. King. 19,16 Elishah, the sambe of God. Gen. 10,4 Elishapia, my God sudgeth.r. Chr. 23,1 Elisheba, the other of God, or the fulnes of God. Exod. 6,23 Elizur, the strength of God. Nomb. 1,5 Elkanah, the zeale of God. Exod. 6,24	Hanaméel, the mercie of God. Ier.32,7 Hanaméel, the grace of God. Ne.3,1 Hanáni, gratious or merciful. 1. King. 16,7 Hananiah, grace of the Lord. Iere.37,12 Harím, dedicate to God. 1. Chro. 24,8 Hafadiáh, the mercie of the Lord. 1. Chr. 3,20 Hattíl, an howling for finne. Ezr. 2,57	Haniel Ananies
Eliffeus Eliffeus Eliffa	Eitha, my God laueth.r. King. 19,16 Elisháh, the lambe of God. Gen. 10,4 Elishápiái, my God iudgeth.r. Chr. 23,1 Elishéba, the othe of God, or the fulnes of God. Exod. 6,23 Elizúr, the strength of God. Nomb. 2,5 Elkanáh, the zeale of God. Exod. 6,24 Elmodéd, God measureth. Gen. 10,24	Hanaméel, the mercie of God. Ier.32,7 Hanaméel, the grace of God. Ne. 3,1 Hanaméel, the grace of God. Ne. 3,1 Hanami, gratious or merciful. King. 16,7 Hanamiah, grace of the Lord. Iere. 37,12 Harím, dedicate to God. 1. Chro. 24,8 Hafadiáh, the mercie of the Lord. 1. Chr. 3,20 Hattíl, an howling for finne. Ezr. 2,57 Hauáh living or giving life Genef.	Haniel Ananies Madieh
Eliffeus Eliffeus Eliffa	Elisha, my God saueth.r. King. 19,16 Elishah, the sambe of God. Gen. 10,4 Elishapia, my God sudgeth.r. Chr. 23,1 Elisheba, the other of God, or the fulnes of God. Exod. 6,23 Elizur, the strength of God. Nomb. 1,5 Elkanah, the zeale of God. Exod. 6,24	Hanaméel, the mercie of God. Ier.32,7 Hanaméel, the grace of God. Ne. 3,1 Hanaméel, the grace of God. Ne. 3,1 Hanami, gratious or merciful. King. 16,7 Hanamiah, grace of the Lord. Iere. 37,12 Harím, dedicate to God. 1. Chro. 24,8 Hafadiáh, the mercie of the Lord. 1. Chr. 3,20 Hattíl, an howling for finne. Ezr. 2,57 Hauáh living or giving life Genef.	Haniel Ananies

	Hazaél,seing God.r.King.19,17	Tlechoniáh, stabilitie of the Lord. Chr. 3,16	Chonics
Azael Tea	Hazaráh, seing the Lord. Neh.11,5	Iedaiáh, the hand of the Lord or confessing	Teddia
3 50 £	#TIT-1	the Lord.r. Chron.4.37	Zeděid2
eselchi	Helkiah.the portion of the Lord.2. Nin.18,18	Iedidáh, beloued.2. Sam.22,1	#40#1##
Hanoch Enoch	Henoch taught or dedicate. Gen. 5,18	Tedies, know leage of Godin on one	
Z.noe u	Henher, a digger or deluct. 1. Chr 4,6	Ieduthun, confessing. 1. Chro. 9,16	
Haphfiba.	Hephzi-báh, my delite in her.2. King.2,1	Iehiáh, the Lord liueth.r. Chro. 5,13	
Epliba.	Herh feare or breaking. Gen. 21,3	Iehiel, God liueth.1. Chr. 26,21.	Toadan
T	Hezri, or Hezro, Hezron, Alari, Elri	Iehoadán, the Lords pleasure.2. King. 14,2	
Ezron	CHiel, the Lord liveth. I. King. 16,34	Iehoahás, the possessió of the Lord.2. Kings	TORRAS
Unrami	Hiram the hight of life. 2. 5am. 5,11	23,34 C. C. C. T. T. T. Winner	Total
Huram! Ezechias	Highligh Hrength of the Lord 2. King	Iehoash, the fyre of the Lord. 2. Kings 11,21	
Obab	THobab beloued Nomb 10,29	Iehohanan, grace or mercie of the Lord.	Ionā, Iohān es
	Hari a prince. Genel. 35,22	2.Chro. 26.3	
	Holhalah, laluation of the Lord. Lete. 4251	Iehoiada, the knowledge of y Lord. 2. King.	
	Hoshea, saluation. Hol.1,1	11,15	lozcim.
	Hofa, truffing.1. Chron.26,10	Iehoiakím, the rifing or aduenging of the	
	Hotham, a leale or fignet.i. Chron. 7,32	Lord.2. Kings 23,34	a Cubas
Huziel	Haziel, feing God.i. Chron.23.9	Iehoshaphat, the Lord is y judge. 1. Chr.3,10	Totabuse
gauge	Hul forow or infirmitie. Genel. 10,23	Iehoshua, the Lords saluation. Zach. 3,1	*-fodor
	Hur, libertie or prince. 1. Chron. 4,1	Ichozadák, the iuftice of ý Lord. Chr. 6,14	
Onla	Hushah, hasting .1. Chron. 4,4	Iehudath, confession or praise. Gen 29,35	Inda
	.	Iekannáh, the Lord shal'arise, establish, or	Ysecowe
Jakob	T Aakób, a supplanter. Genes. 25,26	aduenge.i.Chr.2,41	
Ioakan	Laskán deltroving. i. Chron. 5,13	Iekodeam, the burnig of the people. Iol. 15,56	
Misiel	w CA demode of frod 1 Labron HAZ	Iephlét, deliuered. t. Chron. 7,32.	
	Izazaniah, the hearkening of the Lord.2.	Ierahmeel, the mercie of God. Ier 36,36	
	K 1ngs 25.22	Teladificer, the metere of Course, James	lare#
Lobel	Tabál bringing or budding. Gen. 4,20	Iéred, ruling. Gen. 5,15	_
	Iabeth, drought.2. Aings 15,10	Ieriél, the feare of God. 1. Chr. 7,2	lernel
	Tabez, forowe.i. Chron.4,9	Ierimoth, fearing death.1.Chr.7,7 Ieroboam, encreasing the people. 2.Kin.14,3	
	Tabin.vnderitanding.10111.1151	Tanakám high v Chro 6 27	Jehoram.
a.Jaikh	Tachin-flabilitie. Genel. 46,10	Ieroham, high.1. Chro 6,27 Ierubbaal, let baal aduenge. Iud. 6,32	Joram
Bedaiáh	Tadiáh knowing the Lord . I venem 230	Ieshaiáh, saluation of the Lord. Isa. 1,1.	lerobaal Efaiah, liniah
lahel	Table do of alcending, 100.4,16	Ieshúa, a sauiour. Mat.1,16	
Jaloleel	Taballeé praifing God.I.Chr.4310	¶Igál,redemed.2.Cur.3,22	leius.
-	Tabaziel, God haiteth, Gen. 40,24	Igdaliah, the greatnes of the Lord. Ier.35,4	
Afiel	Jahaziel, seing God. Ezr. 8,5	Toab, willing or voluntarie. Chro.2,16	
Achoel, lah	ist Iahehel, hope in God or beginning in God.	Iob, forowful or hated. Iob 1,1	lobab
	Genei.46,14	Iobamah, y buylding of the Lord. 1. Chr. 9,8	10010
Lacirus	Iair, lightened. Deut 3,14	Iochébed, glorious. Exod. 6,20	Jochabes
	Iakim, stablishing .r. Chron. 8,19	Ioél, willing or beginning. Ioel 1,1	
Jambres Jamráh	Iambri, rebellious.r. Macc. 9,37	Jokshán, an offence. Gen. 25,2	Iechfan.
_	Iamin, right hand. Gen. 46,10	Ioktán,a litle one. Gen.10,25	lectan
Jemmel.	Iamuél, God is his day. Genef. 46,10	Ionáh,a doue.2.Kings 14,25	Mercan
	Ianoháh, resting. Ios. 16,6	Ionadab, voluntarie or willing .2. King .3,5	Ichonadab
	Ianum, sleping. Iol. 15,53	Ionathán, the gifte of the Lord. Iud. 18,30	
	Iahuri, nepriuading or enticing. Gen. 5,32	Tofenh, encrealing, Gen. 10,24	le honathra
3aphio	Iaphía, lightning.2.Sam.5,16	Tothaheth, the fulnes of the Lord. 2. Chr. 22,1	I lehoihabas
	Iarephél, helth of God. Ios. 18,27 Iaríb, fighting or aduenging. Gen. 46,10	Ioshiah, the syre of the Lord.2. King.22,3	
	Taribing filing of added 5.25	Iotham, perfite. 2. Kings 15,23	
	Iashén, ancient. 2. Sam. 23,32	Yozabád.endwed.r.Chro.12,20	
Lanfat	Iasher, righteous. Ios. 2339	Iphdiáh, the redemption of the Lord.	•
Jafub.	Iashúb, a returning. 1. Chron. 7,1 Iashniél, a gifte of God. 1. Chron. 16,3	Chro.8,25.	
Jathanael	lattir, a remnant or excellent. Iosh. 15, 48	. Iphtáh, opening. Iud. 11,1	
Jether	Ithri, Ithro, Ithron the same.	Ila's waterman.	3749
Jethini	Iauán, making sad. Gen. o.	Irád, a wilde alle. Gen. 4,18	
Zenia	Iauan, making iau. Of God.i. Chron. 15,18	Iriah, the feare of the Lord.ler.	
	laziz, brightnes.r. Chro.27.31	Irmeiah, exalting the Lord.r. Chro.3,24	Leremise
	Tibhác, chofen. 2. Kings 5,15	¶Ihacar,a wages. Gen.30,18	
	Ichahod, where is glorier. Sam. 4,28	Ishai, a gifte or oblation. Rut 4,17	leffai
- قائسوا	Iddo, his confession.s. Chron.27,25	Ishhosheth, a man of shame. 2. Sam. 2,12	
Jaidg.	4 transtitus contraction	Ishcarió	b

			•
fearior.	Ishcariot, an hyreling, or man of death.	24,18	
	Mat.10,1	Makaz, finishing, or watching. 1. King. 4,9	
	Ishmaél, God hath heard. Gen. 16,11.	Macbanái, my poore sonne.1. Chro.12,13	Machab
	Ishtob, good man. 2. Sam. 10,8	Machi,poore, or a fmiter. Nomb. 13,16	
	Israel, a prince of God, or preuailing with		
	God.Gen.35,10	Madái, a measure, or iudging. Gen. 10,2	
	¶Ithamar,wo to the change.Exod.6,23	Madán, strife. Gen. 23,2	Midian
	Irrái, itrong. 2. Sam. 23,29	Magdalena, magnified, or exalted. Mat.27	
Itti, Ital	Ittiél, God with me. Nehem. 11,6	56	3
Ethai	¶ Iubal, bring ing, or fading. Gen. 4,21	Magdiél, preaching God. Gen. 36,43	
		Magógscouering, or melting. Gen. 10,2	
Ichucal	Iuchal, mightie. Ierem. 38,1		
	Tizebel, wo to the house. 1. King. 16,31	Mahalah, infirmitie, or fickenes. 2. Chro.11) Mahalon
Ifaak	Izhak, laughter. Gen. 17,19	Maharái hadina - Charan	
	Izrahiáh, the Lord arifeth, or the clearenes		
	of the Lord.s. Chro.7,3	Mahath, wiping away, or fearing. 1. Chro.6	•
	Izreél, the seed of God. Iosh. 15,56	Malaaki waxaa Caraa Malaaka a	
	K	Malachi, my messenger. Malach. 1,1	Malachia:
6 55		Mahaleél, praising God. Gen. 5,12	Malaleck
Chaath	Kainán,a biar, or owner. Gen. 5,9	Mamzér,a bastard. Deut.23,2	
Choath		Manahém, a comforter.2. King. 15,14	
Champai	Káin, a poslession. Gen. 4,1	Manoách, rest. Iudg. 13,2.	Manoe
Chemuel	Kamuel, God is rifen. Gen. 223,28	Maón, a dwelling place. Iosh. 15,55	Maonathi
	Karéah,balde.2.King.25,	Mordechái, bitter, contricion. Ester 2,5	
	¶Kedár,blackenes. Gen.25,13	Marthá, bitter, or prouoking. Luk. 10,38	
	Kédem, East. Ierem 49,26	Mattán,a gift.2. Chro.23,17	Mattanah
	Kéren-happúch, the horne of beautie.	Martani, Marraniah, Marthaniah, Martha.	
Cafaish	Kallaián, the voyce of the Lord. Nehem.	táh his gift. Ezr.10;33	Mattathias
	13,19	Matrithía, a gift of the Lord.1. Chro.931	Mathias
	Kish, harde, or fore. 1. Sam. 9,1	Malchiel, God is my King. Gen. 46,17	
Colis	Kolaiáh, the voyce of the Lord. Nehem.	Malchiáh, the Lord my King Jerem. 21,1	Melchiel
	II,1	Malchi-zédek, King of righteousnes. Gen.	Melchiah
	Kórah,balde.Gen.36,5	14,18	Melchizede
	Koré, crying.1. Chro.9,19	Malchishúa, my King the sauiour. 1. Sam.	
	¶Kushaiá, hardenes. 1. Chro. 15,17	14,49	
	*	Mehetabél, how good is God! Gen. 36,39	
	* A 1/11 0'C - O'	Mehumán, troubled. Ester. 1,10	
	Aadáh, to gather, or testifie. 1. Chro. 4,21	Mehuiaél, teaching God. Gen. 4,18	Amas
Leedan	Laadan, for pleasure.1. Chro.7,26	Methushaél, asking death. Gen. 4,18	
	Labán, white. Gen. 24,29		•
	Lael, to God, or to the mightie. Nomb. 3,24	Methushélah, spoyling his death. Gen. 5,21	
Laad	Láhad, to praise.i. Chro.4,2	Melatiáh, deliuerance of the Lord. Nehem.	Meltia s
Lemuél	Lamuél, with whome is God-Prou.31,1	Named and American Adams	
Lahabim	Lehabím,enflamed. Gen.10,13	Menelaus, strength of the people. 2. Mac.	
Lamech	Lémech, poore, or smitten. Gen. 4,18	4,23.	
	Lappidoth lightenings. Iudg. 4,4	Menasheh, forgetting. Gen. 41,51	Manaffe
	Letushim, hammer men. Gen. 25,3	Meraioth, bitternes.i.Chro.9,11	Merari
	Leui,ioyned,or coupled. Gen. 29,34	Méred, rebellious. 1. Chro. 4,17	
	Leáh, painful, or wearied. Gen. 29,16	Meshá, saluacion. 1. Chro. 2,42	Moufa
	¶Lobin, whitenes. Exod. 6,17	Meshelemiáh, the peace of § Lord.1. Chro.	
Lotan	Lot wrapped, or ioyned. Gen. 11,27	26,1.	
Ludim	¶Lud, a natiuitie, or generacion. Gen. 10,22	Methullám, peaceable. 2. King. 22,3	
	¶Lysias, dissoluing.1.Mac.,32	Mephiboshéth, shame of mouth. 2. Sam. 4,4	
	Lysimachus, dissoluing battel.2. Mac.4,29	Méshech prolonging. Gen. 10,2	
		Milcháh, a woman of counfel. Gen. 11,29	Melcha
	M	Milchóm, their King, or counseller, the ido-	
Maacháh	A Aachathí, broken. 2. King. 25,23	le of the Ammonites.2. King.23,13	
7.	Mahazióth, seing a signe. 1. Chro. 25,4	Mızzáh, a dropping, or consuming. Gen. 36,	
	Manteiah, the protectio of the Lord. Ierem.	ŋ	
Maalá	32,12	Micháh, poore, or smitten, or who is here?	Wich:
Maasei .	Mahlá, weakenes, or a dance. Nomb. 26,33	2.Chro.34,20	Michea3
Maafias	Maafai, my worke.1. Chro.9,12	Michaiáh, who is like the Lord?2. King. 22,12	
	Magfaigh shawarks of the Lord - Chen	Michael, who is like God?r. Chro. 7,3	AND DESCRIPTION OF STREET
	Magicianstite worke of the Lord. Cind.		
Manfaies	15518	Michal, who is perfect? 1. Sam. 14,49	
Massaies		Michal, who is perfect? 1. Sam. 14,49	

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Maria	Miriam, exalted, or teaching. Exod. 6,20	P	
	Mithredath, dissoluing the Law. Ezr. 1,8	DAgiél, God hathe met. Nomb.1,13	
	Moáb, of the father. Gen. 19,36	Palál, praying or judging. Nehem.3,25	
	Moshéh, drawne vp. Exod. 10,2	Palti, deliuerance. Nomb. 13,10	Phalali
	Mozá, founde, or vnleauened. z. Chro. 2,46	Paltiél, deliuerance of God. Nomb.34,36	7
		Palú, marueilous. Gen. 46,19	Dhalatan
	Musach, anointing. 2. King. 16,18		Phalcias.
	Mushi, departing. Exod. 6,19	Paróh, vengeance. Exod. 8,1	
	N	Paruáh, florishing, or fleing. 1. King. 4,17	
	Aamáh, beautiful. Gen. 4,22	Pashur, encreasing libertie. Ierem. 20,3	
Noeman	Naamán, faire, or beautiful. Gen. 46,21	Pedahél, the redemption of God. Nomb.	
	Naaráh,a maide,or watching. Iofh. 16,7	34,28	
	Naariah,a childe of the Lord.1. Chro.3,22	Pedah-zúr, a mightie redemer. Nomb., 10	Phadassur
Nebo	Nabaióth, buddes, or prophecies. Gen. 25,13	Pedaiah, the Lords redeming. 2. King. 22,1	
Nabóth	Nabál,a foole.r.Sam.25,3	Pekaiáh, the Lords opening.2. King.15,22	
	Nadáb, a prince, or liberal. Exod. 6,23	Pelaiáh, y miracle of the Lord. 1. Chro. 3,24	
	Naggái, clearenes, Luk. 3,25	Pelaiáh, a miracle of the Lord. Nehem. 8,7	
	Nahaliál the inheritance of God Namh	Pelatiáh, deliuerance of the Lord. 1. Chro.	
	· · · · · · · · · · · · · · · · · · ·		Phalattas Phalaias
	21,19	3,21. D(1-) 11 15 - C	
îvî ahamanî	Nahám, Nahúm, a comforter, or repentat.		
	r.Chro.4,19.	Péler, deliuerance.1. Chro.2,33	
	Nahás,a serpent.1.Chro.4,12	Penuél, seing God.1.Chro.4,4	Phanuel .
	Nahór, hoarfe, or angrie. Gen.11,22	Péresh,a horseman.1.Chro.7,16	
	Naióth, beautie, or a dwelling place. 1. Sam.	Pérez,a diuifion.Gen.38,29	
	19,18	Perudáh, a diuision. Ezr. 2,55	
	Naphtalí, wrastling, or comparison. Genes.		
	30,8	Picól, the mouth of all. Gen.21,22	
	Nathan, giuen. 2. Sam. 5,14	Pinehás, a bolde countenance. Nomb.25,7	Phicol'
aralmak ada	Nebuchad-nezzár, which is written for ŷ	Puah,a mouth.Gen.46,13	Phinees
Nabuchode-		P	
	moste parte in Ieremie, and some times	A smith shadon folio T and Nichom	
	in Ezekiel, Nebuchadrezzar, signisieth	R Aamiáh, thổ dre of the Lord. Nehem.	
	the mourning of the generacion.	1 7,7	
	Nepheg,weake.2.Sam.5,15	Raddái, ruling.1. Chro.2,14	
	Nephtúim, an opening. Gen. 10,13	Raháb, proude, or strong. I osh. 2,1	
	Ner,a light.1.Sam.14,51	Rahám, mercie, or compassion. 1. Chro. 2,44	
	Nethaneel the gift of God.2. Chro.35,9	Rahél,a shepe. Gen.29,9	
	Nethaniáh, a gift of the Lord.2.Sam.25.23	Rám, high.r. Chro.2	
Nemred	Nimrod, rebellious. Gen. 10,8	Ramiáh, exaltacion of the Lord. Ezr. 10,25	
	Noadiáh, the witnessing, or testificacion	Raphá, release, or medecine. Gen. 46,21	
	of the Lord.Ezr.8,33	Reaiah, a vision of the Lord Chro. 5,5	
	Noáh rest.Gen.5,29	Réba, the fourth. Iosh. 13,21	
	Nogah, brightnes. 1. Chro. 14,16	Rechab, a rider. 2. King. 10,15	
	Nun, sonne, or posteritie. Nomb. 13,9	Reelaiáh,a shepherd to the Lord. Ezr.2,2	
	O	Debaham dilating the parala King at the	
Obdiah	Padish Comment of the Land & Chan	Rehabeam, dilating the people.r. King. 11,43	Roboans
Abdias	Badiáh, feruant of the Lord. 1. Chro.	Kenamputerui, or preseatezr.252	
	3,21 Olada Garage Tala	Remaliáh, the exaltacion of the Lord. 2.	
	Obed,a seruant. Iudg.9,26	King.15,27	•
	Obed-edom, the servant of Edom, or a ser-		Raphaci
	uant Edomite.2.King.6,10	Rephaiáh, medecine of § Lord.1.Chro.3,21	
	Obil,borne,orbroght.1.Chro.27,30	Reú, his shepherd. Gen 11,19	
	¶Omár, speaking, or exalting. Gen.36,11	Reubén, the sonne of vision, so named, be-	
Omís	¶Onám, forow, strength. Gen. 36,23	cause the Lord did see his mothers afflic-	
Aunan.	Onán, forow, or iniquitie. Gen. 38,4	tion.Gen.29,32	
	Ophel, a towre, or darkenes. 2. Chro. 27,3	Reuél, 2 shepherd of God. Exod. 2,19	Raguel
Ophr áh	Ophir,ashes. Gen.10,29	Rezón,a secretarie, or leane.1.King.11,23	arabare.
	¶Ornán, reioycing. 1. Chro. 21,18	¶Ribái,strife, or encreased.2.Sam.23,29	
	Orpáh, a necke. Ruth. 1,4		Rebeces
		Ribkáh, fed. Gen. 12,23	Rebekah
	Ortholias, rectified.1. Macc. 15,37	Rinnáh, song, or reioycing. 1. Chro. 4,20	
	Octobiéh simo so sho Lordo Claus o C	Riphath, medecine, or release. Gen. 10,3	
	Otholiáh, time to the Lord. 1. Chro. 8,26	Rogel, a foteman, or an accuser. Iosh. 15,8	
	Othoniel, the time of God. Iosh. 15,17	¶Ruth, watered, or filled. Ruth 1,4	
delák	¶Ozaziáh, y strength of the Lord.1. Chro.	while the constant $oldsymbol{S}$ and $oldsymbol{S}$ and $oldsymbol{S}$	
	15,21	CAbtáh,a compasse, or olde age. Gen. 10,7	Sabathas
	Ozziel, the helpe of God.1. Chro.27,19	Sabreca, the cause of smiting. Gen.10,7	
		Saráh	

		12	.00/ 122
	Saráh,a ladie,or dame.Gen.17,15	Shobál,a path.Gen.36,20	
	Sarai, my dame, or mastres. Gen. 17,29	Shobnáh, a buylder. 2. King. 8,18	
Saba	Sebá, a compasse. Gen. 10,7	Shúa, crying, or fauing. Gen. 18,2	Suc
	Séled, affliction 1. Chron. 2,30	Shuáh, praying, or humiliation. Gen. 25,2	
	Semachiáh, cleauing to the Lord.1. Chr. 26,7	Shubaél, the returning of God. 1. Chr. 24,20	Shebuel .
Sheal	Shaál, Shaúl, afked. Ezr. 10,29.1. Sam. 9,2	Shuháh, a pitte, x. Chron. 4,11	,
	Saaph, flying, or thinking. 1. Chro. 4,7	Shumathí, renoumed. 1. Chro. 2,53	
Sasph	Shabbethái, my reft. Nehem. 11,16	Shuni, changed, or fleping. Gen. 46,16	
		Sith i my fector End Co.	
	Shachir, wages, 1. Chro, 11,35 Shage, 1g noran (1. Chron, 11,34	Sithri,my fecret. Exod. 6,22	
Sellum	Challes norceable. King it in	Such marine we Change	
Sallum Shal mah	Shallum, peaceable 2. King 15,10	¶Suáh,rooting vp.1.Chron.7,36	
Shalma	Sha man, peaceable. Hofe. 10,15	10.176	
Salmon	Shalmon, peaceable. Ruth 4,21	TAbeel, good God. Ifa. 7,6	
	Shamgár, desolation of the stranger. Iudg.	Tahash, hasting Gen. 22,24	
Ch amount	3331	Taháth, feare.r. Chro 6,37	
Shamma	Shammáh, desolation, destructio. 1. Sam. 16,9	Talmáisa forow. Iosh. 15,14	Tholmas
	Shammúa, obedient. Nomb. 13,5	Tamár, a palmetree. Gen. 38,6	Thamas
	Snaphán, a conie, or one hidde. 1. Chr. 5,12	Tanhúmeth, confolation. Ier. 40,8	
	Shaphar, a iudge. Nom. 13,6	Talmon, dew prepared.1. Chr.9,17	
	Sharézer, a treasurer.2. King.19,17	Taphath, a litle one.t.King.4,11	
Salathiel	Shealthiel, asked of God. Hag.1,1	Tebáh, a cooke. Gen. 22, 24.	
	Sheariah, the gate of the Lord.r. Chro.8,38	Tehinnáh, merciful, or prayer.i. Chr.4,12	
Shaba	Shebá, captiuitie. Gen.10,7	Térah, smelling. Gen. 11,24.	
	Shebarim, hope. Iofh.7,5	Tiknáh, hope. 2. King. 22, 14	
	Sheber, hope, or whear. I. Chro. 2,48	Tilon, murmuring .T. Chro. 4,20	Thiles
Sechia	Shecaniah, the habitation of the Lord. 1.	Tirás, a destroyer. Gen. 10,2	
Secuta	Chron.3,21	Tirhanáh, a searcher of mercie.z. Chro.2,48	
	Shéchem, a parte, or portion. Nom. 26,31	Tiriá, a fearche. 1. Chro. 4,16	
	Shedeur, a field of fyre, or the light of the	¶Tóah,a darre.i.Chron.6,34	
	almightie. Nomb.1,5	Tobiáh, the Lord is good. Ezr.2,60	
	Shegubexalted.i.King.16;34	Togarmán Grong or honia Gon	
	Shebariáh, ý morning of ý Lord.r.Chr.8,26	Togarmáh, strong, or bonie. Gen.10,3 Tóhu, liuing.i. King.i,1	Thogorma
Selz	Sheir, rough, or heerie. Gen. 36,20		•
		Tolá, a worme. Gen. 46,13	m 1
	Sheláh fording resiling Conse	Tom, a twine. Mat. 10.3	Thomas.
	Shelah, sending, or specifing, Gen. 10,14	Tubál, borne, or broght, or worldlie. Gen.	
Salmiah	Shelem áh, peace of the Lord. Ezr. 10,39	10,2 Tub (11,6)	
	Shéleph, drawing out. Gen. 10,26	Tubál-káin, worldlie possession. Gen. 4,22	
	Snélesh, a captaine. I. Chro. 7535	V	
	Shelomíth, peaceable. Leuit. 24,11	Aniáh, nourishmét of y Lord. Ezr.10,36	Ouanie
	Shelomon, peaceable. s. Sam. 5, 15	V Vashni, changed.1.Chr.6,28	
72 22	Shelumiel, the peace of God. Nomba,6	Vashti, drinking. Est.,9	
Mimaiah	Shemalah, hearing the Lord.r. Chr. 4,37	Vopli, a thig broke, or patched. Nom. 13,15	;
	Semariáh, the keping of § Lord. Ezr.10,32	Vri,my light.j.Chr.2,20	Har
	Shemed, destroying a. Car. 8,12	Vriiab, the light of the Lord.2. Sam.11,3	Ouriss
	Shémer,a keaper.i.King.16,24	Vriellight or fyre of God.2. Chr.13,2	
	Shemida, a name of knowledge. Nom. 26,32	Vtháismine iniquitie, or time. 1. Chr. 9,4	
Sempel	Shemuél, appointed of God. Nom. 3,4	¶Vzál,wandering.Gen.:0,27	
Samuel .	Shemuél, heard of God.1. Sam.1,20	Vzzáh, strength.r. Chron. 6,29.2. Sam. 6,3	Oza.
	Shephatiáh, the Lord iudgeth.2. Sam.3,4	Vzzi, my itrength.i.Chr.6,5	
Seraigh	Sheraiah, a prince of the Lord. I. Chr. 4,14	Vzziel, the strength of God. Chr.7,7	
	Sherug,a bough,or plante. Gen. 11,20	Z	
Seth	Shoth, set, or put. Gen. 4,25	Aauan, trembling. Gen. 36,27	
	Shethar, a remnant, or hid. Eft.1,14	Zabád, a dowrie. 1. Chr. 2,36	
	Sheuá, vanitie. 1. Chron. 2,49	Zabadiáh, a dowry of y Lord. Chr. 8,15	
Sechia .	Shiciáh, the protection of y Lord.r. Chr. 8,10	Zabdiel, a dowrie of God. Chr. 77.2	
Shimea h	Shimei, hearing, or obedient. Exod. 6,17	Zaccúr, mindeful.1. Chr.4,26	
Simon	Shimeon hearing, or obedient. Gen. 29,33	Zacháispure.Ezr.2,9	Zachens
Samion	Shimfhon, therethe secode time, because the	Zachariah mindeful of the Lord. Chr. 5,7	
	Angel appeared the seconde time at the	Zadok justified or juste . Same	
	prayer of his father. Iud. 13,24	Zalmonáh, our image. Nom: 33,41	
	Shiphtán,a iudge. Nomb.34,324	Zanoáh forgetfulne. Nichom -	
	Shipráh, faire. Exod. 315	Zanoáh, forgetfulnes. Nehem. 1330	
Sobab	Shobáb, returned. 2. Sam. 5, 14	¶Zebulún, a dwelling. Gen.30,20	
9004B	And and conver menoments.	Zeeb,2 wolfe, Judg. 7,25	
		IIi.ii.	

Zelophehád, a shadow of feare. Nom. 26,33 Zethan, their oliue.1. Chro. 26,12 Zemíráh, a fong. 1. Chron. 7,8 Zephi, a honie combe. Gen. 36,11 Zéra, clearenes, or rifing vp. Gen. 36,13 Zeraiáh, the Lord arifing.r. Chro. 6,6 Zeresh, scattering heritage. Est. 5,10 Zerubbabél, strange from confusion, or a stranger at Babel. Hag. 1,1

¶Zia, swete, or swelling.1. Chron.5,13 Zephaniáh, the hiding of the Lord.2. King. Zidkiáh, the iustice of y Lord. 2. King. 24,17 Zidón, a hunter. Gen. 10,15 Zimrí, a fong. 1. Chron. 2,6 Ziphoráh, a mourning. Exod. 2,21. ¶Zohéth,a feparation.1.Chro.4,20 ¶Zuph,a watch, or a couering. 1. Chro.6,15 Zuriel, the rocke of God. Nom. 3,35 Zurishadái, § rocke of § almightie. Nó.1,6

ATABLE OF THE PRINCIPAL

THINGS THAT ARE CONTEINED IN THE BIBLE, AF ter the ordre of the alphabet. The first nomber noteth the chapter, and the seconde the verse.

L & 10, & 28, & 29. leuit. 2, 10. nom. 17,3.ebr.9,7 aaron and miriam speake against moles.nom.12,1 aaron, eloquent, exod. 4,14 Abba, father. mark.14,36.rom.8,15. abdon,a iudge in israel.iud.12,13 abel, a citie where dwelt the wise. adam y first, ada the last.1.cor.15,45 abiathar the sonne of ahi-melech, adoniiah dauids sonne, and his amand his doings.1.fam.22, & 23.1.kin. abigail v wife of nabal. 1. sam.25,3 abihu seeth god in sina.exod.24,10 abiiam king of iudah.i.king.15,1 abimelech king of gerar, and his doings.gen.20 & 26 abimelech the sonne of gideon mur neth in ifrael.iudg.9 abishai pursueth sheba. 2.sam.20,10 abner, his doings and his death. 1. Tdegrees of Affinitie.leuit.18 fam.17,55.vnto the 2.fam.3 the Abomination of the iewes. ifa. 1,3.0f ierusalem.eze.16,1 abraham & his doings, from the 12 4,3.ebr.11,17 abraham a prophet.gen.20,7 absalom and his doings, from the 2. fam.13 vnto the 19 absent from god.2.cor.5,6 the Abstinence of moses and eliiah. agag kig of § amalekites. 1. sam. 15,9 exod.34,28.1.king.19,8 abundance cometh of god.deu.8,17 Accesse to god by christ.rom.5,2 ephel.2,18 &3,12

him felf to god.rom.14,12 Aron and his doings. exod.4, christ is Accursed for our sakes.gal. achan the sonne of carmi stoned & ahaz king of iudah, an idolater. 2. burnt to death.iosh.7,25 achior.iud.5,5 & 14,6 achish king of gath.1.sam.21,11 &27,2 Ada & his creation.gen.1,27 & 2,7 adam laboreth.gen.3,23 adam the figure of christ.rom.5,14 adoni-bezek king.iudg.1,6 bition.r.king.r & 2 adopted in christ. eph. 1,5.rom. 9,4. abihu burnt with fyre fro the lord. adoram stoned to death. 1.king.12,18 Alcimus a wicked man. 1.mac.7,9. aduersitie and prosperitie are of god.iob 2,10.prouer.3,33 adulterie forbidden. gen. 26,10. exo. alexander the sonne of antiochus 20,14.1.cor.6.9.ebr.13,4 adulterie must be auoided.exod.20, almes dedes are pleasant sacrifices. 14.prou.5,3.1.cor.10,8.1.thef.4,3 dereth his brethre, and after reig- the Adulterie of david .2. sam. 11 & 12 give northine Almesgrudgingly .2. our Aduocate towarde god the father, iesus christ.1.10hn 2,1 the Affliction and crosse of dauid for his sinne.2.sam.12,10 the Afflictions of this present time Amalekites.exod.17,8.nomb.14,25. are not worthie, &c. rom. 8,18 of gen. vnto the 25. his faith. rom. affliction to them, that trust in anie ama sa the ead of absaloms armie. other then in god.deut.31,37 affliction to the that afflict the faith amaziah king of iudah.2.king.14,1 ful .2. theff. 1,6 to Afflict y soule for a daye. isa.58,5 ¶Agabus v prophet.act.11,28 & 21,10 ammonites.gen.19,38.deu.23,3. iudg. agre with thine aduersarie. mat.5,25 amnon defileth his fister tamar.2. agrippa king.act.25,13 TAhab and his wicked doigs, from amonking of iudah, wicked. 2.king. the 16 of.r.king.vnto the 22

doings. 1.king.22,49.2.kin g.1,2 ahaziah the sonne of ioram, and his doings.2.king.8 k ngs.16,11 ahiah the sonne of Ahitub.1.sam.1433 ahimaaz.2.sam.17,17.& 18,19 ahimelech.1.sam.21,1.& 22,9 ahithophel and his doings. 2.sam.15 & 16 & 17 aholah and Aholibah.eze.23,4 aholiab, an excellent workeman. exod.31,6 Tour Aide of christ.ebr.4,14 the Aide of israel is of god. deut. alexander & copper fmith.2.tim.4,14 epiphanes .1.mac.10,1 philip.4,18 cor.9,7 christ our Altar. ebr.13,10 the Altar and the forme thereof. exod.20,24 the Altars of the gentiles. exo.34,13 deut.25,17.1.sam.15,2 2.fam.17,25.& 20,4 amaziah the priest of beth-el. amos 7,10 11,4,2.fam.10 2,19 & 20 cuerie man shal give Accountes of ahaziah the sonne of ahab, and his amorites.gen.14,7.deut.2,24.& 20,17-

iudg.1,34.1, fam.7,4 amos the prophet.amos 1,4 amram the sonne of kohath.exo.6, Tioshua killeth the Anakims. iosh. 11,21.iudg.1,20 ananias and his wife sapphiras death.act.5,10 ananias the chief priest. 28.23,2 andronicus is slaine.2.mac.4,38 of ifrael.nomb.11,16 angels and their creation.col.1,15 the Angel denyeth to be worshiped. reuel 19,10.8 22,9 the Angel guideth the hoste of israel.exod.14,19 the Angel sheweth of christs birth. angels kepers of the litle ones.mar. 18,10.peters Angel.act.12,15 the Angels minister vnto christ. mat.4, ii. thei comfort him in the garden.luk.22,43 angelsthe ministers of god. ebr.1,7 ceiued into his house.gen.18,5.lot also receiueth two.19,3 to be Angrie with thy brother, is da nable.mat.5,22 tob.11,9 anna the prophetesse.luk.2,36 annas father in law to caiaphas. swere of the hope that is in you. 1.pet.3,15 antichrift, who? 1.iohn 2,22. & 4,3.2. Askelon taken by iuda.iudg.1,18 thef.2,2 the Antiochians, first that were named christians.act.11,26. antiochus epiphanes. 2. macc. 2,20. and 9,1 antiochus eupator. 1. macc. 6, 17.2. mac.10,10.& 13,1 Apollonius discomfited by ionathan.r.mac.ro,82 apollos a learned man.act.18,24

ke.act.4,3.5,:8

tribes.mat.19,28

in the church.r.cor.1,28

Appearance.i.sam.16,7

mat.10,6

in y kingdome of heaue. mat. 18,1

the Apostles shal judge the twelue

apostles why they were ordeined

god judgeth not according to the

Aquila and priscilla do herber the

church.r.cor.16,19 the ruine of the Arabians. ifa.21,14 Tking Arád slaine.nomb.213 the Aramites. 2. sam. 8. & 10.2. king. baasha, king of israel, & his doings, 5.& 6.& 7.& 8 araunah selleth his threshing sloo- the destruction of Babel forespore to dauid.2.fam.24,24 mamré a citie of Arbáh, called also the buylding of Babels towre. gen. hebrón.gen.35,27 ananias y disciple of christ. act.9,10 aristarchus felowe prisoner with babes in christ.r.cor.3,1 paul.col.4,10 the seuentie Ancients of the people the Arke of god, the forme & vse bachides, captaine of king demethereof.exod.25, 10. deut.10.3. & 3, the Arke of noáh. genel. 6,14.& 7,1. backebyting is to be auoyded. 1. pet. 1.pet.3,20 the stretched out Arme of god. 1. bagoas, the eunuch.iud.12,11 king.8,42. arpachshad, his birth and age. gen. 11,10.&12 flee Arrogancie.rom.12,3 Ala king of judáh, and his doings 1.king.15,8 asahel ioabs brother slaine.2.sam. one Baptisme.ephes.4,5 the thre Angels that abraham re- asaph the brother of hemán, chan- the disciples of christ Baptize. iola ter.1.chr.6,39 asher iaakobs sonne. gene.30,13.his christ is Baptized.mat.3,15 ioth.19,24 annathe mother of tobietheyog. ashima the idole that the men of 17,30 ashtaroth, the idole that the iewes we are Baptized vato the death of worshipped.iudg.2,13 &3,7 be readie alwayes to giue an An- paul is forbid to preache in Asia. christ Baptizeth with y holie gost act. 16, 6. at length he preacheth there.act.19,10 iesus entreth on an Asse into ierufalem.mat.21,7 Asses in vse among the israelites, gen. 42,26. iudg. 12,14 the Asse of balaam speaketh. nomb. barzillai, & his doings. 2. sam. 19, 31. 22,28 asshur went out of the land of shi- the Bastard shal not entre into the nor.gen.ro, a assuerus kig, his doings & his lawes in the boke of efter. the Apostles afflicted for christs sa- Athaliah reigneth ouer iudah. 2. king.u.; the Apostles aske who is y greatest paul reproueth the Athenians for their superstitions.act.17,22 the Apostles first sent to the iewes. Azariah reigneth in stead of his paul foght with Beasts at ephesus. father amaziah, & is striken with a leprofie.2.king.15,1 & 5 azariah the prophet.2.chron.15,1 Aal-perazim, a certeine place, B2.fam.5,20

put to death.nom.25,3.deut.4,3 baanah & rechab kill ish-boshet!.. 2.sam.4,6 1.king.15,16 ken. ifa.13. 11,4 against Bablers.ecclesiasti.20,5 trius armie, discosited.1.mac.9,68 26.iosh.33.1.sam.4.vnto ў 7.2.sam. backebyting forbidden. leuit.19, 16. ecclesialt.4,4.pro.26,22.1.pet.2,2 balaam, the sonne of beor. nomb. 22 & 23 & 24.2.pet.2,15.he is slaine. iosh.13,22 balak,king of § moabites.nomb.22. & 24 iust Balances.leuit.19,36 iohn fent to Baptize.ioh.1,33 blessing & his portion. deut.33,24. to be Baptized in the name of the father, &c. or of iefus . mat. 28,19. act.2,38 hamath made in samaria. 2. king. to be Baptized vnto christ, is to put on christ.rom.6,3.gal.3,27 christ.rom.63 and with fyre. mat. 3,11. mark. 1,8. luk.3,16.ioh.1,16 barabbas, the murtherer . luk. 23,18. iohn 18,40 barak and deborah deliner israel. iudg.4 baruch ieremiahs scribe.ier.36,4 r king 2,7 congregation of the lord. deut. priests are forbid to shaue their heads or Beards.leuit.21,5 the shauen Beard was a signe of sorowe to the iewes. ifa. 15,2 creation of Beafts.gen.1,24 1.cor.15,32 beasts cleane & vncleane. leuit.11,2. deut.14,4 when thou goest to Bed, thinke on gods worde.deut.11,79 behemoth, and his propertie. iob baal peor, an idole : y ifraelites for 40,10 ioyning the selues thereunto sare belasacitie, called also zoar. ge.14,2 Ili.iii.

beleue in iesus christ, & thy sinnes blessing to those that obeye& serue christ ashameth not to call vs Brefhal be forgiven act.10,9 to Beleue is the gift of god. mat.13, 11 & 16,17.ioh.6,44 to him that Beleueth, all things are possible.mar.9,23 he that Beleueth in christ, shal never perifh.ioh.3,35 belshazzár king of the babylonians the Blinde healed by christ.mat.9,29 benarah killeth ioah a king 1334 ben-hadad king of aram, & his do- blindnes of heart. rom. 11, 8. ephe. 4,18 Burnt offrings. leuit. 6,12 .ings.1.king.15,18.2.chro.16,2 beniamin.gene.35,18 & 43 & 44 & 45. deut.33,12 beth-el or luz.gene. 28,19.iudg. 1,23. beth-lehem, called also ephrath.ge. Tiohn and sames called Boanerges 1.fam.10,3 35;19.mic.5,2.luk.2,4 bethfaida an vnfaithful citie. Mat. beth-sheba vriahs wife lyeth with our Bodies are coscerat unto christ dauid.2.fam.11,4 beth-shemites are punished for loking into the arke of the lordis. all y faithful are one Bodie.rom.12,5 the golden Calf.exod.32.it is groufam.5.19 bethuel the father of rebekah.gene. bethulia is deliuered from siege. our Bodies are earthen vessels. 2. christis come to Call sinners . mat. bezaleel an excellent workeman, & to be in the Boke of life . philip 4, loue them that Call vpon the lord his doings.exod.31,2 & 35,30 €who Bideth in christ ... ioh.2,6 how god Bideth in vs.1.ioh.3,24 bilhah rahels maid.genes.29,29 and a Bil of divorcement.deut.24,3 to Binde and lose, mat 16,19, iohn he that is Borne of god, sinneth not the land of Canaan is the holie habirdes created gen.1,20 birdes cleane & vncleane.leui.11313 esau estemeth not his Birthright. the office of a true Bishop atim. the Bowe in the cloude gen. 9,14 gen.25,32 tit.1,5.1.pet.5,2 bishops must be fautles.tit.1,7 Bishop of our soules, iesus christ. we are all one Bread.1.cor.10,17 bitternes & fiercenes to be avoided the feast of vnleauened Bread.exo. the Canaanitish woman.mat.15,22 The Blasphemer oght to be stoned the breaking of Bread. 2ct. 2,46 ephel.431 to death.leuit.24,15 blasphemie against the holie gost. Bread comforteth the heart.gen.18, mat.12,31.mar.3,28 the description of a Blessed man. commune Bread, halowed Bread.1. pfal.r.mar.5,3 the Blessed of godare called shepe. to eat Bread in y sweat of y browes. vnto him.gen.24,27 blessing, for gift.gene.33,11.2.cor.9,5 breaking of Bread.act.23,42 the maner of Blessing the people. whome laskob calleth his Brethre. nomb.6,24 & gen.48,20

the lord.exod.23,25.deu.8,6.&11,27 thren.ebr.2,11 layeno stombling blocke before y Blinde.leuit.19,14 the Blinde borne for the glorie of Buggerers shal not possesse y king god.ioh.9,3 the blinde guide.mat.15,14 christ healeth the Blinde with his we must beare one anothers Burde. spitle.mar.8,23 the Blood, for the ma that is slaine. the tyrie bush.exod.3,2 by the Blood of christ we have remission of sinnes.mat.26,28.ebr.9, to Buylde vpon christ golde, silver, 14.1.pet.1,2 by christ, & what that is to faye. mara,i7 boaz & his doings.ruth 2 & 3 & 4 a.cor.6,13. thei are the teples of the Caleb and his doings. nomb. 13.7 & holie golf.r.cor.6,19 to bring the Bodie in subiection. 1. cor.9,27 y Bodie of christ, y church. eph.1,23 COT.4,7 & 5,1 3. and to be raifed out of it. exod. the Bokes of curious artes are burnt act.19,19 iosiah commanderh to saue the pro- Canaan, a far land, slowing w milke phetes Bones.2.king.23,18 1.iohn 3.9 they that are Borne of god.ioh.1,13. 1.10h.51 chage not y ancient Boundes. deut. 19,14.27,17.prou.22,28.23,10 Iman liueth not onely by Bread. the Canaanites smote y Israelites. deut.8,3 chrift, the liuing Bread.ioh. 6,51 23,14 & 34,18 the shew Breads.leuit.2435 5. iudg.19,5.pfal.104,45 fam.21,4 gen.319 to Bleise god, for to giue thankes iaakob desirethonely Bread to ear, the Cares of this worlde do choke & clothes to put on.gen.28,20 gen.29,4

the Brethren or cousins of christ be leue not in him.ioh.755 Brotherlie loue.rom.12,10 dome of heaue.r.cor.6,9.1 tim.1,16 euerie one shal beare his owne Burden.gal.6,5 2,6.lag the faithful are gods Buyldig ...cor. &c.1.cor.3,12 Aiaphas & his doings. mat.269 57.ioh.11,49ر ten Caldros for the temple. 1.king. 14,6.10fh.14,6 de into powder.32,20 manie Called, & fewe chosen mat. 20,16.rom.9,6 with pure heart.2. tim.2,22 the golden Calues of ieroboam . 1. king.12,28 Canaan is accurfed gen.9,25 and honie.exod.3,8 bitation of god.exo.15,3. promifed to abraham.gen.12,7 the sones of Canaan, of whome des cended the canaanites.ge.10,15 the Canaanites discomfitted by the tribeof Indah.iudg.1,4 nomb.14,45 the Canaanites, that remained, were as thornes to Israel.iudg.233 the Candlesticke & facion thereof. exod.25,34 & 37,17 & 40,24 Capernaum an vnbeleuing citie. mat.11,23 the Caphturims destroyed & auims. deut.2,23 the Captiuitie of the kigs of iudah forespoken.2.king.20,17.ierem.16, 13 & 20,4 vp the worde.mar.4,19 Cartes of yron in vse among the ca naanites.iudg.1,19 & 433 god Caryed the children of israel **vpon**

vponegles wings.exod.19,4 Cendebeus, captaine of the fea coast.i.macc.15,38

the Centurion & his faith.mat.8,5 god reiecteth y iewish Ceremonies Christ sent of god. iohn 8,42 ifa.1,11 & 66,3.ebr.10,5

the decre of augustus Cesar luk 2,1 Chamois.deut.1455

dome of heauen.mat.19,12

feth.iob 5,17

24 & 19,18 & 22,15

Chemosh the abomination of moab. 1.king.11,7

the Cherubims kepe the way of the tre of life.gen.3,24

offend not litle Children.mat.18,6 the rodde of correctio for Childre. Circumcise the foreskinne of the prou.22,15.ecclesiasti.30,13

the angels of litle Children. mat.

nes, and not in vnderstanding. 1. cor.14,20

Children broght to christ. matth.

christ receiveth the Childe into his armes.mar.9,36

gal.3,26

Childrens obedience to their parents.ephes.6,1

Chorazin, a citie that christ reproueth for her vnbelief.mat.11,21 paul, a Chosen vessel. act. 9,15

Christ conceived. luk.1,35. is borne. the cloude filleth the house of the luk.2,7. is circumcifed. luk-2,21. is libertie to § captines. ila.61,1, luk. 2,31 & 4, 43 & 5, 32. he speaketh the wordes of god. ioh. 3, 34. he preacheth y the king dome of the Mef pentance, & to beleue the gospel. 4,2.he is wearie.ioh.4,6.he is pore. folde by iudas.mat.26,14. he is buf be crucified.mat.27,26. he prayeth for the that persecute him .luk. 23, his refurrectio.mat.28.he is caryed vp into heauë.mark.16,19 luk.24,51

nomb.24,17.ifa.40,10

Christ, god eternal.ioh.r.

Christ greater then dauid . matth.

Christ promised to adam.gen.3,5.to abraham.gen.12,3

Christ without sinne.r.pet.2,22 eliiah, the Charet of israel. 2. king. false Christs and false prophetes do

great miracles.mat.24,5,24 to make him self Chaste for y king- Christians so named first in Antiochia.act.11,26

blessed is the man that god Chasti- Christians are fre. 1. pet. 2, 16. iohn

Chastise thy childe betime. prou.13. Christias hated of the worlde.mat. 10,22.luk.21,17

Chastitie is the gift of god. wis. 8,21 the Church is the house of god. 1. timot.3,15

> the Church of god is not contentious.i.cor.ii,16

Tthe apostles forbid the gentiles to be Circumcised.act.15,28

heart.deut.10, 16 & 30, 6. rom.2,29. colof.2,11

paul Circumciseth timothie.a &. 16,3 Children as concerning malicious- god Circumciseth our hearts, and the Conscience of the wicked is alwhy.deut.30,6

abraham commanded to Circum- christ the Consolation of israel.luk. cise his familie.gen.17,9

Circumcifion and vncircumcifion the good Couerfation of christias. are nothing.1.cor.7,19

Circumcifion is seruitude.gal.2,4 we are the Childre of god by faith. the secode Circumcilion vnder ioshua.iosh.5,2

ebr.13,14

¶none Cleane before god. iob 25, 4 Cleopatra the daughter of Ptolo- Cornelius the captaine. act. 10,11 meus.1.macc.10,57

lord.i.king.8,10

baptized.mat.3,15.sent to preache the renting of the Clothes a signe of great heavines . iolh.7, 6. mat. 26,65.2.fam.1,11

> Tto heape Coles vpon the head of his enemie.rom.12,20

4,18 & 5,14

mat.4,17 &9,35.he is hungrie.mat. the Comforter is promised. ioh.14, the Couenant of god with noah. 16 & 15,26 & 16,7

mat.8,20. he entreth into ierusalé the ten Commandements, deut.5,7 riding vpon an asse.mat.21,7. he is teache thy childe the commande- Couetousnes is insatiable.pro.27,20 ments of God.deut 6,7

feted.mat.26,67.he is deliuered to Comandemets of men, being conued.tit.1,14

34.he yeldeth vp y gost.mat.27,50. the comming of Christ in the daye be of good Courage in affliction. of judgement.mat.24,30.2.pet.3,10. 112.3,14 & 13,9

the coming of Christ forespoken. the Coming of christ with his angels.mat.16,27

the comming of the lord malac.4,1.

ila.35,4 & 62,27 the Comune vie of goods in the pri matiue church.act.2,44

the worde Cocubine for wife.iudg.

Christ sent to saue the iewes . mat. ashame not to Confesse christ. 2. ti-

to Confesse god, for to praise him, is oft times in the pfalmes.

to Cofesse that iesus is christ, is the gift of god.mat.16,17

remission to the that Cofesse their finnes.x.iohn 1,9

moles Cofesseth to god the sinne of the people.exod.32,31

Confession of sinnes commaded to the priests of the lewes. leuit.16,21 Confession of thy sinnes to god. r. king 8,47.pfal.32,5

cursed is he that hathe his Cofidence in man.ier.17,5

god is not the autor of Confusion, but of peace.1.cor.14,33

who oght to be excluded out of the Congregation of the lord. deut.23,1

wayes feareful prou 28,1

phil.1,27 & 3,17

the Conversation of sainces shulde prouoke vs to followe their faith. ebr.13,7

we have no continuing Citie here, Contemners of the worde of god shalbe punished . r. sam. 2, 30. isa.

> brotherlie correction. prouer. 27,5. mat.18,15

> they v refuse correction, are threatned of god.leuit.26,22

the Correction of the lord.ebr.12,5 it is permitted to Correct thy brother:but to hate him, is forbidde. leuit.19,17

sias is at hand, & exhorteth to re- one oght to Cofort another. 1. thes. circumcision the Couenant of god. gen.17,13

gen.9,11

Couetousnes is idolatrie.col.3,5 Couetousnes the roote of all euil. r.tim.6,10

trarie to gods, are not to be recei- Couetousnes to be avoided. pro.15. 16.ifa.3,12.ier.8,10.ephef.5,3

iohn 16,33

the Countels of god are vnsearcheable.rom.11,33

the israelites aske Cousel of god in their affaires. iudg.1, 1 & 20,18,23. III.iiii.

2.king.22,13 god breaketh the Counsels of the dauid despised the commandement heathen.pfal.33,10 Courteousnes required in christias. terie.2.sam.12,9 ephef.4,32.1.cor.13,4 zealous phinehas killeth Cozbi the midianitish harlot.nomb.25,15 fall things Created by christ. co-10ff.1,16 the Creation of man.gen.1327 god is our Creator.deut.32,18 the gospel hathe bene preached to euerie Creature.colos.1,6 euerie Creature of god is good .1. tim.4,4 the Creature is subject to vanitie. dauid vpright before y lord.r.king. rom.8,20 god vseth his Creatures according no difference of Dayes among the to his pleasure.isa.45.9 we are new Creatures by faith in Debate and strife are workes of christ.2.cor.5,17.gal.6,15 they of Creta, lyers.tit.1,12 the faith of Crispus, and his whole debir, a citie iosh 103 & 15,15 house.act.18,8 take thy Croffe.mat.10,38 & 16,24 paul reioyced in the Crosse of iefus christ.gal.6,14 Crowne of rightoulnes. 2. tim 4,8 the Crowne of thornes.mat.27,29 who Crucifie the flesh, and the lusts feke not to the Dead for aniething. thereof.gal.5,24 Tthe Cuppe and bread that we receiue in remembrance of christ. 1.cor.10,16 the Cuppe, for death & crosse. mat. cursed is he that fulfilleth not the law.gal.3,10 curfed is he that hageth on the tre. death cometh through disobedien- disguising raiment is forbidden bodeut-21,23 the Curtaines of y tabernacle.exod. y day of Death vncerteine.luk. 12, how god hateth Disobedience. 1. olde Custome can not be forgotte. christ healeth the Deafe.mar.7,32 prou.22,6 Cyrus king of persia, and his do- deborah, rebekahs nource dyeth. ings.1[2.44,28 & 45,1.ezr.1,1 Agon the god of the philiftims.1.sam.5,2 damaris beleueth in christ. act. 17:34 god wil rewarde euerie one accorthe Damned are called goats . mat. daniels doings from the first chap- demetrius, seleucus sonne, and his ter of his boke to the 14 dan the sonne of iaakob . gen. 30, 6 & 49,16.dent.33,22.iofh.19,40 the dedes of Darkenes.rom.13,12 darius doings.dan.5,31 & 6,14.ezr.6,1 the assurance of the Desperate.e- doctrines of deuils.1.tim.4,1 dathan for his rebellion is confumed with fyre.nomb.16. dauid danceth before the lord.2.

1.fam.10,22. & herein they wie the fam.6,14 helpe of the prophetes. 1. sams 9.9. dauid deceived faul. 1. sam. 20, 3. he of the lord in committing adulspeaking of shimei.2. sam.16,10 dauid lamenteth his sonne amnon. 2. fam.13,31 dauid of necessitie eateth the shewe loaues.1.fam.21,6.mat.12,3 dauid of what stocke he came, ruth dauids doings from the 13. of the 1. fam.to the 2.of 1.king. dauid flewe a lion.r.fam 17,34 14,8 & 15,3 faithful.rom.14,5 what is required in Deacons. r.ti.38 the apostles.act.6,5 menting the Dead.1.thef.4,13 faul seketh to the Dead.r.sam.28,11 deut.18,11.luk.16,29 the Deadshal heare y voyce of the christ forespeaketh his owne Death mat.16,21 death swalowed vp into victorie.s. COT-15,54 the seconde Death.reuel.20,14 ce deut.30,17 40. curse not the Deafe-leuit.19,14 of Deborah & of barak.iudg.5,1 gen.35,8 deceiue not thy brother.leuit.19,14 ding to his Dedes.mar.16,27 delilah betrayeth samson. judg. 16. doings.1.macc.7,1.vnto the 14. of the 2 boke. 2.tim.2,12 dettes not demanded before the yere of fredome.deut.1512

christ healeth two possessed of Deuils.mar.8,28 & 12,22 deceived king achish. 1. sam. 27,10 the Deuil cofesseth that he knoweth christ and paul. mark. 1, 24. luk. 4. 34.262.19,15 the Deuil is a murtherer.ioh.8,44 dauid doeth not punish the cursed the Deuil prince of this worlde. ephef. 2,2. ioh.12, 31. colof. 2,15. the accuser of the faithful reuel.12,10. our aduersarie & enemie. 1. pet.53 8.ephef.6,12 deuils driuë out by fasting & prayer mat.17,28 the Deuil seduceth the woman, & is therefore curfed.gen.3 the king is bounde to read the boke of Deuteronomie, & why.deu. 17,19 deuteronomie iscómåded to be red to women and children. deut.37,12 deuteronomie is deliuered to § leuites & elders.deut.31,9 darkenes. romania. 1-cor. 1,10 and iofiah red the boke of Deuteronomie to the people.2.king.23,2 Tthe Diligence of ministers: deacons ordeined in the church by dinah, the daughter of iaakob, rauished.gen.34,2 we must not excede measure in la- dionyssus an areopagite beleueth in christ.act.17,34 diotrephes reproued for his arroga cie.z.ioh.9 seuentie Disciples sent to preache. luk.10,1 sonne of god, & shalline. ioh. 5,25 the Disciples wherein they may be knowen.ioh.8,31 & 13,35 diseases are the frutes of sinne.ioh. in Diseases god oght to be soght vnto.2.king 1,16 the to man & woman.deut.22,5 fam.15,23 the Disobedient striken with madnes, and blindnes. deut. 28,28 the ma that Disobeyeth the judge, shal dye.deut.17,12 deborah the wife of lapidoth. indg. he that Disobeyeth god, is subject to manie curses.deut.28,15 against Diuorcement.1.cor.7,10 divination forbidden . leuit. 20, 27. deut.18,10.ifa.8,19 he or she that hathe the spirit of Di uination, oght to be stoned to de-2th.leuit.20,27 ¶founde Doctrine.tit.2,8 if we Denie christ, he wil denie vs, no Doctrine, but christs og ht to be received.2.ioh.to.colof.238 doeg diklofed dauid to faul. 1.fam. giue not holie things to Dogges.

mat.7,6 the Dogge is returned to his vomit. gods purpose is by his Electio.rom. 2. DCt. 2,22 dommage, that one doeth to ano- election of grace.rom.ri,s ther.exod.22,4 the Domme is healed mat. 9.32 Tthe Dragon, y olde serpent reuel. by Dreames god speaketh to the prophetes.nomb.12,6 spiritual Drinke.r.cor.10,4 the Dropsie is healed.luk.14,2 the euils that come of Drunkenes. prou.23,29 christ was sclandered to be a Drun-Drunkennes to be auoyded, euen of the Elect of god can not be condé- fhate that that is Euil rom 12,9 kings.prou.31,4. luk.21,34.ephef.5, ¶man is Duft.gen.3,19 the Dust of the feete shaken of against whome matho, 14. ¶manie Dwelling places in § houfe of god.ioh.14.2 ¶paul desireth to Dye.phil.1,23 christ prayeth, not to Dye. mat.26, Elias & Eliseus.luk.4,25,27 christ desireth to Dye for ys.luk.12, it is ordeined for all to Dye once. christ Dyed for our sinnes. rom.4,25 Elisha balde.2.king.2,23 "He Earth is cursed for adams transgression.gen.3,17 the Earth is corrupt.gen.6,11 man shal returne to the Earth. gen. Elisha is called from the plow to to Eat the flesh of christ.ioh.6,51,63 Elisheba aarons wife.exod.6,23 ¶ Ebed-melech the blacke more. Elon a judge in ifrael.judg.12,12 ier.38,7 Eber & his fonnes.gen.10,25 ¶esau,why he is called Edom.gen. ¶Emmanuel.mar.1,23 Edom denyeth passage to israel. nomb.20,14 Edom rebelleth from vnder iudah. 2.king.8,20 Tthe Egyptians eat not with the ebrewes.gen.43,32.of them loke in he that Endureth to the end, shalbe the shield of Faith.ephes.6516 exod.11,& 12.deut.23,7.ier.46,2.ezek.32,12 Egypt the yron fornace. deut. 4, ¶Ehud a iudge in israel.iudg.3,15 The Ekronites and their doings.1. christ prayeth for his Enemies.luk. Twhat condicions the Elders oght Enosh the sonne of sheth. gen.4,26 to haue.tit.2,2

6,25.iosh.24,33 loved for the fathers fakes. rom. the Elect haue obteined that israel obteined not.rom.11,7 we knowe that ye are Elect of god. 1.theff.1,4 election lyeth in god & not in vs. rom.9,11 & 16 the Elect are fewe in nomber. mat. karde.mat.11,19 the apostles also, elected before the fundació of the worlde.ephef.1,4 ned.rom.8,34 the Electwere chosen before the 1,4.1.pet.1,2 **& 2 & 3 & 4** king.23,34 Eliiah the prophet & his doings. 1. king.17 vnto the 2.king.2 Elisabet zacharies wife.luk.1,5 Elisha, his life & his doings.1.king. 19 vnto the 2.king.13 prophecie.i.king.19,19 Elymas the forcerer withstanding pauls preaching.a&.13,8 Ttake from among you all Enchan- eye for Eye.exod.21,24.mat.5,38 ters.deut.18,11 Enchanters and southfayers driven out of israel by faul.1.sam.28,3 the End of all things is at hand. 1. pet.4,7 faued.mat.24,13.2.theff.3,13 Eneas healed by the meanes of peter.act 9,33 flee Enuie.gal.5,26.1.pet.2,1 Eleazar the sonne of aaron. exod. enuious persones.prou.23,6

¶ Ephesians worshiped diana. act. 19,35 Ephraim and his doings. gen.41,52. & 48,5,49 make your calling & Election sure. the Ephraimites rise vp against gideon.iudg.8,r. the done sent out of the arke. gen. as touching the Election they are the Epicures dispute with paul. act. pauls Epistles hard to be vnderståd 2.pet.3,16 The Ernest of the spirit in our hearts.2.cor.1,22 & 5,5 ¶Esarhadden reigneth after saneherib.2.king.19,37 Esau and his doings. gen. 25 vnto the 36 who are to be Eschewed.2.tim.3,5 Ester and her doings. ester 2 & 4 & recompense not Euil for euil. rom. 12,17 fundacions of the worlde, ephes. god turneth y Euil into good, gen. 50,20.rom.8,28 Eli the priest & his doings. 1. sam. 1 do not companie with Euil men. prou.24,1 Eliakim, called also iehoiakim. 2. we are Euil of nature.mat.7,11.gen. an Eunuch, candaces chief gouernour, beleueth in iesus christ.act. Elimelech & his wife naomi. ruth Eurychus restored to life.act. 20,10. The that Exalteth him self, shalbe broght lowe.luk.18,14 examine all things.1.theff.5,21 Elisha doeth good for euil. 2. king. examine thy self before thou come to the supper of the lord. 1. cor.11,28 excomunicate those that love not ielus christ.1.cor.16,22 the Excommunicacion that paul vfed.1.cor.5,5 Exorcistes, hurt by the euil spirit. experience bringeth hope. rom.5,4 Tthe good Eye, mat. 6,22 Lde wiues Fables.1.tim.4.7 euerie one oght to proue his Faith.2.cor.13,5 continuance in Faith.coloff.1,23 christprayeth for peters Faith.luk. 22,32 the definicion of Faith.ebr.ii,1 loue thine Enemies.mat.5,44.prou. faith cometh by hearing.rom.10,17 the apostles praye to haue their Faith increased.luk.17,5 faith in god by christ. 1.pet.1,21. mat.12,21 faith ioyned with charitie.r.tim.1,5

faith is the gift of god. phil. 1,29.

KKk.i.

2.pet.1,3 the end of Faith is the saluacion of slee in time of persecució.mat.10,23 the counsel of Gamaliel.261.5,35 our foules.1.pet.159 the Faith of abraha.gen. 15,6 &24,7 the Faith of the fathers.ebr.11 by Faith the spirit is received. gal. ding to the Flesh rom.7,5 3,2 by Faith the hearts are purified .act. 15,5.ioh.15,3 by Faith we resist y deuil. 1.pet.5,9 faith without workes is dead. 12m. flesh lusteth agaist & spirit. gal. 5,17 Gedaliah is slayne.2.king.25,25 the Faithful are the children of abraham.rom.9,8 the Faithful shal not come into con . demnacion.ioh.5,24 to Fall into the hands of the liuing god.ebr.12,31 to Fall vpon the face.gen.17,17.ruth a great Famine in samaria. 1.king. the cause of the vnsuersal Flood. 18,2.2.king.6,25 the Famine of gods worde fore- an offring of Floure.leuit 2,1 spoken. amos 8,11 moses Fasteth fortie daies and forkewise.mar.4,2 fained Fastig. 1sa. 583. zech. 7,5. mat. the father of christ is our Father. 10h.20,17 the Father.10h.1437 honour thy Father & mother mat. 1524.mar.7,10 fathers are charged to teache their he that beateth his Father, or mo-15. prou.20,20 deut.10,18 the Fatherles. deut. 14,29 & 24,19 & for sake thy self. mat. 16,24 26,12 & 27,19 The Feareful must absent them the Foxes of samson judg. 15,4 felues from warre.deut.20,8 learne to Feare god.deut.14,23 the Feare of god is true wisdome. iob.28,28 the worthiest places at Feasts. mat. Tthe piller of Fyre. exad. 40,38 feasts made at shepeshearings. 2. ¶god reacheth to Fight 2. sam. 22,35 exod 8,19 the First borne in the land of egypt the Fyrie law.deut.33,2 dye.exod.1134 of First frutes.exod.22,29 the First frutes perteined to the hie priests.nomb.5,9 fishes cleane & vncleane.leuit.11,9

& 49,19.iosh.22 the dedes of the Flesh.gal.5,17 man is but Flesh.gen.6,3 to be in the Flesh, for, to line accor- aarons Garments.exod.28 fiesh & blood, that is, what soeuer 1s in man.mat. 16,17 the wisdome of the Flesh is death. rom.7,24 & 8,6 the Flesh of christ eaten by faith. the Gelded shal not entre into the ioh. 6,54 the care of the Flesh oght to be re- gentlenes is praise worthie.prou. iected.rom.13,14 to eat the Flesh with the blood is election of the Gentiles.psal.2,8 & forbid.gen.9,4 be careful ouer your Flockes.prou. israel is forbidden to be at peace 27,23 noahs Flood.gen.6 & 7 & 8 gen.6,5 I by the Folde is understand the the vocacion of Gentiles by prea church.ioh.10,16 tie nights. exod. 34,28. christ li- a rodde belogeth to the Fooles bac- the couerfacion of § Gétiles, befoke .prou.26,3 forbeare one another.ephel.4,2 christ deliuered by the determinat. cousel & Foreknowledge of god. act.2,23 he that knoweth christ, knoweth we are elect according to the Fore- The men of Gibeah and their wic knowledge of god.1.pet.1,2 our Forerunner, christ.ebr.6,20 how oft thou oghtest to Forgiue the tryaly Gideon toke of his soulthy brother.mat.18,21 childre the law of god.deut.11,19 fornicacion oght not to be named among vs.ephef. 533 ther, shal dye the death. exod.21, fornicators shal not inherit y kingdome of god.r.cor.6,9 god doethright vnto the Fatherles. forsake thy father and mother for the Gift of god is not boght with christs sake.mat.19,29 fooles.prou.12,vnto18 ¶mans Fragilitie.isa.40,6 the tre 15 knowen by the frute.mat. 7,16 Two to them that be Ful. luk. 6,25 christ is come to put Fyre on the earth.luk.12,41 euerlasting Fyre prepared for the deuil.mat-25,41 the Finger of god, for his power. a law touching the Fyre that con- man oght not to Glorie in him self fumeth the corne.exod.22,6 Aal ebeds fonne & his doings. Jiudg.9,26 Gad the prophet.1. fam.22,5.2. fam.

the Garment made of linen & wollen, forbidden. deut.22,11 the strast Gate leadeth to life mat. iudgemet done in the Gates of the citie.deut.22,15 gatherings for § faintes.1.cor.16,1 congregacion of § lord. deut.23,1 16,21.ephe[.4,2 with the Gentiles. deut.7,2 the conversion of the Gentiles.isa. 2,2.act.11,17 & 14,27 the holie gost fell vpon the Gentiles.act.10,44 ching.1sa.66,18 re thei knewe the trueth.ephes.2,1 christ calleth the Gentiles, dogges. mat.15.26 god for a time suffred y Getiles to walke in their owne ways.act.14,16 kednes.iosh.19,22 Gideon & his doigs.iudg.6 & 7 & 8 diers, and how manie they were. 1udg.7,5 god measureth the Gift according to the heart.mar.12,44 faluacion is § Gift of god.ephef.2,8 money.act.8,20 Gehazi receiued Gifts of naama. 2 king .5,27 the Gifts of the holie gost are diuers.1.cor.12,4 to be Girded w veritie.ephes.6,14 giue & it shalbe giué vnto you.luk. it is a blessed thing to Giue rather then to receiue.act.20,35 god loueth a chereful Giuer.2.cor. Tthe defire of vaine glorie.gal.5,26 1.cor.4,7, but in the knowledge of ودرو.god.1erem glotons and drunkards are to be auoyded.prou.23,20 glottonie.rom.13,13 Tthe Goat charged wall the iniqui ties of the people.leuit.16,22 Spaul neuer vsed Flatterie.1.thest. Gad the sonne of iaakob. gen. 30,11 the people require new Gods.exod

KKk.ii.

The seconde table.

God is almightie. gen.17,1 & 35,11 God is a spirit. 10h.4,24 God is euerie where and feeth all things.ier.23,23 God 15 1mmortal.1.tim.1,17 & 6,16 God is inuifible.exod.33,20.10h.1,18. Habel murdered by his brother.ge. moses sawe him, & how.exod.24, 10. so did iaakob. gen. 32,30 the liuing God is the god of ifrael. Haggaithe prophet.ezr.5,1 exod.29,45.leuit.26.13.2.cor.6,16 God is with thee, a kinde of saluta- Ham mocketh his father noah.gen. t10n.1udg.6,12 ruth.2,4 there is but one God to the faithful. Haman is hanged.ester 7,9,10 the Gods y are made w mans hand, can not saue the selues. bar.6,14 Gog and his fall.ezek.38 & 39 going out of egypt.exod.12,37 Goliath slaine by dauid.i.fam.17. heauen.gen.19,24 followe that that is Good.rom.12,9 none can escape the Hand of god. no Goodnes dwelleth in our flesh. thou that art taught, minister to thy teacher in all Good things. gal.6, to stretch the Hads out towards hea 6.r.cor.9,14 do Good without fainting. gal.6,9. the mans Hand, that was dryed vp, euen to thine enemies.luk 6,35 the summe of the Gospel. ephes.1,7 nal god.1.pet.1,23. It is the worde of trueth.ephef.1,13 iohn.2030 the Gospel oght to be preached to nothing is Hard to god.gen.18,14 all creatures.mar.16,15. blasphemie against the holie Gost. the Haruest of the faithful.mat.937. mat.12,31 the graces and giftes of the holie Hazaelking ouer aram. 1.king.19, Gost are divers. 1 cor.12,4 the holie Gost is sent.act.2,2 the holie Gost promised to the apostles.luk.24,49.10h.14,16.2ct.1,8 that defire him.luk.11,13 Through Grace we are saued ephe. the Graine of corne that falleth on the grounde.ioh.12,24 eat of thy neighbours Grapes, but beare none awaye.deut.23,24 the Grekes seke for wisdome.i.cor. grieue not the holie spirit of god. ephel.4,30

new Heaues & new earth. 2.pet.3.13 ¶Gyants.gen.6,4 gyants in y land of canaa. nob. 13,34 the Heauen shut vp because of gods wrath.deut.11,17 Abacuc feedeth daniel, read Hebron, acitie.gen.35,27 it is comelie for a woman to haue I the storie of bel. long Heere.1.cor.11,15 not an Heere of them shal perish, 4,8.ebr.11,4.mat.23,35 that suffre for christ.luk.21,18 Hadad salomos enemie.i.king.ii,14 our Heeres be nombred.mat.10,30 christ the Heire of all thigs.ebr.1,3 Hagar farais maid.gen. 16 & 21 a description of Hel.1sa.30,33 Heman the finger.1.chron.6,33 Henoch the first citie.gen.4,.7 Henoch the sonne of kain.gen.4377 Hannah the wife of eikanah & mo-Henoch taken vp.gen.5,24 ther of samuel.1.sam.1 & 2 Hananiah the false prophet. ier.28,1 herbes created.gen.1,11 there must be Heresies, and why. 1. commune Hands.mark.7,2 the laying on of Hands. act. 19, 6. 1. cor.11,19 herefies are dedes of § flesh.gal.5,19 t1m.4,14 Gomorrah consumed with fyre fro christ sitteth at table with vnwashe heretikes must be avoided.tit.310 the Heritage of him that dyeth Hands.luk.11,38 without manchilde.nom.27,8 god, the Heritage of the leuttes. amos 9,2.deut.32,39 christ by laying on of Hads healeth deut.18,2 an Heritage reserved for vs in heathe ficke.luk.4,40 uen. matth.25,34. gal.35:7. tit.357.4. uen.1.k1ng.8,22.exod.9, 22 & 17,11 christ calleth Herode a foxe.luk.13,32 Herode killeth the infants. mat.2,16 1s healed.mat.12,10 the definitio of the Gospel.rom.1,16 christ layeth his Hands vpon the the daye of Herodes natiuitie.mar. 6,21 infants.mat.19,15 christ preacheth y Gospel.mar.1,14 Hanah nourced her childe. 1.sa. 1,23 Herodes opinion of christ.mat.14,2 the Gospel is the worde of the eter- of Hanun king of the ammonites, Hezekiah king of iudah, & his doings. 2. king. 18 & 19 & 20. 1/a. 36. and of the il entreatie of dauids feruants.2.fam.10,4 vnto the 39 the end of them that obeye not the Haran the sonne of terah. gen.11,27 Sthe river Hiddekel.gen.2,14 Gospel of god. 2. thesi. 2,10. 1. per. Haraphah of the stocke of gyants. 2. giue the workeman his Hier. leuit. 19,13.deut.24,14 fam.21,16 the Gospel of iohn why it is write. god whome he wil, he maketh Hard Hiram y king of tyre, & his doings. 2. fam. 5,11. and hiram the cunning hearted.rom.9,18 workeman.i.king.7,13 god comandeth the Hittites to be the Haruest.leuit.19.9 destroyed vtterly.deut.20,17 ¶Honie in the lios bodie, judg.14,8 10h.4,35 honour all men.r.pet.2,17 giue Honour to thy wife, as to the 15.vnto the 2.king.13 weaker vessel.1.pet.3,7 Tthe Head of the church, christ. egiue Honour, to whome ye owe hophes.4,15 Heare christ.deut.18,18.mat.17,5 nour.rom.1357 god grueth the holie Gost to them singlenes of Heart.2.cor.1,12.1.pet. we are saued by Hope.rom.8,24 hope maketh not ashamed rom. 5,5 to Go vnto his fathers, for, to dye. vncircucifed Hearts. ier.9,26. deut. Hophni the sonne of eli. 1. sam.2,34 10, 16. out of the which come euil Horeb a mountaine, called also sithoghts.mat.15,19 the lord seeth the Heart of man. 1. na1. deut.1,2 god is the Horne of our saluation. fam.16,7.rom.8,27 the Heart of man is wicked.gen.6,5. 2. 2m.22,3 Horims chased out by the sonnes of deut.29,19 gods lawes writen in the Hearts of elau.deut.2,12 the nombre of falomons Horses. 1. the faithful.ebr.8,10 y good Heart speaketh good thigs. king.4,26.2.chron.9,25 abraham & lots Hospitalitie. gen. mat.12,35 18,2 & 19,2 the creation of Heauen.gen.1,6

vse Hospitalitie. rom. 12,13. ebr. 13,2. idoles are but vanitie. 1.sam. 12,21. 1. insirmities come vpon vs for our 1. per.4,9 of Housbands.1.cor.7,11. ephel.5,22 the bodie of man is called an earth- idoles forbidden.leuit.26,1. deut.18,9 euerie one shal beare his owne Inilie House.z.cor.5,1 the House insected with the plague of leprosie.leuit.14,14 the House of god, y house of prayer.1fa.56,7.mat.21,13 the House of god, the people of is- iehosakim servant to the king of ba thre things are Insatiable. prougo,15 rael.nomb.12,7 the House of god, the teple. 2. sam. iehonadab the sonne of rechab. 2. Huldah the prophetelle.2.king.22, iehoram the king of iudah, and his 14.2.chron.34,22 he that Humbleth him self, shalbe iehoram the sonne of ahab. 2.king. exalted. mat.23,12. philip.2,8.1am. humilitie. prou.16,19. mat.11,29. luk. 14,11.ephef.4,2 an Hundreth folde is promised to the that shal for sake that they ha- iehu a prophet. king. 16,7 ue to followe christ.mat.19,29 rulers ouer Húdreths established by moles.exod.18,21 blessed are they that Hungre and thirst for righteousnes.mat.5,6 christ is an Hungred mat 4,2 Hushai, and his doings. 2. sam. 15,32 & 17,5 THypogrifie.prou.12,6.30,12 hypocrisie reproued.isa.58,2 an Hyreling.10hn 10,12 Aakob & esau abunde in riches. 📘 gen,36,7 iaakob and his doings.gen. 25. vnto ierusalem buylt agame.nehe. 321 iaakob beloued of god.rom.9,13 iaakob is accompanied of god, whe- gideon called Ierubbaal, & wheretherfoeuer he goeth.gen.28,15 iaakob is called 1 frael.gen. 32,28 iaakob wrestleth with god.gen.32,24 iabin king of canaan.iudg 4,2 iahaziel a prophet. 2. chron. 20,14 iair a iudge m ıfrael.1udg. 10,3 iames sawe christs resurrectio. 1.cor. the Iewes baptized in moses. 1. cor. Isaah the prophet. 2.king. 19, 20 & iames the brother of john is put to the Iewes exercised in afflictions. ishai davids father. ruth 4,22.1.sam. death.act.12,2 iannes and iambres resisted moses. the Iewes obstinacie. isa. 48, 4. act. ish-bosheth, & his doings.2.sam.2 & 2.timot.3,8 iaphet & his fonnes.gen.10,2 ialons affurance for receiving of paul.act.17,9 Thzan a judge in ifrael.iudg.12,8 ¶Idolaters oght to dye,& wherefo- ¶the Image 1s a curse to him that true Israelites, who.rom.9,6 re. deut. 19,2. they shal not inherit idolaters flaine by the sonnes of le- Twe oght not to copanie with Infiui.exod.32,26 things consecrated to Idoles. r. cor. infideles are called the drye tre.luk. 8.act.15,20

king. 16,26. they are abomination. deut.7,25 & 27,15 [Iehoahaz, the fonne of Iehu the king,& his doings.2.king.13,1 father.z.king.z4 iehorada, the hie priest. 2. king. 11,4 bel.2.king.24,1 king.10,15 doings.1.king.22,50.2.king.8,16 iehoshaphat king of Iudah. 1.king. 15,24.2.king.3,1 iehoshua the sonne of iehozadak. hag.i,t iehu king of ifrael, and his doings. 1.king.19,16.vnto the 2 king.10 god is a Ielous god.exod.20,5.deut. the law of Ielousie.nomb.s. iericho destroyed. iosh.2 & 6.buylt vp againe by hiel.i.king.16,34 iericho wholy consecrated to the lord.10sh.6,17 the hand of Ieroboam dryed vp . 1. king.13,4 ieroboam king of israel, & his doings.i.king.ii,26.vnto the 15 the ruine of Ierusalem.mar.23,38 ierufalem, called also iebusi. 10sh.15, fore.iudg.6,32 1,21.luk.1,31.philip.2,10 vaine Iesting forbid.ephes.5,4 iethro moses father in law. exod.3, 1 & 18,0 ne.ifa.10,21 16 & 18 & 19 & 21.2.king.9,30 maketh it.deut.27,15 deles.z.cor.6,4 23,31 ...

finnes.10h.5,14 the leutes Inheritance. deut. 10,9 quitte.deut.24,16 iniuries oght to be forgotte.leu.19,18 iehoiachin succedeth iehoiakim his innocent as concerning euil & wise vnto y which is good.rom.16,19 none is Innocet before god.exo.34,7 wicked Inventions.deut.28,20 christ is our Intercessour.rom.8,34 ioab,& his doings. 2. fam. 2,13 & 11 & 14 & 19.1.king.21,5 ioash preserved through y helpe of his aunt iehosheba.2.king. 11,2 ioath the father of gideon.judg.6,29 ioath the fonne of ahaziah, and Iehoash the sonne of iehoahaz . 2. king.11 & 14 iob an exaple of pacience.iam 5,11 iochebed,y wife of amrá.exod.6,20 iohanan.ier.40 & 41 & 42 & 43 iohn baptist exhorteth to repentance.mat.q,2 iohn baptıft is buryed.mat.14,12 iohn marke the minister of paul & barnabas.act.12,25 ionathan a gouernour of the iewes. 1.mac.9 & 11 & 12 ionathan the sonne of saul, and his doings. 1. fa.14 & 18 & 19 & 20 & 31 ioseph & his doings, from the 30 of gen.vnto the 50. ioseph of arimathea.mat.27,57 ic ses called barnabas.act. 4,36 the good king Iosiah, & his doings, 1.king.13,2.2.king.21,24 & 22,1 ioshua, & his doings.exod.24,13 & 32, 17. nomb. 11,28 & 13 & 14. deut.1,38. & throughout his whole boke. iefus the name of the messias . mat. iothathe sonne of Ierubbaal.iudg. the sourneis of the children of Israel.nom. [Iphtah,& his doings.iudg.11 & 12 20.his visions.1 & 2 & 6 the remnant of the Iewes shal retur ishmael, & his life. gen. 16 & 17 & 21 iezebel,& her cruel doings. 1. king. why iaakob was called ifrael. gen. 32,28 carnal Ifrael described.hose.9,7 the kingdome of heaven. 1.cor. 6,9 mans Imaginations are euil.gen. 6,5 israel sinned not of 1gnorace. rom. ¶Iubal, the inventour of the harpe. gen.4,21 the Iubile.leuit.25,10

the

the rest of Iudah led away to babel. the holie Kisse of christians . rom. lend to the nedic. deut.15,8.mat.5,42 2.king.25,11 iudah leahs sonne.gen.29,35 of Iudas maccabeus read the bokes of maccabies. iudas that betrayed christ. ioh. 18,2. his repentance.mat. 27,3. he ilewe him felf, and brast in the middes. act.1,18 the general Iudgement. ifa.2,19 and 26,11.the fignes that shal come before it.mat.24,29 iudgement, for affliction.r.pet.4,17 iudgement beginneth at the house korah for his rebellion is striken of of god.1.pet.4,17 gods Iudgemets are a great deapth, the red Kow.nomb.19 pfal.36,6 the office of a Judge.exod.23,6 speake not euil of Judges.exo.22,28 what maner of men oght to be lud- the Laborers are few.mat.9,37 ges.exod.18,21 & 23,2 iudge not another.mat.7,1 & 12,7 the Judge of all the worlde.ge.18,25 a Iudge oght not to haue anie re- we oght to liue by our Labours. fpect of persones.leuit.19,15 iudges are called gods. exod. 22,8. we oght to Labour with our hands. pfal.82,6 the Iudges gaue sentéce according the Ladder that iaakob sawe in his the Lion of the tribe of iuda. reto moses law.deut.17.11 iustified by faith . rom. 5, 1. not by christ calleth to him them that are the frute of the Lippes.ebr. 13,15 workes.ga .3,10 we are Iustified, or condemned by the pascal Lambe.exod.12,3 our wordes.mat.12,37 iustified, what it signifieth .tit. 3, 4. Lamech, and his two wives gene .4, man Liueth by the worde of god. his doings.gen.21.vnto the 28 Atiuitie of Kain, and his do-wo to them that Laugh, and why. ings.gen.4,1 & 2.1.10h.3,12 luk.6,25 Keilah a citie, deliuered by dauid. the Law, a yoke. act. 15,10 1.fam.23,1 eye.deut.32,10 keturah the wife of abraha.gen.25,1 the Law giuen to the lawles.1.ti.1,9 precepts of Loue.prou.3,28 the Keyes of the kingdome of hea- the Law is given vnto the people. the force & power of Loue.1.cor.13 uen promised.mat.16,19. are giuen ¶man oght to kepe him fró all Kinde of euil r.theff.5,22 the rigour of a King.1.sam.8,11 what is required in Kings.deu. 17,15 before the Law sinne was not counwhat is § honour of Kings.pro.25,2 9,7.luk.1,33 the Kingdome of heaven suffreth Lazarus raised vp. ioh. 11 & 12 violence.mat.11,12 the Kingdome within vs.luk.17,21 kiriath-arba a citie, called also he- the Leaper, healed by faith. mat. 8,2 bron.10 fh.14,15 bir.iofh.15,15 paul Killed of § faithful.act.20,37

16,16.2.cor.13,12 ¶god hathe not cast away his people, w he Knewe before. rom. 11,2 ordeined to be like factoned vnto the image of his fonne.rom.8,29 to Knowe god and iefus christ, whothe Knowledge of saluatio. luk.1577 ¶Kohath and his fonnes. exod.6,18. 10fh.21,5 god.nomb.16 Lhis doings.gen.24,29 man appointed to labour.gen.3,19 he that doeth not Labour, oght not to eat.2.thell.3,10 prou.55'5 1.theff.4,11 dreame.gen.28,12 Laden.mat.11,28 iefus the Lambe of god.10h.1,29 19 & 5,26 1s healed.act.3,7 the Last shal be the first.mat.19,30 the end of the Law, christ. rom.10,4 finne.rom.3,20 exod.20.deut.5 by christ to his apostles. 10h.20,23 the Law not given for the juste. gal.5,18 the Law, our schole master to bring vs to christ.gal.3,24 ted finne.rom.5,13 faithful.ebr.8,10 Lazarus sicke.10h.11,4 ¶Lea conceiueth.gen.29,32 the ten Leapers healed.luk.17,12 leuit.13 & 14 the Law of Lending.exod.22,14

the Letter killeth, and the spirit giueth life.2.cor.3,6 purgetheolde Leuaine.i.cor.5,7 whome god Knewe before, them he leuaine for wicked doctrine. mat-Leustes elected to the ministerie. nomb.3,45 me he hathe sent, is life eternal. Leuithe sonne of iaakob.gen.29,34. he flayerh the fichimites. ge.34,25 ¶paul vseth not his Libertie. 1. cor.9,4 libertie grueth not occasion to the flesh.gal.5,13 the Libertie of the spirit.2.cor.3,17 the breutie of mans Life.plaim.90. 10b 7 Aban the brother of rebekah, & to finde his Life, and to lose it.mat. our Life, christ.ioh.14,6.colos,3,4 the Life of mais as the dayes of an hyreling.10b 7,2 the Life of man is but a vopour. 12 m.4,14 the Life of the flesh is in the blood. leuit.17,11 the creation of the Light.gen.1,3 as thy soule Liueth, a kinde of othe. to Liue in 10ye.ecclesiasti.8,15 & 9,7 ¶Izhak the fonne of abraham, and the Lame, from his mothers wombe ¶twentie Loaues do fil an húdreth men.2.king.4,42 loss the grand mother of timothie. 2.tim.1,5 to Lose finnes.mat.18,18.ioh.20,23 Lot abrahãs neuew, & his doings. gen.11 & 13 & 19.deut.2,9,19 god Kepeth his as the apple of the by the Law cometh knowledge of Lots wife turned into a piller of falt.gen.19,26.luk.17,32. loue couereth the multitude of finnes.prou.10,12.1.pet.4,8 god is Loue.1.10h.4,16 god Loued vs first.1.ioh.4, 19 loue excelleth faith and hope.r.cor. loue enuieth not.1.cor.13,4 the Kingdome of christ eternal ssa. the Law writen in the heart? The they Loue god that kepe his commandements.1.10hn 2,5 loue is not prouoked to angre. i. loue is the fulfilling of the law.rom. the Loue of god in our hearts.ro.5,5 kiriath-sepher a citie, called also de- the judging of Leprosies. deut.24,8. in whome the Loue of god is perfite.1.10hn 2,5 loue one another.iohn 13334

KKk.111.

to Loue the stranger as thy self. leuit. 19, 34. to loue thine enemies. mat.5,44 he that Loueth another, hathe ful- Maneh.ezek.45,12 filled the law.rom.13,8; he that Loueth christ, kepeth his co mandements.ioh.14,15 & 21 god so Loueth the worlde, that he hathe giuen his sonne, &c.ioh. 3,36 the praise of Mariage.ebr. 13,4 Luke a phylicion.colof.4,14 the Lunatike healed.mat.17,15 lust is forbidden. deut.5,21. exod.20, 17.1.COT.10,6 the people Lusteth for flesh, and is punished.nomb.11333 ¶god can not Lye.tit.1,2 he that denieth christ, is a Lyer. 1. the Mariage of rebekah. gen. 24. of 10h 2,22 all men are Lyers.ifa 9,17 the father of Lyes. ioh. 8,44 Lye of ananias & his wife. act. 5,3 Marie magdalene and her doings. 12akob Lyeth to his father.gen.27,19 the prophet is punished for his Ly- Marie sitteth at christs fete.luk.10,39 ing.1.king.13,18 the Lying spirit in the mouth of the propheres.1.king.22,23 lying to be auoyded.ephef.4,25 Lysias.1.mac.3332 He worde preached to the Macedonians.act.16,10 feke not to Magicians.leuit.19,31 magicias banished out of israel by the Martyrdome of § scué brethre, the Ministerie of the worde is the faul.1.fam.28,3 obeve the Magistrates.rom.13,1 magistrates that seare god. exod. 18, christ forbiddeth vs to be called Ma 21.deut.1,13 the bonde Maides of the iewes.exo. the duerie of Masters towards their whoso murmureth against & Mini-21,7.leuit.19,20 & 25,44.deut.15,12 Makkedah, a citie taken by 10shua. Matthewe called of Christ mat.9,9 iosh.10,28 Malchus, whose eare was smiten of. ioh.18,10 he that ceaseth not fro Malice, shal Medad & eldad do prophecie.nom. perish.1.fam.12,25 all things subsect to Man.gen.1,26 the outwarde man.2, cor.4,16 man & wife are one flesh.gen.2,24 the olde Mais crucified with christ rom.6,6.colof.3,5 man made according to the image mortifie your Members.col.35 of god.gen.1,26 mā naturally is the childe of wrath. Menahem who, and his crueltie. 2. ephel.23 the Man of god, for, the prophet. 2. men oght to loue their wives. ephc. king .1,9 & 8,11 man, a meat vnknowen to the chil- Mephibosheth the sonne of ionatha dren of israel. exod. 16,15. deut 8,3. the people lothe to cat it.nomb.ii, ygétiles receiued to Mercie. 10.11,30 6.1t ceaseth to fall from heaven. mercie is praised, prou.14,21 &19,17 Manasseh y kig of iudah.2.kig.21,34 the Mercie of dauid towards saul. Manasseh the sonne of 10seph, & his

& 14,4 & 22,1 the Mandrakes of leah.gen.30,14 king.19,19.2.king.2,13 Marah, the place of bitter waters. Thew Mercie w chearfulnes. ro.12,8 exod.15,23 of Mariage.i.cor.7. they that breake the lawes of Mariage, are reproued.mal.2,14 the institution of Mariage . gen. 9,1 & the cofirmation thereof. ge.9,1 vnlawful Mariages.leuit.18,6 mariage in cana.ioh.2,1 tobias.tob.7,13 they that forbid to Marie, are spirits of errour.i.tim.4,3 mat.27,61.10h.20,1 Marie the sister of Martha. 10h. 1131 beginners must be fed with Milke, & 12,3.luk.10,39.mat.26,7 fautour refus christ, according to the flesh.luk.1,31 & 2,7.ioh.2,3 house.luk.10,38.her faith.ioh.11,27 and of their mother.2.mac.7 sters.mat.23,8.12m.3,1 feruants.eph.6,9 act.1,26 iust Measures.leuit.19,36 christ our Mediatour.1.tim.2,5 meditate in the worde of god day and night.deut.11,19.10sh.1,8 Melchi-zedek.gen.14,18.ebr.731 the duerie of our mebers.rom.6,19 king.15,14,17 5,28.prou.5,18 & his doigs.2 sam. 4,4.9,7 & 16,1 mercie more then sacrifice. mat.9,13 modestie required in yong men.ec-1.fam.24,7

doings.gen.41,51 & 48,1. iosh. 13,29 the Mercie of god throughout all ages.luk.,50 the forme of the Mercieseat. exod. 25,17 & 37,6 the Mantle of elijah, & of elisha. r. mercie shalbe shewed to the mercieful.mar.5,7.prou.11,25 god is merciful to those that loue him.exod.20,6 & 34,7. deut.5,10 god be Merciful vnto thee,a maner of blessing.gen.43,19 Methushaei.gen.4,18 Michael striueth agaist the deuil. iude 9 Michahan ephraimite.iudg.17 Michaiah the prophet, and his doings.i.king.22,8 Michaithewife of dauid.r. sam. 18, 19 & 25,44.2. fam.3,13 & 6,16 Micha the sonne of mephibosheth. 2.lam.9,12 the Midianites are slaine at gods commandement.nomb.25,17 ebr.5,12 Marie the virgine, & mother of our the syncere Milke of the worde. 1. pet.2,2 Millo buylt by falomon. 1.king .9,24 Marke barnabas sisters sonne.colos. the nether and upper Milstone.deu. Marcha receiueth christ into her y wicked are deliuered into a lewde Minde.1[2.57,20.rom.1,28 preaching of the same.act.20,24 christ our Master. 10h.13,13. mat.23,8 christ 18 our Minister. matth. 20,28. against false Ministers. 1er. 23,25 sters, murmureth against god.ex-Matthias elected to be an apoille. the Ministers of god what maner me they oght to be leuit.21,21 ministers oght for their preaching to haue sufficient.rom.15,27 minitters that tikle the eares w plea fant fables.2.tim.3.6 & 4,3.tit.1,10 moses y Mediatour of Israel.deu.5,5 christ came to Minister vnto. mat. y 1ewes demâde Miracles. mat.12,78 the lord proueth vs by Miraeles. deut.13,3 he v by false Miracles deceiueth v people, shal dye v death. deut.13,5 christ by Miracles glorifieth his father.mat.15,31 Mırıā ylı lter of moles,& her doigs. exo.15,20.nomb.12 & 20,1.deu.24,9 ¶Moabites.nomb.21.deut.2, 9.1110g. 3.1.king.11,7.2.king.23,13 Moab the sonne of lot.gen.19,37 clesialt1.32,9 offre not thy childre to Molech.leu. 18,21 & 20,2 Molech

7,27 & 9,26 & 10,12

mal.r,11

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the persone of the Olde man shulde

Olofernes, & his doings, from the

¶Omri king of israel.1.king.16,16

Onias the high priest.2.mac.3 &4

Tthey beleue that are Ordeined to

publicke Ordonnances.prou.16,11

vnlawful Ordonances.1sa.10

TOnan is flaine by the lord, and

ple conquered.nomb.21,33

be honored.leuit.19,32

7 of sudeth vnto the 15

Onesiphorus.2.tim.1,16

eternal life.act.13,48

why.gen.38,9

The seconde table.

monites.i.king.11,7 of Money yone hathe received to put to death.deut.173 Mordecai & his doings. est. 4 & 6,13 Nebat. 1. king. 15,1 mortifie the members of sinne. coloff.3.5 the lord buryeth Moses.deut. 34,6 ture of the olde restamet.luk.16,29 Moses disobeyed of the israelites. a good Neighbour.prou.27,10 Moses murmureth.nomb.u,11 5,45 y Mote in thy brothers eye. mat.7,3 Nimrod.gen.10,9 ther,18 accursed.deut.27,16 the froward Mouth.prou.4,24 4,11 ¶a law for Murther.nomb.35,11 leuit.24,21.deut.19,11 he is a Murtherer that hateth his Nob, a citie that faul destroyed. 1. brother.1.10h.3,15 beware that thou Murmure notagainst god.i.cor.10,10 murmurers confumed with the fyre of the lord.nomb.11,1 y Murmuring israelits are cosumed by the hand of god.nomb.16,41 T Aamã the leaper walheth him Nabals vnthankefulnes.1.fam.25 Naboth stoned to death.r.kin.21,13 from the lord.leuit.10,2 Nadab yfone of ieroboa.1.k1n.14,20 to Obeye god rather then men.act. the Parable of the bramble.iudg.9, Nahor the father of terah.gen.11,24 Nahshon the sonne of amminadab. to Obeye is better then sacrifice.1. nomb.1,7 a good Name.prou.22,1 we must Obey the voyce of God. the Name of god defiled by swearing.leuit.19,12 oblation for finne.nomb.19 to take the Name of god in vaine. divers oblations, read the boke of exod.20,7.deut.5,11 the Name of god was heard of in destruction of y obstinate.ezek.6,11 all places.r.king.8,42 Tgjue no occasió of Offence to thy women gaue the Names to their children. genes.29,32 & 30,6.2s of the disciples offended at christ.ioh. famfon.iudg.13,24 Naom: the wife of elimelech. ruth the pharifes Offended with christ. Naphtali.iosh.19,32 offend not.mat.18,6 Nathanael, a true ifraelite. Iohn to offre beafts in sacrifice. leuit. £,47 christ was Offred once for vs. ebr.

Molech the abominació of the am- Nathan the prophet. 2. samu. 7,2. 1. king.1,22 monei deliuered to bekept.exo.22,7 christ nourced in Nazaret. mat.2, 23 & 13,54 kepe.exod.22,7.leu1.6,4.deut.24,10 Nazarites and their law.nomb.6 the worshipers of the Moone were they of Nazaret despise christ.mat. The praise of Olde age.prou.16,31 13,55 the Morias & their ruine. zeph.2,12 Nebuchad nezzar.2.king.24,1.dan.1 the wilde Oliue.rom.11,17 & 2 & 3 & 4.1fa.14,14.ier.27,8 Nehemiah, & his doings, read his boke. Moses &the prophetes are the scrip euerie man in his necessitie is our Neighbour.luk.10,29 the birds Nest.deut.22,6 newenes of life.rom.6,4 Moses shal accuse the sewes. iohn Nicanor & his doings. 1.mac.7,26 Nicodemus.ioh.3,1 & 19,39 he that doeth not honour his Mo- Niniueh buylt vp.gen.10,11. her de- Oreb is slaine.iudg.7,25 struction is forewarned. nah.3,1. orgaines inueted by whome.ge.4,21 she repenteth.10n.3,9 mouth is given to man of god. exo. Noah, & his doings.ge.; vnto y 9. of his sonne.gen.9,21 nes.2.pet.2,5 fam.22,19 god.1.king.18,4 why.2.fam.6,11 Obed the sonne of ruth.ruth 4,17

Imoses calleth Oshea, the sonne of nun, sehoshua.nomb.13,17 Noah in his dronkennes is mocked fan Othe is the end of all strife. ebr.6,16 the Murtherer shal dye the death. Noah the preacher of righteous- Othniel iudged israel iud.1,13 & 3,9 Tthe Oxethat goreth man or woman, is stoned to death.exod.21,28 Tthe holie oynting Oyle.exod.jo,31 the oynting of christ.dan.9,24 Badiah hideth the prophets of the Oynting of christ, y holie gost. 1.ioh.2,27 Obed-edom blefled of the lord, & the Oynting of kings. 1.fam. 9, 16 & 10,1 & 16,12 to Oynt ficke with oy le.iam.5,14 Obed the prophet, reproueth the 1sraelites.2.chro.28 9 PAcience necessarie.ebr.10,36. the prasse of Paciece.prou.16,32 felf in iorden, and is healed. by christs Obedience we are made righteous.rom.5,19 the Pacience of iob.10b1 & 2 obedient to father & mother.exod. god is Pacient.exod.34,6.rom.15,5 20,12.deut.5,16 Nadab and abihu burnt with fyre christ became Obedient vnto the the sicke of the Palsie is healed. death.philip.2,8.ebr.5,8

4,19 & 5,29

fam.15,22

deut.30,20

leusticus.

mar.15,12

brother.rom.14,13.1.cor.10,32

be Pacient.r.theff.5,14 14.0f trees.iudg.9,8.0f children sitting in the market.mat.11,16.of the vneleane spirit that turned backe to the house.mat.12,43. of § sower. mat.13,3.0f the tares & of § leuaine & of the mustardsede.mat.13.0f § hid treasure.mat. 13, 44. of the net cast into the sea.mat.13,47. of the publicane & the pharifie. luk.18,9. of two fonnes.mat.21,28.0f the figge tree. mat. 24,32. of the thief. mat.24,43.of the talents.mat. 25,15. of the samaritane.luk.10,30. of the yong man that was so riche. luk. 12, 16. of the figge tree that was fruteles.luk.13,6.0f prodigal sonne.luk.15.11. of him y gaue accou. tes of his stewardship.luk.16,1.0f &

KKk.iii.

widdowes importunitie.luk.18,2. of the ten virgines.mat.25,1 how in olde time was executed the right of Parentage. Ruth 4,1 our Paschal lambe, christ.r.cor.5,7 the Passeouer. Exod. 12,21 the daye of the Passeouer. exod. 12, 14.deut.16,1 isasah reproueth the Pastours of his time.1fa.56,10 Paul the minister of the gentiles, andrewe bringeth Peter to christ, the Poore receiue the gospel mat. the Patriarkes.rom.9:5 rom.15,16.gal.1,16.1.tim.2,7.the am bassadour of resus christ. 2.cor.5, 20. a pharise. act. 23,6. an ebrewe. dauid of thre plagues choseth ra-2.cor.11,22.phil.3,5. an example of fleeth.act.14,6. he is stoned.act.14, 19. beaten with roddes. act. 16,22. in danger to be drowned in the sea.act.27,14. he fasteth and prai- the Pharises deuoure widdowes eth.act.14,23. he laboreth with his hands. act.18,3 & 20,34.1.thesf. 2,9. the Pharises mocke christ. luk.16,14 2.thef.3,8.1. cor.4, 12. he was a tent Phasez birth.gen. 38,29 & 46,12 maker.act.18,3. he speaketh wel of Philippe is called. 10hn 1,43 & 14,8. his sclanderers.1.cor.4,12. he was no manpleaser. 1.thes. 2,4. satan out of whome came the Philistims. wolde not suffer him to come to the thessalonians.1.thess.2,18. no man assisted him before nero. 2. Twe are called to Peace.col.3,15 god is the autour of Peace.r.thess. the Phioles of the temple. 2. chro. there is no Power but of god. rom. peace bevnto you, a salutario of the Phinehas the sonne of eli the priest. man by his owne Power is not able iewes:gen.43,23 peace makers, the children of god. Phinehas the sonne of eleazar the facrifices of Peaceoffrings.leu.3,1 the Peace that salomon had rounde about him.1.king.4,24 peace to the churches of iewrie, galile and samaria.act.9,31 haue Peace with all men.rom.12,18 stified by faith.rom.5,1 be peaceable.1.the f.4,11 Peleg the sonne of eber.gen.10,25& 11,16 the loft Penie.luk.15,8 Peninnáh, one of elkanahs wiues. 1. the feast of Pentecost.exod.23,16 the People of god are a royal priest hode.1.pet.2,9 Perah the river.gen.2,14 paul exhorteth vs to Persection. ebr.6,1 against Periurie.leuit.19,12 the Perizzites.deut. 20,17. judg.1,4. feare not them that Persecute.mat. bleffed are they, that suffer Perse-

men Pleasers cannot be the seruaes cution.mat.5,10 persecutions are sent of god. psal. persecutions make some to be offended.mar.4,17 persecution to them that wolde liue in iesus christ.2.tim.3,12 christ exhorteth vs to Perseuere in him.10hn15,4 Peter and 10hn men vnlearned. act. 10hn 1,42. he is called faran. mar. ther the Pestilence.2.sam.24,14 life and doctrine. philip. 3,17. he Tthe Pharises and sadduces, gene- if it be Possible, haue peace with rations of vipers.mat.3,7.serpets. mat.23,33 theues and robbers.10hn christ prayed that if it were Possi-10,8 houses.luk.20,47 act.8,26 & 21,8 gen.10,14. of them read judg. 3 & all things are Possible to god.mat. 10 & 13 & 14 & 15 & 16. 1. fam. 4 & 5 & 6 & 7 & 13 & 2.fam.5 & 21 beware lest thou be spoiled by Phi- the Potter maketh of the claye what losophie.coloss.2,8 1.fam.1,3 & 2,12 & 4,11 priests.exod.6,25.he slayeth zimri and cozbi.nomb.25,7 Pilate and his doings.10hn 18,29 Pilate sinned lesse then judas.10hn the Piller conducteth the children of ifrael.exod.13,21 peace with god to them that are iu- the Pillers of the tabernacle, and prayer and fasting. act. 13.3 & 14,23 their facion.1.king.7,41 Pishon one of the rivers of paradise gen.2,11 Pithom a citie.exod.1,11 Tieroboam buyldeth the high Pladowne by ezekiiah.2.king.18,4 plagues sent vpon the disobedient. praye one for another.iam.5,16 deut.28,15 plagues sent vpon the egyptians. exod.7 vnto the 11 plagues to the disobedient . deut. ifrael Planted in the mountaine of his inheritance. exod. 15, 17. 2.sam. paul Planted the corinthians. 1. cor.3,6

of christ.gal.1,10 Pollutio that cometh ir. the night ceason.deut.23,10 there shalbe Poore alwaies.deut.15, 11,mat.26,11 fhut not thine heart from thy Poore brother.deut.15,7.pro.28,27 he that grueth to the Poore, giueth to christ.mat.25,40 poore in spirit.mat.5,3 pouertie to the disobedient. deut. the Poole bethefda.ioh.5,2 all men.rom.12,18 ble, that houre might passe from him.mar.1435 if it were Possible, the very elect shulde be deceived . mat. 24,24. if it had bene Possible, you wolde haue giuen to me your eyes. galat.4,15 19,26 ezechiel prepareth a Pot.ezek.24,3 he wil.1er.18 ,6 ther doeth he possesse anie thing for his righteou fnes. deut. 9,4 the mightie Power of god.ifa.50,2 the Power of god shewed in pharaoh.exod.9,16 Praye alwayes. mat.7, 7. luk. 18,1. rom.12,12. ephel.6,18. cololl.4,2. 1. t1m.2,8 paul desireth the faithfui to Praye for him. rom.15,30. 2.cor.1, 11. ebr. praye for kings, princes, magistrates.1 tim.2,2. ces.1.king.12,31. they are throwen praye for them that hurt thee. matchrist falling flat vpon his face maketh his Ptayer.mat.26,39.10h.17,1. luk. 22, 41. the same doeth paul. act.20,36 the Prayers of all saintes.reuel.833 praye with the spirit and vnderstan ding.1.cor.14,15 christ Prayeth all the night long. moses Prayeth fortie daies & fortie

nights.deut.9,15 chrift Prayeth for vs.ioh.16,26 & 17, 9 & 20.he przyeth for peter. luk. thrift Prayeth to the father for vs. ebr.7,25 & 9,24 paul Prayeth without ceafing.1.thef 1,2.he prayeth in the temple. act. baals Prophetes cut the selues with the Rauen sent out of the arke.gen. none can Preache, but he y is sent. the Prophetes example to vs of pa- Rauens sent by the provisio of god thrift Preached alwaies opély.ioh. the autoritie of the Prophetes of ¶ follow not thine owne Reason. preachers are gods laborers. r.cor. the Prophetes did defire to fe christ the Rebellió of the israelites.deut. meachers oght to beware of vsur- the Prophetes in olde time were the Rebellion of korah.nomb.16,1 ped autoritie.r.pet.5,3 thrist Preacheth in the shippe.mat. the sonnes of the Prophetes, poore. we were Predestinate according to the purpole of god.ephel.1,11 weare Predestinate to be adopted in iefus christ.ephes.1,5 pleade not against god in his Predestinacion.rom.9,20 the Presumption of the corinthias. god resisteth the Proude sepet. 5,5 1.COT.4,6. thrift our high Priest. ebr. 2, 17 & 3 god Proueth his people. exod 15,25 reconcile thee to thy brother. mat. 18 7,15 the office of Priests.leuit.10,6 & 16, gods Prouidence towardes the wic- the day of Recociliacion.leui.23,27 2.their couetousnes.isa.3,12 the high Priest wherefore he was fof Publicanes.luk.3,12 ordeined.eb1.5,1 & 8,3 mexhortació to Princes.ezek.45,9 wicked Princes.iob 34,30 princes are the ministers of god. the Publicane is iustified rather the a bruised Reede. isa. 42,3. mat. 12,20 rom.13,4 god leadeth awaie Prices as a pray. sharpe Punishment purgeth awaye 10b 12,19 against those Princes that oppresse the Pure of heart are blessed. mat. Rehoboam, & his doings. 1.king. 11, the poore.amos 4,1 & 6,5. zeph.3,3 the remembrance of Prisoners.ebr. christ him self hathe Purged our wherein pure Religion standeth. christ our Prophet.deut.18,15 the childe of Promes.rom. 9,8 the land of Promes.deut.8,7 the Promises of god are true.gen. the Promes of the father, the holie goft.act.1,4 to Prophecie is better then to speake strange tongues.1.cor.14,5 Prophecie is the gift of god. rom. questions & strife of wordes. 1. tim. god Repenteth. 1. sam. 15,11 the Prophet reproueth ieroboam... king.13,2 Obadiah hid an hundreth Prophetes.i.king.18,4 elliah slayeth baals Prophetes. 1. Rahel laakobs wife, & her doings. rest promised to them that beare king.18,40. iehu destroyeth them alfo.2.king.10,19.25 first and latter Raine.deut.11,14 the doctrine of false Prophetes. e- christ Raised fro death, deliuereth thess. 1,7 zek.13,2 & 22,25.ierem.23,3

450 false Prophetes against elijah v true and onelie prophet of God. to be Raised vp with christ.rom.6,4 1.king.18,19 the spirits of Prophetes are in the the false Prophet shal dye y death. deut.18,20 & 13,1 kniues.1.king.18,28 cience.iam.5,10 god.mic.3,8.2.king.5,8 mat.13,17 called Seers.1. fam.9,9 elisha.2.king.4,43 false Prophetes worke miracles. deut.13,1.mat.24,24 prosperitie & aduersitie are of the Rechabites.ierem.35,2 lord.prou.3,33 the Prosperitie of wicked. iob 21,7 god Proueth abraham.gen.22,1 ked.1.king.18,1 the Publicanes believed in christ. redemption by grace.ephel.1,7 the pharife.luk.18,14 the euil.prou.20,30 5,8 sinnes.ebr.1,3 phygellus turned from paul.2.tim. remission of sinnes, fre. psal.32,1. fiafti.38,r Vailes fall vpon the campe. exod.16,13.nomb.11.31 auoide foolish Questions.rir.3,9 Abbah,a citie of the ammoni- of the Reprobate.mat.13,13 Ktes.2. sam.12,26 Rahab the harlot.iosh.2 & 6

gen.29 & 30 & 31 & 35

we shal be Raised through christ.2. COT.4,14 power of § prophetes. 1.cor.14,32 ahab & iehoshaphat go vp against Ramoth gilead.r.king.22,29 Raphael.tob.5 & 6 & 9 & 12 to feede eliiah.i.king.17,6 deut.12,8 9,24 & 31,27 the Rebellion of the people of ifrael.deut.9,23 2.king.6,2.they were refreshed by Rebekah the wife of izhak. gen. 22 vnto the 27.rom. 9,10 what frute they have that Receive christ.ioh.1,12 Rechab killeth ish-bosheth. 2.sam. recociled vnto god by christ. rom. christ, our Redemer.r.cor.1,30.mar. mat. 2132. they instified god. luk. redemption by the blood of christ. 1.pet.1,19.ephef.1,7.ebr.9,13 god is our Refuge.2.sam.22,2.psal. 9,10.ierem.16,19 cities of Refuge.iosh.20,2 43 & 12 & 14 iam.1,27 coloss.1,22 physicions created of god.eccle- the Renuing of the holie gost. tit. exhortacion to Repentance. act.2, 38 & 3,19 & 17,30 & 26,20 repentance & conversion.act.3,19 roolish Questios.2.tim.2,23 repentance is y gift of god. lament. god Repenteth that he had made man.gen.6,6 the Resurrection of the dead. 1. COT.15,12 the yoke of christ.mat.11,29 rest promised to the troubled. 2. ws from the wrath to come.s.thes. 2 Rest remaineth for the people of LLLL

god.ebr.4,9 to Reteine sinnes.ioh.10,2; Reuben, his birth and his doings. Samson & his doings. indg. 13 vn. Shelah the sonne of indah. genef gen. 29,32 & 35,23 & 37,21 & 42,22 & 49.3 Reuelthe priest of midian. exod. 2,18 god taketh no Rewarde.deut.10,17 the Rewarde blideth the eyes. deut. the forme of the Sanctuarie. exod. the good Shepherd, christ. iohada. 16,19 the Rewarde is according to the the purging of the Sanctuarie.leui. christ the Shepherd of the faithful. worke.r.cor.3.8 the Rewarde of abraham, god. gen. Sarah nourceth her fone izhak. gen. christs birth declared to the Shep. the Rewarde of sinne is death.rom. Sarra the daughter of raquel. tob.3 false Shepherds. ierem.12,10 & 12. Rezinthe king of aram. 1 king. 16.5 Satan the god of this worlde. 2.cor. shepherds that admonish not. ezek. Twoman was made of the Ribbe of adam.gen.2,21 wo to the Riche, and why. luk. 6,24. iam.5,1.1.tim.6,9 the couetous Riche ma.ecclesiastes man can not serue god and Riches. luk.16,13 the disceitfulnes of Riches. mar. T the church is founded vpo christ, the sure Rocke.mat.16, 8 water gusheth out of the Rocke horeb.exod.17,6 a prophecie of y Romaines.nomb. the ceremonial law forbiddeth to 24,24 christ the Roote of iesse. rom 45,12 ropes on the head was a figne of to Selihis goods, & to give them. feare not the Signes of heaven ier. fubmisson.r.king.20,31 auoyde Roaring & cursed speaking the Sepulchre of christimatization signes which shal not come before ephel.4.31 ple.exod -22,28 Rulers appointed ouer ten by mo-Jes.exod.18,25 what maner of Rulers god requi- the Servant that knoweth the wil. Simon, iudas maccabeus brotheris. rech.exod.18,21.deut.1,13 he that Ruleth, let him rule with di the duetie of Scruants.ephes.6,5 ligence.rom.12,8 the true observacion of the Sab- the true Service of god.ifa.1,16 bath.ifa.56,2 & 58,13 sacrifice for sinne.ebr.5,1 & 8.3 facrifices of iustice.deut.33,10 the Sale & the feller.leuit.25 Salomon and his doings. 2. sam. 12,24 Shaminah alone slewe manie phivnto the r.king.13 euerie man shalbe Salted with fyre. Shallum killeth zechariah the sonmat. 9,49 the Salt of the earth, the apoliles. falute no man by the way.luk.10,4 Samaria besieged. king. 20.2.king. 6,19

Samaria ful of idolatrie. 2.king. Shelah the sonne of arpachthad to the i6 chap. Samuel and his doings.1.fam.1.vn- lost Shepe.mat.15,24 to the 25 chap. fanctifie y lord god in your hearts. 1.pet.3,15 &7&10 the nombre of them that shalbe Sa- the golden Shields of salomonis. ued, is smale.luk.13,23 Saulking of ifrael, & his doings. 1. Shimei & his vilenie. 2. sam. 16,18 fam.9 vnto the 31 chap. the understäding of the Scriptures is the gift of god.luk.24.45 T the scribes sit in moses Seat.mat. christ the Sede of dauid. 3. Sam.7, a Seer, that is, a prophet 1. sam.9,11 &c.mat.19,21.luk.12,33 & 18,22 Sergius paulus.act.13.7 Curse not the Ruler of the peo- the brasen Serpent set vp.nomb.21, Sion king of hestbon given into 5. iohn 3,14. broken in pieces. 2. king. 18,4 of Seruants.exod.21,2.deut.15,12 &c.luk.12,47 ferue god.exod.23,25.ebr.12,28.deut. Simon : he forcerer.act.8,9 6,13.10(h.24,14 "He euerlasting Sabbath.isa.66, serue god with a good heart. deut. the outwarde Service, that lacketh davids Singers, chro.25,1 faith, is reiected. isa.43,22 ¶Shalmaneser the king of althur.2. king.18,9 listims.2.sam.23,11 ne of ieroboam.2.king.15,10 Shebnah.2.king.18,18.112.22,15 Shechem slayne.gen.34,26 Shem.gen.5,32 & 10,21 Shemaiah a prophet.1.king.12,22

gen.m,12 the Shepe of christ heare his voy ce.iohn 10,27 the office of a Shepherd.ezek 1.pet.5,4 ezek.34,23 herds.luk.2,9 ezek.34,2 3,18 king. 0,17 & 14,26 19:16.1.king.2:36 The profite of the Scriptures. 2. in Sailoh was the tabernacle of the congregacion. iolh. 18,1. 1. fam. Shuah the father of judahs wife. gen.38,2 The Sicke oght to fend for the elders of the church. jam.5,14 christs Side is perced.iohn19,34 a Signe given to hezekiah. 2.king. Seeth meat on the sabbath. exod. a Signe giuen to saul for a confirmacion.1.sam.10,2 the latter daye.luk.21,25 the hands of israel.deut.2324 Simeon & his doings. gening & 34 & 42 & 45 & 49 mac.13,14 Simon the pharife.luk 7,36 Sinai a mountaine.exod.19,1.galati dauid the swcte Singer of israelfam.23,1 fing spiritual longs to the lord !phelis,19 to Sing with the spirit and vinderstandding.r.cor.14,15 christ hathe deliuered vs from Sinne. luk.1,74 god onelie forgiueth Sinne.nemb. Shechemites are burnt judg-9,45 the knowledge of Sinneby the law rom.3,20 he that committeth Sinne, is of the deuil 4. iohn 3,8

he that committeth sinne, is the ser- we must not beleue euerie Spirit. uant of finne.ioh.8334. finne against the holie gost mar 3,29 lying Spirits. isa. 19,14 by the Sinne of adam death entied the Spirit and the flesh lust one a- the Temple, for, the bodie of christ, into the worlde. rom.5,12 the lord washeth awaye our Sinnes. spirit, for winde.gen.8,1 1[2.4,4.1.cor.6,11 finners captines.rom.7,23 christ is come to call Sinners. mat. the Spirit prayeth for vs. rom.8,26 the penitent Sinner shal liue. ezek. 33,11.deut.30,2 Silera.iudg.4 The Skye red in the morning mat. Paul baptized Stephanas and his Terah abrahams father gen. 11,27 Tto Sleape, for, to dye. gen. 47,30. Steuen and his death. act. 6,5 & 7 he that Slayeth a man, shal dye the death.exod.21,12.leuit.24,17 The Smel of noans facrifice, gene. it raineth Stones.iofh.10,111 what punishment he shall have, that Smiteth his father, or a woman with childe.exod.21,22. ¶of the Sodomites.gen.13 & 14 & 19. ezek.16,48 ioseph Solde by gods prouidence. gen.45,5 the Solemne feasts of the iewes. the waters of Strife.nomb.20,13 exod.23,14 christ prayeth in a Solitarie place. the Songs of moles.deut.32,3 the Songs of falomo, a thousand & The Sunne and moone for signes, fine.1.king.14,32 the disobedient Sonne is stoned to the Sunne stayed at the wordes of death.deut.21,21 Sopater. act. 20,4 forcerers oght to dye the death. lesorowe not aboue measure for the that are dead.1.thes.4,13 Softhenes.act.18,17 the duetie of Souldiers. luk.3,14 iosiah toke away Southsayers.2.kin. sweare not by the name of strange Tola a judge in israel.judg.10,1 what man Soweth, that shal he rea- sweare not in vaine. deut. 5,11 pe.gal.6,7 Igods prouidence euen vpon the Sparow.mat.10,29 euil Speakers shal not inherit the kingdome of god.r.cor.6,10. whoso speaketh, let him Speake the wordes of god.1.pet.4,11 fobrietie in Speaking.prou.17,27 the Spies of the land of promes are nomb.1436 spies sent into iericho.iosh.2,1 fanctification of the Spirit.1.pet.1.2 the frute of the Spirit.gal.5,22 the wisdome of the Spirit. rom. 8,5 Teachers ordeined in v church.

1.10h.4,1 gainst another.gal.5,17 grieue not the holie Spirit of god. ephef.4,30 spoiles deuided equally. 1. sam. 30, the Temple of the lord is burnt. 2. 24.10fh.22,8 the Spouse of christ, y church. plal. tempt not god.deut. 416, mar. 4,7 familie.r.cor.1,16 christ, the corner Stone, is refused. ble at.1.pet.2,8 god loueth the Scranger. deut.10,18 oppresse not Strangers. exod. 23, 9. Thankesgiuing becometh saintes. leuit-19,33 strangers had the tithes given the. the punishment of Theft. exod.22,1 deut.14,29. strangled things forbidden.gen.9,4 the Thoghts of mas heart, wicked. god is our Strength. 2. sam.22,3. exod.15,2 striue not with anie.pro. 2033.2.tim. Thomas an apostle.ioh.11,16& 20,24 Tthe elders of Succoth put to death and how.iudg.8,14. and for ceasons.gen.1,14 ioshua.10sh.10,12 the Supper of our lord with his dif- Timotheus.1.cor.4,17 ciples.mat.26,26 the Supper of the Lord oght to be the Tithes of sedes are at the kings done in his remembrace. luk.22,19 Sweare by the name of the living the Tithes of the land are the lords. god.deut.6,13 sweare not at all.mat.5,34 gods.exod.23,13 paul Sweareth.2.cor.2,1 the autoritie of the temporal Swor de.gen.9,6.rom.13,6 He forme of the Tabernacle. to the for to the .exod.21,24 exod.26 & 36 & 39,32 the feast of Tabernacles.leuit.2334 tobias biddeth the godlie to his Table.tob.2,2 llaine for flirring up the people, the Tables of testimonie.exod. 12,15 Tabitha is raised vp againe.act.9,36 the Tre of life, the tre of knowledagainst Talebearers. prou.26,22.18,8 Tamar a widow, & her doings.ge.38 the Tre that maketh the waters swe Tamar the daughter of dauid. 2. fam.13,1

1.COT.12,28 the holie gost is the Teacher of the faithful.10h.14,26 ioh.2,21 the Tépleis buylt vp againe. hag. the Temple of falomon. 1.king.6,1. king.25,9 1.COT.10,9 Terah dyeth in haran.ger.11,32 the description of the olde Testament.10sh.24.ebr.9 mat.21,42.1.pet.2,7.the stone to sto the blood of the Testamet.ebr.3,20 the newe Testament, gene 3,15.ebr. 8,10 & 10,16. for the remission of finnes.mat.26,28 ephel.5,4 theft forbidden.exod.20,15 followe not the Thoghts of thine owne heart.nomb.15,39 the fede choked with Thornes.mir. Thryphon.1.mac.13,12 Tthe latter Times.1.tim.4,1 the diversitie of Times.genes.1,14. times must not be observed. gal.4,10 who hue of the Tithes.deut.14,29 pleasure.1.sam.8,15 leuit.27,30 To the king of hamath.2. sam. 8,9 the faut & vertue of the Tongue. iam.3,5.prou.12,13 & 13,2 & 14,3 refraine thy Tongue from euil. 1. per.3,10 divertitie of Tongues.i. cor. 12,28 & 14,2 The good Treasure of the heart. mat.12,335 drye Tre, grene Tre. luk.23,31 the good Tree beareth good frute. ma(12)33 ge.gen.2,9 te.exod.15,25 trees created for man. gen.1312 & 23 LLl.ii.

fruteful Trees must stand in time water changed into wine.ioh.2,8 of warre.deut.20,19 the fruteful Trees thre yeres vncir bitter Waters.exod.15,23 cumcised.leuit.19,23 crueth and her commendation. 1. trumpets of filuer.nomb.10,3 tribulation.rom.8.35 ebr.12,5 tribulation bringem pacience.ro.53 the Waye of the lord is vncorrupt. y testimonie of Witnesses.deut.17.6 we must by Tribulatios entre into the kingdome of heauen. 24.14,23 the Waye of veritie.2.pet.2,2 tribulations 10 y faithful. 1.pet.4,12 paye Tribue.rom.13,7 christ payeth Tribute to the magi- dauids Weapons against goliath. the Woman that hathe the bloodie ftrate mat.17,27 Tubal-kain the first brasier & yro the Weapons of the faithful. 2.cor. lec euerse Woman haue ber housforth.gen.4,22 Ariance a worke of the flesh. of Weights.deut.25,13.hos.12,7 the Vaile of the tabernacle.ex 0.2631 wel doing cometh of the lord. phil. he that striketh a Woma with chilthe Vaile on moses face.exod.34,33 ¶Vengeance is forbid. prou. 20, 22. the philistims fil vp abrahams Wels womans duetie.1.cor.11,6 & 14,34 1.sam.11, 12.leuit.19,18.luk.9,55 vengeace perteineth to god.deut.32, ifrael in his Welth for soke god.deu. the iewes might not marie strange 35.10m.12,19.ebr.10,30.1.theff.4,6 christ is the Veritie.10h.14,6 the Vessels of the yong men, that is, their bodies.x.fam.21,5 ¶noahs Vineyarde.gen.9,20 lawes cocerning Vineyardes. exod. the visió of y great Whore reuel 17 against Wome that disguise them 22.5.deut.20,6 & 22,9 & 23,24 virgines taken in warre.nomb.31,18 Thearts Vncircumcifed.leuit.26,41 vnclennes oght not once to be named among christians.ephe.53 copanie not w v Vngodlie.1.cor.5,11 an Union of the iewes and genti- ¶yong Widowes.a.tim.5311 les in chrift.1fa. 19,24 TVocation of the sewes and gentiles.rom.15,9 exod.15,26.deut.13,4 & 30,20 vowes oght to be performed.nom. 30,3.deut.23,21 Vriah the houf band of beth-sheba.2.fam.11,3 Vriiah the priest.2.king.16,11 Tof V surie.deut.23,20 a law against Vsurie.deut.23,19 dah.2.king.14,11,& 1.chro.26,1 ¶to Walke with god.gen.5,24 divers causes of fredome fro Warre.deut.20,5 ple.1.king.8,33.leuit.26,23 5,2.colof.4,2 vncleane Water.liuit.11,38

the Water of life.10h.4,14 & 7,38 Waters flowing out of the rocke. exod.17,6 the kings Waye.nomb.21,22 to go the Waye of all the earth, for, beare no false Witnes. exod. 20,16 & to dye.1.king.2,2 2.sam.22,31 The Weake in knowledge eat her- The Woman, diseased wan yssue bes.rom.14,2 10,4.eph.6,11 a Wedding garment.mat.22,12 the featt of Wekes.exod.34,22 1,6.prou.16,1 & 20,24 blessed are they that Wepe. mat. 5, wome preserved in taking of cities. 4. luk.6,21 wepe with the that wepe. rom. 12,15 the elder Women shulde instruct \$ Tthe vision of Wheles.ezek 1,15 whoredome punished by death.ge. 38,24.leuit.18,29 the hyre of a Whore oght not to be he that sinneth not in Worde, is giuen vp for a vow.deut.23,18 avoide the companie of Whores. christ is the Worde of god.ioh.1,1 prou.6,24 & 23,27 the duetie of the Wife.ephe.5,22 y praise of a vertuous Wife.pr.18,22 hearken to the Voice of the lord. the good Wife & the bad.prou.12,4 gods Worde shulde be laid vp in a prudent Wife is the gift of god. prou,19,14 a contentious Wife is to be auoyded.prou.21,9 the Wife not founde to be a virgi- the Worde of god how we oght to ne.deut.22,14 familie.tit.2,5 ¶Vzziah otherwise called azariah, yWise suspect of adulterie.nob.5,12 the Workeman is worthie of his the sonne of amaziah, king of iu- god worketh in vs both the Wil & the dede.phil.2,13 performe is not.rom.7,18 priests may not drike Wine, leu. 10,8 workes of mercie, mat. 25,35 warre is sent for the sinne of the peo wine maketh glad the heart of man. the workes of darkenes.tit.2,12 iudg. 9,13. pfal.104,15 no man Warreth at his owne cost. wisdome and simplicatie required. mat.10,16 to Watch. mat. 24,42 & 25,1. 1. theff. the Wildome of the flesh disobe- workers of iniquitie. mat. 25,41 dient to the law of god. rom 3,7. worker of light.ephef.5,9

L.cor.1 & 2 & 3

christ is the Wisdom of god. luk. the Wildome of god hid in the gof pel.t.cor.2,7 what the Wisdome of this worlde is with god.1.cor.1,19 & 3,19 what punishement is appointed for false Witnes bearing deut.19,16. of blood, is healed.mat.9,20 yslue.leuit.15,19 band.r.cor.7,2.ephef.5,22 the Woman that turneth her houfband from the true god, shal dye the death.deut.13,6 de.exod.21322 paul preacheth to Women. act. 16,13 Women.exod.34,16.ezr.10,3 deut.20,14 yog to loue their houfbads.tit.2,3 selves in mens apparel.deut. 22,5 y famine of gods Worde. amos 8,11 perfite.12m.3,2 put nothing to the Worde of god, nor take anie thing from it.deut. 4,2 & 12,32 to cast awaye the Worde of y lord. 1.sam:15,23 our hearts.deu.6,6 & 11,18.we oght to follow it.deut.5,32. we oght to teache it to our children. deut .4,9 handle it.deut.6,7 the Wife oght to be careful for her by thy Wordes thou shalt be iustified.mat.12,37 meat.mat.10,10 vnfruteful Workes.ephel.5,11 to Wil, is present with vs, but to the Workes do witnesse of faith. philem.5.ebr.6,10.2.pet.1,5 the Workes of gentiles we must auoy de.ephef.4,17 vWorkes of god are perfite.deu.32,4 the Workes ý defile a mã. mar.7, 20

by our

by our Wo kes we are not faued. rom.11,6:ephes.2,8.tit.3,5

the faincts shal sudge the Worlde.r.

christ prayeth not for the Worlde. . ioh. 17,9

loue not the Worlde.r.ioh.2,15 the facion of this Worlde goeth awaye.r.cor.7,31

the Worlde made by christ.ioh.,10 true Worshippers.10h.4,23

the Worshippers of strange gods are stoned to death. deut 17,5. are deliuered into the hands of spoilers.iudg.2,14

the Worshipers of strage gods shal dye the death.deut.6,14

to Worship god in spirit.ioh.4,23 worship god onely mar.4,10

the Worship of strange gods is forbidden.exod.23,13

The Wrath of god on the childre The Zeale of god against the man of disobedience.coloss.3,6

25 & 22,13 & 26,13

the euils that come of ydlenes. pro.

ydlenes to be auoyded.prou.20,13 &

Tthe Yere of iubile.leuit.25,11

¶a Yoke of yron for the disobediét.

the duetie of Yong women.tit.2,4 the lustes of Youth are to be auoi- Zedekiah, king. 2. king. 24,317 & 25,37. ded.2.tim.2,22

Zachariah y king of israel . 2. king. ¶Ziba. 2. sam. 9,2

deon.iudg.8,21

Zamzummin, a people.deut.2,20 that walkerh according to § stub-

bernes of his heart.deut.29,20 He Ydle are reproued prouss, the Zeale of moles. exod. 32,26. of phinehas. nomb. 25,7. of eliiah. r. king.18,40. of iehu.2. king.10,16

Zebulun, his genealogie and his doings. gen.30,20 & 46,14 & 49,13 deut.33,18

Zechariah y sonne of iehoiada the priest.2.chron.24,20

Zechariah the sonne of berechiah. zecha.r,r mat.23,35

ier.52,1.ezek.12,13

Zeeb slame.iudg.7,25

Accheus the publicane. luk. Zerubbabel the sonne of shealtiel. hag.1,12

Zidkiiah, a false prophet. 1.kig.22,11 Zalmunna and zebah slaine by gi- Zimri the king of israel, and his doings.1-king.16,9

Zion the citie of dauid. 2. sam. 5, 9. 1.chron.11,5

The end of the table.

PERFITE SVPPVTATION

THE YERES AND TIMES FROM ADAM VNTO Christ, proued by the Scriptures, after the collection of diuers autors.

The summe of the yeres of the first age

Rom Adam vnto Noes flood Pare yeres 1656.

For when Adam was a 130 yere olde, he begate Seth.

Seth being 105 yeres, begate Enos. Enos being 90 yeres, begate Caman. Heber at his age of 34 begate Pha- Then rebate 80 yeres from this: for halaleel.

I ared at the age of a 162 yeres, begate Enoch.

Enoch being 65 yeres, begate Mathuselah.

Mathuselah at the age of 187 yeres, And Abraha departed from Chal-

Lamech beig 182 yeres, begate Noe. Noe at the comming of the flood was 600 yeres olde, as appeareth in the seuenth of Genesis.

The whole summe of the yeres

Rom the faid flood of Noe vn-Les Adrahams departing from Abraha was in Charran fine yeres, Chalde were 36, yeres, and ten

For the said stood continued one

whole yere and ten dayes.

Sem (which was Noes sonne) bega- Isaac begate Iakob when he was 60 te Arphaxat two yeres after that. Arphaxat begate Salah whe he was Iakob went into Egypt with all his

35 yeres olde.

Phalech beig 30 yeres, begate Regu. Mahalaleel being 65 yeres, begate Regu being 32 yeres, begate Saruch. So the reste of the yeres, that is to Saruch being 30 yeres, begate Na-

> Nahor beig 29 yeres, begate Thare. Then Chath begate Amram at his Thare being 70 yeres, begate Abraham.

de when he was 70 yeres olde.

These said yeres accounted are 363 yeres,& ten dayes.

Rom Abrahams departing fro I'Vr in Chalde vnto the departing of the children of Israel fro Egypt are 430 yeres, gathered as

and departed in the 75 yere.

He begate Isaac when he was 100 yeres olde, and in the 25 yere of his Moses remained in § desert or wil-

departing.

yeres olde.

familie, whe he was 130 yere olde. Salah being 30 yeres olde, begate Israel was in Egypt 220 yeres, which

fo olde was Mofes when he codu-

say 130, are deuided betwixt Amram and Chath.

age of 67 yeres.

Amram being 65 yeres, begate Mofes, who in the 80 yere of his age departed with the Israelites from

So this supputation is the 430 yeres mencioned in the 12.0f Exod. & the 3. to the Galatians.

Rom the going of the Israelites from Egypt vnto the first buylding of the Temple are 480 yeres, after this supputation and accounte.

LLl. iii.

dernes 40 yeres. Iosue & Othoniel ruled 40 yeres, A10th 70 yeres. Debora 40 yeres. Gedeon 40 yeres. Abimelech 3 yeres. Thela 23 yeres. Then were they without a captaine Manasses 55 yeres. Tair 22 yeres. vnto the 18 yere of Lepthe. Iepthe 6 yeres. Abissam 7 yeres. Elom 10 yeres. Abacon 8 yeres. Sampson 20 yeres. Heli Iudge and Priest 44 yeres. Samuel & Saul reigned 40 yeres. Dauid was King 40 yeres. Salomon in the 4 yere of his reigne began the buylding of the Teple. These are the 480 yeres mencioned in the first of the Kings, & the 6 chap. Rom the first buylding of the Temple vnto the captuitie of Babylonare 419 yeres & an halfe. Salomon reigned yet 36 yeres. Roboam 17 yeres. Abia 3 yeres. Asa 41 yeres. Iosaphat 25 yeres. Ioram 8 yeres.

Ochasias one yere. Athalia the Quene 7 yeres. Ioas 40 yeres. Amalias 29 yeres. Ozias 52 yeres. Ioathan 16 yeres. Achas 16 yeres. Ezechias 29 yeres. Iofias a veres. Ioachas 3 moneths. Eliacim ir veres. Ioachim, Iechonias; moneths. And here beginneth the captilitie of Babylon. The summe of these yeres are 419 yeres. Brusalem was reedified & buyl-

1 ded againe after the captilitie of Babylon 143 yeres. The captiuitie continued 70 yeres. The children of Ifrael were deliue-

red and restored to their fredome in the first yere of Cyrus.

The Temple was begonne to be buylded in the 2 yere of the faid Then the whole summe and nom-Cyrus, & finished in the 46 yere, which was the 6 yere of Darius. After that Darius had reigned 20 yere, Nehemias was reifored to. libertie, and went to buylde the

citie, which was finished in the 222/1224 yere of the faid Darius.

All the yeres from the buylding of the Temple againe are 26 yeres. The whole summe of yeres

amount to 143 yeres. Rom the reedifying of the ci-tie vinto the coming of Christ, are 48, yeres, after this supputation or nombring.

It is mencioned in the 9 of Daniel that Ierufa!em shulde be buylt vp againe, and that from that time vnto the comming of Christ are 67 weekes, & cuerie weeke is reckoned for feuen yeres. So 67 weekes amount to 48; yeres. For from the 32 yere of Darius vnto the 42 yere of Augustus, in the which yere our Saurour Christ was borne, are sust and complet so many yeres, whereupon we recken, that from Adam vnto Christ are 3974 yeres, fix moneths and ten dayes, and from the byrth of Christ vnto this present yere, 15 1560.

ber of yeres from the beginning of the worlde vnto this present yere of our Lord God 1560 are 111ft 5534,6 moneths, and the faid

odde ten dayes.

The End.

IOSHVA CHAP. 1. VERS. 8.

Let not this boke of the Law departe out of thy mouth, but meditate therein daye and night, that thou mayest obserue and do according to all that is written therein: so shalt thou make thy way prosperous, and then shalt thou haue good successe.

The yeres of § nati- uitle of Ie, his Christ	of the có- uerlion of	Thewing the time of his peregrination, & of	1223/1224 The yeres of Tybe- rius § Em perour.
35 35 37	1 2 3	Paul a persecuter, Act. 7,8,9. was couerted as he went towarde Damascus, Act. 9. From Damascus he went into Arabia to preache the Gospel: after he returned to Damascus where they wolde haue taken him, but he escaped by the meanes of the faithful, which did let him downe in a basket through the walles. Act 9 Gal. 1.	28 28
38 19 40	4 5 6	From thence he came to Ierusalem to se Peter. Gal.1.A&.9.2. Cor.12. The Iewes wolde haue put him to death, but he was led to Cesarea, and from thence sent into Syria and to Tarsus of Cilicia.A&.9.Gal.1.	23 of Caligu la 2
41 42 43	7 8 9	After he was broght to Antiochia by Barnabas, where the disciples were first named Christians.	3 4
44 45 46	13 11 10	The famine was prophecied by Agabus vnder C.Cesar.Act.ir. S.Iames was slaine by Herode.Act.iz. Paul the gouernour of Cyprus was converted by S.Paul.Act.iz.	of Class dius &
47 48	13 14	Paul preached the Gospel in Antiochia of Pissidia, which is a parte of Galatia. Act. 14 Thence he went to Iconium where he remained for a time. Act. 15,14.	4 5 6
49 50	15 16	He healed a lame man at Lystri, and there was stoned. Act. 14 When he had appointed the Elders in the Church, he visited all Pissidia and Pamphilia, and returned to Antiochia.	
51 52	17 18	At this time was the Coucil of the Apostles holden at Ierusalem where saint	10
5} # *	19	Paul appeared, and he returned to Antiochia, whether Peter also came, and Paul resisted him openly, Act. 15. Galat. 2.	11
54	20	Paul went into Syria and Cilicia with Siluanus to confirme the Churches, & afterwarde to Derbe and Lystri, where he taketh Timotheus vnto him:théce he goeth to Macedonia, and teacheth in a citie called Philippi. A & . 15,16.	
55 56	21 22	Paul preacheth at Athenes. Act. 17. & fro thence writeth to the Thessalonians, He remaineth at Corinthus 18. moneths, Act. 18. and from thence writeth to the Romaines.	13 14
57 58	23 24	He returneth to Ephesus, & from thence to Cesarea: afterwarde to Ierusalem, and so to Antiochia: afterwarde he visiteth the Churches of Galacia and	
59	25	Phrygia. Act. 18. He commeth to Ephesus, where he preacheth two yeres, & there leaueth Ti-	3
60 61	26 27	motheus. Act. 19.1. Tim. 1. He writeth from Ephelus the first to the Corinthians. 1. Corinth. 16. After the tumult that was in Ephelus, he came to Troas, & from thence to Ma cedonia, and being at Philippi he wrote the seconde to the Corinthians by	4 5
6 2 .	28	Titus and Luke.2.Cor.2.& 13.Ac.20. Thence he came into Achaia & to Corinthus as he had promifed.1.Cor.16.& 2.Cor.12.and because certeine laid waite for him, he returned by Macedonia vnto Troas towarde Aristarchus and Timotheus, which were good before him.Act.20.	6
63 64	* 29 30	From Troas he came to Asso, to Mitylene called Les bos, vnto Samos, & from thence to Miletum, where he toke leave of the Ephesians. Act. 20. Thence he came to Rodes, to Patara, to Tyrus, to Ptolemais, to Cesarea, & last of all to Ierusalem, where he was taken. Act. 21 & 22.	3
65	3E	When he was prisoner, he was led to Cesarea before the gouernour Felix. Act. 23. where he remained two yeres. Act. 24.	9
66 67	32 33	Afterwarde he was sent prisoner to Rome. Act 27. And being in prison there, he wrote to the Galatians, to the Ephesians, and to	11 11
68	34	the Philippians. Also to the Coiossians, and to Philemon.	**
69	34 35	The seconde to Timotheus.	12 13
73	36	Finally he was beheaded at the commandement of Nero. LLl.iiii.	14